



The Journal



July - September 2013

The Sense Of The Sacred

Excerpt from Tony Equale's essay in www.catholica.com

Tony Equale in *The Sense of the Sacred (III)* comments that existence, 'esse', is not an "idea" in the manner that Plato thought it to be. Existence is "a palpable, concrete, dynamic, material reality as modern science has discovered". Existence is "matter's energy"; there is nothing in this world that is not material; it is what our bodies are made of and how we work out our sense of everything including the sense of the sacred. Even religion is a construct that cannot exist without material reality. Today, however, there are other religionists who believe that there is a non-material world to which each one belongs and yearns for. Many of the latter hold that we must return to faith in "God" to be saved from the material world.

Nevertheless oddly enough, many religionists see success in the material world as providential; one's good fortune is a sign of "God's" approval. Such a sense of the sacred couples "divine providence with wealth and power." For them, "God is a rational, purposeful, almighty, and omniscient person who manages all events in the universe as traditionally imagined... (Divine providence is responsible for the claim that "God" wills certain people to have wealth and power, and certain empires to rule the earth, just as he wills (predestines) some to be saved and leaves the rest to wallow in their turpitude and ultimately reap damnation."

Equale continues: "God" is not a "person" in the sense of what is meant by 'person'; and he asks "Who else is there to understand it?". About God all imagery and language "is metaphoric with all the distance from literal reality that that implies. Even for the mediaeval scholastics, saying that 'God' had 'intellect and will' did not mean that 'God' had thoughts, desires, preferences and feelings like an ordinary 'person.' ... (this is) an anthropomorphic imagery we have about "God" that we have inherited from our tradition. It is almost ineradicable. No matter how we twist and shout, every time the word "God" is used that imagery kicks in.... To change the imagery requires changing the word."

Equale offers "I use the word LIFE, meaning what stands at the core of material energy in which all things have existence and vitality not as recipient strangers but as *intimate participating symbionts*, like the members and organs of a universal body or the leaves and branches of a cosmic tree. If the imagery surrounding "God" were not taken literally, but rather as a poetic personification of LIFE...."

Equale expands extensively on his concept of LIFE in *The Sense of the Sacred (III)*.

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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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Theological Soapbox: An Artist In Flesh

by Arthur Menu, Sidney, BC



“Because it is by grace that you have been saved, through faith; not by anything of your own, but by a gift from God; not by anything that you have done, so that nobody can claim the credit. We are God’s work of art, created in Christ Jesus to live the good life as from the beginning he had meant us to live it.” (Ephesians 2:8-10, Jerusalem Bible translation)

The Jerusalem Bible translates the Greek word “poiema” in Ephesians 2:10 as “work of art”. It is used in the Greek literature of New Testament times to refer to something done or made, but it is also used specifically of works of art. The Jerusalem Bible translators, in choosing “work of art” from among the several possible ways of translating the word, are giving it a specific meaning that the text itself does not demand, but which reflects an understanding of God. (This is a good example of how translation sometimes requires the translator to make an educated guess as to what the author intended.)

Whether or not the author of Ephesians (agreed among many scholars not to have been Paul) intended “work of art” or just “something made”, I do believe that God is an artist and that we are indeed his work of art.

God is an artist whose medium is the living flesh of each human being. As an artist God has a vision of the person he wants to shape into a beautiful work of art. This vision goes beyond what God would make of us in this life, for the ultimate product of God’s artistry will be revealed only in the resurrection of the dead. As for this life, God’s plan for each person is to produce a preliminary sketch, a kind of outline of what God will transform the person into when they undergo that transition that we call death and resurrection.

Because we have free will, we must consent to God’s making us the work of art that God envisions. And this is where a problem arises, because at some point in the life of every person, if we live long enough, we want to determine what we shall become. We develop our own vision of what we want to be, and it diverges from what God wants us to be.

When we look around us and see what people try to make themselves to be, we see people who want to make themselves beautiful by the world’s standards (dieting and cosmetic surgery), pleasing to people who can advance their careers (by adopting the values of the ruling class), muscle-bound (by taking steroids or spending excessive hours exercising), smarter than others (accumulating unnecessary degrees, memorizing trivia), wealthy (using all means, fair or foul, to acquire wealth), high in social status (marrying someone to acquire social status, lying about one’s background, learning to talk with a fashionable accent).

I would liken this takeover of God’s artistic work to someone with no artistic genius pushing Leonardo da Vinci aside and taking over the painting of the Mona Lisa. The result would be pleasing at best and ugly at worst but it would not be the masterpiece that Leonardo painted.

And so when each of us comes to the end of our life, we are a combination of what God has made of us and what we have made of ourselves. The more we have allowed God to shape us, the more possible it will be to see in us a hint of the beauty that will be ours in the resurrection. It will be necessary for what we have made of ourselves to be undone, so that God can complete his work.

To go back to our analogy, at some point the person who has taken over painting the Mona Lisa must choose to step aside and let Leonardo complete what he has started. And what will Leonardo do? He will wipe away what the usurper did and finish the painting as he envisioned it. He will produce a masterpiece.

Every masterpiece is unique and incomparable. One cannot grade masterpieces. One cannot say that the Mona Lisa is better or less than the Sistine Chapel’s ceiling, or better or less than Beethoven’s Ninth Symphony, or better or less than Shakespeare’s King Lear. In that respect, all masterpieces are equal. And so each of us in the resurrection will be a masterpiece and equal in beauty to every other one of God’s human works of art. Each one of us will reflect a unique aspect of God, and no aspect of God is better than another.

The Roman Catholic Church has taught that some saints in heaven are greater than others (and there is an argument that can be made on Biblical grounds for this), but this cannot be. While it can be said that in this life some people allow God to do more with them than others, and so may be considered spiritually greater than others, in the resurrection from the dead all that we have made of ourselves in this life that is not of God, is erased (but only with our consent) and God will finish what he started, making us to be what he had always envisioned.

Those who do not consent to the undoing of what they have made of themselves apart from God, will be raised from the dead no less than the saints, but they will remain forever incomplete works of God by their own choice. They will represent the triumph of the self-made person, a refusal to give up control of one’s own making to God. They will have the satisfaction of having done it “my way”, but they will never have the joy of being God’s beautiful, finished work of art.

