



# The Journal



*April - June 2011*

## From The Archives 1991

The May / June issue of Corpus Canada Journal carried a full reprint of the Intervention of Canadian Bishop Alexander Carter at the Synod of Bishops in Rome, October 9, 1971. Bishop Carter at that time was Bishop of Sault Ste. Marie and President of the Canadian Bishops' Conference. He led the delegation of Canadian Bishops to the Synod on the Ministerial Priesthood.

### **Excerpts from Bishop Carter's Synod intervention on behalf of the Canadian Bishops:**

The present discipline on celibacy in the Latin Church is not one of central or basic issues in this Synod's examination of the ministerial priesthood. But we all know that it is an issue which continues to provoke ardent discussion especially in Europe and the Americas, where over 85% of the priests in the world are. Hence it is an issue which has to be faced honestly and frankly, and which can hardly be termed peripheral. It is not surprising, therefore, that the Canadian Bishops, in preparing for this Synod, gave adequate attention to this subject.

...We look in vain for any argument against the present discipline on celibacy... there is (only) an indication that in extreme circumstances one might be obliged to ordain a married man and even here other remedies are proposed. I fear that the suggestion that it is preferable to experiment by giving more offices to laymen and deacons denotes an unhealthy obsession with celibacy.

It would be dangerous to become so preoccupied with saving the present discipline that we would risk eroding the very nature of the priesthood rather than admit married men to Holy Orders. Such a process would effectively deny what we have been saying about the necessary role of the priest in the Church since the beginning of this Synod.

... Our research shows, however, that many of our priests are living celibate lives for motives which are considerably inferior to those traditionally advanced by the Church... We must cease to consider celibacy as an absolute good and show it in its intimate link with poverty and obedience as an act of ultimate freedom, of total commitment to Christ; otherwise it may easily become not a sign but a countersign.

Canadian Bishops are nearly unanimous in favour of ordaining mature married men where there is a need, and also a small majority are in favour of changing the present discipline to provide for the ordination of married men independently of need. And 90% of our priests are of the same mind.

Married men who have experience of family life, and of life in the heart of the secular world, have a new and valuable dimension to bring to the priesthood. To speak of the Church in the modern world implies the reality of the priest being in the modern world.

Many priests do not oppose celibacy for selfish reasons, but they feel that their mandatory celibacy does not fulfill the role of sign to the People of God and especially to the young as would a free exercise of celibacy, in a society where the passionate desire for freedom has taken on a new dimension.

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

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

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**The Xristos Community Society Annual General Meeting will take place on Saturday, 18 June at Centennial United Church at 11:00 a.m. and will be followed by a potluck lunch.**

Centennial is located at 612 David Street, Victoria, BC, on the southwest corner of Gorge Road East and David Street.

The Annual General Meeting is open to anyone who is interested in Xristos Community Society, although only members can vote. More information about Xristos Community Society can be found on the Xristos web site "[www.xristos.ca](http://www.xristos.ca)", including membership application forms.

The meeting will end around 12:00 p.m. and be followed by a pot luck lunch. If you are a member of one of the small faith communities associated with Xristos (Corpus Mid-Island, Corpus Sidney, Oceanside, Christus Duncan), please pass along this invitation to the members of your group and to anyone else you think would be interested. If you plan to stay for the lunch, please bring a dish you can share for the pot luck. Coffee and tea will be provided. If you wish any other beverages, please bring them with you. It would help if you also brought your own plate, cup, and cutlery, so that we do not have to use and wash church dishes.

We hope you can attend and look forward to seeing you there. If you have any questions, do not hesitate to call Arthur Menu at 656-0138.

# Palardys In Rwanda

by John & Joan Palardy, Corpus Calgary



Anastasia's parents, two brothers and a sister were all slaughtered in the 1994 Rwandan genocide. Now, the man who killed them, after serving 14 years in prison, is helping her fix her house.

This woman agreed to a mediation process arranged by the local volunteer prison chaplains. She did so on the condition that the killer told her every detail about how each of her family members were killed. She needed this information as part of her healing process. Anastasia told him what she had to endure over all those years. This mediation process has helped them both to heal.

We spent 6 weeks volunteering in Rwanda last year teaching techniques on Restorative Justice. This was at the invitation of Just Equipping, a small Canadian Charitable organization. Their mission is to equip prison chaplains in Central Africa with a range of skills to enhance their effectiveness in helping the offender, the victim and the community heal. The Restorative Justice concept is rooted in the compassionate approach that Jesus taught his disciples. It is also present in a number of non western cultures.

We received a phone call from Pierre Allard, the driving force behind this work. Pierre was the Director General for chaplaincy with Correctional Services Canada prior to his retirement. He and



*Which is Joan and which is John?*

his wife Judy made a commitment to assist Africa by equipping the chaplains to understand and use restorative justice in the pastoral care of the inmates. Pierre came to know and respect the talents Joan has in the area of grief counselling and victim, offender reconciliation. Besides being a married priest John is a retired social worker and counsellor. They teamed up with Pierre and Judy to teach more than 40 volunteer chaplains in Rwanda, the Congo and Burundi.

The poverty, corruption and the fight for survival is very apparent in all three countries. The lingering effects of the Rwandan genocide still leaves deep physical, psychological and spiritual scars on the whole population of Rwanda.

The team's home base was in Gisenyi, a provincial capital some 250 km northwest of Kigali, the capital of Rwanda. Approximately 400 prisoners have worked on recognizing their own victimization and behaviour which in turn has helped them to identify with the bloody victimization they inflicted on innocent members of their own communities. Four hundred offenders have written letters of apology to their victims. The slow and individualized work of contacting the victims, to see if reconciliation can be facilitated between the two, is underway. Just Equipping's approach is not to bring material assistance to these people but rather to equip them with approaches to justice that will bring greater healing.

