

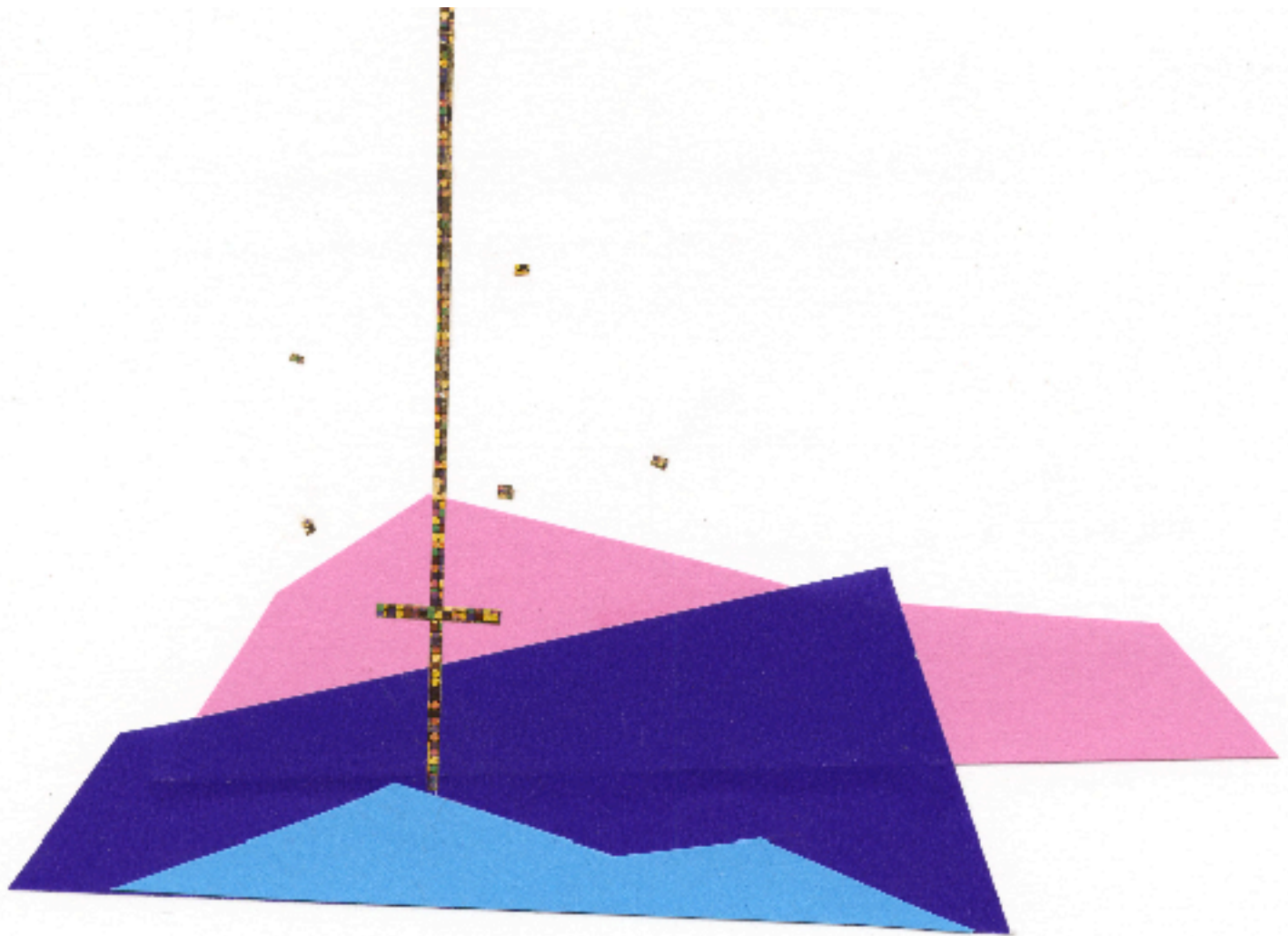


# The Journal

October - December 2007



Look to the Lord and you will renew your strength and soar like eagles.  
(Isaiah)



**Peace on Earth, Goodwill to All**

*Art by Ralph Thompson*

The Journal  
October - December 2007  
Vol. 10, No. 4

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

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

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Xristos Community Society  
35-10070 Fifth Street, Sidney, BC V8L 2X9  
Canadian Publications Mail Sales Product  
Agreement No. 40025971

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

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## FOCUS TOPIC

*for the January - March 2008 Issue*

Xristos, Corpus Canada, RCWP, & many others: Signs of the Kingdom

***Note: Articles for this issue are due by February 15.***

Reader's may send in items of interest to the Corpus Canada Forum at  
[www.corpuscanada.org](http://www.corpuscanada.org)

# How Does One Go About *Eldering*?

by *Hank Mattimore, San Jose, CA*



**“All my life I struggle ...but then my eye opens to the miracles that have kept me alive, that have let me grow older, and that gives me hope that there is *eldering* left for me to do.”** Rabbi Chaim Stern

Life never quite lets us off the hook does it? Even when we are retired from the workplace, the kids are grown and we are free to do whatever we want to do with our days, there is still a

catch. But this kind of “catch” is good for us. It means we still have a role to perform, a part in the drama of life. As Rabbi Stern reminds us “there is still *eldering* left for us to do.” Each stage of life has its own mission to perform. For those of us who have seven or more decades under our belts, our role is to be an elder.

So what’s the job description for an elder? It’s odd isn’t it that when we finally reach the autumn of our years, there’s no one to tell us how we should go about “*eldering*.” We are on our own. So I got to thinking. What distinguishes a true elder from other old people who simply put in their time on planet earth. I’ve come up with my own Hank’s List of the qualities I’ve seen in others and which I strive to emulate in my own life—things that turn an old guy or gal into an elder.

## **An elder: Is Grateful for life**

I put this first because I believe it’s life’s great secret. Being grateful for life is a mindset, a way of looking at the world that is fresh and positive. It affects our interaction with people, the way we respond to

pain and loss, our attitude towards things like forgiveness and compassion. Grateful elders, exude a sense of quiet happiness about them. They are a treasure to their families and friends.

## **Thinks young**

Please don’t confuse this with that frantic and often desperate desire to stay young looking forever. I’m talking about a quality of the mind here, a willingness to keep learning new things, to take risks, to try things for the first time. With the dizzying pace of new technology befuddling even younger generations, this is a huge challenge for us gray heads. We have to avoid that tiredness of the spirit that makes us give up too easily.

## **Enjoys life**

Perspective. That’s what gives an elder the ability to laugh at himself and by example teach a younger generation that life is meant to be enjoyed. The old Negro spiritual goes “Nobody knows the trouble I’ve seen.” But you know what? The wise elder answers, “Yes, we do. We know all about your sorrows because we have experienced them. But life goes on, baby. We need to let our memories dwell on those wild and crazy moments we have had, the friends who graced our life, the gifts we’ve received, and the miracle of life itself. C’mon let’s go for a ride on my grandson’s scooter.

## **Has a life of the Spirit**

My ideal elder doesn’t have to be a religious junkie. But I’m more likely to trust old folks who believe in a power bigger than themselves, someone who holds sacred the mystery of life and death, and is awestruck gazing at a winter sky. My ideal elder finds the Creator in the softness of a baby’s face or in the miracle of young love.

## **Is a great lover**

Love is the gift that keeps on giving. It encompasses all; is gentle to all. Love includes all of the above yet transcends them all. I’m delighted to know elders who are wise enough to be grateful for life, smart enough to think young and have the ability to laugh, deep enough to be in touch with the God within, but unless they have the capacity to love much, their “*eldering*” won’t change a life or change a world.

## Layman's Passion For Parish *from The Age, November 24, 2007 (see related article on page 19)*

By *Barney Zwartz, Australia*

Terry Curtin would be a Catholic priest if married men were allowed to be ordained. For four years Terry Curtin was the only married man responsible for an Australian Catholic parish. Asked how it was going, he would say, "The roof hasn't fallen in" - until it did! There was a severe storm one night, and the porch ceiling at the church in Aspendale collapsed. So later did the pastoral experiment, set up by then Melbourne Archbishop Frank Little, when his successor, George Pell, decided he wanted a priest at Aspendale.

Mr. Curtin, now 70, always had the vocation to be a priest, and entered seminary at 13. But he left nine years later, realising he did not have the vocation to be celibate. He stayed involved in the church. "I always believed laymen should have a bigger role than we got under the clerical caste system," he said.

As a man with theological and psychological qualifications plus parish experience, he is willing to serve as a parish priest - if his wife, Lyn, approves, a parish wants him and a bishop accepts him. On the third condition, he is not holding his breath. At Aspendale from 1996 to 2000, Mr. Curtin did everything a priest does - pastoral, spiritual and organisational - except say Mass and offer the sacraments. He had to find a priest somewhere each week for that. "Years ago I wanted to be a priest. But now, over the years, I see it as pastor-servant to a community and things like the Mass and confession follow on from that role," Mr. Curtin said.

# Congratulations Joe Gubbels

by Phil Little, Cedar, BC



Baja and surrounding villages are virtually flattened, as most construction was in mud adobe bricks. The housing project Juan XXIII and the two schools of Project CB however are among the few structures that withstood the main quake and many subsequent tremors.

Joe is again fundraising for another project - to build a technical school in Chinchá Baja. More information will follow in subsequent issues of the Journal. To contact Joe by email at [jgubbs@shaw.ca](mailto:jgubbs@shaw.ca) or the website [www.rainbowofhopeforchildren.ca](http://www.rainbowofhopeforchildren.ca).

(footnote: the school in Sta. Rosa much to Joe's surprise was named Colegio José Gubbels)

In his previous life as an Oblate missionary in Peru (1965-1973) Joe was pastor in one of the poorest rural communities - Chinchá Baja and its surrounding villages (200 kms. south of Lima). At that time Joe was instrumental in the development of a housing project - named "Juan XXIII" for the beloved pope who gave the church "Vatican II" and with that the impulse to be engaged in the real world.



