



The Journal



October - December 2012



Photos At Home Of Bruce & Jean McCormick

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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.

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Jerome(c. 347-420), warned about this (clergy robes) in the fourth or fifth century. He was referring to the clergy of his time:

"All their anxiety is about their clothes.... You would take them for bridegrooms rather than for clerics; all they think about is knowing the names and houses and doings of rich ladies."

I'm writing to say that at our St. Brigid's organizing team meeting this week, we voted to send Corpus a small donation.

It's a small amount at least to start with -- \$50 -- but it's a way to get us going in supporting The Journal.

Our plan is to do this yearly.

*Thanks very much!
Blessings, Monica*

Dark Christmas

by *Connie Kurtenbach, Victoria, BC*



A Christmas can be sparkling, mysterious, full of joy and song. It can also be lonely, frightening and sad. This true story is about a young woman. She was with child. As the family members gathered around for Christmas celebrations, she revealed her pregnancy to them. In a Catholic family in the 1960's (and even now), being unwed, and without any man to declare his part in this pregnancy, she was tossed out. The family felt

dishonoured and raged against her.

Numbed with desolation, fear and cold, she sought shelter in the yuletide snow. How could they just throw her away? The church pastor and her own family sent her away to live in another town. Thus began the silence of secrecy. She was hidden away and left to manage. Why had her family become so vicious? Where would she learn how to care for her pregnant self? Who would teach her the basics of motherhood and child care?

The next level of authority that came into play, after family and church, was the Social Services. The same practice of dealing with "damaged goods" continued. Social policy dictated that women could betray women by isolating them, and depriving them of any proper knowledge for decision making. In response, she kept herself closed and waited. She would keep her baby. She would find a way.

But as time passed, the indoctrination of a single solution was pressed upon her. The child must be given up at birth. No other alternatives were provided. She did not even receive any information about labour and birthing. Whether it was her Catholic parish, her priest, her doctor and her rejecting family and social services, no one seemed to have a heart for this young woman and what she might need. Their silence became her silence for a long time. It was a brutal system, punishing the woman who was with child and leaving her in devastating self doubt.

During her pregnancy, there were rare moments when she still dreamed of a family, children and a good job. She imagined she might even one day have the time to write and paint, perhaps at a little cottage by the lake. At times, watching her growing body, she had fleeting moments of feeling a sort of beauty and power. She could hear sweet songs in her mind to sing to her baby. Perhaps it was in these moments, amid the agony of being set apart, that her courage

and bravery grew within her, just as did the child.

Summer bloomed and birthing time was near. Hope was still alive in her heart. She was taken to the hospital, but like a woman to be stoned, she was left outside the hospital door. She dreaded the unknown. It proved far worse than she could imagine. Left to labour alone, without guidance or medication, the violation of her body by the system once again took over. At the end, she was drugged and tied to her bed. Over a vague time period, induced further by drugs, she fought violence with violence: throwing a chair, she screamed for her baby girl; she cried to name her child; she fought off 'nitwit social workers' who pursued her daily to sign 'the necessary paper work'. Even though she had named her baby, they changed her name, and that seemed to annihilate her motherhood of 'Michelle'. The system did its worst and took her child away. Can anyone live through separation from one's own child? And if so, how will that be?

A long journey for inner truth and beauty began. For more than forty years, she longed to see her baby. Where was her baby?

After this traumatic time, Sharon made her way slowly into her alone adult life. With the sharp pain of remembrance stabbing her heart and inner being, she sought refuge for her loss. Betrayal, shame, secrecy could be numbed by the comfort of a drink, a date, and dreaming of a better life that might be acceptable. As is often with people who suffer deep pain, relationships in marriage falter, children are cared for by a "model mom", who seek a kind of perfect facade of living a "normal" life. Yet, it escaped her grasp, with temporary intervals of seeking support that was laden with grief and detachment.

Those years of raising a family, finding the right partner, the right job, the right place to live and, even, the right christmas tree to decorate, she always heard the inner whisper: where is my baby on this Christmas eve?

It took forty five years to change that into healing action and it started with the application for the re-opening of the birth file. The pretending was over.

In January of 2008, Sharon, with the help of friends, found her child. She was not so far away, in the United States. Then followed the meeting with each other in 2009. Healing and reconciliation has its own rhythm for each person involved. In counterpoint to the institutions, still mired to a great extent in patriarchal structures, Sharon carefully tended her creative healing. One of her special loves was in music: the joy and sorrow of someone able to compose, write and sing her feelings out loud. As she emerged from that secret place that the systems had enclosed her, she began to open up, talk to her garden beings, to nature, to her four legged companions, who listened so well and, till now, with unconditional love.

And then, she began to share her story with other mothers, who had their children taken away. They talked! They listened! And one day, after twenty years, Sharon and I met again at an open reading of stories by natural mothers, adoptees, adoptive parents and siblings. I attended because a colleague of mine in the Chemainus Writers group had her story published in "Somebody's Child". Sharon approached me and we established a connection. She was just beginning to find her place in her own story. She devoted

Dark Christmas Continued...

hours of time and attention to the healing process. She even volunteered to attend a meeting with officials from five different churches represented in Toronto. Then came the award winning interview entitled "Motherhood Interrupted" with the CBC's Anna Maria Tremonti on the Current when Sharon Pedersen told her story with grace and bravery. The story hit the open press and it began to travel around the nation and link with many countries and women, all telling their own story.

The darkness of that first Christmas of her pregnancy began to lift in the light of all the stories. Breaking the silent secret, reuniting with her 'Michelle', meeting with the father of their child, and reshaping her life in openness and light, all of this opened wide the path to healing. No more lying and pretending. She can tell her story. She can choose, day by day to network with mothers all over the world and, all this, from the sacred space of her home. Her garden is full of harvest, birds and life's creatures. The birds even drink from tea cups in her back garden. Her faithful companion Havanese dogs, Pearl and Diego, remain at her side. If she is gone too long on an errand, Pearl sometimes cries. Her family relationships still struggle and rephrase how life is, but she loves them all and looks with hope to the grandchildren and the loving they are learning. She will continue to tell her story, to listen to others tell theirs and always be mindful of that Dark Christmas.

There are still thousands of untold stories of women abandoned, by family, Church and Social Services. In search of their true self, their story can be told, their song can be sung, their voice freed from secrecy and silence. As always, once the story is told, and shared, there are many levels of healing as in the symphony of life, so many notes and themes to be gathered, shared, held together or pulled into the open. We, the women elders, who have our empowerment, must remain vigilant. As Rosemary Brown (NDP MLA 1972-1986) once said: "We must remain vigilant [on all women's issues], for a place achieved must be held. It can be taken away." (Women's Conference, Port Alberni 1987)

As Sharon spoke so openly and lyrically with me, she recalled a song (among many) that often sustained her. It is now found in a fine CD by Jennifer Warnes: Famous Blue Raincoat: 20th anniversary edition (the songs of Leonard Cohen).

"I came so far for beauty
I left so much behind
My patience and my family
My masterpiece unsigned."

At last Sharon can sign her name. She can be who she is, even if the writing of the story continues with each passing Christmas. Now she can have the Christmas she chooses. It may have its moments of dark and lonely, but it may also be mysterious and full of beauty and light.



Letter

I'm still hesitating; je ne veux pas vous déranger (to bother you). How to approach this particular request?

May I first say that I've been "gulping down" all (almost all) your positions on Church "affairs" -faith, if your prefer- all along since the foundation of Corpus Canada... and previously, from the american similar journal of years back. But lately, you people all have been, even if ignorantly, my mentors...

So much so, that recently I decided to write a (actually) four-page synthesis of my present beliefs are, or, what's left for me of that famous DEPOSIT inherited from way back. I didn't dare call it a SUMMA. I preferred: "A small all-dressed theological pizza". Right. It's all mixed up.

O.k. I should have mentioned first that I am a 81-year old former French-speaking Redemptorist, retired and married in 1980. I did take my 4 years of theologies in NY State.

Bon, pourquoi troubler votre quiétude? Well, may I confess that Emil Kutarna has influenced me the most? No hard feelings, please!

NOW, I don't know what kind of command of French Emil has? See, it's because I'm too lazy to translate my "hatch" that it ma ponte, as we say in French. (Besides, I have no intention of publication here on my side) just a lack of self-trust... just wish a kind of blessing, some sort of NIHIL OBSTAT!!!!

Have I become a spitting image?

Finally, in vain did I try to find his a-mail address?

Since I've got yours... here I am.

