



The Journal



April - June 2013

Quotes

Pope John XXIII called on christians not to be museum keepers but to be gardeners tending the gift of creation and the Church.



People who open their minds and hearts to the wonder we call God can experience the presence of the Spirit of Jesus Christ in their lives. That experience can be nurtured and nourished in the ordinary experiences of daily life. That process is illustrated above all by Jesus himself, as indicated by the stories about him particularly through the gospels. Eminent amongst these stories are those that mention the meals that Jesus had with people.

Small groups (can) meet regularly, perhaps on Sunday, to eat and drink together – a "cuppa" or any menu is acceptable – and to read some scripture and share reflections on life in the light of the scripture by engaging in a see-judge-act process (of Fr. Joseph Cardijn, Brussels).

Kevin Murphy Australian priest in Ballarat



A devout Catholic can have reservations and deep felt criticisms about the actions of the Church, and still be a loyal Catholic. St. Thomas More in the 16th century said: "Do we need to keep a respectful silence even in the face of abuse? ... Lets stop calling ourselves Christians, if we have to keep still about what Christ taught us." Ives Congar called for "the laity to find a voice and then to be heard... for wisdom, temperance, and common sense, as well as honest introspection... The Church needs to listen... to the very least of their brothers and sisters."

Dr. Andrew Kania at the Catholic Institute of Sydney Conference.

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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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In the western Christian tradition we call it the Harrowing, or Robbing, of Hell and we keep it carefully distinguished from the individual Resurrection of Jesus. "He descended into Hell," says the Apostles' Creed, "on the third day he arose from the dead." But in the eastern Christian tradition the Resurrection of Jesus is communal. We, to our loss, have forgotten that corporate vision of Easter. Eastern Christianity's tradition of the resurrection of Jesus reminds our Western Christian imagination that only poetry, be it verbal or visual, speaks to our profoundest hopes, deepest dreams, and greatest insights. It also reminds us that theology is, no more and no less, the poetry of transcendence.

John Dominic Crossan

Churchmouseland III

by Emil Kutarna, Regina, SK



Previously:

In Churchmouseland (Journal 2011 #1) the black mice were male and the female mice were white. There were also some gray mice. The mice had a church that was run by the black mice who wore tall pointy hats. The white mice offered their services to the church but the pointy hats said only black mice could serve. One mouse who disagreed was denounced and jailed. But he said, “you can lock up a mouse, but you can’t lock up an idea”.

In Churchmouseland II (Journal 2011 #3) Earnest got a scholarship to study for the ministry. He learned that the laws in Churchmouseland were made in a city called Emor. He traveled to Emor only to be disillusioned about the whole establishment. Earnest said, “You can fool some of the people some of the time but you can’t fool all of the people all of the time”.

Now in Churchmouseland III we find that Earnest wasn’t discouraged. He continued his studies and was ordained. He was so popular and loved by his congregation that he eventually earned the pointy hat. This meant that he travelled to Emor frequently on Churchmouseland business. Each time he met with pointy hats in Emor he became more and more convinced that he must do something about the secrecy, the manipulation, the politicking, and the cover up that was going on unknown to the ordinary simple faithful mice back home. But what could he do? If he spoke up he would lose everything, his position, his livelihood, and probably many of his friends.

Earnest +ph (this is how he signed his name, signifying his rank: + for “holy” and ph for “pointy hat”) still felt he was doing much good work in spite of what he knew was going on at higher levels. He had a reputation of helping the poor and the widows and orphans – well, like it said in their Good Book. It was not long before his popularity was noticed at Emor and he was appointed to a seat on the governing body with the rank of Ordinal.

It happened that the Head of Churchmouseland was killed in an accident. All the Ordinals gathered to elect a new Head. Earnest couldn’t believe it when, after a few votes they elected him to be the new Head. Of course he protested vehemently that he was unworthy of such

honour and trembled at the huge responsibility. He begged them to reconsider, but they insisted. They put the Fisherman’s Ring on his finger to confirm the election, then they carried him on their shoulders out into the Great Hall to the cheers of thousands. In the days following the election everyone wondered what kind of person Earnest +hh (as he now signed his name signifying his new rank ‘holy head’) would be like. They did not wait long.

