

# The Journal

*Discipleship is an attitude of mind, a quality of soul, a way of living that is not political, but which has serious political implications...*

*Joan Chittister, OSB  
Dublin 2001*

*July - August 2001*

## MESSAGE FROM THE PUBLISHER

Dear Journal Readers,

This is an appeal for donations. On 30 June at the Annual General Meeting of Xristos Community Society, which publishes The Journal, the treasurer reported that our bank balance as of 31 May 2001 was \$1,790. From 31 May till year's end four editions of The Journal have to be paid for. Each edition of The Journal costs about six hundred dollars to produce and mail. Most of that money goes toward postage and paper costs. Were it not for the countless volunteer hours put into the production of The Journal by the editorial board and assembly team, the cost per edition would be very much higher.

The difference between the 31 May bank balance and our projected costs for the rest of the year comes to about \$600. If you enjoy The Journal and think it is a worthwhile publication, please consider making a donation. There are two ways to donate. If you take out a membership in Corpus Canada, \$25 of your annual membership fee is sent to Xristos as a donation in your name toward the publication of The Journal, for which you will receive a receipt for a Canadian tax deduction. (See the back page of The Journal for information on how to join Corpus Canada.) If you already are a member of Corpus Canada this year and wish to make a further donation in support of The Journal, or if you are not a member of Corpus and wish to make a donation, you can send a cheque payable to "Xristos Community Society" to Xristos Community Society, 9875 Seventh Street, Sidney BC V8L 2V8. Donations over \$10 will receive a receipt for a Canadian tax deduction.

Publication of The Journal is a ministry of Xristos Community Society, a registered Canadian charitable organization. The Journal is distributed free of charge to all who ask for it. Publication expenses are covered entirely by donations.

Your continued support is greatly appreciated.

May God bless you,  
Arthur Menu  
President, Xristos Community Society

# IN THIS ISSUE

**The Journal**  
**July - August 2001**  
**Vol. 4, No. 4**

## Editorial Team

Chris Diamond François Brassard  
Arthur Menu Connie Kurtenbach  
Jim Noonan (NCR Regional Editor)  
Emil Kutarna (SK Regional Editor)

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.

Address all submissions and correspondence to the **Principal Editor:**

Chris Diamond  
4390 Kingscote Rd., RR3  
Cobble Hill, BC V0R 1L0  
Phone: (250) 743-5088  
Email: diamondcnf@home.com

## Desktop Publisher:

Michael Irving  
Email: mirving@uniserve.com

## Assembling & Mailing:

Jim Doyle & crew

## PUBLISHER

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.

See the back page for further details.

## **Tad Guzie.....Pages 3 - 4**

*Tribute To Tad Guzie.....Barbara Macaulay*  
*In Memory Of Tad Guzie.....Chuck McLellan*  
*Remembering Tad Guzie.....Emil Kutarna*

## **Focus: Ministry: Tell Your Story.....Pages 5 - 7**

*Transition - Outplacement Career Counselling.....Joe Cashen*  
*Seeds Of A Personal Faith.....Clara*

## **Community Views.....Page 7 - 10**

*My Experience As An NCT Member.....Sis McNeil*  
*Thoughts On The NCT's Ministry To Corpus Canada.....Jim Noonan*  
*A Corpus Story.....Dianne Peck*  
*What Corpus Means To Me.....Eloi Arsenault*

## **This & That.....Page 10 - 11**

*François Brassard*

## **Sophia: A Questing Time.....Page 11 - 12**

*Connie Kurtenbach*

## **Diakonia In The New Testament.....Page 12 - 16**

*Dr. Michael Zarb*

## **Book Review.....Page 16**

*Bob Hanlon*

## **It Won't Wash With Women.....Page 17**

*Mary McAleese*

## **Liberate The Bishops.....Page 17**

*Chris Diamond*

## **Revelations At The Thomas Merton Conference.....Page 19**

*Jim Noonan*

Corpus members with email can join the Corpus-N list and participate in discussions.  
**If you have internet access, check out Corpus Canada's WEB SITE:**  
**<http://www.corpuscanada.org>**

**FOCUS TOPIC**  
*for the September - October 2001 Issue*  
**Corpus Canada Gathering Theme: Local Faith Communities**  
*Articles for this issue are due by September 15.*

# Tribute To Tad Guzie

by Barbara (Monroe) Macaulay

There was nothing tentative about Tad. His qualities were clear and definite. He was:

inquisitive, critically insightful, a scholar, a guide, an active listener, spiritual, sensual, courageous, content.

The author of ten books, many of which have been published internationally, Tad was a respected theologian whose writings were valued interdenominationally. He was fluent in six languages and experienced living within different cultures. In addition to having been an American and a Canadian citizen, Tad lived in England, Belgium, France and Germany. Everywhere, he interacted with people showing curiosity and respect. Always learning.

Intellect, spirit and... an appreciation of fine music, food and wine! An accomplished musician, Tad trained for ten years, learning to play the piano, accordion, harpsichord and clavichord. A dated black and white photo shows a group of young musicians. Sitting at the keyboard, bemused and bow tied is Tad Guzie. The sign on the bandstand proclaims these swingers to be the Pierre Kats! You may have been fortunate enough to have seen one of the two harpsichords he made, and to have heard him play this instrument. Classical music, New Orleans jazz and brass bands. Good cheese, robust red wine, conversation on the back deck. A good mystery book and PBS Mystery Theatre. Lavender gardens and long drives to small towns. -- Simple pleasures of a complex man.



Noreen has shared some of the correspondence sent earlier in the spring, and more recently, following Tad's death. Colleagues and students, past and present, thanking him for his guidance, direction, support, encouragement to explore, and for being unique and rich with heart. Despite being, as one of his friends described, effortlessly talented, and in spite of his force of personality, Tad channelled his energy towards inviting others to find and follow their individual paths. Noreen's son David expressed to Tad his firsthand experience of this

strong influence by example and guidance balanced with freedom.

The vitality that working with students and colleagues generated was integral to Tad's love of lifelong learning. After his decision to retire, but before the recurrence of cancer had been detected, Tad baffled Noreen by outlining his retirement plans: these included continuing to work with graduate students and enough other academic pursuits to make it difficult to figure

out, apart from less take-home pay, what the difference would be between working, and retirement! This past fall and early winter, Tad spent time with doctoral students until his illness no longer allowed his students to be served to the fullest. Pragmatic and noble, he sadly accepted that his official teaching career had drawn to an end.

But Tad's teaching days were not yet over. We, his students, were still to learn, by his example, lessons of integrity, love, joy, grace, humility, and dignity. How could we have experienced sadness, hopelessness, and fear for Tad as he approached death, when he presented courage, peace and wonderment? Life was a gift that Tad Guzie intended to revere, savour and share. Perhaps what may have been seen as his acceptance of Death was truly his acceptance and embracing of the completeness of Life: all sensations, every thought, each emotion to be endured or enjoyed.

In Uncle Doug's words, he actually lived as he believed, as he taught and as he saw life should be. An Anglican priest expressed this in a letter to Noreen: What an extraordinary man! And what enthusiasm for learning and for life. He enriched me no end and I am grateful. We also are grateful. Noreen, thank you for bringing Tad into our lives.

*God is with us in as simple and factual a way as light and water or the bread we break and the cup we share.*

*Tad Guzie*

*The real Jesus took real bread and wine and identified himself with it....The last supper with his friends was an event, a fact. But important facts are always interpreted...it is not easy to remember that the event and the interpretation are not always the same thing...it is not always an easy matter to see how the interpretations relate to the original event... (Many) see a haloed Jesus with his friends (Ed.-male only, thank you) gathered around a table, a Jesus who is already virtually risen, in total control of history, including his own...But thanks to his divinity, he already has all the answers. There is one sacrament he has not yet instituted, and so for history's sake, he goes on to institute it.*

# In Memory Of Tad Guzie

by Chuck McLellan, Calgary, AB

Joe Woodward of the Calgary Herald writes:

"One of Calgary's most penetrating spiritual lights has gone out." University of Calgary's educational philosophy professor, Tad Guzie, 66 died peacefully at his home Sunday after a four year fight with cancer.

"My husband and I had a fantastic life together. He is at peace and so am I", said Tad's widow, Noreen Guzie. "Tad was gracious to the very end ...he knew he had fulfilled his destiny."

Guzie was born in 1934 in Milwaukee. After attending a Jesuit High School, he joined The Society of Jesus. He received extensive schooling including a Ph.D. from Cambridge. In 1977, Guzie came to the U of C's faculty of education to teach philosophy, the history of ideas, and religious education. Former U of C dean of education, Ian Winchester, remembers Guzie as generous, kind, and dedicated to students. "He was a very religious man. The only thing that ever outraged him was someone mistreating a student."

The Corpus Calgary group celebrated a memorial service and tribute on June 30th. As a theologian, Tad helped priests and laity with a forward looking sacramental theology. He made people realise that sacraments are a celebration of special, spiritual moments in life. He was not always accepted by the "institutional" church. Clergy were sometimes threatened by his way. He enjoyed most the social part of Corpus gatherings, just meeting and sharing laughter. And he was always proud of having been a member of the Jesuit Order.

In more recent years, he and his wife Noreen taught spiritual workshops and co-wrote books for men and women and their journey to self awareness.

At the 1990 Corpus Conference in Edmonton, Tad was the keynote speaker. The theme was the Micro Church and the Macro Church. I'm sure some of the ideas deserve to resurface at the Calgary National Gathering Sept. 14-15.

## Remembering Tad Guzie

by Emil Kutarna, Regina, SK

### I'LL NEVER FORGET TAD GUZIE

...for the paradigm shift he shocked me into eleven years ago.

It was November 1990. Tad was our keynote speaker at our Second National Corpus Canada Conference in Edmonton.

My shock came during question period after one of Tad's speeches. In this speech he compared the "Macro" church and the "Micro" church. He explained that at times he and his wife Noreen would celebrate Eucharist in their home with a few friends - and NOREEN PRESIDED!

Well, my theology from St. Augustine's Seminary, Toronto, Canada, told me that could not be a valid Eucharist because Noreen was not ordained. You had to have the indelible mark of the priesthood received from the Bishop at ordination. I had to bring up my objection.