In his second life, Joe is now retired and living in Edmonton, Alberta, but bursting with the same energy and enthusiasm to reach out to the poor. Joe did some fundraising and with the support of the Rotary club and with matching grant funds, "Project Chinchá Baja" built a 5 classroom school in the community of Sta. Rosa, and added two classrooms to a school in Chinchá Baja. Both schools were also given office space and bathrooms for the children and staff. The total cost came in at \$93,000 but was made possible with over 4000 hours of volunteer labour, including that of Joe and other members of Rotary who worked on the project.

On August 15, 2007 the area of Chinchá Baja was the epicenter of a powerful magnitude 8.0 earthquake. The town of Chinchá



# *Sophia: The Power Of Mind*

by Dianne Peck, Halifax, NS

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It just gets better and better. The more we realize how much power we have to create the life and the world we want, the more mind-blowing the applications become. For example, how mind-stopping is it that every single person has the power to change war into peace. To change poverty into abundance. To change enemies into friends. To change ugliness into beauty. To change illness into health. To change pollution into green.

Says who, you ask? And when did they say it?

It all flows out of the innocent statement that everything is energy. Three simple words. Everything is energy. Or, everything is vibration. The quantum physicists are the ones saying it, and they have been saying it since the last half of the nineteenth century. And they are still saying it. And so? And so, at this very moment it is the knowledge that is changing everything.

You probably already know the story as the physicists tell it. Our universe is made of electro-magnetic dancing electrons, protons, neutrons, quarks, and so on. It is an ocean of vibrating energy particles. And the ripple effect that any kind of movement has on water applies to this ocean as much as to any other.

But the most mind-boggling line in this story is the one that says that it is human thought, human awareness, human reflection that causes the movement. That causes change in the actual atoms themselves. That by simply observing a tree, we humans cause a shift in the structure of its atomic particles.

Truth is: We shape the world with our mind. Consciousness creates. Actually, a certain children's program has been saying the same thing. At least they were a few years ago. When my children were Sesame Street fans, a man named Bob used to sing this ditty: "Where you put your eyes, that's about the size, that's about the size of it."

Not only is this sage advice for three and four year olds, it is also time-honored. Plato said the same thing, "Take charge of your thoughts. You can do what you will with them".

The significant question then becomes, "What am I focusing on? Where am I putting my eyes?" Because what I focus on is what I get. That is the size of it.

In the 20th and 21st centuries, science has told us, through Albert Einstein and his fellow researchers, that nothing is solid. Everything in fact, is energy. All matter is vibrating electrons and neutrons and protons and quarks. That every organ in the human body has an electro-magnetic field, and that is why a Magnetic Resonance Imaging test (MRI), for example, works. The machine is able to read the level at which a heart or liver or brain is resonating. Accurate resonance means a healthy organ.

But what has this to do with where I put my focus? This is the sticky part. Our thoughts are also electric magnetic energy. And they aren't in just our brain; they are in every cell in our body. That means, as magnets do, they attract more of the same. So hyper-

focusing on the problem only serves to attract more of the problem. But there is very good news. Focusing on the outcome you want attracts the outcome you want.

I don't know if Henry Ford knew quantum physics when he said that "whether you say you can or you can't, you're right". But he did know that the overriding focus wins the day.

I attended a kitchen ceilidh recently. It was difficult to tell if the communication of the performers was between themselves or between the instruments they were playing. At the end of a medley I asked the guitar player why the fiddle was so dependent on the guitar. "Oh", he said, "the fiddle is leading. I'm just listening and following with my chords". Even more impressed, I asked if that was difficult to do. "Not at all", he replied. "Once you get the sound of the chords in your head, you can do what you want with it".

And there it is. Whatever the problem, block, challenge, impossibility, do this. Put your focus on the outcome you want. Put your eyes on it, even if you believe there is no solution possible because there never has been before. Joseph Campbell said doors will open where there are no doors, and where there wouldn't be a door for anyone else.

Speaking of doors, I was returning from a trip with my friend and her six year old granddaughter. As her grandmother struggled with the key to let us into her home, granddaughter Sarah did not stand idly by. She tilted her head back and pressed a finger into each temple. When she heard the lock finally yield she jubilantly exclaimed, "I opened it with my mind!"

We can easily open locked doors, pierce glass ceilings, and create dynamic solutions.

It starts with where we put our eyes.

You may know about the work of Dr. Masaru Emoto, a Japanese researcher who is making astounding discoveries about the nature of water and its sensitivity to human thought and emotion.

In one experiment he gathered 350 people at dawn at the edge of Fujiwara dam, a water source that each spring becomes polluted by smelly algae.

For an hour they held hands and sent love and thanks to the water, in its fetid state.

They were able to see the algae disappearing. They compared photos of molecules of the water taken before and after the human intervention session (which Dr. Emoto calls a prayer session). The Before molecules were misshapen and discolored. The After molecules were perfectly formed hexagonal crystals.

Dr. Emoto and his team have conducted thousands of experiments over more than twenty years. Water never failed to respond in the same way...when it was exposed to love, peace, joy, wellness, beauty, whether by means of the spoken and written word, picture, music or thought, it formed breathtakingly beautiful crystals. When it was exposed to negativity and harshness, it formed ugly, partial, or deformed crystals.

For visuals, see [www.hado.net](http://www.hado.net)

One of the most significant applications of these water experiments is what they tell about the power we have to heal our own bodies. Since we are 70-75% water, what we say to ourselves and how we feel about ourselves is much more powerful than we

## *Sophia Continued...*

have even dreamed. We can heal our body by the messages we send it, or we can prevent it from healing. That's a lot of responsibility. And even more, the same applies to the environment and the planet, which is also 70-75% water.

We can undo the pollution.

We can affect peace.

We can heal sickness.

We can create abundance for all.

In "The Divine Matrix", Gregg Braden proceeds from the basis that there is a place where all things begin, the place of pure energy that simply "is", which he calls the divine matrix. "It is in this quantum incubator for reality, that everything is possible". He lists 20 keys to unleashing the power of this matrix.

Key 6. We have all the power we need to create all the changes we need.

Key 9. Feeling is the language that speaks to the Divine Matrix. Feel as though your goal is accomplished and your prayer is already answered.

Key 11. There is a power within us to alter the essence of the universe in ways that can heal and create peace.

Key 12. We are not bound by the scientific laws as we know them today. St. Francis: "There are beautiful and wild forces within us".

Key 14. The universally connected hologram of consciousness promises that the instant we create our good wishes and prayers, they are already received at their destination.

Blueprints of everything we can imagine already exist in the matrix. We are invited to reach into the field of possibilities and claim the reality we need. But how do we do that? Braden's answer: This field

responds to the language of the human heart, the language of human emotion and imagination. All possibilities already exist, Braden says. How do we actualize them? We seek them out with non-verbal language.

That means we feel as if. We feel the feelings we will have when we are healthy again, financially free, living in a world of unified nations, with peace and love in all our relationships and surrounded by a green and pristine environment.

He says that we give gratitude and appreciation for what we want as if it is already here.

Gratitude creates electrical magnetic fields - actually rearranges the atoms of our physical reality. It goes into the world and into our bodies and triggers life-affirming reactions.

The HeartMath Institute ([www.heartmath.com](http://www.heartmath.com)) offers evidence that the effects from three minutes of gratitude last up to six hours.

And other scientific data gives an actual formula: the minimum number of people to jump start a change in consciousness is the square root of 1% of a population. So in a group of 1000 people, only 3.162 are needed to effect change. In a group of 1,000,000, it takes only 100.

Each of us is one with the matrix, the field of all possibility. We are in it. We are it.

The bottom line is, it matters greatly what each of us is doing with our mind power, our thoughts and our feelings. They are the tools for the change we long to see and long to be.

Sophia wisdom: "Out beyond the boundaries of right doing and wrong doing, there is a Field. I will meet you there." Rumi



*October 13, 19 Awardees and their families (numbering about 70) of the Knights of Rizal & Ladies in Winnipeg, Manitoba  
(Neil Parado front row fourth from left)*

# About Catholic Funerals

by Emil Kutarna, Regina, SK



Why are Catholic rules so lacking in compassion at a funeral? Let me tell you about an experience I had not long ago. Because I was intimately connected with the family, I had a keen sense of how they must have felt. They did not complain, but I thought that the funeral Mass was a disaster..

To begin with, the priest that they knew and wanted to perform the ceremonies was away at a conference called by the bishop. The bishop refused to let the priest go because this meeting was very important. What could be more important than a funeral, I ask? It cost my family thousands of dollars to travel to the funeral. There was no question that we had to be there. Death is final. Never will the family need us more than at this time. Could the bishop not understand this? Maybe he didn't. Forgive me for thinking this, but maybe as a celibate without family, this kind of compassion is not part of his emotional makeup.

So, a total stranger was flown in. We Catholics accept this arrangement because only a priest can do the magic. At the funeral prayers the evening before, there was no priest. It was a "lay service" conducted by members of the family. I have no doubt that if you asked anyone which service was most meaningful, they would say it was the lay service.

The elderly retired priest was most kind and gracious, everyone said so. He celebrated the Mass with great reverence. Being a stranger, he could not make his homily as relevant to the family and community as might be desirable. His scriptural interpretation did address the occasion, but it was still a bit on the impersonal side. You can't blame him for that. Yet the local priest could easily have made it more relevant and meaningful and so more comforting at this time when words of comfort are so needed and so difficult to find.

Then came disaster – communion time. He made the announcement about who may and who may not receive communion. This truly hurt. I cannot understand why a man his age had not learned from pastoral experience that this could do more harm than good. No doubt he felt he was doing his duty by following the bishop's directives in this matter. If he had been the local pastor he might have used more

discretion and omitted the announcement.

Priests should realize that not everyone is as perfect as they are. People's lives can become complicated with mixed up marriages and divorces or no marriages at all, missing church for long periods of time, children not baptized or confirmed. Difficult as many situations are, it is amazing that people manage to cope. These are not bad people. They are good people who fell on bad times. Catholic friends and relatives are not stupid. They know these situations, but they don't condemn. They keep friendships and support in any ways they can.