Planning and living out the experience was a challenge. The heat was intense both day and night. Although we had a netting over the bed it did not seem to deter the mosquitoes all that much. The Chaplains were most appreciative of our teaching and our presence. In fact, they often stayed to experience our hospitality at table and into the evenings. The chaplains motivation was most gratifying. They want Just Equipping to return again. Due to circumstances Joan and I have not been able to return this year but remain open to returning next year to further support the work that is well underway.



# Theological Soapbox: Safeguarding The Mystery

by Arthur Menu, Sidney, BC



A while ago I was leading a Sunday worship service in a local Protestant church. In the children's time I spoke with the children about the Lord's Prayer and told them that when Jesus taught us to say, "Our Father", he was telling us that we are God's children.

I said that we are

more than just things God created, like rocks and trees, but children. After the service one of the adults in attendance came to me and objected to what I told the children because she believed that rocks and trees were also God's children. I told her that I was teaching one of the fundamental beliefs of Christianity about humanity's relationship to God. She said I should expand that belief.

I was so astounded by her thinking that I had the right to preach in church a doctrine opposed to one of the fundamental doctrines of Christianity, that I was left speechless. It was clear she did not understand the role of a preacher.

Afterwards I wondered whether doctrine, that is, statements that all major Christian churches accept as expressions of what they believe, has any significant influence on the life of the ordinary Christian. Does it make sense to preach doctrines? Is that what people need to hear? Are they not more in need of guidance and encouragement to meet the challenges of everyday life – to forgive, to help the poor, to live upright and moral lives, to trust that God will be with them in times of illness or hardship, to show compassion, to resist temptation, to persevere in doing good and avoiding evil?

In particular I wonder about the usefulness of those doctrines that express Christianity's beliefs about God and Jesus. Obviously they are useful for distinguishing Christianity from other religions, but how useful are they for living the Christian life?

The answer I have come to is that doctrine is of value not for what it does but for what it prevents. The central doctrines about God and Jesus have paradox at their heart.

The kind of paradox I am referring to are paradoxes in which contrary qualities are attributed to one and the same entity in exactly the same respect. For example, if I say that the letter "a" which I have just typed and am now looking at is both black and red at the same time, I have said something that most people would regard as impossible. It may change from black to red, but at this moment it has to be either one or the other.

Now if I insist that the letter is both black and red, and you believe in my truthfulness, then you have a paradox. You believe something that is impossible on the face of it. There is no way to resolve the paradox. You have to

accept that there is something here that you cannot understand.

We see something similar with the doctrine that Jesus is both God and human. Based on any complete and rational definition of "God" and "human", the terms are contraries. Something can be God and not human, or human and not God, or neither human nor God, but it cannot be both human and God. So when Christianity states that Jesus is both God and human, and we believe in the truthfulness of Christianity, we have a paradox.

That does not mean that we have to live paradoxically. Believing that Jesus is God will lead us to live in a certain way, and believing that Jesus is human will lead us to live in a certain way. But the two ways of life are not contraries! They are in fact complementary. Everything I do because I believe that Jesus is God is consistent with everything else I do because I believe that Jesus is human.

I said above that the value of the paradox is in what it prevents. And what is that? The paradox prevents taking either the proposition that Jesus is God or the proposition that Jesus is human and building a system of belief on that one proposition.

This holds for all the fundamental doctrines of Christianity about God and Jesus, such as the Trinity and the Incarnation. It prevents anyone from turning the Christian faith into a product of human thinking. Heresies about God and Jesus most often spring from taking one of the two propositions that form the paradoxes that lie at the heart of Christian doctrines about God and Jesus, and interpreting the other proposition in such a way as to resolve the paradox.

Once the heretic has taken that road, they are free to, and inevitably do, define a concept of God and Jesus that suits them, a God and a Jesus that permit whatever self-serving choices the heretic goes on to make. We see this in the gnostic heresies of the early centuries of Christian history and in other Trinitarian and Christological heresies. They are an expression of idolatry, the ever present human tendency to reduce God to a concept we can understand and to a size that we can handle.



Rwanda

# 56 Years A Priest, Has My Thinking Changed Since Ordination?

by Emil Kutarna, Regina, SK

## Yes it has – radically.

At the ordination ceremony, when Archbishop O'Neill laid his hands on my head on May 28, 1955, I honestly believed that I received the power from God to change bread and wine into the body and blood of Jesus Christ. I was 25 years old. Now I'm 81 years old and I don't believe that anymore. Why not? What happened?

After ordination there was a "honeymoon" period in being a priest. Seven years of study is a long time, and I guess I felt that I deserved my new status in the community. And I enjoyed it: "saying Mass", hearing confessions, preaching, visiting people in the hospitals and in their homes. Christmas and Easter liturgies were filled with emotion. I was already in heaven.

Then little unexpected things began to happen. For example, a member of the parish married a non-catholic and wanted to celebrate the wedding at the parish hall. Church Law considered that a non-marriage because they did not have the Bishop's permission for a "mixed marriage". So I had to refuse. I felt bad, parishioners were upset, families were split, people stopped going to church. It was a mess. It didn't seem right to me. The strictness of rules were hurting people. There were other incidents concerning funerals and baptisms, refusing communion etc. but I won't go into those here. The honeymoon was over.

Then came Vatican II. Pope John XXIII said we're going to open the windows and let in the fresh air and sunshine. We needed more openness and dialogue to bring the Church into the 20th century. There was talk of changing the law of celibacy. Anglican married

priests became Catholic and continued to be priests and keep their families. But Catholic priests who married, even with Papal permission, even after long years of service, lost all their clerical rights, even their pensions. It didn't seem fair. It seemed vindictive. I got married anyway.