Tad quietly hit me with a ton of bricks. He said there is no such thing as an indelible mark of priesthood. I was floored! I remember standing there with my mouth open in disbelief. I had never before heard this from anyone or read it anywhere. I put my two hands upon my breast and looked down as if to see the indelible mark. I remember the silence in the room as everybody looked from me to Tad and back to me again. I HAD LOST MY PRECIOUS MARK!

From that moment I was never the same again.

That was eleven years ago. Our organization was only one year old. We had BIG dreams. To quote the Journal article by Connie Kurtenbach and François Brassard:

"It was further concluded that an optional married priesthood of men or women was just a matter of time, and the solution to the problem would come from women, and that therefore, Corpus members should work strongly toward achieving true gender equality in the Catholic Church".

Wow! Talk about being prophetic! And just recently there was the worldwide meeting of women in Ireland discussing ordination. You must read the speech by Sister Joan Chittister. Women are surely leading the way. The wave is growing.

Dr. Tad Guzie was professor of Religious Education at the University

of Calgary and adjunct professor at the Institute of Pastoral Studies, Loyola University, Chicago. He had authored nine books on sacramental and liturgical theology and given many workshops to priests, religious educators, and liturgists throughout North America. A Jesuit for 26 years, Tad married Noreen and lived in Calgary until he died of cancer this year.

Looking back at the Journal write up of the conference, here are some more tid bits:

The early church was a network of household churches - ecclesiolae - there was no "ecclesia". Contact between one household and the next was not institutionally organized, but gradually they began to pool resources and worship in larger assemblies. By the time of the second century we can talk about the emergence of the an "ecclesia". An ecclesia is basically an assembly of ecclesiolae.

*Guzie quotes Gregory Dix's "The Shape of the Liturgy": To break bread and give thanks, in just the way Jesus did, was an obligation for every devout Jew. Jesus was neither instituting a new ritual nor telling his friends to continue an existing ritual: it would be pointless to command something that would go on in any case... Do this in memory of me. That is, whenever you do this in the future, whenever you gather for a meal and do what we have so often done together, you will be remembering me in what you do. What Jesus did, then, was to attach a new meaning to the most ordinary ritual in Jewish life- indeed, to the only ritual or corporate act he could be sure his disciples would do together regularly in any case.*

# Transition - Outplacement Career Counselling

by Joe Cashen, Mississauga, ON



At the October Corpus co-ordinating committee meeting, considerable attention was given to the topic of "Career Transition" and "Outreach Support" for priests and members of religious communities, both sisters and brothers seeking new lifestyle careers in the secular state.

I was charged with the responsibility for searching out possible options in Canada with a view to arranging a

program through which support might be extended to those priests and religious who would have an interest in such a program. After much discussion with the managing principals of the Right, Management Consulting Group, a world wide organization with corporate headquarters in Philadelphia- 83 offices throughout the US and 14 in Canada. My association with this company in the capacity of a senior career consultant allows me to have direct access to all professional staff across the country. The arrangements which follow have been put in place effective immediately.

Priests, sisters, and brothers wishing to utilize the services of Right, Management Consulting Group (RMCG) should contact me directly either by phone at my office in Mississauga at 1-905 - 272 1324; at my home 1-905 - 826 7231; or by email at josephcashen@hotmail.com

Depending on the location of the enquiry, a direct link will be made with a member from the local team to initiate a "get to know meeting" with the consultant from RMCG who will

at the time outline the program and services available through that office. Depending on the size and demand for services will in most cases determine the technical service support available. All, however, are on line and have access to a centralized "Right Stuff" do it from a home program. The access code will differ in each office for security purposes.

A typical program of services would include the following usually lasting anywhere from one to three months in duration depending on the candidate's needs, career focus, and market conditions:

- Personal Assessment- Personality Type- Aptitudes
- Review of Abilities- Analysis
- Resume Preparation-editing -review
- Analysis of Market Trends- Local conditions
- Development of a Market Plan - Business documentation
- Discussion of Search Techniques
- Interviewing Skills and Techniques- Review of models
- Negotiation Techniques - Discussion of Market Value

In some instances a small charge may be required to offset delivery and material costs. It has been our experience that these costs are billed directly to the local chancery or religious order. Feel free to contact me at anytime to discuss arrangements for anyone you might know to be in need of support.

These services may be of interest as well to priests and religious who are already working and wish to upgrade or improve their job search skills. Please do not contact the local RMCG before advising me of your intent to do so.

RMCG are recognized as world leaders in the field of Career Transition and Outplacement counselling services. Good luck to your candidates.

## A Reader Writes

Dear Chris,

Thank-you kindly for the articles you sent me. It was very enlightening to read Bishop Spong's interview/sermon from Australia. It made me feel very normal, although in truth, I have had absolutely no difficulty in recent times in being comfortable in my decision to leave the R.C. church. The anger and frustration that I felt as a woman and a separated one at that was at its most destructive when I was practising.

Now with the anger left me, I am free to love my sons, extended family, and friends with the emotional health and physical energy that it requires. It makes each day a pleasure to wake up to (no matter how tough it can be at times!).

I continue to be amazed at the people I have come in contact with both in my professional and personal life since the awful "guilt" that I lived with has left me. Having given myself permission to live life again I had thought that the faith that I had so lovingly and desperately clung to had in some way

abandoned me just as I had abandoned the Church. Reading Bishop Spong's words has planted a new seed of thought in my mind. I'm glad that Bishop Spong acknowledges women priests; he's a fair judge as they say over here. What if the God that I loved for so long was just as stifled as I was in that so-called exclusive club we belonged to? Is there a chance that HE/SHE is allowing me to grow at the speed that I need to? I have always sensed that I don't walk this path alone, for too many times I have been bailed out by the skin of my teeth trying to put Christopher and Phillip through university with a sound outlook in life that will stand to them. So far all the effort has been worth it as I look at their open faces so eager to live in their millennium to the best of their abilities. I am old enough to know that my world is not their world, and still young enough to be "invited in" sometimes when needed or needing to.

Liz

FOCUS: Ministry: Tell Your Story

# Seeds Of A Personal Faith

by Clara

A person's faith is shaped by life experiences. I was born in 1930 in inner city Dublin, one of seven children. We lived in a big, rambling Georgian house over the pub. My parents were great storytellers; so folklore, history, and religion were always being discussed. Our family, like most families, enjoyed religion, but we were critical of the Church,

The Franciscans were loved, the Christian Brothers respected. My four brothers went to the local Christian Brothers' school; my two sisters and I were educated from 4-17 by the enclosed Dominican nuns who were quite tolerant and open to discussion. The dark account of religious oppression was not our experience. We were very conscious of the poverty at the time and the convents that served the poor with orphanages, penny dinners, and minimum fees for a broad education, especially drama and music.

My Dad used to quote Jim Larkin, the Labour leader- "Not food merely, but flowers as well on the table of the workers"- and the papal encyclicals that condemned the palaces of the rich frowning on the hovels of the workers. Being Republicans, we never expected too much from the Vatican or the Irish bishops.

Once, Dad organised the prayers at a Protestant customer's funeral. My mother told it in confession and was startled to hear that it was a 'reserved' sin which only the bishop could absolve. She talked her way out of it, later saying how preposterous it was to pass such a judgement on an act of charity. My Father, who enjoyed confession and long discussions with his Jesuit confessor, refused to admit it was sinful anyway.

We were never afraid of the Church or hell fire, and we loved stories about diabolical possession. In fact, the first time I saw a woman being 'churched', I thought she was being exorcised.

The Church's attitude in the Mother and Child 1950's Health Bill controversy helped me to realise that the authorities were not sound on social justice. When one of my brothers did some time in the political wing of Mountjoy Prison, the political prisoners were refused the sacraments. Naturally, they organised their own spiritual path and felt that until you stood in the dock, condemned by Church and state, you did not understand Christ's passion. Like many others, he was ordained for the missions and went to Argentina. The hierarchy there didn't achieve the courage of the Brazilian bishops in opposing tyranny. But he was lucky to serve with Bishop Angelleli who identified with the poor and was killed in a fake car accident.

The great heroes of the Church, apart from the poor, were the Little Brothers of Charles de Foucauld. The military junta feared them more than the freedom fighters, because they preached justice and identified with the oppressed. The Brothers were wiped out, their Superior, Auturo Peoli, forced on the run.

Then, I nursed for a few years in Boston, USA, like thousands of others in the Sixties. It was a Jewish hospital and the Jewish prayers and liturgy were inspiring. At the time of the Civil Rights

Movement, the Catholic Church was not the leader in justice and equality: my militant black friend from Louisiana talked about segregated, inferior churches and how coming with her family to live in Boston created problems for her parish priest.

I did my midwifery with the Medical Missionaries of Mary and was very impressed with the friendly, happy atmosphere in their international hospital, so different from other strict, authoritarian hospitals. Listening to doctors and sisters from Africa was good; the story of their founder, Mother Mary Moutins' long struggle with the Vatican to allow Sisters to be obstetricians was inspiring. Where was the Holy Spirit?

Finally, I worked for 17 years as a Public Health nurse in the Gaeltacht [Irish-speaking] Aran Islands off Galway. Many people

are turning again to Celtic spirituality to find a path forward: the very clear understanding of religion, coupled with a critical, healthy anti-clericalism and humour, served the people well for 1,500 years. As my thanks to them for keeping the Irish alive through all the centuries of shame and poverty and the patronising city academics, I introduced the Credit Union to the three islands.

The Credit Union is my highest form of spirituality: ordinary people understand how to use their

savings and interest on loans to their own and neighbours' benefit- Not for charity, not for profit, but for service.

We must strive for ethical banks and co-operatives; otherwise we are guilty of serving the obscene greed and exploitation of an anti-christian capitalist system.

Pensioners like me wonder what the future of religion is in Ireland. We have seen a golden age (in spite of blemishes) of the great missionary orders. The sheer masculinity of Cardinal Connell's promotion in Rome depressed me. A nun friend said she supposed the Sisters were doing the cooking and clearing up. As Fr. Padraig O'Stendun (a popular Gaelic writer) says, "It's a one-legged church." We MUST have truly holy women in Church government!

