



# The Journal



October - December 2013

Dear Friends,

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

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Yours truly,

Arthur Menu

On behalf of the Corpus Canada National Coordinating Team

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

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

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*The Journal*

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*From a well wisher:*

*May the spirit of this Christmastide  
bring you joy, peace, and contentment  
now and throughout 2014.*

# Theological Soapbox: Mind And Matter

by Arthur Menu, Sidney, BC



Recently I watched an online debate between Deepak Chopra and Richard Dawkins. Dawkins maintains that mental phenomena will ultimately be shown by science to be nothing more than physical states of the brain. Chopra maintains that conscious awareness cannot be explained in that way.

To solve the problem of mind and matter it is necessary to examine both the language of physics and the language we use when we describe what we are consciously aware of. Physics will describe what is going on in a person's brain when they are conscious of, for example, a patch of red, with language like "electrical impulses were transmitted". Now if you imagine a detailed description in the language of physics of your brain state when you are conscious of a patch of red, you will see that that description does not mean the same as "I see a patch of red". There will be no word in the physics description that means "red patch".

At this point it is important to distinguish between the meaning of a description and the object that the description refers to. For example, I can say, "The woman sitting on my left is reading" and "The person in

the room wearing a green dress is reading". The descriptive phrase "the woman sitting on my left" does not mean the same as "the woman in the room wearing a green dress". Whether they refer to the same person depends on whether the woman sitting on my left is the same or different from the person in the room wearing a green dress.

It is possible for the two descriptive phrases to refer to the same person, even if they do not have the same meaning. In the same way a physics description of my brain state and my description of what I am conscious of, even though they do not have the same meaning, may refer to the same thing. In the case of the red patch, the thing referred to by the physics description and the thing referred to by me when I say I am seeing a red patch, are one and the same thing.

Some might fear that I have reduced a datum of consciousness to a brain state. But it could equally be argued that I have reduced a brain state to a datum of consciousness. Both descriptions say something true about the same thing and neither description may be reduced to the other. In other words, the red patch is both a brain state and a datum of consciousness.

An analogy would be the view of a person when seen from the front and when seen from the back. The front view and the back view are obviously different and one cannot be reduced to the other, yet both refer to the same person, and both are equally true.

The matter/mind unity that is the human brain/consciousness has two faces, one it shows to scientific observers and the other it shows inwardly to the person the brain/consciousness inhabits. It is the same reality seen from two angles as it were, or perhaps the same reality manifested in two dimensions.

The attempts to reduce spirit to matter (the Materialist philosophers) or matter to spirit (the Idealist philosophers) miss the point. In the human person matter and spirit are aspects of the same reality and neither can be reduced to the other. Chopra and Dawkins are both right if they only knew it. But I wonder if they are not arguing so much about the nature of reality as they are reacting emotionally against some traditional proponents of atheism and religion.



*Victoria Marie, RCWP with members of the Interfaith Institute for Justice, Peace and Social Movements making an offering of reconciliation at the TRC*

# Saving The World All By Ourselves

by Hank Mattimore, Santa Rosa, CA

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Fellow “do-gooder” and a close friend of mine were talking about all the people in our lives who needed help with their problems. Relatives, friends, kids, old folks all were up for discussion. We worried about all of them. Man! It was exhausting trying to figure out how we could rescue all these people. There wasn’t enough time in our days to solve all their problems. We were starting to

feel depressed just thinking about our inadequacies.

Then, in a flash of enlightenment, (or was it the red wine?) we hit upon the only possible solution. “You know something,” my friend said in mock seriousness “You and I can’t die. We have too many people depending on us.”

We had a good laugh at ourselves over our own imagined self-

importance. We decided that it was time for self-appointed “fixers” like ourselves to get a life and time to take ourselves less seriously. The truth is, and we know it in our heads, we don’t change anyone. People solve their own issues or they don’t get solved.

The troubled teen-ager I angst over will get over his anger issues (or he won’t.) The mom driving herself crazy over trying to balance taking care of an elderly parent and two little kids will eventually figure things out. The man with a drinking problem will stop drinking when he wants to and in his own time. Divorce happens, our pet pooch dies, kids make mistakes; but life goes on. It ain’t a perfect world but it’s all we got.