The Big Dialogue

The first thing he did was to summon a meeting of all the Ordinals.

“I want to begin by having a frank and open dialogue with you. I do not see disagreement as disloyalty, so I want you to be honest with me and with each other. Don’t you agree?”

“Of course! Of course!” they all responded, wondering where this was leading.

“Let me ask you a question. Take a look at our Great Hall. What message do you think the builders of this magnificent edifice were hoping to express?”

“Power! Majesty! History! Tradition! Riches! Unique! Unparalleled!” were words called out here and there with heads nodding at each exclamation.

“Thank you for being honest. Now be honest for this next question. Is that what our ministry is all about?”

This time the response was a deafening silence. No one was willing to speak up and admit that they were being led down a path they did not wish to go. After a long uncomfortable interlude Earnest +pp continued:

“I have a fundamental matter to discuss with you“ he nodded his head gravely as he spoke. “Do we believe in the Good Book or not?” he asked.

“Why would we not?” A guarded response.

“Then we must sell our grand Churchmousehole”.

They were thunderstruck. No one expected that blockbuster. “We cannot do that!” they all shouted in disbelief. “Are you crazy?” they cried out.

“No, just being honest, brutally honest I admit. Doesn’t the Good Book say ‘...sell all that you have and come follow me’? Don’t we have to do that? Why do we need this expensive place when so many are starving, homeless, old and sick? With the money from the sale think of all the good we could do!”

“But who is there in the whole world that would want to buy it, or even have the means to pay for it. And even if they did, what would they do with it?” they cried.

“Is not the Grand Hall the greatest museum in the world? It could be a World Museum bought and run jointly by a number of nations”.

“But where would we hold our services without a Hall?” the Ordinals objected.

“Are the services our first priority? Or is it the service to the poor, the homeless, the sick and starving that should be our priority according to the Good Book?”

More silence. They knew that they were trapped. How to get out of this one? There was murmuring among them searching for a response.

Earnest +pp continued, “Don’t you see? Our buildings should

Churchmouseland III Continued...

show what we are really about. And what is that? Compassion. Yes, a show of love in this world starving for it. What do you think of when you see a hospital, an orphanage, or a senior care home? You think of compassion, caring, concern. Don't you agree that this is the image we should be portraying to the world?"

They knew down deep that he was right. But this was too uncomfortable, too difficult to handle. There was more murmuring and shuffling, coughing and throat clearing.

Earnest +pp continued, his tone of voice portraying his deep conviction. "Believe me, brothers, I feel the same as you do. Change can be frightening. It takes great courage. But I believe it can be done. I believe it must be done! Otherwise we are living a lie if we say one thing and do another. To live such a life will tear us apart. We can suppress it all we want, but it will always raise its ugly head at the worst times. I say we have no choice. We either do or die!"

There was a long silence. Finally a solitary voice was lifted far back in the group, "Yes!" Then another voice "Right!" Another lone voice spoke up. "With you!" "OK!" from another part of the room. There was more shuffling about, more murmuring and getting louder. "Yes!" again here, and again "Yes!" there. The chorus began to grow more and more. Finally there was a huge cheer "Ear-nest! Ear-nest! Ear-nest! And he was carried triumphantly out into the street to the acclamation of the waiting crowd. The media went wild.

The next day Earnest +pp called another meeting of the Ordinals. This time the media were invited, and they all came.

"The time has come", he said with measured deliberation, "To correct the image that our church projects to the world. We hereby solemnly renounce the image of power and we replace it with the image of compassion. To do this our magnificent churches will be turned into hospitals and homes for those who have no homes, for orphans and the aged. Religious services will be held in your homes, in small groups, and only occasionally in a larger facility on special occasions. We will provide materials for leaders chosen in each community to coordinate these small faith communities".

