



The Journal



January - March 2008

The sense of God as a person has diminished considerably in Western Christian tradition. New Age spirituality, fundamentalism and mainstream religions all speak of God as a force; either a soft benevolent force, a hard force or a moral force. And yet, perhaps, the sense of divine intimacy and warmth, the sense of divine imagination and the suggestion of the numinous depths of God then become empty. God could become a nameless, bland energy. The beauty of the notion of person is the way it gathers the horizontal and the vertical into one form or centre. This is the way we picture the infinite. It ranges from the deepest depths to the highest summit and it extends on every side, endlessly. When we imagine God as a person, it gives all this infinity personality, warmth and intimacy. The cosmos seems no longer anonymous or echoless. The Christian tradition has been very careful to nuance the concept of person in relation to God. When we acknowledge God as person, we sense an actual someone to whom we can relate. Given that one of the most beautiful things about being human is the ability to encounter another person, it is natural that we should want that experience with the deepest source of everything also to be intimate and personal. The notion of an infinite person who is pure love means that we are using the term 'person' in a transfigured sense; there is no control or despotic power here, rather a sublime quickening of our every potential for passion, creativity, compassion and freedom.

... when we speak of God as beauty, we are speaking of the beauty of who-ness. The who question is the most numinous and mysterious of questions. The self is unlike any other thing in the world: though it appears in time and space, it is beyond them. The who-ness of someone can never be finally named, known, claimed, controlled or predicted. The who is beyond all frames and frontiers and dwells in the mystery of its own reflexivity and infinity. Who has no map. When we claim that God is beauty, we are claiming for beauty all the adventure, mystery, infinity and autonomy of divine who-ness. Beauty is the inconceivable made so intimate that it illuminates our hearts.

The notion of the divine person also grounds the depth and intimacy of human affection. If you listen to your affection or attraction to someone, you can sense that there is more than the two of you there. There is also present a third force- the affection itself as a threshold where your two lives meet and engage each other. This finds primal expression in the notion of the Trinity. The affection between Son and Father is so utterly alive as to be not merely a bond but an other person, the Holy Spirit. That constant, passionate spill-over of pure affection is the Spirit. This is the Spirit of affection in which we live and move in each moment and it is at the heart of the Christian notion of God. The Holy Spirit holds the tension of God, and is both the abyss and summit of the knowing between Father and Son.... The Holy Spirit is the spirit of primal Eros, the between that is forever quickening, the source of all the gifts that turn up in our lives.

(Beauty: The Invisible Embrace by John O'Donohue, Harper Collins, 2004 pp. 230-32)

The Journal
January - March 2008
Vol. 11, No. 1

Editorial Team

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

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

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

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

Chris Diamond
4390 Kingscote Rd.
Cowichan Bay, BC V0R 1N2
Phone: (250) 743-5088
Email: diamondcnf@shaw.ca

Desktop Publisher:

Michael Irving
Email: ballinderry@shaw.ca

Assembling & Mailing:

Jim Doyle & crew

PUBLISHER

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.

IN THIS ISSUE

- 3 Theological Soapbox
Arthur Menu
- 4-5 Reflections Of An RCWP Vision Keeper
François Brassard
- 5 Corpus-NCR Annual Christmas Gathering
Jim Noonan
- 6 Gracious God, Hidden Heart Of The Cosmos
Maurice Sullivan
- 7 Dr. Paul Farmer, Kingdom Builder
Naomi Diamond
- 8-9 God Is Not Great
Emil Kutarna
- 10 John O'Donahue
- 11 The Life Of Ron Atwell 1936-2007
- 12-13 Sophia
Dianne Peck
- 13-14 Building God's Kingdom
Chris Diamond
- 15 Christus Duncan Report
- 17-18 They Come From The Horizon. They Live On The Margins
Michele Birch-Connery
- 19 Book Review
Arthur Menu

*Corpus Canada regrets to announce that Gustave Victor Dubois, died Feb 20, 2008 in Saskatoon at 54 years of age.
They were members of Corpus Canada in Regina in the early 90's.
He leaves his wife Roberta and three children Danielle, Justin, Janique.*

FOCUS TOPIC

for the April - June 2008 Issue

How do your favourite books feed your soul: Detective, Romance, Science Fiction, Fantasy, Biography...

Note: Articles for this issue are due by May 15.

Reader's may send in items of interest to the Corpus Canada Forum at www.corpuscanada.org

Theological Soapbox: On Approaching Death (Part 2)

by Arthur Menu, Sidney, BC



In Part I of this article that appeared in the previous issue of *The Journal* I presented my view of what awaits us in the afterlife. I said that we have the choice of union with God or separation from God. This choice will be definitive and eternal because making either choice eliminates our capacity to choose the alternative.

We can already in this life, well before death, make this choice in an anticipatory way. We remain capable of changing our decision until the choice becomes definitive when we die. But by making the choice in an anticipatory way we create an inclination within ourselves to stay with that choice when in the process of dying we make our final and definitive choice.

So let us consider how to make that choice in an anticipatory way. This requires that we understand clearly what the choice is about.

The choice is about our self and how we understand who we are. Our sense of self is rooted in our having free will. In this life our free will usually operates independently of any other person's will. I make my choices and you make your choices. My choice may influence your choice but does not determine your choice. You always have the option to choose differently from me, whether or not you do so. I call this exercise of free will *autonomous*, a word the root meaning of which is that we are self-governing when it comes to decision making.

This is in contrast to a free will that is so united to the free will of another person that both persons may be said to have one and the same free will. I call this kind of free will *shared* because there is but one will that is shared by two persons.

There are now two ways of identifying my self. I can identify my self with the autonomy of my free will. I can say I am who I am because I make my free choices entirely by myself. I don't have to agree with another person's choices. I can always choose differently. The self whose will is exercised autonomously is the self I choose to identify with. It is the self I choose to be.

Alternatively I can identify my self with my free will, irrespective of whether I exercise my free will autonomously or not. I do not lose my identity if my will is united with the will of another. Two persons can share one and the same free will.

Now the choice to be united with or separate from God comes down to choosing whether to identify with my free will, and then choosing to unite my will with God's, or choosing to identify with the autonomous exercise of my free will, which precludes the choice of uniting my will with God's.

Why? For one who identifies with the autonomous exercise of free will, the choice to unite one's will with God's is to choose the annihilation of one's self. For such a one, union with God means that "I" cease to exist. Even if eternal life as one who exercises free will autonomously means an eternity of suffering, for such a one it is better to suffer forever than not to exist at all.

(This raises the interesting question whether people who commit suicide are choosing not to exist. I would contend that they are not choosing non-existence but rather choosing to end their physical life in the belief that doing so will deliver them from suffering. One may not be able to distinguish between physical death and the annihilation of the self, but the two are not the same, and no one ever chooses the latter.)

Needless to say, if I choose to unite my free will with God's, it will be my will that is conformed to God's, not God's to mine.

What then of the traditional imagery of hell as a place of fire? This is metaphorical language for the suffering that comes with the isolation that is a necessary condition for the autonomous exercise of free will. This is a suffering with which we are intimately familiar. We bear this suffering every day of our earthly life. It is so much a part of our daily life that we may not even think it worth mentioning. Hell is simply the continuation forever of the suffering we experience in this life. In other words, the suffering of hell is just the same as the suffering of this life except for the complete absence of any expectation or hope that the suffering that marks our life currently will ever cease. The environment of the afterlife may be very different for those who identify with the autonomy of their free will, but the suffering is the same.

It would be wrong to think that in this life every exercise of our free will is autonomous. The autonomous exercise of free will is always a conscious act since autonomy requires that we consciously claim the act as ours alone. However, many of our acts are done unconsciously and this does not make them any the less acts of our free will. It is possible for our will to be united with God's in the performance of unconscious acts. We Christians believe that God is acting through us all the time, even though we are not conscious of those acts.

In dying our consciousness expands and everything that was unconscious becomes conscious. At that point we have to choose either to abandon the autonomous exercise of our free will and make God's actions in us consciously our own through the union of our will with God's, or we must choose autonomy in all our now-conscious acts, which sunders any union with God that may have up to that point operated on an unconscious level.

We can make the choice for uniting our free will with God's (or, more accurately, allow God to unite our free will to God's) in an anticipatory way by rejecting as much as we can the autonomous exercise of our free will. We do this by subordinating our will to God's to the extent we know God's will. On the most basic level we obey God's commandments as we understand them. We opt for communal and consensual decision making whenever possible. In contemplative prayer we forgo autonomous acts of conscious thinking in order to make more of our mind available for God to use in God's unconscious actions in us.

All of this creates in us a disposition to allow God to unite our will to God's. When the time of dying is upon us we will be more inclined to identify our self with a free will united to God's free will than to identify our self with the autonomous exercise of free will. In allowing God to unite our will with God's, we do not lose our individuality, but as individuals united with God, we enter into God's eternal joy.

Reflections Of An RCWP Vision Keeper

by François Brassard, Ladysmith, BC



In view of the upcoming priestly ordinations taking place in Victoria on May 29, I would like to share with you some thoughts regarding the evolving mission of the Roman Catholic WomenPriests movement. I do so as a member of the

RCWP North American Vision Keepers Circle, representing the Western Canadian Region. These thoughts are coloured by my own journey in church renewal as experienced by my involvement in the married Catholic priest movement at three levels: family, the Canadian West, and international contacts (U.S. and Europe particularly). The phases indicated below are understood to be very fluid in their evolutionary process both in time and space.