Does that mean we don’t lend a hand to a kid in trouble or take no responsibility for the planet we inhabit? Of course not. We are in this world together, mates. To be human is to care for others.

But we “fixers” need to accept our limitations. Even religious people (among the worst of do-gooders) would do well to acknowledge that whatever good we do is only a part of a larger design. God is still in charge.

The Creator has his own plans for our lives and the lives of wounded teens and traumatized vets and ill-nourished children. We are part of the plan and God or the Universe or the Spirit invites us to be part of the solution but we are not the whole show. God works through us but we are pretty silly if we think we are in control. Those who would carry the whole world on their shoulders, need to stop, look at themselves and, like my friend and I, have a good laugh.

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## Scattered Reflections Of A Monkey Mind

by Hank Mattimore, Santa Rosa, CA

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My mind is all over the place. Can you relate? I’m like a kite on a windy autumn day, flying this way and that way. I came to the chapel to meditate, to reflect on God’s presence in my life and in the world but OMG, He (She) is not here. The Spirit is hidden underneath all my monkey mind distractions. What God? He sure ain’t here in the chapel with me.

Is he anywhere? Atheists claim that God did not create us; rather we have created God. Nah! I don’t buy that but they are partly right. The God we imagine as a benign old grandfather in the sky is definitely a figment of our imagination. I’ll never find that God in the chapel or anywhere else.

So I ask myself, where will I find the real God? Could be I’m looking in the wrong place. Maybe it makes more sense to search for him in people not in the sanctuary. God is in the moments of our lives. It’s like we have to go out of ourselves to discover his presence in the universe, in people, in nature.

If we don’t find his presence in a child’s innocence or in the heroism of a soldier dying for his country or in the compassion of adult children taking care of aged parents, where can we find him?

God is found in quiet time (if I can keep awake and discipline my monkey mind) but he is discovered more obviously in relationships. Ay! There’s the rub. Finding the image of God in one another is more

challenging, don’t you agree?

In the musical *Oliver*, the little waif of a boy sang “Where oh where, oh where is love” Abandoned by his parents, physically abused at the orphanage, Oliver yearned to find love (God) in his life and it wasn’t easy.

The people he had met in his short life didn’t exactly exude the milk of human kindness.

Like *Oliver*, the wounded vet or the spouse taking care of a spouse with Alzheimer’s disease, can be pardoned if they ask, “Where oh where oh where is this God of love.” And you know what mates? Sometimes, we just don’t know. We yearn to see God and at times he has the unnerving habit of playing peek-a-boo with us. Is it okay to get PO’d with the Almighty? But where else can we go?

So, I will continue to search for God in the people around me, the washed and the unwashed, the saints and the sinners because I have experienced way too much love, way too much grace in my own life to doubt his presence.

And, I’ll continue to search for God in the quiet of the chapel because I know, (if only I can stop nodding off); I will find him there, too.

# Coping Strategies In Today's Church

by Emil Kutarna, Regina, SK

"WE SHAPE OUR TOOLS,  
THEREAFTER OUR TOOLS SHAPE US".

- Marshal McLuhan

Think of the automobile, how it has changed society, and how it shapes our lives. And the computer, the internet, great tools, and now we cannot do without them. I can just imagine myself writing this article in longhand, making correction, making copies, and sending them to friends, by snailmail?

OK, so much for physical tools. What about spiritual tools? Huh? Well, what would you call the method of meditation? I think we could call it a spiritual tool. What is a church building? How about saying it is a physical tool for a spiritual purpose? And a monastery is a place for spiritual tools like contemplation and prayer. We could go on to say that the Mass is a spiritual tool.

OK, let's go back to the definition of a tool. The dictionary says a tool is a simple mechanism or implement used chiefly in manual work. Another meaning given is that a tool is any instrument or means necessary to the efficient prosecution of one's profession or trade e.g. words are the writer's tools.