There was absolute silence. It was like everyone was frozen still in a moment of time. Even photographers forgot to photograph, and journalists forgot to journal. After a minute, which seemed like an eternity, someone coughed and there was foot shuffling. The place

erupted into a standing ovation.

"Secondly" Earnest +pp continued, "We hereby renounce the image of clerical hierarchy and we replace it with the image of full equality. Gray mice and celibate black mice ministers who in the past could only be hatched and dispatched could now also be matched like anyone else. All mice, black, white or gray are eligible for any service in Churchmouseland, even the top position of Holy Head. And the traditional announcement by black smoke indicating that a black mouse was elected, will be extended. White smoke will indicate that a white mouse was elected, and pink smoke will indicate that a gray mouse was elected. Other new positions for service will be filled by a process of local election, not imposed from above".

Earnest stopped speaking to take a sip of water. The crowd spontaneously rose up and cheered.

He re-organized the whole governing body. The Dogmatic Commission became the Medical Services, the Holy Writing Commission became Education for the Poor Services, The Missionary Commission became the Agricultural Services to Third World Countries, The Buildings and Property Commission became the School and Hospital Maintenance Services. And so on all the Commissions were tuned into services for the poor, homeless, sick, aged, unemployed, incarcerated etc.

Suddenly there was an ear-shattering noise like an explosion nearby. Earnest +pp was thrown to the floor. He shut his eyes and protected his head with his arms. When all was quiet, he slowly looked up. What was this? He was alone in his bedroom. He had fallen on the floor. Someone was banging on his door. He went to answer the door. A workman told him that he must evacuate because there was a gas leak in the neighbourhood.

So it was all a dream. A smile slowly spread across his face. "So it was only a dream - but I have seen the Promised Land!"

Now as the new Earnest +pp he had some ideas of how he would fill the Fisherman's Shoes.

"I had a dream! No!" he cried out to the empty room. "I HAVE A DREAM!"

A Legacy

by Leonard C. Schmidt, Winnipeg, MB

It is my conviction that that God designated for me a fully sexual life before attaining a wholly mystical life.

Karl Jung, an eminent Austrian psychiatrist, provided me with a rationalization for assessing celibacy. He recommended the integration of the subconscious sex drive with my conscious decision-making faculty.

In the course of my life, I received other insights, one I received in September, 1967. As a Franciscan friar-priest, I was given the opportunity to become the administrator of the Catholic (RC) church family on the idyllic Gulf Islands of BC under the jurisdiction of Bishop Remi DeRoo. (Subsequently, he met with Corpus Canada in Sidney BC after I had already become a married priest.)

On one of my days off, a Monday, I took advantage of an offer from a parishioner of the Ganges church where, as I remember it, I lived behind the sacristy. I went to a motel where there was a swimming pool surrounded by tall trees. There I received the insight that, as a celibate, I was a round peg in a square hole, namely, that I lacked the gift of celibacy. Six months later I left Salt Spring Island and the Franciscan life to return in my Studebaker to my birthplace, Winnipeg.

Another insight that I received was that Roman Catholic Church Canon Law does not distinguish between honorable and dishonorable departure from the active priestly life to the married life.

The Balanced King Or Personal Truth Is Powerful!

by Jim Lauder, St. Iris Faith Community, Victoria, BC



Jesus' accusers told Pilate that he was a criminal. (John 18, 3,) charged with sedition, making himself a king. "We know from history that Pilate was a brutal man with ambitious political career plans who used his power and authority for selfish ends, hoarding power and lord[ing] it over people to the point

of destroying them, on a cross or otherwise." (Commentary on the Gospel by Clark)

For me, what is exciting about John's gospel account is how Jesus is portrayed during his interaction with Pilate. Jesus did not let Pilate's reputation intimidate him. The nature of kingship is raised, and so too, is the issue of truth, and indirectly, the power inherent in speaking one's personal truth.

In John's gospel, Jesus is very balanced, calm and centered. What a challenge it is for Jesus in those circumstances, faced with inevitable death on a cross, to be so bold and clear. There is no question that he is inspired by a larger vision and belief in a spiritual realm that is beyond this world. In the best sense of what power really means - it is not power over, but power in his conviction to be loving, and compassionate to all. In my view, Jesus articulates the greatest and most beautiful form of what I consider to be "real power" and not "pseudo power".