Eco-feminist Perspectives On Eucharist As Meal And Sacrifice

by Jane Beyke Kryzanowski, Regina, SK



For Roman Catholics, Eucharist is at the heart of their lives of faith. It is what “going to church” means. But what does Eucharist mean? What is it about Eucharist that makes it meaningful to people today? The first document of Vatican Council II was Sacrosanctum Concilium, the Constitution on the Sacred Liturgy. It expresses a renewed understand of Liturgy as the prayer of the people instead of the priest saying the prayer for the people. It was a huge paradigm shift for the church to go from offering the “Holy Sacrifice of the Mass” to

celebrating the “Great Feast of Thanksgiving.” This renewed emphasis on Eucharist as meal resulted in opening the worship space and changing the platform of worship from an altar against a far wall where the priest offered the sacrifice with his back to the people to a table around which people can gather. In the early 1960’s, a period of experimentation with the use of vernacular language, congregation participation in song and responses to prayers, and the reception of communion under both forms of bread and of wine were part of the goal to have full, conscious and active participation by the people in the sacred liturgy.

Throughout the history of the Church, change in liturgical practice and change in liturgical theology exist in a creative tension. New understanding leads to adapted practice and new practice leads to adapted theology. This is certainly the situation today. Those who seek to understand liturgy at a deeper level have the benefit of extensive biblical and theological scholarship undertaken since the Council. The explosion of scientific knowledge regarding evolution and ecology extends our understanding of the expansive nature of creation, the delicate web of life and the role of humans as caretaker until all is restored in oneness in the cosmic Christ. Feminist scholars too bring to the table the lived experience of women which has new wisdom for understanding the traditional male interpretation of God and God’s relationship with the world. These new ways of thinking and understanding have greatly enriched our understanding of Eucharist today.

I sat down with several women to share ideas on what Eucharist means to them, what is significant about the celebrations they have participated in, and how Eucharist affects their lives. For them, Eucharist is gathering as community for intimate sharing of faith, to

celebrate the Gospel imperative of Jesus to Remember Me in his self-gift to the world, to be nourished and renewed by the whole experience of Eucharist, and to be empowered to live in love and service as modelled by Jesus.

The Constitution on the Sacred Liturgy maintains that the essence of Eucharist is both meal and sacrifice. Eucharist as Meal of Empowerment and Eucharist as Self-gift of Jesus, with emphasis on feminist and ecological insights.

Eucharist as Meal of Empowerment

As I sat to discuss Eucharist, a comparison was made between the Eucharistic meal and Sviaty Vechir, the Ukrainian Christmas Eve Holy Supper. The women, with the guidance of Baba, Grandmother, prepared the traditional twelve dishes, the foods of everyday life, with special care and attention. The table was set with the best linens and dishes. A sheaf of wheat tied with a ribbon and a special bread, kolach, were at the centre. The children were charged to search the darkening evening sky for the first star which was the sign that the feast could start.

At the appropriate time all the family gathered and Dido, Grandfather, began: “This is probably my last Christmas so I want you to remember...” and then he recounted the story of his life in the old country, his immigration experience to Canada, breaking ground on the prairies and raising wheat, like back home. “Life was tough, but we did OK. We are here to thank God.” Others too told their stories and shared memories of those who had died. The children were engaged by being asked questions or by being told something special to remember.

The kolach was blessed, broken and shared among everyone present with wishes for good health and prosperity in the coming year. The kutya, a dish made of wheat and honey was served from one dish to symbolize unity. The dinner was not hurried; time was taken to savour all of the good food and conversation. Wine flowed freely on this special night. The feast ended with singing favourite Christmas carols and the exchange of small gifts. The celebration grounded the family in who they were as family and the community of which they were a part.

Story telling and table sharing like this occurs in many cultures. It is comparable to the ritual of the Pesach Seder, Passover Feast, the Jewish people celebrate. This annual celebration is a remembering of the deliverance of the people from the slavery by Pharaoh in Egypt. Ritual foods of haroset (to remember making bricks for the Pharaoh), maror (bitter herbs to remember the harshness of life in slavery), matzoh (to remember the hastily made bread that would not spoil for the exodus journey) and zeroah (to remember the lamb whose blood was spread on the door posts and lintel as a marker for the homes of the Hebrews who were to be spared when the angel of God struck Egypt with the final plague) are prepared. The feast begins at sundown as the mother lights the festival candles. At the meal the foods are presented with an explanation of their meaning before they are eaten. The story of the Exodus is told with the admonition that even if the gathered people know it well, it still is important to tell it year after year so it will be remembered with gratitude. Several matzoh (unleavened bread) are broken and shared followed by cups of wine, each remembering a different aspect of what deliverance means. The supper finishes with the recitation or

singing of the Hallel psalms (113-118,136).

A traditional Jewish saying is, the more that the Jewish people have kept Shabbat, Shabbat has kept the Jewish people. A meal which ritualizes the stuff of ordinary life such as the Ukrainian Christmas Eve Holy Supper or the Jewish Passover serve to enrich the family experience and bind members together. Relationships with one another are strengthened; sometimes they are restored. Family members become one. It is a profound experience for those who understand what it is all about. Eucharist is this for Christian people.

As a Jew, Jesus shared Pesach each year with his family and later with his companions much as he shared Shabbat each week. After his death and resurrection, the disciples continued to go to synagogue and celebrate the Jewish festivals. One can imagine that Pesach took on a new meaning for them as they began to comprehend another level of meaning for “deliverance.” Living the way Jesus taught them and the Spirit empowered them, gave them the experience of a new freedom. It was a natural development that Pesach became the iconic Last Supper of the Gospels.

The disciples gathered for mutual support, for the breaking of bread and prayers (Acts 2:42). They added to their grateful remembering what Jesus said and did while he was alive. The Pentecost event is iconic of the empowerment of such gatherings. While they were at prayer the power of the Creative Spirit was felt as gushing wind and flames of fire. Following this, Peter boldly proclaimed Jesus risen and among the people even though he had been crucified. As a result, many came to believe and were baptized in the name of Jesus and welcomed into the community (Acts 2:1-41).

When the scriptures were written, the essentials of Pesach and Shabbat, (remember and keep) were echoed in Jesus’ “do this” and “remember me.” In the accounts of the meal on the night before he died, Jesus is presented to us gifting himself in the service of foot washing and in the food and drink of the Passover meal. Do what I taught you. Wash feet. Take this bread, eat. Take this cup, drink. I give a new covenant. Remember what God has done for you. Know God’s love for you. Be one with me in love. Love one another. Serve one another. Remember me. I will be with you. (Mat 26:20; Mk 14:17; Lk 22:14-18, Jn 13:4-11, 1 Cor 11:23-26)

Meal is a common setting throughout the Gospels – more than 30 have been counted. Whether a meal in someone’s home or a picnic outdoors, the occasion of sharing food was a common venue for Jesus to teach about God and to show what it means to belong to God. Through sharing meals, friendships and community were developed, broken relationships were repaired, and a model for table fellowship was presented to his followers. He gave them an example of how to keep a tradition going that nourished and strengthened one another for mutual empowerment to build the kingdom of God. By his compassion Jesus led people to know a God of love and mercy and to see that they, too, were mirrors of God’s love and what they could be as individuals and as community.

