



The Journal



April - June 2009

MAJOR GOALS of CORPUS CANADA

- 1. To encourage the Canadian Catholic Church to initiate a widespread program of identification and reconciliation with inactive priests, and that areas of pastoral ministry currently permitted by Canon Law be explored for these priests.*
- 2. To promote meetings of married priests and their spouses for mutual encouragement, prayer and spiritual enrichment.*
- 3. To express an enriched theology of marriage and priesthood out of its members' experience and continued study.*
- 4. To be a model of equality between men and women in marriage and ministry.*
- 5. To facilitate the reconciliation between the institutional Church and its wounded priests and their spouses.*
- 6. To encourage lay involvement in the organization so that their concerns for the Church be assessed and expressed.*
- 7. To provide information on the issue of renewed priesthood to all who are concerned for the Church: bishops, clergy, laity and married priests.*

Excerpt from the first issue of Corpus Canada Journal July 1989

The Journal
April - June 2009
Vol. 12, No. 2

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

- 3-4 Corpus Canada 20th Anniversary
Chris Diamond
- 4 Getting Close To The Kids
Hank Mattimore
- 5-6 Reflections On A Married Priesthood
Jane Beyke Kryzanowski
- 7 Excerpts From Corpus Canada Journal July 1989
- 8-9 Theological Soapbox
Arthur Menu
- 9 Catholics Flee Because Of Poor Leadership
Betty Hill
- 9 Corpus Calgary Report
Mary & Chuck McLellan
- 10 St. John Of The Cross Discussion Notes
Leonard Schmidt
- 11 My Eucharistic Journey
Carlene Oleksyn
- 11 Sheldon Oleksyn: 20th Anniversary Of Priestly Ordination

Corpus Canada 20th Anniversary

by Chris Diamond, Cobble Hill, BC



It is sobering to reflect on what theologians and scripture scholars have written in the time since the Second Vatican Council. The work of these committed catholic thinkers has had very little impact on the way the Roman Catholic Church leads the faithful of the Latin Rite. Many of the faithful have found the scholars' visions and understanding inspiring, and these faithful have lived, grown, and been part of Catholic communities in spite of the directives of the Roman Curial organization. What with the Roman network of scrutiny, there is no doubt that the scholars have been heard. If excellent faith-filled thinkers have had so little effect on the church's organization and leadership, what chance had Corpus Canada, or the many other committed groups of Catholics, of being listened to within official Catholic structures.

There is no need to list the scholars and their works. They are well known as is the treatment that many received. From the pre-Council Jesuit priest-scholar Pierre Teilhard de Chardin to the latest Curial concern over the texts of the Roman Liturgy, what has been the thrust of curial directives and pronouncements?

I hesitate to use that lovely word 'authority' because of the skewed understanding that many in the Church have given it. That understanding has not been very life-giving or Christ-like.

"What were you arguing about on the way? But they remained silent. They had been discussing among themselves on the way who was the greatest. Then he sat down, called the Twelve, and said to them 'If anyone wishes to be first, he shall be the last of all and the servant of all.'" Mk 9:33-5 And in case anyone should miss the thrust of that, Mk then has Jesus take a child, one with no power at all over anyone, and Jesus puts his arm around the child as an illustration of what community means in God's community. It's a beautiful image of the difference between the leadership of love and the leadership for prestige and power.

There are plenty of secular models of how to behave and govern. There are examples of thrones, robes, monarchs, and

lording it over ordinary folk. There are front row places at exhibitions and shows of splendour. There are superstar personalities aplenty on parade. Each of these has its own way of operating. But their ways of doing business are not meant to be imitated in the Church.

Love, care for one another, and hospitality are among the chief principles that guide the Church, not pride of place, nor efficiency, nor economics. Church history shows that the Church makes its own structures, and changes them when change is needed. One has only to read carefully chapter 6 of the Acts of the Apostles to see how the Church changed its structure when difficulties were brought to everyone's attention. The Hellenist followers of Jesus had a legitimate complaint against the Hebrew followers. An exchange of information discerned the solution to the problem: the Twelve were left to evangelize in their way while the Seven were able to evangelize in their way in their own communities. The Hellenist leaders understood Jesus' message of freedom to worship God free from man-made religious rules. Paul learned his 'christianity' from the Hellenist community. There still remained Hebrew 'traditionalists' who thought that their former way was the only way. But "holy spirit" was at work, and a solution was agreed upon. There still remained the difficulty of putting it into practice; Paul had to correct Peter to remind him how to behave. Peter was a big man; he listened, he acknowledged his mistake, he changed, and the Church thrived and carried out its mission to evangelize "in Jerusalem, throughout Judea and Samaria, and to the ends of the earth." Acts 1:8 However, that was before there were careers in the Church and the disciples were ready to love one another, care for the weak, and suffer as Jesus did for the Kingdom of God. What held them together was their allegiance to Jesus and their unity in him as God's anointed. They earned the name christians/messiahists because they were the "body of Christ".