Jesus so clearly and powerfully states his mission and purpose for being. He says, "My realm is not of this world." In response to Pilate's question, "So you're a King?" Jesus replies, "I was born and came into this world for one purpose - to bear witness to the truth." He adds, "Everyone who seeks the truth hears my voice."

Recently, I learned of another who spoke his truth so clearly, calmly, with such conviction and faith; his message is sure to reverberate around the world. His name is Roy Bourgeois. He was part of the DVD "Pink Smoke Over the Vatican" that featured so many courageous women who spoke their truth. Roy exhibited the same courage in making a stand for the ordination of women in the R.C. Church. Sadly and as a consequence for his convictions, Roy was dismissed from the clergy and his order. I would like to share what he wrote in response to that news.

He writes: "I have been a Catholic priest in the Maryknoll community for 40 years. As a young man I joined Maryknoll because of its work for justice and equality in the world. To be expelled from Maryknoll and the priesthood for believing that women are also called to be priests is very difficult and painful.

The Vatican and Maryknoll can dismiss me, but they cannot dismiss

the issue of gender equality in the Catholic Church. The demand for gender equality is rooted in justice and dignity and will not go away.

As Catholics, we profess that God created men and women of equal worth and dignity. As priests, we profess that the call to the priesthood comes from God, only God. Who are we, as men, to say that our call from God is authentic, but that God's call to women is not? The exclusion of women from the priesthood is a grave injustice against women, our Church, and our loving God who calls both men and women to be priests.

When there is an injustice, silence is the voice of complicity. My conscience compelled me to break my silence and address the sin of sexism in my Church. My only regret is that it took me so long to confront the issue of male power and domination in the Catholic Church."

I paraphrase the response of the Women's Ordination Conference to this news from Roy: Perhaps no longer a cleric in the eyes of the Vatican or the Maryknoll community, Roy will remain a prophetic priest in the eyes of the much larger church - the People of God - the gathering of those who understand that men and women are equal in the eyes of God. History is on our side. Someday, as he is being canonized, the Vatican will apologize for its painful mistake.

The Vatican's recent action is a big mistake, because Roy's message is rooted in the same faith that we hear from Jesus in the face of his accusers in the trial before Pilate as judge and executioner. Jesus' message is prophetic, inspiring, bold, and courageous. Jesus is King of Kings in the best sense of what it means to be a King, We carry on our mission in that kind of prophetic spirit, knowing that we are in good company with the prophets of old and new!

Real Power can never be silenced. Amen

Commentary of Gospel by Jamie Clark-Soles on-line

We are the Living Body of Christ!

That is the point.

Eucharist is about us.

The nonviolent Christ directs our creative energy to the transformation of God's creation "the reign/ the kingdom of God."

Jesus' life is now our life. His work is now our work.

The Risen One dwells in, with and among us here and now.

Remember that when you come to the Table of Eucharist and speak your "amen."

Speak it with conviction that,

"Yes we are the Living Body of Christ."

John Chuchman

Reclaiming The Eucharist As Meal

by Br. Tom Draney C.F.C. excerpted from his much longer treatment in *Australia's Catholica* May 2012



The Holy Meal of the Mass. That will sound strange to most ears. Perhaps even a bit heretical, because we have heard the Mass described as a sacrifice so often that anything else sounds strange, wrong. . "Meal" sounds, to many folks, much too plebeian, not associated with that which is holy. But the Mass, the Eucharist, was in the beginning a meal - primarily a meal - and even today theologians

pronounce that both elements of meal and sacrifice are still found in the Mass.