Some say it will be a church of mystics where each one will find God individually. I'm curious about a new phenomenon, the Houses of Prayer, set up by ordinary, working class mystics, who are now attracting more followers than the traditional orders. These "Servants" may be married or single, female and male, young and old. Although they are not intellectuals or academics, they are thriving outside the outdated paternalism and control of traditional Church institutions. Is the Holy Spirit at work? These Servants are developing a personal relationship with God, Mary, the angels and saints; but they are also involved in organising relief help for Russia and poor areas. They sound like what Jesus wanted.

There is a growth of up-market religious journals. They are entertaining; but some are pathetically snobbish and possibly yearn for the top intellectuals obviously contemptuous of remote,





humble parishes like Bethlehem, and the failure of Calvary.

A wise writer described his neighbour who had more degrees than a boy would get burrs on his jersey going through a hedge: "Ach, they didn't do him much harm! Shield our minds from the distortion of pride!"

A small group of Irish Catholics and Presbyterians here in Belfast have started "Siol/Seed" to promote the responsible use of money. People are asked to contribute £10 per month, interest free, for 5 years. We will operate a Saturday Fair Trade Shop, plus a network of justice groups, an educational facility and, please God, a branch of the Ethical Bank- People Before Profit. It's only a seed, but it's growing.

*We do religionize what is precious and holy to us; white wafers with crosses or IHS baked into them probably had to happen. But once it has, once the tradition has sacralized the ordinary, it is not at all easy to go back and reaffirm the simple gesture with which it all began....*

*Tad Guzie*

## My Experience As An NCT Member

*Sis McNeil, New Waterford, NS*



**I** have pondered many times the essence of my ministry to Corpus Canada. At times I feel inadequate about contributing so little. Recently,

Chris Diamond requested that each National Coordinating Team (N.C.T.) Member provide an item to The Journal describing "How one ministers to Corpus as an N.C.T. member". To respond to this request required some deep soul-searching, a quiet place, and an ample space of time. These allowed my thoughts and images of the initial Corpus experience to come flowing back to present memory. When and why Corpus appealed to me as a Catholic Woman in the early 90's was easily recalled.

Initially my support for Corpus grew out of my concern for ordained priests who served our faith communities prayerfully, faithfully and compassionately, and my subsequent embarrassment of the severe way our church leaders have punished them when they decided to leave. It was only a few years later that I attended the National Corpus Gatherings and felt privileged to be present, to pray, to plan, and to party with Corpus wives, families and friends. Then, I came to realize that those present were members of caring, supportive communities across the country. I was also attracted to this faith community's dedication to renewal, to justice for all including women, the marginalized, the disenfranchised, the local faith communities, etc.

In my ministry as an N.C.T. member for Corpus I

- try to respond to the requests of the N.C.T. via discussions, responses, etc.;
- use every opportunity locally to heighten awareness by explaining Corpus Canada and its aims;
- am the regional contact/liaison/bridge between Corpus Canada and my area;
- continue to keep us plugged into the National Level;
- have provided others with an insight to the "what and why" of Corpus;
- have been available, in a quiet supportive manner, to priests leaving the ministry;
- have distributed copies of Journal articles (e.g. Anthony Padovano) to grateful clergy;
- played a leadership role in the Catholics of Vision campaign;
- feel very connected and in tune with the Spirit of Corpus.

Whether I am sitting with the women in our local "sacred circle" or ministering to grievors at "Support and Share" groups, I feel that the Corpus message of healing, and of accepting and sharing gifts is ever present, promising, and hope-filled.

I would like to conclude by expressing my gratitude to the N.C.T. and Corpus members for the hospitality and nurturing at the National Gatherings. You have been a source of inspiration, hope, support and encouragement for the faith journey of this small cell group on the Atlantic Coast, unique in the "lay persons only" identity that fate seems to have bequeathed to us.

*Jesus gave a new meaning not just to the passover meal but to any meal for which his friends would gather in the future.*

*Tad Guzie*

# Thoughts On The NCT's Ministry To Corpus Canada

by Jim Noonan, Stittsville, ON (Corpus-NCR)



One of the main contributions I, as a member of the National Coordinating Team, try to make to Corpus Canada, is to connect with other reform groups in the Catholic Church. I see Corpus Canada as one among many such groups, and, united with other groups, it can have a strong voice in calling for reform on many issues, including married priests, women priests, a greater role for women in the Church, a stronger voice for lay people, and the development of small faith communities both within and outside the Church.

For these purposes, I feel Corpus Canada must have a strong national voice, able to speak out and draw attention to these issues both worldwide and in Canada. Worldwide we should be united with other reform groups in the Church, beginning with other national

married priests' groups throughout the world as well as the International Federation of Married Catholic Priests. In Canada we should be connected with other reform groups such as the Catholic Network for Women's Equality, Concerned Catholics of Ottawa, Catholics of Vision, and the now dormant Toronto-based Canadian Council of Concerned Catholics. We should strive for a united front for reform among these and other Canadian groups.

It is important for Corpus to be aware of and participate in the activities of reform groups with a different and even broader perspective than ours. Thus, besides attending our own conferences, Corpus Canada members should learn about and if possible participate in conferences of other groups such as the Call to Action (the umbrella group which brings together reform groups from across the United States and Canada), We Are Church, and Women's Ordination Worldwide.

For these reasons I have attended conferences of some of these groups. Meeting and praying with people of like mind at these conferences, and hearing prominent speakers in the reform movement are a source of hope and commitment when one sees little support for change locally and even nationally. As a member of the NCT, I try to bring this hope and enthusiasm to people in Corpus Canada, and to encourage members to open themselves to groups and movements with similar aims and gifts to our own.

I believe that only by being an active part of a larger movement for reform in the Catholic Church will Corpus Canada achieve the goals which, under the inspiration of the Holy Spirit, it has set for itself and for the Church.

---

## A Corpus Story

by Dianne Peck, Sydney, NS

---

It all began when a friend intercepted my walk with a hand signal that directed me into her kitchen. She was excited. There on the back page of Catholic New Times was a "Small But Beautiful" ad by some group called CORPUS. The name, the ad explained, was an acronym for Core of Reserved Priests (1200) United for Service. They were inviting inquiries to an American address.

The year was 1987. In our diocese small groups of laity, my friend and I included, were buzzing about the impending priest shortage, and daring to voice our opinion in diocesan discussion groups. Our diagnosis was simple. Celibacy was indeed the issue. And suddenly there was this ad.

I responded with a letter which said, in part:

I believe in your cause. I believe that Judges 5:9, "My heart is with the leaders of Israel", is a word for you more than it has been for anyone at any other time in history. I believe you are still very much "leaders of God's people Israel". I believe 1200 leaders (*that figure reads 100,000 worldwide today*) together with their wives and families, are an incredible force for the re-creation of the Catholic Church and the world...I believe you are a witness to the glory of marriage. I believe that you have paid a price to proclaim the truth that if union with Jesus Christ is to be found in celibacy, it is also to

be found in the marriage embrace. I believe you are men with God's vision of marriage: "...but for Adam there was not found a suitable partner...and God made a woman and brought her to the man...now both of them were naked...but they felt no shame" Gen: 1 and 2

I believe that through you God can restore marriage itself.

No doubt about it, we were passionate about this cause. We received an embracing reply from someone in Illinois whose name was Frank Bonike. We immediately subscribed to their two-page Corpus newsletter, which today is their journal, Corpus Reports. That connection helped us feel in touch with whatever new breath the Spirit was blowing through the People of God. The seed for a Corpus group in Cape Breton was planted.

2 Our contact with an organization that was bringing married priesthood out of the closet and making it a reality was almost more than we could take in.

The next event of evolutionary significance was my attendance at the Fourth National US Corpus Conference in New York in 1991. Being in the presence, for the first time, of priests interacting with their wives and children was overwhelming. I was witnessing an impossible phenomenon, but a very significant one. It was

## A Corpus Story Continued...

---

reaching a very deep part of me. I think it addressed the rejection I automatically receive as a person who is female and thereby defined as unclean and unfitting for a priest partner or for priesthood. The actual flesh and blood reality of the union of marriage and priesthood was a powerful one at the time. It still is.

Somewhat of a Lone Ranger at the Conference, I was soon adopted by a team of, yes, Canadian married priests (well, almost; Jim's big day was just around the corner). Jim Noonan, Jack Shea, Alex Campbell, Fintan Kilbride, Joe Dietrich and I did our country proud, I was launched into a new relationship with Corpus Canada, and Corpus Cape Breton began to crystallize.

Corpus Canada leaders have been intensely supportive of the "laity" group ever since. Visits to CB from Eleanor and Emil Kutarna, and later from Sheila and Jack Kirley and Lucille Nuyrons, widow of Emil, warmed us and cheered us and buoyed us in our local renewal work, the highlight of which was being there for priests who were transitioning out of ordained ministry. Then and now encouragement and financial support made possible our attendance at national gatherings where we received infusions of insight, direction, grace, nourishment, camaraderie.

3 For me personally, Corpus support has come in additional ways. Emil Kutarna was the first person to encourage me as a writer, and the present editorial team hasn't dropped the torch. And I have to credit Art Menu for gently ushering me into the twenty-first century by suggesting that National Coordinating Team members get a computer and become e-mail savvy. So glad I did, although I'm convinced that it was only my devotion to Corpus that got me past my mid-life technophobia. As a result of the combination of these two factors, writing and computer literacy, I am now seriously exploring a freelance writing career.

The issues for Corpus Canada ten years ago were relatively straightforward: do whatever it takes to affect change in the Church laws governing mandatory celibacy. I can remember the debate that had ensued over whether or not including women's issues under the Corpus banner would impede the married priesthood cause. Some locals ceased their support of Corpus because they were convinced that to entangle us in any other issues, especially one as unsettling as women's ordination, was to move in the wrong direction. And thus the journey has been,

then and now. We evolve as individuals and as organizations. And because organizations are made up of individuals who are evolving at different paces, often in what can appear to be different directions, the resolve on the part of Corpus leadership to proceed not by majority but by consensus is a powerful witness for all faith communities. It is a heroic stance and it seems to be underlined with a determination to make it work. Because Corpus struggles to understand its own evolution, and to honor the differences among its members, it is providing leadership in the most just form of communal interaction.