Eucharist is the family meal of the Christian community. We gather each week and on special occasions as a community of believers in Jesus risen, the Cosmic Christ. The Roman Catholic Rite has many parallels to the Jewish festivals: light (the altar candles – the menorah), word (Hebrew and Christian scriptures – the Haggadah story of deliverance), ritual foods (bread and wine -- the ritual foods of

the Pesach), sacred memory (the Last Supper – the Passover), and eating and drinking (breaking/sharing of the Body and Blood of Christ in communion – the Seder meal).

In addition, in the great prayer of thanksgiving, we invoke the power of the Creative Spirit to come upon our gifts of bread and wine and upon us, God’s people, and to transform both into the Body and Blood of Christ. Bread and wine are symbolic of the ordinary stuff of our lives: bread of the earth to sustain our life, wine of the earth to sustain our spirits. Bread as body and wine as blood mean fullness of life. For Jesus to say, “eat my flesh and drink my blood” (Jn 6: 53-58), means to become one with him, one in him. Through the power of the Spirit, we are empowered to be the Christ as Teresa of Avila expressed in her reflection “Christ has no body now but yours.”

‘Blood’ for the Jews was life, and it was not to be consumed. For Jesus to say “This is my blood of the new and eternal covenant, take and drink” means that his life would be in those who do drink. This life would take us beyond conventional wisdom to the wisdom and power of God. The questions Jesus poses are, “Are you willing to be part of me?” “Are you willing to live as I lived?” The real presence of Christ is to be in us as well as in the Eucharistic bread and wine. To drink the blood of Christ from one cup is a sign of unity among those who share it, and a sign that the community itself is joined so closely to Christ as to defy separation.

We also share the sacred memory of Jesus’ self-giving in fidelity to the God of the eternal promise of cosmic wholeness. “Jesus, who although he was God did not cling to that, but emptied himself . . .” (Ph 2: 6-11) – his body broken, his blood poured out for life, for the world. To “do this in memory of me” means more than gathering for Eucharist. It means to do what Jesus did: speak the truth, stand up for justice, care for the little ones, even the smallest of creatures, even if it means getting arrested, tortured and killed.

Our relationships with one another are renewed as we extend to one another the peace of Christ. When we eat the bread and drink of the cup we commit our lives to God and to one another – like Jesus, unto death. We become what we are – individual grains of wheat crushed and made into one loaf, individual grapes crushed and made into one cup of wine – the Body and Blood of Christ. We are nourished by our sacred meal, by the sacred memory and by our friendship. We are empowered by the Spirit of Jesus and go to live as bold companions with Jesus in life-giving service to our families, our communities and our world. It is the summit and source of life for the Christian family.

There is an intrinsic connection between women who are the nurturers of the family and the meal of the family table. Women are usually the ones who prepare the meals and gather the family, insuring that the children are fed and taking care to see that those who are unable to come to the table also receive nourishment. At the Jewish Shabbat, the mother determined when the meal began by lighting the festival lights. In the early church, women were hosts for faith communities and leaders of house churches. Nature nurtures her children, providing food and rain, sun and wind for growth and maturation. In the fullness of time, in the cosmic Christ all are gathered in oneness. There is no one or no thing that

Eco-feminist Perspectives Continued...

is untouched by the hand of the creator. All are one in God.

Eucharist as Self-gift of Jesus

When discussing Eucharist as sacrifice with the women I met, they choose to view sacrifice with a positive understanding. The idea of Jesus being a sacrificial victim required by an angry God is inconsistent with their understanding of God as being compassion and love. They understand Jesus' life and death and resurrection as the physical embodiment of the fullness of God's love for humans and all creation.

Classical theology views the death of Jesus on the cross as an expiatory sacrifice required by God for sin. Feminist theologians see the male world of empire with its view of justice requiring retribution as the primary source of the development of such theology. Elizabeth Schüssler Fiorenza maintains that Pauline literature interprets the execution of Jesus as dying for sin brought into the world by a woman. To require that Jesus undergo some heroic "sacrifice" to pay a debt to someone for some reason is reflective of the power "empire" has had historically in shaping Christian Scriptures.

In their research, art historians Rita Nakashima Brock and Rebecca Parker, discovered within the early church a Christian aesthetic that focused on beauty and a restored paradise. Crosses were decorated with jewels; the wounds of Christ were glorious. They note that the focus on Jesus' suffering and dying did not come until Charlemagne forced Europeans to convert at sword point. When the Holy Roman Emperor caused suffering in the name of Christ, it became holy to suffer; then, crosses with a gruesome dying figure of Jesus became the norm.

Women, and in particular those who have been victimized by male power over them and their lives, find it hard to accept the necessity of suffering at the hands of another human being, much less God. Being told by a male confidant [priest] that they are to imitate Jesus by going back home and putting up with abuse can lead to despair and even suicide. Brazilian theologian, Ivone Gebara, raised the issue that the brutality inflicted on a man, even if it is Jesus, does not resonate as positive sacrifice with woman's experience. They see in Jesus the pain of their own victimization and abuse by men and male dominated systems throughout history.

The contrasting view recognizes Jesus as the image of a God of life, of generative goodness and compassionate love. God does not desire the death of anyone. Justice for a compassionate God is about transformation and restoration to fullness of life. Elizabeth Johnson notes that "within the Christian story it is possible to see that divine self-emptying in the incarnation and passion of Christ is not an uncharacteristic divine action. Rather, this historical moment discloses the pattern of Sophia-God's love always and everywhere operative. Divine freely self-giving love (kenosis) did not begin with God's personal entering into human history, but is so typical that it plays out at the dawn of creation itself."

Feminine imagery of self-giving love creating life, as evident in the most basic maternal experience of pregnancy and birth, can draw us closer to a profound understanding of the nature of God's self-gift and the intimacy of the relationship Christ sought to establish with his followers and all creation. New life is nurtured in the womb of the mother by the giving of her own body and blood. The blood and water of birth combine the death to self of the mother with the birth of the baby. In the trauma of birthing, with its pain and suffering, new life comes forth into the world. Nursing the infant calls for further self-

giving and devotion to the physical and emotional well-being of the infant. Julian of Norwich and other mystics understand this in naming Jesus "Our Mother."

The words on Jesus' lips as he hung on the cross (Psalm 22) link death and birth in intriguing ways. It begins with the piercing, "My God, my God, why have you forsaken me?," and then moves into imaging God as midwife.