Phase 1: A Matter of Justice

In the beginning (Danube 7, 2002), RCWP was concerned with the right of women to be ordained in the Roman Catholic Church. It sought to correct an injustice, to right a wrong embedded in Canon Law (#1024). This goal influenced in part the direction of feminist theology. There was nothing in the teaching of the New Testament opposed to women in leadership roles: all are equal through our baptism. And in point of fact, women were in leadership roles in the beginning of the Church.

Because RCWP chose to break an unjust law of the Church, much of the energy of the movement has been concerned with gaining credibility in the Church for its actions. This has been directed differently to the hierarchy on the one hand and to the People of Godde on the other hand. To counter possible objections from the hierarchy, ordination ceremonies faithfully follow the essentials of the Roman Catholic Rite of Ordination. Episcopal ordinations respect the tradition of apostolic succession and, in the case of bishop Patricia Fresen, the added feature of ordination by a male, active bishop in full communion with Rome. Also, to gain credibility with the People of Godde and, particularly, its more progressive element, RCWP has made non-essential changes to the ordination ceremony: the ordinands do not swear obedience to the bishop (thus, they are not members of the clergy); inclusive language is used throughout the ceremony; as well as engaging music and a warm, vibrant, collegial and ecumenical atmosphere. Finally, media relations have a delicate two-fold direction: avoid conflict with the hierarchy and promote public acceptance of women's ordination by presenting an open, engaging and egalitarian model of ordained leadership.

Phase 2: A New Model of Ordained Ministry

Despite the opposition of the Roman Catholic hierarchy to the RCWP ordinations of women (and men), these ordinations have been very well received not only by Roman Catholics in general, but also by other Christian denominations and by the public at large. It is only a matter of time now when the hierarchy will accept these ordinations. In my view, the tipping point depends on how well these women (and men) model a new (non-clerical) form of ordained ministry, one that is welcoming, inclusive, non-judgmental, healing, empowering and collaborative. In short, they need to exercise the charism of leadership in the same pastoral manner that Jesus did, and that the Second Vatican Council encouraged. In my opinion, the work of the Structures' Circle in the past year is an outstanding expression of this new form of ordained ministry.

Also, these ordained women and men are already beginning to do this within the communities that have called them forth. And from the little that I have heard, their ministries are being very well received by the People of Godde. New candidates are coming from these communities, and so, the movement is growing.

In terms of the theological formation of candidates, I believe that, over and above competency in the traditional theological subjects, great emphasis needs to be given to pastoral theology in order to enhance the quality of ordained ministry.

It should be clear that ordained ministry (priestly ministry) is not primarily nor exclusively sacramental ministry, but rather a leadership ministry exercised in many ways, including the sacramental, by which the ordained minister holds the faith community together in such a manner that its members choose, individually and communally, to live as Jesus taught and practised in his own ministry.

In the not too distant future, RCWP, in my view, will need to change its name in order to reflect the change in emphasis from "women's ordination" to "ordained ministry" as explained above. Here in the Canadian west, we are establishing a non-profit Christian community that incorporates the evolving vision of RCWP, but is called Ministry Without Borders. It already exists as a society in the province of British Columbia.

Phase 3: A New Model of Church

Five years from now, perhaps, RCWP will have moved to a point in its experience whereby it may become liberated from the traditional Tridentine concept of "ordination." In its stead, the movement, however it is called, may create "Jesus" communities with "Kingdom" (Kindom) building outreach programs where members practise the "discipleship of equals" and work collaboratively in recognizing the particular gifts of its members and call them forth in anointing ceremonies to share them with the community.

As an expression of this kind of Church, we need to pay attention to the latest initiatives of the Dutch Dominicans, the 'worker priests' of France, the Brazilian liberationist communities, etc. The December 14th editorial in the National Catholic Reporter had this to say about the efforts of the Dutch Dominicans:

Reflections Continued...

"American Catholics should take note of what is happening in the Netherlands. Not that it will result in sudden, dramatic change in the church, or that it needs to, but because it reveals a different, much freer way of being church than American Catholics are normally used to. Dutch Catholics have been facing all the same church issues we find here: a priest shortage, a leadership vacuum, an official preference for the temple priesthood over the pastoral, while the world races toward an unknown future like a crowded bus without brakes or headlights. They have some ideas.

"Ah, those postmodern Dutch, so far ahead of us, with their eclectic and chaotic social liberalism, their blunt talk, bold experiments, utopian impatience with rules and tradition. What a refreshing notion they have: that because the Eucharist is the essence of Christian community, that community therefore has a right to it. And if the hierarchy fails to bestow that right from above, local communities can claim it from below: "Where two or three gather in my name," share scripture, break bread, pass the cup, there is Real Presence, holy Communion, the freedom of the Holy Spirit to give charisms with or without official permission.

"How generous and even true this all seems, yet how different for us, loyal American Catholics, waiting patiently for the hierarchy to give us Communion and the other sacraments only they can bestow. The logic goes like this: "No male, celibate priests -- no Eucharist; no Eucharist - no church." The vocation crisis threatens the existence of the church, we are told: Give us your sons or we will be forced to close or merge your parishes, substitute Communion services for Mass, crowd you

into regional megachurches.

"The Dutch aren't buying it. There is no vocations crisis and no priest shortage if you count married men, women, former priests willing to serve. There is ample historical and theological precedent for models of ministry other than the one tied to clerical celibacy. Even the Vatican's emphasis on the original Twelve as the only template for priesthood edits out the fact that most were probably married, that Jesus included women in his inner circle, and that Paul's house church Eucharists were presided over by women.

"Our Dutch Catholic brothers and sisters...know that for our church to be relevant, it must exist in the real world, the modern world it is committed to engage and serve. Serious problems challenge us: rapidly changing technologies, global demographic patterns and economic shifts that both enrich and despoil, wars and rumors of war, generational rifts that are fueling both religious fundamentalism and rootless secularism.

"They are seeing the future with courage and welcoming it as Eucharistic people. And we can learn from them about how to be church from below, with or without permission from above." RCWP, in my view, knows very well "how to be church from below, with or without permission from above." However, not everyone in RCWP is at the same comfort level in practising this. Much patience and tolerance will be necessary in order to bring about the evolving vision of RCWP.

Corpus-NCR Annual Christmas Gathering

by Jim Noonan, Corpus-NCR, Ottawa, ON



On Saturday, January 5, 2008 Corpus-NCR held its annual Christmas gathering at the residence of Maurice and Claudia Sullivan in Ottawa. It was co-hosted by Dennis and Mary Beth Nolan, with help from several

volunteers.

Besides Corpus-NCR, three other groups and their friends were part of the gathering: the Catholic Network for Women's Equality, Concerned Catholics of Ottawa, and the Cosmology Group. About 70 people attended the event, which consisted of socializing in the lounge of the Sullivans' condo, followed by the scrumptious pot-luck meal, and more socializing afterwards.

There was no formal business at the gathering but some people made announcements of special interest to the various reform groups present.

One of the highlights of the evening was the grace given by the host Maurice Sullivan, who also leads and lectures regularly to the

Cosmology Group. The grace testifies to his immersion in the study of cosmology and its influence on his spiritual outlook. It is presented on page 6 for your edification:

Announcement of a Congress of the North Atlantic Federation for a Renewed Catholic Priesthood in Vienna, Austria on November 6-9, 2008

By Jack Shea, Ottawa

North Atlantic Federation for a Renewed Catholic Priesthood was founded at a meeting in Wiesbaden, Germany in August 2003, and includes Corpus (National Capital Region Canada), CORPUS USA, and groups in Austria, Belgium, the Czech Republic, Hungary, India, Ireland and the Netherlands.

The Federation believes that a radical renewal of the ministerial priesthood is needed which goes far beyond the abandonment of mandatory celibacy for the clergy and the re-admission to public ministry of married priests. For this reason it has recently welcomed into membership the US Women's Ordination Conference. Recognizing the growth in lay ministries in the Catholic Church and the urgent need to right the injustices of mandatory celibacy and the exclusion of women from ordained ministry, the NAF believes that new forms of ordained ministry must be developed where clericalism, patriarchy and power abuse have no place.

The theme of the Congress is "A Future for God's People - Service Responding to Needs". A number of notable speakers are being invited to address the delegates.

Gracious God, Hidden Heart Of The Cosmos

by Maurice Sullivan, Ottawa, ON



Introduction

For the past 2000 years and during the Christmas season
We have never ceased to celebrate
The presence of our Gracious God
In the person of Jesus and in the Christian community.

At the same time there were always a few great saints
Who looked into the heavens and saw the presence of God
In the whole of creation.

But this presence of God in the Cosmos
Was rarely celebrated with intensity
Because over the recent centuries
Our eyes were primarily focused
On Jesus, on our neighbour and on ourselves.

Tonight, as is our New Year's custom,
Our Christmas prayer celebrates the presence of God
Not only in Jesus, in our neighbour and in ourselves
But celebrates the presence of God
In our universe as a whole.

Prayer

Our hearts are singing in gratitude.
We are dancing in the Mystery of God.
The light of our life is within us.
We are blessed with a universe sublime.

Gracious God, Hidden Heart of the Cosmos,
You give us a universe of overwhelming generosity.
With awe and wonder
We observe the wondrous pulsing of your creation,
Exploding before our very eyes.