In 1989 in the Canadian prairies, Corpus Canada began as a group to support priests and their families in the transition out of the clerical caste. For some, the transition was difficult. It taxed the love of their families, friends, and former parishioners. It was hard for former clergymen to adapt to their changed circumstances. There remained as well a lingering hope that local Church communities would accommodate these trained personnel. And some did, but most did not. Even some secular employers did not wish to attract the ire of a major social institution by employing them. Those who had made the transition successfully understood the plight of those in transition and they offered a community of acceptance. We owe those Corpus Canada founders a hymn of praise.

As the prospect of dialogue with the hierarchy diminished, Corpus Canada at the Victoria AGM in 1995 shifted its main emphasis to the encouragement of small local communities of faith and worship. It was already

How have things evolved individually & as a group?

Corpus Canada 20th Anniversary Continued...

being successfully done in a number of places worldwide in agape groups, the discipleship of equals, and community eucharistic celebrations in our own gatherings and with other reform communities. Priests in transition no longer wished to be part of the Roman Catholic priesthood as it existed. A new vision of priesthood had emerged.

Corpus Canada remains firm in the belief that the Holy Spirit is with the reform, encouraging communities of faith, open to dialogue but not waiting for the less than likely thaw of a frozen hierarchy and, like the Hellenist Christians of old, free from and free to.

Twenty years ago the founders of Corpus Canada initiated the Corpus Canada Journal. In our vast country it continues to keep contact with its readers and to present views, visions, and accounts of the many activities going on in parts of Canada -- a small voice not of opposition but of equality in a Church that is unique.

After all, the Christian assemblies for generations got along without priests and hierarchy; they had apostles, prophets, teachers, all officers from among the people, in concert with the Spirit, and in the

body of Christ. Each local assembly of women and men was a complete Church and still is; they told the story of the Kingdom of God; they broke the bread and ate together in Jesus' name; the elders offered their wisdom and guided the community. In the course of time as the need arose, different forms of leadership were created and changed with faith in the continuing presence of the risen Jesus. For example, from history we know that Rome, like other cities, had multiple church leaders before the middle of the second century. Pius I of Rome was the first to function as the sole bishop there. Like the rest of us, monarchical bishops are indeed successors of the apostles. It isn't that being a bishop closes one off from dialogue; many bishops are open to change but the present climate prevents it. It isn't that there is an ideal point in history or theology to return to, but we can and do learn from our history and our experience. I am reminded of a line in Tracy Kidder's book *Mountains Beyond Mountains* about Dr. Paul Farmer's work in Haiti: "Education wasn't what he wanted. He was after transformation." What's hard to understand about that?

Getting Close To The Kids

by Hank Mattimore, San Jose, CA



Some days I find myself loving the kids so much it's scary. It's the kind of love that moms and dads know with their own children, the kind that hurts and also makes you want to sing. I have moments like that with our Village children, with 10 year old Jennie, spirited, stubborn and

sweet all in one, 9 year old Danny, who threw theologians a zinger with his "Does God have a cat?" question, Matt, our future stand-up comedian. We touch one another if only for a moment. A fragile trust rises to the surface through a note, a tiny hand squeezed in mine, a confidence shared, a hug.

Becoming a real confidante to the Village kids is demanding. It's tempting and much more comfortable for me to keep relationships on the surface, to settle for taking the kids out to McDonald's for French fries or signing them up at the YMCA for basketball, or giving them

high 5's on the playground. That's the easy part of being a grandpa.

Becoming up close and personal is much more difficult to handle. The heart-to-heart moments happen sometimes when you least expect them. A kid will start to sob softly in the backseat of my car; a girl will scream for her mommie. Someone will knock on the door saying "Grandpa Hank, I need to talk to you."

I can give the kids some cookies and milk and advise them to see their therapist. After all, I am not a trained mental health counselor. But the person who is present at the moment of need is often the one in the best position to help. I am there at 9 O'Clock at night and their counselor is not. My gift, our gift, as grandparents is to be available for them. They need someone right now to listen, not an appointment at their therapists a week from Wednesday.

One of the hardest lessons I have learned as a Village grandpa, is that sometimes, even love is not enough. I recall being devastated the first time we had to move a kid out of our Village. He was too damaged for us, needed more professional psychiatric treatment than we could give him. Maybe, he will return to us some day after he has undergone treatment. But we do not know the future. What we do know is when we said good-bye, we felt the loss in our guts, deep down where the pain is most acute. It's part of the price you pay for loving and we are reminded that while every kid is lovable, there are some we can't reach.

But, when we do succeed in reaching a kid who has been wounded in life, to put hope in his step or, at least, give him the acknowledgment of being listened to, there are few satisfactions in life more lasting or more deep. That's what we live for. This kind of closeness only happens when the kids become "our kids," when they matter to us as much as our own children and grandchildren.

Reflections On A Married Priesthood

by Jane Beyke Kryzanowski, Humboldt, SK

From June 23-25, 1989, I attended the Second National Conference on a married priesthood sponsored by Corpus U.S. at Columbus, Ohio.