Not only was the honeymoon over, I've been deeply hurt. And hurt by the very Church where I was once as happy as a clam.

For many years I wandered in the desert of disillusion. Yet I found that I wasn't alone. 2009 was the 150th anniversary of Darwin's Origin of

Species. Theologians were integrating evolution into their works. I began seeing a whole new perspective on creation, the Bible, and the New Testament including the place of Jesus in evolutionary theology.

Then came the Hubble telescope. It changed my world view. For me it was like finding the last piece of the puzzle. Cosmology and evolution were an awesomely beautiful explanation of the nature of God and my place in this Great Story. New books began appearing on these topics. On the internet there were many sites that broadened and deepened this story.

So the next question is what do I do with this knowledge? It cries out to be used in my daily life. It is like a new religion, but what do I do with my Catholic practices which are so much a part of me after so many years including spreading it as a priest?

That's where I am now. I have not abandoned my membership as a Catholic. I view my membership and practices differently from before, but now I believe more authentically and deeply. For example, I receive communion at Mass, but it is now a rich and beautiful symbol given to us by Jesus, of our union with people of the whole world at the table of God's Great Banquet.

The rest is still in transition. This tiny bit of stardust, which is me, continues to search for meaning and relationship with the Great Story. I know God has put it out there for me and I need to open my eyes and see and wonder and be thankful and be happy, and share happiness and love all around.



# Is There Atonement Christology In Luke?

by Dr. Michael Zarb, Duncan, BC



Atonement in Christian Theology is the reconciliation of God and humankind through Jesus Christ. This reconciliation is understood to be achieved mainly through the sacrificial death of Christ.

The Hebrew word “*kapporet*”, translated “*hilasterion*” by the Septuagint and in English usually rendered “mercy seat”, denoted the cover of the ark of the covenant which was made of gold with the two cherubs on it [Ex 25.16ff] and was connected with the

propitiation for sin through the blood of the bull and the goat sprinkled on it as a sin offering [Lev 16.14,15]. The verb from the same root, connoting ‘to cover, hide’ but also “to wash away, rub off”, is mainly used figuratively for “covering over, pacifying, propitiating, atoning” for offences, sins, cf. Yom Kippur, Day of atonement.

In the NT “atonement, atoning sacrifice and to atone” usually translate “*hilasterion, hilasmos* and the verb *hilaskomai*”. These words are not found in Luke-Acts in this sense; the only instance the verb is used is in the prayer of the tax collector, “God, be merciful [*hilastheti*] to me, a sinner.” [Lk 18.13]

## Forgiveness of sins

Let us see how Luke deals with this theme. In Luke, forgiveness of sins depends on the action of the sinner whether it is repentance, faith, love or forgiveness of others; it does not depend on the death of Jesus.

The mission of John the Baptizer, the proclamation of repentance for the forgiveness of sins, [Lk 3.3] is continued by Jesus, the purpose of whose appearance is “to call not the righteous but sinners to repentance” [Lk 5.32]. Jesus compares the people of Nineveh with the people of his generation, who fail miserably, the reason being the lack of response to his preaching by not repenting as the Ninevites repented at the preaching of Jonah [Lk 11.30-32]. This mission agenda, Jesus enjoins on the Apostles, before his ascension, “that repentance and forgiveness of sins is to be proclaimed in his name to all nations, beginning from Jerusalem.” [Lk 24.47] Then Acts in the early speeches carries out the mission, Acts 2.38; 3.19; 13.38.

Luke, more than the other evangelists, emphasizes Jesus’ preaching of repentance. Following on the steps of John the Baptizer [Lk 3.8], Jesus urges the need for repentance, “unless you repent, you will all likewise perish.” [Lk 13.3, 5] He teaches repentance through the parables: a) the tax collector went home justified, i.e. his sins forgiven, because he acknowledged his sinful state [Lk 18.13,14]; b) the wasteful son admitted that he had sinned against God and his father and was accepted back by his loving father [Lk ]; c) in the

parable of the rich man and Lazarus, the rich man asks Abraham to send Lazarus to his brothers so that they would repent [Lk 16.30]. Further, Jesus’ conclusion of the parable of the lost sheep is that, “there will be more joy in heaven over one sinner who repents than over ninety-nine righteous persons who need no repentance.” [Lk 15.7, 10]

The woman sinner in Lk 7.36-50 has her sins forgiven because she shows repentance, i.e. her tears v. 44, love v. 47, and faith v. 50. The faith seems to be that Jesus is a prophet/man from God with power to declare her sins forgiven [v. 48]. Otherwise, why would she go to him and perform that act? That is how the people saw Jesus, as a prophet cf. Lk 7.16, 39; 9.8, 19; 24.19. The anointing seems to be symbolic of the anointing of a prophet and not for burial as it is in the other gospels. The prophet theme is very visible in this section - at the beginning of Jesus’ ministry we have the words of Isaiah read by Jesus, “The Spirit of the Lord is upon me, because he has anointed me to proclaim good news to the poor.” [4.18] which Jesus applies to himself and then, here we have a physical anointing in a prophet context as Simeon’s doubt regarding Jesus as prophet [Lk 7.39] and Jesus’ reading of his host’s mind indicate.

In Luke Jesus is not only accused of hanging out with sinners and prostitutes [Lk 5.30; 7.34] but is presented consorting with specific ones: besides inviting Levi, a tax collector/sinner into his group and banqueting with him [Lk 5.27,29], Jesus lets the woman sinner anoint him and invites himself at Zacchaeus’ house [Lk 19.5]; in practice calling sinners to repentance.