So what does the Church do to help? Does it help to announce that they cannot receive communion today because of their situation? Isn't this the same as telling them that they are not welcome, they are outside the family, they are the black sheep? Is this the way to treat a grieving person? Good Grief!

Furthermore, not only is it bad liturgy, it is bad theology, starting with Original Sin. Richard P. McBrien in his major work *Catholicism* writes; "Theologians today would probably agree with the philosopher Paul Ricoeur, who refers to the doctrine as a rationalized myth about the mystery of evil. Few of us, if any, doubt the reality of evil, in its individual, social, historical, natural, and cosmic dimensions. The doctrine of Original Sin is a way of naming and 'explaining' that reality."

So, by saying or implying that someone is unworthy of joining the Christian family at the communion table, is saying they are sinners. Can anyone in the congregation say they are not sinners? What did Jesus say? "I came to call sinners, not the just." Jesus didn't reject sinners, what right does the bishop or priest reject anyone?

I know of a wonderful lady whose husband had died some time ago. She met a man who shared her grief and condition in life and they moved in together. She had gone to church faithfully before and continued to do so. She worked on the parish council, helped teach catechism, sang in the choir, went to communion every Sunday. Everyone in the parish knew the situation and paid no attention to her private life. A new pastor was appointed. When he found out about her living arrangements he told her she may no longer receive communion. She never went back to church.

*In the Summer 2006 issue of The Journal we requested prayers for Robert Little, Sister Margaret Quinn SM, & Reverend Ron Atwell who were gravely ill at that time. All three have since had surgery and follow up treatments. Robert and Margaret are recovering. The Journal is sad to announce that Ron died at his home in Victoria in November 2007.*

# The Church & The Ministry

by *Phil Little, Cedar, BC*



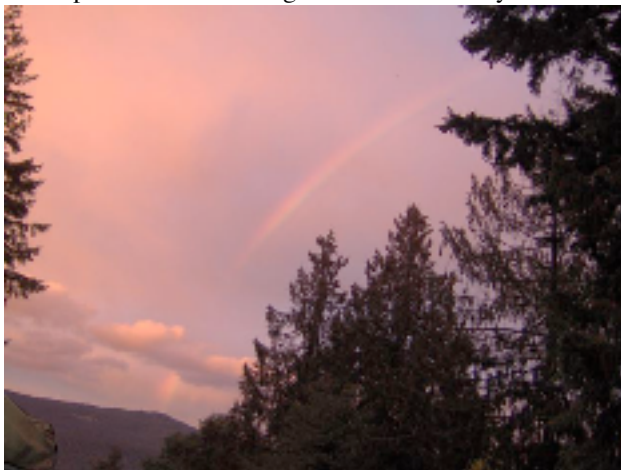
The “Journal” team received from a colleague in Calgary a copy of the article “In Holland, They’re Inventing Their Own Mass - Copyrighted by the Dominicans” written by Sandro Magister. The tone of the article, clearly indicated in the title, is not sympathetic to what the Dutch Dominicans have proposed, but the article does give a quick summary of the main proposals made in a 9,500 word booklet titled “Kerk en Ambt” (The Church and the Ministry) which was distributed to all 1300 Catholic parishes in the Netherlands. The document is well worth reading because it transcends national and ecclesial boundaries.

For members of CORPUS and particularly for those Catholics involved in renewal movements (VOF, RCWP, CNWE, ARCC, CTA, etc.) the work of the Dutch Dominicans proposes nothing new but it brings it all together in a manner that is useful and easy to manage. The reality out of which it springs is the same, more or less, around the world. There are fewer and fewer ordained priests available to maintain the parish institutions, upon which the giant ecclesiastical pyramid is based. The board of directors of the institution would rather close parishes than allow validly ordained priests who are now married (rather than just co-habiting) to minister in these parishes in need. Perhaps this was a concern more of the 1970’s and 1980’s in the early years of CORPUS when among the thousands of married priests there was still a yearning to be part of the management circle of privilege.

The Board of Directors, from top C.E.O.’s in the Vatican down to local bishops, have opted for other strategies which have only

exasperated the situation. Priests are not being allowed to retire until they are 70 years old, and even then they are expected to “work” on weekends. Of course this reduces the burden on diocesan pension plans and keeps the “work” among those who are at least able to mumble the magic words. When this strategy doesn’t work, bishops have taken to raiding the workforce of less powerful dioceses in the third world where there is also a shortage of clergy. In these places there is an abundance of clergy eager to take to preferential option for the wealthy, and to escape the rigours of ministering among their own poor. In Europe or North America this imported clergy can achieve a standard of living in one year that would take them a lifetime to accumulate in their home countries. Unfortunately many of these clergy imports have proven unable to minister in parishes where the majority of the faithful are more educated and less tolerant of clergy abuse. When all else failed in the absence of clergy, the Church permitted “celebrations” conducted by non-ordained persons sometimes including the distribution of previously consecrated hosts. These celebrations would often follow the basic liturgical outline of the mass, but depending on the creativity of the community, they could use or develop different forms. The inherent danger of course was that communities might find the “celebrations” to be more meaningful than the “mass”, in part because the celebration allowed the community to actively participate. Still these celebrations were tightly controlled and quickly suppressed when the clergy sniffed some hints of movement coming from these base community groups.

The Dutch Dominicans have given an analysis and a proposal firmly rooted in the theology and the inspiration of Vatican II. For those who minister under the umbrella of an “ordained” class, and for those who want back in on the basis of their having been properly oiled in the old male-only-clique, the proposals in “Kerk en Ambt” are indeed threatening and subversive. Otherwise the analysis and proposals are heavenly sent and a real breath of fresh air. Are there any wealthy CORPUS members or friends who could make Kerk en Ambt available to Canadian parishes? At the very least it can be downloaded and used by small groups of reflection and renewal.



**O Orient, splendour of  
eternal light. and sun of  
justice,  
come and enlighten us.**

# Learning From History

by Chris Diamond, Cobble Hill, BC



Recently at a Sunday church service in a small group setting, the gospel reading was the story of Zacchaeus, the chief toll-collector in Jericho and an

outcast from

the main Jewish community there. The Zacchaeus story ends the “good news for outcasts” section found only in Luke’s Gospel. I remarked that Jesus restored social respectability to the Zacchaeus household: “Salvation has come to this household today.” One of the group asked “Did it have any lasting effect?” I answered that I thought it did to the Zacchaeus household, but on the Jericho Jewish community, in all likelihood, it didn’t. As with most of the events in Jesus’ life, he changed some individual households but not much changed in the communities he visited.

The Jews and their institutional leaders believed that they were “God’s chosen people”, unique in God’s eyes. Christians too believe that they are “God’s chosen people” and we too take that to mean that we are unique in God’s eyes rather than that **we have been called to make God’s Way come alive in the world where we live.**

In the lectionary for that particular Sunday, the story of Zacchaeus complements the first reading, Wisdom 11:22f, which warns its readers not to gloat over the fact that God will punish others (those wicked Egyptians or Canaanites or whoever else is wicked in our eyes). “Wisdom”, instead, reminds us that God has love for everyone and spares everyone because everyone belongs to God.

By Jesus’ day, “Wisdom” had been read for 150 years, but it too did not have much effect on most of “the chosen people”. The Jewish religious organization did not help the people to understand rightly their history nor their heritage. I can’t say exactly what was happening in communities, but there is no record of the central authority in the Temple doing much to lead the people through the difficulties of life. People just muddled along while the Jerusalem leaders concerned themselves with controlling Temple business, political business, economic business- grand schemes in themselves which did impact people but did not guide them much in living out their relationships with God and their neighbours. A thousand years or more of history was there to warn the Jewish descendants of the Israelites that when their leaders got mixed up in such grand schemes, the people seldom benefitted. It is hard for the powerless to outwit the strong.

There is one good illustration of the good that follows when a community reflects upon its experience of relations with God and people. The fledgling Jesus messianic movement made a decision about relations with God and neighbour that went against the drift of

centuries when it opened itself up to non-Jews. If we can imagine the christian Churches today solemnly declaring that it is not necessary to be a christian in order to be saved because God loves and accepts everyone equally, then we might have some idea of the enormity of the decision that the christian community made to admit gentiles into the Jesus fellowship, the koinonia.

Alas, as time went by and the christian fellowship grew, the controllers began to take over in christian assemblies until their’s became the dominant way. It was done in the name of the Holy Spirit and often by leaders of good will for the “benefit” of their faithful followers. But it often did not serve the Gospel. Throughout the centuries of the Church, there have been many clergy who were dedicated to the Gospel of Our Lord, Jesus, and to leading people to a better life. But, the history of hierarchical control, exercised particularly by Rome, is dismal reading. In spite of centuries of history, it shows that the control that they sought was not according to the example of Jesus and generally resulted only in misery for themselves and the whole Church. How can I, a sincere papist, be guided by their spiritual dicta which are only a small voice in a storm of windy words of a not very spiritual agenda?

I don’t bring up that history to recite the record. Historians, even conservative historians such as H. Daniel-Rops, have catalogued examples of the inability of Church leaders not to repeat the mistakes of the past. The list is long: ambitious, autocratic, authoritarian, triumphalistic, censorious, intolerant, political failure, bribery, militaristic, reactionary, rigid....

One would almost despair entirely of the possibility of there ever being any other way. But in our own life time along came one who knew history, Roman curial politics, and the way the Church works, and he, Pope John XXIII, called the bishops to a Council. The Roman curia did its best to control the Council by setting the agenda. The Council bishops, however, did not accept it and set their own priorities. Pope John did not put controls on the Council, and by his example the assembled bishops exercised their freedom to do and say what they thought was needed. His example also encouraged bishops to lead their churches in a similar manner. And many did.

Pope Paul VI did his best to carry on with John’s attitude, but he hadn’t John’s strength to withstand the onslaught of those who wanted to regain control of the Church. Who knows what Pope John Paul I would have done? We do know that after his death the controls were back on in force.