4 There is one last way in which Corpus has ministered and continues to minister to me. I don't think you should ever be too old to have a role model. People who have the courage to follow their heart are mine, and the Corpus organization is full of them. I read somewhere that you need to be able to stand on your own spiritually and be able to hold your center and not need other's approval of your choices in life. A dark night is a journey away from the powers others have over you and a connecting to the powers God has within you. I am in the midst of that inner experience at this moment, and it is a consolation to be able to draw in to a circle of those who have already made the journey.

One of my foundations is Joseph Campbell's description of the admonition to follow your heart. On one of his tapes he expounds a little on his now famous "follow your bliss". There he says:

"Bliss is that deep sense of being at the very center of yourself. Following it is doing what the push is out of your own existence. You follow that and doors will open where there were no doors, where you never thought there were going to be any doors, and where there wouldn't be a door for anybody else. There is something about integrity --- when you move toward it the world moves in and helps."

Corpus priests and their families have led the way for me along these paths. As Corpus Canada moves forward, may it too find a way to discern and follow its bliss.

*The goal of any religion is the goal of life itself...expressed in so many different ways that it is impossible to say: Here, very simply, is what people expect from faith and religion.... Until religion becomes a personal process, the church will be understood as merely a system or an ideal.... the word 'church' as we normally use it does not make most of us think of a living sacrifice, a personal process writ large....It is quite enough to deal with the personal process writ small. This involves keeping hold of the core of our faith, and seeing to it personally and in our small communities that our rites and symbols express the core rather than pull us away from it: God is not first found out there, in temples on Twelfth Street or Pleasantview Avenue, but in the temple of our hearts. What was once outside is now within, so that finding God and worshipping God is completely tied up with finding ourselves.*

*Tad Guzie*

# What Corpus Means To Me

Eloi Arsenault, Wellington, PE



I have to tell you how I've appreciated for just about a year now all the correspondence and the exchanges of Corpus on the internet, and how exciting some of the letters have been and especially the one about the resolutions that you shared with us this morning.

Since my ordination to the priesthood in 1970 I've always talked openly and promoted in my own way the married and celibate clergy option and the ordination of women. I've had a few interviews on tv about these issues and many on radio

programs and for various journals. My bishop had to call an island-wide clergy meeting at one time because I had openly denounced some of the reasons for imposing celibacy at the beginning of the 4th century as totally irrelevant for our times and even unacceptable at the time it was imposed, adding ....who is the church to tell me that I don't have the right to certain sacraments (married clergy and ordination of women) when we know that the sacraments are gifts from God through the person of Jesus and equally powerful and given to us All as a grace to sanctify us... Needless to say there were wild group discussions and strong argumentations for some hours among our 60 some priests who finally agreed ( 70 percent of them) we should support the married clergy and study seriously the ordination

of women. The bishop had agreed to take these concerns to Rome while on his ad limina visit to the pope.

I'm simply sharing this to let you know that here on Prince Edward Island in the diocese of Charlottetown there is an openness and I believe it takes a stronger organisation like Corpus and a few others in the same vein to advance the cause. Once again it's very exciting to read your messages and sense the genuine fellowship amongst the membership. I'm sure that Corpus is a powerful sign of the times for desperately needed changes in the church. The Spirit is definitely making things happen through Corpus and I wish to assure you of my prayers and support. I thank Jim Noonan, I believe, who first sent me the information re Corpus.

I'm sure that you know there are a lot of priests thinking like me being presently involved in active church ministry. I would hope that more priests would be aware of the good work of Corpus. I've talked to many priests about it especially at the deanery level, I also talked about the work and goals of Corpus in my Sunday homilies a couple of times and the reaction of people was very positive.

To sum up, know that your very existence as Corpus and the work you're doing is very important to me and no doubt to a lot of active priests and laity in the catholic church. I truly believe that needed changes will happen in the church through ground level bodies like Corpus. It will certainly not come from the top, our established and powerful hierarchy....

United in prayers, Eloi Arsenault.

## THIS & THAT

François Brassard, Ladysmith, BC



For those of us who have been campaigning for a renewed priesthood within a renewed Church, the Women's Ordination Worldwide (WOW) Conference in Dublin, Ireland (June 29-July 1, 2001) was a 'kairos,' a significant happening in the life of the Church. It was so, in my view, not so much because of the excellence of what was said at the Conference (cf. [www.eriebenedictines.org](http://www.eriebenedictines.org)),

but because of the politics involved in who, in actual fact, said these excellent things.

Well in advance of the WOW Conference, the Vatican did everything in its power to destroy or discredit it. It successfully pressured Aruna Gnanadasan, an official of the World Council of Churches to withdraw her commitment to be the meeting's keynote speaker. It would appear that the Vatican did so by threatening to

withdraw itself from commissions involving the World Council of Churches.

The Vatican also pressured the significant authorities among the sisters of Notre Dame de Namur and the Benedictine Sisters of Erie, PA, to forbid respectively Sr. Myra Poole and Sr. Joan Chittister not only to speak at, but also to attend the conference. The threatened penalty for disobedience was expulsion from their respective communities and, possibly, excommunication.

After a painful, soul searching journey, both sisters attended and spoke. The case of Sr. Joan Chittister is particularly significant. Author of some 20 books and one of America's best-known nuns, Chittister went through weeks of turmoil and hours of discussion with her prioress, Sr. Christine Vladimiroff.

Members of the Vatican Congregation for religious communities requested that Sr. Christine deliver a formal letter of obedience to Sr. Joan. Basing herself on the 1500 year old Benedictine model of obedience, where a responsible decision is made after communal discernment of the will of the Spirit, as opposed to the Vatican military model, Sr. Christine respectfully declined the Vatican request in a formal letter that was signed by 127 of the 128 active nuns in the community. Furthermore, 35 of the younger nuns signed a statement of solidarity asking that any punishment meted

## *This & That Continued...*

---

out by the Vatican to Sr. Joan be given to them as well.

After her talk, for which she received a long standing ovation, Sr. Joan said: "This isn't an ordination question. This is a question of freedom of speech, of human rights, authority, adulthood and development of doctrine in the church. This is a question of the 'sensus fidelium.'" "

This was an incredibly successful and historic conference, because it proved once and for all that the women's ordination movement was not just a North American phenomenon as claimed by the Vatican, but a truly catholic one. In view of this, what would the Vatican response be?

---

### *Sophia: A Questing Time*

*Connie Kurtenbach, Ladysmith, BC*

---



**I**t is a questing time. The spiritual path is a path of questioning, not as in doubt, but as in seeking. We may think the journey is geographic, at times, and it is, but it is always an inner journey. We are born to question. Remember the "why" of the toddler: Life happens. Why? Events occur. Why? People

change. Why? The great joy of adult questing is that we can suspend judgment. We can, in Zen-Buddhist attitude, be of "no mind." We can start again by questioning. With each question we may soon discover paradox, for it often lives at the heart of the question. Questions carry tension. Tension increases energy. Energy breathes new life into each question. Choices are possible, changes are probable. Within the quest lies great truths like a treasure, generous substance of meaning, energy that breaks the barrier into infinity, divinity and all eternity. Questing is sacrament.

As I sit by the sea on Mackenzie Beach in Tofino, I see the sea creatures ride the tide and seek the hot sand for quiet retreat. I see the hot sand release its nestled creatures to the cool rhythm of the ocean. I witness the sacrament of nature, as living beings seek to change and are called to a new experience.

We humans, being naturally curious, seek changes, new experiences and newer callings. We each begin to focus our energy towards the tension, and the tension pulls at our energy. If the paradox becomes powerful, we begin to quest, perhaps individually, then communally, and then in ritual or liturgy. We long to quest at all these levels to

create change.

What disciplinary measures would it mete out on its offending subjects? Here comes the punch line of this commentary: the Vatican media spokesman, in an effort at damage control, informed the press that the Congregation for Religious Life had decided 'in this case' not to take disciplinary measures into consideration. What does this say to us who dedicate our lives to a renewed priesthood of men and women -single, married or partnered - within a renewed Church: one that images more the life and gospel of Jesus than the subtleties of Canon Law?

---

create change.

In this summer of great family events: a daughter marries, another turns 40, a grandson turns 6, we gathered the people (the seekers of shared experiences), broke bread, raised the cup of the covenant, and asked one another questions. These questions, in some instances, were "how" questions. How to build up the Church (the People of God)?

How to help the disenfranchised Catholic? How to share experiences in local community? How to help the poor of the world? How to understand the Corpus movement, the CITI initiatives, the Xristos community? And how to honour in each other our various callings? As one person said so clearly: as Christians, the heart of our word and action is the Gospel. I was uplifted by the questing of that day.

Hardly had I journeyed geographically from Ontario back to British Columbia, full of the richness of that June gathering, when I was jolted to another level of questing by two other "seeker" experiences.

The Xristos Community gathering at Chris and Naomi



Diamond's communally raised questions ever more expanding. Who are we at this time? How have we served in the past year? Where do we wish to serve in future times? With whom shall we serve? Xristos has always been linked to Corpus Canada and publishes this Journal. Now Arthur Menu identified the differences among the seekers of these two linked communities. Arthur began a dialogue at this point and extended it to the Corpus-N internet list. It is an ongoing quest that is full of tension and energy. I believe it will create change.

The second "seeker" experience came from the internet. First of all, the evening at CTV's affiliate, Talk TV, in Toronto, where the subject of discussion was Religion and the Internet raised my awareness of the deep need for spirituality, particularly among young people. Then I was excited and energized by David Gawlik's electronic Newsletter, "Mirabile Dictu," which highlighted the WOW Conference in Dublin. Sr. Joan Chittister, OSB raised the question of discipleship in her address to the conference. Parallel to this, appearing on the net, was a commentary by Pete Szafran, forwarded by Paschal Baute, questioning what the Church renewal movement might learn from the AA (12 Step) movement. Both raised the same question: What do people need? What do people really,

really need? Is christian discipleship not about living in this world the way that Jesus lived in his? ...Oh, I could dance for the joy of the question!