Luke continues his emphasis on repentance in Acts. He reminds his readers of John’s proclamation of repentance [Acts 13.24; 19.4] and presents the early preaching ‘*kerugma*’ of the Apostles as the fulfillment of Jesus’ injunction [Lk 24.47]. Peter says to the high priest and the council, “God exalted him (i.e. Jesus whom they killed) at his right hand as Leader and Savior that he might give repentance to Israel and forgiveness of sins.” [Acts 5.31] Peter also urges repentance for the forgiveness of sins several times [Acts 2.38; 3.19; 8.22]. This repentance is a requirement not only for the Jews but also for the Gentiles: Cornelius’ household “glorified God, saying, Then to the Gentiles also God has granted repentance that leads to life.” [Acts 11.18] Paul tells Agrippa that he “declared first to those in Damascus, then in Jerusalem and throughout all the region of Judea, and also to the Gentiles, that they should repent and turn to God, performing deeds in keeping with their repentance.” [Acts 26.20] In his speech at the Areopagus, Paul asserts that God “now commands all people everywhere to repent.” [Acts 17.30] To the elders of Ephesus at Miletus, summarizing his work Paul says, “as I testified to both Jews and Greeks about repentance toward God and faith toward our Lord Jesus.” [Acts 20.21]

## Power to heal and forgive sins

In the Old Testament we find several passages where diseases and calamities are inflicted by God as punishment for sin, disobedience of his commands, e.g. Ex 15.26 saying, “If you will diligently hearken to the voice of the Lord your God, and do that which is right in his eyes, and give heed to his commandments and keep all

his statutes, I will put none of the diseases upon you which I put upon the Egyptians; for I am the Lord, your healer.” [see also Lev 26:14-16; Deut 28:15, 22, 27-28, 35; Psalm 107:17-20; Isaiah 19:22 etc.]

They believed that diseases are a consequence of sin inflicted by God and they also believed that the opposite is true, namely when the disease is healed then its cause, sins, is considered forgiven. If Jesus has the power to heal diseases then he has the power to forgive sins, but this dual power comes from God. The requirement on the individual’s part in these cases may not be repentance only but also ‘faith.’ ‘Faith’ [*pistis*] here is not belief in some dogmatic assertion but trust in the power of healing and forgiving given to the healer by God. This is clearly illustrated by the story of the sick man brought down through the roof [Lk 5.20-24]. Jesus, however, does not say, ‘“I” forgive you your sins’ but declares sins forgiven; the prophet is the mouthpiece of God; he proclaims what God does. The authorities, unlike the people, can not come to admit that this man has the power from God to heal/forgive and so they accuse him that his power comes from Beelzebul [Lk 11.15,18].

This belief that calamities, accidents and diseases are the result of sin is made explicit not only in John [Jn 9.2] but also in Luke 13.1-5. Jesus seems to agree with the belief and uses it to preach repentance, “No, I tell you, [i.e. The Galileans killed by Pilate were not “worse offenders“.] unless you repent, you will all likewise perish” i.e. as the Galileans perished without repentance. The perishing here does not seem to refer to the destruction of the individual in the world to come, but to the destruction of the nation, a hint of the destruction of Jerusalem.

### Salvation - not through blood

Luke-Acts contains the doctrine of salvation through Christ’s work (which is thought of as something due to Jesus’ teaching - not to his death) and to the sentence of acquittal which he will hereafter pronounce at the judgment upon those who have listened to his call for repentance. In the Benedictus Zechariah sees the mission of John to prepare the Lord’s ways “to give knowledge of salvation to his people in the forgiveness of their sins” [Lk 1.77] thus equating salvation with the forgiveness of sins, but it is forgiveness that comes through repentance, (see above). As to the judgment depending on accepting Jesus’ call to repentance, Luke illustrates this with two examples from the Old Testament: “The people of Nineveh will rise up at the judgment with this generation and condemn it, because they repented at the proclamation of Jonah, and see, something greater than Jonah is here!” [Lk 11:32] “The queen of the South will rise at the judgment with the people of this generation and condemn them, because she came from the ends of the earth to listen to the wisdom of Solomon, and see, something greater than Solomon is here!” [Lk 11:31]

Acts specifies that Jesus will be the judge, “He commanded us to preach to the people and to testify that he is the one ordained by God as judge of the living and the dead.” [Acts 10:42] “... because he [God] has fixed a day on which he will have the world judged in righteousness by a man whom he has appointed, and of this he has given assurance to all by raising him from the dead.” [17:31] The resurrection of Jesus is the assurance of salvation through repentance and forgiveness, “God exalted him at his right hand as Leader and Saviour, to give repentance to Israel and forgiveness of sins.” [Acts 5.31]

### Luke’s prophet-martyr explains the death of Jesus

Luke does not use the term sacrifice in connection with Jesus’ death; the instances used all refer to Jewish/OT sacrifice. So also in Acts, the instances are either Jewish or Gentile. Luke does not present the death of Jesus as a sacrifice.

The suffering and the death of Jesus in Luke is looked upon mainly as the necessary prelude to the resurrection, indicated in several passages: Lk 9.22; 18.33; 24.26, 46 with no connection to sacrifice or atonement.

Luke has a martyr Christology; he portrays Jesus as the prophet martyr who is glorified by God. At several places Luke reminds his readers that the Jews are accustomed to killing prophets: lament over Jerusalem [Lk 13.34]; “you build the tombs of the prophets whom your fathers killed” [11.47-51]; “that is what their ancestors did to the prophets.” [6.23] He has Jesus identify himself as a prophet to be killed in Jerusalem, “Yet today, tomorrow, and the next day I must be on my way, because it is impossible for a prophet to be killed outside of Jerusalem.” [Lk 13.33] This theme is continued in Acts 7.52, “Which of the prophets did your ancestors not persecute? They killed those who foretold the coming of the Righteous One, and now you have become his betrayers and murderers.”

