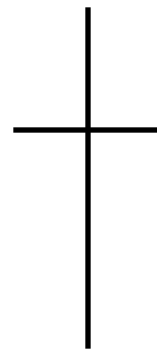


# The Journal

Summer 2004



## SPORTING RELIGION

He made saves as a soccer goalkeeper in his high school years in Poland, skied and kayaked in Europe and swam laps in the papal pool. Now Pope John Paul has set up a sports department to give the Vatican a new playing field in its drive to spread Christian values around the world.



**Pope  
John Paul II**

The Vatican announced the initiative Tuesday, pointing to the millions of people who will follow the Olympics in Athens this month as proof of the important role sports plays in today's world.

"The Holy Father has always been interested in sports, as a means of evangelization and a great way to form youth."

All the runners in the stadium  
take part in the race, but  
the award goes to one.  
Run, then, so as to win.  
Athletes deny themselves all  
sorts of things to win a crown  
of leaves that wither.  
We are after an imperishable  
crown.

I do not run like a man who  
loses sight of the finish line.  
I do not fight as if I were  
shadowboxing.  
I discipline my body and  
master it.

1 Cor. 9:24-7

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**Summer 2004**  
**Vol. 7, No. 3**

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Arthur Menu  
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Emil Kutarna (SK Regional Editor)

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

All submissions to the Journal must be received by February 15, May 15, August 15, and November 15.

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## THE THEOLOGY OF TOYS

- Capitalism - He who dies with the most toys, wins.
- Catholicism - He who denies himself the most toys, wins.
- Atheism - There is no toy maker.
- Polytheism - There are many toy makers.
- Evolutionism - The toys made themselves.
- Baha'i - All toys are just fine with us.
- Hedonism - Hang the rule book! Let's play!
- Existentialism - Toys are a figment of your imagination.
- Confucianism - Once a toy is dipped in water, it is no longer dry.
- Non-denominationalism - We don't care where the toys came from, let's just play.

## FOCUS TOPIC

for the Fall 2004 Issue

How am I following Jesus?

At Home, At Work, In The Community

Note Articles for this issue are due by November 15.

# PLAY AND CELEBRATION

by Chuck McLellan, Bragg Creek, AB



Peter Berger in "Rumors of Angels" says: "Where there is play and celebration, the kingdom of God is present." This seems to be a long way away from professional sports where the bottom line is big business and the passion is for money.

I have played senior baseball and hockey and I must say it gave me a nice access to people in the community. It also showed me the human side of play and celebration.

Pierre Burton in "The Comfortable Pew" admires Fr. Dave Bauer for his work with the Canadian Olympic hockey program. Dave got out of the sanctuary and worked in a visible way in the community.

There are a lot of values that can be taught through sports. But this is done mostly at the amateur level. However, we should not think that big league sports is all about money,

violence, and performance enhancing drugs for everyone. There is an award for players doing community service. For example, the son of Des and Loyola Peplinski (Corpus Canada members ) is a former member of the Calgary Flames who is still very active with charities in the city of Calgary.

In the Olympic Games, hockey has brought about a lot of passion because people see hockey the way it should be played by skilled players. Goons are not invited.

Jesus would remind us the real game is not yet won. We can play and celebrate and laugh as we try to bring about a just kingdom. We have to play as much as we have to breathe. What we can say about prayer can be said about play.

Harvey Cox in "The Secular City" says "Man's (sic) call is not to a job, it is a call to joy and gratitude." People are more relevant at play and leisure than they are at work."

The long schedules of professional sports necessary to pay the big bucks turn play into work. The passion for sports is driven by big business. Despite this, there are times, such as the Grey Cup, or The Calgary Stampede which celebrates the cowboy, where there is a true celebration that brings a large portion of the community together in crazy festival. There has to be a life after these events.

We all have to regain a sense of play in the liturgy of our lives, instead of leaving it to the professional actor. We have to become part of the community theatre, instead of just reading a book or writing a letter or a poem. Instead of watching a game on television, we must go out and play. Instead of watching the Montreal Laugh Fest, we must be our own comedian.

The game Jesus would call us to is one of joy and gratitude, play and celebration.

Thirty years ago Mary and I attended a World Retreat at Mount St. Francis in Cochrane, Alberta. Little did we know that we would meet an American married priest couple, Frank Weidinger and Pat Halas, who were going down a path similar to ours. Emmaus-like, our journey would take us into a whole new world.

Every so often in our lives, there is a moment caught in time that puts a stamp on us. Mary and I were just starting our married life in Melfort, SK. As Christmas approached, we got a call from Pat and Frank asking us to share our first Christmas together in an old and large farm house across the border. It was an invisible border in every way. There together, we cleaned off the snow on the pond and played; we prepared a meal; we celebrated the serenity of it all in a eucharistic liturgy.

For Pat and Frank, their expectations made the celebration more real, and, like Christmas, a time of amazement.

Recently, with unmasked sorrow, we received the news of the death of Frank Weidinger at Camas, WA. His funeral card used a German proverb: Those who live in the Lord never see each other for the last time.

Chuck and Mary

# The Team That Skates To Beat Hell: Playing With The Flying Fathers

by Sheldon Oleksyn, Calgary, AB

CHUR 840  
AM STEREO  
1991 — 1992  
The NUGGET



FLYING FATHERS  
SHELDON OLEKSYN  
LEFT WING

Stepping onto the ice of an NHL rink in front of 10,000 plus fans, I wasn't sure what to expect except fast hockey and some pranks. It was my first game with Canada's Internationally Famous Flying Fathers in January of 1990. We were in the Calgary Saddledome, the beginning of a ten game tour of Alberta.

With only one year of priesthood under my belt, here I was playing for a team that began the year I was born (1962). Our opponents were the Calgary Firefighter Oldtimers and the referee was Stanley Cup winner, Jim Peplinski. To say it was a bit intimidating and daunting would be an understatement! I guess I must have done a few things right as I was invited to return playing full-time with the team for another 5 years. I still occasionally play the odd game with the team when they come to Alberta.

I did then, and I still do now, consider it an honor to have played hockey with these men being an ambassador for the importance of faith and spirituality in a "secular" setting. For me, playing with the team was some of the best work of evangelism I have ever done. There wasn't a tour when I didn't have people engaging me in conversation

about their spiritual lives, struggles, and questions. I loved those encounters!

Canada, as you know, is a hockey-crazed country. The real place of gathering for most communities, especially small towns, is not the church but the local arena. The Flying Fathers converge upon these "civic cathedrals" making sure to visit the schools, dine with the locals, and sometimes visit Senior's Homes prior to the big game. The hockey game is usually against a team of local celebrities and includes a lot of fun, pranks, entertainment and fundraising. Every game played is for a different charity. Since the team began, they have raised over \$4.5 Million across North America and beyond.

I have to say my trips across this great country to "pray and play for a better world" (the team motto) made me feel more Christian and faithful to the mission of Jesus than just staying at the parish office. Have you noticed how Jesus made a point of going where the people were rather than setting-up an office and waiting for the interested to visit? He practiced a ministry of presence where he would drop in on weddings, funerals, working fishermen, Temple worship, synagogues, mass baptisms, and even an occasional public stoning. He would still go to common gathering places if he were living amongst us now. We would see him observing, participating in activities, and when an opportunity arose, ministering to people who showed some openness to his message. This is the same work conducted by the Flying Fathers.

You hear some strong views about sports and the violence condoned in some of them. I personally think intimidation and threat of injury should never be a part of any sport. In spite of this persistent behavior, I have experienced sport and a dedication to it as a prime growth and human development opportunity. I know of no better way to teach people the qualities and value of dedication, commitment, self-sacrifice, concentration, courage, physical development and health. Jesus would recognize these positives and would approve, I believe, in the values and ideals of sport.

Living in Calgary this past year watching the Flames on their quest to win the Stanley Cup was both fun and educational. Like everyone here, I was caught-up in the excitement and pride we had in our team. Calgary's boasted about the Flame player's positive attitude and outstanding work ethic like these were qualities of everyone in the city. We were united in a common mission to bring the Stanley Cup to Calgary and even those not interested in the sport were swept-up in the moment. Ticket costs rose to well over \$400 per game and still all seats were sold out!

I was not fortunate enough to attend a game, but those who did spoke of the electric atmosphere. Everyone in the crowd was dressed in the same color (a sea of red) and the noise was deafening. All this points to the human need for belonging and vision. We thrive when we are part of a community and are united in a common goal. As humans we are designed for growth and healthy competition and effort is a catalyst for this.

Of course, there is the sheer spectacle of a big sporting event. I happen to be one who thinks sport has been overshadowed by the

## *Flying Fathers Continued...*

entertainment industry, but people who attend these games go to feel the energy of the crowd. They want to be "swept away" in the excitement of a great game. A successful game engages all of their senses, includes familiar elements and ritual, and the symbols, music and activities they encounter are easily understood. These are the basic components of good liturgy.

I think Jesus would say something about today's sporting events being better liturgy than most religious celebrations. He would

likely criticize traditional liturgy for its over-abundance of words replacing symbolic action and ritual. He would raise embarrassing questions about symbols being used in liturgy that have lost their meaning and have not been updated. I know Jesus would be saddened that people are more excited when attending a play-off hockey game at the Calgary Saddledome than they are about their faith. It might be time for organized religion to learn from the sporting world.



<http://www3.sympatico.ca/flyingfathers>

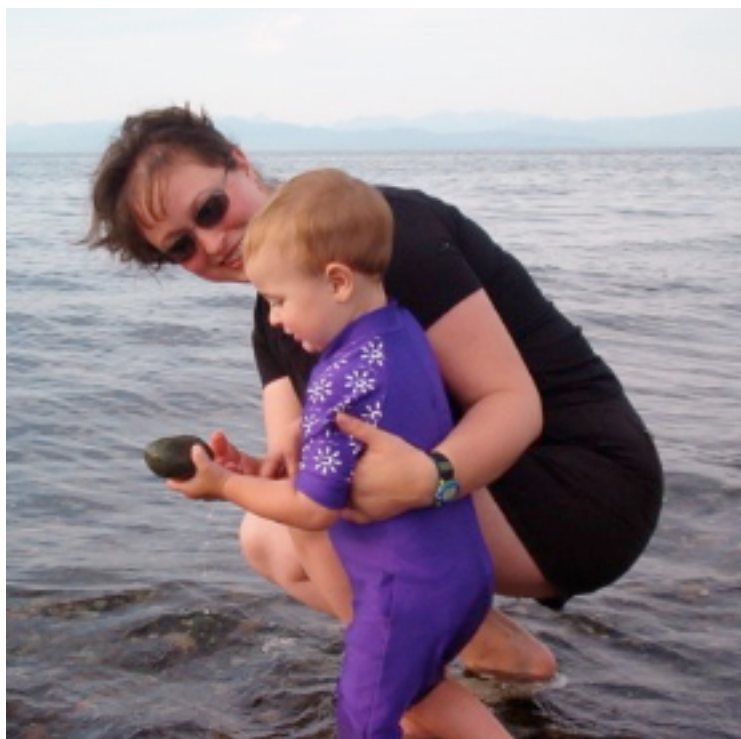
### A Reader Writes

We have always enjoyed your Journal (Corpus Canada), mostly for its fresh, independent voice. At times it seemed to suffer from our Australian problem (Epiphany assoc.) of a few regular contributors "supported" by a wide, silent majority. And the regular contributors sometimes get rather tired of it all! Still, I relish the thought of having access to The Journal on-line. The debate on church issues continues in many forums. Here in Oz, some of them secular, many connected loosely to Roman Catholic bodies. I'm mostly struck by the huge, growing irrelevance of official church policy or leadership. They really have very little worth attending to, it seems, and most people simply ignore them. We manage only a 13% attendance at Sunday Mass, waiting, I suppose, for the inspiration that will awaken our faith and awareness. The conservative coalition in Australia stretches across some profoundly boring political and ecclesiastical presences. (We got lumbered with that crass "coalition of the willing" that George Bush concocted. I only wish we had closer ties with countries like Canada and New Zealand who manage such a comparatively independent approach. Anyway, all the best with your efforts. May they be graced with a strong sense of abundance.

Brian Gagen, Epiphany, Australia

# Where Are We Connected?

by Ruth Irving, Nanaimo, BC



It seems to me that it has something to do with fit.

Today more than ever before, we have a lot of trouble fitting in deep cultural and family oriented activities rooted in the depths of belonging and connection to a community. The village setting that was so vital in supporting the endeavors and vulnerabilities of the nuclear family has come unraveled significantly in the past thirty to fifty years compared to the time before that. We see that each new generation is increasingly turning away from the guidance that used to come down through the generations and which secured learning and traditions from multigenerational wisdom and respect.