Yet it was you who took me from the womb;
You kept me safe on my mother's breast.

On you I was cast from my birth,

And since my mother bore me you have been my God" (Ps 22:9ff).

This connection of death with birth is further strengthened by the image of blood and water flowing from Jesus' side, much like the blood and water flowing from a woman in childbirth.

In his book, *Things Hidden*, Richard Rohr contemplates the mystery of the cross as God's wisdom in that it names and releases the evil, pain, and death for the people of the world. As an archetypal symbol it is the key to interpreting the mystery of rejection, suffering, and death. The images of Christ as paschal lamb, as scapegoat, and as being lifted up like the serpent on the stick are very powerful ones; however, it is not necessary that they be seen as a sacrifice demanded by God. Rohr argues that we do well to see in them our own ego that needs to be let go of (lamb), our own victimizing of others (scapegoat), and as an inoculation against evil for the world (serpent on the stick).

In his voluntary self-gift, Jesus chose to stand in solidarity as a divine brother with humanity and with all of creation in weakness and imperfection: Jesus let go of his Jesus so that Christ could arise and move forward carrying all of us in his sweep. Or as John Moriarty says it, "In Gethsemane, Jesus went down into a depth within himself where 'I is we'." Eucharist takes us to that place of all-encompassing love. When we celebrate Eucharist, we remember the depth of Jesus' great act of love, courage, and surrender, and that God stands with everyone and everything that is abused and violated even to death.

Christ invites everyone to join with him into that same relationship of belonging to everything, "chosen in Christ from all eternity" (Ep 1:4). "The raising up of Jesus is the confirmation of God's standing and universal relationship with what he created.... Jesus stands forever as our Promise, our Guarantee, and our Victory (1 Cor 1:30) of what God is doing everywhere and all the time. The only way you can absent yourself from this victory is to stand alone and apart. Inside communion you are forever safe and saved." Within this vision, Schüssler Fiorenza suggests the empty tomb is a more authentic and powerful symbol of salvation than the cross and certainly one to which victims of abuse of power can more readily relate.

The sacred memory of Jesus' self-emptying love and his raising up prompts us to stand in solidarity with all creation and to share our resources, enabling those who are broken to heal and become whole. There is no "us" and "them;" we are all one in Christ.

Diarmuid O'Murchu observes: In the scripture accounts, it was at the end of the meal that Jesus took the cup of wine and shared it with his disciples. Placing it thus, the cup is rich in

subversive meaning. This cup represents the cup of libation, consumed after the meal in the tradition of ancient Greece and Rome. Retired to a less formal space, the men of Greece would toast their gods and the men of Rome the Emperor who was regarded as a divine figurehead. Early Christians adapted this custom and raised their cup as a tribute to Jesus, now the Christ, the one who is raised up, the one in whose blood is sealed the new covenant more noble and empowering than the covenant of any Greek deity or Roman emperor. This understanding brings to Eucharist a strong political and justice dimension as there can be no authentic empowering without challenging the forces that take power away from people. There can be no authentic nourishment of persons without seeking to rectify the systemic forces that starve people of freedom and dignity. There can be no authentic nourishment of creation without seeking to rectify the systemic forces that destroy the earth, air, and water that sustains life.

Celebrating Eucharist Today

The prominence of women in the Ukrainian Christmas Eve Holy Supper and the Jewish Pesach together with the rich symbolism of birth and nurturing, raises the question, "Where are the women in the celebration of Eucharist today, especially in the Roman Catholic Church?" It wasn't long after the days of the apostolic church that the powers of empire usurped any role of women in leading Christian communities and imbued the institutional church with corrupt doctrine which reserves the role of priest for men alone.

Contemporary scholarship of sacramental theology by women in particular, has laid the foundation for women to reclaim their role in leading worshipping communities.

Recognizing that there are many sacred moments in life that are nurturing to individuals and communities and by comparing the many meals of Jesus in the Gospels with the accounts of the Last Supper, Miriam Therese Winters speaks of eucharist with a small "e" and Eucharist with a big "E": The former is the micro-church where people gather to share the Word, to break open their lives to each other and to bless, break and share bread and wine in small intentional communities. Many of these are led by women. There is no priest, all present share in the prayer of thanksgiving. The latter is the macro-church which is a formal gathering with sharing of scripture and praying Eucharist with an ordained priest present. In both, the power of the Spirit is present and our communion with one another is an authentic sharing in the Body of Christ. At times this presence can be perceived more strongly in the smaller group when more intimate sharing occurs. The nurture we receive in "e"ucharist can give us cause to examine how we celebrate "E"ucharist. Each type of celebration can serve to strengthen the experience of the other, and as such, both are important elements of Christian life. Today women are finding support to answer their call to priesthood and to serve communities by celebrating Eucharist with them in spite of the discrimination of the institutional church against them.

With the renewed emphasis on Eucharist as sacred seal contemporary theology makes room for a broader interpretation of who presides at Eucharist. Seen as a meal, it is the people of God who are the primary focus. It is the family gathered just as at the Ukrainian Christmas Holy Supper or the Jewish Pesach. From the beginning of the gathering, we recognize Christ's presence in the full assembly by

our welcoming of each other. Where it is feasible, the opening ritual can be one of naming all who are gathered. O'Murchu sees the role of the priest, as servant of the servants, being one of facilitating the process of gathering the people, to tell their story, in the breaking of bread. He maintains that the primary power in every Eucharistic celebration is with the Creative Spirit of God and thus invoking the Spirit (epiclesis), the heart and soul of the Eucharistic Prayer. The first of two invocations of the Spirit is over the gifts of bread and wine. It occurs before the words of consecration indicating the real power of change is activated through the invocation of the Spirit and not through any special words said by the priest. The second invocation is over the people that they, as the Body of Christ, might realize their empowerment to be agents of change in the world. It is the privilege and responsibility of the people to pray these invocations. O'Murchu suggests appropriate gestures to accompany the prayers might be to extend hands over the gifts for the first one, and to place a hand on the shoulder of the next person to the right (or left) as sign of unity for the second one.