In my vision questing some years ago, after first praying and ritualizing in a community workshop, I wrote pages and pages of questions. Our leader guided this quest. And now this memory came back because of all the questions that Arthur, Sr. Joan, Pete's commentary, dialogue with Fran, liturgies and prayer within community stirred in so many of us. What do people need? What do people really, really need? Where is this life-changing community? Will we really listen? Will we dare to drastically love someone? Will we lead people to the heart of their healing? How will we attract people? What qualities create discipleship? As Sr. Joan says: "Are women simply half a disciple in our Church?" Is Corpus really three movements, not one? Can we accept each other's limitations? sins?

Who did Jesus really, really love?

## DIAKONIA IN THE NEW TESTAMENT

*Dr. Michael Zarb, Cobble Hill, BC*



In ancient Greek literature the concept of 'service' was expressed in many terms, for example, *therapeuō* : be an attendant, do service; *douleuō* : be a slave, serve, be subject; *leitourgeō* : serve a master, perform public duties; *latreuō* : be in servitude, serve. In this article I intend to present an overview of the concept as expressed by the verb *diakoneō* and its cognates *diakonia* and *diakonos* in the New Testament. This word-group is entirely unbiblical and non religious that is, not employed in the Greek Old testament except for a few times in a secular sense and in

extra biblical literature it never includes association with a particular dignity or position.

The verb *diakoneō* primarily means 'to serve at table' and was extended to include the more comprehensive idea of 'serving.'

### Paul

The gathering and delivering of the collection for the community in Jerusalem was a particular service which played a special role in the life of Paul.

In 2Cor 8.19f Paul expresses his part in this connection by the verb *diakoneō* - [v.19] "he (an unnamed companion of Paul) has also been appointed by the communities to travel with us while we are administering (*diakoneō*) this generous undertaking for the glory of the Lord himself and to show our goodwill." and again v.20 "...this

generous gift administered (*diakoneō*) by us." The collection for the impoverished of Jerusalem (Rom 15.26), was decided at the Jerusalem gathering (Gal 2.10) which Paul undertakes with enthusiasm, possibly also hoping that this good-will gesture would bring closer together the two, Jewish and Gentile, sectors of the movement.

In Rom 15.25 Paul tells the Romans about his desire to visit them on his way to Spain and at the time of writing he is about to go to Jerusalem with aid to that community, literally "serving [*diakoneō*] to the saints"

This assisting, rendering aid is almost a technical expression in Paul for the contributions of the Gentile communities to the Jerusalem community, thus the term *diakonia* with the meaning of 'relief' is used for the collection.

Paul, besides fearing attacks upon himself of the unbelieving Jews, also has doubts whether the 'collection' as peace offering of the Gentile communities which he was bearing to Jerusalem would be accepted as such by the Jewish Christians, "that I may be rescued from the unbelievers in Judea, and that my service/ relief [*diakonia*] to Jerusalem may be acceptable to the saints," (Rom. 15:31) Paul also commends the Macedonians who out of their poverty contributed liberally towards this project and "begging us earnestly for the privilege of sharing (*koinonia*) in this service / relief (*diakonia*) to the saints--" (2Cor 8.4 cf. also 9:1, "service [*diakonia*] to the saints"). Paul exhorts and encourages, by different means, the Corinthians to be generous in this undertaking. The relief to the Jerusalem community is considered also as service to God, [v.12] "for the rendering (*diakonia*) of this ministry (*leitourgia*) not only supplies the needs of the saints but also overflows with many thanksgivings to God. [v.13] Through the testing of this

## Diakonia Continued...

---

service (*diakonia*) you glorify God by your obedience to the confession of the gospel of Christ and by the generosity of your sharing with them and with all others," (2Cor. 9:12,13)

The Service of Evangelization - Paul considers his work as an envoy of Christ as a 'service' which he expresses in different ways. In 2Cor. 3:3 he describes the Corinthian congregation as "a letter of Christ, prepared (served, *diakoneō*) by us, written not with ink but with the Spirit of the living God, not on tablets of stone but on tablets of human hearts." In this metaphor Christ seems to be the author and then what is Paul? Is he the amanuensis who 'quilled' the 'letter' or the 'postman' who carried it to its destination? Whatever it is the main sense seems to be that Paul and his colleagues were Christ's assistants in bringing the 'letter' into existence by converting the Corinthians.

In 2Cor 3.6 Paul calls himself "servant (*diakonos*) of the new covenant" which he continues to elaborate by contrasting the two dispensations, the Mosaic law and the Gospel, in terms of '*diakonia*', - [v.7] "Now if the service (*diakonia*) of death, chiseled in letters on stone tablets, came in glory so that the people of Israel could not gaze at Moses' face because of the glory of his face, a glory now set aside, [8] how much more will the service (*diakonia*) of the Spirit come in glory? [9] For if there was glory in the service (*diakonia*) of condemnation, much more does the service (*diakonia*) of justification abound in glory!" For Paul the Law was a helper to sin which in turn brings death (cf. Rom 7.7-11), the New Covenant assists in bringing about righteousness or justification. Furthermore in 2Cor. 5:18 he writes, "All this is from God, who reconciled us to himself through Christ, and has given us the service (*diakonia*) of reconciliation;" Although the first 'us' refers to the Christians the second seems to refer to Paul and his colleagues or other evangelists as can be seen from the parallel in the next verse [19] "that is, in Christ God was reconciling the world to himself, not counting their trespasses against them, and entrusting to us the message of reconciliation." thus "reconciling the world" corresponds to the first 'us' and "entrusting to us the message of reconciliation" corresponds to "has given us the service of reconciliation." Paul's work is considered as assistance or instrumentation in the process of God's reconciling of humanity to himself.

Paul's task as a preacher of the gospel is termed 'service', *diakonia*. "Therefore, since it is by God's mercy that we are engaged in this service (*diakonia*), we do not lose heart." (2Cor. 4:1) "We are putting no obstacle in anyone's way, so that no fault may be found with our service," (2Cor. 6:3) "I robbed other communities by accepting support from them for your service" (*diakonia*) (2Cor. 11:8)

This *diakonia* of Paul is directly connected with his envoyship in Rom. 11:13, "Inasmuch then as I am an envoy to the Gentiles, I glorify my service (*diakonia*)."

Those engaged in this work are called 'servants, assistants' (*diakonoi*). Addressing the factions arising among the Corinthians from attachment to personalities, Paul insists that the persons considered by the partisans as some heroes are but assistants of God in 'planting' and 'watering' the community, "but God gave the growth."(v.6) "What then is Apollos? What is Paul? Assistants (*diakonoi*) through whom you came to believe, as the Lord assigned to each." (1Cor. 3:5)

These servants are sometimes qualified by 'of God' or 'of Christ', "but as servants (*diakonoi*) of God we have commended ourselves in every

way: through great endurance, in afflictions, hardships, calamities..."(2Cor. 6:4) and again, "Are they servants (*diakonoi*) of Christ? I am talking like a madman-- I am a better one: with far greater labors, far more imprisonments, with countless floggings, and often near death."(2Cor. 11:23)

Christ as well is called *diakonos* in Paul. "For I tell you that Christ has become a servant (*diakonos*) of the circumcised on behalf of the truth of God in order that he might confirm the promises given to the patriarchs," (Rom. 15:8) and, "But if, in our effort to be justified in Christ, we ourselves have been found to be sinners, is Christ then a servant/ helper (*diakonos*) of sin? Certainly not!"(Gal. 2:17)

In 2Cor. 11:15 we find Satan's servants, "So it is not strange if his (Satan's) assistants (*diakonoi*) also disguise themselves as assistants (*diakonoi*) of righteousness. Their end will match their deeds."

The governing authorities, mainly the Romans throughout Paul's world are considered God's assistants, "for it is God's servant (*diakonos*) for your good. But if you do what is wrong, you should be afraid, for the authority does not bear the sword in vain! It is the servant (*diakonos*) of God to execute wrath on the wrongdoer."(Rom. 13:4) One wonders whether Paul knew that these *diakonoi* of God executed Jesus of Nazareth, or then, if he knew, in Paul's view, would Jesus be a wrongdoer? And, if the tradition regarding Paul's beheading is correct would he consider himself justifiably executed?

The sense of serving to provide domestic or other personal service to an individual is found in Phlm. 13, "I wanted to keep him (Onesimus) with me, so that he might be of service (*diakoneō*) to me in your place during my imprisonment for the gospel." This does not seem to be a case of help in the work of evangelization, in this case Onesimus would have been kept by Paul as his own slave.

People helping in the projects of the communities are indicated in several passages. In Philippians Paul makes a special mention, at the very beginning of the letter, of those who were instrumental in procuring for him the pecuniary contribution of the Philippian community whom at the end, in 4:10-20, he makes it a point to thank and praise for their gift sent to him by means of Epaphroditus (2:25). "Paul and Timothy, slaves of Christ Jesus, To all the saints in Christ Jesus who are in Philippi, with the overseers (episkopoi) and assistants (*diakonoi*)." (Phil. 1:1)

In 1 Corinthians he mentions a whole household of helpers, "Now, brothers, you know that members of the household of Stephanas were the first converts in Achaia, and they have devoted themselves to the service (*diakonia*) of the saints; (1Cor. 16:15) The 'saints' here are the believers in the community not those of Jerusalem. Then in Romans he mentions an individual female assistant of the community, "I commend to you our

## Diakonia Continued...

---

sister Phoebe, an assistant (*diakonos*) of the community at Cenchreae..."(Rom 16:1 ) In Greek the noun *diakonos*, not having a feminine form, is used for both genders.

