

# *The Journal*

*Spring 2002*

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## The Koinonia



The Journal  
Spring 2002  
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The Journal welcomes submissions from small faith communities and individuals that share its vision of the Christian Church as one in which all are equal, decisions are made by consensus, healthy relationships are nurtured, justice is done, and the Good News of Jesus Christ is proclaimed.

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*Chris Diamond*

*In the inner landscape of the soul is a nourishing and melodious voice of freedom always calling you. It encourages you to enlarge your frames of belonging- not to settle for a false shelter that does not serve your potential. There is no cage for the soul. Each of us should travel inwards from the surface constraints and visit the wild places within us. There are no small rooms there. Each of us needs the nourishment and healing of these inner clearances.  
(John O'Donohue, Eternal Echoes p101)*

**FOCUS TOPIC**

*for the Summer 2002 Issue*

What does a prophetic community look like? Do you know a community that challenges us to be true to the vision of Jesus?

*Articles for this issue are due by August 15.*



I have just learned a new name for my mid-life stage. It is called the Third Age. According to this theory, the First Age of our lives is the learning stage, the Second is the stage in which we establish career/family, the Third is the growth stage, and the Fourth is the aging stage. I like this theory. It classifies our growth stage as the years between forty and ninety. Almost too good to be true. But William Sadler, Ph.D., in his book, The Third Age: 6 Principles of Growth and Renewal After Forty, is very convincing.

His conclusions are based on twelve years of study and research, and his treatment of this phenomenon is authoritative and exciting. The whole point is this: we are in a longevity revolution; life spans now commonly reach into our 90's and 100's. But what are we doing with all those extra years? Are they just more years in which to be "old", or are they the second half of a vibrant life?

I have always loved Robert Browning's line, "Grow old along with me, the best is yet to be". But until my introduction to Third Age philosophy, the concept that the best is still ahead has been more one of wishful thinking than of an established game plan. Sadler's advice is: by all means, get a game plan for the second half of your life.

Following that advice will call for an alternative mindset, a revolution of images. He labels the conventional middle-age images as the D-words. They are: Decline, Disease, Dependency, Depression, Decrepitude, and of course the biggest D-word, Death. The revolution called for is to overthrow this mindset and replace it with one whose tags are the R-words: Renewal, Rebirth, Regeneration, Revitalization, Rejuvenation, and I like to add my own, Resurrection.

As Corpus members or as members of any renewal movement know, revolution or paradigm shift isn't easy. The expectations for middle age have been long and solidly established. There are the jokes, such as "I'm at an age when a short pencil is better than a long memory"; or "You know you're old when you bend over to tie a lace and automatically

look around to see what else you can do while you're down there". They're funny, but they also add another layer to the conventional mindsets that say we are "over the hill", "too old for new opportunities", "past our prime", etc. And this fatal diagnosis begins at forty (it used to begin at thirty-five), when we still have a possible fifty years left to live.

Sadler's presentation resonates for me not only because it is great news, but also because of the direction his Six Principles take. His Six Principles for turning middle age into the most important growth stage of our lives are: (Sadler, p.12)

- 1- balancing mindful reflection and risk-taking
- 2- developing realistic optimism
- 3- creating a positive mid-life identity
- 4- balancing greater personal freedom with deeper, more intimate relationships
- 5- creating more meaningful work and play
- 6- caring for self but also for others and the earth

The tone of these principles is in sync with that of Diarmuid O Murchu

in Our World in Transition, in which he pleads for the New World that "is struggling to be born in our time". He also describes six dominant developments characterizing this paradigm shift: (O Murchu, p.146)

- 1- the Integration of Chaos
- 2- the Polarity of Light and Darkness
- 3- the Rediscovery of the Feminine
- 4- Cosmology as the Primary Revelation
- 5- the Call to Outgrow Anthropocentrism
- 6- Learning to Perceive Laterally

For both Sadler and O Murchu, the revolution at hand must take place in the personal (Sadler) and the collective (O Murchu) psyche. Not a small task for us Third Age arrivals. But a challenging, creative, and gainful one, especially since "politically, economically, and spiritually our world yearns for a whole new way of being". (O Murchu, p.152).

The Focus Topic for this edition of the Journal asks if the question, "What would Jesus do?" is still a viable approach to some of the global moral dilemmas we face. These issues give abundant witness to the need for a revolutionized world view, and for a new way of being in the world, for a paradigm shift. I would like to first comment on the question itself.

Part of my personal interior revolution has been to move away from structures and language that confine. For me the question "What would Jesus do?" falls into that category because in my childhood experience it and its counter-part, which was, "What Jesus wouldn't do", have been misused. They have been over-applied, trivialized, and used to induce guilt.

So my first response to the question "What would Jesus do?" is to de-code it. In order to intuit an answer I first have to reframe the question. I have been greatly assisted

## Focus Continued...

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in this process by the concept of the Cosmic Christ as Matthew Fox presents it in his book, The Coming of the Cosmic Christ.

For Fox, the issue for our millennium is the paradigm shift from the quest for the historical Jesus to the quest for the Cosmic Christ. Not that he promotes the latter at the expense of the former. What he offers is a "three-partnered dance, a trinitarian relationship between Science (Knowledge of Creation), Mysticism (experience or union with the Mysteries of Creation), and Art (the expression of our Awe at Creation). (Fox, p.78).

Fox lets Hildegard of Bingen tell us who the Cosmic Christ is:

I, the fiery life of divine wisdom,  
I ignite the beauty of the plains,  
I sparkle the waters,  
I burn in the sun, the moon, and the stars.  
With wisdom I order all rightly.  
I adorn all the earth.  
I am the breeze that nurtures all things green.  
I am the rain coming from the dew  
that causes the grasses to laugh with the joy of life.  
I call forth tears, the aroma of  
of holy work.  
I am the yearning for good.

(Fox, p.110, quoting Meditations From Hildegard of Bingen, p.30-31).

We are told that every moral dilemma reveals the symptoms of an underlying dis-order, a dis-ease; that each symptom is a cry for release from the pain of alienation from the good, or from the pain of the unbearable weight of our unfulfilled yearnings for the good. And so, for myself I translate "What would Jesus do?" into "How do we respond to the yearning for good? How do we inject the divine, Hildegard's good, into all the human and planetary pain?"

I have found some answers in the works of Thomas Berry and Brian Swimme, and Diarmuid O Murchu in which they address Einstein's theories of relativity and the New Science. These cosmologists are about unraveling the mysteries of the Universe. They assure us that fires from the beginning of time empower us right now. We are able

to interact physically with photons from the beginning of time. We are in direct contact with the origins of the Universe. Elementary particles that constitute the Universe fluctuate in and out of existence endlessly. There was no fireball, and then the fireball erupted. Emptiness is the source of everything.

Things can be understood only in relation to each other (Einstein). We humans are connected to all things because we are made out of the same matter as everything in the Universe. "And all of it dances, the stars, and every subatomic particle in them and in us, swirling about each other in the silence of the gravitational embrace". (Swimme, Hidden Heart of the Cosmos).

There is something breathtaking about all this. We hear Thomas Berry say (PBS Interview), "Scientists now know that every atom is in relationship and immediately present to every other atom without passing through the intervening space no matter how many light years they are away from each other", and we catch our breath and fill up with awe. We know that somehow the answers we seek for the imbalances, the dis-eases of our world are in these mysteries. They loiter deep within us, "untapped resources of creativity & energetic potential that is longing to enter physical form and intuitive impulses that are directives for what to do next" (Carolyn Myss, [www.myss.com](http://www.myss.com)).

Our part is to flow with the paradigm shifts because they are about uncovering the archetypes and myths necessary for our time. And when a culture identifies its myths and archetypes it finds the key to its healing.

Last evening, since dusk was getting serious, I decided to leave the walking track. In a backward glance I caught the silhouette of the last remaining walker. Her white hair indicated she was a well-established member of the Third Age, but her brisk gait belied it. Her body was taut, poised like an arrow in a bow as she leaned into the wind. I knew that she and the wind, the ground she walked on and the evening sky above her were one. And I knew that in this basic human activity she was creating the New World order, she was filling up the immense yearning of the Universe for good.

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### From The First Issue of Corpus Canada Journal Prophets Who Have Not Bought Into The Conspiracy Of Silence by Tom Raterman, *Tottenham, ON*

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Catholicism is larger than what is coming out of Rome these days. It would seem to me that it must be very depressing for progressive and moderate Catholics to hear only the official Church line on so many issues confronting contemporary society

I have started to feel an obligation to confront the image of the Church as presented and to remind people of the great wealth of diversity of opinion, culture, and tradition that resides in the Church. I thought for many years that I could just "sit this dance out" and wait for the Church to change, as I believe it inevitably must. My mind has changed in recent months though because of the great damage the current Roman administration is doing to the laity and institutions of the Church.

With that uneasiness in mind I felt that perhaps there were other priests who shared my feelings. One could not expect currently

serving priests to be involved in any attempt to voice Catholicism as different than the official line. As such there is perhaps a social obligation on those priests who are beyond the reach of ecclesiastical repression to witness to the great diversity and richness of the Catholic traditions. It would be an effort to give hope and spiritual support to those Catholics who are tempted to despair. It would raise the profile of resigned priests, so that the Church establishment would have to respond rather than simply ignore us as they do now- their conspiracy of silence which we have bought into to preserve the status quo

Yes, I want to be active again to serve a laity who I feel are currently being victimized by the clergy- but, I don't know that I could in good conscience be active in a Church that is as spiritually and intellectually corrupt as Catholicism is now. There are ivory towers and other "hideaways" from the full impact of the

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backwardness of the current Church where a priest can survive comfortably as a "professional priest"- but this finding your out-of-harm's-way niche seems to me to be spiritually dishonest to the Christian sense of solidarity in community.

These thoughts have led me to think that a role for the resigned priest is that of the prophet rather than a supplementary cleric who helps prop up a corrupt and repressive institution by being available to fill in and otherwise allowing Rome to function without major reform.

Prophets, as we know, are generally goads pointing to a return to traditional values and spiritual renewal- which in Catholicism case is diversity, creativity, innovation, etc., good stuff.

Rather than become obsequious in efforts to legitimize our standing in a corrupt administration, it seems to me that we already have a role, in that we are the "outsider" who is for the laity and thus prompted (inspired) to speak/witness. Rather than pine for a role in the future, I feel resigned priests should take the unique prophet role that we find ourselves in currently, and exercise it. This sort of approach is not going to make us popular with the hierarchy who many resigned priests look to for the opportunity to function again, but it seems to me to be a more honest, more necessary, and more immediate role for us- "attached outsiders" as most prophets are.

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## Theological Soapbox - Trinity And Intimacy

by Arthur Menu, Sidney, BC

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There are certain intellectual problems that can take over my mind for hours on end, if I let them. For all the countless hours I have spent puzzling over them, I have never solved them. In the end I seem no closer than when I started.

One of these problems is the Trinity: one God, one divine nature, in three divine Persons. On the face of it, a logical contradiction.

Last week I found myself once again circling around this enigma, trying yet another new theory to explain the inexplicable. In fact, I intended to devote this Theological Soapbox to an exposition of the theory.

But an insight stopped me: an insight that has been a long time coming. I realized that I have always had a hard time dealing with strong feelings about people. I often repress such feelings without much awareness that I am doing so. But if I repress a feeling, it will come out in some other way that I can more easily tolerate. With me a repressed feeling will often present itself as an intellectual problem because I am comfortable with intellectual problems.

So I asked myself: what feelings might I be repressing that are presenting themselves as a problem about the Trinity? When I posed the question I knew at once that my obsessive attempts to unriddle the mystery of the Trinity resulted from repressing feelings.

I stopped asking, how do I understand God? and began asking, how do I feel about God? The immediate response was, I feel very little about God. This has been so for as long as I can remember. This lack of feeling and emotion toward God has not been something I have advertised. I am embarrassed by it. It seems inappropriate in someone who has been ordained to the priesthood in the Catholic Church. Surely a priest should exemplify the feelings of warmth, love and gratitude that we ought to feel toward God.

Besides that I was a Jesuit for seventeen years. The core of Ignatian spirituality, the spirituality of the Jesuits, is a profound emotional love of Jesus. I would go so far as to say that St. Ignatius Loyola, the founder of the Society of Jesus (Jesuits), expected that those who

adopted his spirituality would fall in love with Jesus, as Ignatius himself seems to have fallen in love with Jesus. Loving Jesus, a person could not help but love the one that Jesus called "Father" with the same love that Jesus had for his heavenly Father.

This never happened for me. Though I think of my leaving the Jesuits as motivated by love for the woman who became my wife, it may be equally true to say that I left the Jesuits because I could not find with them the love for God that Ignatius wanted his sons to have. When I left the Jesuits I clearly knew that in order to develop the kind of relationship with God that a Jesuit ought to have, I would have to marry. Ironically, of course, marriage automatically carried with it expulsion from the Jesuits and suspension from the active priesthood.

When Alanna and I got married I hoped that my love for her, which was ardent, emotional, and sexual, would flow into and transform my relationship with Jesus and God, and that I would fall in love with God as I had with Alanna. What I failed to understand then is that despite my apparent lack of feeling for God, no one is closer to me than God. The closer to me anyone becomes, the more my relationship with that person takes on the quality of my relationship to God.