Jesus instituted his self-offering in the symbolic actions of the Last Supper, and so the sacrificial aspect and event is constituted in the form of a ritual meal. Sacrifice and meal are inseparable, and the consecrated bread and wine are consumed in the communion as food for .. the soul. (The Eucharist in the West, Edward J Kilmartin, Pueblo Book by Liturgical Press, 1998, p.340)

But let us be honest, realistic, and recognize that consuming a small wafer does not constitute a meal in any ordinary human sense. We are fed spiritually, and that is wonderful. But all the human experience of a real meal, with conversation, interplay of personalities, and the pleasure of being satisfied with real food, all these are missing. It is time for us to reclaim the Eucharist as meal, to celebrate a Eucharistic meal which is in fact a meal.

Let me be clear from the beginning. I do not advocate a diminishment of the Eucharist as a sacrifice, something to replace the parish Mass, nor an abandonment of an ordained clergy. I see the returning to the practice of a Eucharistic meal by small groups within a parish as something which will strengthen the parish in the long run. This is not New Age. It is returning to the roots. In the Gospels and Acts, the house churches of Mary (mother of Mark), Lydia, Prisca and Aquila, Nympha, and of Philemon and Apphia are recorded.

Central to any understanding of the Church is the reality of development. Just as evolution is the framework for understanding our physical world, so development under the power of the Spirit promised by Jesus is key to seeing the reality of the Church today. Jesus left only a believing community. Structure, doctrine, sacraments and priesthood all developed from the seed left by the Lord. Development goes on as life goes on, and like life itself, development is often cyclical, a spiral staircase that covers the same ground but higher up. It makes little sense to say we cannot return to an ancient practice because

we haven't done so for centuries. Now is the time of the Lord. In the words of Thomas Merton, "God's NOW cuts through time like a blade."

What happened to the meal?

When the first disciples met for the Lord's Supper, they were a small group meeting in a household setting. Scholars tell us that the first gatherings ("churches") were probably no more than 30 or 40 people... As "the people of the way" grew in numbers, they needed larger places to accommodate the numbers. Then as now, the rich had bigger and better homes, so the christians with more resources became the hosts.

This probably explains Paul's angry comments to the Corinthians: "Some eat and drink while others go hungry." They had as much of a problem as we do today in accepting fully the words of Jesus that all were equal in the kingdom. Raymond Brown, noted scripture scholar, suggested that when the motley crew of disciples came to celebrate the Lord's Supper, those of higher rank, friends and associates of the host, were brought into the private dining area of the home and fed well while those of inferior rank assembled separately and were given food appropriate for them. Just think how hard it must have been for a slave owner to sit down with his slave, or a pious Jew, stuffed with patriarchy, to sit down with a woman as an equal. So after they had eaten a real meal, they came together for the symbolic meal of the Lord's Supper. This was obviously a perversion of the Lord's message, and the reason Paul fulminated about the practice.

Growing numbers necessitated a building that would be, in a sense, neutral, where all could come and feel welcome. The numbers also rendered the meal impractical. In 1931 a building was discovered in the ruins of an ancient city, Dura Europus, in Eastern Syria, which was a bridge between the home and the church building. It was a home which was remodeled in order to serve a larger number of worshipers.

The meal became symbolic. The breaking of the bread which started the Lord's Supper and the cup of blessing which concluded it were moved together. The actual meal was replaced with a "communion service", a spiritual meal, important in its own way, but lacking the other elements of human intercourse, the experience of a eating a meal with family and friends. That is what the Spirit gave us then, and I believe the same Spirit is calling us now to a further development - bringing back a real meal, the Lord's Supper, to be celebrated in house gatherings of believers as it was in the beginning. We need the opportunity of finding the Lord present among us as he promised when he said that when two or three are gathered in his name, he would be there among them. We need the Emmaus experience in our lives to enrich the Sacrifice of the Mass.

Why is it necessary?

In the parish Mass the people are essentially spectators. They listen to the readings, follow the prayers through responding, watch the consecration, and until the kiss of peace, have no physical part in the action. This is the nature of a liturgical practice and not a bad thing in itself, but the people in the pews have needs that are not being met in this format. There is no

Reclaiming The Eucharist As Meal Continued...

opportunity for dialogue, for more active participation, for being active rather than passive. This is a great problem for the young people today, and many are walking away from the churches because they find them impersonal, sterile, and too much top-down

Our society has developed into a very individualistic, aggressive, profit-motivated, society. The family dinner which was so common and even sacred in a societal way, has disappeared to a great extent. The schedules of work and school and activities have made it next to impossible for many families to even have dinner together on many nights. We all need the ability to counter this fragmenting, secular mentality. Restoring a eucharistic meal is both a powerful tool in doing this, and it is available for us to use.