Entering into dialogue with married priests, their wives and families and other supportive people was an exciting and energizing experience. Participants in the conference deepened my insights into the issues surrounding the crisis in the Church regarding priestly ministry and the role that mandatory celibacy plays in the crisis. It also opened to me vistas of opportunity where those who have answered their calls to priesthood and marriage can fulfill both mandates while working for the inevitable reform and renewal of the Church, and especially the priestly ministry.

This article pulls together some of the key thoughts and experiences from the conference. Throughout this reflection, I use the term "we" to mean those who were present at the conference and also all who are concerned with the related issues.

The theme of the conference was "Companions on a Journey". Journey implies we are going somewhere. We have a destination, a goal we wish to attain. Companions means those who are travelling along together; they with us, we with them. What is our destination? Who is on the way with us? How do we get where we are going? Do we take the shortest, fastest route and arrive tired, weary, unable to enjoy fully where we are? Or do we pause at the oasis we find along the way to refresh our bodies and renew our spirits so that when we reach our goal we are empowered to experience fully where we are? Do we take time to meet new people who might be companions with us so that they too can experience our joy?

What is our destination?

The expanded mission statement presented by Anthony Padovano, President of Corpus U.S., at the opening session gives direction to the journey of Corpus and gives some indication of who the companions might be. The key focus of Corpus is an ever expanding mission of the married priest organically linked to:

1. A reformed and renewed Church.
2. Full participation of women in all ministries.
3. Collegial rather a hierarchical approach to authority.
4. A spirituality that is both contemporary and challenging.

Because of the ever increasing shortage of clerical priests, the people of God are becoming more and more undernourished as the Eucharist, the banquet they are called to share, is celebrated less and less. Word-Communion services are inadequate substitutions for the Eucharist. It is like feeding leftovers to the people outside the barred doors of a great banquet hall. The doors are mandatory celibacy. God has called and ordained many to be priest. Many are denied their vocation by a structure that places the 800 year-old tradition of celibacy ahead of the 2000 year-old tradition of primacy of the Eucharist. It is an insult to God that those men and women who are called to priestly ministry are barred from its full exercise.

Women have been viewed throughout much of Church history

as property rather than person. Dagmar Celeste gave an inspiring address entitled "People of God: We need a Married Priesthood". In it she traced the development of attitudes towards women by the Church. According to St. Thomas Aquinas, a wife is lower than a slave because a slave may be freed but a woman is in subjection according to the law of nature. This devaluation of females is a direct result of the denial of the female aspects of God. If women are created in the image of God (and we are told we are: God made Adam and Eve, man and woman), then God is male and female, father and mother. Women receive the same Sacraments of Baptism and Confirmation yet are barred from full participation in the Priesthood of Jesus, from the sacrament of Orders, solely because they are woman. This is injustice. According to Dagmar Celeste, "The challenge in the crisis of priesthood today is less about married/celibate priests and more about peace and justice. The denial of the feminine God and the subsequent abuse of women must be remembered and repented if women are to recover and the Church be reconciled."

The hierarchic and paternalistic structure of the Church today flows from a dualistic rather than a holistic spirituality. Basic theological concepts such as fall/redemption have been seen in opposition to each other rather than as complementary aspects of a truth. This polarization pours over into administrative structures where men are regarded as superior to women. One layer of Church organization dominates the next. Rather persons should be viewed as equal in dignity. Sexuality and roles in Church society should be complementary and harmonizing to create a symphonic masterpiece. A collegial approach to authority would give greater emphasis to the needs of the people of God than to the needs of ecclesiastical structure to maintain itself. A contemporary and challenging spirituality is necessary to effect and support the dynamic reform and renewal of the Church forseen as required for the times ahead. The integration of temporal realities relies on an underlying holistic spirituality.

Who are our companions?

Who are our companions on the journey to a renewed priestly ministry? First, our marriage partner is our companion; and we are companions to each other as priests who share the call to marriage and ministry. We are companions with our fellow priests who remain celibate; with women who are called by God but rejected by Church authority; with all the people of God who hunger for the Word of God and the Bread of Life. And finally, we are companions with the Spirit who calls us together in this effort.

Our partnership in marriage is the basis of priesthood. To be whole we need others. We serve others better the more whole we are. A priest who lost his wife to cancer

Reflections On A Married Priesthood Continued...

in January said his married life was the best seminary training he had. He felt able to be a much better priest now than before his marriage. Many echo these sentiments. Priests who have an intimate relationship with a woman are sanctified, made whole and holy by the relational experience. Dagmar Celeste reminded us that marriage is more about responsibility than about sexuality.

Clerical priests who happen to get involved in a sexual relationship with another person are not barred from sacramental ministry. Yet married priests who have chosen to accept responsibility for their relationship in marriage are disenfranchised. Married priests and their families are companions to each other.

