



The Journal



Final Issue 2018

A LETTER FROM THE PUBLISHER

Dear friends of The Journal,

This is the last regular edition of The Journal. The website where past editions of The Journal can be found will remain up and running and will continue to be a source of inspiration, information, and ideas for all who share The Journal's vision of a renewed church.

We are ceasing publication because (1) our principal editor, Chris Diamond, is retiring and there is no one to replace him, and (2) donations to the publisher, Xristos Community Society, no longer cover the cost of publication. Xristos will continue to accept donations to keep The Journal's website up and running.

Chris Diamond has a list of email addresses of people he has been notifying when a new edition of The Journal has been posted to the website. Readers of The Journal and those who have contributed articles to The Journal in the past who wish to contribute a new article are welcome to send the article to Chris. If he feels the article would be of interest to those on his mailing list, he may, possibly with editing, send it out as an email attachment.

I would like to thank the many people, some of whom have died, without whom The Journal would not have been published. The Journal began in the late 1980s when Western Canada Corpus which expanded to become Corpus Canada began publication of the "Corpus Canada Journal", a digest of articles, letters, news, and announcements, in July of 1989 under the editorship of Felix and Jane Kryzanowski. In 1990 Emil and Eleanore Kutarna assumed the editorship. Emil worked tirelessly as editor until handing over editorship in October of 1995 to the editorial team of the B.C. Corpus Connector, a Corpus B.C. newsletter founded at the inspiration of the late Connie Kurtenbach.

Until the end of 1997 The Journal was published by Island Publishing Ltd. in Victoria. By that point Corpus Canada could no longer sustain the cost of paying a commercial publisher. In order to continue publishing two changes were made. First the editorial team took on the task of producing The Journal. The Journal was photocopied at Staples and collated, stapled, and packed for mailing by volunteers. Francois Brassard took on overall responsibility to organize this.

The second change was for Xristos Community Society to take over publication of The Journal. Xristos had been founded in 1997 by Corpus B.C. members as a charity authorized by Revenue Canada to issue tax receipts. The purpose of Xristos was to support small faith communities and publication of a Xristos newsletter was regarded as a way of promoting small faith communities. At its 1995 national conference Corpus Canada had committed itself to the support of Corpus small faith communities. So it made sense for the Xristos newsletter, retaining the name "The Journal", to serve also as the Corpus Canada newsletter. Because Xristos could issue tax receipts for donations, an incentive was created for people to donate to support The Journal.

With this arrangement in place Xristos had funds to publish the print version of The Journal until the end of 2011 when a decline in donations forced Xristos to publish The Journal solely as an online publication.

I would like to single out for special thanks Emil Kutarna who, as a former publisher and editor and frequent contributor of articles, has contributed immensely to The Journal; and Chris Diamond, who has done a first-rate job as principal editor; and Francois Brassard who carried most of the burden of producing the print version. And to those others who have contributed articles that have made The Journal worth reading, Xristos Community Society and Corpus Canada extend their sincere thanks.

Xristos will continue to need donations to cover the \$16.25 per month cost of the website (http://www.corpuscanada.org/corpus_canada/The_Journal.html). Donations can be made on the website by clicking on the PayPal button. One does not have to register with PayPal to make a credit card donation through PayPal. One can also send a cheque payable to Xristos Community Society to the Treasurer, Xristos Community Society, 35-10070 Fifth Street, Sidney, BC, V8L 2X9.

Articles for email distribution by the principal editor can be sent to Chris Diamond at diamondcnf@shaw.ca.

Correspondence regarding Xristos Community Society (<http://www.xristos.ca>) can be sent to Arthur Menu at menu@islandnet.com.

With thanks to you, our readers, and all who have supported The Journal,

Arthur Menu

President, Xristos Community Society

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Chris Diamond François Brassard
Arthur Menu Phil Little
Jim Noonan (NCR Regional Editor)
Emil Kutarna (SK Regional Editor)

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.

Address all submissions and correspondence to the **Principal Editor:**

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Xristos Community Society, a non-denominational society incorporated in British Columbia, serves the Gospel of Jesus Christ through worship and the promotion and development of Christian small faith communities across Canada. Xristos Community Society is a registered charity in Canada. Xristos Community Society needs and welcomes donations in support of its ministry.

See the back page for further details.