Today, bishops around the world have to toe the line; the fresh air no longer sweetens the Church; the barnacles are growing again and weighing down the barque; creative thinkers are banned from speaking and writing; prophetic voices are once again the voices of outcasts.

But the good side is that history teaches me that the voice of the faithful cannot be controlled nor stilled. There are always those who, knowing the consequences of it, prefer to journey on; they live their christian heritage; they believe that there is the Church beyond the present experience that is not bound and gagged with restraints and controls. It is already taking place all over the world and this Church is alive and well.

# Book Review

by François Brassard, Ladysmith, BC



*JESUS TODAY, Albert Nolan, O.P., Orbis Books, c.2006, Maryknoll, NY 10545*

To put things in context, Albert Nolan is a Dominican priest from South Africa. In terms of the present book, it is significant to point out that thirty years ago he wrote a very popular book entitled: **JESUS BEFORE CHRISTIANITY.**

The present article is not a book review in its classic form. I just want to tell you why this book sang to my heart.

First of all, I was greatly pleased by what **JESUS TODAY** isn't. It isn't about theology, doctrine or dogmas. It isn't about institutional religion, Roman Catholic or otherwise. It isn't about present day religious politics involving religious leaders and the common folk followers of Jesus. I'm pleased about this, because none of that really interests the great majority of folk and, particularly, the 'youth' of today, religious or otherwise.

Indeed, I really like this book because it is about spirituality, Jesus' spirituality, and this is exactly what the majority of 'youth' today yearn. It is a book for our times that addresses the needs of people and planet today, no matter where they live on this battered globe and regardless of religious affiliation or lack thereof.

More specifically, **JESUS TODAY** describes a universal spirituality of radical freedom based on a solid understanding of the historical Jesus. Nolan describes well Jesus' ministry of hospitality and healing based on Jesus' intimate connection with the Godde (*abba/father*) of Unconditional Love. I really like how Nolan describes Jesus' upside-down Kingdom (Kindom?) that Godde calls everyone and everything, both individually and communally, to build:

“The community or society Jesus hoped for was more like a *family* of brothers and sisters with God as their loving parent. His image of God's kingdom or domain was of a happy, loving household rather than a conquering, oppressive empire.

“ The reign of God would thus not come down from above; it would

rise up from below, from the poor, the little ones, the sinners, the outcasts, the lost, from the villages of Galilee. They would become like brothers and sisters who care for one another, identify with one another, protect one another, and share with one another.” (p. 57)

One might think that this vision of Jesus is pie in the sky, that it ignores the pervading reality of violence: selfishness, pride, greed. Nolan points out well Jesus' awareness of the presence of 'evil,' and his radical response to it:

“From the point of view of the world around him, *Jesus was a failure...* It was his willingness to fail that revolutionized the spirituality of the time. His death was his triumph.

“Jesus' willingness to die for others meant that he was alive and his executioners were dead. This excruciating paradox was a very important part of his spirituality. He expressed it as a riddle...: 'Anyone who saves his/her life will lose it. Anyone who loses his/her life will save it.'” (pp. 60-61) In other words, practising radical compassion for all that exists produces life everlasting, because that's who Godde is. That's Jesus' wonderful insight.

Nolan spends the latter part of the book describing how Jesus (and the great mystics of the world) proposed how we need to transform our egos, how we are to detach ourselves from the selfish tendencies of the ego (cf. Jesus' sermon on the mount). Nolan spends several chapters detailing how we do this: by practising unconditional compassion for Godde, for self, for others and for Godde's creation.

This message spoke tellingly to me as I experience the autumn of my life. I hope it does the same for you.

By the way, I also liked Nolan's use of simple, clear language, or put another way, his lack of code words. Happy reading!



**O Emmanuel, our king and  
expectation of the ages,  
come our God.**

# An Interview With Malcolm Smith

by Alanna & Arthur Menu, Sidney, BC



**M**alcolm Smith is the author of *Thou Shalt Not Kill: Genocide in Central Africa*. He is a member and minister of Xristos Community Society (publisher of The Journal). We visited Malcolm, his wife, Melinda, and their son, Anthony, in their home on the west side of Lake Okanagan, across from Kelowna, in August of this year. This article is an interview with Malcolm. In the next issue of The Journal there will be a review of his book. *Tell me about yourself.*

I was born in Montreal in 1943, and that's where I did my primary and secondary education, and two years at Loyola College. Then I decided to join the White Fathers, African missionaries. The name has been changed over the years from White Fathers, because of the garb we used to wear, to Missionaries of Africa.

After my ordination in 1969, I went to Burundi, and I learned the language, which is called Kirundi. And did parish work until the events of the book: an attempted coup to take over the government; the Tutsis, who were in power, putting down the coup; and then getting into Hutu genocide. In three weeks of May in 1972 they killed approximately 150,000 Hutus in the country. And in the parish where I was about 1,500 were killed, and among them were really close collaborators, catechists, teachers, and so forth. They tried to kill most of the educated people just to keep the Hutus from rising up again and trying to take power.

That's what the book is about. There were three weeks when the killings started in our parish from May 4th to May 26th in 1972. I had been in Burundi then for almost three years. I was pastor of the parish. We had 47,000 people in our area of which 22,000 were baptized Catholics. Burundi is a very Catholic - I'm not saying Christian - country in the sense that 63 - 67% of the country are baptized Catholics.

The soldiers, who were especially doing all of these killings, had some kind of usually secondary education, and all those who had secondary education got it through the Catholic Church. There were only a couple of what we would call non-Catholic schools in the whole country.

Most of the people who were being killed and most of the people

killing were Catholic and that's why it was so horribly discouraging for us who were there.

I was in the parish. We usually had big communities. We would go and do the outstations out of that central community. We had 11 major outstations, one of them had 2,000 baptized in it. We didn't go every Sunday but we would go as much as we could and once maybe every three to four months we would spend a whole week there from Tuesday to Sunday, making sure we did all baptisms, looking after all the problems that were in the area, educating and catechists, teaching people every day. So in most of the area where we were, we didn't have time to "ad gentes", go to the people or go to the non-Catholics - it was just looking after, doing parish work.

When the coup d'état broke out I had been appointed pastor less than two weeks before and I was just 28 years of age. So it was an extraordinary challenge for me.

I lived with a Spanish priest who was about six years older than me and he was very gifted in language so he helped me a lot that way. And then with an Italian, who was put in our parish to learn the language and the ways of the people. The bishop who was a White Father, insisted that he be in a White Father parish, even though he was a Xavierian missionary, and he would eventually go to their parishes. We also had a Belgian who was a Chaplain of the teachers training college there that was run by the Canadian brothers, the Christian Instruction Brothers, from Montreal.

They had a school there. There were about 10 brothers and so I didn't miss the Canadian mentality and feast days and Christmas because they were always there with a turkey. They ran the school which had 250 - 300 students, all male, who were learning to get their teaching degree.

The basic problem with the coup d'état was that the Tutsis were in power. They formed 15% of population. The pygmies formed close to 1% of the population. Between 84 - 85% were Hutu. The word "Hutu" means "slave". The word "Tutsi" means "land owner" or "lord" so you can imagine the relationship. You can imagine why 15% of the people can control 85% of the people.

They speak the same language. Numbers in the Catholic church were about the same, the percentage about two out of three.

Tutsis are very tall. Majestic. But not an exaggeration of tallness like you would find in the Tutsis in Rwanda, not seven feet tall, but tall in structure. A lot of them were over six feet tall, women and men. They are very beautiful. They are pleasant to look at, they have long noses, many of them have a light coloured skin, brownish. They have big features, the tallness, the long fingers, the toes and so forth. Almost always very clean and neat. The husband would make sure that his wife would be dressed with the most beautiful of saris and shining beautiful colours.

The Hutus are just the opposite. Almost all have round heads, that smile that comes immediately, they're laughing and joking, they're banana beer drinkers. They survive by the land. Usually the wife does most of the farming because that is the tradition. But often the husband will help and they grow a lot of bananas, and always around their houses.

The Tutsis are cattle keepers, and they live by either selling the milk or especially having a cow slaughtered every now and again and bringing it to the market place, and everybody buys a part of the

## *Interview Continued...*

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meat. A Tutsi will spend his whole day with a walking stick looking after his cattle. Your money in Burundi is judged by the number of cows you have. The cow is not worshiped but the highest compliment they can give - which they gave to one of my buddies - they said he has the eyes of a cow.

Whereas the Hutus usually don't have any cattle at all. They live off the land and the bananas, so they're very different. Yet they still live beside each other.

Let me say a few words about the situation there for the book, the 20 days or so in May of 1972. Over the weekend before, the Hutus tried a revolution and the revolution failed terribly. They had been badly indoctrinated. They were told "My, My, My" was the cry from the revolution in the Congo. They were told if they yelled "My, My, My" and attack the military camp - and all they had were machetes - they would take the military camp. But the soldiers just stood there shooting them and they were all dead.

It seems they took them out into a far away area, or over the border into Tanzania or out into the bush and - the President told me this himself, I don't know I wasn't there, I didn't experience it but he told me afterward - they have a gun and put in a blank. They would say to a person, "Say, 'My, My, My'", and they would shoot them. And, of course, the blank didn't kill them. And then they would take a goat, and say that a goat can't say that. And then they would put a real bullet in the gun and kill it. So these people really believed that. That's what the President told me.

*Who was doing the indoctrinating?*

I guess people who were the more educated of the Hutu tribe. They were definitely Hutus and they were the ones who just used these people who were uneducated to run, attack. See, their goal was to take the radio station, and in any country in Africa with a coup, if you take the radio station, you can control everything by the radio. But they failed miserably there too. They never had a chance.

But what they did do the first night - and this got the Tutsis very vengeful - they did kill about 2,000 Tutsis. They organized it that during the night - it was Saturday before all of this happened, so it was the end of April - they organized what they called the "soiree dansants" (dancing evenings). This was in the little clubs that they have. There might be only 40 - 50 people, they play music, and they're outside. So the idea was that they would invite all of the government, as much as they can, to go to the local one, and the time was fixed that at 8 o'clock they would start killing them, whatever way they could in the night.