Meals are meaningful in their own right. They are a fundamental social building block, just as the family is. Business men have their lunches as a way of communicating with others, as a setting for doing business. People getting together just for a coffee can be the structure for maintaining or furthering a friendship. In all these meals, the gathering and conversation is equally or more important than the food. So it was with the Lord's Supper; the disciples did not come together just for a meal, but rather to experience community and Christ present in it.

Meals were always important in the religion of Israel, meals such as the Sabbath meal and the Seder meal where retelling the story of God's action was to the fore, and a cup would be left for the Messiah should he come during the meal. Luke's Gospel recounts the story of Jesus participating in ten meals. "Dining in the Kingdom of God" by Eugene LaVerdiere details how the whole message of Luke is contained in the account of the journey and the meals. Jesus used the meals to teach, to proclaim his message and to invite people into the Kingdom. The Emmaus event centred on a meal; Jesus was known in the breaking of the bread. When he appeared to the disciples at the lake after the resurrection, he didn't just say "Here I am." He invited the disciples to breakfast!

The Eucharistic meal in a house church followed the ancient pattern of the Hebrew *chaburah* meal which was the format for the Last Supper. It begins with a relaxed gathering in the living room where wine and snacks can be served; when all are gathered, it moves into the ritual of opening prayers and scripture readings. But now, instead of listening to a homily, the assembly can talk about the reading, share their thoughts on how it has or might touch them, and if someone is able to give some instruction or background information to make the readings more meaningful, they can do so. It is an interactive experience in a comfortable setting. (1) After the scripture and dialogue, the participants move to the table and the participants stretch forth their hands towards the presider, indicating that the power of the Spirit resides in the community which the presider represents; then the host or hostess who is presiding takes bread, breaks it and distributes it saying the words of Jesus at the Last Supper: "This is my body. Take and eat."

The Roman Catholic Church and the Orthodox Catholic Church do not agree on when the "consecration" takes place. The former believes at the words of institution; the latter at the general epiclesis "May the Spirit come down..." They do not agree on what takes place. The former believes the bread and wine are replaced by the body/blood of Christ; the latter that the bread/wine remain and the body/blood of Christ is added to them.

We are satisfied to believe that a mystery cannot be understood, that

the presence of Christ is that of the Risen One; hence the body/blood is that of the Risen Christ. We wish to concentrate also on Eucharist as an action, not a thing; the Risen Christ is present in a special way in the community assembled from start to finish, and that the communion is to feed us spiritually with the bread of life. Finally, we believe that the "power" of the presider to consecrate is not like a magician's claim to have power over the supernatural. No one has power over God! It is the presence of Christ in the individual through baptism, and then in the community which is tapped into by faith, by remembering Christ and by asking him to keep his promise to be with us.

At the meal, all are free to talk about their life with God. We are invited to share how or when they have experienced God or the absence of God during the past week or so, and yet no one is pressured to share. It is the kind of opportunity which builds real friendship, community, and in the long run strengthens a parish.

At the end of the meal the cup of wine is consecrated in the same fashion and passed around the table, affording everyone the opportunity of partake of it. In the *chaburah* meal, this final cup of wine was seen as a toast and a pledge of the group assembled to remain faithful to what had drawn them together. For the first disciples of Jesus, it was a pledge to remain "people of the gospel." For us it is a pledge to remain committed to the vision of Vatican II and to each other as we struggle to renew our church.

1. For a full explanation of this statement, which contradicts the common teaching about the Last Supper, see *The Shape of the Liturgy* by Dom Gregory Dix, first edition in 1945, A and C Black, Ltd., London, pp.10-70. There have been many revised, later editions.