In "Hold onto Your Kids: Why Parents Matter," Gordon Neufeld writes: "Our children are growing up peer rich and adult poor." He goes on to say that as society builds more on economic priorities than on family related ones and as we streamline younger and younger groups of children together in larger and larger groups, our children are transferring their dependency from the significant adults in their lives to each other instead. They are looking more now to each other for support and a feeling of belonging instead of to their families than ever before. It seems then a tall order to hope that families today will find themselves drawn into the church doors when they are not as conditioned as in the past to look to their elders to guide them there. If young people are not taking their cues as much from parents and grandparents as they did thirty to fifty years ago when they were more connected to the rituals and traditions of generations of their family, can we really see them being attracted to the church? If not, then what is attracting the fancies of the younger generations growing up in the void of such cultural richness? Sports? Maybe!

Is it possible that the 'superficial' nature of attending and relating to or following sports events is more on a par with that to which our younger generation can relate? Do sports events tend to be more family attended or peer-attended? Does the hype, glory, sports-star,

multi-million-dollar salary, fame oriented, cutthroat nature of sports speak more of the values shared by groups of peers or by families? Are the rules easier to understand in the end and easier to accept and live by than those imposed by the church?

Many of us can live with a referee's bad call against our favorite team but without proper guidance and assurance and attachment, many of us cannot live with the heavy conscience that church rules employ for us to feel healthily connected. Under the lack of generational example, will we feel belonging to a place that makes us want to hide our family planning decisions under the table instead turning to something that is attention-getting and benign in our day like sports? It is not to say that sports cannot be a family-oriented attraction to be enjoyed together to help build our connections to each other, but it seems quite likely that the sports culture can survive and even thrive in the absence of this 'attached family' support just as easily. Can the same be said of church going? In other words, the attraction to church is dwindling and the likelihood of its resurgence is poor where attached families are missing.

Neufeld writes: "These broad social changes have been driven not by individual parental failure but by powerful economic dynamics. It is for economic reasons that we live where we do rather than where our supporting cast is. It is for economic reasons that the family meal has been pre-empted. It is for economic reasons that both parents work. It is for economic reasons that society puts a higher value on consumerism than the healthy development of children...." The result of some of these changes has been that very young children are separated from their parents and raised by alternate caregivers for a greater part of their waking time in larger, similar-aged groupings in which adults figure less prominently than the parent would have. The children end up identifying their attachments and dependencies to each other rather than to the parent or extended family. Neufeld tells us that each generation is growing up more peer-oriented than the last one and the result is a deepening erosion of family values, passing down of culture and attachment to responsible adults that teach about unconditional love, self-sacrifice, and the pursuit of betterment for loved ones. He says rather than look at what is happening in relationships and attachments, it is more important to look at what is missing. "Absolutely missing in peer relationship is unconditional love and acceptance, the desire to nurture, the ability to extend oneself for the sake of the other, the willingness to sacrifice for the growth and development of the other."

It really doesn't seem like such a stretch to be able to take what is happening then in the homes of families in our community and apply it to the question of attraction or attachment to church. In fact, Neufeld even reminds us that "another attachment void has been created by the secularization of society. Quite apart from the religious beliefs that form an attachment system, the church community functioned as an important supporting cast for parents and an attachment village for children. Secularization has meant more than the loss of this attachment community. Beyond that, peer interaction has become a priority even for many churches. For example, many churches divide the family as they enter the door, grouping members by age rather than by family. There are

## Where Are We Connected? Continued...

nurseries and teen groups, junior churches, and even senior classes. To those unaware of the importance of attachment and the dangers posed by peer orientation, it seems only self-evident that people belong with those their own age. In addition, large religious organizations have evolved to deal with only the youth or the young adult, inadvertently adding to the erosion of the family and of multigenerational connections.”

Is there a connection then due to the lack of connection? If we do not connect what is happening in our homes and schools to the lack of connection to church as compared to the way it was thirty-to-fifty years ago, the solution will continue to elude us. If we are less likely to turn to our parents for guidance than we did thirty to fifty years ago and more to our same-aged and perhaps just as misguided counterparts, then how can we expect other elders or responsible adults such as priests to figure into the picture.

Neufeld points out: “Because of the increasing peer-orientation of adults themselves, today’s children are much less likely to enjoy the company of elders committed to their welfare and development.”

When Neufeld recalls changes in basic society today, he says: “one example of an endangered species is the family physician, a person who knew generations of a family and who was a stable and emotionally present figure in a family’s life, whether in times of crisis or times of celebration... the faceless and inconstantly available doctor at the walk-in clinic is hardly a substitute. In the same way, the neighbourhood shopkeeper, tradesman and artisan have long been replaced by generic businesses with no local ties and no personal connections with the communities in which they function.”

Can we assume the turning away from comfort from the church is another such affected system? Neufeld goes on to say that “these are far more than economic matters; they go to the very heart of what an attachment village is all about. Where are the surrogate grandparents, the surrogate uncles and aunts who supplemented the nuclear and

extended family in the past? Where is the adult attachment safety net should parents become inaccessible? Where are the adult mentors to collect our adolescents?” If we are not as much connected to the elders of our community who might help draw us to church, is it possible that those elders are now lost in how to connect to us? Is it that attempts to relate to the community as a whole by bishops and clergy have been undermined and redirected by the Vatican Curia which seems unwilling to foster connection with the real needs and issues of Roman Catholics, thus closing down attachments with the people?

The strength and wisdom, love and loyalty cultivated in multigenerations trusting in Jesus’ word can be revived if we can find a way to get the needs listened to and make the appropriate “fit” with church. It seems to me that the secret of this fit relates directly back to our priorities within our own homes: first, how we care for our families, and then the messages we teach our new generation. It is human necessity that we nurture an attachment to something; we need to take the privileged stand to make sure that this attachment is to ourselves as parents, to our parents, and to these lasting relationships that family is just so much better at fostering than any other community. This seems close to the way Jesus might have put it only in 21st century rhetoric, when he made his way about the lands in his time.

Put simply, it brings me to observe, that no matter which ‘take’ one has on the subject, undeniably there has been much prayer evidenced in the faces of sports fans in these past few decades, but much less sports enthusiasm seen in the ceremonies at church. Now, I’m not exactly sure here, but my guess is that Jesus might have even enjoyed the odd slam-dunk or game of catch while he broke bread and shared wine with the people. It’s possible. To say the least, he certainly encouraged healthy attachments.



# WOULD JESUS BE A SPORTS FAN TODAY?

by Jim Noonan, Ottawa, ON, Corpus-NCR



In the Spring 2002 issue of The Journal I contributed an article entitled “A Jock’s Justification: Reflections on Sport and Spirituality”. That article focused on the question of my life as a sports fan, and how sports could contribute to one’s spiritual life.

Whether Jesus would be a sports fan were he alive today is quite another question, and one with probably a very different answer from mine.

There are many reasons why Jesus wouldn’t be a sports fan today, at least of professional sport. Among these are the high salaries made by many professional athletes; there is the business of sport, in which the main focus is the bottom line over even the interests of the sports clientele; there are the violence and cheating engaged in by many athletes; and there are the athletes who are poor role models for the young and the not-so-young who look up to and often idolize them.

Jesus was on the side of the poor and the marginalized of his own day, so we can imagine what he would think of the obscene salaries of many sports celebrities today in a world where there are so many impoverished and homeless people in both the industrialized and non-industrialized countries of the world.

On the other hand, there are many athletes who give to charity and live exemplary lives, and who work for the young and the needy in their own communities. So Jesus would probably be an admirer of Wayne Gretsky and his charitable works, of the late hockey coach Roger Nielson and the “Roger’s House” he established for sick children, and even of former quarterback Joe Paopao, now coach of the Ottawa Renegades football team, who spent part of a week this year in which his team had a “bye”, teaching native children in the Canadian north the basics of his own sport.

Jesus would undoubtedly be a fan of the sports that held the world’s attention during the last two and a half weeks in August at the Olympics in Athens, Greece. In spite of scandals involving performance-enhancing drugs and the widespread commercialization of

recent games, he would be impressed by the selflessness, hard work, and devotion of most of the women and men who took part in the games. He would also relish the camaraderie and respect that most of the competitors show towards one another. And he would probably be an even greater fan of the much less popular Paralympic games, which feature athletes with disabilities.

Jesus would admire especially the closing ceremony of the Olympic games, in which all the athletes entered the main stadium as one family, and mingled as sisters and brothers, where “there is neither Jew nor Greek; there is neither slave nor freeman; there is neither male nor female.” (Galatians 3:28) This closing ceremony was in stark contrast to the opening ceremony where the athletes marched into the stadium in their own national groups anxious to show the superiority of their own nation over other nations in the events that would soon follow.

On returning home from the games athletes remember fondly the experience of living and sharing and competing with other human beings who, during the short time they lived in the Olympic village, came to see their competitors from many nations as friends and confidantes, and not just opponents to defeat on the athletic field or the river or in the gymnasium or the pool. Jesus would certainly say “Amen” to this.

One of the things Jesus most advocated during his time on earth was “metanoia”, a Greek word for “change of heart”. During the course of the Olympic games a transformation takes place in many participants and even spectators so that they come to see the oneness of humanity as well as the uniqueness of individual athletes and individual nations who try to outdo one another. Jesus would indeed admire the change of heart of many Olympic athletes, even as he would excoriate the greed and selfishness of many professional athletes today as he did the moneychangers in the temple.

Jocks like me may admire and identify with athletes both amateur and professional. Jesus, were he to return to earth today, would be more discriminating and less compromising. He would be not only a true sports fan but a fan of true sport.

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## Sophia

by Dianne Peck, Sydney, NS

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The phrase “getting down and dirty” has a whole new meaning for me. I just spent a week at a wilderness camp in the Canadian Rockies that turned out to have a spiritual component much richer than I could have anticipated.

We took part in several outdoor excursions.

One was a hike 1200 feet up a mountain. There were over sixty of us and we were instructed to arrange ourselves into designations of experienced hiker, medium hiker, and slow hiker. I choose the middle group with the strategy that I could always fall back into the slower ranks if necessary.

The scenery was breathtaking out there where the air is still pure, the silence is broken only by random thunder, and your every breath is respect for the imposing heights. And to add to the potency of the surroundings, we were asked to make the climb in silence.

It is eons since I’ve had muddy knees from playing outdoors but I had them that day and it felt stupendous. After about an hour and a

half of hiking, hearts pounding from the exertion of the steeper portions of the climb, we came out of the wooded territory and onto sheer rock. Sheer and straight up. We followed a well marked path around the “back” side, one that could be scaled without equipment. At one point it took us through a canyon of rock wall, barely the width of a man’s body. It felt like climbing (on hands and knees for me because “she that’s down needs fear no fall”) through a glacier that someone had managed to split open from top to bottom. It was the most memorable moment of the climb for me. I felt as if the mountain was taking me into itself. I felt as if it was sharing its deepest secrets with me.

The peak was a surface large enough to hold eight people, if everyone stands. I briefly looked over the edge at the dizzying plunge on all sides. Briefly.

Since the climb I am surprised to discover how much the mountain has imbedded itself into my psyche. I continue to hear its whisper. It says, “It isn’t about conquering me. It is about becoming one with me.” For me that has translated into becoming one with self-trust. What can a mountain trust more than its own steadfastness? Its own groundedness. Its own immovability. I went there with fears about handling my uncertain future. I came away with a mountain’s trust in itself.

A second excursion was to experience a sweat lodge, another profoundly spiritual encounter. We prepared by taking part in a native prayer circle for about a half hour, in order to set our intentions. We were then led, again, in silence, to the sweat lodge and instructed in the approaching rituals.

The women who were in their “moon time” were requested to enter last and to sit in a designated place of honor. The moon time of the female cycle is held to be a source of favor and blessing for all. We sat on the floor, shoulder to shoulder, holding our knees in front of us, not unlike well packed sardines. In the center of the lodge, which was a circular tent, was a pit into which very hot rocks were placed. The flaps of the tent were then sealed.

In the thick darkness a native prayer leader chants songs, prays and tells stories. At designated times water is sprinkled onto the hot rocks to produce steam. After about fifteen minutes the “door” is opened,

and we are given a very brief respite from the intensity of the heat. We remain in our places but are permitted to sip water that is passed in to us. Then more very hot rocks are added to the rock bed, the door is sealed, and the chanting and prayer resumes. The procedure is repeated four times. It is heat that cannot be described. I am astounded at the nimbleness and ease with which the native leader functions from his place in the center, closest to the rocks. One of the men faints briefly but wants to stay and see it through. A warrior at heart.