Many thanks from the isolated brother that I am, in a no more priests-ridden province for sure?

Jean-René Gilbert.

Wise Musings From An Old Rose

by *Hank Mattimore, San Jose, CA*



I paused to look at one of the last roses of the season the other day. The old girl was at the end of her journey. Her once brilliant red had faded to pink; most of her proud petals were strewn on the earth from which she had sprung. She looked sort of lost and abandoned. I thought of O'Henry's poignant story of the "Last Leaf." I wanted to ask this forlorn rose what she was thinking. Was she sad to be bidding adieu to her life on earth? I

wanted to engage her in conversation. After all, we were two living beings, both of a certain age, sharing the same earth. Ah, if only we could talk.

Of course, the truth is that roses and all living things have been "talking" to us for eons. Plants and flowers do communicate with us non-verbally. Roses communicate most obviously through sight and smell. Their vibrant colors are a feast to our eyes, and their delicate scent has enriched our environment. What one of us has not sometime in the course of his life bent down to smell a rose? What poet or songwriter can resist putting words to pen trying his best to

describe the beauty, the wonder of a rose?

Sometimes I envy the single-mindedness of the rose. Rising from mother earth, she is sure of what is expected of her. She will bud into a gorgeous creation, seducing the bees and butterflies with her sweet nectar so that they will go out and increase and multiply the species. And as she goes about fulfilling her destiny, she creates beauty and fills the air with her aroma. Then she dies, leaving behind as a parting gift, tasty rose hips to nourish the plants and animals who have shared her life.

There is a part of me that envies the sure path of my sister, the rose. Would that I could be as certain of my path through life and as content with my life. Instead, I worry about stuff, and make mistakes and wish I could have better health and that I were more open to change. I wish that I had spent more time telling my kids that I love them and that I had saved more money for my old age. Blah! Blah! Blah!

But as I wrestle with the "woulda, coulda, shouldas" of my life, I swear that I hear the old rose mocking me. "Hey, you're old enough to know better. Don't you get it yet that none of us created beings are perfect? Roses, humans, locusts, we are all flawed in some way. Just be glad you're alive. None of your anxieties amount to anything compared to the awesome beauty of life itself.

Be grateful for life, for friends for family for the wonder of creation.

I thought I was crazy standing there listening to a flower lecture me. But I had to admit, she was making sense. I continued walking down the street with a little more spring in my step. Then I heard a far off voice coming from where I had seen the rose saying "Hey, old buddy. You're okay. Just don't forget to smell the roses."

Are You Free - Psychologically?

by *Emil Kutarna, Regina, SK*

In the British sit-com *Are You Being Served?* (seen on Vision TV) Captain Peacock is the floorwalker at a men's and women's apparel store. When a new customer arrives he addresses a clerk saying, "Are you free?" There is usually nobody around but the clerk always looks to the left and to the right as if to assure himself or herself that he or she is available. The TV audience laughs at this.

The other day, right out of the blue, the thought came to me "I am free", not in the sense of being available to serve, but like being let out of prison – a prison in my own mind. Let me describe this prison.

It has to do with rules and regimes of institutional religious life. I think I have been a prisoner of a type of Catholicism that is almost like a cult. In my early years I actually believed that if I missed Sunday Mass, or ate meat on Friday I could go to Hell. In later years after ordination I felt forced to finish my breviary before midnight, no matter how tired I was or how sick I felt. I didn't feel free or fulfilled. I felt like I was encased in a heavy suit of Catholic armour.

During the Second Vatican Council there was much speculation that celibacy would become optional. I was the Diocesan Director for Vocations. I gave youth retreats and visited High Schools and spoke to many young boys about the priesthood. We had twenty-eight

seminarians for the diocese. I told Archbishop O'Neill that I could get even more if priests could marry. As chairman for priestly life I spoke at the Diocesan Synod about the majority feeling to remove the celibacy law. In the middle of my speech, Archbishop O'Neill cut me off, saying that the matter is closed and there would be no vote or further discussion. Freedom of speech?

I went through all the hoops to get permission from Rome to marry the most beautiful woman in the world. Today, many, if not most priests who marry don't bother asking permission of big daddy in Rome. When our married priests organization *Corpus Canada* held its first national conference in 1989 we were still in our mental prison. We thought that we needed to have a celibate, still a cleric, to celebrate Eucharist for us. I think it was not until 1995 that we concelebrated ourselves, including our wives. As Martin Luther King said, "Free at last!"

And now it is the question of ordaining women. Ten years ago, June 29, 2002, the seven ordained on the Danube River were promptly excommunicated by Big Brother. It made worldwide news. This past summer in Regina a group of women hosted Bishop Marie Bouclin at a gathering for information and Eucharistic celebration. It made no news. What?

Are You Free - Psychologically? Continued...

See, the psychological prison walls are tumbling down! At this point I have suddenly realized that there are NO walls. I don't have to even be Catholic! It is entirely up to me what I decide to believe and do. But this is a scary thought. It means that I am responsible and must accept the consequences of my actions. This is a serious commitment.

However, I am at peace. Let me quote:

“Contemplation is a doorway into the most profound freedom and fullness of our humanity, and it comes about through a quiet receptivity to God's grace beyond all the rules and regimes of institutional religious life. It also requires a serious commitment, and that is an aspect of freedom. God is a God of invitation and liberation, a God of patient and enduring love who awaits our response. God waits beyond the threshold of the finite, beyond the time-bound limits of conscious, calculating minds, holding open the door into mystery and calling to us from the far side. But God never forces or tricks us into going through

that door”.

-Tina Beattie, theologian at Roehampton U., London, UK wrote this as part of her response to being suddenly terminated from receiving a fellowship at the Catholic University of San Diego because of her dissenting views, obviously about her feminist stance on ordination, gay rights etc. See NCR Nov. 1, 2012.

How can you grow if you're not free? Rome has treated us like children who must be seen and not heard. The Vatican still thinks that excommunication scares the hell out of us. But many of us are growing up and thinking for ourselves. Sure the powers that be can make life difficult for non-conformists, like in Germany if you don't pay your church taxes you can be refused the sacraments. You may have to find somebody else to do your funeral. Jesus had to find somebody else to do his funeral.



The Death Of Christ In Paul

by Dr. Michael Zarb, Duncan, BC



Early Christian writers saw the significance of the protagonist of their religion from different perspectives, and hence explained his death accordingly, for example Luke saw Jesus as the martyred prophet, the writer of Hebrews as the heavenly high priest, Paul sees him as the redeeming lord.

The writings of Paul, written due to specific occasions and circumstances do not present his thoughts in a systematic fashion, but in disjointed utterances and arguments spread all over

the material, quite often not adequately disclosing the full content of his thought. Thus in order to understand the death of Jesus in Paul we have to try to bring the pertinent concepts together and explain them against his religious and social background.

In studying Paul I make use only of the commonly considered authentic writings, namely 1 Thessalonians, Galatians, 1 & 2 Corinthians, Philippians and Romans; Philemon does not contain anything on the topic. **The situation of the world before the Christ event.** In order to understand Paul's meaning of the death of Christ and be able to comprehend the need of redemption, one has to consider Paul's view of the situation the world was in before the Christ event. Paul saw the world, before the death of Christ, to be in a very woeful state in need of help. In his view humanity was under the domination of dark and evil powers. He refers to them by different names without defining them: the god of this age (2Cor 4.4); the Rulers of this Age (1Cor 2.6, 8); the Elements (Gal 4.3, 9); the rules, authorities and powers (1Cor 15.24; Rom 8.38); Demons (1Cor 10.20, 21- Paul considers the pagan gods as demons); Belial (2Cor 6.15) and Satan.

The devil is not mentioned in Paul, whereas Satan is a personalized evil force related by him exclusively to believers. Satan tempts the believers (1Cor 7.5); he tries to outwit or takes advantage of them (2Cor 2.11); disguises himself as an angel of light (2Cor 11.14); he harasses Paul with some malady (2Cor 12.7) and hinders him from going places (1Thess 2.18). Paul even condemns the incestuous sinner to him for the destruction of the flesh apparently so that some good may come out of it (1Cor 5.5) and assures the believers that Satan will not annoy them anymore for God will soon crush him under their feet (Rom 16.20). Paul's Satan is more like Satan in the book of Job rather than the chief adversary of God.