What then of the words of consecration? O'Murchu understands them to belong to the inherited tradition and carry the principal memory of the meal(s) Jesus shared throughout his ministry. In sharing these words we are connecting into the power of sacred memory and we believe that in the power of the Sacred Spirit, the bread and wine are changed into the body and blood of Christ. Again, these prayers belong to the whole community and can be said together or by those who share leadership responsibility in the community. There are echoes in this prayer of memory of the Pesach where the Jewish people are reminded that, even if they know the story of deliverance well, it needs to be repeated year after year. In the same way as with the Jews and Shabbat, it is the sacred memory of Jesus that keeps the Christians as much as Christians keep the memory of Jesus in Eucharist. The covenant is new and eternal. It requires frequent reminding for it to permeate our collective consciousness that we are all God's holy people. Johan Baptist Metz holds that, "the memory of Jesus is a 'dangerous' memory." When we eat the bread and drink the cup we proclaim the death of Jesus and the raising up of the Christ. The Resurrection give us a vision of hope as we hold the memory of suffering in the wounds of the risen Christ. This memory leads to solidarity with all who suffer, to modify our life-styles, and to personal and political actions that support those in need. In our prayer we might state who we stand in solidarity with this day.

When the early Christian communities gathered, they had full meals of rejoicing in remembrance of Jesus. The intimacy of the house church readily allowed for this. When gatherings got larger, it became less convenient and problems arose over sharing not only the food, but also recognizing and accepting the gifts of all members of the community (1 Cor 10-12). In time the usual place for the celebration of Eucharist became a church building and magnificent cathedrals were built, in part to edify the congregation while they were at a Mass they were required to attend but were remotely aware of what it was about. More contemporary architecture has provided for facilitation of community worship involving all the people. But still they are brick and mortar. The

Eco-feminist Perspectives Continued...

closing of parishes in cities across the country and around the world has regenerated interest in small communities gathering as intentional communities in people's homes.

The development of ecological theology invites consideration of celebrating Eucharist in natural settings – God's cathedral or enclosed sanctuary. The vision of Teilhard de Chardin in his remarkable “Hymn of the Universe” where he sees the oneness of the world as the altar of Eucharist opens the mind and heart to embrace the world as created in God's image and brought to fullness in the cosmic Christ. In *Return Blessings*, Diann L. Neu presents a collection of liturgical rituals that may be celebrated in outdoor settings.

Alternately, using natural elements in liturgies can help the community make the connection between Eucharist and the return to oneness of all creation in Christ.

Conclusion

Understanding Eucharist as meal and as sacrifice as held by Vatican Council II has developed significantly in the intervening years to today. In all accounts of the final meal of Jesus with his disciples, there is the command “Do this in memory of me”. But what is the ‘this’ the disciples are to do? Is it gathering at the Eucharistic table to share bread and wine as a memorial of Jesus? Or is it to wash feet – minister to the marginalized, and lead as servants as Jesus himself did? To go to the depths of our love for others as Jesus did in his passion and death? Eucharistic theology says it is both/and. Yes, the disciples of Jesus are called to a table that is large enough for all creation and welcoming to everyone to share in and be nourished by the sacred banquet. And, yes, they are also called to humble service of one another and of all creation. For whatever you do to the least of God's creation, you do to Christ.

What if we took the foot washing of Jesus' final supper with his disciples as presented in John's gospel as seriously as the bread and wine presented in the letters of Paul and the synoptic Gospels? What if foot washing was the essence of Eucharist just as the bread and wine? Would Eucharist be different for us if we weekly went through the ritual of having our feet washed by someone else in the community and then, we washed the feet of another person? What if we went low before a stranger and washed and wiped his/her feet as readily as we approach the altar to receive the bread and wine? Would the message that we are one body in Christ and that we are to care for one another in humble service resonate deeply within us and move us to compassionate action? It is when we overcome fear of those who are different from us - the migrant or the aboriginal, the pimp or the prostitute, the imprisoned or the parolee, the sick, the unemployed, the beggar - anyone whose loves and lives explode the orderly boundaries of our moral and social systems, then we might come to recognize and welcome the cosmic Christ who comes among us in the guise of the one we might least expect to find at the family dinner table.

Pope Francis has shown great leadership when, within days of being elected Pope, on Holy Thursday he washed the feet of prisoners, including a Muslim woman. A personal friend who was in Rome at the time of Pentecost 2013 related that in an address to the crowds which he attended, speaking of our responsibilities to the poor, Francis said “We must become courageous Christians and go to seek those who are in fact Christ's flesh, those who are the flesh of

Christ!” He went on to relate that when he went to hear confessions in his previous diocese, he said “some came and I always asked this question: 'But do you give alms?' 'Yes, Father!' 'Ah, good, good.' And then I would ask two more: 'Tell me, when you give alms do you look into the eyes of the man or woman to whom you give alms?' 'Ah, I don't know, I don't remember.' His second question: 'And when you give alms, do you touch the hand of the one to whom you give alms, or do you toss the coin?' This is the problem – Christ's flesh, to touch the flesh of Christ, to take on ourselves this pain for the poor.”

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Coping Strategies In Today's Church

by Emil Kutarna, Regina, SK



“We are living in a marvellous, challenging world but also in a world where frequently we do not feel at home. We built fortresses inside and outside us in order to keep alive a system that is producing death with the appearance of life. Our new plural religious identity invites us to be a stone in the shoes of this system, a dissonant voice in the churches, and a sign of contradiction in a pretentious homogenous world. (Ivone Gebara, Brazilian Sister of Our Lady, Theologian)

Marvellous challenging world

What a contrast between the two previous popes and Francis I! Even at this early stage with only a change in style so far, there is a glimmer of hope for changes long sought after. Francis seems to have softened his stand on gay priests so far but not on the ordination of women. He has set up an advisory committee, and that is new, instead of the old Curia that sometimes ran the Pope instead of the other way around. We wait and see, but I am not holding my breath... Do not feel at home

Imagine an ordained priest not feeling at home during Mass! That's me. What I mean is at one time in my life (that is while I was in active ministry) the Mass was an uplifting experience, even though it was in Latin. We priests were privileged by being the celebrants. We donned the vestments with their accompanying symbolism and prayers. We spoke, we sang, we gestured, we ate and drank – in a word, we were immersed in the mysteries. I was in heaven, and that was home. But not anymore. These days in my pew I can't

understand what the foreign priest is saying. The new translation of the prayers is stilted and awkward. The readers are poorly prepared. The sermon is an old catechism lesson devoid of inspiration. Aghh!

We build fortresses

The Institution lives by a lot of rules. Rules make insecure Catholics feel safe. The Church knows exactly where God is and is not. He is not with them, the non-Catholics. Extra ecclesiam nulla salus (no salvation outside the Church). There were protective walls everywhere. Ordination put us priests above everybody else – seats in the sanctuary, front seats at banquets etc. Celibacy put the women in their place - don't get too close to God's Chosen One. The Pope is infallible. Pius XII was a saint. It was great being a priest. I loved it!