The warmth, openness experienced throughout the conference were very affirming. There were no strangers there, only friends we hadn't met before. Mutual support abounds. We share a special bonding in our dual call to ministry and marriage that enables us to encourage and support one another. Informal social gatherings, days of renewal and meetings to promote the goals of Corpus are encouraged.

Celibate priests are our companions. They need our support as they are extended to their physical limits. Many priests suffer from benign neglect. There are many dinner invitations, etc. when things are well, but no one seems to be there when someone is needed, such as in the time of illness of a priest. It was reported that the only ones who visit retired Cardinal Krol of Philadelphia are married priests. Allen Moore in his address "Bringing the Dream to Life: Necessary Steps Along the Way" encouraged us to be a friend to celibate priests. Offer your services to assist them. Encourage them to insist on the primacy of the Eucharist over mandatory celibacy. Perhaps a policy statement could be issued stating that when pastoral need demands, a married priest will be called upon in preference to using other forms of ritual.

Women who are called to priesthood but are denied ordination by the Church are our companions. Denial of full ministry to all who are called deprives the Church of their gifts. Daniel McGuire, a moral theologian, in his 1984 paper on "Exclusion of Women from Orders" called the ban on women's ordination immoral. ("It's time for Catholics to Ordain Women Priests" by Gail Burns in

Saturday Magazine, Aug. 20, 1988) McGuire's conclusion is based on two reasons. It is an injustice to women called to priesthood as well as the Church community because both are deprived of their right to serve and be served by women priests. It is sacrilege because the monopoly of Orders for men is presented as the will of God. What women have brought to married priesthood they can also bring to full ministry for the enrichment of the whole Church of God.

The laity are our companions on the journey. They need new information on the crisis in the Church and the role of mandatory celibacy in that crisis. There is no shortage of vocations to priestly ministry in the Church today. Edward Schillebeeckx in his book *Celibacy* asserts that it is an insult to God that those personally chosen are denied the opportunity to serve as priests in the Church. The laity need to understand the essential link between Sunday - Assembly - Eucharist and why a Word-Communion service short changes them. They need to understand that it is their call to celebrate Eucharist that is being sacrificed on the altar of mandatory celibacy. We should take every opportunity to speak to them about the crisis in celibacy and even encourage them to take a position that they will not attend lay presided services but seek a non-clerical priest to celebrate Eucharist with them. We are encouraged to follow the Brazilian model where every married priest's home is a Church. The concept of base community is one whose time has come. There are many people who have been marginalized by the Church or are unchurched. These people need us.

Finally, we are in the company of the Spirit of God. Our coming together has been guided by the Spirit. She is calling us to action. To bring the dream of a married priesthood to life, Allen Moore encouraged us to disclose ourselves. Identify ourselves as who we are. We are not ex-priests, laicized priests; we are married priests, non-clerical priests. Reclaim your identity; remember yourself. Do not let God's call die. There are many opportunities in ministry open: hospital, prison, and military chaplaincy; base communities who call for our services. The direction is one toward married priesthood, even though the official line is still one of denial. Follow the wind of the Spirit. The way the wind blows will show the road.



Help!

I am looking for some organization that would be willing to archive all the material that I have (all past issues of The Journal, notes, photos, cassette tapes) pertaining to Corpus Canada. Maybe others have materials as well. I feel that it's important to keep a historical record of Corpus Canada's contribution to the Catholic Church. Please send your suggestions to myself at ckfb@telus.net.

Blessings! François Brassard

NATIONAL ORGANIZATION FORMED

Western Canada Corpus, an organization formed in April to promote a married priesthood, is expanding to represent all of Canada. The steering committee of Corpus Canada, with representation from B.C., Alberta, Saskatchewan, Manitoba and Ontario, has received overwhelmingly positive response to this initiative.

The new organization has received the encouragement of Terry Dosh, national coordinator of Corpus in the United States, who has turned over that organization's Canadian mailing list to Corpus Canada.

Daniel and Mary Ann Gerwing are the coordinating couple. They feel that Corpus Canada is ready to contribute to the education of people about the needs of the Catholic Church in ministry, in support and in compassion.

"The myth of sufficient priests in Italy, Poland and South America must be replaced by the facts showing the need for eucharistic ministers everywhere," they said, adding that over 75 per cent of lay people would accept married priests.

They said that many "resigned" priests and their families are in need of a compassionate community. "Some are unemployed, some have no resources or means of living 'outside the structure'." Corpus Canada intends to promote regional support groups.

The Gerwings also said the aging of Catholic priests makes it apparent that a change is necessary in official Catholic practice.

Among the major goals of Corpus Canada is a call for a program of identification and reconciliation with inactive priests, and that areas of pastoral ministry currently permitted by Canon Law be explored for them.

The steering committee is to meet again in mid-August to plan future strategy, including a major conference.

A NEW JOURNAL

While meeting together for a number of years, several married priests and their wives often remarked that we should do something regarding our feelings and ideas on a renewed priesthood which would include married priests and women priests. Finally, with encouragement from Corpus in the United States, Corpus Canada was launched.