Furthermore, Luke emphasizes the guiltlessness of Jesus and presents him as the righteous, innocent person who is killed. Pilate declares him without guilt four times: once in the first appearance before him, “Then Pilate said to the chief priests and the crowds, I find no guilt in this man” [Lk 23.4] and three times at the second appearance, adding also the declaration that even Herod found no guilt in him, v. 14 “And after examining him before you, behold, I did not find this man guilty of any of your charges against him”; v. 15 “Neither did Herod, for he sent him back to us. Look, nothing deserving death has been done by him.”; v. 22 “A third time he said to them, Why, what evil has he done? I have found in him no guilt deserving death. I will therefore punish and release him.”

Then, on the cross, the penitent thief declares him without guilt, “has done nothing wrong” [Lk 23.41] and again, after Jesus had died, the centurion calls him “*dikaios*” righteous, innocent, Lk 23.47. In Acts as well Luke uses this description in connection with Jesus’ death, first in Peter’s speech, “But you rejected the Holy and Righteous One [*dikaios*] and asked to have a murderer given to you,” [Acts 3.14] and then again in Stephen’s speech, Acts 7.52, quoted above.

Luke-Acts presents two martyrs, Jesus and Stephen, intentionally paralleled. Both of them envision the Son of Man seated at the right hand of the power of God [Lk 22.69 // Acts 7.56]; both die forgiving their enemies [Lk 23.34 // Acts 7.60]; and both entrust their spirit to God/Jesus [Lk 23.46 // Acts 7.59].

Many commentators, in order to bolster their vicarious death Christology, use the Suffering Servant Song of Isaiah 52.13-53.12 as prophecy that supports their tenets. However, in fact, it is only 1Peter 2.24, “He himself bore our sins in his body on

## Atonement Continued...

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the tree, that we might die to sin and live to righteousness. By his wounds you have been healed.” that takes some ideas from Is 53.5 and applies them to Jesus’ death. Otherwise no other author of the NT, not even Paul [cf. Rom 10.16 - Is 53.1, not regarding death] nor Hebrews [does not refer to Is 53 at all], the champions for the vicarious death of Jesus, quote the passages in the Suffering Servant Song that contain the bearing of the sins of others, namely, Is 53.5 “he was wounded for our transgressions; he was crushed for our iniquities; upon him was the chastisement that brought us peace, and with his stripes we are healed,” v. 6 “... the Lord has laid on him the iniquity of us all,” v. 8 “... stricken for the transgression of my people,” v. 10 “... when his soul makes an offering for sin,” v.11 “... and he shall bear their iniquities.” and v. 12, “... yet he bore the sin of many, and makes intercession for the transgressors.”

Matthew, by changing some words, “He took our illnesses and bore our diseases” [Mt 8.17] applies Is 53.4 “Surely he has borne our griefs and carried our sorrows” to the healing miracles of Jesus but not to his death.

Luke-Acts quotes two passages from the Suffering Servant Song, namely Is 53.12 in Lk 22.37 and Is 53.7, 8 in Acts 8.33, 34 but, very interestingly, omitting the vicarious efficacy. In Lk 22.37 the author employs only “he was numbered with the transgressors” without the previous clause, “because he poured out his soul to death” or the clauses following, “yet he bore the sin of many, and makes intercession for the transgressors.” The words quoted support Luke’s innocent martyr theme but disregard any vicarious suffering. Similarly in Acts 8, the Evangelist Philip tells the eunuch that the words of Isaiah that he was reading, “Like a sheep he was led to the slaughter and like a lamb before its shearer is silent, so he opens not his mouth. 33 In his humiliation justice was denied him. Who can describe his generation? For his life is taken away from the earth” [vv. 32, 33], referred to Jesus. However, the text does not quote the part in the passages which suggest vicarious efficacy, “stricken for the transgression of my people,” [Is 53.8] Thus again, the words quoted support the innocent death of Jesus; note, “justice was taken away” that is, justice was denied him, he was innocent, but they omit the vicarious suffering. When the NT authors, like the Talmudic authors later, quoted passages from the Old Testament they intended the words quoted to convey their specific meaning not the context of the text they were quoted from; thus they take them out of context and apply them to the new situation.

### The Eucharistic words

The only time that Jesus’ blood is said to be poured for people in Luke is in the Eucharistic words. However the words at the Last Supper are textually very problematical: there are four versions, Mk 14.22-25; Mt 26.26-27; Lk 22.15-20; 1Cor 11.23-25, with such a great deal of divergence among them, the only words they all agree on being “this is my body” that one has to ask what did Jesus really say at this particular occasion? He could not have said them all if he said anything of the kind at all; John gives a long speech of Jesus at the last supper but reports no words over the bread and the wine; he either doesn’t know of any such tradition or doesn’t believe it. Another tradition of the ritual is found in Didache containing thanksgiving words on the bread and wine but without any reference to the Last Supper or to the death of Jesus.