A system that is producing death

The system is clericalism. The hierarchy controls God. The male hierarchy that is, because 'God wanted it that way when He created Adam'. It's in the Bible, "this is the word of the Lord". And so there were those who ruled and everybody else, as the saying goes, must "pray, pay and obey", like irresponsible children.

Because you are a sinner. Don't forget that! Let us begin Mass by thinking of our sins, beat your breast and say "Through my most grievous fault".

"Lord have mercy, Christ have mercy, "Lord have mercy". "May Almighty God Have mercy on us, forgive us our sins..." "Lamb of God..have mercy on us". "O Lord I am not worthy ...".

What a way to begin a celebration! Does this sound like the spirit of Jesus? Didn't Jesus say the letter of the Law kills, but the spirit gives life.

The system has put stones in my shoes

- such as the glaring sexism of the language, e.g. "...for us men and for our salvation he came down from heaven..." and preachers constantly referring to God as He. And all this emphasis on sin makes God to be a stern judge, not a loving Mother (or Father) as Jesus plainly emphasized. When the Pope says that I cannot even discuss the ordination of women, and goes on to excommunicate good priests like Roy Bourgeois for a ten-minute sermon at a woman's ordination, but does not excommunicate pedophiles who sexually assault little children...there's something wrong here!

Softening the pain of the stones

I simply change my responses at Mass. "May the Lord accept this sacrifice at our hands (it's not only the celebrant's Mass), . . . and for the good of all god's people "(not just the good of the Church).

Instead of "Lord I am not worthy..." I say "Lord with thanks I share in this banquet, speak but the word and my joy is complete". Or something like that

Be a stone in the shoes of the system

Sure! But how? In the early days of Corpus, Joe Gubbles and I put leaflets on the cars of the Cathedral parking lot on the first time ever that the Cathedral had to have a Lay Communion Service on Sunday for lack of a priest. The leaflet said that there were twelve married priests in the city who could act according to Canon Law when no other priest was available. A zealous member of the parish council removed all the leaflets during the Lay Service. I don't recall that there ever was a Sunday Lay Service since. Foreign language services replace them now. I may as well stay home!

The Concept Of God

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



There is all the difference in the world between our concept of God and God Himself. The ancient Hebrews referred to God as “wholly other”. This means that God is so different from us that we can have no true concept of Him. Right now, there are some six billion people in the world.

That means that there are six billion concepts of God in the world. Who is right? Nobody, because no human can conceptualise a being who is above and beyond the human. Religions try to define, compartmentalize and break God into a number of understandable parts. This is impossible. The thing to remember is that God is different from our concepts, even if we are theologians or have our doctorates in divinity. God is “outside the box”; our thinking is not.

Here we enter a world of mystery. Shakespeare wrote in Hamlet, “There are more things in heaven and earth than are dreamed of in your philosophy, Horatio.” Many people proceed all through life with the same concept of God that they had as children. God never changes but our concepts evolve and grow as we get older. A child’s concept of God is not sufficient for an adult. For example, I no longer believe in the God of my youth. My new concept of God blends with the latest discoveries in science and anthropology. The “big bang” theory is fine

and true but who was behind it? The ancients said that “nothing can come from nothing”. Matter itself has to be created. Who started it all? I believe in evolution as part of the plan of the creator of matter. No one was around thirteen billion years ago to “cover” the events.

In school, I was taught that there is only one galaxy, even though it takes light a hundred years to cross it. We now know that there are billions of galaxies and if you believe in God, then God is behind all of this. So it is impossible for your concept of God not to change.

The problem with many people is that there has been no “adult education” in the area of religious studies, nor even mature thinking about GOD. If people “outgrow” their childish concept of God rather than re-thinking the whole thing, they often leave their faith or their religion altogether. If a concept or practice seems crazy or senseless, it probably is crazy and senseless. God does not represent foolishness or crazy concepts, but rather all the things that make this world and our journey through it a sensible and rewarding experience. If a religion tells you not to enjoy yourself- leave it. If a religion tells you that suffering is wonderful – leave it.

Finally, I no longer believe that there is anybody in hell. I believe that God’s love is so far beyond human understanding that God will find a way to offer “eternal life” to all the people on the earth. Trust God.

The Abomination Of Denominations

by *Hank Mattimore, Santa Rosa, CA*

Religion is getting quite a bit of media coverage these days/ The election of a new Pope for the Catholic Church made quite a splash. TV and other media enjoy speculating on what effect Pope Francis will have on the worldwide membership of the Catholic Church.

Did you notice that they invariably make a big deal about the “inroads” fundamentalist Christian Churches have made in Latin America and elsewhere. The Church, so the story goes, is very concerned over the increasing number of other Christian sects and the decreasing numbers of Catholics.

You know what? Here is one life-long Catholic who is not concerned in the least about those “inroads.” I suspect that a loving and compassionate God does not give a rap whether I am officially enrolled in the Baptist Church or the Church of the Holy Rollers or the Catholic Church.

Good grief! This is not some sort of numbers game we are playing. “Ner ney ner. We have more Catholics than Protestants.” I dare to hope that we have put behind us the time when Catholics bragged about being “the one true church,” and Protestants accused the Catholic Church of being the bride of Satan. We are bigger than that aren’t we? The “Church” founded by the carpenter from Nazareth was not an exclusive club. It was closer to being a movement, an invitation open to all people, Jews and Gentiles alike. The only membership rule in this denomination is that we try our best to love one another and to take care of the world God has given us.

By his life and by his teachings, Christ preached kindness, forgiveness and told us work for a just world, to have compassion on the poor and the vulnerable and children. Jesus reminded us of our dignity as human beings, born in the image and likeness of God.

He told us that the kingdom of God is within us and that we are all brothers and sisters to one another. God is not up there somewhere. God is as close as the air we breathe, as close as the checkout person at a super market or the homeless dude on the corner.

These are the big picture truths of Christianity, shared with not only Protestants but spiritual people of many religions (and even no religious denomination at all.) Wherever men and women are trying to live their lives in accordance with those values, hey, I’m down for membership in that kind of denomination. That’s the way I want to live my life.



Our Married Priests

by Tony Castle, Birmingham, England



In England, at this time, there is a prevailing sense of unreality present in the Catholic community. Many people cannot make sense of current Church practice. For example, the story circulating in the SE of England is of the action of a

devoted, much-loved and respected parish priest of a parish on the south coast. He was very popular and he felt that he owed it to his parishioners to tell them that, after much prayer and spiritual guidance, he had decided to leave the active pastoral ministry to marry. The people were upset and presented him with a collection that they had organised for him. Some weeks later the bishop appointed his replacement, a former Anglican priest who brought with him his wife and six children! The confused parishioners could not make sense of the appointment and felt it was blatant hypocrisy. It prompts one to ask, why is the Church giving the Faithful more and more reasons to give up practising their Faith?