So marriage did not solve my problem with God, and were I to do nothing I would end up having the same problem with Alanna that I have with God. I would begin to repress my feelings for her as I have repressed my feelings for God. But while marriage in itself does not solve my problem, it provides the context in which I can solve my problem. As I begin to express feelings with Alanna that I have till now repressed, her response, which is to love and accept me, gives me the courage to continue allowing those feelings out.

I am, like so many others, in recovery. For me recovery has the double sense of recovering something as well as recovering from something. I am recovering my feelings for God by recovering my feelings for my wife and other people. For me the words of the evangelist have never rung truer: "Anyone who does not love his brother or sister whom he has seen, cannot love God whom he has not seen" (1 John 4:20).

# Church Gathers At Our House

by Chris Diamond, Cobble Hill, BC



Church gatherings at our house are a regular feature. I have done this for almost 40 years since I asked for a leave of absence from my Oblate community in the summer of 1965 and my Provincial Superior, Gerry Cousineau OMI, told me I would have to leave town (Ottawa). Still a cleric, I often had a eucharistic gathering at my place or in someone else's home as the occasion arose. It seemed natural then that after Naomi and I were married in Toronto that we should carry on doing this, mostly with friends many of whom were also married priests in transition from the clerical corps. We often hosted couples sent to us by Gregory Baum, then at St. Mike's. We had some great gatherings.

In the late 60's, Naomi and I continued as well to go to our local parish church in Don Mills and our daughters, Ruth and Lisa, were baptized there at Annunciation by Gregory. Naomi and I had been married at the chancery office in Toronto in an abominable farce that showed no respect for the sacrament of marriage by three Monsignors who ridiculed and made light of what they were doing. Even though I had received an indult, they told us our marriage would be registered "in the secret archives", that we could not publicly celebrate our marriage, and that they would deny it if we made it public. We know that God forgave them. At that time, there was not much experience in Latin Rite priests marrying. We had the good sense, however, to have a sacramental marriage with family and friends. We remember fondly the highlights of our time in Toronto with our friends. But it was also a lonely time for us because we were isolated to a great degree; there was little general understanding of Catholic priests marrying, and not everyone in our families found it easy, or supported us, or rejoiced with us. In time they did and were at ease with our three girls and us.

We moved to Vancouver Island in 1970. We met with Bishop Remi De Roo to let him know we were in the diocese, and we attended the local parish church but without any great involvement in parish activities. Without any particular fuss, Naomi and I also gathered with people who wanted an alternative community and liturgy or who were outside the mainstream and wanted the sacraments. By 1975, we had built our home and settled with our three daughters in Cobble Hill. We knew the local churches well - the pastor in Mill Bay was someone I had met in Port Alberni in 1951 and my former Oblate

confreres staffed the other parishes in the Cowichan Valley. Naomi and I were welcome in the rectories but we were not encouraged to do anything in the parish. At diocesan meetings during an initiative called Interaction '75, we met again with Remi who encouraged us to become involved in whatever way we could.

About this time we met some people who were looking for more than what the parish church was offering. We started to gather with them in our homes on Saturday afternoons before going to the evening mass. We discussed the scripture readings, had supper, and then went to mass. When a mixed marriage couple joined us, we became aware of how uncomfortable we were that the Anglican wife could not receive communion at mass. Then an Anglican family joined us and we realized that breaking off our gathering to go to mass was interrupting the flow of our gathering, so we started to have our own eucharist. We began to meet every three weeks in our homes and to go to the parish church in between. The kids liked our home liturgy better and wanted to do it every week; by this time there were 12 of them and 13 adults. At first, we borrowed the phrase 'Home Church' from Vatican II. The group liked it. We were growing. When it was rumoured that we had started an "underground church", I suggested to the group that we call ourselves an Agape Group, and everyone agreed though some continued to use Home Church. The Agape group lasted for 8 years; besides our regular gatherings, we had work bees in one another's homes, outings, yearly retreats, and funerals. It ended as families moved away, separated, and changed.

Meanwhile, Naomi and I kept up our parish and diocesan activities in marriage prep, first communion class, liturgy committees, and so on. I was serving on the Bishop's Council and was diocesan chairman for liturgy. I gave homilies occasionally on Sundays, helped parishes to train people for communion services, and was part of the diocesan preaching team when appeals were made. At this time, we helped with the yearly ecumenical service held in January and we had Remi and the Anglican bishop attend on three occasions. Out of those ecumenical services there began a scripture study group that is now completing its 18th year. This group meets every Wednesday night in each other's homes for wine, supper, and study, and it has a steady number of 17 participants, all Anglican except for Naomi and me. Bill Morrison, an Anglican priest and I led the group for the first three years; then, he moved to another post and I have carried it on with the affirmation of the Anglican pastors. We also had at one time (for about three years) in the parish an RC scripture group but it folded when we had a change of parish council and the chairman told me that I was not a suitable person (being a married priest) to work in the parish. The pastor took the easy way out and did nothing. After that Naomi stopped attending the parish. I continued and, when the bishop called for a diocesan synod, I was elected and appointed to the synod which lasted from '86 to '91. The parish council and the pastor did not like the idea of the synod; the parishioners were interested, however, so I dutifully reported to the parish regularly at the Sunday masses. This diocesan synod

## Focus Continued...

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was an event of genuine dialogue, discernment, and consensus in a local church, and it resulted in 400 decisions made by the People of God in the Diocese of Victoria and promulgated by the bishop. When the synod ended I made my farewell to the parish - it had become too exhausting to counter the outlook of the parish council and it was always up to Naomi and me to push for even minor improvements. There were better things to do.

One of the better things was to join Corpus Canada (CC). Joe Gubbles had given our names to François Brassard and Connie Kurtenbach who were organizing CC on Vancouver Island. Naomi and I attended the meetings. We had admired Corpus USA and we were enthusiastic about the idea of CC. Things greatly improved after a meeting in Vancouver when the Island group decided to hold regular gatherings for prayer, discussion, meals, liturgy and business. This group rapidly formed a bond, a *koinonia*, and as a result of this we undertook to host the '95 CC Conference in Victoria. At that Conference, CC added the formation of small faith communities to its aims. The CC group on Vancouver Island also undertook to give relief to Emil Kutarna from the job of publishing *The Corpus Journal*. When CC on the Island had grown to almost 40 members and it was becoming more difficult to meet in homes, we divided into three smaller groups for regular gatherings, with full gatherings at intervals throughout the year. Our mid-Island small faith group continues to meet every other Tuesday evening and we take turns hosting and setting the agenda for gathering, eating, prayer, liturgy, and discussion.

Another of the better things to happen was the formation of the Basic Christian Communities (BCC). Remi appointed Jim Sheppard SJ to bring together the many small faith communities in the diocese and to form and guide their leaders. The BCC meet in regional groups in homes and parish churches three or four times a year for liturgy, lunch, and business. The mid-Island Corpus group has hosted the groups. These gatherings provide a great opportunity for sharing experiences and spiritual development. As Jim has not been able to shoulder much of the work himself, regional leaders have taken on more responsibility.

The *Xristos Society* is another group that meets annually at our home and, combined with the larger CC group, we have prayer, a meal, and a liturgy after the business of the Society has been taken care of.

From this sketchy account, it is clear that church gatherings (one, holy, catholic, and apostolic) at our house have been a regular feature. In the words of John Shea, "Gather the folks; break the bread; tell the story." I had learned the value and practice of this first hand because I was fortunate to have worked in northern BC where I celebrated the eucharist with the catholic people on the Queen Charlotte Islands. Most of this was done in homes. Later as I moved around the north, it was not unusual to set up an altar either in a home or in the open and have mass with anyone who was around. There was also an old adage "There is no canon law up north." That mostly applied to fasting and abstinence and rules for liturgy. Service to people was the main purpose of my being there. I came into the ministry a cleric, but from the people that I served and the friends that I made I soon learned what it meant to be priest. It is possible to be both, and there are countless good clerical women and men in Holy Orders who are

serving the people when the rest of us are taking life easy.

The Holy Orders of deacon, bishop, and priest are catholic. Church governance is too, but hierarchy and legalistic monarchical papacy are not. (This kind of papal church is a second millennium aberration.) They are not one, holy, catholic, and apostolic. Jesus was familiar with hierarchy; he lived with it all his life. Hierarchy has been a mixed blessing for the church throughout the centuries. Recently on CBC a woman from the Toronto archdiocese affirmed that she was so happy that she was catholic and told all those who criticized the Hierarchy to join the United Church. She had no idea of what it means to be catholic, and I resented her telling good catholic people who do know that they should leave the catholic church. There have always been and still are many forms of the catholic church.

I understand that the indult I received took me out of the hierarchical clerical corps. Not that I ever got anything to read or sign, just the word of Monsignor Foy in Toronto telling me that I could get married. A woman on Vancouver Island once asked me if I missed 'saying mass', and she was surprised when I told her that we celebrated the eucharist regularly, but that I did miss preaching. It was an opportunity to put forth spiritualities and explain things that seemed to me to be unclear to the average catholic in the pew. Home church, on the other hand, works because everyone feels able to participate equally. Just as with Corpus gatherings or producing *The Journal*- nothing happens unless everyone makes it happen.

When we came to Vancouver Island, we told Bp. De Roo that we would not embarrass him or the church. We haven't, and he in turn has not embarrassed Naomi and me. We did not ask him for permission to do things with people though we did keep him informed of what we were doing. We asked him once at supper in our house if he would confirm the kids in our Agape Group and he said that he wouldn't as he would rather they were confirmed in the parish church. He also told me to be sure to register in the parish any baptisms that I did.

During our time here, our spiritual development has not come from the parishes. In the diocese, we have had the benefit of learning from Raymond Brown, Bernard Cooke, Charles Curran, Tad Guzie, Gregory Baum, and many others who were invited by the bishop to give workshops and lectures. These people inspired many, but their influence did not reach the parish structure. For example, 25 parishioners attended a workshop given by Tad Guzie. Afterwards we met with the pastor to discuss how we could put to use what we had learned. We were informed at once that the pastor did not approve of Guzie- and that was that! For Naomi and me, our spiritual nourishment has come largely from the groups of people who gather with us and from reading good books too. We kept ourselves part of diocesan events even when the pastors of local parishes were not enthusiastic about having us do anything. I was determined not to disappear from the catholic community and we did what we could as opportunities came, but eventually, the effort was too great and for the past 10 years, we have restricted ourselves to regular gatherings of small faith communities. From our experience, the majority of the people in the parishes appreciated my service, but with few exceptions, the clergy have shown little interest in anything we had to offer.

The church of the 90's differs greatly from the church of the 70's, even here in Canada. With the appointment of bishops vested in the Vatican, it takes only about 10 years for the Roman Curia to turn a country around if it does not like the way things are headed. In the 70's we lived in hope. There were national conferences of bishops and regional conferences of priests. We remember well the enthusiasm of the Victoria meeting of the Western Priests' Conference with Bob Ogle. There was much talk of collegiality and the synod of bishops meeting in Rome. If we had not been so optimistic, we would have seen the Roman Curia's rout of the Dutch bishops as the writing on the wall. When other national conferences of bishops did not rally to the Dutch bishops, the church was in reverse. It would be only a matter of time before go-ahead bishops would retire and be replaced. An individual bishop or a small group of bishops is no match for the unabashed power of the Roman Curia. Gone now is the dialogue that is needed. Gone now is the reliance on the wisdom of theologians. Gone now is the value of the witness of the faithful.

People often ask me: "Why do you bother trying to do anything about these things?" Naomi and I do it because we are part of the catholic church and we regret that we are not welcome in some parts of it. But we also ask ourselves: "What would Jesus do?" During his life, he did not try to found a new religion; he made no deacons, bishops nor priests; later the church community inspired, we believe, by the Spirit would make them "in Christ's name". Jesus did 'apostle' some people—that is he sent out disciples, 72 by one account and maybe as many as 500. But Jesus did not fight the Roman system. He gathered his women and men friends into his koinonia, and together they lived life the way it is in God's house. They ate together, praised God, and talked. Jesus confronted the religious rulers and pointed out their abuse of power. Later, when Paul saw what Jesus had been about, it knocked him off

his horse, and he gave up the security of being among the temple powers to join the struggling minority of Jesus' followers.

Naomi and I have noticed an RC phenomenon: You may be part of a parish for a long time, but if you stop going, no one ever inquires about you (unless you play the organ or lead the choir). You could drop off the edge of the world. You are on your own. In October '99 when our little granddaughter died suddenly, people from our small faith groups were there for support but no one from our parishes appeared. Connie and Gordon, our Anglican priest friend, were at the hospital even before we were, stayed with us, and conducted the funeral and burial services. A nearby community church who did not know us at all sent in meals for a week.

Naomi and I have not gone to a parish for what we could get but for what we could offer and for as long as there was any hope of open dialogue. Being marginated, however, has forced us to find our own way and has helped us to develop and to serve others in ways that we did not foresee. Along the way, we were fortunate to make community with small groups of caring people. A friend from our Agape group wrote to Naomi recently: "Our paths crossed sometime in the 1970's when we were in the throes of bringing up daughters. The church was changing. I never consider crossing of paths to be accidental. We soon discovered that we had much more in common than our Irish heritage. Those times hold cherished memories not only for us but for our daughters. We struggled and searched together and found many ways to have fun, delight, and numerous experiences. You were a gentle, generous and reliable friend."