All these supra-terrestrial entities together seem to be referred to by the inclusive title 'Rulers of this age.' (1Cor 2.6, 8.) The followers of Paul, the writers of the Deutero-Paulines (cf. Eph 3.10; 6.12; Col 2.15), as well as some of the Fathers, also understood them as such. The title in 1Cor 2.8, "... the Rulers of this age ... would not have crucified the Lord of glory" does not refer to human rulers who put

Christ to death, i.e. Pilate and the high priest. What would be so noteworthy that these do not know the secrets of God and the special identity of Christ? On the other hand, it is noteworthy to be pointed out by Paul, that the mystery of God was hidden even from the spiritual powers that dominate the world. Had they known Christ's identity and the nature of his work they would have known that they would be defeated by his death. (see further below on the Mystery)

Those among these evil powers, with which Paul is more concerned, are Sin and Death. To Paul these are not mere abstract terms. Thinking, as he did, in the modes of the ancient world he regarded, what for us are abstractions, as effective powers, as actual entities. These supernatural beings stand in hostile rivalry to God. The government, then, of the present age is really controlled by these beings; God has for a time resigned it to them.

The word sin (*hamartia*) is used in two ways by Paul, a) for human acts against morality or God e.g. 1Cor 6.18 etc. and b) as an active agent operating in all of humanity: for Paul, Sin, I capitalize it, exercises dominion over humanity. This dominion is expressed in various terms: Sin rules as a king (*basileuein* Rom 5.14; 6.12); it rules as a master/lord (*kurieuein* Rom 6.14); it possesses human beings by dwelling in them (Rom 7.17, 20); people are under (the dominion of) Sin (Rom 3.9; Gal 3.22) and uppermost in Paul's mind is the enslavement of humanity to Sin stated in several passages (Rom 6.6, 16, 17, 20; 7.14, 25). This concept helps Paul formulate his argument for redemption using slave language.

Death, the close companion of Sin, stands in the same rank with the super-terrestrial spirits; it also rules as a king, it reigns (Rom 5.14, 17); rules as master/lord (Rom 6.9), and it is destroyed by Christ like an individual being (1Cor 15.26.).

Adam - Christ - parallelism and antithesis.

How did this domination of humanity by Sin come about? The answer lies on Adam's head. Apparently Paul, with others, thought that humanity would have been immortal but for Adam's transgression. In Wisdom 2.23f this is stated clearly, "God created human beings for incorruption (or immortality) and made them the image of his own nature, 24 but through the envy of the devil death entered the world, and those who belong to his party experience it." Paul does not mention the hypothetical state of immortality but implies it, "Therefore, just as Sin came into the world through one man, and death through sin, and so death spread to all men because all sinned." (Rom 5.12) i.e. Sin and Death are the consequence of Adam's sin. Every time Paul refers to Adam there is a corresponding or rather contrasting statement about Christ's work. Adam "was a type of the one who was to come" (5.14); many died through one man's trespass, the grace of God abounded for many through Jesus Christ (5.15); Adam's trespass brought condemnation, the gift of Christ brought justification (5.16); Death reigned through Adam's sin, those who have the gift of righteousness will reign in life (7.17); by Adam's disobedience many were made sinners, by Christ's obedience many are made righteous (5.19); in Adam all die, in Christ all shall be made alive (1Cor 15.22); "The first man Adam became a living being; the last Adam became a life- giving spirit" (1Cor 15.45); the first man was

The Death of Christ In Paul Continued...

from earth, the second man is from heaven (v.47); those from the first man are from the dust, and like the heavenly one are those who are heavenly (v.48); "Just as we have borne the image of the man of dust, we shall also bear the image of the man of heaven." (v.49) As the first Adam had successors, earthly people, so Christ has successors, heavenly people.

Thus, in Paul's mind Christ is the representative of the human race as much as Adam was. As Adam, in his sin, represented humanity in a special unexplained way, but not substituted for it, so Christ is the representative of humanity in a mysterious way and is not its substitute, not in its place.

This representation of humanity by Adam is not explained by Paul, i.e. why is it that because Adam sinned therefore all sinned and all must die? He seems to be thinking of a type of representation that what one representative man does, all connected with him, genetically or not, must necessarily do also; so in the case of Christ, what he does, all those connected with him, also do: they die with him, they are raised like him, they live like him, they become sons of God like him, they are heirs like him. Commentators have not found a term for this kind of representation. These two representations are different yet so similar. What happened to Adam happened to all and similarly what happened to Christ happens to all believers.

Jesus as second Adam seems to mean that as Adam was the generator of the human race and his action influenced the descendants, so Christ is the generator of a spiritual race that is animated by the spirit of Christ/God, not by the spirit of Sin. Paul expresses this new generation as a new creation, "if anyone is in Christ, he is a new creation." (2Cor 5.17, cf. also Gal 6.15) As Adam was the head of the old creation, Christ is the head of the new one.

The Death of Christ

In dealing with the death of Christ I start with Phil 2.6-11, a passage that summarizes Paul's Christology and comprises the main stages of Christ's career: pre-existence, humanity emphasizing death and exaltation. The issue whether Paul, in these verses, is quoting a Christ Hymn or composing it himself is irrelevant, since, either way it represents his thought. The parallelisms and contrasts in its composition aid the understanding of the thought.

First stage: Paul sees Christ as a divine being of some sort, "in the form of (a) god" and, "like god" vs. 6. In Paul's time the word "god" was not used, either by Jews or Gentiles, exclusively for the one God. It is obvious among the Gentiles, having so many gods, but also among the Jews, the words "el, elohim" were used of heavenly beings other than Yahweh. (This is attested in the Pseudepigrapha and the Dead Sea Scrolls. Paul, maybe, calls Christ a god also in Rom 9.5 depending on the punctuation of the Greek text, that is "theos, god? either refers to Christ or to God in a doxology.) Paul in Phil 2.6 says that Christ did not consider this godlike status as something to hold to at any cost for selfish ends, "did not regard being like god as something to grasp," "but emptied himself, taking the form of a slave, ... in human likeness." (vs.7) i.e. he willingly emptied himself of this privilege of being godlike and chose to change to a lower status. In 2Cor 8.9 this idea is expressed in different terms, "... that though he was rich, yet for your sake he became poor." An impoverishment? has taken the place of his former riches? ; the poverty here lies in being human over against being godlike, not in

any special poverty in the life of Jesus of Nazareth.

As we have seen, for Paul the human being before redemption was a slave to Sin so Christ as well, in becoming a human being, became a slave to Sin, not a literal slave to a human master. Strange as this might sound to us, Paul says it even more forcefully in 2Cor 5.21, "he made him to be sin who knew no sin;" also Rom 8.3, "sending his own son in the likeness of sinful flesh." Christ becomes the thing from which he redeems; another such example is Gal 3.13, "Christ redeemed us from the curse of the law by becoming a curse for us."

Second stage: As a human being, "in human form," Christ submitted to death, "he humbled himself and became obedient to the point of death – even death of the cross." (Phil 2.8) The slave-like mortal condition of the previous statement is further elaborated by the notions of "lowering and obedience." "Obedience" is the obedience to the will of God, see also, Rom 5.19 "so by one man's obedience the many will be made righteous," and Gal 1.4 and 2.20 indicate that Christ's actions were according to the will of God.

One should note the emphasis on the manner of death, "even death of the cross," Paul stresses the death of a slave. The people of the time would know what cross would mean, namely the death of a slave, or a bandit or a rebel. But Paul gives no hints that Christ died as a rebel as is clearly indicated in the gospels with the accusation, "king of the Jews," namely high treason/ sedition, stuck to the cross; any person at that time would make the connection between the slave of vs.7 and the cross of vs.8; that was the order of the day; we today do not make such a connection, it is not evident to us.

Third stage: God's response to the self-denying act of Christ was to reward his obedience to his (God's) plan, vs.9, "highly exalted him and gave him the name that is above every name," which is elaborated in the next two verses forming one sentence comprised of parallelism with a climax. Vs. 10, "So that in the name of Jesus every knee should bend, in heaven and on earth and under the earth, 11 and every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." The name, dignity conferred on Jesus is "universal Lord" as indicated by the bending of the knee, a gesture of homage, obeisance to those in authority which was common practice at the time; and not exclusively reserved for the deity. Universality is indicated by "heaven, earth and under earth" and "every tongue." Thus in the whole passage we have the contrast: abasement – exaltation; slavery – lordship. This universal lordship of Christ is also clearly expressed at 1Cor 15.27, "For God has put all things in subjection under his feet."