From that last definition, could it not be said that the Sacraments are tools that the Church uses as an instrumental means to help people in their journey towards God? Could we not say that the words and actions are the spiritual tools used by the professionals (priests, bishops, Pope) in the efficient prosecution of "saving souls"?

Based upon ideas learned from Jesus, historically over time the Church fashioned and shaped these sacraments (tools for salvation). Applying the second half of McLuhan's quote, I'm sure theologians would agree that the Sacraments spiritually shape those who receive them.

But what is happening in the Catholic world of today? So many are not making use of the sacraments, not going to church at all.

In a recent article in [www.catholica.com.au](http://www.catholica.com.au) Tom McMahan writes: "I write about my personal confusion as an ordained Roman Catholic priest as to the use and value of these sacred signs in the age of technology. . . . The original value of the sacraments was intended to benefit people. SACRAMENTA PROPTER HOMINEM – certainly not power tools of the hierarchy."

Here I think of the stories of refusing communion to divorced and remarried people, gays and lesbians in partnership, politicians who disagree with church directives etc. Power tools!

At the recent Call to Action conference, Sister Miriam Therese Winters said, "We are not people of the Book. We are people of the story – the Universe Story".

Maybe it is time to shape new tools. Maybe some of the old tools can

be remade, like beating swords into ploughshares. Hopefully what Pope Francis is doing and saying will bring some of this about. For example what he says about clericalism. How can this be overhauled? Some years ago at a Corpus Canada Conference in Edmonton we tried to start it by dropping the Roman collar and wearing a tie instead. The bishops present put a stop to that pronto. Except I remember Bishop Remi DeRoos was sympathetic.

As for the Mass, well there is a lot to be reshaped there. Those problems with language are well known, so I needn't go into that here. But much more I fear the damage done by the emphasis on sinfulness. If you tell a person often enough that they are bad eventually they believe it. The tools shape us. So how can I have a loving relationship with an angry God? What is the shape of my prayer? Enjoyable? Easy? Confident? Open to the Spirit? Not with that kind of a relationship based on my fear of punishment.

Let's look at Confession. Simply changing the name to Reconciliation hasn't seemed to work. Maybe people are saying something by their feet, walking away from the confessional, maybe they just don't believe that they are so bad after all. Maybe they refuse to let this tool shape them. Maybe there is some wisdom in the people of God led by the Spirit? Why not? According to Vatican II the Pope is not the only one infallible, the people of God share it too.

And what about Holy Orders? How the maleness in hierarchy has shaped our thinking! When will the people of God wake up to proclaim justice and equality and ordain women?



# Accepting Acceptance

by Charles Callanan, St. John's, NL

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For me, the whole spiritual scene comes down to one concept. Theologian Paul Tillich called it, "accepting acceptance". The concept is simple. The idea is that God accepts us (with all our faults and sins) but we do not easily accept His acceptance. All our guilt surrounds our inability to accept God's acceptance.

God not only forgives our faults and sins, but He forgets them. We want to carry our guilt around with us all our life and have a miserable life in the process. We can all be free (of guilt) if we want to.

Have you ever heard the expression, "He (she) can't take 'yes' for an answer? That is the problem. We can't take God's "yes" for an answer. As soon as we realize this fact, we become free. Our life changes. The "good news (there must be some "good news" or all religions are pointless), is that we are forgiven and saved. If our religious services don't give us good news on a continual basis, they are missing the whole point and should close their doors.

Most people who belong to organized religions figure that they have to work extremely hard to be saved. How do they carry this out? Normally

they do this by multiplying prayers, devotions, and various pious activities until they "earn" their salvation. This is very much like earning air points. If you earn a certain number of air points, you earn yourself the ability to travel a certain distance.

The actual fact is that you can pray or multiply devotions till you are blue in the face but you can never earn your way to heaven. It is God who brings us to eternal life because He loves each and every one of us. Nobody is excluded. We are all human and we are all created and loved by God. We are all terrified of a big test to come yet we have passed the test already. That is the Good News!