Gracious God, Unfathomable Mystery,
You hold in your hands
All atoms and quarks

All space and time
All stars and supernovas
All galaxies and super clusters
All light and darkness.
All life and death
All fullness and emptiness
All knowledge and mystery.

Gracious God, All Nourishing Abyss,
Our hearts are filled with gratitude
As we perceive ourselves at one with
The sacred creativity of Planet Earth
Orbiting its spherical fire.

Our hearts are filled with gratitude
As we experience ourselves at home
Within your spiraling Milky Way,
Your waltzing Local Group,
And your Super Clusters
Expanding at nearly the speed of light.

We are filled with gratitude
As we perceive ourselves at home
Within these billions of galaxies
All the fruit of your original fireball
At the moment of creation.

Gracious God, Holy Presence,
We give thanks
To be alive and conscious in this magnificent universe
And to be in communion with
All the energy fields
Through which you created
Each grain of sand, each rock, each mountain
The tectonic plates, the volcanic magma

And all your living creatures past and present
That make our lives possible, tonight.

Gracious God, Sacred Mystery,
Creator of infinite grandeur
Beyond our wildest imagination
Our hearts are filled with delight
For this cosmos
Through which you reveal yourself
Beyond our every conception.

And so tonight, as we share this communion meal,
Our hearts are singing in gratitude.
We are dancing in the Mystery of God
The light of our life is within us
We are blessed, with a universe sublime.

Amen.

Dr. Paul Farmer, Kingdom Builder

by Naomi Diamond, Cobble Hill, BC



Recently I read Bill Clinton's book *Giving*. It was an uplifting book where he discussed the many acts of giving by people from a six year old girl in California to many senior citizens, from ordinary people to Warren Buffet and categorized them according to money, time, talent etc. One of the people he profiled was Dr. Paul Farmer. I had never heard of him, but on mentioning him to my daughter, she

not only knew who he was but had a book written about him, which I eagerly borrowed. The book, *Mountains Beyond Mountains - the Quest of Dr. Paul Farmer, A Man Who Would Cure the World* by Tracy Kidder is by far the most fascinating and inspiring book I have ever read. Kidder is a very gifted writer and a Pulitzer Prize winner who writes this book in the first person, and I was engaged from the first page.

Paul Farmer has a Ph.D. in anthropology and a medical degree from Harvard and is a prolific writer in professional journals. He chooses to work for eight months of the year in the hospitals, slums and prisons in Haiti, one of the poorest and sickest countries in the world. The other four months he spends in Boston lecturing at Harvard where he is the Presley Professor of Medical Anthropology and caring for patients and teaching new doctors as an attending physician of infectious diseases and Chief of the Division of Social Medicine at the Brigham and Women's Hospital, one of the many hospitals connected to Harvard. Paul is helped in his work by three wonderful people: Ophelia Dahl (daughter of author Roald Dahl), Executive Director of Partners in Health (PIH); Tom White, a Boston businessman who paid the bills and gave Paul the opportunity to do his work; and Dr. Jim Kim, a fellow Harvard doctor who like Paul also has a Ph.D. in anthropology, worked in Peru and became a good negotiator with the WHO about each of whom a book could be written. Together they formed PIH and through this non-profit organization the four of them have accomplished enough good deeds and works of mercy to fill many lifetimes.

Paul Farmer said in a speech at Union Theological Seminary in 2006: Who stands fast? How do we know what to do in time of war? Partners In Health is a secular organization, but all of us believe in the corporal works of mercy, which are laid out clearly enough in the Gospels. These are not vague injunctions; they are precise. Feed the hungry. Give drink to the thirsty. Clothe the naked. Shelter the homeless. Visit the sick. Visit the prisoners. Bury the dead. (Matthew 25:34).

PIH is now an international health and social justice organization with over 4000 committed to the cause of helping the sick and the poor. They have fought against the World

Health Organization to change the way in which people are treated against the multi-drug resistant disease TB. They work mainly in Haiti, but their scope has also extended to Peru, Russia, Mexico, and Boston and in recent years Paul and PIH were invited by the Clinton Foundation and the Rwandan Government to establish health care centers in Rwanda, modeled after his efforts in Haiti.

Paul was born in 1959, the 2nd of 6 children. The family lived in a bus in a trailer park and on an old leaking 50 ft. boat off of the Florida Gulf Coast. When he was 11 he devoured "Lord of the Rings" and "War and Peace" both about epic struggles between good and evil. Although raised a Catholic, he did not feel engaged with the Church, but some years later he would get very excited about the Liberation Theology that was coming out of Latin and South America. He picked up the term the "preferential option of the poor" and made it his focus in his work and his writings. Kidder once remarked that "Medicine and public health are a powerful lens for looking at the world". Paul works tirelessly caring for the sick and makes many home visits tending to other family members as well and trying holistically to help them all. In Haiti he is thought of as a saint and some even say a god. (Home visits often require walking several hours over rough terrain.)

In preparing to write this book, Tracy Kidder made many trips with Paul to Haiti and was with him on visits to Russia, Peru and Boston. He spent much time with Paul's friends, Ophelia, Tom and Jim as well as with Paul's family. His efforts give us a masterfully crafted intimate story showing their struggles and their interpersonal relationships as well as the people and history of Haiti. He also reveals his own thoughts about what he is witnessing as he accompanies Paul in his extraordinary mission to help the sick and the poor.

When I finished the book, I wanted more. I asked myself: What have they done since 2003 when the book was published? I looked up on the wonderful web each of their names, PIH, Haiti etc. It is such an incredible story of GIVING. When Tom's money started to run out, they had accomplished much and they were well known. Now they have Bill and Melinda Gates, the Clinton Foundation, as well as other big benefactors helping them do this important work.

When I heard the topic for this issue of *The Journal* I knew this extraordinary story needed to be told - a modern Jesus story for sure- building God's Kingdom. There's so much to tell about Dr. Farmer and PIH.

In 2003 Paul wrote *Pathologies of Power*. I'll close by quoting him. "The only antidote for the 'structural violence' that keeps the poor too sick to climb out of the hole they are in is to treat health care as the most basic human right and do whatever it takes to deliver it." Amen!

God Is Not Great

by Emil Kutarna, Regina, SK



I certainly hope that Kristus, Corpus Canada, RCWP, and many others such as CNWE, and Call To Action are the optimistic signs of the kingdom.

But there are other signs that tell a different story. Recently there have been a number of atheistic and agnostic writers such as Christopher Hitchens and his book *God Is Not Great*.

This article is a very brief review of this book which has left me with puzzling thoughts about religion in general and the Catholic Church in particular. *God Is Not Great* is a catchy title. It leads me to think it is a book about God but its real subject is in the subtitle: *How Religion Poisons Everything*. But read on.

Hitchens is very critical of all religions. I was a bit surprised that to a certain extent I have to agree with him. He starts with a little example of a teacher telling the little children, "...see how God made the trees and grass green...a colour so restful to our eyes – what if everything was purple – how awful". His comment is that she got it wrong: "The eyes were adjusted to nature and not the other way about." This is obviously a remark from a Darwinian evolutionary perspective, and I tend to agree with him.

He then cites four "irreducible" objections to religious faith:

1. It misrepresents the origin of man and the cosmos;
2. Because of this original error, it manages to combine the maximum of servility with the maximum of solipsism [my note: the theory that the self is the only thing really existent and, therefore, reality is subjective];
3. It is both the cause and result of dangerous sexual repression;
4. It is ultimately grounded on wish-thinking.

I see some truth in his first objection. Recently I heard a bishop use the story of Adam and Eve to explain Original Sin and its consequences to a group of children for Confirmation. I am of the opinion that there is enough evidence from evolution that the Adam and Eve story is not historical and it is time to move on. Just think how much damage is done when Genesis is misused to support the superiority of men over women? And what happens to Original Sin if we accept the idea of evolution? That dogma doesn't hold water; therefore, there is no need for Baptism (lame joke) to wash away Adam's sin. Then also, the "Gates of Heaven" were never really closed, were they? So then what is the need for redemption, and for Jesus to die on the cross, and for the 'sacrifice' of the Mass and, and... Wow! Call me puzzled. Imagine where all this can go!

As for his second objection, Hitchens writes that atheists have no need to gather every seven days or other high day, to proclaim humanity's rectitude or grovel and wallow in our unworthiness. It

seems to me that we Catholics do this in technicolor, polyphony, and incense. It grates me when the first thing we do at Mass is "Think of our sins". Couldn't we start on a happier note and think of what a blessed day it is that we can gather to give thanks? I think that would be a more optimistic "Sign of the Kingdom". Instead, we hear over and over: "Have mercy on us. Have mercy on us." ad infinitum. All about saving *my* soul, an example of solipsism. Is that our biggest concern, to keep out of hell? Good Grief! Changes will come, I am sure.

I don't think there is much need to comment on Hitchens' third objection. There are examples aplenty of twisted sexuality, sadly even among religious leaders. The Catholic Church's 'groin theology' makes me groan.

But a humorous note: I am reminded of a class on De Sexto at the seminary. The tract was on bestiality, and there was an interesting footnote: "Rara cum tigris". And then there's the joke about impure thoughts: A priest upon hearing that confessed and wanting to determine culpability asked the penitent: "Did you entertain those thoughts?" To which the penitent replied, "No Father, they entertained me!"