The whole thing was messed up from the beginning. They never got anywhere with it and it was put down.

So that's how it started. The police were going out and the people were reporting - of course they all lived beside each other, so sometimes hatreds had built up over the years, or distrust, and so they would say, that guy, I know he went to meetings. And if you went to a meeting for the planning of this - if they thought you went to a meeting - they automatically killed you.

And so the thing started to build up and build up and there was panic on both sides. The Tutsis were saying, we're going to kill them before they kill us. And the Hutus were saying, we're totally innocent. So you got those who were directly involved within a couple of days but still the killings kept going on. It just went on

and on and on like that. It started on the fourth of May and it ended on the 26th.

My favourite catechist - I used to call him Jeremiah, because he was unmarried and he was very learned - he was a Hutu, of course. There were so many people that were Tutsi around that really hated him. He was very good-looking and he was popular with the girls. He was about 25. He'd gone through three years of catechetical school. And so he was one that they killed.

Our three cooks that were being taught by three European families - one Canadian, and a French and a Belgian family - they each had a boy that they were training to be a cook. They arrested them right after the families fled and they were killed as well. And many other people that I knew. So it was really, really sad.

I had guns on me three times at that time. I describe the incidents in the book. I was young and zealous and I don't mind if I became a martyr in those days. I don't think I'd become a martyr, certainly not for Mother Church, today! But in those days, I guess I was willing.

They have killed now 300,000 since 1993 until about 2003. The government has stabilized since then. Most of them have been killed by some kind of rebel involvement. So the country is definitely not stable. It's now governed by a Hutu. He's been in power, probably for the last year. They say that it's not peaceful and that it could break out anytime again. It's skirmishes. It's soldiers who are drunk all the time. And rebels who are about the same. There's probably even drugs there now.

But the Burundi that I know, when I first got there, was the most marvelous place in the world. It's gorgeous. It's the Switzerland of Africa. It's high mountains, low valleys. You're on the top of a roadway and you look down into the valleys, and in the marshes you see people planting and you can hardly make them out as people. It's so low. A little bit like when you go in the Rockies, it's similar to that. And I used to say that I think I never got off the airplane. You're just up and down and all over the place. The people zig-zag - they've learned that. They don't go up a mountain like this - they zig-zag - they go up like that. It's something that I learned there.

*What does your book tell? Is it fact or fiction? What is the story about?*

It's the facts as I witnessed them from the end of April to the 26th of May that year. So it's a little over three weeks. I tell it in the third person. My name is Malcolm Anthony Joseph Smith, so I took the name Anthony Joseph - Tony Joseph - is my name, and I changed the names of everyone else. But aside from that, every detail in there is exactly how it happened.

The order that I follow is not necessarily, well, exactly on this day this happened after this. But in telling stories, I get everything in there as it happened. There's no invention. To make it extraordinarily difficult to read, all you have to do is to tell the truth, because it was so painful and so wrong.

It leads from the first week of us being astonished - and we called it "reprisals" and we couldn't believe it - to the second week when we realized that it wasn't done involuntarily, it was done with volition. They wanted to kill every Hutu that they could find and do away with as easily as they could.

## *Interview Continued...*

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The way they would do it is that anybody who had a grievance against his neighbour, thinking that he might have been directly or indirectly responsible for the attempted coup, they would report it and, at the same time, they would either bring him along or go and get him. So it was almost like a lynching. The best qualities of the Tutsis is that they are very aggressive and they are very determined. The best qualities of the Hutus is that they are very passive and nonaggressive in the sense of not even wanting to talk about things like that and so forth. So it just created a perfect situation for them to bring in people.

I once saw in an area (I talk a lot about it in the book) that they were talking about arresting 23 people from that area. It was one of our catechists, where one of our outstations was, our little chapels where we would go, but it wasn't far from the main parish. And they talked about 23 people. And sure enough, I went there to check out things three days later and, on the way, there were 23 men. And they were all linked together just with cords. There was a soldier in the front, a soldier in the middle and a soldier in the back, all armed. Not one of them tried to get away. They were brought to our square. And they were executed the next day. And the way they would execute them is they did a lot of beating, either with sticks or billy clubs or things like that.

So they would almost knock them unconscious. Then they would carry them out. Course they didn't have any vehicles so they had to requisition trucks. And in Burundi then, you had quite a few trucks run by either the Greeks or the Arab merchants - they always had these little round hats on. And they couldn't even drive - the soldiers didn't know how to drive! So they would requisition the driver as well. And they would back the truck down to where they stayed, the soldiers. They would have beaten them so much that - usually the Africans there would wear khaki shorts; they just had a pair of khaki shorts on usually, nothing on the top - and they would carry them out. They had two, feet and head. And they would throw them up on the truck. And they would pile them up on the truck. Their heads were like this, actually, coming out like that. So they usually could take about 50. So they would come down with that truck twice a day. Down, load them up.

So I watched - I went down there one day and I just looked - and they were doing it. And our bishop had said then - we said, what are we doing here? why even stay here? - our bishop said, your goal is to let them see you seeing them. It was a real Catholic thing too - they have guilt for the rest of their life - but it's true.

In any case, I went down there. I had a Volkswagen. I was just leaning on the Volkswagen like this, watching. All of a sudden, I just looked and I saw there were two soldiers, big tall guys. And they were probably from here to the wall, so maybe about 15 to 20 feet away. They were both on one knee, and they had their guns pointed at me. And they said, "Genda!", which means, "Go!". So I went back, got in the car and drove away. That's when, in back of them, they were loading up the truck. And the truck had to pass in front of our parish when it came up to where they were putting them in common graves. And so the truck would come up the road, turn - it was about a half-hour, 40-minute drive - and they would dump them off. They did that twice a day.

*So were these people buried alive?*

Some of them were. I've had people come to me after it was all over and say, I was there and I got up and I went home and stayed in the house for the rest and now it's all over and everything's okay.

*So they beat them - some senseless and some killed by the beating - and buried them but they weren't shot?*

That's right. They had to keep their ammunition. But on the last day at our place they shot 200. And that would be out in the bush but in front of everybody. It was two miles away and I could hear the shots when I came back that day.

It's cold in Burundi at night - very, very cold. So they would bring them over and they would make a fire and then they would put them as close as possible to the fire so that they would get scorched but not burnt. So there was a lot of meanness in the way they killed them. In fact, the Hutus always said that what they wanted to do to the Tutsis, was to cut their legs off so that they would be the same size before they killed them. But, as I said, there were 2,000 [Tutsis] killed in the first weekend. But then the tides were turned.

Interesting thing, too (I don't know if I talk about it much in the book) but we had the cathedral. It was about 30 miles away from where we were. Anyway, the first week, the Tutsis were being killed by the Hutus on the weekend. They heard about this. Where are they going to go? They run to the church. It's the only strong building in the area where a lot of people can go. It was built out of blocks, steel doors, and so forth. So they locked them in. And finally, let them out when it was over.

The next week it was the Hutus that were being persecuted by the Tutsis - they ran to the church and locked it. There was so many people in the church on Sunday, they couldn't have Mass. I always say that was the first Sunday in the history of the world where Mass was cancelled because there were too many people. But it was awful - they couldn't go outside to defecate or eat or anything like that so everything was dirty in the church. It was unbelievable.

There was a parish not too far away where the priest did that and the soldiers came - now these would be Tutsis - they came to him and they said, open up the church. He told the story himself. They put a machete to his neck, and he said, "Praised be Jesus Christ". And they went away. They didn't do anything.

He's Italian. And I was with the bishop (it's different from here - you just knock on the door and walk in and see the bishop) when he came to his door. He knocked on the door. We knew part of this story, we didn't know everything - we knew he was almost captive and so forth. When the bishop saw him, I thought he was going to jump up from his seat up to the door to hug him. It was just unbelievable.

*How did the church react to this? Did the church behave in a way you considered good?*

I found the bishops were extremely, extremely weak. They didn't take a stand. Now travelling in the country was very difficult as well - it's a small country, bad roads, but it was very difficult to get together to have a meeting because there were road blocks every mile on the road. So you had to stop and sometimes they would give you a hard time if they wanted to. So it was really hard to get together. There was no means of communication like we have

## Interview Continued...

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today. But it took them four weeks to get a letter out. The letter was basically, don't be like Cain who killed his brother; we can't kill our brothers; we're all one; and that type of unity. But the killings had stopped in our area when we read that letter. So it took them so long. And the archbishop - the Archdiocese was Kitega - the archbishop was a White Father. His name was Makarikiza, he was a marvelous man. His nickname was "A Little Piece of Sugar" - he was such a nice man. And a Tutsi. Andre was his first name. He died just a couple of years ago. Afterwards we had meetings and one of our guys stood up - now this is confrere and confrere - and he said why didn't you stand up and say something and protest and do everything you can in the spirit of the Gospel and so forth? And he said in a very nice way (a very nice man), you know in your culture, in your case, if you had stood up to them, they would have given you 24 hours to leave the country. You would have been gone, Burundi would have been gone, for the rest of your life. For me, they would have killed me. So there was fear and maybe it was justified.

There were at that time four Burundi bishops and our man (who was Belgian). There was he who was a Tutsi. There was the bishop of the capital who was also a Tutsi. Then there was one who was Hutu. And one who was mixed. There has been very little intermarriage but there is some.

The one who was Hutu was just a totally ignorant man. My bishop told me that when he was ordained, he went up to him and said, don't try to be anything but a curate, please don't. They made him an auxiliary bishop. He had his own diocese. He gave lists (now, he's a Hutu himself) he gave lists of his priests and some catechists, saying that they were part of the plot. And they killed them. It took our community (and we went at it full bent for leather when this was all over) to get him. Rome forced him to retire. And he's dead a long time ago now.

I had a catechist who did the same thing. He was a Tutsi. He gave names of people who were on the list who had not been baptized yet. So what do you do with that? I forced him into retirement.