Thanks to the enthusiasm of a steering committee, currently from each of the provinces of B.C., Alberta, Saskatchewan, Manitoba and Ontario, and encouraging support from many others across Canada, information packages have gone out to people on our constantly growing mailing list.

We are aware that there are over 50 national organizations of married priests, as well as an international federation of married priests' organizations. One of our aims is to join with them to help prepare Canadians for what we believe to be an imminent renewal of priesthood. As one of the letters to us in this current issue indicates, "Change will come from the bottom up and not from the top down." We hope to do our part to prepare the Canadian Catholic people for the future.

We intend Corpus Canada Journal to be a digest of articles, letters, news and announcements -- words for the education, encouragement and edification of all of us in the Canadian Church: laity, married priests, celibate priests, bishops.

Readers of Corpus Canada Journal are invited to contribute reflections or news on relevant topics. May we suggest that the topic of Sunday - Assembly - Eucharist be a current one for national dialogue? The American view and the European view of matters relating to a renewed priesthood appear to be well developed. What is the attitude of bishops, priests and laity in Canada? If we are successful in obtaining your contributions to this journal, we should be able to find out.

We hope with your participation to develop and refine our goals and other goals that contribute towards a renewed Catholic priesthood.

Many Thanks To All From Corpus Canada

The members of Corpus Canada owe a great deal of gratitude to the founders who were inspired to create this unit of the worldwide movement towards a renewed priesthood. Their efforts were reinforced by the support of many enthusiastic people along the way. Without this support, the work of Corpus Canada would not have succeeded in the way that it has. The list of founders and supporters reads like a litany of saints. Many have gone on to do great work for the good of those in need. Some have since died and are fondly remembered. All have been hospitable beyond measure as anyone who has travelled from sea to sea to sea across our country.

Theological Soapbox: Is It Idolatry To Worship God Through Images?

by Arthur Menu, Sidney, BC



Let me begin to answer the question posed in the title of this article by asking first a question that goes back at least as far as Plato: how much of our knowledge is innate? Are we born already possessing some knowledge? The question is much debated. I agree with those thinkers who say that one cannot explain

the rapidity with which children learn unless one postulates that their brains are equipped before birth to organize the flood of data with which they are inundated as soon as they are born. Upon birth the human brain knows how to create a coherent world out of everything that comes to it along the multitude of nerves that convey impulses from the eyes, ears, skin, nose and taste buds. We are not yet at the point that we can explain how this happens physiologically. From a physical point of view, we don't understand a great deal about how the brain and nervous system work. We don't even know how much we don't know.

However, other approaches to this question are possible. One can take a psychological approach and develop a theory based on our conscious awareness of what is going on in our heads. One can in addition make inferences based on people's behaviour.

An example of this psychological approach is the theory of Carl Jung. Jung postulates the existence of what he calls "archetypes". "Archetypes are, according to Swiss psychiatrist Carl Jung, innate universal psychic dispositions that form the substrate from which the basic themes of human life emerge. Being universal and innate, their influence can be detected in the form of myths, symbols, rituals and instincts of human beings. Archetypes are components of the collective unconscious and serve to organize, direct and inform human thought and behaviour.

According to Jung, archetypes heavily influence the human life cycle, propelling a neurologically hard-wired sequence which he called the stages of life. Each stage is mediated through a new set of archetypal imperatives which seek fulfillment in action. These may include being parented, initiation, courtship, marriage and preparation for death. ...

Thus, while archetypes themselves may be conceived as a relative few innate nebulous forms, from these may arise innumerable images, symbols and patterns of behavior. While the emerging images and forms are apprehended consciously, the archetypes which inform them are elementary structures which are unconscious and more difficult to apprehend. Being unconscious, the existence of archetypes can only be deduced indirectly by examining behaviour, images, art, myths, etc. They are inherited potentials which are actualized when they enter consciousness as images or manifest in behaviour on interaction with the outside world."

(http://en.wikipedia.org/wiki/Jungian_archetypes).

As many others have, I find Jung's theory a helpful beginning to make sense of some of my own puzzling behaviour. I have made it a starting point for my own reflection.

It seems to me that archetypes, however they are constituted in the brain, are more than templates of objects that are encountered in the world. Here I perhaps diverge from Jung. I would rather speak of archetypes as innate patterns of behaviour. Rather than speak of, say, the archetype Mother, I would speak of the archetype Behaving As Child Toward Mother.

I would consider archetypes to differ in degree of specification. For example, I can imagine the existence of the archetype Flee From Dangerous Animal, and the existence of a separate archetype Flee From Snake, which could be considered a specification of the former.