We were taught that Adam and Eve were created innocent. Because of Original Sin, they and we lost our innocence, and concupiscence is one result. I find the explanation by Hitchens more compelling. He writes:

"Past and present religious atrocities have occurred not because we are evil, but because it is a fact of nature that the human species is, biologically, only partly rational. Evolution has meant that our prefrontal lobes are too small, our adrenal glands are too big, and our reproductive organs apparently designed by a committee; a recipe which, alone or in combination, is very certain to lead to some unhappiness and disorders."

I have to admit that I enjoy some of Hitchens' phraseology, such as 'apparently designed by a committee'. But the prospects of a better future for us poor children of Eve are discouraging.

Evolution takes millions of years, and at age 77, I can't wait that long. But he does offer some consolation. The Hubble telescope shows us the awesome, mysterious, and beautiful universe. There is the beauty and symmetry of the double helix and the genome sequence which leads me to the realization of our common heritage with the other species on our planet.

Hitchens' fourth objection to religious faith is that it is ultimately grounded on wish-thinking. Here he quotes Hegel: "The abolition of religion as the illusory happiness of the people is required for their real happiness. The demand to give up the illusions about its condition is the demand to give up a condition that needs illusions." After all, Hitchens contends, religion is man-made.

Hitchens titles his second chapter: *Religion Kills*. He cites recent and old examples: Greek Orthodox Serbs killing Boznians; homosexuality is punishable by stoning in the Jewish religion; hunting and killing of priests faithful to Rome during the Anglican persecution; the Crusades and the Inquisition; the Muslim cry "God Is Great" in the 9/11 destruction; the long history of persecuting Jews because they killed Jesus. Salman Rushdie was born a Muslim and because of his apostasy The Ayatollah said he must die. The Vatican, the Archbishop of Canterbury, the chief

God Is Not Great Continued...

Sephardic Rabbi of Israel, and the Cardinal of New York sympathized with Khomeni for the condemnation because Rushdie blasphemed! Pat Robertson and Jerry Falwell preached that 9/11 was God's judgement on secular society for tolerating abortion and homosexuality. Tarig Aziz is a known child murderer, yet he was invited by the Pope to pray at Assisi. Hitchens' point is that religion does these things.

Another chapter is about how *religion can be hazardous to your health*. Muslims in India started the story that the drops of Salk vaccine given to children were a plot by the West to strike them with impotence and diarrhea. In 2005, Islamic figures in Northern Nigeria declared that the polio vaccine was a conspiracy by the United States against the Islamic faith. Cardinal Wamala (Uganda) said condoms transmit AIDS. In Islamic countries, AIDS patients are refused treatment. Muslim girls are circumcised and sewn up resulting in the death of women and babies in childbirth. Christian Science parents deny medical intervention for their children. The relationship between physical health and mental health is now well understood to have a strong connection to sexual function or dysfunction. All religions legislate sex – coincidence? says Hitchens.

Christopher Hitchens has three conclusions:

1. Religion and churches are manufactured;
2. Ethics and morality are quite independent of faith;
3. Religion, because it claims special divine exemption for its practices and beliefs, is not just amoral but immoral.

I think there is a lot of truth in what he writes. Back in my seminary days, I would have thought Hitchens' statements were ridiculous. Fifty plus years of experience and questioning have changed my mind. I am now convinced that we really do not *know* anything about God; all we have is what we *believe*. I am still inclined to believe that God exists, but I am inclined to agree that religion and churches are manufactured. All religions claim to be from God, but they contradict one another so much that they can't all be true.

With regard to ethics and morality, there are surveys and studies showing that religious people are not any better ethically or morally than non-religious. The latest abuse scandals by priests and the bishops who moved them around are proof enough of that.

On Hitchens' third point of special divine exemption, what can we conclude when the Shia in Iran put the age of marriage for girls at nine years – the age of Muhammad's youngest wife? Mormons practice polygamy and marry underage girls to older uncles or brothers-in-law. And here, I may add, the infallibility of the Pope might fit in this category.

All this covers only a small portion of Hitchens' book. But after reading it, surprisingly it has left me with some hope. Although I still know nothing more about God, I have concluded much about religions. If this is all man-made, (to use Hitchens' term) then it is up to us to change it, to be the signs of God's Kingdom.

Ecumenism: Religions need to see themselves as human institutions. As such, it is supreme arrogance for any religion to claim all the truth. Each religion needs to purge its outdated dogmas that have caused so much pain and harm even in our own day, as in the examples given by Hitchens, let alone the terrible mistakes of past history. If that can be done, then there is no need for ecumenism or for proselytising. Different societies have different ways of

expressing life's meaning, and, as long as they do no harm, so let it be. If belief in Jesus or Muhammad makes me better, what's wrong with that? But if belief in Jesus or Muhammad makes me burn witches, or become a suicide bomber, isn't it obvious that something is wrong? Like brothers and sisters, religious leaders need to dialogue from the position of humility that no one has a monopoly on the truth. Only then, with a willingness to listen and learn, can there be progress in making life better for all.

Hitchens would like to get rid of all religions because of the much harm that has been done. But using the same argument, we should get rid of all manner of institutions and governments. Is there any question they do a lot of harm as well? How much misery was created by the war in Iraq? And yet in other ways, the United States and other governments have done so much to aid in countries suffering from tsunamis and diseases. So too have all the religions done much good. So why 'throw out the baby with the bath water?' Keep what is good and improve it; purge what is bad.

Signs of the Kingdom: "Statistics Canada" suggests attendance at religious services has fallen dramatically over the last number of years. In 1986, surveys said that 28 percent of respondents attended services weekly. In 2001, the percentage had dropped to 20 percent. In contrast we witness the growth of small faith communities.

Why is this so? I think it is because we are becoming more adult in our thinking. The bishops and priests no longer have a monopoly on theology and ethics. The hierarchy has lost its credibility. Many laypersons have more theological education than most bishops or priests. The unthinkable a few years ago has happened. Women are being ordained, people are approving, and the Vatican's excommunications have no teeth.

How to solve the puzzle? What do we do about Original Sin? It is not something from Adam. It is the human condition. The universe is evolving. We are not born perfect; we make many mistakes; we suffer and die. Baptism can be seen as an initiation into a community with a promise to help the newborn to be brought up with compassion and love.

Redemption: Does it need to mean that only a God-man could pay a ransom fee to a strict Divine Judge? Why could it not mean that Jesus was a great human being with the wisdom to help make the world a better place? Redemption could mean a leap in the evolution of humanity toward perfection.

We can still go to Mass. We can still gather and re-live the Last Supper where Jesus washed the feet of his friends to show his deep love. And we can be more inviting to anyone who wishes to join us for the love-feast in memory of Jesus. And if there is no ordained priest, why can't we do as the Dominicans proposed in Holland, that the community choose a leader to lead, simple as that.

All the sacraments, Christmas and Easter etc. can be maintained, just with a new meaning. It would be nice if clericalism would disappear. It would mean a big change in the Vatican. Well, we need leadership, but a less pompous and more democratic kind. Maybe I'm dreaming in technicolour, but I think Catholic life would be more enjoyable and less puzzling!

John O'Donohue



**John O'Donohue,
Ph.D., Priest, Poet, Philosopher Theologian, Author**

The greatest treasure is the contented heart.

John O'Donohue died peacefully in his sleep while on holiday in France on January 3, 2008.

He was born in Ballyvaughan, in the north Burren in Co. Clare in the mid 1950s. He built the Kingdom of God wherever he took his way. He is mourned by all his family and everyone who knew him at home in Ireland and in his numerous retreats, lectures and workshops and by those who never enjoyed that privilege, the countless readers of his *Anam Cara*, *Eternal Echoes*, *Divine Beauty*, *Conamara Blues*, *Echoes of Memory*, and *Person als Vermittlung*, on the philosophy of Hegel. His latest book just published in Ireland before his death, *Benedictus - A Book of Blessings*, will soon be available in Canada. To listen to his voice reading from it is to be transported to a new-found realm: "When your eyes/ freeze behind/ the grey window/ and the ghost of loss/ gets into you,/ may a flock of colours,/ indigo, red, green,/ and azure blue/ come to awaken in you/ a meadow of delight."

David Whyte, his good friend, wrote: "He had a bird of paradise vocabulary; he led people up high into the clear western air, to the lark calls, where the wind blows them clean of worry, and returns them to their shadowed, home valley with a strange sense of intention, of courage, and a brave, laughing, almost flamboyant sense of celebration."

John O'Donohue's first language was Gaelic and that and his love for the place where he was born, raised, lived, and worked, he said, molded his character, his thoughts, and his work. He has been called by Joan Bakewell (BBC Radio 3 interview on April 9, '04) "An Irish poet, an inheritor of the ancient Celtic tradition deeply knit into the theology of the Catholic Church, a scholar and a philosopher." In a voice resonant with the music in his soul, he said:

"If you could imagine the most incredible story ever told, it would be less incredible than the story of being here. And the ironic thing is that it is not a story, it is true.... The most subversive invitation you could ever accept is the invitation to awaken to who you are and where you have landed.... You have come out of Plato's "Cave of Images" into the sunlight and mystery of colour and imagination."