*Does this say anything to you about how deep Christianity has permeated? Is it superficial?*

I think so. The first missionaries got there in 1898. And this was 1972. So this was about 80 years, or 75 years, after Christianity, after Catholicism, because it was all Catholic. Coat of varnish, I think. Blood is thicker than water, which is a strong African proverb. Certainly more tribal than Catholic or Christian. And that's what discouraged me. Why stay here for another four years? You know, I talk very negatively and some of my confreres I know are reading the book now, and I haven't heard anything yet, but I think it will come. It's sort of, what did the first missionaries do? how did Christianity get here? is it possible at all?

And yet, our White Fathers were always extremely serious. Well, we were based on the Jesuits, you see. But it was a four-year catechumenate. If you missed a couple of sessions, you just repeated. You had to go through an examen with the priest every time to advance the catechumenate. It took us five weeks a year to examine the people and we were doing three, four or five at the same time. So there were thousands of them. And I would say what I saw from the point of view of church - well, first of all, it was caught unprepared. But it was really no organization in place whereby people could stand up and say, stop

this.

When I was leaving in November of that year, I said, I want to go to all of the outstations and say goodbye to all of the people. So I got a schedule drawn up. When I had done about my fourth or fifth, it was announced that they were after me to put me under house arrest. So I finally got away, went to the capital, and they got me on to a plane.

*Why were they out to arrest you? What had you done?*

Because I just said that this whole thing was wrong and it was unjust and it was murder and so forth. And I told the people that wanted to listen. And I tried to find the ways - I don't know if really they understood what I was saying. But the fact that you would say things like that - they knew right away. The spy system is unbelievable. Everybody reports everything.

So there were a lot of our men expelled at that time. There were even more in 1979, to the point where, in the diocese I was, there hasn't been a missionary since 1979. But they had a tremendous amount of vocations. When I was there, they had seven African priests. They are now up to maybe 80 or 90. I can't remember what I last read. So they don't really need missionaries. They can handle it. There's a lot more now, but we had 13 parishes - now there are over 30.

The church really tried to jump in afterwards with reconciliation. There were days of reconciliation, we preached on it, we tried to do things. People that had stolen from other people were asked to return it as soon as possible. Sometimes they had burnt it, sometimes they couldn't do it. There was that whole movement of reconciliation. And it's still very very strong and I think the church is a leader in that.

*Tell us a little bit about your life since then. What's transpired to bring you to today?*

I left under those circumstances in November of 1972. And I came back to Canada. I just said to the White Fathers, I don't want to go back to Africa - I just can't. And I remember one of the superiors saying, you know, it's like, if you have a car accident, if you don't get behind the wheel, you never will.

And my bishop said, when he heard that I was going to go home and I wasn't coming back, great idea! great idea! But what they want, of course, being White Fathers, is to go back to some other country in Africa. A lot of our guys left and went to Rwanda. And then 22 years later, they got caught into genocide again. A lot of the others went to the Congo.

So I stayed in Montreal for a while, went to Toronto, did some work for the White Fathers. And said, I can't even go into schools and talk to people about this. One time I went to a high school and I was really off, you know. I was political and everything else and I was supposed to be talking about God. So I said, no, no, I've got to get over my emotions with this. So I got a parish in Montreal. And I spent eight years there.

And then I decided, well, I'm still a White Father, I should go back to Africa. So I went back and I had two years in Tanzania and two years in Kenya. My work in Kenya was with the Eucharistic Congress. And I loved that. That's when I got into spiritual work and directing and did a lot of writing and themes and conferences and talks.

## Interview Continued...

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But then I became very seriously diabetic, so when that was over in 1985, I came back permanently to Canada. I went to [the Jesuit spirituality centre in] Guelph in 1987 and wanted to get directly into spirituality work then. So I went back to Montreal and they gave me a nice title there, in charge of spiritual groups and whatever. So I went around there with small groups, especially small retreats - daily retreats or once a month retreats in different groups in Montreal.

There was a lot of work to do there. And I started to go to Toronto and do weekend work there. You know, made some videos - I'd be talking about the Eucharist. So I kept doing that until 1993.

And in 1993 (giving a lot of retreats) I started to wear myself out. And the doctor said, you know, you keep that up and you'll be dead in a year. So I decided - I like California (my parents were deceased then), what's holding me back? So I went to California. And the bishop - the hand of God, the Holy Spirit of God, must have been on him - because he appointed me to Melinda's parish.

We met. And I said, you know, I've come here to retire, to sort of be like associate: doing whatever, no responsibility, you're available. It's a huge parish. So there was all kinds of things to do. I wasn't being fulfilled as much as I had been in Montreal because there I was giving retreats all the time. And I was always busy, whereas here it was, whatever you wanted to do as long as you were there for Mass, there on the weekends, that was it. So I started to get closer and closer to Melinda.

I got out of parish work and I lived in the cathedral. And I worked for a marvelous organization called CFCA (Christian Foundation for Children and Aging). It was this project - a little bit like World Vision - where they sponsored a Catholic child working in a particular mission. So usually you worked through the priest. This organization then - that was in the late nineties - was sending three million dollars to Guatemala every month. So at \$20 per child - now it wasn't just for the child, it was for the family and so forth - you know, they did with the money what they needed to do with the money when it got there.

So I had a marvelous job - I'd go down to the airport on Friday and fly off somewhere. It was usually East, I did a lot of Louisiana, Arkansas, Texas, Kansas - I'd take a plane out of there somewhere - Arizona, I still had a couple in California. So I'd go somewhere every weekend. And loved it.

It was just fund raising. It would be preaching at each Mass and getting to the back of the church and having all your folders out there. And people would come by and say, well, I want one from Guatemala. I want one from Nicaragua. And boy, girl, age and so forth. And so I enjoyed it.

But then Melinda and I decided to get married. So we got married in 1997, just the end of 1997. I stopped that work only a couple of weeks ahead. And we lived in Escondido when we got married. Escondido is about 30 miles north of San Diego on the road to Palm Springs. We lived there and after two years, we got Anthony.

And then my health started to really go down. I had the amputations on my feet and kidney transplant. Lost the sight of one eye. It was just one thing after another and I was in the hospital all the time. I got great care in San Diego. It was great but it was really tenuous on Melinda. And then Anthony started to grow up in that atmosphere - his father can't do very much. But we figured to pay bills our

monthly insurance got to be \$1,800. I officiated at marriages. Had to do a lot of weddings for that. And physically weddings weren't the easiest thing.

And so we decided - why don't we try Canada. We always wanted to come here and I had a good feel for Kelowna even though I'd never been here. And so we came up. We liked what we saw, we liked the people, the friendliness. We went back two months later and I got my kidney.

That was a sign because I couldn't come up here - they couldn't guarantee me that I wouldn't be on a 10-year list here for a kidney. I already spent six years in Escondido. So it would be kind of silly. So I got the kidney and we figured that was a sign from God that he wanted us here. We got the opportunity of buying a house. We came up in August of 2004. So we've been here for the last three years and, certainly, we've settled in. We don't want to go anywhere else. We like everything.

Now too we have found what I believe is the right parish - it's Lutheran, great pastor, young, dynamic, easy-going. There's never a crisis about anything. And people galore - of course, having a little baby with you every Sunday makes you popular. We now foster little babies. People come over and they take the baby and they play.

So now we found something where we feel very, very welcome. We have that group and I think we can add our charisms.

Anthony's doing great in school. They say it's one of the best schools in B.C. - Rose Valley Elementary. He takes a car and a bus but it's really walking distance. And so he's doing well.

*And since what year have you been fostering children?*

We started in 1999. And then, because of my illness and letting Anthony grow a little bit, we just picked it up again last fall. We've had, since then, three babies. Three very young babies. It gives me a whole sense of satisfaction when it works like it should work. You take them for six months to nine months or something and then some marvelous family will come in - they want a child. And you see the bonding before your very eyes. And you see that this is a family made in heaven. And off they drive with the child.

Well, we figured we might never see that child again. But we know that we have done things. Like the people in Burundi that I have baptized, by the hundreds, if not thousands. I know I've done it. I know that the Spirit has been given to them and it's a nice thought. So we're very fulfilled.

Melinda seems to be extremely happy. She, of course, never had children. It's unbelievable that maternal instinct. It's unbelievable - she just knows that baby backwards. I've learned so much in just watching her. It's her gift - she just uses it.

*You mentioned some health problems and some amputations. I take it you had some toes amputated.*

Yes. Seven. So I've got no toes on this foot and I only got three on here. The problem is the amputation is north to south on this one, and east to west on this one. So it's really difficult with the balance. If they were both the same way, you'd somehow get used to it. So I have the last two toes off here.

*Since coming to Kelowna, you have maintained a marriage ministry?*

The marriage ministry goes well. I advertise in two - I guess

## Interview Continued...

they're Web sites. They do a little advertising in a magazine from time to time. Word gets around and I make the distinction - I say I do "Catholic Christian weddings". So when they come to me, they know that.

We don't talk much about God - we just talk a little bit about spirituality. Your spirituality - and they all seem to have a spirituality that includes God. They want to do that in their family as well.

I find the ministry is extremely helpful for couples who for reasons of their own personal logic of faith don't want to get an annulment - don't believe in it. They'll get a legal divorce but they don't want an annulment. And yet they still would like some of kind of a Christian, or even Catholic, wedding. And that's the ones that are a little bit older. The ones that are younger, it's, well, the parents, or the grandparents, are like this, and they'd love it, we'd love it if you, a Catholic priest, would do our wedding. That type of thing.

So it gives me an opportunity to talk to them about God and Scripture values and the Gospel in their life and so forth. They seem they're not overwhelmed with any kind of faith or piety but I hope that after they start to have a child or two, they would look around for a particular church to go to. And that they would continue that walk in faith.