Paul does not mention any ascension of Christ, but the resurrection is most important for him, so although the resurrection is not specified here, in Paul's mind this exaltation would have been achieved through the resurrection. Rom 14.9 perhaps specifies it: "died and lived again that he might be Lord both of the dead and of the living." (cf also Rom 10.9, 13 and 8.34 raised & at the right hand of God.) Thus lordship was acquired by the resurrection not before, that is, the preexistent godlike being was not "lord."

Jesus as Lord

For Paul the main title for Christ in the belief of the believers is

The Death of Christ In Paul Continued...

?Lord? not Christ (anointed, Messiah) or Jesus. This is what the believer has to confess, “if you confess with your mouth that Jesus is Lord and believe in your heart that God raised him from the dead, you will be saved.” (Rom 10.9, 13; corresponding to the confession of Phil 2.11 above). This is supported by other statements indicating that “lord” is the main title of Christ: “those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.” (1Cor 1.2b) See also 12.3, “no one can say Jesus is Lord except in the Holy Spirit.” and vs. 5, “there are varieties of service, but the same Lord.” We find no instance where the believer confesses Jesus as the Christ, Messiah. For Paul ?Christ? does not seem to be a title but a second name for Jesus like e.g. ? Marcus Aurelius.? Paul does not preach “a dying Messiah” – he does not seem to emphasize the Messiah aspect. The only passage referring to the “anointed one” of the promises is Rom 9.5, “To them belong the patriarchs, and from their race, according to the flesh, is the Christ. God over all, blessed forever. Amen.” (Textually uncertain see above)

Nor does Paul emphasize the kingship of Christ, though at one place, 1Cor 15.24, 25, he mentions Christ’s kingdom: vs. 24, “Then comes the end, when he delivers the kingdom to God the Father after destroying every rule and every authority and power. 25, For he must reign until he has put all his enemies under his feet.”

The title “lord” in Paul does not originate from the Septuagintal translation by “*kyrios*” for “Yahweh,” the name of God, as some commentators assert in order to make Christ equal to God. 1) the Greek texts in the time of Paul did not yet have *kyrios* for Yahweh. The Greek OT that Hellenistic Jews used had the tetragrammaton in Hebrew characters or “IAO.” The present extant LXX texts are Christian, and contain alterations to suit Christian interpretations. 2) Why would the audience understand the reference to *kyrios* (master, lord) as equivalent to Yahweh when they used the term in everyday life regarding their masters? *Kyrios* was not some rare special word used only for god. The word was used by slaves for their masters, children called their father *kyrios*, people in authority were called *kyrios*, the gods were called *kyrios* and the word was even used in address like our “sir.” 3) Paul tells us clearly the reason for this term: God made Christ lord of everything and the believer is the slave of Christ hence Christ is his *kyrios*. Paul’s audience would understand quite readily the reference to their *kyrios*, Jesus Christ, as their ?possessor?, the new Power to whom they now belonged, instead of belonging to Sin, their previous lord. This is the connotation *kyrios* would evoke in their mind because that is what the word meant at the time.

Redemption from slavery

The redemption is, according to Paul, the release from the misery of this present age, he says, “(Christ) who gave himself for our sins to take us out (*exelētai* or set us free) of the present evil age, according to the will of our God and Father.” (Gal 1.4) that is, to liberate us from the status of slavery under the domination of the evil powers. For this concept Paul employs slave terminology.

In formulating this concept Paul, seems to have been influenced by the customs and technical formulae of sacred manumissions in antiquity. There are many inscriptions and other records from the early centuries of the era that deal with manumission of slaves showing that freeing of slaves on religious grounds was practised all

over the Graeco-Roman area.

Among the various ways in which the manumission of a slave could take place by ancient law, we find the solemn rite of purchase of the slave by some divinity. The owner comes with the slave to the temple, sells him there to the god, and receives the purchase money from the temple treasury, the slave having previously placed it in there out of his savings. The slave is now the property of the god; not, however, a slave of the temple, but a protégé of the god; he is a completely free man; at the utmost a few pious obligations to his old master are imposed upon him. The rite takes place before witnesses; a record is taken, and often preserved on stone inscriptions.

Employing this custom to formulate his concept of redemption, Paul tells us that we become free by the fact that Christ buys us, “You were bought with a price,” in two places, (1Cor 6.20; 7.23) using the very formula of the records, “with a price.” (*timês*) Again, “For freedom Christ has set us free;” (Gal 5.1) and “You were called for freedom” (Gal 5.13) where Paul uses literally the other formula of the records: “for freedom” (*ep eleuteria*).

Many manumissions, also, expressly forbid that the enfranchised shall ever “be made a slave” again. So Paul says, “do not submit again to a yoke of slavery” (Gal 5.1), and is indignant at the false brethren who, “spy out our freedom that we have in Christ Jesus, so that they might bring us into slavery;” (Gal 2.4) and further, the exhortation in 1Cor 7.23, “... do not become slaves of men.” This does not refer to the institution of slavery but to moral slavery.

The word used by Paul for ?redemption? (*apolytrôsis*) means ?release on payment of a ransom.? Christ “became for us wisdom from God, and righteousness and sanctification and redemption.” (1Cor 1.30); and “they are now justified by his grace as a gift, through the redemption that is in Christ Jesus” (Rom 3.24) that is through the payment of a ransom. These are the two instances of the word ?redemption? in connection with Christ, otherwise he expressed the concept by the word “price” and the verbs, ?to buy or to buy out.?

The Price

In 1Cor 6.19-20 he says, “You are not your own, for you were bought with a price.” And again, “ You were bought with a price; do not become slaves of men.” (1Cor 7.23) In these statements Paul does not state the price but from his Christological presentation one easily infers that the price was the death of Christ. To whom was this price paid? As a redemption from slavery, the purchase was made from the masters, namely Sin and Death, so obviously the price was paid to them, in fact Paul says, “For the death he died he died to Sin, once for all, but the life he lives he lives to God.” (Rom 6.10) The contrast here is God versus Sin, i.e. the spiritual power not the sin of the individual. Christ’s death was not to God but to Sin; it was the life that was to God not his death. Paul’s understanding of the action of redemption can be summarized in the following way on the analogy of the manumission of slaves described above where the slave himself puts the money in the temple to be taken by the previous owner. In the case of Christ it is Christ the slave who pays the previous owners, Sin/Death, the price they demand, i.e. the death of their slave – note, that Paul has several statements where death is

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exacted by Sin: Rom 6.16 slave “of Sin leads to death;” Rom 6.23 “wages of Sin is death”; Rom 5.21 “Sin reigned in death” etc.

The redemption of the believer results from the representative action of Christ, in other words, what happens to the representative happens to the represented, (cf. Adam-Christ above) so, the price paid by the slave Christ is the same price paid by the believer slave. 2Cor 5.14 says it this way, “we are convinced that one has died for all; therefore all have died.” Paul conveys this idea by other expressions such as “gave himself for” (Gal 1.4; 2.20), “died for,” (Rom 5.6, 8; 14.15; 1Cor 8.11; 2Cor 5.14, 15; 1Thess 5.10) “through his death” (Rom 5.10) because Jesus did this willingly, when he accepted to become human (Phil 2.6f) and therefor all these expressions mean “on behalf of” the believers as their representative.

Paul elaborates this concept that “the death of Christ” equals “the death of all” at Rom 6.3-11. As Christ died to Sin, so also the believer, identified with him in baptism (immersion), experiences death to Sin: in Rom 6.3ff Paul says, “Do you not know that all of us who have been baptized (immersed) into Christ Jesus were baptized (immersed) into his death? 4 We were buried therefore with him by baptism (immersion) into death, in order that, just as Christ was raised from the dead by the glory of the Father, we too might walk in newness of life;” then develops further in v.6, “We know that our old self was crucified with him in order that the body of sin might be brought to nothing, so that we would no longer be enslaved to Sin;” and culminates in v.10f, “For the death he died he died to Sin, once for all, but the life he lives he lives to God. 11 So you also must consider yourselves dead to Sin and alive to God in Christ Jesus.” In these verses Paul clearly states that what took place with regards to Christ takes place with regards to the believer’s spirit.

Baptism is the Christian rite of slave manumission – the believer ritually goes through what Christ went through: a) he dies to Sin like Christ; b) is even crucified with Christ, i.e. pays the “price” of a slave, and thus, is freed from the former master, Sin; c) “walks in newness of life” like the raised Christ and d) is “alive to God” like Christ.