For Paul the various functions and activities in the communities were gifts of the Spirit. In 1Cor 12.4-6 Paul states that in the community there are varieties (*diairesis* also means 'distributions') of gifts (*charismata*), of services (*diakonia*) and of activities (*energēmata*) but in the following list he makes no distinctions of any such categories, for Paul these are all "manifestations of the Spirit for the common good." (v.7) *Diakonia* here has the general meaning denoting any service in the Christian community. In Rom 12.6-7 *diakonia* itself, possibly denoting a particular activity though not specified, is listed among the gifts (*charismata*), placed between prophecy and teaching, [6] "... if prophecy, in proportion to faith; [7] if service, in serving (both *diakonia*); he who teaches, in teaching;"

### The Gospels and Acts

The Gospels employ these terms in their basic meaning, i.e. 'serving at table' more than any other NT writings.

#### Mark and Matthew

Mark and Matthew go parallel in several passages in this regard. In Mk 1.13 Jesus is in the wilderness waited on (*diakoneō*) by angels; in the parallel Mt 4.11 the angels wait on Jesus after the temptation. [Lk does not mention this feature.] After being healed by Jesus, Peter's mother in law serves (*diakoneō*) her healer and guests ( Mk 1.31; Mt 8.15; Lk 4.39). Both Mark (15.41) and Matthew (27.55) tell us about the women who had served / provided for (*diakoneō*) Jesus, watching the crucifixion from afar. Luke (8.3) mentions these women's service to Jesus in another context. Matthew, on his own, has two other uses of the terms, he uses *diakonos* for the attendants in the parable of The Wedding Garment (Mt 22.13) and in the Judgment Scene, he uses the verb *diakoneō* for the basic action of the true disciple, "Lord, when was it that we saw you hungry or thirsty or a stranger or naked or sick or in prison, and did not take care of (*diakoneō*) you?" (25.44)

In the Gospels the concept of service is reversed by Jesus.

Mark's Jesus takes up the 'servant' concept, reverses it and forms a christological concept regarding the nature and purpose of his life and that of his disciples. In Mk 9:35 Jesus tells the twelve "Whoever wants to be first must be last of all and servant (*diakonos*) of all." In contrast to the rulers of the Gentiles this is repeated in Mk 10:43, "But it is not so among you; but whoever wishes to become great among you must be your servant (*diakonos*),..." He further re-enforces this reversal, those who aspire to priority or greatness must be not just the 'servants' but even the 'slaves' of all (v.44). Then in v.45 Jesus presents himself as the example and adds the christological notion of atonement, "For the Son of Man came not to be served but to serve (*diakoneō* twice), and to give his life a ransom for many."

Matthew follows the same line as Mark in the reversal theme in Mt. 20:26-28 and 23.11.

Luke in 22:25-27 deals with the same theme of reversal but removes the

notion of atonement in agreement with his christology in which atonement does not figure either in the gospel or in Acts. [The words at the last supper speech, 22.19b, 20, referring to "the new covenant in my blood", found in some mss, is not considered original.]

#### John

John uses the idea of service for the true disciple, "Whoever serves (*diakoneō*) me must follow me, and where I am, there will my servant (*diakonos*) be also. Whoever serves (*diakoneō*) me, the Father will honor." (Jn. 12:26) However in his speech after the washing of the feet Jesus uses 'slave' not 'servant' terminology to explain his action (Jn 13.16).

In the primary meaning, - service at table or domestic work, - this vocabulary is used for the 'waiters' in the wedding story at Cana (Jn 2.5,9) and also describes Martha's chores (Jn 12.2).

#### Luke /Acts

The author of Luke-Acts in the gospel has, apart from those mentioned above, a few more instances of the 'service' terminology than the other evangelists.

The parable of The Waiting Slaves, containing innuendoes of the Messianic banquet, presents an unexpected and unlikely reversal as the shock ending - the master waits on his slaves, "Blessed are those slaves whom the master finds alert when he comes; truly I tell you, he will fasten his belt and have them sit down to eat, and he will come and serve (*diakoneō*) them. (Lk. 12:37)

On the other hand, the parable of The Slave Returning from the Field, a situation more true to life than the preceding, actually its opposite, has the tired slave returning from the field, constrained to cook for and serve (*diakoneō*) his master (Lk 17.8). The shock element here is in v. 10, the disciples, as unworthy slaves, have to do their duty.

In Luke we also have Martha's domestic tasks, "But Martha was distracted by her many tasks (*diakonia*); so she came to him and asked, 'Lord, do you not care that my sister has left me to do all the work (*diakoneō*) by myself? Tell her then to help me.'" (Lk. 10:40 )

#### Acts

First let us mention the two instances where *diakonia* means provision of care or relief, a) "... the Hellenists complained against the Hebrews because their widows were being neglected in the daily distribution (*diakonia*)." (Acts 6:1) This complaint led the Envoys to ask the assembly to appoint seven men to take care of the food service (6.2). The author is probably reflecting the conditions in his own times when the separation between the Jewish and Christian groups was well under way, since it is unlikely that in the thirties the widows and the poor of these messianic communities, as they were still Jewish, did not avail themselves of the help provided in the normal Jewish manner, namely that the local poor were given money or

## Diakonia Continued...

---

provisions for one or more days, and the transient paupers received daily offerings of food collected by certain helpers from house to house. Furthermore to argue, from this passage, for the institution of the ecclesiastical order of deacons goes beyond the evidence, the term *diakonos* not only does not occur here but it does not figure anywhere in the two volumes of Luke-Acts.

b) The other instance where *diakonia* is used of material help is Acts 11:29 referring to the relief sent by the community of Antioch to that of Judea.

In the rest of Acts *diakonia* denotes the work of evangelization. In the first speech of Peter to the early assembly, Acts has Peter referring to Judas' position among the Twelve as "this service" (*diakonia* 1:17) and in v.25 the term is coupled with 'envoyship' (*episkopê*). The work of the Envoy is termed in Acts 6:4, "the service (*diakonia*) of the word" as distinguished from the "serving at tables" (6.2).

The task of Barnabas and Saul to or from (there is a textual problem here) Jerusalem is called *diakonia* (12:25). This seems to refer back to the work of Saul and Barnabas in 9.27ff.

Paul, in his speech to the elders of Miletus uses *diakonia* for the task "that I received from the Lord Jesus, to testify to the good news of God's grace." (20:24) and again the conversion of the Gentiles through Paul's 'service' (21:19) .

In Acts 19:22 those helping Paul in his missionary work, i.e. Timothy and Erastus are so described by the verb *diakoneô*.

### The Deuteropaulines

In these writings the terms of our topic refer to the service of evangelization. In **Ephesians** the purpose of the gifts "that some should be envoys, some prophets, some evangelists, some shepherds and teachers" (4:11) is "to equip the saints for the work of service (*diakonia*), for building up the body of Christ," (4.12) thus all the functions in the community are service for the edification of the whole community ('the saints').

The author describes himself as a 'servant' (*diakonos*) of the Gospel (3:7) "according to the gift of God's grace that was given me by the working of his power." In 6:21 Tychicus is described as "a beloved brother and a faithful assistant (*diakonos*) in the Lord." Obviously this is meant as help in the work of evangelization not in material care.

In **Colossians** Tychicus is again described in the same terms, "a beloved brother, a faithful assistant (*diakonos*), and a fellow slave in the Lord." (Col. 4:7) Other 'helpers' are mentioned in this writing: "Epaphras, our beloved fellow slave. He is a faithful assistant (*diakonos*) of Christ on your behalf," (Col 1.7) and Archippus is enjoined to, "See that you complete the task (*diakonia*) that you have received in the Lord." (Col. 4:17)

As in Ephesians the author also calls himself a *diakonos* 'of this Gospel' (1.23) and he, "became its servant (*diakonos*) according to God's commission that was given to me for you, to make the word of God fully known." (1.25)

### The Pastorals

A possible reference to the material help rendered by an individual in

these writings is 2Tim 1.18. The nature of Onesiphorus' service (*diakoneô*) in Ephesus is not clear as to whether it was material help or evangelical help, however, v. 16, "he often refreshed me, he was not ashamed of my chains" i.e. relief of the hardships of imprisonment, points more to the former.

The reference to Mark in 2Tim. 4:11 is also unclear. "Only Luke is with me. Get Mark and bring him with you, for he is useful in my service (*diakonia*)." This could mean either for personal service in prison or for 'my task' as an evangelist. However in other writings, if one may use one writing to explain another, Mark is known as a helper of Paul in the gospel preaching (cf. Col 4.10f - "my fellow workers for the kingdom of God.")

Paul's or the author's task, similar to the authentic Paulines, is termed a 'service' (*diakonia*) to which he was appointed by Christ (1Tim. 1:12) and Timothy, the addressee, in as much as he instructs the brethren is called "good servant (*diakonos*) of Christ Jesus" (1Tim. 4:6 ). Again in 2Tim. 4:5 Timothy's work as an evangelist is called *diakonia*.

1 Timothy, more than other writings, deals with service in the communities; here we find the qualities desired in the functionaries of the community.

In 1Tim 3, after the author lists several characteristics required of the overseers (*episkopos*), in v.8ff he also lists the requirements of the assistants (*diakonos*), both male and female. [v. 8]

"Assistants (*diakonos*) likewise must be serious, not double tongued, not addicted to much wine, not greedy for gain; [9] they must hold the mystery of the faith with a clear conscience.

[10] And let them also be tested first; then if they prove themselves blameless let them serve (*diakoneô*)." Regarding the female assistants he writes, [11] "The women likewise must be serious, no slanderers, but temperate, faithful in all things."

From the context and from the parallelism between the qualities required for them and for the male assistants, these must be female assistants not wives of the male assistants. (cf. Rom 16.1 Phoebe a female assistant, *diakonos*.) In v.12 the writer returns to the male assistant to add the same requirement of the overseer in view, perhaps, of the probability that male assistants become overseers. [v.12] "Let assistants (*diakonos*) be the husband of one wife, and let them manage their children and their households well;" (compare vv.2,4). V.13 is general, for all assistants, "for those who do the service (*diakoneô*) well gain a good standing for themselves and also great confidence in the faith which is in Christ Jesus."