(Conamara Blues)

Fr. John O'Donohue worked in parish ministry in Clare and Galway for 19 years. But in his own words, he was "shouldered out" of the clergy by his bishop. "The bishop wanted to appoint me to full time pastoral ministry and I wanted time to write. I made him all kinds of compromise offers but he accepted none- he wanted all or nothing. And in terms of the system the way it was, I was finding that I was having less and less in common and I found it difficult to represent a lot of its positions." (Bakewell)

Dr. O'Donohue went to work listening to the people and to the land around him, studying, praying, and writing. He never stopped building the Kingdom of God through his ministry of leading people "up high" with his desire and his genius for finding the thoughts and words to do so. He lived alone in a small cottage in western Ireland. His brother kept cattle on the mountain and John loved to wander the meadows and hills where the cattle grazed. "Holiness has more to do with being aware of the light around us than moral puritanism." he wrote. And "Prayer is the ground of eternity." And "May your prayer of listening deepen enough/ To hear in the distance the laughter of God." ("A Blessing for Equilibrium" from *Benedictus*) And "Landscape is the first scripture."

About the Catholic Church, he said "It is wonderful at sacramental structure, the mystical tradition, the prayer tradition, the intellectual tradition. They can hold their own with the best in any religious system. But they are not trustable in the area of Eros at all. In my preaching, I always tried to make an opening for people... so that they could undo the false netting that was crippling their own spirits... I think an awful lot of argument for hierarchy is bogus, and there is a pathological fear of the feminine... a lot of notions of sin, particularly in relation to sexuality, puts huge burdens on people." (Bakewell) "Is there anything outside of God?" he asked. "If you say there is, then you are not talking about God."

John O'Donohue was more than just a mystic. Gareth Higgins wrote "He was a serious environmentalist who put his reputation on the line and was prepared to go to prison to prevent the despoilment of the Burren." John O'Donohue fought the Irish Government for ten years when it wanted to build a tourist centre in the north Burren near Mullaghmore. It would have destroyed a fragile unique landscape. He organized a group of protesters who fought the plan, won their case in the lower courts and then in the Irish Supreme Court.

His funeral mass at St. Patrick's Church in Fanmore, Co Clare was presided over by Fr. Martin Downey and in attendance were his mother, sister, and two brothers and a large number of priests, bishops, Irish Government officials, and friends. When he died, he had just made a commitment with a wonderful woman, Kristine Fleck.

"I would love to live/ Like a river flows/ Carried by the surprise/ Of its own unfolding."

For a deeper appreciation of the life and work of Dr. John O'Donohue, Google his name and read the sites that speak of his outstanding insights. See also Kristine Fleck.

The Life Of Ron Attwell 1936-2007



Ron Attwell was on our list of builders of God's Kingdom. We did not think that our profile would take the form of a memorial of this good man. His family have provided us with the following brief account of Ron's life.

Ronald Godlenton Attwell - Dad - was

born November 28, 1936 in Johannesburg, South Africa into the family of Ivan and Emma Attwell and two older brothers Arthur and Geoff. His schooling culminated at Jeppe Boys High in his tenure as Junior Mayor of Johannesburg. In 1958 Ron followed his calling to ministry to Rhodes University in Grahamstown and following that, to an appointment to White River.

In 1964 Ron married Rosemary Lund and they had four children in three and a half years, the start of something big! Together they ministered in Turffontein, Sasolburg and Potchefstroom. In 1977 the family immigrated to Canada, in order to give the children a better life, free from the deadly oppression of Apartheid.

Here in Canada Dad and family were adopted by Mill Bay and Shawnigan Lake United Church. He is survived by four children, David, Diane, Andrew, and Robert and their spouses, Clare, Irwin, Kristen, and Cynthia; eleven grandchildren and his brother Geoff.

Alas, even though Dad was a minister, he wasn't perfect - like most of us - and his particular version of a midlife crisis cost him his

marriage to Rosemary in 1985. That year Ron became the minister at James Bay United Church and later moved to Gordon Head United Church. Unfortunately, there his second marriage ended and with it his career in the United Church of Canada; but from 1999 Ron continued to serve and minister in the loving



community of Emmanuel Home Church, leading his last service there on Thanksgiving 2007.

About 10 years ago, his son, Rob, asked him what he wanted to do in his retirement. He said he wanted to do what he had always been doing, to continue to preach, to do some pulpit exchanges and some writing. He found his calling as a young man and it never left him.

In 2000 Dad met Kerri Sutherland and they found in each other soul mates. They married in 2005. Together they travelled many adventurous miles in a few years, from Alaska to South Africa and from Rath Trevor to Tuscany.

In addition to his service to the Church, Dad's can-do personality and his love for social justice led him to serve in the Association for Street Kids, the Foster Parents Association, the Upper Room / Our Place Society and other outreach ministries.

He loved sports - a passionate squash player, golfer and cricketer, he was the only septuagenarian on the Central Saanich Prairie Inn Cricket Team - a mere forty year margin over the next eldest - and he played his last rounds of golf and squash just six weeks before he died.

Fifteen months ago Ron was diagnosed with Mantle Cell Lymphoma, a particularly vicious cancer. Though lucky to be accepted into the bone marrow transfer program last March, he relapsed in June - a huge blow - but fought to the end with optimism, humour and courage. Ron died on Nov. 7, 2007.



Sophia: Signs Of The Kingdom

by Dianne Peck, Halifax, NS



I am finding signs of the Kingdom in non-traditional places.

Among today's kingdom makers are two whose work I would like to extol:

Gregg Braden, author of *Divine Matrix*, (www.greggbraden.com) and Donna Eden, author of *Energy Medicine* (www.innersource.net)

Gregg Braden asks: "How would lives be different if we could cut

through all the static and simply choose what we'd like in each moment of each day? What would our lives look like if we could do that?"

Sounds like kingdom-living to me.

Here are a few thoughts and prescriptions for change from Gregg Braden:

He defines the Matrix as an invisible underlying reality from which everything originates.

True: The space between everything is a field of energy (matrix), not empty space.

True: Our bodies and our world materialize from the energy field and are being re-born every minute of every day.

True: The language of this field is our emotion and thought; they translate the invisible into the visible.

Scientifically speaking he notes that the job of the Chandra Space Probe is to detect invisible fields of energy in "empty space", and to verify that black space is not empty and that there is no empty space.

The interconnectedness of all things is our most basic belief. A Native American explanation says "This valley is a family of sage". Sage is not connected above the ground, according to the human eye; underneath the ground there is only one root system, extending indefinitely. The energy field is like that.

Braden tells us that our lineage of wisdom was broken with the edits of the early scriptures and the burning of the great library of Alexandria in the 4th century BC. The information that was lost in those texts was the knowledge that everything is energetically connected, and that the power of human feeling, emotion, and belief is the language this field understands in order to heal our bodies and lives.

Human emotion produces effects that defy the laws of physics as we know them today. For example, when we fall in love, our body behaves differently than when we experience deep loss. Emotion changes matter, body cells, and our world. He reminds us that all our organs and tissue are capable of reproducing themselves. All adults

have stem cells in their bodies waiting for instructions. And our bodies respond almost instantaneously. All diseases respond to the language of the field. Emotion alters our DNA.

And here is the how-to.

Braden and many others teach and witness that the language the field and our DNA recognize, the language that creates what we need to create, is the feeling that the change we desire has already occurred. Braden calls it the quantum power of living from the answer, of living, feeling, acting as if the answer is already here. He offers this three step technique:

1. Breathe deeply a few times and relax your body;
2. Touch the center of your chest, the heart center;
3. Feel deep love and gratitude for something that means everything to you. Don't judge the problem as good or bad. Just hone the language of "feeling as if".

Love and gratitude have the highest vibrations and are the supreme language of the field/matrix.

Gratitude creates electrical magnetic fields and rearranges the atoms of our physical reality.

When we send it into the world, it triggers life-affirming reactions in our bodies and in the world.

He calls it the great spiritual mystery that something we do triggers a response.

For me Braden's research and teaching expand, in the most awesome ways, the belief that the kingdom is here now, at hand, and within us.

Pioneer Donna Eden, in her book *Energy Medicine*, a masterful tome of research, says "Energy medicine is the art and science of fostering physical, psychological and spiritual well being... where an understanding of the body as a system of energies is being applied for the outcome of health and happiness" (Eden, p 2). She is a woman who is taking the scripture teaching that the kingdom itself is at hand very literally.

We are a latticework of energies, the most familiar of which is probably what we call the chakras and the meridians. Energy medicine depends on the connections between the energy anatomy of our bodies (the energy meridians and charkas) and our physical anatomy - the organs, muscles, bones, and tissues that make up our physical systems. Subtle corrections and changes in the body's energy system can have a profound impact on physical and mental well being and can contribute to either illness or healing.

Chinese medicine has known the intimate intricacies of our energy body for the last 5000 years. Some others for even longer, possibly 9000 years. Today energy medicine is both ancient and contemporary. "Stressful events in our lives, negative thinking, and even chemical imbalances can affect how we feel on a day-to-day basis. If there is ongoing stress in your life or a sudden traumatic event happens to you, the energy and the physical/emotional impact of that trauma is experienced in

electrical impulses in your brain and body that result in feelings like anxiety, depression, fear, and anger - and the energy of these emotions can become lodged in your body's physical and energy systems.

Likewise, energy medicine can be used to effectively eliminate from your body's memory - via the meridians - the energies of phobias, bad habits, stressful tension, self-sabotage, doubt, and procrastination, helping to create freedom from the emotional loops and dead-ends of these trapped emotions. By accessing the energetic aspect of our feelings, energy medicine can be profoundly helpful in accessing buried emotions and releasing them quickly and painlessly”.