My own endurance is motivated by the prayer intention I had set. I had been hindered in recent weeks by a form of grieving that was like sticky film. It did not seem to be serving me in any way. It seemed to have tentacles that had worked all the way into my soul. I wanted it gone. I wanted to be able to breathe freely into the future and not be choked by the past. So I just sat there, and sat, and celebrated every rivulet of water that poured down my face and arms and legs and body, because I knew it was my pain that was flowing out and into the earth floor.

When the doors opened for the last time, and we became acclimatized to light and air, we were led to a ravine where crystal rushing mountain water pooled. We stood on the bank in silence and meditation until, one by one, we were immersed, four times each, in the cleansing waters who joyously washed our skin of all the toxins of body and spirit the heat had turned loose.

I am free of my debilitating grief. I am cleansed and re-created. And I am deeply grateful for this powerful gift from native spirituality.

The Sophia wisdom I heard whispered in the sacred haunts of the Canadian Rockies was something like, “Return to your body. Access your spirit through your body. Push your physical boundaries farther than you can imagine and break into spirit.”

The theme for the summer Journal asks why all the passion in our society is for sports events instead of church services. I think I have to answer “Yes” to the question, “If Jesus was born today would he be a sports fan?” I think the probability runs high because sports fan or no, Jesus would definitely be an athlete, pushing his physical potential to its outermost limits.

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## ***A Church With Room Enough For All***

*by Fr. Ron Rolheiser, OMI*

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**K**arl Rahner once cautioned that we should never assume that everyone alive at the same time belongs to the same generation. Nowhere is this more true than in church circles today where we have multiple ecclesiologies operating inside the same churches. In Roman Catholicism, for instance, since Vatican II we have two-and-a-half distinct generations, all trying to share the same pews. Not an easy task. It makes for tension and this is the case inside all churches.

That tension, while painful, isn’t necessarily unhealthy. When Jesus says, “In my Father’s house there are many rooms,” he isn’t describing celestial geography, but a heart, God’s, whose compassion and scope is the antithesis of any small sectarian group or any group of like-minded people huddling around some fiery

# A Church With Room Continued...

ideology.

The challenge for the churches is to mirror this embrace, namely, to build a house with a large entrance and with rooms enough to accommodate persons of every persuasion.

But that's not easy. Invariably, for every kind of reason, we start narrowing the door and closing off a number of rooms. What's required to avoid this, I believe, is a more deliberate effort to set our ecclesial gauges properly.

What's meant by this?

Sometimes I picture the church like a huge airplane, complete with an instrument-panel, gauges of every kind, which indicate the state of things and which someone has to carefully set and monitor so as to have a smooth and safe flight.

What does the instrument-panel in the church look like? What are our ecclesial gauges?

To have a healthy ecclesiology we need to monitor the tension between a series of polarities which perennially compete with each other and which need, precisely, a certain deliberate and delicate regulating. What are these polarities that are in tension with each other?

Among others, I mention these:

- the tension between the liberal and the conservative.
- the tension between the theological and the devotional.
- the tension between the liturgical and the pastoral.
- the tension between Word and Eucharist.
- the tension between social justice and private morality.
- the tension between prophecy and diocesan structures.
- the tension between program and compassion.
- the tension between missionary and maintenance.
- the tension between enthusiasm and stability.
- the tension between ecumenism and denominational commitment.
- the tension between Christianity and other religions.

- the tension between community and individual charism.
- the tension between aesthetics and simplicity of life.

Each of these might be conceived of as a separate gauge, icon, on the ecclesial instrument-panel and, inside each gauge, each of the two poles represents something to be guarded. Our task is to try to set those gauges by pinpointing where, as an ecclesial community, we want to be on the continuum between the ecclesial poles ( using critical principles rather than ideology, private desire as our guiding needle).

Hence, for example: In the tension between liberal and conservative, how much, like the wise scribe idealized by Jesus, are we willing to give place to the old as well as the new? In the tension between the theological and the devotional, where do we want to place the guiding needle so as to have a healthy balance between head and heart?

Jung once said that whatever energies we don't consciously access and direct will unconsciously direct themselves. That's true here too in terms of these ecclesial energies.

To the extent that we do not prayerfully, communally, and according to sound principle, deliberately set where we want to be on the continuum between these various energies, other things (ideology, self-interest, personal temperament, ego, charismatic personality, whim, the need to be right, the flavour of the moment) will set them for us, though not always in ways that will build a church that reflects God's compassion, embrace and beauty.

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Readers interested in writings by Fr. Ron Rolheiser OMI will find them at [www.ronrolheiser.com](http://www.ronrolheiser.com)

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## REPORT ON KRISTOS COMMUNITY SOCIETY ANNUAL GENERAL MEETING by *Alanna Menu, Sidney, BC*

The annual general meeting of Kristus Community Society (publisher of The Journal) took place on 17 July 2004 at the home of Chris and Naomi Diamond in Cobble Hill, Vancouver Island. As president of the society Arthur Menu chaired the meeting. In his president's report Arthur mentioned the following developments that had taken place since the previous annual general meeting:

Kristos Community Society has been recognized by the province of British Columbia as a religious body under the Marriage Act whose representatives may solemnize marriages within BC. Kristus has had François Brassard, Chris Diamond, and Joe Rigby registered as religious representatives authorized to solemnize marriages. Marriage registers have been issued for Corpus Mid-Island and Corpus Sidney in the keeping of François Brassard and Joe Rigby respectively.

From April 2003 till the end of August 2003 Kristus sponsored eucharistic worship at 4:00 p.m. on Sundays at a rented hall in Colwood, BC (part of greater Victoria) presided over for the most part by married priests. The purpose of this pilot project was to see if the demand for such a service were sufficient to make it a permanent ministry of Kristus. By the end of the summer it was clear that the numbers in attendance did not justify the time and expense of holding the service. Nevertheless should circumstances change and the need for such a service arise, it can be started again any place that Kristus chooses.

Emmanuel Home Church, a small faith community meeting in Langford, BC (part of greater Victoria) with roots in the Protestant tradition has become a corporate member of Kristus. Emmanuel meets on Sundays for worship presided over by the Rev. Ron Attwell, who ministered in South Africa and then in the United Church of Canada before retiring.

Arthur proposed that Kristus should sponsor a quarterly social gathering for Kristus members and friends, and members and friends of Corpus and Emmanuel Home Church. Everyone agreed and the proposal was accepted without a formal vote.

Members in attendance then gave reports on the small faith communities supported by Kristus:

Corpus Sidney now meets every second Monday. The membership of Corpus Sidney has grown to the extent that the group may have to divide into two.

Corpus Mid-Island meets every other Monday. Chris Diamond hosts a Wednesday Scripture group in Duncan.

The aims of Kristus were reviewed and restated as follows:

- Kristos encourages ecumenism and building networks.
- Kristos encourages lay people to celebrate the Eucharist without the presence of an ordained priest (a move away from clericalism).
- Kristos encourages people to meet in small groups in their homes to pray together, to grow spiritually, and to provide a model for spiritual growth.
- Kristos' ministry is to offer support and to be a resource for the formation and growth of small faith communities. Publishing The Journal is part of this ministry.

Alanna Menu presented financial statements for the year 2003 for Kristus Community Society, Kristus Worshipping Community and the Kristus Community Society Journal. Donations to Kristus have remained almost the same in comparison to 2002. There were 27 people who donated directly to Kristus and 30 who donated by becoming members of Corpus Canada (\$25 of each Corpus membership goes to Kristus as a donation to support publication of The Journal). As in 2002, donations have not been sufficient in 2003 to cover the cost of producing the Journal and Corpus Canada subsidized the cost of one issue.

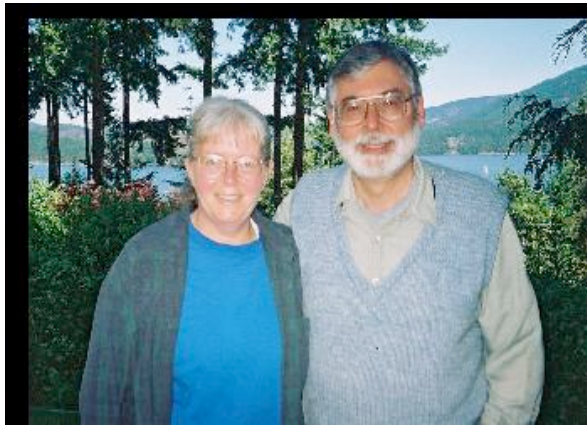
Chris Diamond, principal editor of The Journal, and François Brassard, member of the editorial board, gave a report on The Journal. Jim Doyle, who leads the team that assembles and mails the printed version, said that some of those who have been on the team are no longer available, and he would be looking for volunteers to help. Jim can be reached at 250-655-6634. The meeting thanked Chris and François and Jim for doing so much with limited resources.

Elections of directors and officers were held. All the incumbents were reelected. ([www.kristos.ca](http://www.kristos.ca)).

A new bishop for the diocese of Victoria, the Most Rev. Richard Gagnon, has been appointed. The meeting requested the president of Kristus to write the bishop a letter on behalf of the society welcoming him and inviting him to attend one of our quarterly social gatherings. The president agreed to do this. And with this, the meeting adjourned.

# A Response To Fr. Ron Rolheiser

by Arthur Menu, Sidney, BC



It would be grand indeed if any one church or faith community could be all things to all people. I have the impression that Fr. Rolheiser would like

the Roman Catholic Church to have room for everyone, to be a house with a large entrance and with rooms enough to accommodate persons of every persuasion.

I do not believe this is possible now nor at any time soon. Certainly the Roman Catholic Church, given its present doctrine, laws, and ways of operating, cannot minister as well as some other faith communities do to various groups of people. Some of these groups are: people who use artificial contraceptives or engage in sexual activities other than vaginal intercourse either within or outside of marriage; women with a vocation to leadership in the faith community; the divorced and remarried; homosexuals; unmarried couples living together; priests whose human development is retarded by the Church's law concerning priestly celibacy; women who have had a sexual relationship or had a child with a priest; victims of abuse by priests or members of religious orders; married priests suspended from the exercise of their priesthood because they have married; conscientious dissenters from authoritative teaching; people of nonwestern cultures whose ways of worship and religious sensibilities are banned or devalued; people with certain charismatic gifts, in particular the gift of prophecy (prophecy being understood not as predicting future events but being a channel for God to speak directly to the Church); and theologians who are denied academic freedom in educational situations under Church supervision.

For people in these groups the better choice for meeting their spiritual needs may well involve leaving the Roman Catholic Church and joining another faith community that understands and values them.

What this means is that the world at this time needs a variety of faith communities. People are so diverse in their ways and needs that no one faith community can possibly minister with equal effectiveness to all people.

In the very long term religions and the faith communities that make them up may develop to the point that they understand that every religion views the same reality through its own particular lens, and that the differences between religions are a matter of culture and the sources of revelation or authoritative teaching peculiar to each religion. The experience of communion with God (or whatever term is used to indicate what the human spirit aspires to) is the same for all people irrespective of their religious convictions, and all people, be they religious or not, are capable of this experience. The fundamental purpose of all religion is to persuade people that this

experience of communion is desirable and available to anyone who seeks it, and to describe ways of seeking it. On this basis we can establish the unity of all faiths while leaving room for the diversity of ways in which faith can be expressed.

In the meantime no one religion can minister equally effectively to all people. Faith communities would do well to recognize their limitations. They should honour their members who are not satisfied with the ministry they are receiving but choose to remain in the community in order to challenge it to grow. They should encourage and support those members who, failing to receive the ministry they need, choose to join another faith community or even another religion.

Faith communities have to choose from among the range of spiritual needs that people have, those spiritual needs the meeting of which will be a priority. These needs tend to be the needs of the majority of members of the faith community. Inevitably the needs of minorities within the membership are poorly met or not met at all.

I agree with Fr. Rolheiser that each faith community has to decide where it wishes to be in the continuum between the various poles of tension. But in all honesty and realism, the faith community must acknowledge that it will be establishing a balance that is satisfactory to the majority of its membership, not to some of the minority groups within the membership. So Fr. Rolheiser is quite perceptive in his description of what the internal dynamics of the Roman Catholic Church require in order for the Church to meet the needs of the majority of its membership.