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The ekklesia (Church) is not a group of isolated religious associations but of connected communities, each not merely a section or a subdivision or a part of the universal ekklesia present in a local place. The local ekklesia does not “belong to” the Church. The church is entirely present in each ekklesia; each ekklesia has the entire Gospel, the entire faith, the entire grace of God, the entire promise; the local ekklesia is the whole ekklesia. The Church is not the accumulation of local churches.

In all their diversity and multiplicity each local church is called The Church.

Each church bears the name of Jesus, hears the Word, and is moved by his spirit. Each local church a home parish [paroikos]; for example, a student parish. a university parish; a hospital parish; a factory parish; a mass parish; a linguistic parish... each one is a community of free Jesus followers. In each there is no caste, no clique, no under-privileged, no unequals; each church is a complete community of free believers; it is the body of Christ; no ‘officer’ is more important because each person is a believer. No believer needs a [institutional temple] “priest” because each believer has access to God and No Authority can take that away. No institution nor constitution dominates. There is no guilt for failings and no fear of death nor of frank speech. Equality builds uniformity not conformity.

Tribute To Connie Kurtenbach

by *Phil Little, Cedar, BC*

It is my privilege to speak on behalf of CORPUS Canada about Connie, a wonder woman of many talents who shared, encouraged and supported many of us in common projects. I promised Francois that I would keep this under 20 minutes (just joking Francois!!)

Like some of us here, Connie had a previous life in this world, in the church as a “religious woman” in a community that promoted better understanding between Christians and Jews. She met and married a soulmate with a similar background – Francois who was a monk in the same community that gave us Martin Luther.

The church was from where they came, and they sought to offer their gifts and talents to the church as a married couple. They became members of CORPUS Canada, an organization of married catholic priests and spouses who sought to promote reform in the church.

Here on Vancouver Island, while for the most part CORPUS people found church doors closed to them, other doors opened. Women who felt called to the priesthood sought support and guidance. Connie and Francois were directly and intimately connected to Dr. Michele Birch-Conery, the first Canadian woman ordained as a Roman Catholic priest. They went on to encourage and support others in this trail blazing endeavor.

Connie was a woman of wisdom, multi-talented, perceptive and sensitive, but for those of the CORPUS community she was a dear sister who shared her joys, her passion, her vision and her love. We were blessed to have you walk besides us all these years Connie.

Constance is the ninth child of a Saskatchewan farm family. She spent her early years on a very large farm and, then, moved with her retired parents to Cudworth. She attended the town school but completed secondary school at Sion Academy in Saskatoon. She spent twelve years in monastic life, teaching and studying. She received a B. Ed from the University of Saskatchewan. She continued her teaching first in Moose Jaw, SK, then in Edmonton, AB. As Department Head of Music at Austin O'Brien Secondary School, she founded a number of music groups, produced an LP of folk music that brought the group to many public, well-received performances.

In 1967 she moved to secular life in Toronto where she completed a B.A. While continuing her teaching and counselling career, she pursued post-graduate studies in English and Music, and took a diploma in Clinical Psychotherapy.

In 1986 she moved to Victoria with her husband, Francois Brassard. There, Connie wrote and developed works for Rights of Older Women and helped found G.R.O.W. She wrote and delivered workshops in self-esteem, self-management and marriage preparation for couples.

When she and her husband moved to Ladysmith in 1994, she continued her counselling and writing endeavours. She joined painting groups, spiritual groups and finally joined the Chemainus Writers' group in 2000. This group produced various short writings, and in 2005 successfully published an anthology of short works, entitled **The Oyster Speaks**. In 2010 Connie self-published **In My Mother's Garden**, a masterful collection of beautifully illustrated short stories that capture farm life on the prairies during the 1940s.

In 2011 Connie and Francois returned to Victoria where they now reside.

She has been involved in the arts all her life. Gardening, writing, painting, counselling and all the renaissance studies are part of her life on Vancouver Island with the unflinching support of her husband.

A CELEBRATION OF LIFE

Constance May Kurtenbach

December 9, 1938 – June 17, 2018



Centennial United Church
612 David Street, Victoria, BC
July 28, 2018

The Kurtenbach and Brassard families would like to thank all who have come to celebrate Connie's life.

You are warmly invited to share memories along with tea, coffee and refreshments after the service.

FRIENDS FOREVER

I phoned my friend,
But she had died.
Oh! How I cried.

Wait! Wait! Don't go!
I'll soon be there.
I'll caress your hair,
Fold your clothes,
Hum a tune as we used to do.

I'll mourn your going
With elegiac song
To carry you along.