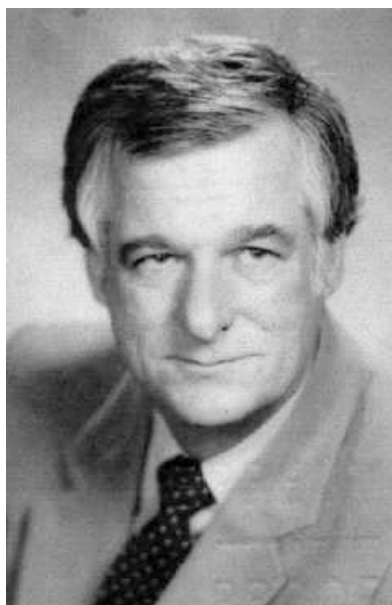
What else would Jesus do?

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## A Married Priest Looks At His Mismanaged Church

by D'Arcy Coulson, Luskville, QC

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As with most other colleagues who decided to "leave the priesthood", I struggled before coming to a decision to leave. I loved the work and the people I worked with, clergy and laity, fine people. I sensed that I was called to the priesthood but not to celibacy, and had to do something about it. Too many good men and good friends had left or were in trouble. It was worrisome. Something important was happening in the Church and I realized that I was part of it. I requested dispensation. My bishop was understanding and helpful.

Later, I was to meet and marry Ann, a Master in Social Work as I

was, and a good Presbyterian. We have two children. I was to run social agencies in Montreal and to work later on social policy and senior management development for provincial and federal governments in Edmonton and Ottawa.

There were some who were disappointed and hurt when I left, I know. There were letters. I was heartened to realize that most of the people I worked with or knew were supportive. Many are still friends. As a family, we were to become active in a number of parish communities wherever we lived. A new member of Corpus, I have learned that my story is not unique. Are we in Corpus members of a 'transition team' looking for a role to play, and hearing the sound of silence?

I remain convinced that had I been able to remain in ministry, we could have made a contribution. Anglican, Presbyterian and Jewish friends are married clergy, and are exemplary and effective. We have friends who are resigned priests, and friends who are still active in ministry, doing exceptional work. Together, we sense that organized religion in the midst of a secular sea of disinterest is in a transition period with a new Mission suited for the times that remains to be articulated.

Over the years, even after I 'left', I became more annoyed and angry with my own hierarchical leadership the more I learned about the 'celibacy file'. There were problems in most countries but official silence years ago when I was in the seminary. The officials were less than forthright, in retrospect. They were good 'men of the Church', good men, but silent and terribly discreet. In effect, they misrepresented the hard truths of celibacy as a policy which was even then too often discredited in practice, choosing to 'protect' us from the truth, as the laity is now being 'protected' by silence from discussion of the continuing problem. But then I was a young adult, a college graduate, responsible for my own decisions and of age, and probably seen as a good candidate for ordination.

Not surprisingly, today we have an emerging crisis in the Roman Church. I worry about the Church as a people and an institution. What can the people in charge be thinking of, given the statistics and current and expected problems? Do they have any idea what the people in the pews think? Or the people no longer in the pews? Why the reluctance to seriously consider change of Church practices and structure and policy for optional celibacy? What on earth are the people in charge waiting for?

The 'sensus fidelium' supports major change. Given the choice between current policy and the preferences of the people, I would opt for the people, for the 'sensus fidelium'. The customer, as they say, is always right.

Is there a mixed message, sanctity in marriage but not for married priests? Has there been discussion about celibacy as a special calling? Have there been discussions of practices in the Anglican, Protestant and Orthodox churches where marriage and ministry are blended callings? Have there been discussions of different options for ministry, full or part-time ministry, new ministry for women, celibate and married clergy working together? New approaches to training for 'work in the Church'?

The reported statistics for various countries now available describe high numbers of resigned priests, very few seminarians, and an aging population of working priests in ministry soon to retire. There are sex scandals in most countries served by the Church. The present short-term problem is a manpower problem. Defined in other terms, an organizational problem which necessarily leads to a manpower shortage. And the effect? Loss of credibility, a severe shortage of clergy, change on hold, neglected and abandoned millions of Catholics, neglect of a call to ecumenism and service to those who do not believe, and maintenance of a tired and ineffectual structure with a very difficult and stressful work culture. In historical terms, a troubling transition phase from what is to what will be with few or halting efforts to bridge the two. Born of pain, a new sense of the Church and its Mission is emerging.

Our problems were recognized by Vatican II, which called for policy review and openness to change. For its own reasons, present Vatican leadership seems to have assumed the role of a spoiler, resisting change, hunkering down and resorting to a strategy of denial or of silence. The silence of the Church has two dimensions: first, silence with respect to difficulties world-wide with mandatory non-optional celibacy as a policy and practice now discredited; second, silence with respect to the impending crisis of shortage of priests, an expected massive reduction of Eucharistic and other services, and probably

major closure of parishes. Faced with parish closures, why the silence from the chanceries? Is there a gag order from Rome, forbidding open discussion of the impending crisis? Do they really think the laity are not aware and not deeply concerned?

Surely Catholic laity and their families deserve better, deserve open discussion of the problem, and deserve an opportunity to have a say in identifying solutions. Surely there is a key and central role for our informed laity now before a more critical crisis descends. Existing polls suggest an almost universal desire for change in Church discipline.

In effect, the policy of mandatory celibacy for clergy is in disrepute in the existing RC Church and will not be continued in the Church of the future. The church is in the news not for 'the Good News' but in response to the latest scandals or court cases. If the 'bottoming out' phase of AA programming is essential for change, is the Church in a 'bottoming out' mode before being forced by circumstances to change the way it operates globally and locally, while it maintains a discredited policy and practice on celibacy? Is there a shortage of vocations? There more probably are people who will not follow their calling under the present policies and practices in a Church organization that seems reluctant to bless major reform and change as needed by any global organization that would be effective wherever it operates.

Closer to earth in human terms, the RC Church can be seen to have an organizational problem in 'organization' terms. As a global organization led by very human executives, the Church has an unflattering organizational profile; it has a highly centralized head office function and structure, is insensitive to regional differences, delegates inadequately, handcuffs regional managers, has faulty recruitment and job training, does not listen to the customer, follows outmoded practices, is weak on policy development and timing, has questionable advertising, has poor morale, has credibility problems, has weak market research and staff quality control, needs a renewed sense of Mission, and is unclear on accountability. And this despite excellent strategic planning through Vatican II, which seems to have been put on hold. Despite all of this, the Church has assured survival status, and is divinely mandated.

At the same time, local parishes here seem vibrant and very much Vatican II parishes, though severely understaffed, even now. Preaching, participation and music are stronger locally. The remaining pastors are exceptional if exhausted. Who will help them, cover for them on holidays, or, if they are ill, who will replace them? Who will serve the people? Who will do what they have no time to do? Do those of us interested in change too quickly look for esoteric alternatives to the modern parish as a basic unit of service?

Short of a renewed sense of Mission and consequent major and healthy change reflecting the best practices and successful staffing in other faith communities, in Protestant and Church of England communities and in Orthodox communities, which all benefit from a married clergy, can we expect a positive response to a critical situation?

The Church should even now be researching the organizational implications of a new sense of Mission, an optional married

clergy, the implications for a continued option for celibacy, the return to ministry of married priests, the implications of ordaining married men, other forms of ministry and ministers, new structures and service delivery, the welcoming of full and part-time clergy and other ministers, job training and the new financing of Church work and staffing, in consultation with the laity.

One can only be sympathetic with our Bishops who must deal with awareness of the problems in their dioceses but who seem restrained from even mentioning them. One can only admire our fellow priests now active and doing their good work with very little help.

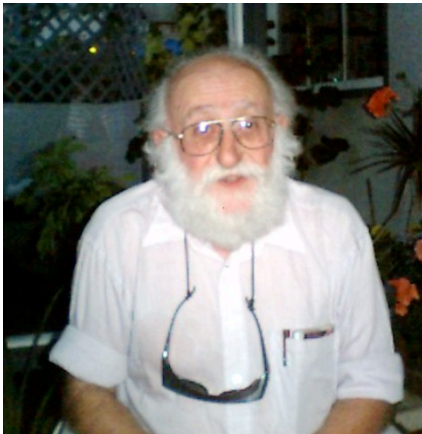
The Holy Spirit remains in charge, but expects those of us who are Church to do what is necessary, surely. Has the time come for public discussion and lay leadership to act in the name of the People of God before the crisis becomes more profound?



## PROPHET IN THE NEW TESTAMENT - PART I - JESUS THE PROPHET by Dr. Michael Zarb, Cobble Hill, BC

### Editor's note

In the introductory paragraph and the conclusion, Dr. Zarb gives the reader a quick summary. In the rest of the article, he gives the substantive support for his treatment of the subject.



**The Greek term prophetes (prophet), and the related word group, primarily expresses the function of declaring, proclaiming, making known; it was used for the oracle speaker of certain divining shrines e.g. at Delphi, as well as for minor gods, demons and men when they spoke in the name of the higher gods. In other**

**words, it denotes the interpreter, spokesman to the gods; it does not necessarily connote, though at times it includes, 'prediction' of the future. The Septuagint always translates Hebrew nabi by prophetes and except for a few instances it also translates Heb. roeh and hozeh (seer) by the same word. The New Testament writings follow the Septuagint's usage both with regard to the writing prophets and their writings and with regard to the 'active' prophets, that is those whose prophetic activity is narrated in stories in the Old Testament. In this article, I intend to present an overview of the personages and activities deemed to be of a prophetic nature in the New Testament. Since there is a great amount of material depicting the prophetic role of Jesus, this work is divided in two main parts: Part 1: Jesus the Prophet, and Part 2: Other Prophets in the NT.**

### Jesus the Prophet

#### Gospels

None of the evangelists uses this title of Jesus in the narrative sections of his writings, nor does Jesus expressly call himself a prophet except perhaps in Lk 13.33.

#### Mark

Jesus does not call himself a prophet. In Mk, no individual calls Jesus prophet. A description of Jesus as a prophet in Mark on the lips of the people is found in 6.15 (par. Lk 9.8), the rumours heard by Herod, 'But others said, "It is Elijah." And others said, "It is a prophet, like one of the prophets." and again 8.28 (Mt 16.14; Lk 9.19) where Jesus elicits from the disciples an opinion of the people about him and is presented by a variety of views. 'And they answered him, "John the Baptist; and others, Elijah; and still others, one of the prophets." One of the prophets ['of old' in some translations is textually doubtful] probably does not denote a prophet of the Old Testament but an ordinary prophet of the time. Josephus mentions some prophets on the scene in the 1st century including John the Baptist. Matthew and Luke apparently were aware of this and in the parallel passages they raised the nuance by being more specific.[See below]

The members of the court mocked Jesus' fame as a prophet who is supposed to know what is hidden, 'And some began to spit on him, and to cover his face, and to strike him, saying to him, "Prophecy!" And the guards received him with blows.' (Mk 14.65) Prophecy could just mean 'guess' but considering

## Focus Continued...

Mark's context, i.e. that Jesus is known as a prophet, the word acquires a more specific significance.

Another indication of Jesus' prophetic character is his speaking 'with authority', "he taught them as one having authority, and not as the scribes," (Mk 1:22 cf. 1:27). Mark, however, connects 'authority' (*exousia*) with other actions of Jesus than speech, namely, to forgive sins (2.10), to cast out demons (3.15; in 6.7 Jesus extends this authority to the twelve). All the evangelists blend the characteristics of the different titles applied to Jesus.

In Mk 6.4 ( par. Mt 13.57; Lk 4.24; Jn 4.44), though Jesus does not directly call himself 'prophet', he employs a version of a common proverbial saying to compare his fate with that of a prophet: "Prophets are not without honor, except in their hometown, and among their own kin, and in their own house." This is the closest that Mark comes to making Jesus declare himself a prophet.

The wonder worker aspect of the portrait of Jesus was inspired by and/or originated from and clearly modeled on the stories of the wonder working prophets of the Old Testament especially Moses, Elijah and Elisha.

Mark sometimes works with latent allusions to the OT stories.

- In 1Kgs 17.3-6, Elijah is called to go to the wilderness where he will be fed by wild animals, the ravens, and another time he was also waited on by an angel (1Kgs 19.5).

Jesus in the wilderness is with wild beasts and waited on by angels (Mk 1.13),

- The woman who benefitted from Elisha's 'prophetic' powers calls him 'a holy man of God' (2Kgs. 4:9 ; Elisha passim is called 'the man of God').

In Mk 1.24, the 'unclean spirit' calls Jesus 'the Holy One of God'

- Then in vv. 40ff, Mark narrates the story of Jesus cleaning a leper with close echoes of the Elisha story in 2Kgs 5.1ff; note Naaman's 'wave his hand'[v.11] and Mk's 'stretched out his hand and touched'(v.41); both lepers, Naaman and Mk's leper, beseech the healer; in both, the healer orders the leper to do something: Naaman to wash in the river, Mk's leper to go to the priest.