You either accept acceptance or you don't. If you do, you have nothing to worry about. If you don't you will probably be filled with guilt and you will not be able to figure out what life on earth is all about; yet God will accept you anyway.

Actually, it is no more complicated than that. The work of our salvation is complete. Salvation means entering into a higher state of consciousness after death. Some people call this state "heaven".

We need to look at things in a very broad perspective. This pertains to all people who have ever lived, are living now and will live in the future. The point is that God loves all creation. We should show our gratitude in accepting God's gift of love to us. We simply need to "accept acceptance"

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## Letter To Pope Francis For Church Reform

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In the past summer, a world wide coalition of Catholics for Church Reform began to draft a letter to Pope Francis. By August, a tentative draft of the letter had been completed so that it could be studied and amended. Over the Fall, data were collected and suggestions were made by individuals and groups interested in Church reform. Corpus Canada members contributed ideas for the letter.

François Brassard and Connie Kurtenbach as former Corpus Canada Media Spokespersons acted on behalf of Corpus Canada. They contacted the Church Reform administrators and sent in the suggestions that they received from members of Corpus Canada.

As a result of the work of the Church Reform administrators, the draft letter was updated. The latest draft is included below.

To all supporters of church reform -

Note: for non-English-speaking supporters, to read this newsletter, go to [www.CatholicChurchReform.com](http://www.CatholicChurchReform.com), click on "Translate this Website" on the top left, then click on the Newsletter tab.

Nota: para los partidarios que no hablan Inglés, para leer este boletín, vaya a [www.CatholicChurchReform.com](http://www.CatholicChurchReform.com), haga clic en "Traducir esta página Web" en la parte superior izquierda, a continuación, haga clic en la ficha Newsletter.

### One Final Look at Draft of Letter to Pope Francis

Thank you for the excellent editorial suggestions to our draft letter to Pope Francis. Well over 200 suggestions came in and we have done our best to consolidate your feedback.

Below you will find the current draft for this letter. Please respond only if you have further suggestions.

The letter will be posted in the next two days for signing. Individuals will be able to sign the letter online. Those of you representing a group can email your approval of the letter to [info@CatholicChurchReform.com](mailto:info@CatholicChurchReform.com). Please submit your approval before November 26th.

### Draft Letter to Pope Francis for his December meeting:

Dear Papa Francis:

We speak for many of the People of God. You continue to inspire us with great hope and we especially welcome your commitment to "*the wisdom of discernment*" in addressing future directions for the Church.

Our earlier letter to you (20 September 2013, enclosed) brought together the grave concerns that emerged from our discernments as members of the universal People of God. We hope you have had a chance to read our letter in the midst of all that you do. Our desire is to join with you in developing and implementing a renewed model of Church, in line with early tradition and the spirit of the Second Vatican Council, a spirit of shared responsibility among all of the People of God.

We see within the Church strong movements among the baptized who strive to model themselves on the teachings and example of Jesus, cooperating with the Spirit to bring forth

## Letter To Pope Francis Continued...

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God's reign of justice, love and peace. The Church, as living and authentic sign of this coming reign, should herself embody accountability, transparency, co-responsibility, and inclusivity at every level of her life and mission.

We agree with you that our bishops "*must be able to support the movements of God among their people.*" However, many of us have had difficulty engaging with our bishops. Clericalism and a lack of transparency on the part of some bishops have caused religious and laity to question whether some really have the good of the Church at heart. We would appreciate your assistance in paving the way for such interaction with our bishops, perhaps by giving them explicit instruction to form pastoral councils as channels of honest, two-way communication among laity, priests, and bishop, with representative members, open agendas, and open meetings.

We have only the good of our Church at heart as it fulfills Christ's mission, and we act from the conviction that we, by virtue of our baptism, have a duty in conscience and canon law to express our concerns. It is our belief that the People of God, Christ's Church in dialogue with one another, will accomplish what you have said are the changes the Church needs: *spreading the good news of the kingdom, one of justice and love, and healing every kind of wound.*

We assure you of our strong support as you discern the way ahead. We look forward to your response and to further dialogue.