Is there a light?
Does it hasten the flight
Of your soul's quick call
To merge with infinity,
Divinity, serenity?

Where do they store
The body pain?
Will it haunt me
As I say your name?

Will I fly soon to you?
Will you catch me
When I do?

No pain, no sorrow,
Only infinite tomorrow.

July 2006

Welcome and Opening Prayer – Rev. Alanna Menu

Remembering Connie

Francois Brassard (husband)
Marylou Caden (daughter)
Debra Cleland (niece)
Phil Little (Corpus Canada representative)
Donna Cissell (Antiquators – Austin O'Brien H.S.)
Bunny Ramsden-Firth (Chemainus Writers)
Jane Marston (First Nations artist and friend)
Susan Lock (friend)
Interview with Connie (video June 13, 2006)

Music – Gregorian Chant

Three Quotes from 'To Kill A Mockingbird' – Mary Dolan

Hymn Voices United #328 'Jesu, Joy Of Our Desiring'

Two Poems from Leonard Cohen's book 'Spice Box'

– Sharon Jack

"The Flowers That I Left In The Ground"
"As The Mist Leaves No Scar"

Music "Dance Me To The End Of Love" by Leonard Cohen

Connie's Poem 'Friends Forever' – Heather Hanson

Music 'Over the Rainbow' by Eva Cassidy

Scripture 1 John 3:16-18; 4:19-21

Hymn Voices United #506 'Take My Life'

Reflection

Prayers of Thanksgiving and Intercession

Benediction – Francois Brassard

Presider	Rev. Alanna Menu
Organist	Dorothy Froese
Audio -Visual Work	Ray Painchaud

Readings From Connie Kurtenbach Memorial

Three Quotes From 'To Kill A Mockingbird' (Harper Lee)

"I wanted to see what real courage is, instead of getting the idea that courage is a man with a gun in his hand. It's when you know you're licked before you begin, but you begin anyway and see it through no matter what."

Atticus Finch

"Sometimes the Bible in the hand of one man is worse than a whisky bottle in the hand of (another) ... There are just some kind of men who're so busy worrying about the next world they've never learned to live in this one."

"The one thing that doesn't abide by majority rule is a person's conscience."

The Flowers That I Left In The Ground

The flowers that I left in the ground,
that I did not gather for you,
today I bring them all back,
to let them grow forever,
not in poems or marble,
but where they fell and rotted.

And the ships in their great stalls,
huge and transitory as heroes,
ships I could not captain,
today I bring them back
to let them sail forever,
not in model or ballad,
but where they were wrecked and scuttled.

And the child on whose shoulders I stand,
whose longing I purged
with public, kingly discipline,
today I bring him back
to languish forever,
not in confession or biography,
but where he flourished,
growing sly and hairy.

It is not malice that draws me away,
draws me to renunciation, betrayal:
it is weariness, I go for weariness of thee,
Gold, ivory, flesh, love, God, blood, moon-
I have become the expert of the catalogue.

My body once so familiar with glory,
My body has become a museum:

this part remembered because of someone's mouth,
this because of a hand,
this of wetness, this of heat.

Who owns anything he has not made?
With your beauty I am as uninvolved
as with horses' manes and waterfalls.
This is my last catalogue.
I breathe the breathless
I love you, I love you -
and let you move forever.

Leonard Cohen

As The Mist Leaves No Scar

As the mist leaves no scar
On the dark green hill,
So my body leaves no scar
On you, and never will.

When wind and hawk encounter,
What remains to keep?
So you and I encounter,
Then turn, then fall to sleep.

As many nights endure
Without a moon or star,
So we will endure,
When one is gone and far.
Leonard Cohen

1 John 3:16-18; 4:19-21

This is how we know what love is: Jesus Christ laid down his life for us. And we ought to lay down our lives for our brothers and sisters. If anyone has material possessions and sees a brother or sister in need but has no pity on them, how can the love of God be in that person? Dear children, let us not love with words or speech but with actions and in truth. We love because God first loved us. Whoever claims to love God yet hates a brother or sister is a liar. For whoever does not love their brother and sister, whom they have seen, cannot love God, whom they have not seen. And he has given us this command: Anyone who loves God must also love their brother and sister.