In my view the Catholic Church includes all communities of people who believe in Jesus, among which are all the Christian churches, of which the Roman Catholic Church is one. But it seems to me that Fr. Rolheiser, like most Catholics, identifies the Catholic Church with the Roman Catholic Church. Is it not possible that the balance he seeks within the Roman Catholic Church has already been achieved within the Catholic Church.

In conclusion I would add the following to his list of polarities that are in tension with one another in the Roman Catholic Church: the tension between law and spirit, and the tension between authority and freedom. I am a little surprised that they are not mentioned, as I do not think they fall within the polarities he does list, e.g., liberal and conservative.

## A Reader Writes

In the article on Passover, Chris Diamond writes "Jesus' sacrifice is the offering not only of his death but of his whole incarnated life lived in listening carefully to Yahweh. The incarnation is not only a preparation for his redemptive sacrifice; it is an essential part of God's redemptive action. Jesus gives his whole life for the sins of all humanity. His death is not an isolated sacrificial action at the end of his earthly life..."

I especially like these thoughts. I believe Jesus came primarily to show us how to live. His death was not a requirement but a statement of how it would be.

Sue, Illinois

# A Response To Fr. Ron Rolheiser

by Chris Diamond, Cobble Hill, BC

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Years ago while reading about the meaning of Church, I came across the following distinction: There are three categories of Church, namely the Institutional, the Intellectual, and the Mystical. You may see these in any way that pleases you but as far as I remember, the Institutional Church referred to the structures of the Church- the Curia, the Vatican departments, the diocesan and parish structures... The Intellectual Church referred to the scholars and theologians who study, examine, and tease apart christian concerns. The Mystical Church dealt with the sacraments, devotions, prayer, spiritual life, prayer, and so on.

It is possible for a person to be part of all three of these Churches. In fact, one would hope that those who were part of the Institutional Church would also be part of the Intellectual Church and the Mystical Church. At least, one could expect that the Institutional structures would allow, promote, and aid scholars in pursuing their work with freedom, and that prayer, sacraments, and spiritual life would bring all parts of the Church together. The Church will be the better when all dialogue genuinely and no one- pope, scholar, mystic- "holds the ace of trumps hidden in a sleeve with the brazen claim that it is the Holy Spirit who has put it there." to use the expression of John Polkinghorne, Canon Theologian of the Anglican Diocese of Liverpool.

Briefly, Church is the community of those who believe in Jesus the Christ; it is the community of people who have become involved in the mission of Jesus and who see hope for everyone in his work. Church came into existence only after Jesus' resurrection; Church was oriented towards the establishment of God's Kingdom as understood by Jesus. That's the purpose of the Church. Hans Kung writes: "At first, its basis was not in a cult of its own, a constitution of its own, nor an organization of its own with definite ministries, but simply and solely in the profession of belief in this Jesus as the Christ." The Church's task is to serve God's Kingdom as understood by Jesus, not to obstruct God's Kingdom but to bring it about today in the world we live in.

The word "church" does not come from Latin but from the Greek 'kyriakos' meaning "belonging to the Lord". For reasons not known, the words church, kirk, kirche were used by Northern European peoples instead of the Latin derivatives ecclesia, iglesia, eglise, chiesa- all from the Greek word ekklesia. In everyday Greek speech, ekklesia meant an assembly, a gathering of free and equal people who belonged to a particular city-state. This ekklesia had major drawbacks in gender, race, class; it was generally elitist and patriarchal.

Greek speaking Jews, long before Jesus, adopted the word ekklesia to signify that group of people, chosen and called by God, to assemble and have God as their centre. The early christians and New Testament writers followed suit. The early christians saw themselves as the true ekklesia, assembly, or congregation of God without distinction of gender, race, or class.

Each ekklesia (Church) does not exist simply because it was once instituted and remains unchanged. Each ekklesia remains because it gathers together a community of believers who follow Jesus. Each ekklesia is not the ekklesia but neither is it only a part of the ekklesia. Each church makes the ekklesia entirely present in any given place at any given time in the fullness of God's ongoing creating, reconciling, and making holy.

Within my experience, the closest that the Institutional Church and the Intellectual Church came to working together was at the Second Vatican Council. There at the highest level of Church authority, the pope and the bishops consulted with the best minds in the Church to map out the direction that God's People would take going into the future.

The First Vatican Council was ended too soon. It had begun to develop a constitution for the Church but it had completed only the first part by defining the role of the pope. This made the Church look like a monarchical institution with a curia to carry out the monarch's orders. (Curia, a Latin word from the Greek 'kuros' means power.) The pope gives the orders and the curia has his authority to see that everyone dutifully obeys.

The Institutional Church in history has not been a static structure. It has followed the models used in the world. Thus when the Church got big enough, it developed a clergy, a hierarchy, a ruler mentality, a government with laws and departments, right up to the present structure that operates on a monarchical basis with a multinational corporative mentality. All of these changes have to be judged on the basis of their conformity to God's Kingdom. Vatican II attempted to make the Church participational or synodal with a participatory relationship between the members. But the structure to do this was not in place and forty years later the change has not yet come about.

The immediate direction of the RC Church was determined soon after the Council when the Dutch bishops attempted to apply the guidelines of Vatican II. The Roman Curia put a stop to the Dutch bishops' plans and gradually replaced the bishops. The National Conferences of Bishops in other countries did nothing to support the Dutch bishops nor protest the heavy Curial hand. The writing was then on the wall.

There have been some lone exceptional bishops around the world, and there still are, who have modeled their diocesan structures along the lines of Vatican II. But the monarch is still in place. Power still rules the day. The ace of trumps isn't even hidden in a sleeve. And worst of all, this man-made structure claims to be ordained by God. In spite of this, all people are God's people, created, loved, and helped equally by God.

Typically, catholics go to mass, receive the sacraments, pray, and live a holy life without much thought to parish, diocesan, or other church structures. Sometimes there is tension between personal issues and institutional positions. When the tension becomes too great, many catholics not fully understanding what lies behind the decisions simply walk away, rightly take their spiritual quest elsewhere, and get along on their own.

The Mystical Church is teeming with people who have thought out well their spirituality and who express it clearly. Other people have the benefit of such leadership. On the mystical journey, not all are in the same boat or moving along together at the same pace. God's pilgrim people are strung out in a long line making whatever progress they can according to circumstances. The priest, the scholar, and the mystic are all part of the blind, the lame, and the halt in need of help.

# A Response To Fr. Ron Rolheiser

by François Brassard, Ladysmith, BC

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As I understand it, Fr. Ron Rolheiser hopes that the present polarities in the Roman Catholic Church can and should be resolved, so that the desired unity might make the Church a beacon of light drawing all people of good will into God's Realm.

I don't think that form of unity is either possible or desirable, because church leadership today, especially in Rome, is far too concerned with uniformity. True unity needs to respect legitimate differences that reflect the evolutionary condition of humankind. People have widely varying personal and communal values and traditions that flow from different historical and cultural backgrounds. Rich diversity is the fruit of evolution. Pope John 23rd invited all people of good will and, particularly, Christians, to harvest this God given fruit. Unfortunately, the leadership direction of the present Roman version of the Catholic Church is a source of despair in reaching this ideal. On the other hand, I recently experienced the kind of Catholic Church that Fr. Rolheiser would like to see.

Two months ago Connie and I were visiting friends and relatives in Europe. For a good part of that time we stayed with our friends, Albert and Bernice Lebrun in Belgium. Albert and I did our undergraduate seminary studies together at St. Gérard, near Namur, in the late 1950's. We became very good friends. He left the seminary after his first year of theology and later married Bernice. We were delighted to visit all four of their children and their respective families.

For all his professional life Albert has been involved in Catholic education, mostly in an organizational capacity. Indeed, even now in his retirement, at the request of the archdiocese, he volunteers as a

consultant, troubleshooting catholic schools experiencing financial and organizational difficulties. Let me tell you, he's very good at what he does.

Albert also takes scripture courses, regularly, at the university of Louvain-la-Neuve. While I was there, we had many wonderful conversations on scripture topics that interfaced with the current health of the Roman Catholic Church. This is not idle, theoretical talk for Albert. He is very much involved in the baptismal program of his parish church. He prepares people for baptism through an extensive instruction program.

It was in this context that he spoke to me of Tal Owen. When her infant half-brother was to be baptized over a year ago, it was decided that Tal would be baptized as well. Every week for several months Albert sat at Tal's dining room table and engaged her in a dialogue about what it means to be a follower of Jesus. She was twelve at the time. Several months after her baptism, Tal asked Albert if he would prepare her for her communion. Once again, Albert began the weekly dialogue. She was asked to prepare a personal profession of faith, and Albert encouraged her in that regard.

On the feast of Pentecost, May 30, 2004, thirteen year old Tal Owen proclaimed her profession of faith before the parish community. When she finished, the people responded with wild applause. Following is the text, both in French and in English (my translation) of her profession of faith.

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## Un credo, mon credo

Depuis mon baptême l'an dernier, j'ai réfléchi assez régulièrement sur mon entrée dans la communauté chrétienne et je voudrais vous faire partager ce que je crois aujourd'hui.

Je crois en la vie, qui m'est donnée comme chance unique de devenir plus humaine, plus solidaire, même si parfois il m'arrive de douter, car vivre dans le chemin de Jésus n'est pas facile tous les jours.

Je crois en Dieu Père qui m'a donné cette vie et m'appelle à être heureuse dès maintenant car Dieu qui est tendresse, amour et qui a créé le monde ne veut que mon bonheur.

Je crois en Jésus, fils envoyé par le Père, homme de Dieu qui me parle du Père par ses paroles et ses actes, qui a tout accepté par amour pour moi et pour nous tous et qui est vivant dans mon cœur. Son courage et son dévouement sont un modèle pour moi.

Je crois que l'esprit de Jésus est un soutien pour mon espérance et qu'il me laisse la liberté de choisir entre le bien et le mal. Je suis là pour suivre son chemin, pour aider les autres, pour que ma vie soit la meilleure possible.

Je crois que tous les baptisés forment une communauté de vie, d'amour et de solidarité que l'on nomme <<Eglise>>.

Je crois que ma profession de foi ce matin est un témoignage de Jésus qui m'encourage à continuer à le chercher.

Je crois que Dieu m'aime et je m'engage à le suivre avec son aide.

Tal Owen, le jour de la Pentecôte, 2004

## A creed, My creed

Since my baptism last year, I have reflected regularly on my entry into the christian community, and I would like to share with you what I believe today.

I believe in life which has been given to me as a unique chance to become more human, more interrelated, even if at times I have my doubts, because to live everyday in the path of Jesus is not easy.

I believe in God the Father who gave me this life and who calls me to be happy right now, because the God of tenderness and love who created the world only wants my happiness.

I believe in Jesus, a son sent by the Father, a man of God who by his words and actions speaks to me of the Father, and who accepted all out of love for me and for everyone, and who lives in my heart. His courage and devotion are a model for me.

I believe that the spirit of Jesus is a support for my hope and that it leaves me the freedom to choose between good and bad. I am here to follow his way, to help others, so that my life might be the best possible.

I believe that all the baptized form a community of life, of love, and of solidarity which we call "Church."

I believe that my profession of faith this morning bears witness to Jesus who encourages me to continue searching for him.

I believe that God loves me and, with his help, I promise to follow him.

*Is this not the simple faith of the Catholic Church that Fr. Rolheiser longs for?*

# Models Of Priesthood

by Jack Shea, Ottawa, ON



It has been said that Vatican I (1869-70) concerned itself with the papacy, establishing the principle of the infallibility of the Pope in matters of faith and morals; Vatican II (1962-65) concerned itself with the Bishops, establishing the principle of collegiality; and it could happen that if there is a Vatican III, it might develop a theology of the priesthood.

This statement is obviously a reflection on the lack of time and attention that the Fathers of the Second Vatican Council spent attending to the role and function of the priests of the Church.

In recent months a new book has appeared that deals with this issue. It is "Evolving Visions of the Priesthood" by Dean R. Hoge and Jacqueline E. Wenger. (Liturgical Press). It presents research into the state of the priesthood in the United States and the changes that have taken place in this profession from Vatican II to the turn of the new century.

This valuable book is based on sociological research conducted in 44 dioceses and 45 religious communities, supplemented by personal interviews with priests and includes the views of six Catholic leaders who comment on the research findings.

It describes the years after Vatican II as a time of uncertainty for priests. It reads: "On balance, they (priests) had as much to lose as to gain from the Council's actions. Its emphasis on the 'priesthood of the laity' and on the Church as 'the people of God' demanded that the role and identity of the priest be reconsidered. ... Many priests now felt confused, since their earlier role and their secure status were lost; large numbers resigned between 1968 and 1974. Historian Scott Appleby concluded that 'there was a widespread loss of confidence in parochial ministry in the 1960's'."