Yours in Christ

A worldwide coalition of Catholics,

CC: to the Council of Cardinals

Cardinal Giuseppe Bertello, President of the Vatican City state administration

Cardinal Francisco Javier Errázuriz Ossa, Archbishop Emeritus of Santiago, Chile

Cardinal Oswald Gracias, Archbishop of Mumbai, India

Cardinal Reinhard Marx, Archbishop of Munich and Freising, Germany

Cardinal Laurent Monsengwo Pasinya, Archbishop of Kinshasa, Congo

Cardinal Sean Patrick O'Malley, Archbishop of Boston, USA

Cardinal George Pell, Archbishop of Sydney, Australia

Cardinal Oscar Andrés Rodríguez Maradiaga, Archbishop of Tegucigalpa, Honduras

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## Comment On "The Error Of Popular Religion" By David Tacey by Chris Diamond, Cobble Hill, BC

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*Taking it seriously does not mean taking it literally. ...Carl Jung[1]*

In May 2012, Dr. David Tacey gave a lecture entitled "The error of popular religion". In it he commented that "To read the Bible literally is the error of both popular and dogmatic religion. I would refer to literalism as the 'original sin' of religion. It is what

philosophers would call a 'category error', as it mistakes the purpose and intention of these ancient stories. It is an exercise in misreading, because mythological motifs are turned into factual accounts and treated as history." The text of Tacey's lecture, well documented and footnoted, was reprinted in Australia's "Catholica" in Nov 2013 and is well worth reading in full.

Tacey makes the point that the Bible must "be understood in the context of its first-century culture?" It seems to him "that almost no one can believe it in its literal form", and he asks - just not rhetorically - "so why does the church persist?" The question has bothered many including me for many years.

Pope Pius XII in Sept. 1943 issued "Divino Afflante Spiritu" giving the green light to catholic scripture scholars and theologians for "diligent study" of the holy scriptures. Raymond Brown S.S. called it "the Magna Carta for biblical progress." I was fortunate to be in the OMI Scholasticate during most of the 1950s and to have a scripture scholar, Howard Sorensen OMI, who taught us to "eyeball the text", to study the scriptures diligently.

It is unfortunate that Tacey can still say that "Religion in our time puts

itself in opposition to the thinking mind." He is trying to rebuild Catholic faith by bringing it back "from the edge of the abyss" into which it is falling. He said "I sometimes fantasise that the churches will apologise to the world and confess that they made a wrong turn a very long time ago... but no-one seems to want to address the elephant in the room: Those who have questioned religion in the past have often done so out of malevolent impulses. A new tradition of 'celebrity atheists' deals with the mysteries of the Bible with contempt, dismissing them as lies. Most atheists see themselves as clever, but rarely stop to consider if they are misrepresenting what they are rejecting. Those who believe in the Bible and those who attack it are caught up in the same illusion that it is a work of historical documentation. Believers see it as history, an accurate depiction of things that happened, while unbelievers see it as falsification, a cooked up version of things. Both are suffering from the same malaise, the curse of literalism. The similarity between theists and atheists has been a source of ironic humour among numerous scholars."

In support of his position, Tacey quotes the following. Joseph Campbell: Half the people in the world think that the metaphors of their religious traditions are facts. And the other half contends that they are not facts at all. As a result we have people who consider themselves believers because they accept metaphors as facts, and we have others who classify themselves as atheists because they think religious metaphors are lies.[2]

John Dominic Crossan: My point is not that those ancient people told literal stories and we are now smart enough to take

## The Error Of Popular Religion Continued...

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them symbolically, but that they told them symbolically and we are now dumb enough to take them literally. They knew what they were doing; we don't.[3]

Tacey observes that "Without myth, there is no spiritual life. This is why, in the West, we find secular society without a spiritual life, and religion often has no spirituality either. When myth becomes hardened into dogma, the spirit dries up and civilisation is stuck in a lifeless place. Spirit requires poetry and myth for its expression. Logos (dogma) has so completely won the battle against mythos (poetry and story) that myth has been relegated to the dustbin and claimed to be false.... Myth points to the realities of the spirit, which can be expressed in no other way. Myths are not empty nor hollow; they point to something beyond themselves, to what I would call spiritual reality. Alvin Kuhn argues that it was the favourite and universal method of teaching in archaic times."