The group of widows within the community dealt with in 5.3-16 may belong in the topic of service. After some instructions relating to the real widow, i.e. who is all alone (vv.3-8), the author sets down some regulations regarding the enrollment of widows. The purpose of this enrollment is not clear, but the fact that these regulations, obviously not conditions to receive support, are reminiscent of those regarding the overseers and assistants, this group must have had certain duties within the community albeit such duties are not disclosed. [v. 9] "Let a widow be enrolled if she is not less than sixty years of age,

having been the wife of one husband; [10] and she must be well attested for her good deeds, as one who has brought up children, shown hospitality, washed the feet of the saints, relieved the afflicted, and devoted herself to doing good in every way. [11] But refuse to enroll younger widows; for when they grow wanton against Christ they desire to marry, [12] and so they incur condemnation for having violated their first pledge. [13] Besides that, they learn to be idlers, gadding about from house to house, and not only idlers but gossips and busybodies, saying what they should not. [14] So I would have younger widows marry, bear children, rule their households, and give the enemy no occasion to revile us.”

### Other Writings

In **1 Peter** only the verb (*diakoneō*) is employed. Exhorting his readers to love one another and practice hospitality to one another, the writer encourages them to be good stewards of the bounty of God by serving (*diakoneō*) each other with the gifts received, (4.10) and details two gifts, that of speaking and that of serving, “Whoever speaks must do so as one speaking the very words of God; whoever serves (*diakoneō*) must do so with the strength that God supplies, so that God may be glorified in all things through Jesus Christ.” (4.11)

In **1Pet. 1:12** the writer, in a general sense, uses the verb of the prophets who had things revealed to them, “(the prophets) were serving (*diakoneō*) not themselves but you, in regard to the things that have now been announced to you through those who brought you good news

by the Holy Spirit sent from heaven-- things into which angels long to look!”

In one of his exhortations the author of **Hebrews** assures his addressees, who only here are called ‘beloved,’ that their work of relief on behalf of fellow Christians are not unnoticed by God, “For God is not unjust; he will not overlook your work and the love that you showed for his sake in serving (*diakoneō*) the saints, as you still do.” (Heb. 6:10)

In **1:14** this author says that all angels are “ministering spirits sent into service (*diakonia*) for the sake of those who are to inherit salvation.”

In **Revelation** *diakonia* is listed with love, faith and endurance. The words of the Son of God to the angel of Thyatira start with the good actions performed before they proceed with the censure, “I know your works-- your love, faith, service (*diakonia*), and patient endurance. I know that your last works are greater than the first.” (2:19 )

This overall picture of the uses of this workgroup leads to the conclusion that it is hard to envision the institution, by Jesus or the ‘Apostles’, or even the existence of the ecclesiastical order of the diaconate in the first century of the common era.

---

## Review Tomorrow’s Catholic: Understanding God and Jesus in a New Millennium

*Bob Hanlon, Ottawa, ON (Corpus-NCR)*

---

by Michael Morwood, MSC (Mystic, CT: Twenty-Third Publications, 1997; fifth printing 2001; \$15.50).

This concisely written book deals with the challenges facing Catholics, and indeed all Christians, in this age of rapidly developing understanding of the cosmos as well as the shrinking of the earth into a global village with modern methods of communication. The author is well equipped to discuss these issues; he has an MA in Pastoral Ministry from Boston College, and has twenty-seven years of experience in ministry. For the past fifteen years he has been involved with spirituality and adult faith development programs in Victoria, Australia.

Readers of the book are asked to consider what is their image of God, since the new cosmology brings the realization that God is present everywhere in our universe, and is within all human beings in an especially marvelous way. The image of the omnipotent God “up there”, looking down in judgement, has become untenable. Mastering a new image that combines transcendence and immanence has become necessary. A contemporary world view is examined in light of what is now known about the story of life on this small planet and its place in the vast universe.

Part of the challenge becomes questioning the stories in scripture, and seeing what needs to be recognized as myth rather than as literal description, as all stories are part of the culture of the period within which they were written. The question is asked: how does this affect personal spirituality?

The author explains how redemption theology is no longer relevant, and shows how the traditional belief that God is present to everything that exists can lead us to a contemporary theology of love and the giving of life. This leads into a historical review of the gospels, of how, when and by whom they were written. Says Morwood, “The Gospels were written to express what the Christian communities came to believe about Jesus in the light of the resurrection rather than being biographies.”

Like other contemporary writers, Morwood emphasizes the total reality of the human Jesus, who did not see himself as the Son of God. This then leads to questions about the Trinity; this area is sensitively dealt with, as the author realizes that his viewpoint represents the breakdown of a long-held religious outlook. He elaborates on the vision of Jesus as the one who “offers us extraordinary fundamental insights into our relationship with God and with all of creation.”

The book ends with a chapter on leadership in a new millennium. The author calls for the relinquishing of outmoded attitudes such as claiming to hold exclusive religious truth. The Catholic Church could become a renewed leader in the world if it offered its message of salvation with the spirituality of Pentecost in a way that resonated with the rest of the world. Within the framework of the new cosmology there exists the way to become the good news for all peoples.

# It Won't Wash With Women

*Mary McAleese, President of Ireland*

**H**ave any Catholic bishops in Ireland undergone equal-opportunities training? It is a serious question that I have asked before with a depressingly predictable answer. I could have asked the same question about the Pope and the entire Curia and been tolerably sure of the answer....

The God-ordained equality of women... has never been just a debate between men and women. Rather, it has been a debate between the rigid, conditioning forces of an old world and the challenging, insistent voices of the new emerging world. What is more, the latter, despite the recent chilling retrenchment on the ordination of women and indeed possibly because of it, scent victory not far off.

The very fact that this Pope has felt it necessary to return frequently in the past few years to the subject of women, tells its own story. His words are not those of a man who believes he is on the comfortable side of a debate. Far from it; they are the words of a man who is slowly realising that the citadel's defences have been breached and its once staunch defenders are a declining population... today, women talk a language many of these men simply do not understand and have difficulty relating to. It is the language of tomorrow's world, not the language of yesterday's seminary. (from *The Tablet* 15/03/'97)

## Liberate The Bishops

*Chris Diamond, Cobble Hill, BC*



**W**hen I changed my ministry in 1965 from serving the people in the pews, I believed that the most important thing to do was to liberate priests. I had to start with myself. At the time, I thought that was a big enough task; a year later, Naomi had faith in me and what I was doing, so I went to Chicago and asked her to marry me. We were married in Toronto that year. 35 years later we are still doing pretty good.

But I was wrong- not about liberating myself and marrying Naomi- but about liberating priests for the good of the church. The most important thing to do for the church is to liberate the bishops. A while back, there was a bit of humour going around, and "Bless me, Father, for I have sinned. I have used it myself a few times." It went like this: "Why are catholic bishops asked to retire when they reach 75? So they can practice their catholic faith before they die!"

Most of our bishops are good men (women yet to come) and given half a chance they can lead the church well. Vatican II was a great example. There the bishops wrested their freedom from the powerful Vatican curial bureaucracy, and they began a turn-around in the church that would have led us all to greater expression of the Kingdom of God. But politics in its worst sense has prevented this from happening: the structure of the church presently restricts much that is good from happening. When one hears the term Roman Catholic Church, one is not hearing a mainly religious but a political term. The driving force behind what the RC Church does is mostly political. The people in the pews may not think of it or know of it, but above that level, political correctness is paramount, from trivial decisions to scandalous acts.

Ladislav Orsy asks, "Who are the bishops? and What is their task?" He makes a comparison: "We see that the great multinational corporations are successful when they are centrally organized and uniformly disciplined. From their subordinate branches, they demand obedience and loyalty; they do not want autonomy and originality. But that is not the structure and the way of life that the Spirit has given to the church. Our catholicity is not perfect without diversity." He sees the bishops as "The architects and the guardians of this diversity within an all-embracing unity." (*America*, Oct., '99)

Again, in answering Avery (now Cardinal) Dulles who states that the

local churches, "the people of God with their pastors and regional structures developed as a byproduct of missionary expansion." Orsy returns to the structure of big corporations as unsuitable for the governance of the church: "The multinationals are internally unified and disciplined; they are shaped and governed from the centre down to the last details. Their way of doing business, however, is utterly unsuitable for any christian communion that honours God's gifts in their diversity no less than it respects God's design in its unity. Wisdom tells us: here is a temptation to be watched and resisted." (*America*, Nov. 25 '00)

A few years ago while on holiday in Ireland, I heard a young girl telling her mother that the bishop was always saying "Please God". For example, to the confirmation class, he said: "I'll be back to see you in a few weeks time, Please God." And again, "We'll have confirmations in May, Please God." We all chuckled at her telling the story, but when I thought about it later, I thought "What a good guiding mantra not only for bishops but for all of us! Our decisions, all of us, bishops included, might be different if we kept in mind to "Please God". Governance is hard enough when keeping to God's Kingdom. The Jesuits had it right when they made their motto "For the Greater Glory of God." With that in mind, I suggest the following.

If we liberated our bishops from the tyranny of the curial watchdogs, they would be better leaders and we could get on with the service to God's Kingdom. The bishops would be happier, and we would be happier too. We could do something about the ills that plague our church. I am reminded of D.H. Lawrence's poem *Courage*: "What makes people unsatisfied/ is that they accept lies./ If people had courage, and refused lies/ and found out what they really felt and really meant/ and acted on it,/ They would distill the essential oil out of every experience/ and like hazel-nuts in autumn, at last/ be sweet and sound.... As it is, all that the old can offer/ is sour, bitter fruits, cankered by lies."

So our ministry is to go and see the local bishop and give him our wholehearted support for wholesome things and offer continued support in the matter of good governance. Imagine the difference it would make if the bishop did not have to look over his shoulder all the time.

## Quote From John L. McKenzie

In 1986, John L. McKenzie, the world renowned scripture scholar, expressed himself very candidly:

I have been asked more than once whether I still believe what I profess as a Catholic, or whether I am a practicing Catholic, or why I do not resign from the Catholic priesthood and the Catholic Church and go where I belong, wherever that may be... I respond with two well worn anecdotes. You could call them parables. The first concerns the Irish writer, James Joyce. When asked whether he had abandoned Catholicism for Protestantism, he answered, "Sure it's me faith I renounced, not me reason." The second concerns two professional gamblers who conducted their business aboard Mississippi River steamboats. When the steamer carrying them had put in for repairs at a small remote village for a number of hours, they went ashore with the other passengers and became separated. When they rejoined each other later, one found the other engaged in a local card game. The observer watched the game for a few minutes, and at the first opportunity he whispered to the player. "Listen, Jim, this game is crooked." Jim whispered back, "I know it's crooked, but it's the only game in town." That answer might not satisfy John Paul II or the Roman Curia, but it satisfies me, and I have to live with myself, not with them.