An other important point to consider is that for Paul, before the Christ event, death meant that physical death was death for ever, no coming back to life, the individual remains completely under the domination of Death; through the Christ event, however, though there is still physical death, death is not for ever, there is now resurrection for those who are in Christ. Christ did not remove physical death but eternal death by bringing about eternal life through the resurrection both of the spirit at baptism and of the body at the *eschaton*. Thus a more significant issue than the price, the death, is the resurrection which brings about the release from the dominion of Death. In Paul it is not only the resurrection of the representative, Christ, that is emphasized but also the resurrection of the represented, of the believer. As Paul sees victory over Death through the raising of Christ so also he sees victory in the raising of the believers; Death is defeated not only by the resurrection of Christ but also by that of the believers and so Paul could, by adapting Hos 13.14, changing some words, sarcastically and triumphantly exclaim, “O death, where is your victory? O death, where is your sting?” (1Cor 15.55) Both the death and the resurrection or life of the representative are effected in the represented, “And he died for all, so that those who live might live no longer for themselves, but for him who died and was raised for them.” (2Cor 5.15) The concept of redemption is

so foremost in Paul’s thought that he calls the resurrection of the body at the *eschaton*, the redemption of the body, “but we ourselves, who have the firstfruits of the Spirit, groan inwardly as we wait eagerly for adoption as sons, the redemption of our bodies.” (Rom 8.23) As the spirits of the believers are redeemed so also are their bodies.

Possession by Christ

For Paul the believer is purchased from slavery by Christ and becomes his slave as well as the slave of God, “you have been set free from Sin (the previous master) and have become slaves of God (the new master)” (Rom 6.22) or of “Righteousness”: “having been set free from Sin, have become slaves of Righteousness.” (Rom 6.18) Paul is so occupied with this subjection to Christ that he even calls himself the slave of Christ (Rom 1.1; Phil 1.1). The usual translation of *doulos* by “servant” ruins the meaning intended by Paul, it destroys the notion both of the full possession by Christ, his lordship, and of the complete obedience and allegiance to Christ of the believer. With Paul it is not just a matter of service but of absolute possession. Paul even mentions his branding as a slave of Christ. In Gal 6.17 he warns, “From now on let no one cause me trouble, for I bear on my body the marks (*stigmata*) of Jesus” i.e. otherwise they would be causing trouble to Jesus whose property he is. A contemporaneous reader would know perfectly well what these *stigmata* were, namely marks by tattooing or branding: on slaves as a symbol of their masters, on soldiers as a symbol of their leaders, on criminals as a symbol of their crime and on devotees as a symbol of the gods. Paul is probably alluding to the scars of the wounds he had received in his apostolic labours, as e.g. at 2Cor 11.23-25. These *stigmata* have nothing to do with the type attributed to St. Francis of Assisi. If today the word “slave” is unpalatable to describe the believer, that is our problem not Paul’s or his contemporaries? for whom slavery was the order of the day.

This possession by Christ, is sometimes also expressed by the simple genitive, “his”, “of Christ” or “of the lord” i.e. the believer belongs to Christ, he is his property. (Rom 1.6; 8.9; 1Cor 7.22; 15.23; Gal 5.24) Moreover possession by Christ also involves internal possession analogical to that of the spirits, in other words, as Paul saw in Sin a demonic spiritual being which takes possession of human beings, so the spirit of God or of Christ possesses the individual and the individual becomes animated and activated by the spirit of God or Christ. “Do you not know that you are God’s temple and that God’s Spirit dwells in you?” (1Cor 3.16) and “You, however, are not in the flesh but in the Spirit, if in fact the Spirit of God dwells in you. Anyone who does not have the Spirit of Christ does not belong to him.” (Rom 8.9; cf also v.10, “Christ is in you”); “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.” (Rom 8.11) “I have been crucified with Christ. and it is no longer I who live, but it is Christ who lives in me.” (Gal 2.20) Paul means what he says, this is not mere preacher’s rhetoric. They did believe that spirits invade, enter the spirit of the individual and affect his

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actions.

Adoption

Connected with the liberation from slavery is the concept of adoption. The status of slave of God or Christ is raised to a status of son/heir of God and co- heir with Christ. Paul argues from the similarity of children to slaves. In Gal 4.1-7 he says that “a child is no different from a slave,” though he is the heir (vs.1), similarly human beings were enslaved to the celestial beings (vs.3), but “when the fullness of time had come, God sent forth his Son, ... to buy out those who were under the law, so that we might receive adoption as sons.” (vs. 4-5) Verse 7 tops the thought, “So you are no longer a slave, but a son, and if a son, then an heir through God.” (cf. also Gal 3.26) Paul comes to this thought again in Rom 8.14-17, “all who are led by the Spirit of God are sons of God. ... you have received the Spirit of adoption as sons, by whom we cry, Abba! Father! ... and if children, then heirs – heirs of God and fellow heirs with Christ.” The believer, his slave status being raised to that of son, that is, being adopted into the family of God, acknowledges his new relationship and professes God as his “Father”.

As evident from many inscriptions of the time adoption was fairly common among the Hellenes, so Paul's audience would fully understand the terminology he employs to express his theology. On the other hand adoption was not widely practised among the Jews, in fact the word *huiothesia*, adoption is not used in the LXX. That the people of Israel are called the children of God does not mean adoption but it is the Hebrew use of the term 'son' for those close to God.

For Paul this adoption, as well as salvation, is not complete till the body is also resurrected, as stated in Rom 8.19, and 23 (quoted above); it is still the object of expectation at the *eschaton*.

The Plan and the Mystery.

Paul thinks of a plan devised by God for the salvation of humanity. This is indicated by Paul's various expressions such as: God's purpose and predestination (Rom 8:28-30); his will (Gal 1.4) and especially expressions of timing, “But when the fullness of time had come, God sent forth his Son,” (Gal 4.4) “the appointed time” (1Cor 7.29), and “end of the ages” (1Cor 10.11)

This plan to redeem humanity from the slavery under the Rulers of this age especially Sin and Death, consisted in that, at a certain time, the godlike figure Christ, who knew the will of God and complied with it in order to implement the plan, unbeknown to the Rulers, would become a human being, a slave of Sin and Death like other human beings, and like them be subjected to the vicissitudes of life including death, even that of a slave, but by being released from Death by God he would break the power of Death once and for all. After this redemptive event Christ would own and rule the redeemed until the end, the *eschaton*, when Christ will hand over his kingdom to the Father (1Cor 15.24) and finally God will be all in all (1Cor 15.28).

This plan was completely hidden until the main event took place and it was revealed to Paul and other believers. Paul calls this the mystery, a word already familiar in contemporary Greek mystery religions. In 1Cor 2.7ff he says, “But we impart the hidden wisdom of God in a mystery, which God decreed before the ages for our glory.” Note, it was “decreed,” planned well before it happened. This mystery, as the term implies, was secret, hidden to all, even to the

celestial Rulers, v. 8, “None of the Rulers of this age understood this, for if they had, they would not have crucified the lord of glory.” This statement is full of irony: by crucifying him they were instrumental in making him become “the lord of glory.” Paul even supports its hiddenness with an OT quote from Is 64.4, in v.9, “What no eye has seen, nor ear heard, nor the heart of man imagined, what God has prepared for those who love him.” Then continues to tell us to whom it was revealed, v.10 “these things God has revealed to us through the Spirit.” Again in Gal 1.16, “was pleased to reveal his Son to me, in order that I might preach him among the Gentiles.”

In presenting the gospel as “mystery,” Paul is implying that it was never fully made known by ordinary means of communication. The fact that this was revealed to Paul indicates that it was not even revealed to the prophets. Though in many matters Paul speaks in biblical (LXX) language, he does not speak of the death and resurrection of Christ in such language; he does not adduce any biblical passage to support his statements about the death and resurrection. Despite this there are some passages in Paul's writings with such phrases as “according to the scriptures” (1Cor 15.3f), “through his prophets in holy writings” (Rom 1.2) and “through prophetic writings” (Rom 16.26) without quoting anything, which is contrary to his custom. One should also note that these phrases even lie within larger passages that are considered, by several scholars, as later non-Pauline interpolations, i.e. 1Cor 15.3-11; Rom 1.2-6; Rom 16.25-27, the latter is a floating text, in some MSS it is after 14.23, in others after 15.33 and in others at end of 16. So it is most likely that these phrases, if not the whole passages, are not Pauline. They were easily introduced as marginal glosses and later incorporated into the text. Paul's mind was that the death and resurrection were the mystery, God's hidden plan which was revealed now and which Paul was preaching and making known. Paul supports by OT quotes the notion that someone is coming e.g. a deliverer (Rom 11.26) or that Christ did not please himself (Rom 15.3), but when he talks of the death or resurrection of Christ he doesn't produce any quotes; none of the quotes regarding Jesus deal with his death and resurrection. Gal 3.13 “hang on a tree...” is a general statement not a prophecy that Christ will be crucified.