(*Energy Psychology*, by David Feinstein, Donna Eden, and Gary Craig).

Some energy therapies are Acupuncture, Reiki, Therapeutic Touch, Quantum Touch, Tapas Acupuncture Technique, Chiropractic, Acupressure, and the one I personally practice, Emotional Freedom Technique (EFT). They have been described as revolutionary tools for

dramatic personal change.

I want to testify that my use of EFT, both personally and for my coaching clients, has been exactly that on many occasions. It does often fall into the category of too good to be true.

But why are we afraid to act as if we know that the power is indeed within. That we are the matrix/field. Fearful or not, as eastern and western practices integrate, we are transforming our physical, emotional and spiritual reality.

We live in a participatory universe. The key to the kingdom is our realization that everything is in our hands, in our choosing, in our creating.

Sophia Wisdom: “Perhaps it is actually the power to choose ... everything from our personal healing to the peace of our world, that truly frightens us!” Rumi

Building God's Kingdom

by *Chris Diamond, Cobble Hill, BC*



Most Small Faith Communities are peopled by those who aim to build the Kingdom of God here while they wait for God to bring it to completion. They do this by conserving and protecting God-given customs, rights, and freedoms that have been usurped. On the other hand, many so-called religious reformers are often people who do not like the way things are being done and they set out to have everyone do things their way. When they have

enough clout, like many others with power, they declare the conservers heretics, that is, those who do not live in their reforming way.

Some reformers have gone to great lengths to bring this about. The so-called Reformation and the Counter Reformation of the sixteenth century persecuted those who did not see things their way: Calvinists persecuted Lutherans; Lutherans persecuted Protestants; Presbyterians persecuted Catholics; Catholics persecuted Huguenots. And so on. It is a long list of generally good people acting with the best of intentions. This phenomenon is not found only among Christians but among peoples of other faiths as well. Reformers often run roughshod over others with little regard for their customs, rights, and freedoms to the disruption of lives lived according to long established traditions.

George Mackay Brown, an Orkney man from Stromness illustrates such reform action in “Master Halcrow, Priest”, a short story set in the island of Orkney in 1561. Master Halcrow humbly and truthfully

describes himself as “an obstinate uprooted man... near seventy.” But he takes care of his parish: “A few women come to my Mass each morning, and when I confess to God at the altar, to these also I confess- I fish too long at the rock, I pray only a little, I drink too much of the strong dark ale that they brew on the hill.”

Then one day, his bishop comes along to tell him “The old kirk is put away. There is a new kirk in the land. All bishops and priests are abolished, and also the Mass. Relic and image and altar must be removed at once from our kirks. The word of God is become the sole guide. Every man will discover the truth that his own soul requires in holy scripture. Henceforth everyman is his own priest.” A short time later, a young man, Master Heddle, is appointed the new reformed minister and the older Master Halcrow is put out of his church and home.

Private interpretation of the holy scriptures is a good thing so long as it remains private. But when it is used to impose reform on whole churches and communities, it stops being a good thing and becomes a tool of disruption. It ceases building up the Kingdom of God. Jesus lived and taught the Kingdom of God, and he invited those who would be his friends to join him in living it. Down through the centuries since then, many have accepted his invitation. They study, reflect on, and conserve Jesus’ understanding of God’s way, and they will not follow anyone who tries to take that away no matter how sincere he may be, nor how sure he is that he is right, nor how much clout he thinks he has.

Roman Catholics have the right of free association and the promotion and support of apostolic action (Canons 215 and 216). Builders of God’s Kingdom, conservers of Jesus’ message, try to live it in the times, the places, and the cultures in which they live. That is the motivation and the basis for the formation and growth of small communities of people who live the christian faith in the apostolic tradition.

They are all over the christian world. Some are part of parish

Building Continued...

structures; some can't stand them; some are part of mystical spiritualities; some are pragmatists in their service to others. They gather regularly for worship, for comfort, and for encouragement. In their gatherings, they give thanks to God in Jesus' way; they are free from the multiple accretions of past centuries; they feel free to speak their opinions; they are listened to and respected in their communities; they are loved and cared for by the group of people who have become their friends; they are real people, real christians.

Here is a story that brings home the real lives of builders of God's Kingdom. The full story was written by Karen Schiely and published in the Akron Beacon Journal on January 12, '08.

Hank Richards of Akron, Ohio is chair of the board of Kingdom Builders, a non-denominational organization dedicated to changing the world one life at a time. Three days before Christmas, Hank was out walking his dog when the dog went through the ice on a pond. Even though Hank plunged into the icy water, he could not save him and the dog drowned. Hank was devastated and he and Judy his wife faced the prospect of a bleak Christmas, and they had the added problem of "How do you tell your family this awful happening at Christmas time?"

Hank took his dead dog to the animal hospital. There he met Mike, a fellow Kingdom Builder who had suffered and recovered from more trouble than most people. Mike was there to have surgery on his own dog. Mike heard Hank's awful story and witnessed the Richards' pain. A little while later, Mike showed up at the Richards' door with his other dog that he dearly loved and had raised and trained from a pup. He gave the dog to Hank and Judy even though it hurt to part with him. "He was able to reach down and give. You could see it hurt him. It was the best Christmas we ever had." said Hank. Builders of God's Kingdom

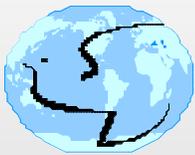
have a multitude of stories from their small communities because these communities are built on personal relationships and are very different from the operations of large institutional groups.

There is an old axiom: "Whatever is received is received according to the capability of the receiver." Every catholic religious leader knows that scholastic axiom, and every good teacher knows instinctively that whoever does not lead with that axiom in mind cannot be successful. Jesus practised it as he lived God's Kingdom in the difficult times of Roman occupation, Herodian tyranny, and temple monopoly. In a time when there was no one way of being a good Jew, he encouraged people to take care of one another and to live their lives as freely as they possibly could from unjustifiable political and religious impositions. But, in spite of his injunction to "Give Caesar what is Caesar's and God what is God's." the political and religious authorities perceived him as a threat to their position, and they crucified him. Jesus invited everyone to a banquet but still today institutions would restrict his guests to pizza.

In their small groups long after the temple had disappeared, Jesus' disciples kept their faith and his memory alive; they survived and grew. The Jewish rabbis who fled the temple and turned their Jewish faith into a home-based prayer and worship of Yahweh also survived the destruction of the temple and grew. In the 2000 years of their histories, the two sister descendants of the Jewish faith, Rabbinic Judaism and Christianity, have continued to build God's Kingdom where they live in their small communities of faith.

INVITATION

**The Roman Catholic WomenPriests movement cordially invites you to the ordination to the priesthood of
Monica Frances Kilburn Smith of Calgary, Alberta and James Arthur Lauder of Victoria, British Columbia**



**On Thursday, May 29, 2008 at 2:00 P.M.
At St. Aidan's Church, 3703 St. Aidan's St., Victoria, BC
(Shelbourne Ave./Cedar Hill Cross Rd. area)**



Presiding Bishop: Patricia Fresen

Buffet banquet to follow at 5:00 p.m. at the University of Victoria.

Please complete the following information:

(Attendee) _____ (email) _____

Mailing Address: _____

To cover the cost of the ceremony and banquet, attendees are asked to make the following monetary contributions:

- Ceremony only (\$25) x _____ person(s) = _____
- Ceremony and banquet (\$55) x _____ person(s) = _____
- I would like to make a donation: \$_____.

Please RSVP by April 30th, enclosing cheque payable to Shelagh Mikulak and send to:
Marie Bakay, 808 Edgemont Road NW, Calgary, Alberta T3A 2M2

NOTE: Your receipt, along with a map, will serve as your admission to enter the church.

Christus Duncan Report



The last report from Christus Duncan was published in the Summer '06 issue of The Journal. Since then the group has continued to meet each week to share

a good meal or cookies and beverage, good fellowship, and Bible Study. We don't do much formal praying as we think of all that we do as prayer and worship of God. Our gathering is our way of expressing God's Kingdom following the example of Jesus.

This year we have focused on texts from the post-Babylonian Exile until at this point we are reflecting on the Wisdom books. We have also celebrated baptisms and weddings; we have attended to the sick among us and to those who have died and to their families. We have been urged to do what the letter of James 5:14 instructs us to do. As one member says "I have always known Gregg as a generous compassionate man devoted to his family and to his pastorate. He always remains open to learning something more which is important in any good teacher."

We have recently welcomed back to our Cowichan Valley Duncan Christos Community from Co. Cork, Ireland, Ray Jones, retired professor of history at Carleton U., Ottawa, who has bought a

home in the area. We blessed Ray's new home and we rejoice in his on-going contributions to our weekly gathering (ekklesia).

Ray commented as follows: As a former St. Peter's, Quamichan parishioner when Gregg Shoop was

pastor (See "My udder life" The Journal July- Sept. '07), I can recall the annual Easter custom of both the Anglican and Roman Catholic parishes that live under the cross on Tzuhalem Mountain to walk up to St. Anne's Convent cross.