The Gospels contain no teaching of Jesus; they give us collections of scattered and often disjointed sayings. These sayings can be arranged under headings, topics, or themes; but conclusions which can be drawn from such arrangements are the teaching not of Jesus but of his interpreters... one is aware of venerable "doctrines" proposed as the teaching of Jesus, such as the primacy and infallibility of the Roman Pontiff, the establishment of the monarchical episcopate and the apostolic succession, none of which has the slightest foundation in the sayings of Jesus, and one can take due precautions. The sayings attributed to Jesus can, with varying degrees of probability, be traced back to the words of Jesus himself; sayings so traced are called by my colleagues "authentic" sayings. Sayings not judged authentic are attributed to the early disciples and scribes who made efforts to reconstruct the sayings of Jesus by the use of imagination or to construct what they thought he would have said about situations concerning which the collective memory of the disciples preserved no authentic sayings.

The judgment of how faithful these collected sayings are to the historical Jesus is an area of theological warfare which has carried on for nearly two centuries.... I assume that the "real" or the "historical" Jesus is more responsible than anyone else for what is preserved of his sayings and his doings in the Gospels. I do not believe that the Jesus of the Gospels is the creation of the nameless and barely literate believers of the first century.

*Our heads have trouble putting together with our hearts that extraordinary phenomenon of Jesus, that identification of God with the world of ordinary human experience, that union of the sacred with the profane, that abolition of distinctions which we sum up in confessing Jesus as God's own child....*

Tad Guzie

## On The Lighter Side!

A teacher asked her students to draw a picture of their favorite Old Testament story, and as she moved around the class, she saw there were many wonderful drawings being done. Then she came across Johnny who had drawn a man driving an old car. In the back seat were two passengers, both scantily dressed. "It's a lovely picture," said the teacher, "but which story does it tell?" Johnny seemed surprised at the question. "Well," he exclaimed, "doesn't it say in the Bible that God drove Adam and Eve out of the Garden of Eden?"



"Holy great mother of God, I've been cloned!"

A preacher went to his church office on Monday morning and discovered a dead mule in the church yard. He called the police.

Since there did not appear to be any foul play, the police referred the preacher to the health department. They said since there was no health threat that he should call the sanitation department.

The sanitation manager said he could not pick up the mule without authorization from the mayor.

Now the preacher knew the mayor and was not too eager to call him. The mayor had a bad temper and was generally hard to deal with, but the preacher called him anyway.

The mayor did not disappoint. He immediately began to rant and rave at the pastor and said, "Why did you call me anyway? Isn't it your job to bury the dead?"

The preacher paused for a brief moment and shot back, "Yes, Mayor, it is my job to bury the dead, but I always like to notify the next of kin first!"

# Revelations at the Thomas Merton Conference

by Jim Noonan, Stittsville, ON (Corpus-NCR)

In early June I attended the seventh biennial conference of the International Thomas Merton Society held at Bellarmine University in Louisville, Kentucky. The locale of the conference was significant since Louisville is very close to the abbey of Our Lady of Gethsemani, where Merton lived, and Bellarmine University is the home of the Thomas Merton Center, which holds the majority of Merton's papers.

The theme of the conference was "Shining Like the Sun: Thomas Merton's Transforming Vision". The theme is taken from the oft-quoted passage in Merton's *Conjectures of a Guilty Bystander* where he describes the vision he had at the corner of Fourth and Walnut

(now Mohammed Ali Blvd.) while on a visit to Louisville. The famous passage reads: "In Louisville, on the corner of 4th and Walnut, in the center of the shopping district, I was suddenly overwhelmed with the realization that I loved all these people, that they were mine and I was theirs... There is no way of telling people that they are walking around shining like the sun."

The conference, attended by some 400 people - so many that registration was cut off before the conference began - was an impressive combination of scholarship, prayer, discussion, and socializing. Learned papers, slide presentations, readings, music and videos were presented by Merton enthusiasts from around the world.

Rather than summarize all that was said and done during those four days, I want to share some personal highlights of the conference:

1. Visiting with several busloads of conference participants the abbey where Merton lived, praying with the monks in the abbey church, being welcomed there by the present abbot (Matthew Kelty) and addressed by Merton's last abbot (Flavian Burns), walking to Merton's hermitage, paying homage at his grave beside the church, and seeing side by side the crosses over the graves of Merton and James Fox, the abbot with whom Merton has so many disagreements.

2. Visiting downtown Louisville, including the spot of Merton's famous revelation, where there is a civic plaque that tells on one side who Merton was, and on the other quotes from the passage about his experience at Fourth and Walnut streets.

3. The final meditation and Mass on campus for all of us at Our Lady of the Woods chapel, through whose huge clear glass windows behind the altar one can see not only trees and flowers but also the lovely grounds and buildings of Bellarmine University. The lively participation and warmth of all the participants made me realize what a special group this is that gets together every two years.

4. An encounter with a stranger while standing in line to buy some of

the many books, photographs, audio tapes, and videotapes by and about Merton sold during the conference. I introduced myself to the woman beside me, and told her I am a married priest. An American, she was warm in her response and said, "I want to apologize to you for the way you have been treated by the Church. We have given amnesty to those who refused to take part in the Viet Nam war, but we have never done the same for you." No Catholic had ever said this to me before, and I was deeply moved by her statement. When I recounted this incident at

table shortly afterwards to another clerical priest, he too was impressed by the woman's generosity, and said, "I want to apologize too for how married priests have been treated in the Church." For me, this was the most memorable event of the whole conference.

I was also impressed by the importance these Mertonites from every walk of life put on a strong prayer life, and even a contemplative life, as the foundation of all we do to bring the message of Christ to men and women of today, whether in our parishes, our families, our work and play, or our small faith communities.

Members of Corpus will have the opportunity to join

with members of the ITMS at their next conference at the University of British Columbia in Vancouver from June 5-8, 2003, since the conference is open to both members and non-members of the ITMS. The 2003 conference will be sponsored by the B.C. Chapter of the Society, many of whom were present in Louisville to promote the next conference as well as the beauties of Vancouver and British Columbia. Their address is: 1705-700 Chilco St.; Vancouver, BC; V6G 2R1; tel.: 604-669-2546; email: [hdcastle@intergate.ca](mailto:hdcastle@intergate.ca); website: [www.merton.bizland.com/](http://www.merton.bizland.com/)

I pray that many Corpus members will attend that conference, and that many revelations will greet them in Vancouver in June, 2003 just as they met me in Louisville in June, 2001..



## Notice

See editorial on "Due Process in the Vatican",  
*America Magazine*, April 09, '01  
[www.americapress.org](http://www.americapress.org)

# 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.

# Corpus Canada National Coordinating Team

**Joe Cashen**

(Outreach Representative)

6801 Shelter Bay Road, Mississauga ON L5N 1T7  
Tel: (905) 826-7231

Email: josephcashen@hotmail.com

**D'Arcy Coulson**

129 Avenue des Plages, Luskville QC J0X 2G0  
Tel: (819) 455-9712

Email: jdcoulson@att.ca

**Jim Doyle**

D- 10124 Resthaven Drive, Sidney BC V8L 3G6  
Tel: (250) 655-6634

Email: wjdoyle@HOME.COM

**Gordon Irving**

5318 Camaro Drive, Delta, BC V4M 2B9  
Tel: (604) 943-2792

Email: girving@canada.com

**Emil Kutarna**

113 Tibbets Road, Regina SK S4S 2Y9  
Tel: (306) 586-2853

Email: ekutarna@dlcwest.com

**Chuck McLellan**

Box 756, Bragg Creek AB T0L 0K0  
Tel & Fax: (403) 949-2208

Email: ucke@TELUSPLANET.NET

**Sis McNeil**

324 Ellsworth Avenue, New Waterford NS B1H 2E4  
Tel: (902) 862-6225

Email: diannep@istar.ca

**Arthur Menu**

9875 Seventh Street, Sidney BC V8L 2V8  
Tel: (250) 656-0138

Email: amenu@islandnet.com

**Jim Noonan**

32 Lucas Lane, Stittsville ON K2S 1S5  
Tel: (613) 831-1760

Email: jnoonan@ccs.carleton.ca

**Jack Shea**

28 Maplehill Way, Nepean ON K2C 3H1  
Tel: (613) 692-2264

Email: s581218@corpweb.net

**Leonard Schmidt**

902 Borebank Street, Winnipeg MB R3N 1G6  
Tel: (204) 487-3553

Email: schmidtl@TOTAL.NET

**Dolores Hall**

45 Franklyn Ave., St. John's, NF A1C 4L2  
Tel: (709) 576-0989

Email: dolores.hall@sympatico.ca

**Eloi Arsenault**

St. Philip & St. James Church  
R.R.#4, Wellington, PE C0B 2E0  
Tel: (902) 854-2915

Email: loi.arsenault@pei.sympatico.ca

## HOW TO GET THE JOURNAL

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

NAME \_\_\_\_\_

ADDRESS \_\_\_\_\_

POSTAL CODE \_\_\_\_\_

PHONE \_\_\_\_\_

EMAIL \_\_\_\_\_

The Journal will be sent to you free of charge. If you would like to support the free distribution of The Journal, please send a cheque to "Xristos Community Society" c/o the Treasurer, Xristos Community Society, 9875 Seventh Street, Sidney BC V8L 2V8. Xristos Community Society is a registered charity. all donors of \$10 or more will receive an official tax receipt.

Thank you for your support of this Christian ministry.



Return Postage Guaranteed By

**The Journal**

422 Davis Road, RR2

Ladysmith BC V0R 2E0

PRINTED PAPERS

POSTAGE PAID AT VICTORIA BC