Strange as it may seem there is a single paragraph in one of the two Vatican II documents on the Priesthood that may serve to explain some of the problems and loss of confidence experienced by priests today that are mentioned above.

The paragraph in question appears in the opening Chapter of the "Decree on the Ministry and Life of Priests" (*Presbyterorum Ordinis*),

one of the sixteen documents to come out of the Second Vatican Council.

This particular text states, in almost cultivated ambiguity, the following: "by their vocation and ordination, priests of the New Testament are indeed set apart in a certain sense within the midst of God's people." The text then continues, "but they cannot be of service to people if they remain strangers to the life and condition of people."

These two statements, written almost forty years ago have created considerable divergence of opinion regarding the meaning of priesthood in our day. In fact, this apparent ambiguity in describing the priesthood has given rise to two distinct models of priesthood. One is called the "cultic model" which describes the priest as "set apart" and the other is called "the servant-leader model" in which the document goes on to speak of the priest whose "ministry requires that they live in this world among people, and that as good shepherds they know their sheep."

Church historians describe the "cultic model" as one that has existed in the Church since the Council of Trent (1545-1563). It is called "cultic" because it attaches primary importance to the priest's role as leader of worship and dispenser of the sacraments.

This cultic model supports the distinctive lifestyle of a priest living a celibate life, residing in a house in cultivated detachment from the people and attired in a distinctive uniform.

On the other hand, the "servant-leader model" seems to date from the late 1950's and was probably related to the concern for the world's social problems as described in the early social encyclicals of Pope John XXIII, entitled "Christianity and Social Progress" (*Mater et Magistra*) and "Peace on Earth" (*Pacem in Terris*).

This model played down the priest's separateness and special status and found the priest closer to the members of the Christian community as they struggled to live a Christian life in a secular world. The priest served as a spiritual guide and chaplain to the laity and shared with them his knowledge of the rich body of social teaching dating from Pope Leo XIII in 1891 and applying Christian principles to the problems of modern life.

Although there is a danger in oversimplifying the effects of these two models of priestly lifestyle, it is clear that the fundamental difference between them lies in a basic attitude to the world.

It is without doubt that when Pope John XXIII called the Second Vatican Council into existence it was to demonstrate that the Church existed for the benefit of people and his hope was that the Church would be mobilized to apply the good news of the gospel of Jesus Christ to the enormous problems of a technical and social nature that the world was experiencing. Cardinal Seunens of Belgium, who was close to Pope John, has confirmed this view.

The Council did, in fact, produce a new type of document which attempted to achieve that very purpose. In "Gaudium et Spes" (The Pastoral Constitution on the Church and the Modern World) the Council spells out the Church's desire to show respect and solidarity with the world, to engage in "conversation and dialogue" with the modern world. Here follow some of these expressions that illustrate the Church's desire to be of service:

•"the joys and the hopes, the griefs and the anxieties of the people of this age, especially those who are poor or in any way afflicted,

## Models Of Priesthood Continued...

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these too are the joys and hopes, the griefs and anxieties of the followers of Christ"

- "this community realizes that it is truly and intimately linked with humankind and its history"
- "this Council can provide no more eloquent proof of its solidarity with the entire human family ... than by engaging with it in conversation (about these various problems)"
- "the Council wishes to speak to all people in order to illuminate the mystery of humankind and to cooperate in finding the solution to the outstanding problems of our time."

As we continue to examine the influence of Vatican II on the renewal of priesthood in our day it might be profitable to examine the basic theological direction of the Council itself. In point of fact, for several decades preceding the Council there were various theological schools that were attempting to provide direction to the Bishops in dealing with modern society.

With this in mind we would like to compare the works and influence of two of the most important theologians in the past century. They are Karl Rahner and Hans Urs von Balthasar. They were both Jesuits, Rahner (1904-1984) was born in Germany, and von Balthasar (1905-1988) was born in Switzerland.

Rahner was present for all four sessions of the Council as a peritus, and although von Balthasar was not invited to the Council he was appointed by Pope Paul to the International Theological Commission in 1969. Rahner too was a member of this body.

Both of these men have had a profound influence on the theological direction of the Catholic Church. Perhaps the best brief description of their theological orientation is contained in an article by John J. Allen, the National Catholic Reporter's "man in Rome" in one of his regular columns entitled "Word from Rome" of 28 November, 2003. He writes:

"Expressing the difference between Rahner and von Balthasar is not easy, but one way to do so is in terms of attitudes towards 'the world.' Rahner stressed the presence of grace at the deepest level of every human being, the so-called 'supernatural existential.' Von Balthasar saw an 'analogy of being' between God and humanity, which placed more distance between the two and thus left room, he felt, for greater realism about sin. Rahner was a basic optimist about culture, so much so that von Balthasar once accused him of negating the necessity of the crucifixion. Rahnerians tend to take *Gaudium et Spes* as their charter, while Balthasarians often see that text, and especially subsequent interpretations of it, as dangerously naïve."

Hans von Balthasar has been described as the flag-bearer for those who believe that the development of the Church after the Second Vatican Council has conceded too much to the spirit of modernity.

According to a recent article in the *Tablet*, (April 17, 2004), an interview with Cardinal Schonborn, Archbishop of Vienna, Von Balthasar and Rahner clashed in 1970 over the direction the Council had taken; Rahner remained the leader of the Church's progressive wing with its more positive, Thomist view of the world, while von Balthasar came to represent the Augustinian view which stresses the separation of the Church and the world.

Rahner, in his "Theological Investigations" of 1972, argues that *Gaudium et Spes* expresses a theology that recognizes a kind of knowledge which does not spring from divine revelation but from

human experience. So the particular knowledge that the Church requires for its theology is won from a secular experience, scientifically and systematically gained through modern history and the social sciences that represents a totally new kind of profane experience, previously not available to theology.

So the Church, according to Rahner, is no longer merely involved with the world that God created but also with that world that humankind is building. In other words, the Church must enter into solidarity with the experiences of contemporary society in order to make the world's experience its experience.

When Cardinal Schonborn was asked how he saw the world view between von Balthasar and Rahner, he said: "The difference, I would say, is, do we start with the human longing for meaning, the meaning of life? Balthasar starts from God's manifestation, Rahner from the human desire for God's coming. But of course they were close and different at the same time. Certainly, the two approaches are complementary".

Finally, it seems clear from our brief examination of the theological direction of these two eminent theologians that they seem to provide a rationale for the two models of priesthood presented in the Hoge, Wenger book; the cultic model and the servant-leader model.

In conclusion, if this analysis holds true, there are serious implications for the future pastoral ministry in the Church. We will examine three areas that would be affected if one or other of the models becomes dominant in the years ahead:

1) the laity: Hoge and Wenger (op. cit.) conclude that "the change in ecclesiology" (toward the cultic model) that is prevalent today among young priests has no counterpart among young adult laity. On the contrary, these young priests and young laity are heading in different directions. This certainly raises questions about the effectiveness of the Church's dialogue with modern society.

2) social justice: the documents of the Second Vatican Council spelled out a variety of social principles that apply the gospel to the problems of our times. In fact, there are new issues that were not even considered by the Fathers of the Council forty years ago. The role of women in the Church and society was hardly mentioned and the word "Aids" had not yet been coined.

During his pontificate Pope John Paul has issued a number of dynamic encyclicals and given many speeches and formal statements dealing with a variety of social justice issues.

It will take a generation of priests who will have studied the Church's social doctrine and who are prepared to work with generous lay persons in our social institutions to provide society with this gospel leaven.

3) vocations: today, generous young people can find many outlets for their idealism, whether it be in non-governmental organizations in relief and development work, with Amnesty International, Doctors without Borders, or working to spread the benefits of globalization, an end to militarism, or enlisting in groups for the pursuit of justice and peace, etc. Therefore, an otherworldly cultic model of priesthood will hold little attraction for them.

The future of the Church will certainly hinge on the direction of the priestly ministry. An enormous consequence will depend on which route the "Renewed Priesthood" takes.

# CONVERSATIONS WITH JESUS: TRANSFER BEACH

by François Brassard, Ladysmith, BC



The next time I saw Jesus I was standing at the railing of the deserted amphitheatre overlooking the harbour down at Transfer Beach. I had driven Connie to a writers' meeting in Chemainus and I was going to pick her up in a couple of hours. I had Misha with me

and contrary to the posted signs, I had taken her off her leash. Oh well, if she pooped, I had my trusty little plastic bag in my pocket. Anyway, she's always very discreet, going off the beaten path to do her business.

The sun sparkled brightly on the water. There was a sailboat in the distance moving along quite briskly. I smiled as I imagined it dancing on the waves. The salty breeze was very refreshing, yet very calming. The whole scene, too beautiful for words, was having a hypnotic effect on me. Misha began barking excitedly. I turned to see what the commotion was about. At the foot of the amphitheatre steps a young man stooped to greet Misha. She was absolutely ecstatic! She began running figure eights at full tilt, ears flapping in the wind. As he approached the overlook, she raced up to me, danced on her hind legs, paws held high, and joyously barked her welcome: "Look who's come to visit!"

"Isn't this a glorious sight," I said. "It's so peaceful and relaxing." *Yes, it is. You know, it reminds me of the time when I was*

*standing on the shore of lake Geneseret. It was morning. The sun was already up. The light mist was almost burnt off. Like that sailboat in the distance, I could see a fishing boat approaching. It was riding high in the water, a sign that the pre-dawn fishing hadn't gone well. At two hundred metres offshore, I recognized Peter's bushy hair and coarse language. He was in a foul mood: much effort, much pain, but no gain...yet. I smiled. He didn't handle frustration very well. If things didn't go 'his way,' he'd rant and rave about all the wrongs of society. His pet peeve was tax collectors. "They're all a bunch of crooks, stealing from the poor to pay the rich," he'd say. You know, I almost lost Peter when Matthew joined our group. Talk about a steep learning curve: tolerance, compassion, forgiveness...and hardest of all, the humility to trust in God's ways.*

*God's way is always more productive. Case in point for Peter: from my vantage point on shore, I could see in the far distance to the right of the boat a shimmering in the water, and I sensed quite clearly that there was a ball of fish out there. So, as Peter approached the shore, I pointed to the shimmering and shouted to him to go back out and fish in that area. I could hear him grumbling that they had fished all night and had caught nothing...that at this time of the morning there was no way there'd be any fish out there. "Trust me," I shouted. I could see him hesitating, looking skeptically to where I was pointing. "I don't see anything," he protested. Once again I said to him with warmth, "trust me, Peter." He looked toward me a moment, then turned toward his son at the tiller and pointed the boat out into the deep again. Oh how I loved Peter in that moment!*

*Peter caught a lot of fish that morning. The boat was heavy in the water, when he touched shore in raucous joy. He shouted to his friends to help him bring in the catch. Best of all, his joy was generous. He shared the catch with them all.*

Why are you telling me this?

*Isn't it obvious? Trust me, Fran. Just tell the story.*

And, just like that, he was gone. Misha whimpered and I consoled her with the thought that he would come again.

## Statistics in Latest Edition of Pontifical Yearbook

The number of people engaged in pastoral activity was broken down as follows:

- 4,695 bishops,
- 405,058 priests (267,334 of whom are diocesan),
- 30,097 permanent deacons,
- 54,828 religious (not priests),
- 782,932 women religious (51,371 of whom are contemplative nuns),
- 28,766 members of secular institutes,
- 143,745 lay missionaries, and
- 2,767,451 catechists.

According to the data, in 2003 the Pope created 30 new cardinals and appointed 175 new bishops.

The volume states that out of a total world population of 6.2 billion, baptized Catholics number 1.07 billion, or 17.2%.

The yearbook states that 50% of Catholics are in the Americas, 26.1% in Europe, 12.8% in Africa, 10.3% in Asia, and 0.8% in Oceania.

In relation to the present population in each continent, the percentage of Catholics is as follows: 62.4% in America, 40.5% in Europe, 26.8% in Oceania, 16.5% in Africa, and 3% in Asia.

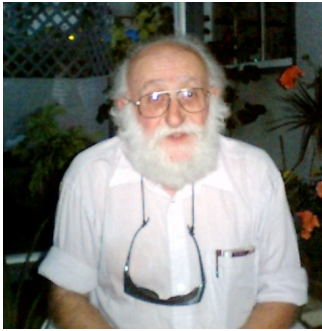
Compared with year-earlier figures, the total number of priests has remained stable (405,067 in 2001). The number of diocesan priests rose to 267,334 from 266,448 in 2001. The number of religious-order priests fell to 137,724 from 138,619 a year earlier.