It seems to me possible that some highly specified archetypes would include an innate image of an object that would result in a person acting in an immediate instinctive manner when encountering the object. For example, I think it possible that if a child possessed a highly specified Flee From Snake, it might cause her to run away from the first snake she sees, even if no one had ever presented her with a verbal description or pictorial image of a snake. On the other hand, it would be possible, for a less specified Flee From Snake not to include an innate image of a snake, so that a child who possessed this archetype would not run away from a snake unless he had first been provided with an image of what a snake looks like and told that it was dangerous. The archetype is what enables the child to grasp what he is told, and react immediately when he encounters a snake.

The reader will see from what I have said that I believe that the way archetypes are instantiated in individuals may differ from individual to individual. One individual may have a highly specified instance of an archetype, another person may have a similar archetype that is less specified. Given Jung's view that archetypes reside in a collective unconscious, it is not clear to me that his theory would allow for different individuals to possess different archetypes.

It seems to me that the larger proportion of archetypes are of the less specified variety, and can only become operative, i.e., determine how a person behaves, when the person is provided with specifying images. Suppose, for example, there is an archetype Mate With Another Being. Will a male with this archetype in his unconscious automatically be drawn to mate with adult female human beings? If the archetype were sufficiently specified, he might do so. But if the archetype is not so specified, he will have to have images of potential mates provided to him. These images will be presented to him by the culture in which he grows up. He will be taught that he is to identify with human males and that human males mate with adult human females. He will see this exemplified in his parents and in the images of mating behaviour in popular culture such as comic books and movies.

What is to be remembered is that the main function of archetypes is not to determine specific forms of behaviour but to enable people to grasp and act in accordance with patterns of behaviour exemplified by images. These images are not limited to visual images (pictures) but may include auditory, olfactory, and other

sensory representations, as well as more abstract properties such as social status. For example, the set of images that define a potential mate may include people with a variety of hair colours, but not of skin colours. It may not include people who are handicapped in some ways.

This brings us finally to the archetype Adoration Of God. The problem here is that no image can capture the infinite Creator Spirit of the Judeo-Christian tradition. Without an image of the object of worship, how can one worship? Christianity provides for worship of Jesus, who incarnates God. But the worship of the infinite Creator Spirit (God the Father) is indirect. The Christian believes that in worshipping Jesus, they are worshipping the Father, but the Father is not presented as a direct object of worship.

Pagan religions had no such problems. Their gods, being more like very powerful human beings than like an infinite Creator Spirit, could be imagined using images borrowed from other archetypes. The Mate With Another Being archetype, could be specified by the image of a very powerful and sexually attractive woman, and worshiped as Aphrodite, or as a very powerful and sexually attractive man, and worshiped as Adonis. The archetype of Leader could be imagined as a very powerful male and worshiped as Zeus.

The question arises, does a Christian who imagines God using a borrowed archetypal image, commit the sin of idolatry? Clearly, if the Christian creates a physical object modeled on the image, and worships it, he would be an idol worshiper. But if the image remains an artifact of the imagination, it is not so clear. If an image, purely within the imagination, of a beautiful, loving male or female human

being evokes adoration, it may not be idolatry. I say this because the images we hold in our imagination have no boundaries. The image of the beautiful man or woman, or any other archetypal image, while brought into focus by sensory images (that may actually be quite nebulous), can be held in the imagination with an inner sense that the reality that the image points toward is infinitely greater than the image itself. In this way God becomes the mysterious object of adoration, and idolatry is avoided.

I think this is acceptable. The only danger is when the Christian attempts to bring this image of God into physical existence by identifying a physically present male or female human with the image. One can indeed worship living human beings. It requires a lot of ignoring of aspects of the person that are obviously not divine, but it is possible. One thinks of people who stalk movie stars or yearn endlessly for a relationship with some person seen only on television.

If one does choose to adore God through an image, one will experience feelings of intense spiritual sweetness and even ecstasy, but one will also experience a yearning for union with the reality pointed to by the image, a yearning that can never be realized in this life. This is a cause of great suffering, although some may be willing to pay the price. For those who would forgo the ecstasy and the agony, there is an alternative. The Christian faith says that a true vision of God and union with God are possible after death. A Christian may, therefore, decide to dispense with adoring God through an image, and choose rather to adore God by doing deeds of love for his or her neighbours.

Catholics Flee Because Of Poor Leadership by Betty Hill, Olympia, WA

In my own observation as a member of Call To Action, I see the main reason for Catholics leaving the church as a leadership problem. This problem is referred to as clericalism — which refers to an ordained priest who sees his role belonging to a higher order than that of the laity. This is experienced as the priest being the decision maker, the financial guru, the moral leader and sacramental dispenser. He does not work collaboratively, or if so, only on a consultative basis.

Not all priests act as clerics. Successful priests see themselves in a servant role and work hard to enable the laity to accomplish their individual ministries. They treat their fellow parishioners as educated adults. Top down clerical leadership worked for many years, but it is no longer viable.

The result of the priest shortage is leading to many problems such as the importation of foreign priests and the closing of parishes. The ripple effect is that Catholics leave because they no longer have the voice they were promised in Vatican II. The church cuts off the wisdom of women and the priests who left to marry. All of this refers to poor leadership, which ultimately is responsible.