[6] The Biblical narratives were written as vision, he says, but are misread as doctrine. If we awaken our capacity for poetry and ambiguity, we might be able to regain some of their original meaning. Tacey quotes Northrop Frye: "myth is paradoxical and says both 'this happened' and 'this can hardly have happened in precisely this way.'" [9]

It is generally accepted today that myths carry important insights into events and situations. Myths are another way of presenting these truths and insights to appeal to the imagination of the receiver in ways that can be understood according to individual capacity. I recall a person I once knew who had never been exposed to the wonderful folklore stories because her parents thought that they were all lies! Tacey has described Myths well above.

Tacey puts the blame for literalism where it belongs: "The churches have blocked our spiritual maturation by not properly educating the clergy, who have been conditioned to imbibe a mind-numbing literalism. Some intelligent clergy see through the charade, but they keep quiet to keep hold of their jobs. Even today it seems that clergy know little or nothing about hermeneutics, that is, the art of interpretation, and read ancient texts as if they were history books. The concept of 'faith' has to be reconceived in light of the findings of the new Biblical scholarship and the study of religions. Faith has been fused with belief. In a sense they are opposites, because faith does not ask for evidence or proof, whereas belief is shattered when evidence is produced to the contrary. But what has been called faith is often nothing more than credulity—a willingness to believe that improbable events took place. This is not faith, but literalism. True faith is not thinking contrary to our senses, not a work against the intellect. Faith involves the capacity to experience transcendence, and to see God in all things. Faith allows us to see the presence of spirit in the most unlikely places, and to be open to the possibility of the transcendent in the mundane in the here and now. It is not about believing in the supernatural, but believing in the deeply natural."

I have always thought of myself as religious and a practicing catholic, and I am happy to be regarded as such. I agree with Tacey when he says that his "job is to try to build a bridge between the unbelieving head and the believing heart." Catechisms appeal to the head and ignore the other ways of accepting truths. Tacey's criticism of those whose faith is built on literalism is authentically christian and catholic. There are many devout practicing catholics and scholars who think as he does and who write for the benefit of the rest of us. I wish them and him well in trying to carry out this difficult service. Three 20th century popes, Pius XII, John XXIII, and Paul VI, did not succeed in bringing about the change

away from biblical literalism and its reactionary enthusiasts who thrust their religion that this fosters onto the credulous. The study of our Holy Scriptures and living according to their principles is growing among small groups of dedicated catholics. Building awareness of culture and context may persuade others of the spiritual reality that they carry that humanity is in partnership (koinonia) with God, Jesus, and one another bringing about the right way of treating one another. We define ourselves by what we do. Faith is more than a thing of the mind about beliefs and formulas; it is an attitude of the whole person about trust in God and how to live with others. We define ourselves by what we do.

[1] Jung, 'The Transcendent Function' (1916/1957), CW 8, § 184.

[2] Joseph Campbell, 'Metaphor and Religious Mystery' (1985), in Eugene Kennedy (ed.) *Thou Art That: Transforming Religious Metaphor. The Collected Works of Joseph Campbell*, Vol. 1 (Novato, CA: New World Library, 2001), p. 2.

[3] John Dominic Crossan, *Who is Jesus?* (Louisville, KY: Westminster John Knox Press, 1996), p. 79.

[4] Tom Harpur, *The Pagan Christ: Is Blind Faith Killing Christianity?* (2004; Sydney: Allen & Unwin, 2005), p. 7.

[5] Shakespeare, *A Midsummer Night's Dream*, Act V, scene 1, lines 14-17. See also Herbert Read, *The Forms of Things Unknown* (New York: Horizon Press, 1960).

[6] Alvin Kuhn, quoted in Tom Harpur

[7] This is a paraphrase of Frye's words by Johan Aitken, in his Foreword to Frye's last work, *The Double Vision: Language and Meaning in Religion* (Toronto: University of Toronto Press, 1991), p. xii.