The number of permanent deacons increased in 2002 by 3.1% and that of lay missionaries by 3.4%. The number of women religious and catechists slightly decreased.

Major seminarians numbered 112,982, up from 112,244 a year earlier. Candidates to the priesthood rose 5.8% in Africa, 1.4% in the Americas. In Europe and Asia their number slightly decreased.

# THE COMMUNITY OF THE SHEPHERD OF HERMAS

by Dr. Michael Zarb, Cobble Hill, BC



Consisting of a series of revelations made by visionary agents to Hermas, *The Shepherd* is in form an apocalypse. The revelators are 1. the Church, appearing in the form of a woman, first old, and afterwards younger, and 2. the Shepherd, the angel of repentance. *The Shepherd* is divided into 5 Visions (in the last of which the Shepherd appears); 12

Commandments or Mandates; and 10

Parables or Similitudes. Though the form of the book is apocalyptic and visionary, its object is practical and ethical. The main problem, which constantly recurs, is that of sin after baptism and repentance. The Visions enforce the necessity for repentance; the Mandates explain the life required for the penitent; and the Similitudes develop the working and theological doctrine of repentance.

The date and authorship of *The Shepherd* are debated. Origen suggested the 'Hermas' of the book was the 'Hermas' of Romans 16.14, thus considering it as apostolic witness, a position also accepted by Jerome. The Muratorian canon (a Latin manuscript fragment, containing a list of scriptural books, copied in the 7th century, discovered by L. A. Muratori in Milan, and published in 1740) though it rejects *The Shepherd* as scripture, attributes it to Hermas the brother of an overseer in Rome: "But the Shepherd was written very recently in our time by Hermas in the city of Rome, when his brother, overseer Pius, was seated in the chair of the Roman assembly. Therefore indeed, it should be read, but it cannot be read publicly to the people in the assembly- either as among the Prophets (since their number is complete) or among the envoys, to the end of time." The canon itself has been dated to about 170 only from the mention of this Pius an overseer in Rome. But the clause 'when his brother, overseer Pius, was seated in the chair of the Roman assembly' lacks reliability since it could easily be a later interpolation, and recent studies have shown that the Muratorian Canon is no older than the late fourth century. *The Shepherd* itself, contradicts the existence of a monarchical bishop in Rome in its time. Would a brother of a monarchical bishop know only of a presbyterial organization of the congregation?

Internal evidence indicates the work was written in stages but it cannot be determined whether by one author or more. Certain sections point to threats of persecution, others show the resulting disloyalty to the congregation by some members. The situation of the community seems to fit a period of economic affluence following the reigns of Trajan and Hadrian indicating a period around the 140's AD. It is significant that in one of the Greek MSS, the Codex Sinaiticus, *The Shepherd* is found among the biblical books. The text is extant in three incomplete Greek manuscripts, two Latin versions, an Ethiopic version, and in a few fragments of Coptic and Persian versions. It was highly respected in antiquity: Irenaeus and Tertullian cite it as scripture; Clement of Alexandria and Origen quote it reverently.

## Concept of The Church

This book is very interested in the concept of the Church. The church that it describes is obviously in a state of flux. However

deeply the writer is interested in his own local congregation as a body, he yet looks at the Church repeatedly as a heavenly body that was created before the world, and for whose sake the world originated: "The Church, ... she was created before all things; therefore is she aged; and for her sake the world was framed." (Vis. 2 4.1)

In the form of a woman, first aged and gradually becoming younger, the Church gives Hermas the revelations in the Visions. Through the Church, the Holy Spirit speaks: "I wish to show you all things that the Holy Spirit, which spoke with you in the form of the Church, showed you. For that Spirit is the Son of God" the Shepherd tells Hermas in Similitude 9 (Sim. 9 1.1). The church is 'holy' (Vis. 1 1.6; 3.4; 4 1.3) and comprises the company of the 'elect' (Vis. 1 3.4; 2 1.3; 2.5; 4.2 etc.). However, this is the Church, the heavenly body as known to God, for on earth it is different. The sinners cannot be distinguished from the righteous (Sim. 3 2; cf. 4, 2); Hermas shares a common ecclesiological concept with Matthew in that Matthew's congregation included the bad and the good together until the judgment, as shown by several parables; and so the Church is envisaged as living here 'in a foreign land' (Sim. 1 1). The idea of God's people under the Old Testament image of the vines (Didache 9.2) planted by God appears in the following: "The estate is this world, and the lord of the estate is he that created all things, set them in order, and endowed them with power; the servant is the Son of God; the vines are this people whom he himself planted." (Sim. 5 5.2) And "God planted the vineyard, that is, he created the people, and delivered them over to his Son." (Sim. 5 6.2) There is no other comparison to Israel. Apparently the idea of the twelve tribes is taken over, but it refers to the twelve nations of the earth (Sim. 9 17.1f).

The Church is often represented under the image of the tower (Vis. 3 12.3; Sim. 9 13.1) which is still being built (Vis. 3 8.9). The stones are imagined as being alive (cf. 1 Peter 2.4 f); they rise and take their place as part of the building (Sim. 19 3.3). This continuation of the building is determined by the fact that in Hermas' time, people are still repenting and being baptized. Above all, the writer is concerned to press his point that now, shortly before the completion of the building- in view, that is, of the approaching end of the world- the 'stones' can once more repent. The importance of repentance runs through the whole writing. It is shown, too, in the second interpretation of the image of the 'old woman,' the Church whose spirit has grown old but is renewed by repentance, so that afterwards it can appear as a maiden (Vis. 3 11.2; 12.2; 13.1f). When the penitential purifying has been completed, it will stand there as if hewn out of one stone (Sim. 9 18.3 f.). It is then one body (Sim. 9 13.5); indeed, it appears not merely as consisting of one stone (Sim. 9 9.7) but as having formed one single stone together with the Rock, i.e. the Son: "For this cause you see the tower made a single stone with the rock. So also they that have believed in the Lord through his Son and clothed themselves in these spirits, shall become one spirit and one body, and their garments all of one color. But such persons as bear the names of the virgins (i.e. the virtues) have their dwelling in the tower." (Sim. 9 13.5) For this author from the congregation of Rome, the 'Rock' upon which the Church is built, far from being

## Shepherd Continued...

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Peter who is never mentioned, is definitely the Son of God.

The traditional image of the bride of Christ for the Church is also found in “Now after I had passed the beast, and had gone forward about thirty feet, behold, there meets me a virgin arrayed as if she were going forth from a bridal-chamber all in white and with white sandals, veiled up to her forehead, and her head-covering consisted of a turban, and her hair was white.” (Vis. 4 2.I f.) The metaphor of the flock is also applied at Sim 9 31.4-6.

The members of the congregation are not called Christians but are mainly described as ‘the slaves (*douloi*) of God’ (about 60 times). They are called ‘saints’ (Vis. 1 1.9- 2 2.4f) and as Sim. 7 3.8 shows, ‘the saints and the righteous,’ the expression also has an ethical content for the writer.

### Leadership

This community has a varied leadership. The term ‘*apostoloi*’ seems to be reserved to the early envoys who preached and taught the word in the beginning and are described as the early layers of stones in the building of the Tower: “To these (tribes) then the Son of God was preached by the *apostoloi*.” (Sim 9 17.1; Sim 9 16.5; cf. Vis 3 5.1; Sim 9 15.4; Sim 9 25.2.)

In the Visions the stones forming the foundation of the Tower are the leaders of the early *ekklesia* (that is, envoys, overseers, teachers and assistants, Vis 3 5.1) but in Similitude 9 the foundation stones are the generation of Old Testament patriarchs and the prophets together with the first leaders of the church: “The first,” he says, “even the ten that were placed in the foundations are the first generation; the twenty-five are the second generation of righteous men; the thirty-five are God’s prophets and his helpers (*diakonoï*); the forty are envoys (*apostoloi*) and teachers (*didaskaloi*) of the preaching of the Son of God.” (Sim 9 15.4)

According to this author the phenomenon of prophecy is still alive in the movement. Although he doesn’t call himself a prophet, Hermas is seized by the ‘Spirit’ that carries one away (Vis 1 1.3; 2 1.1) and his teaching medium is revelation through visions similar to that employed by the author of *Revelation*. However, he also has concern with false prophets in the community. Mandate 11 deals with this problem. Hermas has a vision of a prophet, sitting on the teaching chair, who destroys the mind of the doubtful-minded (*dipsychoi*) servants of God (Mand 11 1.1). The author compares this prophet to a soothsayer answering the queries of those who seek him (Mand 11 1.2); he brands those who consult him with idolatry (Mand 11 1.4); and he deals with the problem of distinguishing real from false prophets. The real test is the life of the prophet (Mand 11 1.7, 16): the real one “is gentle and quiet and humble-minded, and abstains from all evil and vain desire of this present world, and makes himself more needy than all other men” (Mand 11 1.8); the false prophet “exalts himself, and desires to have the seat of honour, and straight away he is impudent and shameless and talkative and conversant in many luxuries and in many other deceits, and receives money for his prophesying, and if he receives not, he prophesies not. Now can a divine Spirit receive money and prophesy? It is not possible for a prophet of God to do this, but the spirit of such prophets is earthly.” (Mand 11 1.12)

Furthermore the real prophet “gives no answer to any man when enquired of, nor speaks by himself (for neither does the Holy Spirit speak when a man wishes him to speak); but the man speaks then when God wishes him to speak.” (Mand 11 1.8) This speaking takes place in

the assembly, “When then the man who has the divine Spirit comes into an assembly of righteous men, who have faith in a divine Spirit, and intercession is made to God by the gathering of those men, then the angel of the prophetic spirit, who is attached to him, fills the man, and the man, being filled with the Holy Spirit, speaks to the multitude, according as the Lord wills.” (Mand 11 1.9) On the other hand the false prophet shuns the assembly of ‘righteous men’ (Mand 11 1.13) but “when he comes into an assembly full of righteous men who have a Spirit of deity, and intercession is made from them, that man is emptied, and the earthly spirit flees from him in fear, and that man is struck dumb and is altogether broken in pieces, being unable to utter a word.” (Mand 11 1.14)

Hermas, through the Elderly Lady in Vision 3, after admonishing the wealthy, also admonishes and warns the leaders of the community: “Now therefore I say to you that are rulers (*prohegoumenoi*) of the congregation, and that occupy the chief seats (*prôtokathedritai*); be not like the sorcerers. The sorcerers indeed carry their drugs in boxes, but you carry your drug and your poison in your heart. [8] You have become callous, and do not wish to cleanse your hearts and mix your wisdom together in a clean heart that you may obtain mercy from the great king. [9] See to it then, children, lest these divisions of yours deprive you of your life. [10] How is it that you wish to instruct the elect of the Lord, while you yourselves have no instruction? Instruct one another, therefore, and have peace among yourselves, that I also may stand joyfully before the Father, and give an account concerning you all to your Lord.” (Vis. 3 9.7-10) Again in Vis 2 2.6 the rulers (*prohegoumenoi*) are advised to “direct their paths in righteousness.” Furthermore the rebuke of the leaders is also implied in the metaphor of the shepherds in Similitude 9: “...but become of one spirit, and heal these evil divisions and take them away from among you, that the owner of the sheep may rejoice concerning them [5]. For he will rejoice, if he finds all things whole. But if he finds any part of them scattered, woe be to the shepherds [6]. For if the shepherds themselves are found scattered, how will they answer for the flock? Will they say that they were harassed by the sheep? No credence will be given them. For it is an incredible thing that a shepherd should be injured by his sheep; and he will be punished the more because of his falsehood. And I am the shepherd, and it behooves me most strongly to render an account for you.” (Sim 9 31.4-6)

How diametrically opposite is Hermas’ attitude towards the leaders of the community to that of Ignatius for whom the overseer and elders are in the place of God abiding no censure! The leaders are elsewhere called ‘elders’ (*presbyteroi*, Vis 2 4.2, 3) or ‘overseers’ (*episkopoi*, Vis 3 5.1; Sim 9 27.2) and the ‘shepherds’ of Sim 9 31.5 probably mean the same people. The elders seem to be the highest authority in the community; it is with them that Hermas is ordered to read the book to the community: “But you shall read (the book) to this city along with the elders that preside over the congregation” (Vis 2 4.3). Note also in v.2 the book was to be given to them. In the third Vision, the Old Lady invites Hermas to sit beside her on the bench. He protests that the elders must be seated first but she

## Shepherd Continued...

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insists that he sit on her left, the right side being reserved for those who “have suffered for the Name’s sake” (Vis 3 1.8 ff.). This picture is instructive: it shows that Hermas sets up a hierarchy of martyrs, prophets and elders and also shows that of the managing officials the elders are the principal ministers not the overseers.