In our local deanery of eight parishes, five priests are celibates and three are married. One married former Anglican with three children, 'came over' some 15 years ago. Not long ago the Bishop came to his parish to baptise his youngest child.. The other two former Anglicans are Ordinariate priests, that is they are permitted to retain some of their former Anglican rites and practices. So there are two different types of married former Anglican priests.

Most Catholics know that there are Eastern Orthodox Churches that are in union with Rome; they retain their rites and privileges, but accept that the Pope is the Vicar of Christ. These are called Uniate Churches and some of them have married priests. These Churches traditionally distinguish between monastic and non-monastic priests; the former taking the vow of celibacy and the latter being free to marry and serve in parishes. While one of these, the Ukrainian Church, has a presence in England and Wales it does not have a married priesthood, but the Maronite Church which has a church in London, does.

Next year my wife and I (God willing) will celebrate our Ruby Wedding anniversary; our four grown-up children and seven grandchildren will party with us. The same year, with as much joy and celebration, I shall rejoice to celebrate the Golden Jubilee of my Ordination; 50 years in one vocation and 40 in the other. The only sadness has been that I have not been allowed to continue, after 10 years of hard but happy pastoral work, to follow the ministerial vocation for which I had trained, for 12 years, in two seminaries. I am not an ex-priest, or a former priest or a laicised priest (the Second Vatican Council knocked on the head all ideas of clerical and lay states). Sure of a vocation to marriage - which the years have endorsed - I reluctantly applied for a dispensation from Canon law 132 (old Code). It was granted. My rescript granted the dispensation on condition that I did not, in the future, practise as a priest; but it made clear that in a danger of death situation I was bound to hear confessions and anoint any

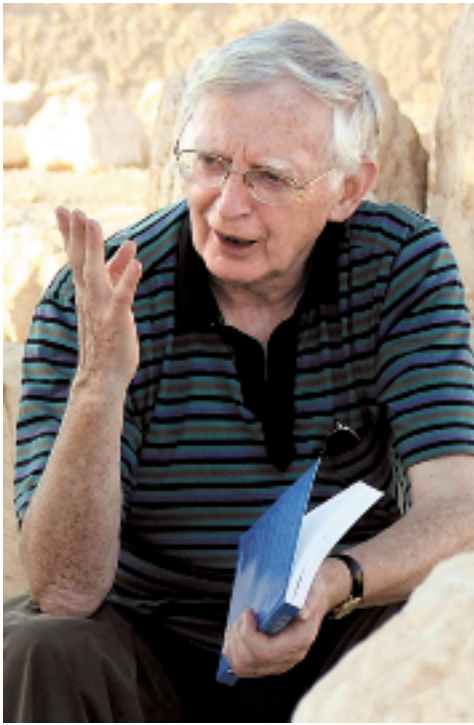
endangered person. This, of course, endorses the teaching of the Council of Trent that 'the sacrament of Holy Orders confers an indelible spiritual character'. Simply put, 'once a priest, always a priest'. So I am not a lay person or an ex-priest. I am a pastorally inactive married priest. It follows that there is, in reality, no shortage of priests in the Catholic Church, for we have hundreds of married priests that we are not using. This refusal is robbing people of the Eucharist. Not long ago a local Catholic High School with 1,000 pupils and staff was unable to find a priest who would come into the school to celebrate Mass for the community on a Holy Day. Two former Anglican priests declined the invitation, because they did not believe in celebrating more than one Mass on such a day. The tragedy was that in the RE Dept. of that community, and very willing to help, were two members of staff, who were inactive married priests! So the rules robbed 1,000 people of the Eucharist; and continue to do so !

In summary; the real current situation is that the Catholic Church has four different kinds of married priests. There are those who belong to the Uniate Churches, then there are those Anglican married priests who, some years ago, were individually received into the Church. More recently there are the Ordinariate married priests who have become Catholics with members of their congregations and have retained some of the rites and patrimony of the Anglican Church. Finally there is the fourth and largest group; the priests who have left the ministry to marry. These are often cradle-Catholics coming from Catholic families, who have faithfully served the Church for many years. As boys and young men, in the past, they served their Church faithfully as altar servers or members of the Catholic youth service and then persevered through many years in seminaries. This faithfulness counts for nothing! Apparently former Anglican priests can have, at the same time, two vocations - priesthood and marriage - but faithful Catholics can't!

Again and again parishioners ask me 'why is it alright for Anglicans who have just arrived on the scene and not alright for you? Over the years I have posed that question three times in The Tablet letters column, asking some one in authority to provide me with an answer for my puzzled fellow Catholics. No one has ever responded! Will the Church authorities ever face the reality of the situation?

Tony Castle worked for many years in the Catholic Youth Service and Catholic Education. In more recent years he has served the Brentwood Diocese, SE England, as Director and Theology lecturer for CCRS (Catholic Certificate in Religious Studies) and as a Diocesan Inspector of Schools. He is currently the Ecumenical Officer for the Diocese and Chair of the Ecumenical Commission. He has had over 50 books, supporting pastoral work, published. See www.tonycastlebooks.com

In Memory Of Seán Freyne



Seán Freyne, theologian and Biblical scholar, born in Co. Mayo in 1935, died in August 2013 after a long career studying, teaching, and writing about the historical, cultural, and political climate of Galilee in the time of Jesus.

Along with archeology, he used other disciplines to flesh out the person of Jesus the Judean from Nazareth. Former President of Ireland Mary McAleese is quoted in the Irish Times newspaper saying “Seán Freyne made an enormous contribution to the

world of biblical scholarship which, had he remained in a Catholic theological faculty, he would never have been allowed to do because of the impact of enforced orthodoxy.” After studying scripture in Rome, Freyne taught in St. Columban’s College, Co Meath and St. Patrick’s College, Maynooth. In 1976, after he married he taught at Notre Dame, Indiana; Loyola University, New Orleans; Trinity College, Dublin; Harvard Divinity School. He also wrote many books and lectured nationally and internationally.

Freyne was an ardent sports enthusiast and was always very cheerful. He was often heard to quote Plato :”The barbarians do not engage in sports or philosophy.” noting that sports came before philosophy! He lived every lecture making his excitement about his topic felt by the audience and connecting his expertise to the ordinary experiences of

their everyday lives.