Paul equates the mystery with his gospel, his proclamation, the content of which is the death and resurrection of Christ. In 1Cor 2.1, “I ... did not come proclaiming to you the mystery of God with lofty speech or wisdom. 2 For I decided to know nothing among you except Jesus Christ and him crucified.” Again in Rom 16.25f, “Now to him who is able to strengthen you according to my gospel and the proclamation of Jesus Christ, according to the revelation of the mystery that was kept secret for long ages 26 but has now been disclosed and (through prophetic writings) has been made known to all nations;” – note, that “secret for long ages” and “disclosed now” clash with the prophecy phrase. Further in Gal 3.23 he says, “Now before faith came, we were held captive under the Law, imprisoned until the coming faith would be revealed.” That is, “the coming faith” i.e. his gospel was not revealed during the time of the Law, the time of the prophets. It is Paul and his co-workers that are considered “as servants of Christ and stewards of

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the mysteries of God,” (1Cor 4.1) not the prophets.

This mystery of the cross is foolishness for the non-believers: 1Cor 1.21, “For since, in the wisdom of God, the world did not know God through wisdom, God decided, through the foolishness of our proclamation, to save those who believe.” Yes, obviously, that the redeemer dies the death of a slave is an absurdity for those who are unaware of the mystery, but for the believers it is the wisdom of God, v.23, “but we preach Christ crucified, a stumbling block to Jews and folly to Gentiles, 24, but to those who are called, both Jews and Greeks, Christ is the power of God and the wisdom of God.”

The Resurrection

Paul's teaching on the resurrection of Jesus shows that it was a prime factor in the issue of redemption. He does not teach that salvation was effected by the death of Jesus apart from his resurrection. The death and resurrection were not separable, except in thought. Paul viewed them as two aspects of one and the same transaction. Together and only together they constitute the redemptive work of Jesus. It is the life rather than the death of Jesus that is the power of God. Paul was not preaching a dead Christ but a living Christ. He preaches Christ crucified and the cross in order to indicate the death of a slave, the “price,” and so also by “blood” he means a violent death which, in the case of Christ, is crucifixion.

Undoubtedly, death is an indispensable step for the resurrection. However, death alone, without the resurrection, would have been a triumph for the Rulers; without the resurrection, Death would have continued to have dominion over Jesus. We read, “We know that Christ being raised from the dead will never die again; Death no longer has dominion over him. 10 For the death he died he died to Sin, once for all, but the life he lives he lives to God.” (Rom 6.9, 10) Jesus is no longer the slave of Sin/Death, the slave is liberated by the resurrection which actually means “life.” Paul probably thought that the resurrection of Jesus was instantaneous, that is, immediately at death, as soon as death occurred he was snatched from their grasp, otherwise Death would have had dominion over him for some time after death. If this is so he could not have written “on the third day” at 1Cor 15.4, a passage deemed by some scholars as a later interpolation depending on later writers.

Death and resurrection or life are quite often mentioned together, e.g. “For to this end Christ died and lived again, that he might be Lord both of the dead and of the living.” (Rom 14.9) or, “Christ Jesus is the one who died—more than that, who was raised—who is at the right hand of God, who indeed is interceding for us.” (Rom 8.34 see also, 1Thess 4.14; 2Cor 5.15; Rom 4.25; 5.10; 6.9-10)

That the resurrection is also mentioned alone, apart from the death of Jesus attests to the fact that Paul does not see it only as God's reward to Jesus for conformity to his will, but also as an act intrinsically connected with the salvation of the believers. In Paul's paradigm the resurrection of Jesus lies on a higher level than his death. There are several indicators attesting to Paul's belief in the primacy of the resurrection:

1) God is sometimes described as the one who raised Jesus from the dead, “God the Father, who raised him from the dead” (Gal. 1 :1) “If the Spirit of him who raised Jesus from the dead dwells in you, he who raised Christ Jesus from the dead will also give life to your mortal bodies through his Spirit who dwells in you.” (Rom 8.11; cf.

also Rom 4.24; 1Thess 1.10; 2Cor 4.14) Moreover, Christ is also described as, “the one who was raised” (Rom 7.4)

2) The raising of Jesus from the dead is of central significance among God's acts,

a. “For he was crucified in weakness, but lives by the power of God.” (2Cor 13.4)

b. God declared Jesus Son of God by the resurrection, Rom 1.4 (if this is not a later interpolation);

c. God justifies the believer through the resurrection of Jesus, Rom 4.25 “who was handed over for

our trespasses and raised for our justification.” d. While reconciliation to God was achieved by the death of Christ, salvation is attained by his life (Rom 5.10).

3) The resurrection of Christ is Paul's main argument for the resurrection of the believers, “And God raised the Lord and will also raise us up by his power.” (1Cor 6.14); “knowing that he who raised the Lord Jesus will raise us also with Jesus” (2Cor 4.14) Paul argues that if there is no resurrection of the dead, as some of the Corinthians seem to have been positing, then there was no resurrection of Christ, “But if there is no resurrection of the dead, then not even Christ has been raised.” (1Cor 15.13)

4) The resurrection of Christ is the main tenet of the believers' faith; it is the content of Paul's proclamation, “Now if Christ is proclaimed as raised from the dead, how can some of you say that there is no resurrection of the dead?” (1Cor 15.12) and 1Thess 4.14 “we believe that Jesus died and rose again,” – (this is the only instance where Paul says Jesus “rose” instead of “was raised” however, it does not mean that Paul thinks Jesus did it on his own power; all the other instances are attributed to the power of God.) In 1Cor 15.14-17, while arguing for the resurrection of the believers, he makes the powerful statement, “if Christ has not been raised, then our preaching is in vain and your faith is in vain” and again he emphasizes it in v. 17, “if Christ has not been raised, your faith is futile and you are still in your sins.”

It is the “life” of the raised Jesus that is of paramount importance for Paul: Christ's life is a life to God (Rom 6.10); he lives by the power of God (2Cor 13.4); through life he is lord (Rom 14.9); and we are saved by his life (Rom 5.10).

Did Paul see Christ's death as a sacrifice?

The answer is that if he did he surely did not emphasize it as such. Paul does not use ritual or sacrificial language. This probably is due to the fact that he was a Diaspora Jew, far from Jerusalem so sacrifices did not play a large part in his religious ideas or in those of his readers. He never employs the terms for sacrifice, i.e. *thyma* – not anywhere in the NT – or *thysia* in relation to Christ, whether regarding his death or otherwise. Yet some translators, commentators and theologians insert the word ?sacrifice? in his writings and in his thought. The two instances where ?sacrifice? is introduced in the translation where the Greek does not have it are, Rom 8.3 and 3.25.

1) Some translations at Rom 8.3 have, “God, sending his own Son in the likeness of sinful flesh and as a sacrifice for sin, condemned sin in the flesh,” others, correctly have, “... in the likeness of sinful flesh and for sin, he condemned sin in the flesh.” The text simply has *peri hamartias* i.e. for sin, without the word

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for sacrifice. The translators of the first instance argue that Paul here is imitating the LXX which constantly uses this phrase for the ?sin-offering,? however, this Septuagintal use is always found in ritual contexts while here Paul has no ritual context at all. The phrase means ?for human sin? i.e. to remove it, as clarified by the following clause.

2) Again in Rom 3.25 some translations introduce the word ?sacrifice? where it is not in the Greek text. The word *hilasterion* in this verse is rendered in three ways, a) “propitiatory sacrifice,” b) “mercy-seat,” or c) ?propitiation,” but while the word has the idea of propitiation, pleasing act, it is neither a sacrifice nor a seat.

The first time we meet with ?*hilasterion*? in the LXX is at Ex 25.17 where the Hebrew has, “you shall make a *kapporeth* of pure gold;” and the LXX has: *hilasterion epithema*, that is, it added *hilasterion* as a theological adjunct indicating the ceremonial purpose, namely propitiatory, to the word *epithema* meaning lid, covering, which exactly translates the Hebrew word *kapporeth* referring to the cover of the ark of the covenant. But, after this occurrence, the LXX translators employ only *hilasterion*, that is, the theological gloss alone, without *epithema*, cover, about 14 times where *kapporeth* occurs. Moreover they also translate the Heb. ?*azarah*, ledge of the altar, by *hilasterion* in Ez 43.14, 17, 20, again rendering by the theological interpretation. Thus the LXX does not translate any word meaning ?sacrifice? by this word but the place connected with sacrifice, in other words, *hilasterion*, for the LXX, is not a translation but a theological paraphrase for the place of propitiation by sacrifice not the sacrifice itself.