- Both Elijah (1Kgs 17.17ff) and Elisha (2Kgs 4.32ff) each raised a child from the dead; Mark has Jesus raise the daughter of the leader of the synagogue (Mk 5.22f,35ff). In both the Elisha and Jesus stories the parent comes to implore for help. Both parents are told not to bother the healer. Both parents are given an order by the healer after the resuscitation etc.

- Multiplication of food is also a known feature of the wonder working prophets. Elijah multiplies meal and oil for the widow of Zarephat (1Kgs 17.14ff); Elisha also multiplies oil for another widow (2Kgs 4.1ff) but a most striking parallel is Elisha's multiplication of bread (2Kgs 4.42ff) to Jesus' 'Feeding' of the 5000 and the 4000 in Mark (Mk 6.35ff and 8.4ff). Elisha feeds 100 men with twenty loaves and has leftovers; Jesus uses fewer loaves and feeds many more people with lots of pieces left over and even repeats the feat.

- Stories of wonders showing power over nature are not lacking. Elisha floats an ax head on water (2Kgs 6.1-7); Jesus 'floats' himself by walking on water (Mk 6.47-52). Elijah procures rain (1Kgs 18.41ff), Elijah and Elisha part the Jordan water (2Kgs 2.8,14); Jesus stills storms (Mk 4.35-41); the main elements of this story seem to be modeled on the story of Jonah (Jonah 1.); in both a storm threatens a

boat; the hero is asleep on the boat; he is awakened and criticized for his apparent lack of concern; the storm is miraculously calmed; the passengers fear/filled with awe of the miracle worker (Yahweh/Jesus).

A scene where Mark comes closest to indicating Jesus as the prophet like Moses is the Transfiguration (Mk 9.2-8). 'Elijah with Moses' appear talking with Jesus (v.4). The interpretation that the two personages represent 'the Law and the Prophets' does not really fit Mark's text, Elijah is mentioned first and there is no evidence that he was considered as the representative of the prophetic literature comparable to Moses representing the Torah which he was believed to have written. Mark intends to convey the tenet that Jesus is superior to and now replaces the two main prophetic figures of Judaism; the voice from the cloud says, "This is my Son, the Beloved; listen to him!" (v.7) 'listen to him' is reminiscent of Dt 18.15 describing the prophet like Moses, 'The Lord your God will raise up for you a prophet like me from among your own people; you shall listen to him.' The details of this story have certainly been influenced by, or borrowed from the story of Moses' vision on Mt Sinai: compare the six days, the three named companions, the cloud veiling the divine presence and the voice out of the cloud (Ex 24.)

Some Old Testament prophets expressed their message not only in words but at times also by performing symbolic actions e.g. Isaiah goes naked and barefoot in the streets of Jerusalem to symbolize captivity (Is 20:3ff). A symbolical prophetic action in Mark is the cursing of the fig tree (Mk 11.13f,20f) which expresses with figurative realism the rejection of Israel. Perhaps we have here an original parable that the tradition later turned into a symbolical action corresponding to those of the OT prophets. One may note here that Luke does not reproduce this episode from Mark but has the parable of the Barren Fig Tree (Lk 13.6-9), in its turn, not featured in Mark and Matthew. Other prophetic symbolic actions, viewed and intended by Mark as such, could be the entry into Jerusalem and the incident in the temple.

Old Testament prophets are often reported to have visions, auditions and ecstatic experiences. So also occasionally the Gospels suggest that Jesus had comparable experiences. At his baptism Jesus experiences a vision and an audition: he sees heaven opened and the Spirit come down like a dove; he also hears a voice from heaven, Mk 1:10 f -- for Mark this constitutes the 'call' of the prophet, similar to the prophetic calls of some OT prophets (e.g. Isaiah 6:1ff), where Jesus is adopted and declared God's 'Son'.

There are several examples in the Gospels of a prophetic reading of the thoughts of people. In the healing of the man let down through the roof Jesus 'saw' the faith of those who brought him, (Mk 2:5), he knows the thoughts of the scribes in Mk 2:6,8 ('perceived in his spirit') and the hypocrisy of the Pharisees and Herodians (Mk 12: 15), he can read the rich man, (Mk 10:21 'looking at him, loved him ') and also he perceives the situation of the poor widow ( Mk 12:43.)

The Markan Jesus does not only see into those who meet him he also knows future events: he has a good dose of clairvoyance,

particularly in the passion story. When Jesus sends his disciples on he tells them all the details by virtue of his higher knowledge: the beast is a foal on which no one has yet sat and which is tied up, Mk 11:2; in the preparation of the Passover, he sees that the disciples will meet a man carrying a pitcher of water whose master has a room which he will put at Jesus' disposal, Mk 14:13 ff. He also knows in advance that one of the disciples will betray him (Mk 14:18), that all the disciples will fall away (Mk 14:27), and that Peter will deny him (Mk 14:30). He spoke in advance, on several occasions, of his suffering, death, and resurrection, Mk 8:31, 9:31, 10:32 ff., 14:27 f. These statements, in view of the vividness of the detail in their present form, belong to the post crucifixion period, though this does not exclude the probability that Jesus expected a violent death considering the social situation of the time and his own religio-political involvement.

Other instances of predictions, characteristic of the prophet, are e.g.: the promise that some of Jesus' contemporaries will experience the coming of the kingdom of God in power (Mk 9.1 par. Mt 16.28; Lk 9.27), Jesus' prediction to the sons of Zebedee that they will drink the same cup as he in Mk 10:39, and of course Mk 13, the longest and most complicated prediction on the lips of Jesus, which blends material from Jewish apocalyptic, description of events in the destruction of Jerusalem and the reflections of the community on these latter events.

### Matthew

Let me summarize the Matthaean picture where it parallels that of Mark and point out the Matthaean additions.

Regarding the wonder working prophet, Matthew follows Mark, reproducing his miracle stories, and adds a few of his own.

As in Mark, Jesus in Matthew is called a prophet by the people. In the parallel to Mk 8.28, Matthew, to adds 'Jeremiah' to 'Elijah' to make it clear he intends "one of the prophets" should refer to the classical prophets (Mt. 16:14): And they said, "Some say John the Baptist, but others Elijah, and still others Jeremiah or one of the prophets."

In the mocking at the trial Matthew does not clearly bring out the prophetic characteristic of knowing the hidden since he omits the covering of the face, yet strangely, adds with Luke, "Who struck you" which doesn't make sense if Jesus is able to see who struck him. Perhaps this is another 'inadvertence or negligence' like Jesus riding on two animals at the entry into Jerusalem! - "Then they spat in his face, and struck him; and some slapped him, (68) saying, "Prophecy to us, anointed one. "Who is it that struck you?" (Mt 26:67f).

Following Mark, Matthew has Jesus indirectly claim to be a prophet by the saying of the prophet without honour (Mt 13:57): "And they took offense at him. But Jesus said to them, "prophets are not without honor except in their own country and in their own house." (par Mk 6.4)

Matthew also has the people avow that Jesus speaks 'with authority' Mt 7:29. Matthew similarly connects 'authority' with forgiving of sins (9.6), over unclean spirits (10.1) and according to special Matthew Jesus has 'All authority in heaven and on earth' (28.18)

Regarding prophetic actions Matthew includes the three in Mark, the cursing of the fig tree (Mt 21:19f.), the entry into Jerusalem and the incident in the temple. The entry into Jerusalem is more closely associated with the prophet concept than in Mark,- Matthew adds the crowds saying, "This is the prophet Jesus from Nazareth in Galilee."

(Mt 21:11) and later in the chapter stresses the crowds' regard for the prophet Jesus as the reason of the authorities to refrain from arresting him, "They wanted to arrest him, but they feared the crowds, because they regarded him as a prophet." (Mt 21:46)

Matthew reproduces Mark's story of the vision of 'the Spirit of God descending like a dove and alighting on him' as Jesus comes out of the water at baptism. (Mt 3.16) As to the audition, Matthew is not clear who heard the voice, presumably Jesus, the subject of the previous verb, but the words are in the third person as if addressed to another audience, not addressed to Jesus. (v.17 - Mk 1.11 has 'You') The temptations (Mt 4.1-11, Q // Lk 4.1-13) could be envisaged as vision/audition presenting Jesus having contact with a supernatural being, - whichever way they are interpreted today e.g. as internal psychological conflict it is most probable that the authors and/or their source (Q) considered them as visions/auditions, - Jesus hears the tempter and sees what he showed him (cf 'showed him all the kingdoms of the world...')

In parallel with Mark, Matthew presents Jesus knowing the thoughts of men: the faith of those who brought the paralyzed man, (Mt 9:2), the thoughts of the scribes (Mt 9:4), and of the Pharisees (Mt 12:25), and the hypocrisy of the Pharisees and Herodians (Mt 22:18).

Matthew takes up most of Mark's passages regarding Jesus having knowledge of future events. The disciples will find the donkey and colt (Mt 21:2), Jesus knows the betrayer (Mt 26:21), knows that all the disciples will desert him (Mt 26:31), and that Peter will deny Him, (Mt 26:34). Matthew also reproduces the Markan predictions of the passion, (Mt 16:21ff, 17:22ff, 20:17 ff.)

Other predictions regarding eschatology: in Mt 10:23 he promises that the Son of Man will come before the mission to Israel is completed, and in Mt 16.28 he promises that some of his contemporaries will experience the coming of the kingdom of God in power.

By adding the Q passages Matthew stresses the superiority of Jesus to the OT prophets: "A greater than Jonas is here" (Mt 12:41) and "Truly I tell you, many prophets and righteous people longed to see what you see, but did not see it, and to hear what you hear, but did not hear it." (Mt 13:17)

Though Matthew does not quote Dt 18:15, regarding the prophet like Moses who is to come, as does Luke in Acts the idea is realized/ concretized through typology in some stories told about Jesus.

The Infancy Story of Jesus as told by Matthew follows at many points the model of the Jewish Moses legend (Jos. Ant. 2.9.2-4): the announcement of his birth by astrologers, the slaughter of the children and the saving of the child through a warning given to his father in a dream (Mt 2:2-16). Moses' return to Egypt in Ex. 4:19 ('.. for all the men who were seeking your life are dead.') is described in the same words as that of Jesus to Palestine in Mt 2:20. As Moses in Ex. 34:28; Dt. 9:9,18 stayed 40 days and nights on the Mount of God without tasting food, so Jesus fasted in the wilderness 40 days and nights in Mt 4:2. As Moses received God's commandments on Sinai, so Jesus

proclaimed God's will from the mount, Mt 5:1 ff. In the Sermon on the Mount this second Moses is the law-giver proclaiming the law by the formula 'I say unto you' "as contrasted with the "thou shalt" of Moses, Mt 5:22, 28, 32, 34, 39, 44. One may push the comparison, though antithetically, further: Moses wrought ten punitive miracles in Egypt, Matthew has ten healing miracles of Jesus following the Sermon in Mt 8-9. The early readers, familiar with the Torah and legend, would have understood these connections.

### Luke-Acts

#### Luke

Luke deals with the prophet motif in parallel with Mark and further develops it on his own.

Regarding the people's opinions: in the rumours heard by Herod [7] 'because it was said by some that John had been raised from the dead, [8] by some that Elijah had appeared, and by others that one of the ancient prophets had arisen.' (Lk 9:7-8 //Mk 6.15 - the prophet reference is lacking in parallel Mt), by changing Mark's expression to 'one of the ancient prophets' Luke clearly makes Jesus thought to be one of the classical prophets. Again Mark's expression is enhanced in Lk 9:19 "John the Baptist; but others, Elijah; and still others, that one of the ancient prophets has arisen." Luke also develops the Elijah motif by using it in his typology. [[see below]]

Luke has an individual referring to Jesus as a prophet. 'The Pharisee who had invited him says to himself, "If this man were a prophet, he would have known who and what kind of woman this is who is touching him-- that she is a sinner."' (Lk 7:39) Apart from Jesus' renown as a prophet this passage clearly indicates one of the expected gifts of the prophet, that of knowing the hidden. The author works the story around the inner thoughts of his characters. Simon is suspicious of Jesus' prophetic abilities yet the readers can notice that Jesus can see through Simon's own heart.

In the mocking at the trial Luke with Mark brings out this prophetic characteristic, even making it more explicit adding "Who struck you?" - 'Now the men who were holding Jesus began to mock him and beat him; [64] they also blindfolded him and kept asking him, "Prophecy! Who is it that struck you?"' (Lk 22.63f)

Like the other evangelists Luke reports Jesus' fame in speaking with 'authority' Lk 4:32, but he also has authority to forgive sins (5.24) and over unclean spirits (4.36).

Luke develops the prophet motif much further than the other evangelists not only by editing Mark's material but also by adding peculiar material of his own.