Corpus Calgary Report

by Mary & Chuck McLellan, Bragg Creek, AB

Saturday May 16th was a special day for Corpus Calgary. Nature turned on all its charm. As we grow older, bird watching doesn't seem like a corny thing to do on a beautiful day at beautiful Bragg Creek.

Corpus Calgary had another special reason for meeting: The occasion was a fund raiser to help with the costs of the public lecture by Bishop Patricia Fresen of the Roman Catholic Women Priests movement.

This lecture will take place at St. David's United Church Thursday June 18 from 7.00 to 9.00 pm. All are Welcome. (Phone 403 2783791)

The members of Corpus Calgary are used to doing small group liturgies. May 16th, however, was special because Monica Kilburn-Smith was the main celebrant. Monica, a member of our Corpus Calgary group, was ordained a Roman Catholic Women Priest. What a special privilege to have such a new dimension to our Sacred Liturgy. In baseball language a woman priest is not just a pinch hitter -- She IS A STARTING PITCHER.

We have here in Bragg Creek a cathedral of trees which, for a small group liturgy, makes it unique, and the people we have to go with it are unique too. A great feeling of JOY was generated.

As a fund raiser it turned out to be a FUN raiser as well. Many Thanks to all.

St. John Of The Cross Discussion Notes

by Leonard Schmidt, Winnipeg, MB

THE "LIVING FLAME OF LOVE"

O lamps of fire!

in whose splendors

the deep caverns of feeling,

once obscure and blind,

now give forth, so rarely, so exquisitely,

both warmth and light to the Beloved.



ST. JOHN OF THE
CROSS
DISCUSSION
NOTES FOR THE
A OCC MEETING ON
MONDAY, MAY
25TH, 1:30 P.M. AT
CRESCENT FORT
ROUGE UNITED
CHURCH

In his commentary on the above poem, John returns to the topic of the deep caverns of the

faculties (intellect, memory & will) of the soul when God is anointing and disposing the soul with the Holy Spirit for union with God.

These anointings are sublime in preparing the soul for spiritual marriage with God. Nevertheless, what will the additional possession of knowledge, love and glory of the intellect, memory and will in this union with God be like? Will it be like the former hunger and thirst of these caverns now so satisfied, so full and so delighted? Moreover, the exquisite quality of both the soul's possession and fruition of the soul's feeling will also be in conformity with the delicacy of these anointings and of these preparations.

The soul's spiritual faculties then receive knowledge, love and communication from God with enjoyment and "feeling" meaning, "received with power and strength." Through these faculties the soul enjoys God's [infused] wisdom and excellence.

once obscure and blind

God is the light and the object of the soul. When this light does not illumine it, the soul dwells in obscurity even though it may have excellent vision. The obstacles to this divine light are sin and distracted appetites or desires, as well as the ignorance of the soul regarding the presence of this light.

The soul acknowledges that before reaching the desired divine union its feeling was in obscurity or darkness regarding natural and/or supernatural things.

The more unfathomable and deep-caverned is the feeling, the more profound are the soul's chasms and darknesses regarding the supernatural when God who is the light does not illumine the soul. The light of grace that God had previously accorded to the soul is the divine transformation of the soul in God. This transformation occurs when God replaces the soul's faculties with God's own loving knowledge and memory in the contemplative state. In this transformation the eye of the soul's feeling is so illumined and

agreeable to God, that God's light and the soul's light are one. Behind the darkness of the soul's blinding appetites and gratifications there exist the grandeur of divine riches.

The challenge for the soul is to look beyond its appetites and satisfactions to the things of God.

John warns the soul that its desire for union with God should be infused by the loving spiritual knowledge of God.

The feeling, then, of the soul, that was once obscure, without its divine light has now together with the deep caverns of its faculties become not only bright and clear but also like a resplendent light.

**now give forth, so rarely, so exquisitely,
both warmth and light to the Beloved.**

When these faculties are so pervaded with the admirable splendors of these lamps of fire that are burning within, they give forth to God with loving glory the very splendors they have received. These faculties now render the same heat and light they have received. In the very manner they receive it, these faculties render it to the one who gave it, and with the same exquisite beauty.

Similarly, the soul diffuses the warmth of love back to God which it received.

The soul renders fortitude, beauty, justice, etc., whose exquisite quality the soul received from God. Having been made one with God, the soul is somehow God through participation, not as perfectly as it will be in the next life; it is like the shadow of God.

Being the shadow of God through this substantial transformation, God's and the soul's operations are one, both operating with a free and gracious will.

The soul is conscious of possessing God by filial inheritance through the gift of the grace. In turn, the soul gives itself to its Beloved. By this donation, the soul repays God since the soul willingly gives the Beloved everything it received from God.

In repaying God's own gift of the Holy Spirit, the soul enjoys inestimable delight and fruition. A reciprocal love is thus formed between God and the soul, including shared possession of their goods, as in a human marriage, as well as in the relationship between the Father and His Son (Jn 17:10).