Luke is the only Synoptic writer who, to some extent, meets the

reader’s expectations in the light of the preparations in 22.7-14. In vv.15-18 Jesus and his disciples are eating the Passover meal planned and prepared for in vv.7-14. Jesus himself designates the meal as the Passover, “I have eagerly desired to eat this Passover with you before I suffer.” The meal in Mark and Matthew, apart from the preparation, contains nothing indicating a Passover meal. Luke, in vv.15-18, gives the most Jewish account of the supper scene: in the first half [15-16] he has the eating and a comment with the kingdom of God in view, which conforms exactly with the drinking and comment about the kingdom of God in the second half [17-18]. There is not the faintest suggestion that Jesus is instituting a new religious rite or sacrament. This last Passover is simply a preliminary to the feast in the kingdom of God. This text of Luke is so far removed from the Christian cult of the Last Supper that it is surprising that it survived at all. On the other hand verses 19-20 seem to have been added to reinterpret the previous account. Luke seems to have changed Mark from a Lord’s Supper account to a Passover meal. Then the interpolators added the Lord’s Supper to harmonize Luke with Mark/Matthew and Paul. Furthermore, these verses seem to break the connection between the clause “before I suffer” and the designation of the betrayer in vv.21-23, which Mark-Matthew have before the Eucharistic words.

In vv. 19-20 we find a second account of the symbolic meal which agrees almost verbatim with the text in 1Cor 11.23-25 with some elements of Mk-Mt included. Jesus is inaugurating a new religious rite to be repeated in his personal memory, “Do this in remembrance of me,” which is in 1Corinthians but not in Mk-Mt. Regarding, “This is my body” the Lukan text, unlike Mk-Mt, adds a comment parallel to 1Cor and even adds “given” [v.19]. The cup, v.20, is not “my blood of the covenant” as Mk-Mt, but it is “the new covenant in my blood” like 1Cor. With Mk-Mt it adds “which is poured out for you”, absent in 1Cor. The connection of the shedding of blood with the remission of sins is only in Matthew.

In Luke, as well as in Mk-Mt, the idea of a new covenant comes out of the blue. Jesus in his teaching never even alludes to a new covenant, let alone “in my blood”. John too does not mention any covenant anywhere. Had Jesus taught the doctrine of a new covenant in his blood, it is inconceivable that none of the evangelists would have mentioned it except at this last moment without any explanation. How could Jesus replace God’s Covenant with a new one without even explaining what he means by it. It is incomprehensible when one considers the importance the Jews gave to the concept of Covenant that God makes with the people of Israel, and then Jesus mentions the New Covenant only at the last supper without elaborating on it. Jeremiah foresees a “new covenant” but he explains that it is by writing the law on the heart [Jer 31.31-33]; it has nothing to do with blood and death.

The book of Acts knows nothing of a new covenant or a command of Jesus to commemorate it. No new covenant is preached in the early church according to Acts; it is nowhere found; on the contrary the early Christians are presented as

## Atonement Continued...

continuing the worship and beliefs of the old covenant by continuing to go to the temple to fulfill their religious obligations including the sacrifices; this indicates that no new sacrifice by Christ has replaced them. Despite the command to, "do this in memory of me" we do not find in Acts any hint of this when Luke tells us of the meetings of the early Christians to "break bread", nowhere is it stated that they met to repeat the ceremony of Christ's last supper as Jesus commanded them. Luke does not reject the old covenant: Zacharias interpretes the events taking place in the birth of his son John as the prophet preparing the ways of the Lord as God remembering his covenant. [Lk 1.72ff] The old covenant is still valid as Peter says, "You are the sons of the prophets and of the covenant that God made with your fathers, saying to Abraham, And in your offspring shall all the families of the earth be blessed." [Acts 3.25] The concept of the new covenant is the result of reflection of some early Christians on the meaning of Jesus' death mainly developed by the writing to the Hebrews [Heb 9.15; 12.24; 13.20].

So, in Luke, the idea that Jesus gives himself or his blood for people is only in this questionable text. Furthermore, Luke brings, from Mk 10.42-45 the contention about rank among the disciples to this account in vv. 24-27 but only deals with the theme of service; he leaves out the statement about the "ransom for many" [Mk 10.45], either because it does not conform with his beliefs or it was missing in the text of Mark he had before him. If Luke believed that Jesus gave his life for others, as per the only passage above, it is very strange that he would remove the "ransom" idea. Leaving it there would have corroborated and rendered more explicit the "given for you".

The variation in the textual witnesses of the text of Luke are an indication of its fluidity. Lk 22.19b-20, which speaks of "my body given for you" and "the new covenant in my blood poured out for you", is missing in some manuscripts, i.e. D [Codex Bezae] and some Latin versions; some Syriac manuscripts transpose v. 19 before v. 17. Codex Bezae, which some scholars argue contains the text from the early 2nd C., has the tendency for additions and conflation while in this instance there is omission; it is unlikely that the copyist removed the part; rather, it is more probable that the missing part was already missing in his master copy. The earliest manuscript, Papyrus Bodmer [P75], that contains vv. 19b-20, dates from c. 200 AD, about a 100 years later than the presumed autograph, allowing ample time for additions reflecting the new ideas developing within the Christian communities to creep into the text.

Another passage mentioning the blood of Jesus is Lk 22.43-44, the sweat of blood in the garden; these are generally considered later additions since they are missing in many witnesses, and as they are not connected with salvation or forgiveness of sins they are irrelevant to our topic.

A possible mention of the blood of Jesus is in Acts, in the speech to the elders at Miletus where Paul says, "Pay careful attention to yourselves and to all the flock, in which the Holy Spirit has made you overseers, to care for the church of God, which he obtained with his own blood - or, the blood of his own." [Acts 20.28] The word 'his own' [*autou*] is ambiguous, it could be either the blood of God or the blood of his own i.e. Son. The first, the blood of God, is certainly blasphemous for a Jew, so many scholars opt for the

second, the blood of Christ. If this is not a textual mess-up but the words of the author and he meant the blood of Jesus, Luke is faithfully representing the thought of Paul without necessarily agreeing with him. Ancient writers, even historians, made up the speeches of their characters according to what they thought their characters would say in such situations. We cannot assume, however, that all storytellers agree with all statements they put into the mouths of their characters.