In the early chapters of the ministry Luke overwhelmingly depicts Jesus as the Prophet.

a) Jesus' visit to Nazareth in Luke (Lk 4:16ff) comes relatively early in the Galilean story; Luke reports it at the very beginning as the opening scene of Jesus' public work. It is placed here artificially, as indicated by its inconsistencies, but the purpose is probably to introduce Jesus as 'The Prophet'. Jesus reads the words from Isaiah (vv.18f; Is 61.1f; 58.6) and applies them to himself (v.21), he proclaims himself the anointed prophet. Here we can see that Luke, by 'anointed = *mashiah* = *christos*' understands prophet rather than king or priest. In this pericope Luke presents Jesus proclaiming his program, his agenda.

b) In v.24 Jesus applies the proverb, "no prophet is acceptable in his own country" to himself.

c) In vv.25f Luke goes further than Mark in presenting Jesus as Elijah and Elisha, he explicitly introduces the examples of the prophets Elijah and Elisha [note that since Elisha was an anointed prophet (1Kgs 19:16) Luke may have had also this in mind backing the Isaianic passage], with the result that the audience, understanding his typological identification with the prophets, tried to kill him. Luke at the outset introduces the aspect of hostility towards Jesus as prophet, already foreshadowing the final outcome, - for Luke the opposition to Jesus are the people that kill their prophets (Lk 11.47-50).

d) Luke then proceeds to depict Jesus carrying out his program with a series of healings and liberations from various infirmities, among them cleansing from leprosy (5.12ff, cf 4.27 Naaman the Syrian; in this respect the healing of the Samaritan leper (Lk 17.11ff) is relevant and even more fitting) and, in addition to Mark's 'Jairus' Daughter' he adds another resuscitation story, the raising from the dead of the son of the widow of Nain, modeled more closely on Elijah's story (cf 4.26 - widow, only son; 1 Kgs 18.17ff). Luke employs the Elijah typology more in contrast to Matthew's Moses typology, [Elijah for Matthew is John the Baptist (Mt 11:14; 17:11ff)] even though for Luke Jesus is the eschatological prophet of Dt 18:15.

e) With this feat, i.e. the raising of the widow's son, the crowd recognize Jesus as 'a great prophet', 'Fear seized all of them; and they glorified God, saying, "A great prophet has risen among us!" and "God has looked favorably on his people!"' (Lk 7:16)

Note the adjective 'great' intended to place Jesus above other prophets. The last remark reminds the reader of Luke's infancy christology, the Benedictus, "Blessed be the Lord God of Israel, for he has looked favorably on his people and redeemed them." (Lk 1:68), this is Luke's understanding of the eschatological event, the presence, now, of the prophet like Moses of Dt 18.15 which Luke makes explicit in Acts (see below).

f) Then in 7.18ff (Q // Mt 11.2ff) Luke confirms this identity of Jesus, this time as 'he who is to come', to the messengers of John with a description of his work in similar words (v.22) as those in the opening sermon in Nazareth.

g) After the episode of John's messengers Luke again confirms the prophetic character of Jesus in the story of Simon the Pharisee and the anointing woman (7.36ff). Is Luke intending this anointing as symbolic of the prophet similar to the corresponding anointing by a woman in the other gospels is symbolic of burial? This section of Lk starts with the notion of anointing (*mashiah*, *christos*) and ends with the same notion.

Of the wonders mentioned above in Mark, Luke omits the Walking on the Water and the Feeding of the 4000.

Luke extends the Elijah typology at the end of the book and at the beginning of Acts in his narration of the Ascension - '...he parted from them', some MSS add, 'and was carried up into heaven' (Lk 24.51) and Acts 1:9 'When he had said this, as they were watching, he was lifted up, and a cloud took him out of their sight. [10] While he was going and they were gazing up toward heaven, ...' - in 2Kgs 2.11 'And Elijah went up by a

whirlwind into heaven' watched by Elisha.

Like Matthew, Luke compares Jesus with Jonah, "and see, something greater than Jonah is here!" Lk 11.32 (Q) In Lk 10:24 (Q //Mt) Jesus is even higher than the prophets since he is the one who brings in the New Age, "Many prophets and kings have desired to see those things which you see, and have not seen them; and to hear those things which you hear, and have not heard them."

Luke presents Jesus not only as calling himself a prophet but also as equating himself with the persecuted prophets of the OT. "Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem." (Lk 13:33) In Luke's mind Jesus was killed as a prophet, note the progression: start of hostilities at Nazareth (4.28f), Jesus' charge of habitual killing of prophets (Lk 11.47-50), this saying above (Lk 13:33), the disciples at Emaus referring to Jesus' death as that of a prophet (24.19f) and then in Acts Peter charges the people of killing Jesus whom he describes as the prophet like Moses (Acts 2.23, 3.22f).

Only Luke has disciples refer to Jesus as prophet. At the end of the book the disciples on the way to Emaus describe Jesus, "... Jesus of Nazareth, who was a prophet mighty in deed and word ( i.e. the wonder working prophet) before God and all the people,... the one to redeem Israel" (Lk 24:19,21. cf. also Acts)

Possession by the Spirit of God is a characteristic of a prophet (Lk 1.41, 67; 2.26f)

That Jesus is possessed by the Spirit Luke [like Mk and Mt] indicates in 3.21, after Jesus was baptized and was at prayer "the Holy Spirit descended upon him in bodily form, as a dove." This author, unlike Mark, does not describe this phenomenon explicitly as Jesus' vision, the voice, however is addressed to him, 'You'. In Lk 10:21 Jesus is said to have "rejoiced in the Holy Spirit" this means that he was seized by the Spirit and spoke by inspiration, 'At that same hour Jesus rejoiced in the Holy Spirit and said, "I thank you, Father, ..."' (cf. also Lk 4.1, 18 etc.)

The temptations in Luke, as in Matthew, are probably understood as visions/auditions (Lk 4.1-13). Luke further tells us of another of Jesus' visions, that of Satan, "I watched Satan fall from heaven like a flash of lightning." (Lk 10:18).

Similarly to Mark and Matthew, Luke has Jesus possessing the prophetic ability to scan the thoughts of people. Jesus perceives the faith of those who let down the sick man through the roof (Lk 5:20), he also knows the thoughts of the scribes (Lk 5:22), and other opponents (Lk 6:8; 11:17; 20:23). He knows what his disciples are thinking (Lk 9:47), the thoughts of his host (7.39f) and can read Zacchaeus (Lk 19:5).

The Lucan Jesus also knows future events: the tied colt on which no one has yet sat (Lk 19:30); the man carrying a pitcher (Lk 22:10 ff.); Judas' betrayal (Lk 22:21) and Peter's denial (Lk 22:34). As in Mark and Matthew, in Luke Jesus spoke in advance of his suffering, death and resurrection (Lk 9.22ff; 9.44ff; 18.31ff ).

Regarding the prophetic actions Luke probably does not see them as such. The entry into Jerusalem Mark sees as signifying the 'coming kingdom of our ancestor David', Luke (Lk 19.35-40), however, by introducing the term 'king' seems to see the actual event of the 'king' himself, the regal arrival, 'the king who comes in the name of the Lord' and further adds that the 'peace' and 'glory in heaven'(reminiscent of the

birth story (2.14)) is realized. That the 'salvation' event is happening now, not foreshadowed, is further indicated by v.40, in that if the disciples do not shout, the stones will, the event is happening, it cannot be stopped. The following lament over Jerusalem (viewed from Luke's time) clearly shows that the Jesus event was the 'visitation' of God, 'because you did not recognize the time of God's coming to you' (19.44). For Luke Jesus is the agent of 'salvation' not its symbol. This conforms with the realized eschatology of Luke, 'the kingdom is within/among you' already. Similarly with the temple incident, Luke does not elaborate, actually condenses - it is not a symbolic action. The cursing of the fig tree Luke omits.

### Acts

Acts opens with the Ascension of Jesus into heaven paralleling Elijah's going up to heaven as already noted.

Acts makes it clear that Jesus is obviously regarded as the promised prophet of the last time; the author identifies Jesus as the eschatological prophet, the prophet like Moses by quoting Dt 18.15,19 (conflated with Lev 23.29) in Peter's speech, 'Moses said, "The Lord your God will raise up for you from your own people a prophet like me. You must listen to whatever he tells you. And it will be that everyone who does not listen to that prophet will be utterly rooted out of the people."' (Acts 3:22, 23 ) This identification is repeated in Stephen's speech, 'This is the Moses who said to the Israelites, "God will raise up a prophet for you from your own people as he raised me up."' (Acts 7:37)

For Luke/Acts the *eschaton* is now, the Christ event, the time of salvation referred to in the Birth stories ( Lk 1.68f; 2.29ff); this is clearly indicated in Acts 2.16ff. where the words of Joel (Jl 2.28ff) are applied to the events and phenomena resulting from the coming of the Spirit - these are 'the last days.'

A further parallelism with Moses can be seen in the virtually equivalent terms in the description of Jesus in Peter's speech in 5.31, ' God exalted him at his right hand as leader and savior that he might give repentance to Israel and forgiveness of sins.' and in the description of Moses in Stephen's speech in 7.35, 'It was this Moses whom they rejected when they said, "Who made you a ruler and a judge?" and whom God now sent as both ruler and liberator through the angel who appeared to him in the bush.'

### John

John starts the theme of the expected prophet early in his work: John the Baptist is asked by the envoys of the priests, "Are you the prophet?" which he denies (Jn 1.21).

In Jn 1.45 Philip tells Nathanael, "We have found him about whom Moses in the law and also the prophets wrote, Jesus son of Joseph from Nazareth." The future person of whom Moses wrote is again referred to in Jn 5.46, with whom Jesus identifies himself, "If you believed Moses, you would believe me, for he wrote about me." Apparently John had Dt 18.15ff in mind. Even though John contains relatively few explicit OT quotations, he seems to have woven much of the OT into his system of thought. Examples relevant to this topic are Jn 17:8, "I have given them the words which you gave me" which is

comparable to Dt 18:18b "I will put my words in his mouth", and Jn 12:49b "the Father who sent me has himself given me commandment what to say and what to speak" which is comparable to Dt 18:18c "he shall speak to them all that I command him".

Chapter 6 of John opens with the multiplication of the loaves by Jesus, and because of the 'sign' (a term for symbolic wonder in John) the crowd exclaims, "This is indeed the prophet who is to come into the world!"(6:14) Later there is a discourse on the bread of life which is filled with a Moses-Jesus contrast regarding the manna that Moses gave to the fathers in the desert and ending up with Jesus himself disclosed not just as the new Moses but even the real manna: 'the true bread from heaven'(v.32) and he declares, "I am the bread of life"(v.35). Thus, the whole chapter attests the combination of concepts: Moses typology and prophet.

The crowd again thinks Jesus to be the prophet in 7.40, "This is really the prophet." in this case after they have heard his words. Later in this chapter the Pharisees debate with Nicodemus whether a prophet can come from Galilee, "Surely you are not also from Galilee, are you? Search and you will see that no prophet is to arise from Galilee.." (7.52) The grounds of their refusal to acknowledge Jesus as the prophet (i.e. no prophet from Galilee) does not accord with the data in the OT since Jonah hailed from Galilee (2Kgs 14.25).

John reproduces the reference to the proverb regarding the prophet without honour in his own country (Jn. 4:44); the context, though, is problematic in that Jesus goes to Galilee supposedly his own country. Whatever the solution is, this statement serves the purpose of the topic in hand.

John has two other individuals referring to Jesus specifically as a prophet:

1. the Samaritan woman (Jn. 4:19) says to him, "Sir, I see that you are a prophet." The reason for this deduction is the idea that a prophet has the supernatural gift of knowing and disclosing what is hidden, in this case her marital status, but then she discusses with him the Messiah and legitimacy of worship;

2. the man born blind declares, "He is a prophet."(Jn. 9:17) The reason in this case is the performance of a healing - i.e. a wonder working prophet.

John's Jesus, like the Synoptic Jesus, has supernatural prophetic knowledge. He has the ability to search the innermost impulses of the human heart: Jn. 2:24 f. 'But Jesus on his part would not entrust himself to them, because he knew all people [25] and needed no one to testify about anyone; for he himself knew what was in everyone.';

Jesus knows Nathanael before meeting him (1.48); he knows the thoughts of others (6.61); and

he knows the betrayer (Jn 6.70f, 13.11, 21ff) and Peter's denial (13.38).

Jesus' predictions in John include his return to the Father (Jn 14:29) and he also foretells persecutions (Jn 16.4).

Regarding visions, John does not report Jesus' baptism. It is John the Baptist who receives the vision of the dove descending and remaining on Jesus as the pointer to the 'one who baptizes with the Holy Spirit' (1.29-34). An audition (not only to Jesus but also to the audience) is related in John at 12.28 'Then a voice came from

heaven, "I have glorified it, and I will glorify it again.""

For John, the prophetic characteristics are blended into the other aspects in Jesus' profile more than they are in the Synoptics due to John's higher christology. John's Jesus is divine. 'Son of God' in the Synoptics does not connote divinity but the Judaic meaning of the phrase i.e. a person having a special relationship with God.