The Roman Catholics went up by the longer and more challenging route while the Anglicans took the easier half-way ascent. Among the animals in the Anglican rectory menagerie at that time was a goat. On one memorable Easter ascent, the goat was part of the pilgrimage. When the weary two-legged labouring climbers finally reached the cross by the precipitous almost vertical summit, the goat skipped across the face of Tzuhalem oblivious of its 600 vertical face- an Easter pilgrimage both to treasure and to reflect upon.

We enjoy Marjorie's pies, Linda's free-range eggs, Pat's fresh buns, and everyone's special contributions. Those named and those unnamed here are the life blood of this part of God's Kingdom. Thanks be to God.





All Creation Has A Voice

*"Whoever you are, the world offers itself to your imagination and calls to you like the wild geese, harsh and exciting – over and over announcing your place in the family of things."
Mary Oliver*

Catholic Network for Women's Equality

27th National Conference
May 30-June 1, 2008

University of Victoria
Victoria, BC

*"All Creation Has A Voice"
will call on eco-feminist theology,
indigenous wisdom and the
wisdom of the gathered to
re-think our role as
co-creators with earth.*

CNWE Conference 2008

Accommodations

University of Victoria

- \$48./single/night
- \$58./double/night
 - Includes continental breakfast.

For reservations contact:
Ruth Hall, Conference Coordinator:
Tel: 250-721-8657
Email: ruthhall@uvic.ca

Deadline for reservations: April 28th.
Attendees are responsible for making their own reservations.

Registration Form

Please make cheque payable to CNWE Conference 2008 and mail with registration form to: CNWE Conference, c/o Terry Engel, #204 - 1166 Rockland Ave., Victoria, BC V8V3H4

Before April 15, 2008: \$135.

After April 15, 2008: \$150.

-Includes Friday night salmon barbecue buffet.
-Includes Saturday night wine & cheese party.

Name: _____

Address: _____

Tel: _____

Email: _____

Presenters at CNWE Conference 2008

Darlene Sanderson, Cree from Montana living in BC and Ph.D. candidate at Simon Fraser U. will focus on elderly teachings of the spiritual dimensions of water.

Jane Kwatlemaht Marston, Coast Salish First Nation, B.A., M. Arts, other of 7, grandmother of 13, Artist by trade and educator, author and storyteller.

Gertrude Jocksch, Sister of Charity of Halifax, M. Div., Dr. of Ministry from Regis College in Toronto, Director of Field Education at Regis College, Campus Ministry and Director of Graduate Theology Programs at St. Mark's College in Vancouver.

Dr. Susan K. Roll, Ph.D. Catholic U. Louvain, Belgium, S.T.B. Louvain, M.A. St. Bernard's Seminary, Rochester, N.Y., Associate Professor of Liturgy and Sacramental Theology at St. Paul U. in Ottawa.

Dr. Patricia Fresen, Doctorate in Theology through U. South Africa, Licentiate in Theology, U. of St. Thomas and the Gregoriana, Rome, ordained Priest 2003 and Bishop 2005.

They Come From The Horizon. They Live On The Margins Pt. 2

by Michele Birch-Connery, Parksville, BC



Greetings, friends and companions in the Corpus Community and hello to other readers who share the concerns focused in THE JOURNAL. I wrote part one of this growing series of essays just a few weeks ago for SENSUS FIDELIUM, that great CNT phoenix rising from the ashes of so many successful newspaper releases now finding a new home on-line. This time, I see a slight difference in focus. The sense of the faithful to me implies

congruence with current theology that acknowledges and stands among the People of Godde. It certainly means that we are in living community, all of us struggling from a number of different positions on the faith issues that live in our hearts, our spirits, our cells, our bodies.

In Part 1, I wrote particularly about Catholic Network for Women's Equality and their role in bringing me the news of the ordination to the priesthood of the Danube 7 in 2002. It was an astonishing manifestation in the history of Roman Catholic struggle and it was not something I had been thinking about except when, in Women's Studies, I taught a unit on Women and Religion. However, this announcement brought by angelic messengers took me back to a time in my spiritual evolution when I was immersed in Post Vatican 2 theologies. Some of these theologies concerned the ordination of women and, although I did not consciously think this was a possibility for me, I supported women who disclosed to me their sense of this calling for themselves.

These women searched the theological thinkers of the time and also became active in groups working on the issues of women's ordination. I remember the excitement I felt when one of my spiritual mentors told me about her participation in a worldwide movement advocating for the ordination of women to the diaconate. This group felt that if we could just achieve this recognition, then the ordination of women would follow.

But gradually, I was drawn in other directions. My questions had to do with what I perceived as violence in the RC institution, a systemic violence that reached into or perhaps came from other systems of thought and practice. I especially wanted to know how to reach these concerns within theological frameworks of thought. Where could I find analogies for abusive practices reaching so far into the interior of our lives that the roots were probably not just from within Roman Catholicism itself?

Wonderful mentors, people of wisdom, entered my life at the University of Iowa and they led me through the labyrinth of how to demystify and deconstruct what we do with language and symbol when we become fixed, absolute, and idolatrous. This became a cleansing experience as I learned to identify the relationships between power and knowledge through the study of English and American literature and in particular the history of literature and theories of imagination which led seamlessly into the history of systems of thought. When I say that my questions led me there, I have to acknowledge that I sensed but did not know exactly what they were. It would be more truthful to say that my personal and political pain took me to this learning sanctuary half way across the North American continent.

The astonishing announcement about the first river ordinations brought by the Catholic Network for Women's Equality did not end there. A year later, these wisdom messengers were back again proclaiming the news of the ordination of two of the women and one man to the episcopate. I remember running from my computer right out on to our patio and announcing to my Mom and my

Horizon, Margins Continued...

visiting aunts, "Here are the women!"

The arrival of Dr. Patricia Fresen in Germany, after more than 40 years of dedicated life and work in the Dominican community in South Africa, opened the way for women worldwide to come forward for ordination. Thus I found myself in a kind of whirling vortex where time went backwards and forwards in an immense spin as I found myself responding to the Program of Preparation for Women in Orders in the Roman Catholic Church. When I signed on, I thought that I was studying to update myself for some pastoral ministry work I might undertake when I retired. The study program said Orders, yes, but the possibility of ordination was repressed so deeply in my unconscious that I was only thinking about the most contemporary study I could begin.

I didn't think I was going towards ordination and I have only come to understand its significance retrospectively in a kind of life review that continues to this day. I believe this is the case for some of us over fifty or sixty. Younger women may come forward into this possibility, whereas I entered it backwards. I was gripped and riveted in a way that I could not turn back even if I did not entirely understand what I was doing to start with. It was the discerning bishops themselves in Europe who illuminated for me what was happening and who invited me to be ordained to the diaconate in 2004. It took me less than 5 minutes to write back my assent. At that moment, I remembered how, when God called the prophets, they replied: "Here I am." I surrendered in the only response I knew.

Now my involvement with CNWE and CNT intensified as I became networked with two of the major infrastructures for encouraging and supporting prophetic witnessing and change in the RC church in Canada. Soon a third would come to me from the horizon. Between ordination to the diaconate and to the priesthood, I needed to find a Sacramental mentor. Bill Manseau, a Corpus priest in the USA headed up this initiative and connected me to François Brassard and Connie Kurtenbach, a profoundly accepting and acutely discerning couple in the Mid-Vancouver Island Corpus community.

Suddenly where I thought there was no one, the change-making people appeared. It was as if from town to town, all around Vancouver Island, little flickering lights appeared, and within the homes of the men forced from the priesthood for having loved more than they were humanly permitted. Before I knew it, I was meeting married priests, 3 and 4 at a time with their spouses. All in their own way revealed themselves to be persons who had continued to hold a vision and to study from the edge of the not yet here. This is what I mean when I say they have come to us from the horizon and they bring gifts from their knowing as they encounter ours and what we bring to them.

They bring forward what must be recovered. They have transgressed the prohibition against marriage for Roman Catholic Priests and in that transgression, have shattered an edict that links celibacy to priesthood. Since they could not be unordained any more than we can be unbaptized they have presented a gift to the RC Church that remains unreceived and unacknowledged. For the People of Godde it can never be taken away. This manifestation is a historical fact. No power can ever take away the reality of what has been lived and shown to be true with these men, their spouses and their families. Their stories are humbling and my own, told from the heart, no less

so because they so willingly and carefully heard me.

The acceptance I have received is an immense wonder and I still feel awed by the care and delicacy with which these holy people live their lives and support me as well as others who have since come into the Roman Catholic Women Priests family. With their help, we are currently creating a team and shaping a program of theological study to fit our inclusive model of ordained ministry. We are learning to think together and open ourselves in circles of listening and discerned speaking.

What is a river may become an ocean of encircling Presence, as we continue with ordinations of women and men and dialogue openly within our own tradition, as well as in interdenominational and interfaith circles. If we are faithful to serving those who live with us on the margins in small faith communities and in one on one ministry to those who have been abandoned and forgotten, who have become alienated in one way or another from the institutional Church, we will find the way forward as we communicate in discerning circles and listen for where the Spirit leads.

We have come this far since 2005. And we go forward. On May 29, 2008 Bishop Patricia Fresen will ordain to the priesthood Monica Kilburn Smith from Calgary and Jim Lauder from Victoria. Once again we are given sanctuary and hospitality from the generous hearts of the United Church of Canada congregation at St. Aidan's in Victoria. Now our Corpus circle of friends will be with us participating in the ceremony and the celebration afterwards as will our CNWE friends and companions, as will many from our faith communities and people from our wider circles of relatives and friends. Now we have enquiries. Someone contacts me and says, "Can I come?" Another enquires for a friend. "She has just heard about this and wonders if she can come?" This dynamic unfolding journey begins to have a familiar ring. Do you hear it?