Jesus' words about bearing one's cross [Lk 9.23; 14.27] do not support a cross Christology; they would not have been understood in reference to Jesus' death because before Easter no one knew that Jesus was going to be crucified. If Jesus had foreknowledge of his impending death by the Jewish authorities, he would have thought more of being stoned rather than crucified. These words reflect the thinking of the community after the fact of crucifixion. Luke probably meant them as imitation of Jesus, after the event, like the imitation of service, "But I am among you as the one who serves" [Lk 22.27].

### Conclusion

In Luke we do not find the concept of ransoming, i.e. that Christ's death purchased humanity's freedom, and the concept of sacrifice, i.e. that Christ died as a cultic offering, in the Eucharistic words is very questionable both because of the uncertainty of the textual witnesses and because, on internal grounds, the idea does not fit in with Luke's Christology. Luke does not use the language of atonement; Jesus' mission is to preach repentance for the forgiveness of sins; salvation is achieved through repentance and forgiveness of sins, and Jesus' death does not have salvific efficacy but is the death of an innocent martyred prophet who is glorified by God through the resurrection.



# Bishop Morris Of Toowoomba Removed

*Quotes in this article are taken from recent items in Catholica by Chris Diamond, Cobble Hill, BC*



Many Catholics in Australia and around the world are upset with the “sacking”, removal, or forced resignation of Bishop Morris from the diocese of Toowoomba. The Vatican announced Bishop Morris’ removal on May 2 “for flagrant abuses in the celebration of the Sacrament of Penance and for advocating women’s ordination to the priesthood”. His dismissal ends a long painful curial process (for Bishop Morris) that has left many faithful Catholics wondering and grieving over the place of bishops, clergy, and laity in the view of their Catholic leaders.

In the online Australian Jesuit “Eureka Street”, Andrew Hamilton writes: “We should spare a thought for the other Australian bishops. The forced resignation of Bishop Morris can only deepen the public perception that they (the bishops) are branch managers of a large international corporation. If they break ranks and say anything critical about what has happened in Toowoomba, they will be accused of encouraging and exacerbating division. If they say nothing, they will be seen to abandon one of their own out of timidity and compliance... It is not easy to be a bishop.... The person whose future rests on the (papal) decision should have the right to see the report and evidence upon which it is based, and to argue his case.... Bishop Morris is not alone. Nor is the question closed (of the ordination of women). Bishop Markus Buechel of the Swiss diocese of St Gallen has said that here was huge pressure on the bishops to discuss women's ordination. We can no longer evade it.”

Hamilton adds “Now! That's good news.”

American Theologian Fr. Richard P. McBrien writes in the May 9 issue of the National Catholic Reporter “The removal of Bishop William Morris from the pastoral care of the Australian diocese of Toowoomba, Queensland, where he has been bishop since 1993, is

reminiscent of two other cases: that of Bishop Jacques Gaillot of the diocese of Evreux, Normandy, France in 1995, where he had been bishop for 12 years, and the effective removal of Archbishop Raymond Hunthausen from the archdiocese of Seattle in 1986, where he had been archbishop since 1975.”

Brian Coyne, editor of *Catholica* quotes from Barry Hickey’s letter to the Archbishop of Perth. Hickey calls Mc Brien’s comment “incisive” and reminds the archbishop, his “old boss”, of the insight that the archbishop gave him on the role of bishops, namely that they are “symbols of unity and a healing force across the divisions and factions in the church.” Hickey recalls that Bishop Gaillot was removed from office for “having failed to exercise the ministry of unity”. Hickey opines also that the Australian bishops need to do some serious thinking “because of the state of Catholicism globally and what has been allowed to happen to the institution of the Holy Roman Catholic Church”.

What have the College of Bishops allowed to happen in our lifetime?

How has Bishop Morris offended against Catholic unity?

In a minor matter, some people objected to Bishop Morris wearing a tie in place of a clerical collar. After his installation as bishop, he wore a black tie and he allowed individual clergy to do the same!

More seriously, Bishop Morris recognized that there is an on-going debate among Catholics about the ordination of women and the extension of married clergy to the whole church. For 2000 years, Eastern Rite Catholics have had married Catholic clergy. It is also widely known that the only priests in the New Testament are priests of the Jerusalem Temple or pagan temples. For well into the second century A.D. there were no Christian priests. Moreover, women were ordained priests in Czechoslovakia during the Stalinist occupation years after World War II, and that these ordinations were never declared invalid. In his 2006 pastoral letter to the people of the Toowoomba diocese, Bishop Morris in his attempt to bring the Eucharist to the Catholic faithful looked for solutions to priestless communities. He also asked for a debate on accepting Anglican and Lutheran orders. Roman Catholic theology today understands that the reason for Leo XIII’s 1896 declaration that Anglican orders were invalid no longer stands up to contemporary scholarly scrutiny.

Interviewed after being ousted, he said “Given our deeply held belief in the primacy of the Eucharist, continuity and life of each parish community, we may well need to be much more open towards other options for ensuring that Eucharist may be celebrated.... (at the same time) we remain committed to actively promoting vocations to the current celibate male priesthood and open to inviting priests from overseas.”

In Toowoomba, over a period of ten years, a small group of “concerned Catholics”, for want of a more descriptive term, sent letters of complaint to the Vatican. Among other things they reported that Bishop Morris promoted “general absolution” as an alternative to personal confession. His promotion of this practice continued, despite several demands from the Vatican to stop allowing it. According to his diocesan consultants: “The issue of

## Bishop Morris Continued...

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the use of general absolution led to a dispute between Bishop Morris and Cardinal Arinze, prefect of the Congregation for the Sacraments and Divine Worship." In addition, Bishop Morris's position on the ordination of women was seen as a rejection of Pope John Paul's 1994 official declaration that women cannot be ordained priests.