The soul is able to make such a gift, even though the gift is greater than the soul itself, by dint of God's gift to the soul.

This is the soul's deep satisfaction and happiness, the returning of divine light and heat to God. The soul can accomplish this feat on earth by its highly illumined faith; in heaven it will do so by means of the light of glory. Accordingly, "the deep caverns of feeling now give forth so rarely, so exquisitely, both warmth and light to the Beloved."

There are 3 exquisite qualities of love. The first is that the soul loves God not through itself but through the Holy Spirit as the Father and the Son love each other.

The second is to love God in God, for in this union the soul is ardently absorbed in love of God, and God in great ardor surrenders to the soul.

The third is to love God on account of who God is, namely, because God is all things in God. During his moments of contemplation in the solitude and silence of nature, St. Francis of Assisi would constantly repeat this exclamatory prayer: "My God and my All!"

My Eucharistic Journey

by *Carlene Oleksyn, Spruce Grove, AB (originally Carlene Kusch, Chemainus, BC)*

in *Corpus Canada Journal* Nov/Dec 1997



As a young girl growing up in the Catholic Church, the Eucharist began, for me, as a distant ritual performed by one individual - the priest - on behalf of the attending members. I struggled to grasp how one man could perform magic and change the round flat object - the host - into the body of Jesus. And if one man could do it, how come the rest of us didn't have this ability? And if Jesus were present in that inanimate object, was he not present in the rest of things and people around me?

As I grew up and continued in my Catholic practice, there were moments when I could sense the sacred in the objects of the host and the wine at the Mass. However, I still struggled to grasp the elusive, fuller meaning of "eucharist" that I knew was there.

It wasn't until I began my journey into small faith communities that I began to experience more fully what "eucharist" was and to reclaim it for myself. As my relationship with God evolved, my understanding of Jesus and his community broadened and my involvement in community developed. Today, Eucharist has many

dimensions of sacredness and meaning for me.

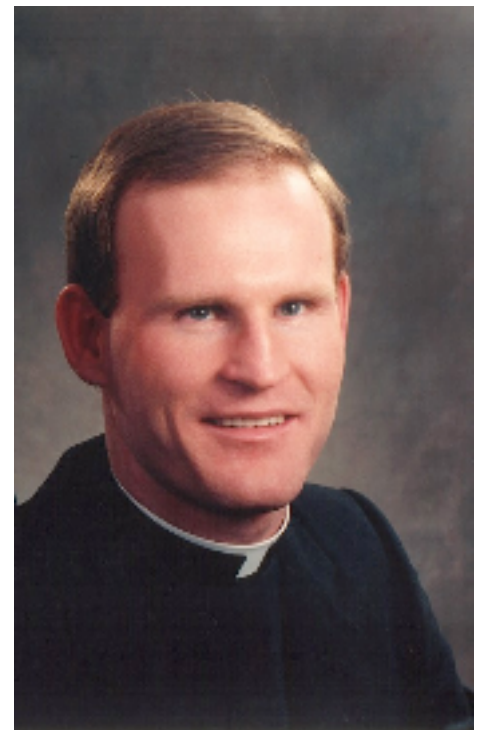
In community we develop intimacy with each other by the sharing of our lives with one another. Intimacy is also created when we share bread together, which we often do when we gather. When we break bread, it is not only a remembrance of Jesus breaking bread with his friends, but also a reflection and celebration of our own community. Like the bread, we, as a community, are broken open in vulnerability, as we share ourselves with each other, and it is in this shared brokenness that we find healing and growth and the further strengthening of community.

With time I also learned and experienced that Jesus resides not only in the bread and wine, but also in each person. When someone in my community shares themselves with me in vulnerability and openness, I receive that part of the person into myself; at the same time, I and the others receive the Jesus in that person. In this way as well, we experience Jesus' presence among us.

In our house church, we have not always shared bread and wine as a remembrance and celebration of our faith and communion to symbolize the breaking open and sharing that takes place in community. At a gathering about a year ago, our church washed each other's feet as a remembrance of Jesus' action with his community, and as a reflection and celebration of how we serve each other. It was a very moving and powerful ritual for us all. Jesus was present among and within us as much as when we break bread.

This is where the Spirit has led me thus far. And I know from my experience that as communities begin to reclaim the Eucharist for themselves, its meaning and richness will continue to develop, for the Spirit of God leads in wonderful and challenging ways.

Sheldon Oleksyn celebrated his 20th anniversary of priestly ordination on May 21, 2009. Little did he or we know at the time of his ordination that it coincided with the founding of Corpus Canada. We do know now that he and Carlene Kusch have been a great example of dedicated love for God in their family and in the christian community. We wish them well in their journey together in building up the body of Christ. On his anniversary, Carlene brought home an ice cream cake, and they and their three boys, Benjamin, Noah, and Samuel (and a neighbour young lad) celebrated the occasion.



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

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 2009 (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