Forced Celibacy

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



A very innovative paper given by Dr. Joe Deitrich has given me some ideas that I would like to share with you. The paper is called “Forced Celibacy” and the basic point is that celibacy was taken on by many priestly candidates who never had the desire or the inclination to live a celibate life. Celibacy was accepted as part of a

package deal because there was no other alternative for those who aspired to the priesthood. So young men were indirectly “forced” to live a celibate life. This is not a good situation.

A line I read in a novel recently said, “You were with him out of obligation. I want you to CHOOSE to be with me”. This line can be changed to read, “You are celibate out of obligation. I want you to CHOOSE to be celibate.” This option is not available in the present context.

The Church knowing that marriage is a major life changing experience, demands that young couples take a marriage course to help them live their lives. It is curious that the same Church gives little information and no formal course on celibacy to those who are about to commit their lives to an extremely difficult way of life. Is this showing responsibility towards young candidates? A Celibacy 101 course seems laughable... but is it? The course could be given by a combination of married men and women and a very psychologically mature celibate priest. The ultimate sensible answer is to make celibacy optional.

The paper by Dr. (formerly Father) Joe Dietrich is some ten pages long and it is on Goggle for your perusal . I found that it brought a lot of things together. Joe was ordained around the same year as yours truly and, like myself, has been married for almost forty years.

Mi Casa Es Tu Casa

by *Hank Mattimore, Santa Rosa, CA*



I'm doing my meditation at the chapel when a Latina mom arrives with her little boy. The kid is draped over mom's shoulder and is fast asleep. Any parent who has carried a child when he is completely zonked out can identify; the 25 pound kid has gone to 125 pounds in an instant.

The mother needs to unload her kid somewhere so she can say her prayers but doesn't want to wake her child.

Not to worry. The mother makes room on the carpet and gently lays her little guy down. Whoops! He wakes up. Knowing full well that the only one crankier in the morning than an adult without her coffee, is a sleepy little kid awakened from his nap.

Mom takes quick action.

She kneels down on the floor next to her boy and starts to rub his tummy. The little guy's eyes flutter, half open and half closed. Mom lifts his t-shirt and puts her warm hand on the child's belly. Little by little, the kid returns to his deep sleep, perfectly at home sprawled out on the chapel floor. His mom sits herself down and takes out a prayer book.

There is a blessed stillness' in the chapel. When I was a little kid, we used to call our church “God's House.” In the silence there is something sacred about it now. Candles burn on the altar; I hear only the soft hum of the fan.

A little boy sleeps peacefully on the floor while his mom prays. It's only one moment in time but I want to hold on to it and make it last. It's only then that it comes to me. It's Mother's Day. Of course it is.

A Dad Named Charlie

by Hank Mattimore, Santa Rosa, CA

You may have caught the news story. A crazed man in Alabama boarded a school bus and demanded that the bus driver, fella named Charlie, hand over two of the school kids. The man had a gun and pointed it menacingly at the bus driver.

Charlie stepped between the deranged man and the kids. "You're not taking any of these children. They're my responsibility," he said. The gunman shot Charlie, put four bullets into him, and then fled with little Ethan, a five-year old special needs little boy. (Later, that week the killer was found and killed by the police and Ethan was rescued)

I can't get Charlie out of my mind these days. His photo was in the papers, white whiskered, grandpa type, wearing suspenders, maybe in his sixties. He is smiling in the picture. One of his sons said afterwards "That's my dad. It was his goal, his purpose to make sure every child was delivered to his mom and dad every day. For my dad, every one of those kids were "his kids."

I try to put myself in Charlie's place as he faced a totally unexpected

crisis. How could anyone prepare for a mentally ill man to jump aboard a school bus and with a gun pointed right at the bus driver's chest, order him to turn over two of the kids to him. So the account goes. "Charlie faced down death, putting himself between the gunman and the children."

I am in awe of this man. He is the average man's version of Nelson Mandela or Gandhi or Jesus Christ. In that moment of truth, he did not back away; he stepped forward. He made his choice. He would rather die than be less than a man for any of those little children.