The translation ?mercy-seat? for *hilasterion* comes from Martin Luther who, imagining God seated on the lid of the ark from where he spoke to Moses, gives a theological interpretation by rendering the *kapporeth* as “*Gnadenstuhl*,” mercy-seat, which some English translators adopted. “Mercy-seat,” therefor, is the translation of Luther’s German word rather than that of the LXX or of the Hebrew text.

Hilasterion in Rom 3.25 is more likely to mean what Paul’s Roman readers would understand, that is, the meaning of the word as it was known from the customs of the period rather than as an obscure reference in the LXX and referring to an object that did not exist anymore. Paul writes in v.25, “whom (i.e. Christ) God put forward as a *hilasterion* by faith, in his blood. This was to show his (God’s) righteousness, because in his divine forbearance he had dismissed former sins.” Some considerations to understand Paul’s thought are in order:

a) It is highly unlikely that Paul describes Christ, a person, by a place, i.e. the *kapporeth*, a lid; had the cross been so named, then the metaphor might possibly be understood.

b) For Paul Christ is the end of the Law; so, Christ, the revealer of the “righteousness of God (that) has been manifested apart from the law” (v. 21) would hardly be named by the same Paul, in the same breath, as the cover of the ark!

c) It is important to note that this is the action of God himself; it is God who sets Christ publicly as a *hilasterion*. If it refers to ?sacrifice? one has to ask, to what deity is God offering this sacrifice, which deity is God worshipping?

d) Paul here is employing this term as it is used in the customs of the day, a familiar word to his readers from its use in inscriptions of the time, namely meaning a pleasing gift, a votive gift, found inscribed on bases of statues presented to the deities in order to show appreciation of their favours; Josephus as well uses it in Ant. 16 7 where he speaks of

a white stone as a propitiatory monument. Thus, Paul is saying that God has publicly set forth, in view of the world, Christ in his death, “in his blood” i.e. crucified – to the Jews a stumbling block, to the Gentiles foolishness (1Cor 1.23) – to “faith” however, a *hilasterion*, a pleasing gift. Christ is the votive gift from God to believing humanity “to show his righteousness, because in his divine forbearance he had dismissed former sins.”

The immediate context supports this interpretation. In the previous verse, v. 24, Paul says, “and are justified by his grace (favour) as a gift (*dôrean*, freely), through the redemption that is in Christ Jesus, 25 whom ...” thus v.25 elaborates on this freely given favour of redemption by God in terms of *hilasterion*, a public pleasing gift, with a probable implied connotation of a “memorial” since the then current use of the term was in inscriptions on memorials.

A passage that could indicate sacrifice is 1Cor 5.7, “For Christ, our Passover lamb, has been killed.” This is in a context, – perhaps at the occasion of an approaching paschal festival when preparations, like removal of leaven, were in progress, – where Paul applies the metaphor of moral leaven. Paul, like any other Jew, definitely would not understand the Paschal Lamb as a sacrifice for sin. The Passover is not a ?sin- sacrifice? but a celebration of the sparing of the first- born from being killed, by the blood on the door-posts and of the deliverance from slavery in Egypt (Ex 12). In the second temple period the people of Jerusalem and those who visited for the festival, slaughtered the lamb at the temple as a sacrifice, but there is no information in the literature as to how or whether Jews, away from Jerusalem, celebrated the Pesach with the lamb. If they used the lamb, most probably it was not considered as a sacrifice since it would not be slaughtered in the temple. Paul, whether he saw Christ’s death a sacrifice or not, probably says this in conformity with his slavery Christology, that is, Christ, or his death is the means of the deliverance from the slavery of Sin and Death, as the Paschal lamb was the means of the liberation from the Egyptian slavery. This fits in with his metaphor of moral leaven, “Cleanse out the old leaven that you may be a new lump, as you really are unleavened. For Christ, our Passover lamb, has been killed,” that is, his death has delivered you from the slavery of Sin, i.e. cleansed you from “the leaven of malice and evil.” (1Cor 5.7-8)

Conclusion

In Paul’s view human beings were under the dominion of Sin and Death; by themselves they were incapable of achieving redemption from this slavery; it needed a supernatural being, a special representative of humanity – in antithesis to Adam’s representation, the catalyst of the deplorable situation, – to become human and go through the human misery including death. By becoming a slave like them and undergoing the death of a slave this representative paid the price demanded by the masters, thereby redeeming himself and those he represented. Through the resurrection the stranglehold of the deadly lords was broken resulting in a change of ownership and allegiance. Thus one may conclude that Paul saw the death of Christ as the ransom, an indispensable means for enslaved humanity to obtain freedom and eternal life.

Canada's 10th Roman Catholic Womenpriest

by Victoria Marie, Vancouver, BC

Rev. Dr. Victoria (Vikki) Marie, RCWP



Yes, Marie is my last name. I celebrated my first Eucharist at Samaritan House on Saturday, August 4th. It was an afternoon gathering with a small group of friends present. The friends gathered expressed that this Eucharist felt like the completion of my ordination, which started the week before on Friday, July 28th, with the gathering of some of the

Roman Catholic Womenpriests at the Vancouver Catholic Workers' Samaritan House. Lakeview Multicultural United Church hosted my ordination to the priesthood on July 29th. Bishop Marie Bouclin, our first Canadian woman bishop, was the ordaining bishop, with Roman Catholic Womenpriest Michele Birch Conery and Roberta Fuller concelebrating.

My call to the priesthood was honoured and supported by local clergy from the Anglican, Baptist, Lutheran, Mennonite, and United Church Traditions, who attended the ceremony. Key participants in the ceremony were long time friends from Dignity Vancouver, the Vancouver Catholic Worker and my family. I was deeply moved by the outpouring of friends, supporters and people I didn't even know, that support the Roman Catholic Womenpriests movement, who attended.

The celebration of this first Mass began a new phase of service in my life and it feels so right. This Eucharistic celebration was the birth of the Our Lady of Guadalupe Tonantzin Community, which was conceived and is located in the Downtown Eastside of Vancouver. What's with the name? An Anglican priest and friend, Don Grayston, gives a succinct explanation of the name of our community in his blog as follows:

Many of us will be familiar with the name of Our Lady of Guadalupe, patron saint of Mexico. ... But who is Tonantzin? She is the mother of the Aztec gods, and it was on the very site of her temple, destroyed by the Spanish, that Our Lady of Guadalupe appeared to Juan Diego. Now Mary and Tonantzin are revealed together, in the dedication of this new community, as one, or, if you prefer, as two faces of different cultural origins, of the great mother ... who appears in different forms in every tradition. ([HYPERLINK](http://donaldgrayston.wordpress.com/2012/07/30/a-very-special-ordination/#more-108)

"<http://donaldgrayston.wordpress.com/2012/07/30/a-very-special-ordination/#more-108>)

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In keeping with the principles of the Roman Catholic Womenpriests movement, the Our Lady of Guadalupe Tonantzin community express our vision and mission in this manner. We envision and aspire to be a community that is Christ-centred, egalitarian, inclusive, and compassionate. We are a community of hope, prayer, and faith in action that welcomes everyone and embraces all who come, whoever you are and wherever you are in your journey of faith. We aim to be a community that constantly encourages, supports and accompanies each other to ever deeper right relationship with God, the Earth, all beings, each other, and our true selves.



For more information, please visit our website at: <http://tepeyacvancouver.wordpress.com/about/>



Two Brothers Gone Home

by Phil Little, Cedar, BC

Going Home

Going home Without my sorrow
Going home Sometime tomorrow
Going home To where it's better Than before
Going home Without my burden
Going home Behind the curtain
Going home Without this costume That I wore

Leonard Cohen – “Going Home” from album “Old Ideas”



About the time I first heard Leonard Cohen’s new album “Old Ideas”, with an almost funeral like hymn titled “Going Home”, I was dealing with the second death of a married priest friend and brother. A former Jesuit, John Haley was a much loved and sought after director of retreats in the Ignation tradition. In 1989 John left the Jesuits and married. From there he worked as counselor in different institutions include Southdowne in Aurora and with the Canadian Immigration and Refugee Board. He was a strong supporter

of Romero house in Toronto. John moved to Vancouver Island and worked with hospice and contributed greatly to the work of the Bethlehem Retreat Center. I came to know John only after I retired to live on Vancouver Island. We came to know one another better through a study-reflection group looking at a video series by Brian Swimme. As well, we shared in a small men’s group that began meeting last year. John was like a big brother – I had a feeling that I was totally calmed by his presence and his wisdom in discerning events and situations. My joy at having this elder sibling was cut short when John was diagnosed with a fast developing cancer of the lung. From diagnosis to death was barely two weeks. Our group, not a spiritual or church group, met with John one day after his diagnosis to show our solidarity and to pray with him. At John’s request I came out of retirement to anoint him. He said “Bring lots of oil”. Two days later he went to the hospital in crisis and was admitted to palliative care.