In Vis. 3 5.1 there are envoys side by side with overseers, teachers, and assistants, but the subsequent words show that the last three contrast with the first as among the current functionaries. They are those who fulfilled their ministry, stayed united, kept peace among them and listened to one another.

There are different categories of teachers:

a) There are teachers coupled with the *apostoloi* constituting the early layers of the building referring to the early preachers of the ‘word’ (Sim 9 15.4; Sim 9 16.5; Sim 9 25.2);

b) There are the contemporary teachers listed between the overseers (*episkopoi*) and assistants (*diakonoï*) (Vis 3 5.1, “some still living”). Of these, on one hand, there are approved teachers teaching the only repentance at Baptism (Mand 4 3.1) and on the other, those called ‘teachers of wickedness’ (Sim 9 19.2) and ‘self-appointed teachers’ (Sim 9 22.2) who are considered foolish and without understanding. However, the term teacher (*didaskalos*) in these cases may not necessarily indicate an office but an activity. In other words, it may refer to people who teach, whatever may be the name of their office—elder, overseer, assistant and so on.

The ‘overseers’ are probably not to be distinguished from the elders as they never appear beside them in an enumeration (Vis. 3 5.1) but they may be elders that perform certain special tasks; they are guardians of the poor and as well, they are mainly responsible for hospitality to visitors: “Overseers, hospitable persons, who gladly received into their houses at all times the slaves of God without hypocrisy; at all times without ceasing sheltered the needy and the widows in their service (*diakonia*) and conducted themselves in purity at all times.” (Sim 9 27.2)

These officials, both elders and overseers, are always mentioned in the plural; there is no hint whatsoever of one of them taking the lead over the others. In other words, in Rome at this time there is no indication of a monarchical ‘bishop’ much less of a regal ‘pope.’

The assistants (*diakonoï*) are listed with functionaries forming the foundation of the building in Vis 3 5.1. Then in Similitude 9 they are singled out for reprimand: “They that have the spots are assistants who served badly, and plundered the livelihood of widows and orphans, and made gain for themselves from the service which they had received to perform. If then they abide in the same evil desire, they are dead and there is no hope of life for them; but if they turn again and fulfill their service in purity, it shall be possible for them to live.” (Sim 9 26.2) These shortcomings of the assistants (embezzlement in the community fund destined for the poor) are closely related to the tasks of the overseers, thus indicating a close relationship between these two functions.

Two individual functionaries are mentioned by name: “You shall therefore write two little books, and you shall send one to Clement and one to Grapte. So Clement shall send to the foreign cities, for this is his duty, while Grapte shall instruct the widows and the orphans.” (Vis 2 4.3) This passage is the basis for the conjecture that the author of *1 Clement* was called Clement and was identified with

this letter writer. Grapte was probably a female assistant (*diakonos*) in charge of teaching the widows and their children. There is no indication that the widows mentioned here are involved in any special office.

This community was not immune to factionalism; several passages indicate divisions of different kinds. Vis 3 9.9 exhorts the leaders to refrain from divisions; at Mand 2 1.3 the Shepherd warns against slander that accompanies divisions. At some time, there was dissension based on jealousy regarding priority and status: “But they that have given up their rods green and with cracks, these were found faithful and good at all times, [but] they have a certain jealousy one with another about first places and about glory of some kind or other; but all these are foolish in having (jealousy) one with another about first places.” (Sim 8 7.4) and “... But if anyone shall again turn to dissension, he shall be cast out from the tower and shall lose his life.” (Sim 8 7.5; cf. Sim 8 10.2) Moreover, the metaphor of the flock in Similitude 9 (see text above Sim 9 31.4) amply indicates the existence of dissension in the community.

Rome was a large city containing a variety of peoples from all over the empire. Juvenal, at the turn of the century complained about the torrent of Greeks, Syrians and others who poured into the city and exclaimed, “*non possum ferre, Quirites, Graecam urbem.*” (‘I cannot, Citizens, stomach a Greek Rome.’ Satire 3, 61). Many of these various groups might have had their own Christian congregations, for example, Greeks, people from Asia Minor, Jews from Palestine, Syrians, Egyptians and so on. Thus there was no such monolithic entity as ‘the Church of Rome’ but a variety of Christian groups each having its own view of Jesus, its own rule of conduct, and its own form of leadership.

Let me briefly compare some features of the communities presented in *1 Clement* and *The Shepherd*, both in the city of Rome within the same fifty year period. Hermas never mentions Jesus or Christ but prefers the term ‘Son of God.’ *1 Clement*, on the other hand, normally refers to Jesus as ‘Jesus Christ’ or ‘Christ Jesus.’ The community of *1 Clement* may have had some affinity with the Greek group in Rome, hence the interest in the affairs of the community of Corinth. The community of *The Shepherd* may have belonged to another ethnic group, seemingly lacking in the Septuagintal tradition unlike *1 Clement*.

Regarding the nature of the leadership, we find mostly similarities but there are some dissimilarities as well. The main dissimilarity concerns the prophetic phenomenon which is absent in *1 Clement* but much alive in *The Shepherd*, as it is in *The Didache*, both with regards to the author-prophet himself and the existence of good and false prophets in the community life. The main officials managing the communities, namely elders, overseers and assistants, are the same in both communities, albeit in *1 Clement* these refer to those of Corinth. In both works, these references are in the plural indicating the lack of a single authoritative individual; again in both, there is no vestige of the concept of Christian priesthood in any form; in both, there is the lack of any indication of the tradition of Peter’s supremacy as ‘the Rock’ and there is no vestige whatsoever of any ‘papal authority’ in either of the two Roman congregations.

# Letter To The Ottawa Citizen

by Jim Noonan, Ottawa, ON



The article in The Ottawa Citizen (on August 1, pp. A1,4, reproduced below) "Coming to Canada to answer the call of God" states that the Archbishop of Ottawa, Marcel Gervais, is in the Congo right now, "thanking the

bishops there for releasing nine priests to stay in Ottawa after receiving their doctorates at Saint Paul University (in Ottawa). Before he left, he said he will also 'express our needs, and make sure we have a sufficient number of vocations from there in the future and to ensure that more priests might be available in the future.' "

I suggest the Archbishop would be performing a better service to his people by lobbying in Rome for a more general married priesthood, though his journey there would probably be less successful than his trip to the Congo.

I say "a more general married priesthood" because right now one needs to convert from Anglicanism to Catholicism to be an officially approved married Catholic priest in Canada, and only a handful of men have done that.

So often priests who come from foreign countries to serve in parishes in North America do not understand the culture and have difficulty communicating in the language of the people here, which makes their pastoral effectiveness questionable.

On the other hand, young men who feel called to both priesthood and marriage, married men from the local community, and resigned priests who have married, are ready to step in and serve their people as priests, but are not permitted to do so because of the outdated, theologically indefensible, and unjust discipline of enforced celibacy.

**Coming to Canada to answer the call of God**  
**by Bob Harvey (reprinted with permission)**  
**The Ottawa Citizen**

**Sunday, August 1, 2004, pp. A1,4**

For the last three decades, Canadian churches have struggled to fill their pews. Now they are struggling to fill their pulpits, and experts say low salaries and the clergy's loss of status in society are among the reasons.

The shortage is at its worst in the Roman Catholic church, Canada's largest denomination. Currently, it includes 8,641 priests, half the number of the late 1960s.

In the Ottawa archdiocese, "the decline in the number of priests in the French sector is very dramatic. They are being replaced by priests from the Congo," said Archbishop Marcel Gervais.

He is in that African nation now, thanking the bishops there for releasing nine priests to stay in Ottawa after receiving their doctorates at Saint Paul University. Before he left, he said he will also "express our needs, and make sure we have a sufficient number of vocations

from there in the future and to ensure that more priests might be available in the future."

Two priests from Burundi, and one from Cameroon have also recently joined the archdiocese after completing their studies at Saint Paul.

Unlike North America and Europe, the number of priests is still growing in Africa, Asia and Latin America.

The archdiocese already includes many other priests who either immigrated here, or were born in Canada to immigrant families.

Despite the reinforcements from overseas, 10 priests in Ottawa's French sector, and six in the English sector are already covering more than one parish, because of the clergy shortage.

Rev. Luc Tardif, rector of Saint Paul's seminary, said it used to accommodate up to 65 candidates for the priesthood, but now has just 15 seminarians. He estimates that in all of Canada, there are now only 100 to 150 seminarians. There were 2,187 in 1969.

"That was the last of the boom years," said Father Tardif.

Bishop John Boissonneau is the Canadian Catholic bishops' point man behind a national program intended to produce more vocations for the priesthood.

He says the Toronto archdiocese, where he is an auxiliary bishop, "could use a lot more priests." But there are only five to 10 ordinations a year to replace retirements among its 800-plus priests, and most of those are new Canadians who immigrated with their families from the Philippines, Korea and other countries.

"Those communities are still very strong in their faith. We are living in an increasingly secular society. People here are understanding less and less what church is about, while other parts of the world still have vocations," said Bishop Boissonneau.

Protestant denominations are also suffering from the clergy shortage.

In the Christian Reformed Church, 130 congregations across North America lack ministers, and the yearly number of graduates from its only seminary is 15 or 20 less than the number of clergy who retire every year.

Henry Hess, the communications director for the church's Canadian branch, said it is lowering the barriers to the ministry, particularly for men in their 30s and 40s, who do not want to move their families and spend three years at the only Christian Reformed seminary in Grand Rapids, Michigan.

At its annual synod meeting in June, the church approved changes allowing candidates to attend seminaries closer to home, and finish up with just one year at its Calvin Theological Seminary.

In some denominations, vacant pulpits are being filled by part-time clergy.

Along with his wife Carol, Jay MacDonald owns and runs the Elmwood Heritage Inn, a bed and breakfast in Charlottetown, but on Sundays he is Rev. MacDonald, one of the priests at St. Paul's Anglican.

Like the diocese's 20 other part-time priests, he isn't paid and is ordained for service only in the diocese of Nova Scotia.

He had an urge to preach, and in 1989, he volunteered to run a Sunday morning family service at St. Paul's. Three years later, the rector of the church asked him if he would like to enroll in a new program to train part-time clergy.

"I didn't want to go to seminary for three or four years, and along comes a non-stipendiary (unpaid) ministry program." After completing correspondence courses in theology and practical ministry, he was ordained.

On Sunday, Rev. MacDonald will preach three sermons and make home visits to parishioners.

"I can't imagine my life any other way," he said.

Rev. David Fletcher, the full-time priest who coordinates the diocese's program, said that in some rural areas, many residents have moved away, and the church is the only viable institution left in the area. While the community cannot afford the \$50,000 needed to support a full-time priest, a local church leader can often be trained and ordained and keep the church alive.

The Nova Scotia diocese now is preparing another 12 candidates for local priesthood. Similar programs are also operating in British Columbia, Saskatchewan, and at least five dioceses in the U.S.

Other churches are also finding new ways to keep their doors open.

Rev. Carol Gierak, the United Church of Canada's pastoral relations policy specialist, said some churches have chosen not to replace exiting ministers for a year or two, and to share the leadership among their members.

"There are 30 or 40 of those. They are thinking they will save money. Most would be country churches," she said.

Currently, there are 164 empty pulpits among the United Church's 2,300 congregations. Yet there are no candidates for ministry in the

Toronto conference, and some theological schools have only six candidates in a class.

Rev. Gierak said "an enormous number of lay people want to do ministry, but they don't want to go to theological school.

"It's a long time in school, and you come out with a debt that's significant. A lot of the people interested are in their 30s and 40s, and don't want to be saddled with a big debt."

Other candidates for ministry are discouraged by the low pay, said Rev. Gierak. In the first year after ordination, their salary would be \$28,366, plus housing.

"Compensation is definitely an issue," she said.

Rev. Andrew Irvine, a professor of pastoral theology at the University of Toronto's Knox College, surveyed Ontario clergy in six major denominations: Anglican, United, Presbyterian, Lutheran, Pentecostal Assemblies, and the Baptist Convention of Ontario and Quebec.

He said that 50 years ago, when his father was a minister, clergy had high status, and low pay. But now ministers have low pay and low status.

"What is there to draw people in? The whole place of clergy within society has changed. That's true in all the professions, but all these others are essential. Everybody will go to see a doctor or a lawyer, but you can go through your life without seeing a minister.