### Conclusion

*In conclusion, though the various titles and functions of Jesus in the NT cannot be sharply separated since these concepts of Jesus merge into one another, the concept of the prophet is more distinguishable and its content is less elusive than that of 'Christos' (Anointed, Messiah) or the more problematic 'Son of Man'.*

*Originally the tradition of Jesus as 'prophet' was probably much richer, for it is more likely that many statements about him as prophet were changed into statements about him as Son of God, Son of Man, or Messiah than that the idea of Jesus as prophet was imported later. Christological development tends to go up rather than down, kingly Messiah, divine Son of God and eschatological Son of Man are higher titles than the run of the mill 'prophet'. 'Prophet' does not express the uniqueness of Jesus, since there were pagan, Jewish and early Christian prophets.*

*The epistolary literature concerns itself with the higher titles and nowhere in it do we find Jesus described as a prophet.*

*In reality, however, Jesus was probably considered by his contemporaries more as a prophet or a wise man/teacher than anything like the Danielic 'Son of Man' or a 'Messiah'. These latter aspects of his profile are rather the result of the theological reflection and scripture searches of the thinkers of the diverse messianic movements in order to make some sense of Jesus' significance for themselves.*

### On The Lighter Side!

A stranger travelling across Canada saw a sign under a gold telephone in the cathedral in St. John's. It read: "Talk to Heaven for \$10,000."

He saw the same telephone and sign in cathedrals in Halifax, Montreal, Ottawa, Toronto, Winnipeg, Flin Flon, Saskatoon, Regina, Calgary, Edmonton, and Vancouver. When he got to Victoria, he saw the same telephone, but the price was only 25 cents. He asked a local priest "Why is it so cheap here?"

The priest smiled and answered "You're on Vancouver Island now. From here, it's a local call."

# A JOCK'S JUSTIFICATION: REFLECTIONS ON SPORT AND SPIRITUALITY

by Jim Noonan, Stittsville, ON (Corpus NCR)



For the sports fan, recent months have been the source of much activity: the Olympics, the NHL and NBA finals, the opening of the major league baseball season, the

opening of a new PGA tour season, the re-entry of Ottawa into the CFL, and, last but not least, my grandchildren (ages seven to thirteen) playing in their final hockey tournaments for the year. All this sports activity makes a jock like me, who is also a Christian, try to justify the time he spends watching, discussing, and attending sports events.

Indeed, the sports experience has taken over much of the lives of many people. Consider the thousands for whom Hockey Night in Canada, or Saturday or Sunday or Monday night football in Canada and the United States is the highlight of the week - the way church attendance used to be for them - while now churches are half empty, and the number of Masses and other Sunday services have been reduced. Many of the people who attended these services now spend their time attending or watching football or baseball or hockey or basketball or - in a European context - soccer games. The enthusiasm and commitment they once showed at religious services are now spent on sporting events.

So I ask myself: Is there a religious significance in these sporting events that is not always appreciated by those who regret the loss in popularity of overtly religious events? Can there be some religious meaning in sports for me, and for all the other jocks out there?

As I reflect on these questions, I recall the comparisons St. Paul drew between athletic events and the life of the Christian. He did this on many occasions, as in Romans 9:30, Philipians 3:12, 1 Timothy 6:11-12. Even Hebrews 12:1-2 compares the spiritual life to the runner and the race.

The most detailed comparison in Paul between sports and spirituality is found in 1 Corinthians 23-27, which contains these salient lines: "You know well enough that when men run in a race, the race is for all, but the prize for one; run, then, for victory. Every athlete must keep all his appetites under control; and he does it to win a crown that fades, whereas ours is imperishable" (vv. 24-25).

Paul obviously sees value in comparing the struggle of the Christian to the efforts of an athlete in a competition. And I suggest that Christians today, and not only jocks, can benefit from seeing their spiritual lives in terms of the sports they are attracted to.

True fans get caught up in the destiny of a team or of certain players for any given year, or for many years. They support their team whatever their record may be; they support it in good times and bad,

when they are on a roll and when they are in a slump; their moods rise and fall with the fate of their team and with the performance of its players and coaches, though they may criticize both, and berate the team when it fails to meet their expectations. When they support a consistent loser, they rejoice even in the few victories it manages in the course of a season. And when it wins a league championship such as a Stanley Cup or a Grey Cup or a World Series or a Superbowl their feelings of joy and fulfillment know no bounds. Those who support losers often know the depths of despair.

It is good for Christian jocks to know that the same feelings of loss and discouragement and frustration and joy and ecstasy are part of their lives as Christians, and indeed of every life.

Swings of mood are so much a part of the spiritual life that one can forget that defeat is followed by victory, and despair by exultation. And even in long periods of drought, the Christian knows - with more certainty than any sports fan - that the crown they are seeking is a certain and imperishable one.

What Christians can especially learn from the sporting life is the value of commitment to a cause. The true jock so identifies with the fortunes of their team that they can in no way disengage from its up-and-downs. And even if the team loses the championship yet another time, the true believer returns committed and invigorated when the next season begins, hoping - sometimes against hope - that this will be "their year". As the Epistle to the Hebrews 11:1 says in another context, "Faith is the substance of things hoped for, the evidence of things not seen". For the true fan, faith and hope are sometimes all they have. Here again, the true Christian can learn from the jock.

The danger, of course, is that for the sports enthusiast, sport itself can become a religion, as it has for many people obsessed with their favourite team, or with sports in general. You can hear these people on the many talk shows on the 24-hour sports radio stations across North America. For them the lines between sports and religion can become so blurred that sport itself takes over as the all-encompassing reality that gives meaning to everything else in life, rather than the other way around. At this stage, sport has ceased to throw light on the practice of religion, and has become an end in itself.

But given this caveat, sport can be a beacon for those who would follow the light of Christ, just as it was for Paul in many instances, and for the author of the Epistle to the Hebrews.

It may even help a jock like me become a better Christian - just as music or art or literature or philosophy or science or architecture may light the way for us all.

With these reflections I feel more justified in enthusiastically supporting my Ottawa Senators as they play once again in the first round of the finals of Eastern Conference of the National Hockey League, strong in the hope that maybe this year they will survive the first round and go on, sometime in June, to meet the winners of the Western Conference for the Stanley Cup. At the least (or perhaps the most), I am solaced by the thought that whether they win or lose, the experience will be grist for the mill that is my spiritual life.

## THIS & THAT

by François Brassard, Ladysmith, BC



In a press release that went out in mid-February on the topic of clergy sexual abuse, I wrote the following:

"Clergy sexual abuse cannot be blamed on a particular sexual orientation. Indeed, the sociological research (cf. A.W. "Richard" Sipe, *The Secret World*) indicates not only a far greater incidence of the sexual abuse of women by straight priests than of children. Furthermore, both gay and straight priests have been involved in the sexual abuse of children.

Nor can you blame this evil on mandatory celibacy or a

'culture of secrecy within the hierarchy,' though both are partially involved. In the view of most knowledgeable men and women in the church renewal movement, the real culprit is a 'clerical system' so entangled in a complex web of history, culture and theology that it is not free to pursue and embrace the discoveries of the modern world. This is a celibate, male dominated, autocratic system. The men who run this system, well intentioned as they may be, do not really understand the significant nature of democracy and sexuality.

True democracy requires trust and respect for all members of society and it presumes that the dialogue that flows from those two virtues will benefit society. And the Christian further believes that that dialogue will also advance 'God's eternal Plan' (the 'Kingdom of God').

Modern research of sexuality has revealed that human sexual pleasure is good, that one's sexuality is a complex mix of factors, that it is designed for interrelationship, that when shared caringly, it leads to intimacy that is productive of joy and creativity. And from a Christian point of view, when one adds consistent personal commitment to this sharing, one begins to touch 'the face of God,' God's Creative Spirit is powerfully released, and God's Plan is made manifest.

A heightened sense of the value of sexuality in society has increased the awareness of what enforced celibacy imposed from above, chiefly for reasons of power and control, denies to the Catholic clergy. Add to this the increased pastoral burdens and aloneness of priests brought on by the priest shortage, as well as an escalating lack of appreciation for the priestly role due to many factors (arrogant autocratic behaviour, indifference to women's issues, public awareness of clergy abuses). All this has contributed to powder-keg feelings of frustration, demoralization and anger which too often express themselves in addictive behaviour of varying degrees of aberrancy. Unfortunately, in terms of sexual addiction, it is the least powerful members of the Church, women and children, who become the victims of exploded feelings.

What can be done to correct clergy sexual abuse? Briefly, the clerical system needs to be dismantled and leadership freed from the chains of the past and renewed according to the Gospel principles of respect and caring love. This requires a two-pronged effort of education and action

directed not at the hierarchy, but rather at the grassroots faithful. Why? Because the hierarchy is entrenched and because, historically, almost all church renewal has come from the base, starting with Jesus himself who confronted the Sadducean leadership of his time and initiated a lay movement in favour of the 'Kingdom of God.'

The main obstacles in the way of change both in the time of Jesus and today is a lack of information and an attitude of subservience or deference on the part of the faithful vis-à-vis the 'powers that be.' The present 'crisis' is providing a sad opportunity to correct that situation."

Since I wrote those words over two months ago, much has been written in the secular and religious press and on the internet, and much has been said on radio and TV. The hierarchy would wish that this media nightmare would all go away. But it will not. Indeed, this crisis has become a sad but wonderful, Spirit-filled opportunity to renew the face of the Church...and, ultimately, of the world.

Chiefly through the internet I have read many articles that have appeared in the secular press on this topic, and most of it has been rock solid. Opinion articles by Gary Wills, Richard Sipe and Eugene Kennedy – just to mention three – have brought precision and clarity on psycho-sexual underdevelopment as it has interfaced with the recent socio-cultural evolution of the clerical system. They have brought light to shine upon the dark and secretive inner workings of the clerical system. This is good. More significant in my view, however, are the innumerable news articles in the secular press written by lay Catholic journalists. Gone is the deference of the "pay, pray and obey" syndrome, so characteristic of the laity in the past. And I read about ordinary lay Catholics getting together to oppose policies and behaviours of priests and bishops. They want healthy changes to the clerical system, and they are willing to demonstrate and withhold funds to back up their demands.

All this brings hope to my heart that healthy structural changes will finally take place at the top because of pressure from the lay faithful in the pews. And why do this? So that the Church might make more of a contribution to the building of God's Global Enterprise. Isn't this what Jesus did? And are we not followers of Jesus?

*I mean it really is enough to make one ask not: WWJD? But: ITWJI? (Not: What would Jesus do? But: Is this what Jesus intended?) Enough to make one realize also that the whole issue of clerical celibacy is nothing more than a power play with incense for the smoke, as in smoke and mirror.*

*Arthur Jones is NCR's editor at large*

# Book Review - The Blind Watchmaker by Richard Dawkins

*reviewed by Tom Hassett, Victoria, BC*

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**EVOLUTION** The word is deceptive. Originally, to "evolve" simply meant to "turn out of" or "gradually change from", as compared to "revolve" or "involve". But it has come to mean something rather different. A certain quality has been introduced to the change. To "evolve" now means to "develop" or to "grow out of" or "from" another as when humans are described as having evolved from a "less developed" or even - despite its political incorrectness - a "lower" species. So, "evolution" - whether we like it or not - has come to mean gradual development and growth into what is better suited or best suited to live - as compared to whatever it was in the past from which the present evolved. Since the time of Darwin, the term "evolution" has also been associated with "natural selection". On page 5 of his book, "The Blind Watchmaker", Mr. Dawkins explains the title.

"Natural selection, the blind, unconscious, automatic process which Darwin discovered and which we now know is the explanation for the existence and apparently purposeful form of all life, has no purpose in mind. It has no mind and no mind's eye. It does not plan for the future. It has no vision, no foresight, no sight at all. If it can be said to play the role of watchmaker in nature, it is the blind watchmaker."

On page 62, he briefly explains how natural selection makes its selections. "In nature, the usual selecting agent is direct, stark and simple. It is the grim reaper. Of course, the reasons for survival are anything but simple - that is why natural selection can build up animals and plants of such formidable complexity. But there is something very crude and simple about death itself. And nonrandom death is all it takes to select phenotypes, and hence the genes that they contain, in nature."

Mr. Dawkins is preoccupied with the question of how - not why - we and other things were made. With his focus on the exceptional, the random gene, he describes an evolving world in which - by natural selection - diverse individuals and species best suited to grow in their changing environment are gradually and constantly developing. Even in the production of the first living cell, "the DNA/protein replicating machine", from which all the billions of living species have evolved, Mr. Dawkins can find no role for a supernatural Designer. Why not?

"To explain the origin of the DNA/protein machine by invoking a supernatural Designer is to explain precisely nothing, for it leaves unexplained the origin of the Designer." p141.

Furthermore, he believes that the process of the cumulative selection of self replicating, inorganic crystals is quite adequate to explain the origin of the genes, the set of instructions embodied in the first living cell. There is no need for a Designer, "in order to understand life or anything else in the universe." p.147. For Mr. Dawkins, evolution involves 3 factors, namely: 1) random changes or mutations (in clay, rock crystals or genes), owing to anything from radiation to cataclysmic events, 2) 4 billion years and 3) nonrandom death or destruction.