In March 2007, Archbishop Charles Chaput of Denver, Colorado was appointed by the Roman Curia apostolic visitor to investigate Bishop Morris. The archbishop spent about a week in Toowoomba interviewing Bishop Morris and others. Then he left to write his report. In response to the visitation, diocesan clergy and pastoral leaders decided to send a letter to the Vatican in support of Bishop Morris. Three priests, however, decided not to sign the letter.

Finally, on May 2, 2011, Bishop Morris was removed from office without having been shown Archbishop Chaput's report nor given an opportunity to properly defend himself: He says "I have never seen the report ... and without due process it has been impossible to resolve these matters, denying me natural justice without any possibility of appropriate defence and advocacy on my behalf. Pope Benedict confirmed this to me by stating: 'Canon Law does not make provision for a process regarding bishops whom the Successor of Peter nominates and may remove from Office'". Many Australian Catholics are furious over the forced resignation and the treatment that Bishop Morris received.

There has been tension and unrest in the Australian hierarchy since the 1980-90s. In 1998, two Australian bishops, Cardinal Clancy of Sydney and Bishop Putney of Brisbane, went to Rome and met with members of the Curia to air their dislike at the direction being taken by some members of the Australian hierarchy. This meeting resulted in a document named *Statement of Conclusions*. It was supported by Cardinal Ratzinger and directed towards all the Australian bishops. Some bishops were very happy that Rome had given them direction but others did not receive the document well.

The Australian Bishops Conference finally accepted the *Statement of Conclusions* in spite of the fact that some bishops did not like the way they had been treated. Many bishops were more concerned at the drop in Sunday mass attendance.

The recent meeting of the Australian Bishops Conference was very tense. Archbishop John Bathersby said that he wished the ouster (of Bishop Morris) had not happened. He was aware of the tension between his love for the church and confusion about the move: "The church

makes mistakes, has made mistakes, but I love the church, It's as simple as that,"

It isn't easy being a bishop today. A Canadian bishop once told me that those who want to be bishop are generally not suitable. Many Catholics have reacted to the forced resignation of Bishop Morris. The following are two that come from far afield: The first is from Tom McMahon in California who warns others to "Be prepared for attack based on ignorance by those who prefer the old Catholic identity of no meat on Friday and show up for mass on Sunday. In *Catholica*, Mc Mahon asks: "In this contest between Bishop Bill Morris and Pope Benedict and the Vatican, whose side is God on? Australians, I hope well for you. I will not stand distant and pray that your situation will change. You must change. Your spirituality is in your own hands."

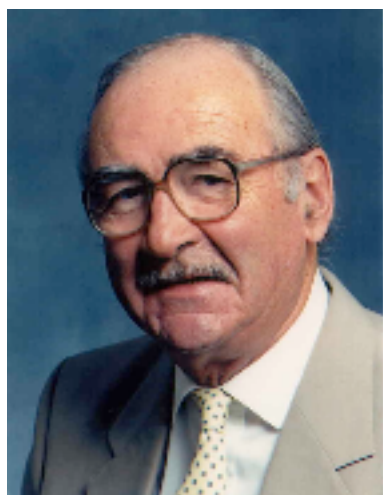
The second comment is from Sean O'Connell in Coleraine, Co. Derry who writes "The great commandment, 'Love God above all, and your neighbour as yourself' is the portable summary of what is required of all Christians. You will search the Gospels in vain for 'Catholic identity', obviously code for 'abdicate your conscience because we determine the whole content of Catholic identity'. How many ridiculous burdens are to be added to the 'easy yoke' that Jesus offers us?"

Australian Judith Lynch writes in "An open letter of support for Bishop Morris": "At one time I had believed that there was a chance that my Catholic religion and spirituality would walk hand in hand, that the joys and hardships, the trivialities and angst that are filtered through most of our days would be reflected in liturgies that had some relevance to the age we live in.

But as the dreams of what Vatican II could actually achieve hit Church reality, I saw priest after priest give up and walk away, broken by implacable rules... My siblings walked away from Sunday Mass, my children decided that religion had no relevance in their lives...

I want to welcome you, Bishop Morris, to the world that many women have been living in for years. We have chosen to remain true to our Catholic Baptism. We long to see a Church that relies less on the exercise of power and more on walking the walk that Jesus walked in the company of men and women that he recognised as equals in the eyes of God."

I'd like to say to Judith "Keep on doing the important things."



## Obituary for Jack Shea

Corpus Canada was saddened to hear of the death of Jack Shea. He will be missed by all for his good work his friendship and his hospitality. He died on March 31, 2011. His wake and the testimony of Friends was held on April 4. At his funeral mass in St. Joseph's Church, Ottawa, more than 200 people attended. His interment was in Sudbury, Ontario.

Jack was a peritus (expert) at Vat II, and afterwards he worked for Social Justice and for Corpus Canada and Corpus NCR. He promoted The North Atlantic Federation of Married Priests. Anthony Padovano of Corpus USA delivered the homily.

# Corpus Canada

## Who Are We?

We are a faith community of men and women empowered by our baptism in Jesus' Spirit to reach out to others in their need as Jesus did. We also provide support for married Roman Catholic priests, their family and friends.

## Where Are We Going?

This faith community is dedicated to

- Renewal of ministries in the Church, including an ordained ministry open to men and women, married and unmarried;
- A vision of Church that includes all people who profess faith in Jesus Christ;
- Development of leadership among all the baptised in the Church;
- Promotion of a wholesome view of sexuality;
- Justice for all based on Gospel values.

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

## How Do We Get There?

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

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