*Is there a Web site that people who are interested in your services can go to?*

Yes. < [directoryforweddings.com](http://directoryforweddings.com) >

I have my whole suggested outline on my personal directory. The whole outline. So what I tell them is either you copy it off or I'll give you a copy when you come here. Step-by-step so you realize

that we don't start with the vows. I've kept a bit of the Catholic tradition in the beginning, especially when I was in California but I find that it gets chopped - there's not really very much of it.

*About the book. When did you start writing it?*

I probably started before we got Anthony. So I probably started in 2000. And I finished it - well, it was published on February 16, I believe. So I probably finished everything on the first of February this year (2007).

*And if someone wants to purchase the book, how can they do that?*

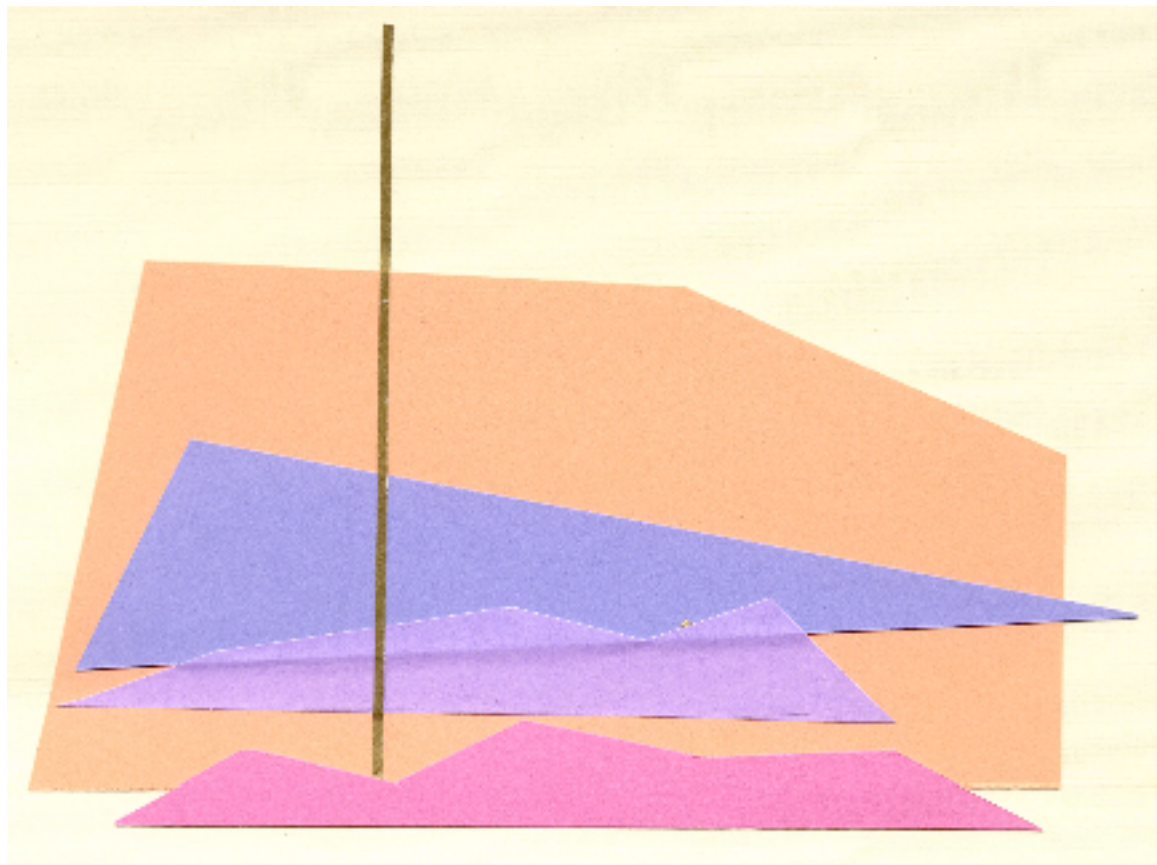
The best way to do it is Google 'Rev Malcolm Smith' and it gives the book and then it gives excerpts and they do it very well.

*So it could be ordered on-line?*

Yes. It can be ordered on-line through all the Chapters. Amazon is probably the most popular. Barnes and Noble. That all comes under the "Reverend Malcolm Smith". There are a lot of Malcolm Smiths that are authors but I'm the only Reverend. That's why I put the "Reverend" in there.

*Why did you write the book?*

To make the world aware of what happened but what is still happening in most countries in Africa today. There's so much we don't know. I've tried to write a couple of editorials and send them to newspapers. They just blink. They're not interested that much in Africa. If people reading it would be aware - on the other hand, it turns out to be very savage, like the movie 'King of Scotland', and the action that's in there. It's horrible. But deep down, that's the way of life. That is what is happening today. In Burundi 20 years later, from 1993 to now, they killed 300,000. It just goes on and on and on.



**Christmas is  
a way of life.**

# Post Celibacy Stress Syndrome & Our Aging Adolescent Clerics

by Dr. Joseph Dietrich, Corpus-NCR, Wendover, ON

Extracts from Dr. Dietrich's article in *Corpus National Capital Region website*. Go to the NCR link in [www.corpuscanada.org](http://www.corpuscanada.org) and see the Articles list.



As many Roman Catholic hierarchy display such questionable behavior in sexual matters, juxtaposed with their many mature and important world decisions, it is important to try to explain this paradox

which has left so many Catholics puzzled and scandalized; and so many non-Catholics shake their heads in amazement. On the one hand you have the Pope displaying such leadership faced with the reality of Auschwitz, whereas the week before he had castigated the Canadian Bishops for not directing their people to have more babies in an overpopulated and starving world. On the one hand you have many high ranking clerics in the forefront of social justice issues whereas some of them had hidden priestly pedophilia, and even promoted the offending clerics. Many of the hierarchy are displaying very adolescent judgments about clerical sexual activity, woman's place in the hierarchy, same-sex orientation, and birth control (even, in the past, countermanning their own commission on the subject); and they are adding to this regularly. It is important to examine this situation, and make some recommendations to our hierarchical leaders. It is my thesis that some of our hierarchy are suffering from Post Celibacy Stress Syndrome.

## THE PAST

My experience as a priest in the 1960's was that each of my fellow priests were called to pursue honestly affective maturity, emphasizing the integrity of living as religious men who had unconditionally enriched both the vow of chastity and the promise of celibacy (about which the recent Vatican document on Priestly Life speaks). Many of my fellow priests were leading fulfilling and enriching lives; but my experience also was that only a minority of them were really content with celibacy. Many were "putting up" with it, struggling to "grow up" as human beings even as they were being burdened by what many saw as an unnecessary "law."

As these men were growing into maturity many realized that emotionally they were still adolescents: they had stopped growing upon entering the seminary; but after a few years, many were entering life-giving relationships with women, relationships which were helping them grow into maturity. But because of the conflict between the law of celibacy and the desire to remain active in ministry, they were either walking away from these maturing relationships or abdicating their responsibility to the women with whom they had loving sexual activity. Most women were angry wondering why these decent men approached them and now were fleeing. However some priests remained in the clerical life because they had no professional credentials and felt they had few options. Some of these seemed to

stagnate, often with the horrible and criminal results that have been revealed in recent years.

As a young priest facing these struggles with celibacy and relationships, I was wondering about the future. To come slowly to the realization that the very celibacy that was being held up as a safe path to sanctity was proving for some to be a barrier to mature holiness left me with very unsafe feelings. That some fine men whom I respected were imposing a prescription which many were unable to fulfill left me with a lot of pain—anger, at the injustice of it, fear for an unknown personal and institutional future, and a profound sense of loneliness and isolation. I wondered whether my own maturity was possible in the midst of such confusion.

It was only many years later during post doctoral training that I came to realize that these contradictory experiences were actually critical incident stress events which overwhelmed my ability to respond to them. The path from critical incident stress through acute stress to post traumatic stress is clear: as a result of one or more critical incidents, a person loses their sense of safety; they go through the intense pain of anger, fear, sorrow and sometimes, hatred of the evil that they experience; and they become isolated. After many years removed from the clerical state, I remember the training seminar when I recognized that I had gone through that process myself many years before, as a young priest. I now describe this syndrome as Post Celibacy Stress Syndrome (PCSS). PCSS (Post Celibacy Stress Syndrome) may be described as the condition present when a person is left stunned when their personal/social growth is interrupted by the organizational "rule of celibacy" which inhibits maturity and pits them against their own nature: friendships are frowned upon ("particular" friendships are forbidden); relationships with the opposite sex are discouraged (as dangerous); adherence to the celibate rule is seen as the cost of membership in the clerical state, with any departure from the rule seen as disloyalty. Moreover, in the shadow of mandatory celibacy, there was, in my experience, at that time, an assumption that, for the celibate, normal sexual/social growth into true spirituality was seen as having at least a hint of deviance.

Realizing that this type of celibacy was not helpful for my growth in authentic spirituality, I received my dispensation from clerical life from good Pope Paul VI; and several years later, met and married (as witnessed by the Bishop's Representative) my wife of 35 years.

After these years as husband and father, I am in the process of understanding the meaning of disciplined maturity: to measure your love to the love of one other human being by identifying your boundaries in the relationship so that your spouse knows what you want and you can stay on the marriage path: going from just needing one another to also wanting one another; staying on the marriage path because you have decided to do so; embracing and supporting your children; achieving the freedom of two people who have come to enjoy their relationship and who want to be there; traveling to loving maturity.

## THE PRESENT

From this perspective, some Roman Catholic clerics lead immature and even undisciplined lives: they never have to meet the love and give-and-take of one other human being. When someone

## *Post Celibacy Stress Syndrome Continued...*

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gets "too close" they can walk away. Moreover, it is difficult for them to integrate their sexuality in the totality of a loving intimate relationship. Sex is beautiful and life-giving; and one aspect of the boundary setting required for a loving relationship (spirituality, religion, children, family rules, money, friendships, hobbies, careers are others) – boundary setting which helps a person grow from a relationship just based on needs to one based also on wants. When you need someone, they are in charge; when you want someone, you are in charge. Relationships which are healthy and free are between two people who have needs, but who both want to be there. Many Roman Catholic clerics are denied this opportunity for mature growth.