Obviously, by themselves, random mutations, time and death are not able to forecast or foresee the growth and the developments - the complex diversity - that they have produced. He concludes that the evolution of our biosphere is therefore a blind, automatic process. Whatever evolution may have done, it has not done on purpose. Mr. Dawkins does not see the growth and development from the embryo,

from the first living cell or from the molten mass of the earth - as a process towards any sort of goal, objective or purpose. He sees what is present as the product - but never, ever, the purpose - of what is past. So the growth of our entire biosphere from the first living cell is no more the purpose of the evolutionary process than a fully developed baby is the reason for the growth of an embryo into a fetus. A fully grown tree is not the reason why an acorn sprouted. Pollination does not take place in order to grow a new plant. A child is the mere product, not the purpose of the growing fetus and the tree is the mere outcome of the sprouting acorn - not its objective.

If the process of evolution - by cumulative, natural selection - is truly an adequate explanation for the diversity and complexity of our biosphere, it would at least appear that for billions of years, the process of evolution by natural selection has been acting for a purpose, namely: to develop every species which is - at least temporarily - best suited to grow in each generation with its changing environment. Mr. Dawkins is like an observer at a firing range who sees nearly every shell landing right on target. From his study of mechanics, he knows that the guns and the shells adequately explain the resulting explosions. He does not think the spot where they are landing is a target. He realizes that neither the guns nor the shells have a mind of their own and so he comes to the conclusion that there is nobody aiming them - at what may appear to be the target.

Mr. Dawkins claims that natural selection is "The Blind Watchmaker" of the biosphere but perhaps he is confusing the "Watchmaker" with the Watchmaker's tools. Although the watch is keeping almost perfect time, he does not see that keeping time is the purpose of producing a watch. An accurate timepiece is a mere unintentional side effect of the unthinking tools. By showing us that since natural selection is completely blind, Mr. Dawkins has inadvertently proven that there has to be Someone who is aiming evolution at its obvious target - which is the interdependently developing world that we live in, commonly called, "CREATION".

I think God is directing creative evolution and it is God's instructions that are embodied in the genes of living things. Humans, both as farmers and as scientists, have now evolved to the stage where we can co-create, modifying and improving both inanimate and every living species including our own, doing deliberately what we and other species have done instinctively in the past. We can also, as always, deliberately (or unknowingly) destroy all things, including ourselves. The least we can deliberately do is to recognize that destiny to which - by our survival instinct - we are instinctively directed: to love living so that we can come to love the proximate and eventually, the ultimate source of our living: our neighbor and our loving God. Then we can try to do it.

Finally, I believe that just as nonrandom death - as Dawkins describes it - is the blind instrument of natural selection for the improvement of the species, our personal death is the final step in the development and perfection of each human individual, the time for our union with the risen, unselfish and loving Source of our lives, without the mental block of what we call the "physical necessities of life".

# Playing The Waiting Game Is Now Over

by Rev. Dr. Neil Parado, Winnipeg, MB



Playing the Waiting Game, yes, waiting either for the crisis in lack of adequate pastoral leadership and service to just solve itself, or for the activist married priests to grow old and disappear, has been the Vatican strategy for the last two decades. But Playing the Waiting Game is no longer a practical strategy to adopt so as to ward off millions of dollars in legal fees and settlements for the victims of clerical sexual abuse (TIME, March 25/02, Costs of Penance, pp. 47-48).

Now, the Vatican is putting the blame for the current crisis of clerical sexual abuses on the presence of homosexuals in the priesthood and on the inadequacy of seminary training. This Vatican strategy is simply to divert attention from the real culprit of clerical sexual aberrations (promiscuity, rape, pedophilia and ephebophilia or hebophilia), which is mandatory celibacy (cf. Rev. Dr. Heinz Vogels, Celibacy: Gift or Law?, p.11 ).

The ulterior motive for the cover-ups (Silence and pay outs of hush money by church officials) is TO KEEP THE FAÇADE AT ALL COSTS and to give the impression THAT MANDATORY CELIBACY IS WORKING, WHEN IN FACT IT HAS BEEN A FAILURE AND A SCOURGE SINCE IT WAS IMPOSED IN 1139 ON AN UNWILLING MARRIED CLERGY. To enforce it Pope Urban II issued an unchristian decree: The married priest who refuses to separate from his wife and children will be put in prison, and his wife and children to be sold into slavery (Rev. John Shuster, 39 Popes Were Married).

The shining examples of the utter failure of mandatory celibacy, which Our Lord Jesus never intended ( Mt. 19:11-12 ) and the New Testament never envisioned ( I Cor. 7:7; 9:5; I Tim. 4:1-4 ), are Pope Alexander VI who had 3 mistresses and 8 children; Cardinal Hans Groer, former archbishop of Vienna, Austria; Archbishop Juliusz Paetz of Poznan, Poland; Bishops Symons and O'Connell, former bishops of Palm Beach, FL, and so on and on.

Pope John Paul II reiterated the teaching of the Second Vatican Council that celibacy is not essential to the priesthood and that marriage as a means to holiness is on par with celibacy. The words of St. Matthew's Gospel (19:11-12; 19:29) do not furnish arguments to affirm the inferiority of marriage or the superiority of virginity or celibacy & the measure of Christian perfection is love (L'Osservatore Romano, Apr. 15/82). Still, the Pope continues to insist that for priests in the Latin or Western Catholic Church, celibacy is the means to come closer to Jesus. So all priests are bound by the law of mandatory celibacy to live as celibates.

Unfortunately, as Rev. Dr. Heinz Vogels contends, The ability to live as a celibate is, as Jesus says in Mt. 19:11-12, not given to all. Therefore, celibacy is not good for all, because for those priests who have not received the gift of celibacy but who, nevertheless, face the demand of the law that they refrain from marriage, celibacy becomes a suppression of their God-given disposition to be completed by a partner, which often results in neurosis. And worse still, such suppression may even lead to aberrations such as promiscuity,

rape, and pedophilia. Robert Pledl, a Catholic attorney representing the St. Lawrence Seminary victims in Mount Calvary, Wisconsin, believes that mandatory celibacy creates a clerical world where women and children are the enemy & The accumulating scandals signal the need for reform (Time June 7/02). Thus, those priests in the active canonical ministry who have not received the gift of celibacy, may choose either to pretend like the ministers in the story of The Emperor's New Clothes to live a celibate life and thus please the Pope and avoid being a neurotic, or do the right thing by not leading a double life and getting married. There are over 100,000 married Roman Catholic priests worldwide who are being punished by the Vatican for doing the right thing!

The possibilities of celibacy as a freely chosen state of service are overshadowed by the documented realities of celibacy as a forced condition of becoming a clergyman in service to an institution. It is late in the day for popes to do what they have refused to do, despite the obvious evidence of celibacy as a problematic state: examine celibacy in depth for the sake of both their priests and their people, writes Rev. Dr. Eugene C. Kennedy in Does Celibacy Work for the Catholic Church? Let us pray that the Holy Father will have the humility to change his mind like Jesus did in Mt. 15: 21-28, and have the courage to restore optional celibacy for priests, which was the practice for the first 12 centuries in the Latin or Western Church, and which is still the practice in the Eastern Catholic Churches (TIME, March 25/02, Let Priests Marry, p.48; April 1/02, CAN THE CHURCH BE SAVED? pp. 17ff; Steve Lopez, Church's Scandal Starts With Celibacy).

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Community Views

# Corpus-NCR Events

by Jim Noonan, Stittsville, ON

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Members of Corpus-NCR have been involved in many activities in recent months. Monthly liturgies and potluck suppers have continued, but with a significant change from the past. Because of the large attendance at our meetings, many members feel that we need a space larger than a home to host the gatherings. Much discussion and searching have gone on to decide on larger spaces to accommodate the group. As a result of this the last three gatherings have taken place in two different places.

The first of two potlucks was held in the Women's Centre of St. Joseph's Church in Ottawa on February 16. This event was hosted jointly by Ban and Des Hanlon, and Madeleine and Cliff Power. The experiment was a great success, and everyone pitched in to set up tables and chairs for the meal after the liturgy and business discussion. The evening was highlighted by a visit from Pat Jamieson, who spoke briefly and made copies available of his recent book In the Avant Garde: The Prophetic Catholicism of Remi de Roo.

Since many members wanted to hear more of Pat's book, Diane and Rick Haughian hosted a meeting with him at their house a week later. At this session members were able to ask more questions and discuss the book at greater length. We all congratulate Pat on this painstaking work, and wish him a large readership.

The second gathering at the Women's Centre was held on March 23, and was hosted by Diane and Rick, Jennie and Greg Humbert, and Loyola and Des Peplinski. Since this meeting took place only a week after St. Patrick's Day, the hosts presented us with a Celtic liturgy which emphasized the oneness of humankind with the beauties of all creation.

Our most recent get-together took place in the beautiful Pine Hill Estate Community Centre in the west of Ottawa, which Mary and Jim Humphrey, who reside in that community, were able to provide for us. The other hosts were Marie and John Crowe, Peg O'Connor, and Lisette Vaillancourt. Besides the liturgy, business session, and

potluck, we bid farewell to Loyola and Des Peplinski, who are moving to Calgary where three of their children and seven of their grandchildren live. We wish them well in their new life in the West, and hope they will be in touch with Corpus members there, some of whom they billeted during the Corpus Coordinating Team meeting in Ottawa two years ago. Our loss is Calgary's gain.

Other events included activities with the group Concerned Catholics of Ottawa, with which Corpus has always had close associations. Indeed, the three members of Concerned Catholics' steering committee are all Corpus members: Ban Hanlon, Virginia Lafond, and Cliff Power. They sponsored the viewing and discussion of tapes of Joan Chittister, John Wyngaards, and Mairead Corrigan Maguire from the Women's Ordination Worldwide Conference in Dublin held in July, 2001.

In March this steering committee organized a meeting with Abdul Rashid, a member of the Ottawa Muslim community. This was an opportunity for Corpus members and other Christians to listen and learn and ask questions about the nature of Islam.

Two Corpus-NCR members conducted workshops on April 13 at "A Day of Reflection on the Sacredness of the Ordinary" sponsored by the Catholic Network for Women's Equality, another group with which Corpus-NCR is closely associated. Raymond Lafond's workshop was entitled "Creative Coping after Disaster", while Virginia Lafond led one on "Prayer Survival Strategies (when the language of the liturgy remains non-inclusive)".

On Saturday, May 25 at St. Paul University in Ottawa Corpus-NCR, CCO, and CNWE combine to sponsor a talk by theologian Mary Malone, the author of the three-volume Women and Christianity. Her topic is "To Laugh and Leap in Ordered Dance".

And looking ahead to the summer, several of our members plan to attend a conference conducted by Irish theologian Diarmuid O'Murchu on the future of the Catholic Church. This will be held at Providence Villa in Kingston, Ontario from July 4-6.

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## Corpus Vancouver Island

by Grant Crowell & Colleen Lissamer, View Royal, BC

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In these time of crisis and change in the institutional church, it is good for us to gather together. Recently Corpus members and their guests gathered in Victoria for an afternoon of hospitality and sharing. Several new people attended this gathering and as we gathered and talked, we once again offered hope to one another in our ongoing struggle. Many of us felt that

it was good just to get together with no meeting or agenda, simply to enjoy being community. Corpus members also gathered recently in Sidney to share a meal and a community gathering.

We (Grant, Colleen and Neil) are finding ourselves very much on the cutting edge of change in the church at this time. Since we came to Victoria, we have chosen to invest ourselves in small communities rather than an institutional parish. Why do we find

ourselves making this choice over and over again? because we need to belong in a community where members are genuinely involved in each others lives and because we have a need to help shape and form the community that we are part of. Recent experiences of this include the celebration of the Easter Vigil with our community in our home and the baptism of the newest member of our community in the home of another community member. Both experiences involved the members choosing to participate, aware that they were swimming against the tide and both experiences were a catechetical moment for the participants. As trust erodes and long-established structures crumble in the institutional church, the creation of small communities and the careful investment of self in the building of these communities is essential to the church's future. The small foundation stones of trust and caring that we are carefully laying now are the seeds of hope for the new church that is already emerging from the institutional ashes.

Philippine Federation of Married Catholic Priests and their Families (PFMCP)

From Holy Thursday to Holy Saturday, the 8th Convention of PFMCP took place in Dumaguete City. 60 people attended. Bishop J. Du visited the president and delegates for an hour. The welcome address was given by Governor George Arnaiz. There were no other main speakers but workshops on family life and the role of women in the movement. The young people too made their presentation about how proud they felt about their parents. Everyone was relaxed- enjoying the few days together- with no hang-ups or tension about priesthood or church etc. Orlando P. Carvajal was elected President with Ed & Minda Kelly, Tany Mangubat & Edith Munoiz, Joe Falcon & Betty Cabazares as Vice Presidents and Women Reps. Each area also elected youth reps. The final afternoon was spent by the sea with much sharing and laughter. In the evening, the Easter Vigil Mass was celebrated in the house of president Bert Munoz with a healing ceremony and prayers for the sick and for those who had died.

Aix-la-Chapelle

Klaus Dornseifer, aged 60, married priest now living in the diocese of Aachen, recently received a letter from the vicar-general of the diocese stating that he is entitled to administer the sacraments, including the celebration of the eucharist, if there is a necessity and the parish community agrees to be served by a married priest. Karl-Heinz Driessen of the same diocese also received the same permission.

It appears that the Vatican gave permission to the bishops to discern the local circumstances and how they will make use of married priests.