As if this were not enough, this year 2008 marks another first in Victoria as Roman Catholic Women Priests in BC hosts the annual conference for the Catholic Network for Women's Equality at the University of Victoria. You should know that we could not bring an ordination and a conference into realization without the teamwork of so many people who support us. You are all invited to participate in both events. For more information about this, please consult the two boxes announcing them.

For more information about the CNWE Conference, please contact Michele @ 250-248-3777 or michelebirchconery@shaw.ca

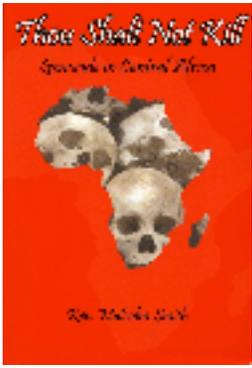
New Jesuit Father General

Adolfo Nicolas S.J. was elected Superior General of the Society of Jesus on January 19, 2008. Born in 1936, he is the 30th Superior General of the Jesuits and head of almost 20,000 members of the Order.

A full account of his first talk to the media was sent to the corpus-n list and can be found on the Corpus-NCR (Canada) website.

Book Review: Thou Shalt Not Kill: Genocide In Central Africa

by Malcolm Smith, reviewed by Arthur Menu



In the October-December 2007 issue of The Journal I interviewed Malcolm Smith, the author of *Thou Shalt Not Kill: Genocide in Central Africa*. I asked him how factually true his book was. He said, "It's the facts as I witnessed them from the end of April to the 26th of May that year [1972]....I tell it in the third person. My name is Malcolm Anthony Joseph Smith, so I took the name Anthony Joseph... 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."

Malcolm is right in saying the book is "extraordinarily difficult to read." The descriptions of innocent people being tortured and killed follow one after the other. There is no happy ending. Yet it is worth reading because we can learn from it.

The story is both the story of a country and its warring Tutsi and Hutu tribes and the story of a small community of missionary priests in a parish caught up in the middle of the killing. In particular it is the story of Malcolm Smith and the ordeal he went through as a 28-year-old priest, who had just been appointed pastor of that parish. In this review I shall use the author's real name, Malcolm Smith, not the name he gives himself in the book (Anthony Joseph).

Smith calls the mass killings genocide, and the word admits of that meaning. In a strict sense it was not a genocide because the Tutsis doing the killing were not attempting to wipe out the entire Hutu tribe. If that were their intention they would have targeted the Hutu women and children as well as the men. What the Tutsis were aiming to do was to eliminate all the Hutus whom they perceived as having participated in the failed coup against the Tutsi dominated government (it was this coup that started the sequence of events that resulted in the mass killing of Hutus), as well as Hutus who could potentially pose a threat to them in the future. In the eyes of the Tutsis, they were acting in self-defence, and their fear blinded them to the wrongness of what they were doing.

Smith heard of, and sometimes witnessed with his own eyes, many of his Hutu parishioners, including catechists and helpers in the mission of the Church that he counted among his friends, being falsely accused, tortured, and executed without benefit of a fair trial. What made it even worse, many of his Tutsi parishioners did nothing to protest the killing of their neighbours (Tutsis and Hutus lived side by side and spoke the same language), or were accomplices to the killings by making false accusations and helping to arrest the victims. And worst of all, nearly all the Hutus and Tutsis involved were practicing Roman Catholics-people to whom he gave communion every Sunday at mass! Smith was shocked and-to me this is most significant-surprised.

It is only natural to experience shock-as an emotional and physical reaction-when terrible, brutal violence occurs in front of you. But surprise is an intellectual response. It means that people are behaving in a way that you did not think was possible, and in addition, in Smith's case, that God is allowing people to do things that you did not think God would ever allow.

Yet anyone who knew and understood the facts surrounding the Nazi genocide against the Jews would not be surprised by the killing in Burundi. For the Nazi genocide was far, far worse in all the ways that the Burundi killings were bad. The Jews were a small minority in Europe. They posed no rational threat to the German people. In fact, they saw themselves as patriotic citizens of the countries in which they lived. The German people

were not new Christians. They had been Christians for over a thousand years and Christianity had permeated and shaped European culture. They did not have the excuse that the people of Burundi could make of being new Christians who had not had the time fully to assimilate what it means to be Christian. And the killing of the Jews was a true genocide. No one was spared. Women, children and babies were shot, gassed and cremated without mercy or compassion by people of whom many were practicing Christians.

How is it, I wonder, that the training of priests in the Roman Catholic Church should fail to include in-depth study of the Holocaust and its implications for our understanding of human sinfulness and the limited ability of the practice of religion to affect human behaviour. Smith was surprised that Tutsis who had the message of Christ preached to them, went to confession regularly, and received communion every Sunday, could participate in the murder of their Hutu neighbours. He should not have been.

The book makes clear that the missionaries had the naïve belief that by learning the catechism and regularly receiving the sacraments Burundians would behave collectively in a Christian manner. Instead of focusing on teaching catechism and providing sacraments, and focusing their moral catechesis on the sinfulness of sex outside marriage, the missionaries should have made it their central task from the beginning to have the people acknowledge and repent of tribal hatred and the social injustices associated with it. Had they done that, things may have gone very differently for Burundi.

The sad reality is that people in general will be good only if the social conditions are such as to encourage goodness. People will behave badly if social conditions are such as to encourage bad behaviour. We can teach standards of personal morality that will induce people to act well to the extent that the social context permits and encourages it. But if the social context encourages people to commit certain kinds of evil acts, no teaching of personal morality will stop people from committing those acts. That is why the Church must teach social justice and help its members to think critically from a social justice perspective about their own actions. That is why the Church must be active in the political arena. The changes demanded by social justice can only be come about through political means.

The people of Burundi did not fail the Church. The Church failed them. The Church failed Malcolm Smith and his fellow missionaries.

Wikipedia says that in 1972 an estimated 20,000 to 30,000 Tutsis were killed in the abortive coup and that 50,000 to 100,000 Hutus were killed by conservative estimate in the reprisals. In 1993 the Hutus engaged in a mass killing of Tutsis that saw possibly 400,000 Tutsis killed.

In the book Smith is sympathetic to the Hutus, and naturally so in the circumstances. But as subsequent events proved, Hutus could be as heartless in killing Tutsis as the Tutsis in this book were in killing Hutus.

This book is a memoir. If it were a novel, we would expect the author to enter into the inner motivations of both Tutsis and Hutus and enable us readers to see ourselves in all of them, and in the end be slower to judge than we may be inclined to do after reading this book. What we have in this book is an unremitting exposé of the raw emotions of a man whose spiritual training did not equip him for a terrible encounter with moral evil. It is an extended howl of anguish. And although I know it serves Malcolm Smith's pedagogical purpose to howl, the author of this book remains a man wounded in his soul. *Thou Shalt Not Kill: Genocide in Central Africa* by Malcolm Smith, can be purchased online from Amazon <www.amazon.ca>.

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.

Corpus Canada
www.corpuscanada.org
Corpus-NCR (Canada)
www.ca.renewedpriesthood.org
Corpus USA
www.corpus.org

Corpus Canada National Coordinating Team

Coordinator

Joe Gubbels

Email: jgubbs@shaw.ca

François Brassard

(see box at lower right)

Chris Diamond

(see page 2 column one)

Emil Kutarna

113 Tibbets Road, Regina SK S4S 2Y9

Tel: (306) 586-2853

Email: emil@kutarna.net

Jim Lynn

Box 2702, Yellowknife, NT X1A 2R1

Tel: (867) 873-8529

Email: jjniteowl@hotmail.com

John Palardy

Tel: (403) 556-7855

Email: palardyj@telusplanet.net

Dianne Peck

208-3805 Mont Blanc Terrace, Halifax, NS B3K 6S3

Tel: (902) 454-2406

Email: diannep@ns.sympatico.ca

Leonard Schmidt

902 Borebank Street, Winnipeg MB R3N 1G6

Tel: (204) 487-3553

Email: adeline.leonard.schmidtl@shaw.ca

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.

HOW TO GET THE JOURNAL

If you are not now receiving The Journal and would like to, please fill out this form and mail it to the Treasurer, Xristos Community Society, 35 - 10070 Fifth Street Sidney, BC V8L 2X9.

NAME _____

ADDRESS _____

POSTAL CODE _____

PHONE _____

EMAIL _____

The Journal will be sent to you free of charge. If you would like to support the free distribution of The Journal, please send a cheque to "Xristos Community Society" c/o the Treasurer, Xristos Community Society, 35 - 10070 Fifth Street Sidney, BC V8L 2X9. Xristos Community Society is a registered charity. All donors of \$10 or more will receive an official tax receipt. Thank you for your support of this Christian ministry.

Corpus Canada Treasurer

Alanna Menu

Corpus Canada Media Representative

François Brassard

422 Davis Rd., Ladysmith, BC V9G 1V3

Tel: (250) 245-3365

Email: ckfb@telus.net

Corpus Canada Web Site Manager

Michael Irving

Email: ballinderry@shaw.ca

Return Postage Guaranteed By
The Journal
422 Davis Road
Ladysmith BC V9G 1V3