Quote from a recent Freyne interview:

Recently archaeologists have been discussing the social conditions in Galilee. Some say Galilee was impoverished by the Herodians, and Jesus is standing up for the peasants against the new ruling class. Other scholars say Galilee wasn’t like that at all, and that Antipas’s reign brought prosperity to the peasants; there was much intervillage trading and a lot of commercial activity. Villages like Cana, Yotapata, Bethsaida and Capernaum weren’t on the decline; they were prosperous villages. So if Galilee was doing well, why would the Jesus movement emerge just then? Where is Jesus coming from? How is he going to fit into this context? Are there any niches, if you like, that we as historians might fit him into?

All this is reconstruction of course. But it is clear from the material remains that you had different economic and social strata in these villages: Some people are doing better, and others are suffering as a result. The Jesus movement, it seems to me, is addressing the wealthy as well as the poor, and saying that the blessings of Israel are for all Israel. That is the inclusive vision that is at the heart of the Jesus movement. And its message was not very acceptable to those who were better off. “Woe to you, Chorazin, woe to you Bethsaida, woe to you Capernaum” [Matthew 11:21, 23; Luke 10:13, 15]. These villages in Galilee that we associate with the Jesus movement are condemned because they didn’t follow his message, it would seem. It is no coincidence that they are all located close to the lake and bordering the Plain of Ginnosar, whose fertility the Jewish historian Josephus praises highly, suggesting their prosperity. The rejection suggested in the woes addressed to these villages suggests that the Jesus movement gradually moves out of the region of lower Galilee and begins to move up toward Syria, as we can discern from the Gospels of Matthew and Mark, written after 70 C.E

Two Contrasting Christian Attitudes

by Chris Diamond, Cobble Hill, BC

Christian spirituality based on grace knows that God is not a thing nor a person. God is like these. One can understand things and persons, but one cannot understand God. God is like light. One does not see light but sees through light, because of light. God is graciously present in the world of human affairs, not only through creation but also through restoration/rescue. Everyone is called to friendship with God and with others. Everyone is called in conscience to ethical living and respect for the faith of others even if they are thought to be in error. All are called in partnership with God, to build a world of love, peace, and justice. God, in this creative partnership, is Truth, Grace, Light, Life, Love.

On the other hand, christian spirituality based on a divide between the world and God gives little guidance to everyday christian living. All the concerns of daily life, when based on the divide between the world and God, belong to the order of nature, the order of things, the lower order of the material order and give little guidance in terms of justice and peace. In the christianity of separation, the christian holy life belongs to the higher order of God and of grace which is God’s gift through Jesus Christ. This is God’s plan for humanity; there is the Church in the supernatural order, and there is the world in the natural order of reason and the natural law; the holy person is one who is removed from the order of things, of material goods. Grace comes to us through baptism. Grace is not found in this world of darkness, the world of outsiders.

Circles

by Vikki Marie, Vancouver, BC

The Our Lady of Guadeloupe Tonantzin Community has had a busy first year. In addition to our bi-weekly liturgies we are making connections with the wider community. We became a member of KAIROS: Canadian Ecumenical Justice Initiatives, which unites churches and religious organizations in faithful action for ecological justice and human rights. As part of the KAIROS initiative for Aboriginal Justice, churches and social justice organizations are getting ready for the Indian Residential Schools Truth and Reconciliation Commission Hearings that are taking place in Vancouver,

September 18 to 21, 2013. But we asked ourselves, what happens after? Our little community of Our Lady of Guadeloupe is trying to answer that question. As a community we agreed that to heal a relationship means dealing with the pain of the past, listening, being heard, being acknowledged, forgiving and being hopeful for the future. On Saturday, July 13, 2013, we held, "Hospitality and what it means: A Circle Journey towards Reconciliation" facilitated by Elders from Hummingbird Ministries.

Elders, Reverend Mary Fontaine, Ruth Adams and Laura Fortin led us in the circle process in which a Talking Stick was used and passed around the circle. The person holding the Talking Stick was the person whose turn it was to speak. They could take as long as they needed. Every one else was to give their attention to the speaker without comment or interruption. During the first round of the circle we each shared our names, ancestry and a bit of why we were present. During the next rounds of the circle we share on the theme of hospitality: what is meant to us, our familial and/or ancestral experiences of hospitality. What we discovered as a group is that hospitality is much more than just providing food and shelter, it is also the mutual sharing of gifts, of self. We all saw hospitality as a spiritual activity, of building and nurturing relationships. Most importantly, the Elders and our group saw this as a first circle, just the start of living the change we want to see. The three hour circle was followed by a potluck and socializing.

Bringing some of our planned events to fruition did not go so smoothly. We had been planning our July 22nd Feast of St. Mary of Magdala prayer circle for months. Then a farewell dinner for a much loved local priest was scheduled on the same day at the same time. We couldn't change our date because it was too late. Then came the next obstacle. All the service booklets were printed. A beautiful poster

board, printed as an open scroll was purchased on which to place the names of the 23 women of Vatican II. The names were to be printed on decorative labels and placed on the poster board. The Saturday before the service, our printer broke down. Dashed are the plans for lovely printed labels. So, their names were handwritten. The handwriting would probably not have earned an "A" in penmanship from my former parochial school teachers. But all was not lost. Although the numbers were small, our service went on as scheduled.

The service, designed by FutureChurch, honoured the 23 women invited as auditors: Luz-Marie Alvarez-Icaza, Constantina Balducci, SC, Pilar Bellosillo, Jerome Maria Chimy, SSMI, Gertrud Ehrle, Cristina Estrada, ACJ, Claudia Feddish, OSBM, Henriette Ghanem, SSCC, Rosemary Goldie, Ida Grillo, Suzanne Guillemain, DC, Marie de la Croix Khouzam, RESC, Catherine McCarthy,



Alda Miceli, Marie-Louise Monnet, Marchesa Amalia di Montezemolo, Margarita Moyano Llerena, Gladys Parentelli, Anne-Marie Roeloffzen, Hedwig Skoda, Juliana Thomas, ADJ, Mary Luke Tobin, SL and, Sabine de Valon, RS.

But it was also a learning experience. We learned of women who helped shape Vatican II through their activism and expertise. Gertrud Heinzlmann, Josefa Theresia Münch as well as Ida Raming and Iris Müller (who would later be part of the Danube Seven) all advocated for women's participation at Vatican II. We learned that women such as Barbara Ward, Patty Crowley, Maria Rie Vendrik, Eileen Eagan and others came to Vatican II as experts helping shape and define the role of the church in the modern world.

Most of had not heard much about the women of Vatican II and much less of the other women. So the prayer service increased our knowledge and awareness of these groundbreaking women in addition to nourishing our spirits.

Dr. Victoria Marie, RCWP (Canada West)

<http://tepeyacvancouver.wordpress.com>

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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Corpus-NCR (Canada)
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