[8] Frye's own words, in *Words with Power*, p. xiv.

[9] Frye, *Words with Power*, p. 72.

[10] J. G. Frazer, *The Golden Bough* (London: Macmillan, 1976).

[11] *The Cloud of Unknowing*, authored by an anonymous writer of the late fourteenth century, in Clifton Wolters, ed., *The Cloud of Unknowing and Other Works* (Harmondsworth: Penguin, 1978), p. 136.

[12] Karl Rahner, 'The Spirituality of the Church of the Future', in tr. Cornelius Ernst, *Theological Investigations*, Vol. 20 (Baltimore: Helicon Press, 1981), p. 149.

[13] James Fowler, *The Stages of Faith*

[14] Northrop Frye, *The Double Vision: Language and Meaning in Religion* (Toronto: University of Toronto Press, 1991), p. 12.

[15] Jung, *Answer to Job* (1952), CW 11, § 554.

[16] *The Jerusalem Bible*, Matthew 18:3.

[17] Northrop Frye, *Northrop Frye's Notebooks and Lectures on the Bible and Other Religious Texts*, ed. Robert D. Denham (Toronto: University of Toronto Press, 2003), p. 232.

n...The error of popular religion...

# Sex In Heaven

by Arthr Menu, Christine Jamieson, Patricia Beattie Jung, Emil Kutarna, Phil Little

The following was suggested by Arthur Menu:

An intriguing article in the Catholic Theological Society of America raises the subject: "Sex and the Heavenly City,"

In a summation, Christine Jamieson asks "Why speculate about sex in heaven when life is so hard and sexuality is a painful experience to many who have been abused?"

Patricia Beattie Jung "Will there be sexual desire and sexual pleasure in heaven God is a God of pleasure and delight. Does this include sexual desire and delight. The mainstream tradition distinguishes between eros and agape. Jung says that God's love encompasses all kinds of love. Biblical passages see sexual pleasure as part of God's handiwork.

François Brassard "found the article interesting but too esoteric for The Journal." François quotes Dr. Michael J. Newton 'Humans who have experienced past life regression sessions perceive spirits in the heavenly realms as carrying gender characteristics' However, François continued :It was not clear to me how those characteristics affected interactions between spirits in the heavenly realm interacting with physical intelligent beings living on planets such as 'Earth'. Nor was it clear to me that perceived gender characteristics of spirits in the heavenly realm were permanent. Indeed, the more that spirits grow in their communion with the divine essence, the less they seem to be characterized by incarnated experiences."

Arthur Menu replied: "François, Thanks for sharing your thoughts on the article. What is most interesting about the article is not speculation about whether sexuality is an aspect of the afterlife, but how Church doctrine about sexuality in the afterlife reflects an attitude toward sex and sexuality in this life. This attitude values celibacy over sexual engagement and devalues sexual desire. What is said in the article, about how the Church's emphasis on the nuptial metaphor for the relationship between God and people affects Trinitarian theology and gender relations in the RC community, is also noteworthy. Understood as a reflection on Church teaching regarding sexuality in this life, it is of general interest to The Journal."

Emil Kutarna asked "Is there more on the subject than Christine Jamieson's summation question? This is complicated stuff."

François passed the Kristeva article over to Connie Kurtenbach who analyzed it this way: - First two paragraphs: "A theoretical topic at best; Kristeva's description of sexuality and the 'experience of jouissance' comes from a good sense of developmental psychology, but Shakespeare gave us a better feel for it.

-Paragraph 3: "Hocus-pocus patriarchy; anthropomorphic babble to justify old theologies; once again a 'ranked' theology which can justify power over in the end."

- Paragraph 4: "Transferring human qualities to a non material dimension holds no sense to me; metaphors are fine, but they speak of a larger reality beyond human language, therefore can have many interpretations."

- Paragraph 5: Comment on the expression 'gender instability:' "A crude word for marginalization." Commentary on the following excerpt: 'Fourth, we need to overcome the duality of gender...': "Is it really a duality, considering LGTGB?"