Earlier this year another “elder brother” also died. Lucien Casterman was a former Oblate missionary from the Canadian north. He came from France after ordination in 1950 and began his ministry in Fort Chipewyan in northern Alberta. Lucien mastered the Cree and Chipewyan languages and at the time of his death was still working on a dictionary of the Chipewyan language. In between different obediences

to “Ft. Chip” Lucien was recognized for his administrative skills and eventually ended up in Rome as assistant General of the Oblate order. When I was ordained in 1974 I received a congratulatory card from “Fr. Casterman” but I really did not know him. I met Lucien in 2002 after he left the Oblate order at the age of 75 to get married. He married a woman from Nanaimo, a friend of my parents, who had been widowed twice before. Lucien’s comment at the time was “the church took my youth but it can’t have my old age!” With marriage Lucien had an immediate family of children and grandchildren. After we retired to live on the Island we came to know and love Lucien and his wife Winnifred. He was a classy French gentleman whose only obvious fault was his love of a cigar – which he had to enjoy outdoors no matter the weather. Win died in November of 2011 although she had insisted that she expected to be widowed for a third time. Two months later, Lucien himself was diagnosed with multiple tumors and he died on March 2. I was told by his daughter that Lucien thought of me as a son. We had an affinity through our Oblate roots, and I knew that he was fond of both my wife Anne Marie and myself. The family asked me to prepare the eulogy for Lucien’s funeral which I could not attend as I was in Ontario at the time, but a good neighbor who was friend of both of us read what I had written about Lucien. Two good men – faithful servants of the church to which they gave their youth and the better part of their lives. In marriage they discovered new dimensions to life, what all of us have learned through the gracious patience of our spouses who have their own stories to tell about living with these men coming out of a cult like organization. Both Lucien and John identified themselves as priests until the day they died. The church could not accept them in their “enriched” condition as married men. Too bad for the church which desperately lacks wise and gentle elders in the ministry who don’t need the costume to be real.

Two dear brothers whom I still grieve but to whom I express my love and gratitude. They have gone home.



Nanaimo And Vatican II

by *Charlie Callanan, St. John's, NL*



salads and talked as if communication was about to be outlawed. For some of us, it was fifty years since we were last together and it struck me that the Vatican Council was just getting underway at the time. It was a time of hope and joy for us. We had come through the old system when nothing had really changed since Trent. Naturally we talked about all the water that had run under the bridge since then.

Our conversation was both funny and nostalgic but the real message was that things had not progressed much since the Council. Hans Kung and Joseph Ratzinger were young men in their early forties and both important figures at Vatican II. Now they are both in their mid eighties.. one a rebel, the other a Pope. Over the years, for a number of reasons we left the ministerial priesthood and became "reduced to the lay state" The phrase is both insulting to us and to the laity. We became reduced of power that we had no right to in the first place. Was the Church punishing us because we had chosen to live outside its institutional structures . It certainly seemed so and that situation has not changed. We still live very much in a fortress and not a servant church.

I am encouraged lately by several excellent articles in THE TABLET from London, England. They have written a lot lately about Vatican II and its aftermath. Just GOOGLE THE TABLET and you will know what I mean. You will find intelligent theological reflection on some of the documents.

More to the point, I want to thank God that we were able to get together this summer. It was a happy time for all of us. I even "took pleasure out of it."

This past summer my wife Pat and I flew from the Atlantic to the Pacific, from St. John's Newfoundland to Nanaimo, British Columbia to visit my brother Jim,(another ex-Oblate) who had recently moved from Terrace to Vancouver Island. It was a thrill for both of us. The highlight of the trip for me was a gathering of some very special people ; five ex Oblates and their wives and two current Oblates. The meeting was put together by Bruce McCormack and Jean. We had a great lunch of ham and many

More Photos At Home Of Bruce & Jean McCormick



Letter From Chincha Baja

by Joe Gubbels, Chincha, Baja

It is said that a picture is worth a 1000 words. Since I have not sent a letter for nearly a year, I have thousands of words to tell you. Much has happened during the past year, but little progress has been made with the Ministry of Education. We are still supporting three essential staff and paying maintenance for the Public Education Complex, to operate the Adult Basic Education (ABE) courses with 6 instructors. Also, no budget has been approved to start the six technical courses in spite of our 2010 agreement with the Ministry of Education. This is what we have done, plus a few miscellaneous photos of interest.



Present Staff, Ismael took the fotos



Second graduation - Primary Education



Oldest graduate in Literacy Class



Signing over building and equipment



Participation in provincial parade



Publication Manual Gender Equality



Group wedding of 34 couples



Oldest couple married by the mayor



At last, we are married



Canadian Sombrillo youth visit



Playing sports at St. Rosa School



Visit through village of St. Rosa



Food for fund raiser- cutting potatoes



Grinding spices – Teachers and students



Backyard cooking Carapulcra-Google it.



Famous Chinchabaja donkey races



Very difficult to get the donkeys lined up



Mayor placing wreath on the winner



Volunteer Gordon Mickle and carpenter



Volunteer Ida Rawluk and English class



Volunteer Rita Mickle Adult English



New enterprise – Owner with Suzie



Kucho Careño on José going to work



Rotary medical assistance volunteers

Accordingly, with the 24 pictures, I have saved writing and you reading 24,000 words. Imagine how many trees and ink I saved. I'm going on to my 7th year volunteering in Chinchabaja and enjoying every moment of it, except for the stallings of the Ministry of Education. I have witnessed many changes and many happy people who we have helped. Sincerely, on behalf of the people of Chinchabaja, I wish to thank you for your support and encouragement to continue on. I would like you to internet our Rainbow of Hope for Children website at: <http://www.rainbowofhopeforchildren.ca/index.html> and check out our Newsletter. On the home page there is a new way to send donations which makes it very easy. Should you have some extra cash remember Chinchabaja. We are getting really short of funds to maintain the Complex, until the Ministry of Education responds to its commitment. There is no space to write more, so Happy Thanksgiving.
JOSÉ DE CHINCHA BAJA



Corpus Canada

Read The Journal online at
www.corpuscanada.org

Dear Friends,

We share a dream: a Church that celebrates what is good in us and calls forth what is best in us; a Church that is honest enough to confess not only the sins of its members but the sin that is built into its very structure and corporate practices; a Church that is catholic enough to include the children of Rome, Constantinople and the Protestant Reformation; a Church that proclaims the intrinsic goodness of human sexuality and any expression of it that creates and sustains loving relationships; a Church that gives its members full scope to exercise all the gifts and charisms the Holy Spirit has bestowed on them; a Church that makes assistance for the poorest and most persecuted of people its highest priority. Through Corpus Canada we keep this dream alive.

If you are already a member of Corpus Canada, I invite you to renew your membership for the year 2013. If you are not a member, I invite you to join. The annual membership fee is \$50 for individuals and \$75 for families. Corpus Canada will send \$25 of your membership fee as a donation in your name to Xristos Community Society, the registered charity that publishes The Journal online. You will receive from Xristos Community Society a tax deductible receipt for the \$25 donation, and from Corpus Canada a receipt (not tax deductible) for the rest of your membership fee. As a member of Corpus Canada you will be eligible to join the CORPUS-N internet mailing list and take part in the discussions of the National Coordinating Team. **Make your cheque payable to "Corpus Canada" and mail it with this completed form to "Corpus Canada, 35 – 10070 Fifth Street, Sidney BC V8L 2X9, Canada."**

I would like to take out an individual membership in Corpus Canada for the year 2013, and am enclosing a cheque in the amount of \$50.

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Yours truly,

Arthur Menu

On behalf of the Corpus Canada National Coordinating Team

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
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www.ca.renewedpriesthood.org
Corpus USA
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How Can I Join Or Show Support?

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