Most present priests are dedicated men who lead exemplary lives. But some celibate Roman Catholic clerics may have experienced P.C.S.S. as witnessed by many who talk of and describe their lack of the sense of safety, their pain, and their loneliness. This, along with the hierarchical rule that no sex is necessary for the clerical priesthood, could explain, at least partially, the origins of the present day questionable hierarchical activity: some clerics turning toward girlfriends for relationships and sexuality: some clerics turning toward men for relationships and sexuality: some clerics criminally turning toward young girls and young boys for sexual relationship; some clerics even turning toward women religious for relationship. And when these clerics are emotionally at the adolescent phase and without the balance and discipline of mature women in relationship, these yearnings can be seen as emphasizing the sexuality of adolescence. Perhaps this adolescent mentality is at the root of the hierarchical leaders' irresponsible covering up of criminal sexual activity: Boston, Philadelphia, Seattle, Los Angeles, various dioceses in Canada and the world. Perhaps this adolescent mentality is at the basis of, for example, such imbalanced statements that the low birthrate is a result of creeping secularism without reference to the terrifying overpopulation in our society; and the availability of abandoned children at every Children's Aid Society in the world; or the outright condemnation of the termination of pregnancy even after rape without reference to the fact that 30-40% of all pregnancies are naturally miscarried. And all of this under the umbrella of a code of canon law which apparently directs that the first responsibility of the cleric is to protect the good name of the institution (with the protection of individuals subordinate to that?). This cover-up seems to extend to all levels of the hierarchy. Many right thinking persons are looking on with amazement as our aging clergy continually take these unbalanced positions.

### **THE RESULTS**

It is difficult to intervene with Aging Adolescent Clerics, especially Bishops, who sometimes seem so unbalanced in their approach to loving relationships. They throw "thunderbolts" at those who oppose them especially when many seem to see themselves as rulers of the people of God rather than their servants, perhaps as a way to keep them safe. When they "pronounce" that the Eucharist is not a right for Catholics but a gift (apparently from the hierarchy), we all have a serious theological problem. When they threaten teachers with dismissal if there is any discussion of same-sex relationships, women's ordination or married priests, we have a serious jurisdictional, moral and theological problem. When they pronounce

that any form of betting or gambling is wrong for Church groups, we have a definite tendency toward pronouncing that the natural world is "Bad". Could these activities be part of P.C.S.S. as these Aging Adolescent Clerics try to achieve safety amidst their pain and loneliness?

Aging Adolescent Clerics are, perhaps, afraid that their own immaturity and their P.C.S.S. will be unmasked. Are they afraid to look at themselves to "see" that it may be their immaturity and imbalance toward sexual issues and their implied stance that women are somehow second rate that may be at the core of the present bizarre situation? This stance toward women I have named Mulierianism.

This Mulierianism of some clerics and Church Hierarchy is adolescent at best because it exhibits an immature approach to man-woman relationships. Moreover, such reaction to human loving sexual activity comes very close to being against nature. And when this is juxtaposed with the many mature decisions on international and social matters by these same clerics and hierarchy, it presents the bizarre dichotomy of people unbalanced in their decision-making.

Joe Dietrich is a member of Corpus-NCR (Canada) He is an ex-cleric ordained 46 years ago and married 36 years ago to Sandra. Joe and Sandra are farmers with two children: Anne Catherine a nurse practitioner (Nathan), and Matt a registered Massage therapist. Joe has spent 50 years as a counsellor, teacher, and alcohol-drug-addiction and trauma specialist.

### *Australian Petition for Married Priests*

The petition for Married Priests in Australia is going very well. In September, 5000 people had signed. The senior clerical priests are supporting the petition and some bishops are thought to be in favour of it. As of November 16, the number of signers had risen to 16000.

If you wish to encourage this petition, send a letter to Dr. Paul Collins.

pco77760@bigpond.net.au

A similar group in the north of England has been inspired to form the petition as well and to present it to the English Bishops Conference.

A group in South Africa is also running a similar petition and they have produced a discussion paper. The contact person is Frank Purcell.

fpurcell@mcmmedia.com.au

Jane Anderson

jane@albanyis.com.au

# Catholics At War Over Priest Crisis

by Barney Zwartz, Australia

Culture wars in the Catholic Church came to a rowdy head in Camberwell this week when a group of protesters disrupted a meeting held to gather support for ordaining married men.

Organiser Paul Collins said the busiest of the 700 people who went to Camberwell Civic Centre on Thursday night were the two security guards.

More than 20 protesters waving placards with slogans such as "we obey the pope" heckled and shouted, preventing most of the discussion, Mr. Collins said.

Both sides agree that the church in Australia is in crisis over the shortage of priests. Where they differ is the solution. Progressives want to reverse the 1000-year-old celibacy condition and to discuss women priests.

Conservatives believe importing priests from Asia and Africa is the solution until the number of Australian vocations grows.

But many overseas-trained priests have trouble adapting to Australian culture, and Australian vocations are too few.

Mr. Collins, a former priest, and co-organiser Frank Purcell hope to present a petition with nearly 17,000 signatures to Australia's Catholic bishops when they meet in Sydney next week. The petition urges the church to select and train married men for priesthood, to bridge the gap by bringing back priests who left to marry, and to begin a discussion on ordaining women - the most controversial aspect.

"We are not dissidents. We want to support the bishops," Mr. Collins said. "We think about 28 of the 42 Australian bishops are pastoral bishops. They are concerned that many Catholics, especially in rural dioceses, are being deprived of the Mass, sacraments and local leadership.

"We think about eight might be anxious for higher office and not willing to blot their escutcheon, and only about five are really conservative and would agree with Cardinal (George) Pell."

Throughout Australia, parishes are being merged due to a lack of

priests, and the situation worsens every year as priests retire or pass away and are not replaced. The average age is 63.

In Queensland, the parishes of Hughenden, Winton and Richmond are looked after by one priest, who travels 680 kilometres for three Masses every Sunday, according to Mr. Collins. In Toowoomba, by 2014 there will be 14 active priests for 32 parishes in a diocese the size of Germany.

The problem is that ending the celibacy requirement needs Vatican approval. There are in fact about 20 married priests in Australia - former Anglicans who converted to Rome.

Canberra auxiliary bishop Pat Power has openly urged allowing priests to marry, while Maitland-Newcastle Bishop Michael Malone tried to raise the subject in a visit with Pope John Paul II in 2004. Unfortunately, the Pope was too ill to respond.

According to Mr. Collins, not only won't the Vatican consider the problem, it doesn't understand it.

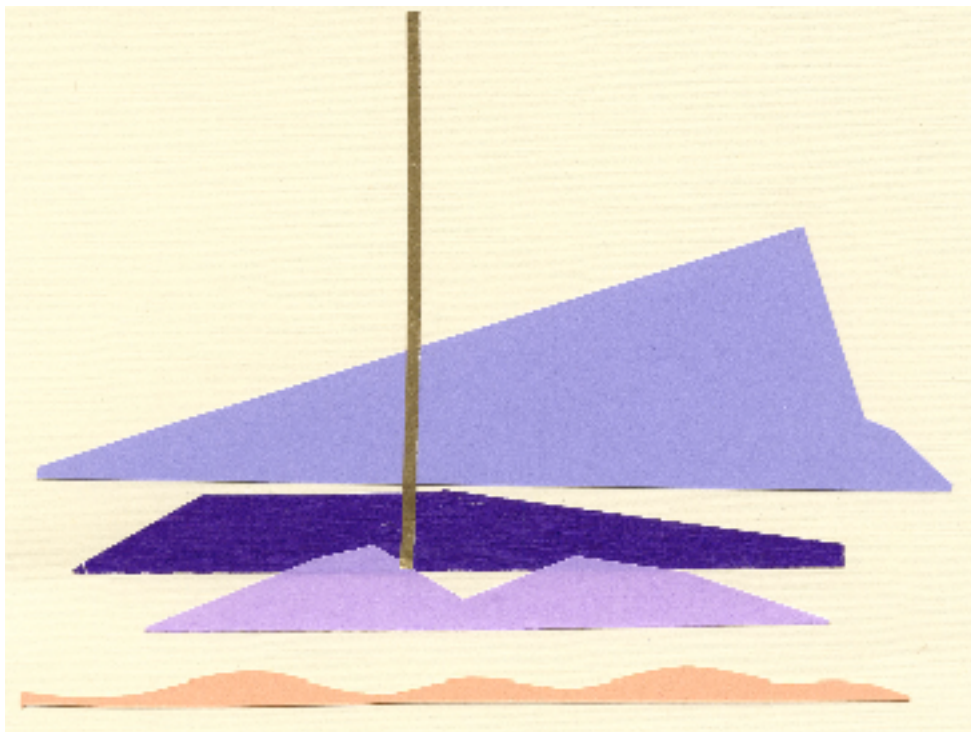
"In Rome, you trip over well-fed clerics everywhere, and these guys have no idea what it is to be parish priest in central-west Queensland, or Melbourne," he said.

Both sides agree there is no theological reason why married men cannot be ordained. It could happen with a stroke of the Pope's pen. For the first 1000 years of Christianity, most priests - and Popes - were married, but Gregory VII, who died in 1085, introduced celibacy to break lay control of the church.

Bishop Malone, chairman of the Australian bishops' commission for church ministry, told *The Age* the bishops would discuss the matter again next week.

"Not all my colleagues would agree, but I think the church needs to look seriously at it, and I support it," he said.

*Article printed in The Age, November 24, 2007*



**The earth reflects  
the beauty of  
Heaven.  
Enjoy it.**

# Corpus Canada

## Who Are We?

We are 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. We also provide support for married Roman Catholic priests, their family and friends.

## Where Are We Going?

This faith community is dedicated to

- Renewal of ministries in the Church, including an ordained ministry open to men and women, married and unmarried;
- A vision of Church that includes all people who profess faith in Jesus Christ;
- 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, especially 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 2007 (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.

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