This was a man at the peak of life, strong, courageous, and protective. What is the saying? "No man stands taller than when he stoops to help a child." Oh yea! Double yea! As we dads and grandpas gather to celebrate Father's Day, may we all salute the ordinary guy who became in one shining moment, a hero and model for Fatherhood, a man named Charlie.

Two Letters

by John Quinn, - - - -, ON

Cardinal Marc Ouellet, Prefect Congregation for Bishops
Palazzo della Congregazioni, 00193 Roma, Piazza Pio XII, 10

Cardinal Ouellet,

I hope you will be able to assist me. I am enclosing the last letter I sent to Monsignor Quintana, the Papal Nuncio, with copies to all members of the Assembly of Catholic Bishops of Ontario and the executive committee of the CCCB as well as Fr. Ivan Camilleri, Chancellor for Spiritual Affairs Archdiocese of Toronto. I received an acknowledgement from Archbishop Lepine of Montreal but nothing more. I have written Fr. Camilleri on at least five occasions including a request to meet with him. I think the letter and enclosures will make clear my concerns.

Sincerely,
John Quinn

Enclosures

Dear Brothers, Shepherds of God's Holy People, it is of the utmost importance that openness, honesty and transparency should always be the hall-mark of everything that the Church does in all her spiritual, educational and social undertakings, as well as in every aspect of her administration.

Pope John Paul II

"We live in a church where almost any disagreement to almost any degree with almost any church leader on almost any topic is seen as dissent. And I'm not speaking about the essentials of the faith--those elements contained in the Creed--but about less essential topics. Even on those topics--say, the proper way to deal with politicians at odds with church teaching, new translations of the Mass, the best way for bishops to deal with complicated pastoral issues, and so on--the slightest whiff of disagreement is confused with disloyalty.

What does this engender? It engenders a fear-based church."

"A fear-based Church" James Martin S.J. America Magazine, 8 July 2010

"It is weariness that is palpable in so many groups now. The problem is that weariness is far worse than anger. Far more stultifying than mere indifference. Weariness comes from a soul whose hope has been disappointed one time too many. To be weary is not a condition of the body

-- that's tiredness. No, weariness is a condition of the heart that has lost the energy to care anymore. People are weary of hearing more about the laws of the church than the love of Jesus. People are weary of seeing whole classes of people -- women, gays and even other faith communities again -- rejected, labeled, seen as "deficient," crossed off the list of the acceptable.....There's an ennui that sets in when people get nothing but old answers to new questions..... When people are weary, they cease to care; they cease to listen; they cease to wait. These are the kind of people who waited for a new pope, whatever kind of man he might be...."

"Who are the people who were waiting for Pope Francis?"

Sister Joan Chittester, National Catholic Reporter, 14 March 2013
Jaroslav Jan Pelikan, in *The Vindication of Tradition*, demonstrates how we could explain Jesus' understanding of tradition: "*Tradition is the living faith of the dead. Traditionalism is the dead faith of the living. And, I suppose I should add, it is traditionalism that gives tradition such a bad name.*"

If we Catholic educators embrace tradition rather than traditionalism, we can and will be an effective and powerful force in aiding the institutional church to relate to the faithful and the world writ-large. As Saint Augustine tells us:

"Believers are also thinkers; in believing they think, and in thinking they also believe.... If faith does not think, it is nothing."

The world has changed and so too must Catholic education. To change does not mean that the truth of God's revelation has changed. It does mean that we must grow in Christ's love in response to the times. Pope Benedict XVI in 2010 made John Henry Newman "Blessed" on his way to possible sainthood. Perhaps we Catholic educators should heed Cardinal Newman's insight when he said: "*In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often.*"

Dynamics Of Catholic Education : Letting The Catholic School Be School"

Louis DeThomasis FSC

Sincerely,

John Quinn, johnquinn@cogeco.ca

Corpus Canada

WHO ARE WE?

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

WHERE ARE WE GOING?

This faith community is dedicated to

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

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

HOW DO WE GET THERE?

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

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