- Final commentary: "From the point of view of studying the human and its developmental processes of growth, this paper is just theological babble with no respect for the full human."

Phil Little sent the following quote by Neale Donald Walsch: "...sexual union is a glorious and wonderful expression of the Oneness of Being, an extraordinarily powerful and deeply meaningful experience of the most intimate physical, emotional, psychological, and spiritual aspects of the self that two people can share; and a celebration of love and life that has no equal in physical form. They'll also see clearly that sex is not laden with any taboos, do's or don't's.... the human body is sacred, not embarrassing; and that no part of the body is anything other than totally beautiful, Sexual energy is a beautiful expression of spiritual energy in physical form."



*Our Lady of  
Guadalupe Tonantzin  
Community on the  
Walk for  
Reconciliation*

# Excerpts From A Q&A Session

by Right Reverend Mary Glasspool, Los Angeles, CA



**The Right Reverend Mary Glasspool, as part of a Q&A session talks about her role as assistant bishop of the Diocese of Los Angeles since 2010.**

The Right Reverend Mary Glasspool started by describing her day-to-day job and went on to explain what she believes women can bring to leadership positions in the Church. It's been wonderful. I've been a bishop for a little over three years in the Episcopal Diocese of Los Angeles. My role consists of visiting one of the 144 different parishes and missions in the Greater Metropolitan Los Angeles area. Each Sunday I'm at a different parish or mission. I preach; I celebrate the Eucharist; I support the mission and ministry of that particular parish or mission, and very often I meet with a youth group. That happens on just about every Sunday with the exception of holiday time. During the course of the week I work with 44 different parochial schools. I am the bishop in Los Angeles responsible for ecumenical and interfaith activities, and so I have quite a few meetings with our partners in different churches and among our Jewish sisters and brothers, our Muslim sisters and brothers, the Sikhs, the Baha'is, etc. Los Angeles is a very, very pluralistic area and so we try to partner for outreach activities as well as dialogue in meeting the needs of the greater community. Our group recently visited one of the synagogues in Beverly Hills and the Islamic Centre of Southern California in Los Angeles and held dialogues with each of the groups there.

So it's a very interesting job and there's a lot of variety in what I do. It's a wonderful opportunity and privilege to be able to serve the people of God in this particular place.

**Are there differences between what a female and a male bishop can bring to the role?**

Yes. I base my answer on the creation narrative in the book of Genesis which is that it is not an individual man or an individual woman or even a dyad that is created in the image of God. It is community that is

created in the image of God and you need male and female both to comprise community. So, if you have exclusively male or exclusively female you're not quite getting a whole picture of what the image of God looks like. For that reason alone, I would say it's very important to have a balance of men and women in all roles, at every level, particularly in the Church which is meant to present to the world an image of God. When women and men work together they are absolutely better, they can accomplish more than women or men working alone. We need to get beyond this gender difference.

I'm interested in bridging gaps and I think that women bring a different style of leadership which is more collegial, more nurturing, more collaborative than the type of leadership we've seen historically in the past largely from men. I have many male colleagues who are genuinely in their own way nurturing, but I do think that women bring a different leadership style. I think that's essential for the life of the Church. In the early 1980s I was one of four female priests in Philadelphia, in the Diocese of Pennsylvania. We had Archbishop Desmond Tutu of South Africa visiting us and speaking to us to celebrate the 200th anniversary of the Diocese. The four women had the opportunity to speak with Archbishop Tutu, and we asked why South Africa, which is so liberal, didn't ordain women priests, even if the archbishop himself was favourable. He said: "It's very simple. They can't quite imagine it and they can't do what they can't imagine".

I always use this example: Try using your imagination a little bit. Try to imagine what it would be like. Remember that the Church is here to serve the world and we need to do that in the best, most effective way possible. One of my male colleagues likes to remember that it's not our mission, the Church's mission, but it's God's mission and we are participants in God's mission to the world. And certainly we can articulate that in a variety of different ways: feeding the hungry, fighting poverty, trying to bring reconciliation and peace and justice to the world - there's a variety of ways to articulate God's mission.



## 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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