### **An Opportunity For A Regional Corpus Conference**

Michael Morwood is coming to Regina and Lumsden the weekend of October 15-16, 2004.

On Friday the 15th he will be giving a public lecture on prayer at the University Luther College. I think there will be no charge for this but perhaps there will be a free-will collection.

On Saturday the 16th he will be at St. Michael's Retreat House, Lumsden, about a half-hour drive from Regina. A local discussion group has him booked for this day. Jake and Loretta Kutarna, along with Kevin Lynch, OFM are part of the organizers. They tell me that their discussion group is small, so they would like to get as many people as possible to come to the Saturday gathering with Michael to help pay for his expenses.

**On Sunday Michael is free to be with a Corpus group. He is touring in Canada, having come from Winnipeg, and Kevin says that Morwood is satisfied if we help cover his travel costs. They calculate that the Saturday session will be about \$500, so maybe a Sunday session could be about the same.**

So if we could get 20 people for the Sunday, it would cost us \$25 each. I think we can count on at least 10 right from Regina. Kevin says we can use facilities at the retreat house for meetings. I think this is a great opportunity to piggy-back this way and save a lot of cost while still getting a good conference.

For accommodation, everyone will have to find their own. There is space available at the Retreat House for any that would like to stay there. The cost is \$35 a night or \$57 a day which includes 3 meals. So if you stayed at the retreat house Friday night and till after supper Saturday it would be \$57. Then it would be another \$57 for Saturday night and till after supper Sunday. Or if you only stayed two nights without meals it would be \$70.

This is very reasonable, and if anyone wishes to donate more, the Friars would not object.

If anyone wants to stay in Regina, it is usually quite easy to find prices and location and make reservations over the internet.

So here is contact information:

For the Retreat House phone Carolyn at 306-731-3316; email is: [office@st-michaels-retreat.sk.ca](mailto:office@st-michaels-retreat.sk.ca)

My phone number is 306-586-2853; My email is: [emil@kutarna.net](mailto:emil@kutarna.net)

Michael Morwood is the author of "Tomorrow's Catholic: Understanding God and Jesus in the New Millennium" with forward by Thomas Groome (1997), "Is Jesus God?" Finding Our Faith (2001), and recently "Praying a New Story." In this last book, Michael offers a way of seeing and praying in the presence of an "everywhere God" – in all, through all, never absent, and always near. His insight and original prayers can inspire us to see Jesus, Good Friday, Easter, Pentecost with eyes reflecting the truth that we "live and move and have our being in God."

# Newsletter #7

by Aitor Orube, Madrid, Spain

Today is the feast day of Sts. Peter and Paul and I am celebrating the 40th anniversary of my priestly ordination. For me, that event represents a pivotal moment in my life, and I say this because of the vision and hope that I continue to embrace with enthusiasm to this very day. The realities of life and the presence of the Spirit have led me where I couldn't ever have imagined, and today I find myself journeying with you in the community of the International Federation of Married Catholic Priests.

I would like to remember and honour all the prophets that I have known in this community. I would like to mention especially our dear friend, Jeronimo Podesta, whose passing four years ago we recently celebrated. His honesty, his deep faith, his defense of the rights of women and his struggle for justice affected me profoundly. His spirit is among us to this day.

Since my last letter, the Office of the Executive Committee (EC) has worked on the preparation of the Sixth International Congress of the Federation, which will take place at Wiesbaden-Naurod, near Frankfurt, Germany, September 16-19, 2005.

The success of the Congress depends in large measure on the quality of the preparation. Locally, the logistics are in the hands of the German organizing group, and I am confident that it will handle matters competently. On the other hand, the contribution of the Member-Groups is fundamental, because it's the preparation, reflection and dialogue within the groups that will produce the positive elements that we all hope to find.

The theme of the Congress, as determined by the Executive Committee, is: "The Renewal of Ministries: Services for Today." We are in contact with experts in the field who might assist us in our reflection; however, as always, it is the contributions and personal experiences brought by all that will enrich our reflection.

In order to prepare for the General Assembly of the IFMCP, as concerns the internal structures of the organization, we need to discuss in our Member-Groups, among other things, the following questions.

1. Do we want a Confederation of Federations?
2. Should we create an organism for the coordination of the Federations?
3. Should we modify the existing Statutes of the IFMCP?
4. Should we change the existing organization of the Executive Committee and its Executive Office?
5. Should we dissolve the Executive Committee in order to create a Committee of Coordination made up of one member and an acting member per Federation?
6. If, on the other hand, we choose to retain the E.C. and its E.O. as it presently exists, should we retain the International Federation, while, at the same time, recognizing the existence of eventual regroupings in Federations?
7. Can we foresee a coexistence of the E.C. and the Coordinating Committee of the Federations in order to assure the eventual transfer of organization?
8. If we retain the E.C. in accordance with the existing Statutes, should we choose new members according to the same Statutes, as well as, eventually, the representative presence of each Federation? Keep in mind that four present members are approaching the end of their mandate: Paul Bourgeois (Belgium), Claude Bertin (France),

José Avila (Mexico) and Aitor Orube (Spain). We will, therefore, need to propose at least as many candidates to fill these vacant positions.

9. At the previous Congress, it was decided to suspend the publication of "Ministerium Novum" while waiting to find a financial solution permitting its publication in the three official languages of the International Federation. In light of this, do you have any proposals to make? Does each Federation prefer to publish its own newsletter? Are the existing newsletters in each group sufficient?

10. Concerning a possible international web site, there are presently nine web sites of different groups. Should we consider establishing our own web site, and, if so, for what purpose, at what cost and under whose management?

Our women (wives, widows and partners of priests) have something to tell us, and they are planning a questionnaire that would allow them to share their thoughts on the theme of the Congress.

Obviously, there is neither a shortage of questions nor a lack of subjects for dialogue. Therefore, I encourage you as of now, one year before the Congress, to discuss in your groups these questions and other points that are important to you. The Congress is not a matter just for the delegates, but for all the Member-Groups and for all the Federations as well.

Also, please remember that the average age of our members is rather high, and that the Federation or Confederation will last, like ourselves, only a few years. The time at our disposal is barely enough to encourage one another and to offer mutual support for the ministries in which we remain engaged. Our objectives have been taken up by a large number of movements and Church renewal groups where our presence has significance.

Awaiting your responses, I remain fraternally yours, a colleague on the journey.

## International Federation of Married Catholic Priests

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### VI th CONGRESS of the INTERNATIONAL FEDERATION of MARRIED CATHOLIC PRIESTS

Place: Wiesbaden-Naurod (Near Frankfurt Germany)

Date: 16 - 19 September 2005

Theme: A Renewed Ministry for Today.

Contact Person : Theresia Köhl: [f-t.khol@t-online.de](mailto:f-t.khol@t-online.de)

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Organising group: **Vereinigung Katholischer  
Priester Und Ihrer Frauen**

# A Response To "Theological Soapbox"

by Dr. Don Moncrieff, Toronto, ON

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I read your essay on reincarnation with great interest (Spring 2004). It deals with an issue with which I am presently personally concerned in my own search for deeper meanings in life. An aspect of the life-meaning problem which I think is extremely important is not, as far as I can see, covered in your list of issues related to reincarnation. This aspect is the fact that we are being lovingly given the gift of being able to become lovers. This gift is so important that it gets a lot of attention in the Great Commandments.

I think that the closest you come to dealing with our invitation to become lovers is in your final comments on "choice." You recognize that this great choice is essentially involved with being free and human. Where I would like to read more of your thoughts and wisdom is on the process by which we are enabled to make this great choice. It seems to me that incarnate existence is a developmental opportunity within which we can achieve the abilities necessary to make the great love choice. I see these abilities as including personal freedom, responsibility, integrity, discernment, commitment, and on. My observations of life and human development make it clear to me that these abilities are not given to us in fully developed form. We are enabled over time to get in on the very making of these abilities. How else could we eventually be able to love with our whole heart, mind, soul and strength? If our love were merely an orientation which we could turn on or off, it would be missing a great deal that, for example, unconditional love requires. Growing humans manifest love as a developing phenomenon. The love of trust manifest in a child is a long developmental road away from the agape of a mature adult. Obviously, God's many gifts of love are Divine and optimal from their initiation. But our return gifts of love develop as we mature. Loving God like I love ice cream is not good enough.

David R. Hawkins, MD., Ph.D. develops in his book "Power vs. Force" a system for calibrating levels of human consciousness. He lists "love" and "unconditional love" at different levels. I think profound, fundamental, developmental patterns are suggested by his work. It seems that at least part of our purpose in incarnate existence is to develop the foundational where-with-all needed to be able to love as God models.

So, back to the reincarnation issue. What if being open to love at the moment of death is only part of our privilege in existing? What if being able to return love with the most developed, mature, spiritual energy possible is also very important? Dr. Hawkins says that in his testing, it appears that most people hardly advance five points in their energy vibrational maturity in a life time. He puts about 40 points between love and unconditional love. What if at my death I've not achieved the growth I'd like? Does Christianity give me a chance to develop my love abilities further after death? Would purgatory do it? What if some of my as yet unfulfilled possible development would best occur in an incarnate state? Might reincarnation make sense as an opportunity to grow into more spiritual forms of love, more God-like levels of love?

Tom Harpur in his book "The Pagan Christ" says that he has not made up his own mind about reincarnation (p. 192) but he goes on "Certainly some of the brightest lights of the early Church believed in it, and that belief persisted for several centuries in the face of growing opposition. Indeed, the fact that there was so much resistance to it from the third century on leads me to suspect it was a serious threat to the paternalism and authoritarianism that Rome had come to espouse." And so, my concern goes on. It is good to know that I'm not alone.

## A Response To Don Moncrieff

by Arthur Menu, Sidney, BC

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Thank you for your reflections on matters addressed in my article on reincarnation. I have pondered what you said and have a few remarks. In my article I speak of receiving or accepting love rather than loving. This approach springs from my belief that God is love. In other words, when we accept love from anyone or anything, we are accepting God. This means, to use St. Paul's words, that we allow the love of God, the Holy Spirit, to be poured into our hearts. The Holy Spirit indwelling in us will also love others through us, i.e., communicate Him/Herself to others who accept the love that we offer them. One cannot accept love without by that very act becoming a lover.

The key is that it is God in us who mobilizes our being to be channels of love to others. Before we can love, we must accept being loved. After that, we will love. And if we choose in future not to love, that is a choice to no longer accept the love of God for us. So I speak of accepting God's love for us in order to emphasize love is a gift, grace, both as received and as given to others. Unfortunately there are blocks within us to being able to receive the fullness of God's love. These are the same blocks that keep us from loving others fully.

The Spirit can overcome some of these blocks to some extent. So it does make sense to speak of growing as a lover. However, this progress is very small compared to how much love we could accept and give if the blocks were totally removed. The only way for the blocks to be completely removed is for a person to be recreated. He/she must be entirely disassembled and rebuilt, to use an automotive analogy. The disassembly is death and the rebuilding is resurrection. The risen human being exceeds what he/she was before resurrection more than we can imagine or understand. The basic design of the human being is the same, except the blocks are removed.

The risen person finds actualized all his/her potential that was blocked. The person who died as a baby rises as a fully mature and actualized human being. But this can only happen if the person dies accepting the love of God which is offered in the form of death. He/she must accept death as the greatest gift that God has so far offered him/her, in that it leads to resurrection, which is the greatest gift of all—eternal life in union with God.

As I said in my article, reincarnation is an unnecessary step. One cannot help but accept death as a gift or reject it as a curse. Either choice expresses a choice about the person one chooses to be for eternity. Those who reject death choose to cling to the blocks to love within them. They do not permit the complete disassembly required to be recreated as one fully open to the love of God. They rise, but as eternally blocked. I hope that there are few if any such people, but the reality of human freedom is that we have the option.

I hope this has filled in some holes in what I wrote. The articles have to be fairly short, and inevitably they leave questions unanswered. I'm glad that at least one person took the article seriously enough to engage in dialogue with its author.



# 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.

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## 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, 35 - 10070 Fifth Street Sidney, BC V8L 2X9. Enclose a cheque for \$50 (individual membership) or \$75 (family membership) payable to "Corpus Canada."

Corpus Canada will donate \$25 of your membership fee to Xristos Community Society in your name, and Xristos will send you an official tax receipt. At the request of Corpus Canada, Xristos Community Society distributes The Journal free of charge to the membership of Corpus Canada.

**Corpus Canada Web Site**  
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*Thank you for your support of this Christian ministry.*

**Corpus Canada Treasurer**  
**Alanna Menu**

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