**On The Lighter Side!**

He is the kind of politician who gives you nothing but baloney and calls it food for thought.

**A Rotted Keel**  
by Tom McMahon, San Jose, CA

Recently on the History channel there was a series on failed dams in the United States; I was particularly interested in a Los Angeles project that collapsed sometime in the 60's. The erosion offered me insight into what has been happening in the Roman Catholic Church. The huge basin like L.A. dam was eaten out not at its wall but from undercore, its supporting rock and soil eroding as high pressure water was pumped into nearby oil wells. The Roman Church has been eroding from inside; the clerical sexual scandals are surface evidence of a deep problem.

The San Francisco Chronicle recently editorialized about a wounded church. A church under siege.

I prefer the image of a civil war, with systems pitted against each other in a terrible death struggle. The opposed internal systems are the secretive authoritarian clerical institution and communitarian believers in Jesus, his way, and Spirit. Each finds its God in a different way, the clergy sacramentally automatic and the community in relationships; the institution worships a concept whereas the community lives the divine experience. At times they appear liturgically to cross.

For me awareness of this civil war began in my first years of priesthood when an arrogant hierarchy defended and protected pathologically ill pastors while leaving the people unprotected; clerics assumed the role of God, becoming power brokers with the sacred. The welfare of the people was secondary to protecting the image of the clergy. Salvation was an after death experience and the clergy managed the hoops through which the people would dance.

For me the institution was bankrupt relationally and its

leaders had lost genuine contact and spiritual credibility with the people. An exposure of this erosion of faith in the institutional system has been underway since John the 23rd and Vatican Two ( 1960's ); like the L.A. dam the outward appearance of living church is crumbling from within. Notice that the clergy scandals reported now daily are crimes of 30 to 40 years ago; couple this with the mass exodus of 23,500 priests who have left institutional ministry, many to marry. Something deep and big is happening!

Most bishops must forfeit priestly brotherhood to climb the episcopal power ladder. Vatican Two's call for reform was an ax laid to the root of the rotting tree of a clericalism and power that distanced the institution from the people. Before WW2 Europe was already experiencing the death of a 15th century clergy and the institution was attractive in ceremonial way, much like the royal pageantry of England.

Ordained in 1954 I promoted community building for 26 years in parish work; the institution touched lightly into the lives of the people, its building blocks being baptism, confirmation, confession and communion. These were faith experiences built on shallow mounds of shifting sand. I performed 3000 infant baptisms, which Richard Rohr recently called "pretty blessings". I "gave" communion to 1000's of little girls dressed in virginal white costumes, they unaware of the basic meaning of the eucharist. Not all would enter the convent and many would flounder on the rocks of difficulties of adult human sexuality.

I coached hundreds of grade school children and teens as they went before a Bishop Guilfoyle to hear a silly poem recited and a smug of oil confirming them in their rote ignorance of "adult " Christianity. Much was facade. The keel of the bark (ship) of Peter was worm eaten in the shipyard; the waves of real life crumbled the faith boat for the majority of young who underwent the automatic sacramental system.

Where are the young in the Roman system of today? Pastors were contented to keep records.

Damage control is on the front burners of the bishops' church today. The hierarchy meets to cover up and hurry along the reconstruction of the severely damaged !

Ordained Captain Queegs with their pathological sexuality are being hauled into court, leaving the ship to inexperienced clergy, who unknowing of history attempt to rebuild over the earthquake faults.

The power brokers demonize those of us who felt the massive spiritual earthquakes of 40 years ago and who departed the institution for faith communities of dialogue and trust; they kill the messengers who bear news they wish not to hear.

Faith people are faced with the reality they must take charge to salvage what is the best of Jesus; a dying clergy could gracefully empower them.

Berkeley therapist Stanley Keleman theorizes that all new life follows death, the infant dies to become a toddler, the teen to become a young man, the followers of Jesus forage a path in modern society, etc. I sit on the side lines of a dying familiar institution; I have a Christian sense of resurrection; the emerging product will not be like the old that is dying .

I live and formulate a theology of marriage and relationships, non-existent in my church of old .I humbly accept my place among the marvels of creations, the thin veil behind which the Mystery of God hides. I was born in human way; ordination did not superhumanize me. I give thanks for the earthquake called John the 23rd, a human who clarified for me the human path of Jesus. Along with Iraneus ( 300 ce ) I rejoice that I am human, man becoming...in the process of the fullness of life."

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### Letter

I'm presently seventy. On my last birthday I realized I had a choice between tapering my present life off and quietly passing on or taking a new path into life and participating in the contemporary workings of the Spirit wherever I might be welcome. I chose the latter, and am finding it bringing me the most exciting and meaningful experiences I've known.

I grew up in a dysfunctional family and learned the importance of kingdom togetherness by experiencing the pain of its absence. In my search I converted to Catholicism at age 18. I was told (by a priest) that the priesthood was the highest, most God-pleasing way of life. I believed him and spent 12 years in the Society of Jesus. After ordination the discrepancy between who I am and the way I was being treated became revolting. The roman collar quite covered the Spirit within. Thankfully my Jesuit training had helped me develop the maturity and wisdom I needed to do what I knew God wanted of me rather than be controlled by men and the institutions of men. I moved into the challenging and growth producing adventures of marriage and family. My wife, Lee, and our three children have been angels of light for me.

I graduated from being a "priest" to knowing that Jesus is the only priest. I realized that my formal ordination had merely made me a cleric. And life as a cleric only occasionally overlapped with my fellowship in Jesus' priesthood. Upon leaving clericalism I more deeply experienced the Church as really the affiliative community of those gathered in Jesus' name, as those known by the fact that they love one another, as those living out the peace Jesus gives his family members, as those accepting Jesus' gift--his joy. My fellowship in Jesus' priesthood has grown exponentially ever since. And my seventh birthday has opened a new dimension of the Spirit's presence for me.

I now have little use for religious institutions unless they genuinely support and advance the work of the Church. I do not believe it necessary to give anyone power if they abuse it. In the spirit of the Church I find the essence of healing powers. This is of special interest to me since I earn my living as a marriage and family therapist. As a onetime Jesuit I know something about contemplation in action or as I would call it now "mystical healing." I'm part of the big plan of co-creation and co-redemption within which divine love so marvelously embraces us all! Those in harmony with divine love in terms of peace, compassion, truth, justice, joy and on, have the essence of healing power at hand. Those not in harmony with divine love (including some parts of me) need healing. A dance goes on between healers and healies. People, insofar as they are in the Church, provide the healing. They are mystical healers. Everyone else needs the healing. It seems to me that many people entranced by the Roman religious institution at the expense of the Church need the healing. The situation seems to me to be everyone's opportunity to grow in the way of love as modeled by God. We have access to divine delight in action.

I would like to see more openness to and utilization of training programs in which people could learn to optimize their mystical healing gifts. The world needs to bulge with such healers who can fulfill Jesus' prediction that those truly with Him will do even greater works than He did. I would like to see mystical healers touch the hearts of our brothers (and sisters if relevant) who dominate the Roman Institution. I want to witness that life at seventy can get very good.

Don Moncrieff

# Corpus Canada

## Who Are We?

We began and continue to be a support group for married Catholic priests, their families and friends, in dialogue with the hierarchy seeking an optional married priesthood.

We have become also 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 in the Church;
- Being a catalyst for development of leadership among all the baptised in the Church;

- Promotion of a wholesome view of sexuality;

- Justice for all based on Gospel values.

Our message is a healing one and is directed to everyone, including the marginalized in the Church. It is our hope to reach people through many ministries, and in a special way through the creation of small faith communities.

## How Do We Get There?

Through a collegial approach based on consensus reached through communal discernment in the Spirit, we share our gifts that all creation might be transformed according to God's loving plan.

## How Can I Join Or Show Support?

If you wish to join or renew your membership in Corpus Canada for the year 2001 (membership is open to all regardless of denominational affiliation), write to: Corpus Canada Treasurer, 9710 First St., Sidney, BC V8L 3C9. Enclose a cheque for \$50 (individual membership) or \$75 (family membership) payable to "Corpus Canada." Corpus Canada will donate \$25 of your membership fee to Xristos Community Society in your name, and Xristos will send you an official tax receipt. At the request of Corpus Canada, Xristos Community Society distributes The Journal free of charge to the membership of Corpus Canada.

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# Book Review - In The Avant Garde by Patrick Jamieson reviewed by Chris Diamond, Cobble Hill, BC

In the Avant Garde: The Prophetic Catholicism of Remi De Roo by Patrick Jamieson and published by Samarhan Press

This is an extensive collection of information, testimonies, and insights not only about Bishop Remi De Roo but about the Roman Catholic Church in Canada in the second half of the 20th century. The Times Colonist (Jan. 27, '02) for whatever reason headlined it "Book chronicles bishop's fall", but it is much more than that. This book will be consulted by serious researchers when Remi De Roo and Patrick Jamieson are long gone. However, when the reader finds an item of interest, it should be bookmarked because it is hard to find it again amid the wealth of material that Jamieson has included.

The information about the life of Remi De Roo details his youth and family background. Jamieson tells the reader about Remi's birth and growing up on the farm in Swan Lake, Manitoba. Remi, the second of eight children, was born in 1924. His mother, Josephine, died in 1939 while he was away at college in Saint Boniface. Of his life on the farm, Remi says "Everybody was busy because there was so much to do. We were a very disciplined family."

Jamieson recounts the successes of Fr. De Roo in pastoral work, post graduate studies, and teaching. His abilities also brought him into contact with "three giants: Archbishop Hermaniuk, the Ukrainian Eparch; Archbishop Philip Pocock, who later went to Toronto; and Archbishop Baudoux of St. Boniface... the most Christian bishop I'd ever known." De Roo says "Working with them broadened my mind."

Pope John XXXIII appointed 38 year old Fr. De Roo Bishop of Victoria, BC. Jamieson comments "Popes pick new bishops to reflect their values, priorities and attitudes; so that their programs will be fully implemented at least during their lifetime... To display his special approval he called him their Benjamin during an audience with the Canadian Bishops... This special anointing near the end time reflected the repetition of a time cycle where the intent of the noble program of the old man was laid on the willing shoulders of the young and able enthusiast."

Bishop De Roo became part of the Second Vatican Council. He says that his first encounter of the Council sessions "was a little overwhelming (because) there was a sense of the presence of the Holy Spirit. You could feel it in the worship." Because of his nature and style, De Roo was chosen as a spokesperson for the Canadian Bishops' Team and "He made four oral and thirteen written submissions which effected permanent change in the church's policy toward conjugal love, hermit life, the role of the priest and the responsibilities of the laity. The rest of his episcopacy would entail the unpacking the implications of these interventions. It is one thing to get ideas on paper, quite another to oversee their successful implementation over decades."

Jamieson documents De Roo's impact on the Canadian Church after the Vatican Council. The social affairs policy statements issued by the Canadian Bishops were shaped by him. These policies reflected the social teachings of the universal church, but they often angered national and provincial politicians as well as those who opposed the direction that the Church had taken at the Council.

In the Diocese of Victoria, De Roo never faltered in his conviction that the future of the Church lay in the directions taken at the Vatican Council.

His record is well documented in this book showing that in his vision of the Church he was not the radical liberal that some well meaning people claim but a moderate conservative pursuing the direction that he firmly believed was the work of the Holy Spirit. History is on his side in spite of the "containment period" that was started in the mid-eighties from the centre of the Church.

De Roo put into action the synodal nature of the Church. His major achievement in the diocese was the synod which he called. The whole diocese was heard from and engaged in the process of deciding by discernment and consensus the means of making the Kingdom of God work on Vancouver Island. Not everyone was enthusiastic about his programme and some did their best (out of conviction that it was not Catholic) to thwart his efforts. There are those who believe that "the real problem in the Church is the legacy of the Second Vatican Council...by ditching the ancient Latin Mass...Rome committed an act of vandalism..." (Stuart Reid in The Daily Telegraph) De Roo was patient with everyone. He had confidence in the ordinary catholic people and he listened carefully to their voices. He ratified the 400 decisions made by the whole diocese.

This book is replete with testimonies to the qualities of Bishop De Roo. His attraction to the work of John Henry Cardinal Newman is evidence enough of his intellectual ability, but the list of people who are quoted is long: Gregory Baum, Doug Roche, Mary Jo Leddy, Fr. Bob Ogle, priests of the Diocese of Victoria, media personnel, clergy and members of other denominations, his being chosen as the first chairperson of the BC Human Rights Commission, and so on. Jamieson also reports the words of those such as Larry Henderson who did not like what they saw in De Roo.

Jamieson knows both Bishop De Roo and the Canadian Catholic Church very well. he also knows what the record shows about both in the last 40 years. While I had trouble with his style of writing- That's the English teacher in me.- In the Avant Garde is a book I will keep to consult. It will be read by many in the future when those who want to consult the history of the Canadian Catholic Church and the way that one of its major figures forged strategies to implement the teachings of the Second Vatican Council.

"The problem of Remi De Roo is the problem of a post-modernist figure in a barely post-medieval institution and one that is doing its best to head back that way. The tension is inexorable yet delicious in its drama. His eventual crucifixion by the very institution that created him was all but inevitable."



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