Theological Soapbox: What Has To Change

by Arthur Menu, Sidney, BC



Jesus chose as his primary co-workers twelve ordinary people. They were not from priestly or Levitical families nor were they rabbis educated in scripture. Some of

them, including the one chosen by Jesus as leader of the Twelve, were fishermen. Jesus could do this because the message of Jesus that he commissioned the Twelve to preach was a simple message. "Love God with your whole self and your neighbour as yourself. Love your enemies. Love one another as I have loved you. Forgive others and you shall be forgiven. Be compassionate as your heavenly Father is compassionate. Judge not and you shall not be judged. A leader among you must be like a servant. As the Father has sent me, so I send you. Jesus dies and rises to initiate the coming of the kingdom of God and he will return to complete it. The dead shall be raised and be judged according to how they have cared for those in need. Those who have lived a life of love will have eternal happiness in the kingdom of God." This is a message that an ordinary person can preach and exemplify just as well as a clergyperson.

In support of this simple message, and to protect it from false interpretations, the Church developed doctrines based on a theological understanding of the message. This requires people educated in theology and the human sciences. These can be ordinary people.

Like any large organization the Church developed rules or laws to facilitate its operations in support of the message. This requires lawyers and jurists. These can be ordinary people.

Like any large organization the Church needs leaders. This requires people with skills and expertise in governance, the same skills and expertise that political and business leaders are expected to have. These also can be ordinary people.

As a worshipping community, the church needs worship services. In the Christian tradition public worship includes teaching and preaching. Before the composition of the books of the New Testament this included readings from the Old Testament, remembering Jesus and his message, and exhortations to live in accordance with the word of God and the message of Jesus. It also included the breaking of bread in fulfilment of Jesus' command "Do this in memory of me". In the early Church, because every Christian, including the Twelve, was

an ordinary person, worship outside the synagogue was conducted in homes by ordinary people. The doctrine that only specially ordained males had the "power" (to be distinguished from "authority") to consecrate the bread and wine in the breaking of the bread service was a much later innovation.

So what, if any, role is left for clergy? Historically the clerical class developed as a leadership class. The bishops are called successors of the apostles (the Twelve) but this is a misnomer. The Twelve were chosen directly by Jesus and personally witnessed and preached his life, teaching, death and resurrection. This role is unique to them and cannot be passed on. At the "council of Jerusalem" as described in Acts 15 the chair of the meeting, James, "the brother of the Lord", asks the apostle Peter's opinion but Peter does not make the ruling. James makes the ruling. If James is not himself one of the Twelve, which is the view of some scripture scholars and my view, then we see that the Twelve did not exercise governmental authority in the early Church but did exercise moral and advisory authority. Bishops who exercise governmental authority cannot claim to do so as successors of the apostles.

The leadership class of clergy (bishops and priests) came about because the church as it grew needed organized leadership. In order to consolidate their leadership and sideline others who might claim authority in the Church they subsumed to themselves some of the charismatic gifts that had been widely distributed among ordinary people such as the gift of prophecy, the gift of healing (anointing of the sick), the gift of laying on of hands for conferring the Holy Spirit (confirmation), the gift of interpreting scripture, the gift of being priests of the gospel, and the gift of pastoring. So many charisms were rolled into the clergy role that clergy, instead of being regarded as ordinary people with certain roles, became regarded as something different in kind from other Christians. They became "priests" and everyone else became "laypeople". Needless to say this special status was reinforced by clerical celibacy, which imparted an aura of holiness to clergy that ordinary, mostly married people did not possess. Reinforcement also came in the form of a theology of ordination which taught that priests were ontologically different from laypeople through a special indelible mark on their souls.

The development of a leadership class was done for legitimate reasons as the Church had to be protected from the syncretism that would have combined Christianity with other religious and philosophical streams into a hybrid religion in which the message of Jesus would have been lost. The clergy were guardians of the authentic message of Jesus and they needed authority over the Church to fulfill that role.

But in the process of becoming a leadership class they stopped being accountable to their fellow Christians who were not clergy. Instead of being servants of the people they became rulers of the people. By taking so many charismatic functions to themselves they suppressed the exercise of those charisms by laypeople who in many cases could have exercised the charism more fully and more effectively than a clergy class that had too many roles to fulfill.

By not being accountable to the laity the clergy had opportunity to operate in secrecy and cover up instances of abuse. What the current revelations of clergy sexual abuse have made clear is that reform of the Catholic Church requires that the clergy become accountable to the whole Church, including the laity and their fellow clergy, and that laypeople be given full scope to exercise all the charisms that the Holy Spirit offers to those capable of receiving them.

Ultimately the distinction between laity and clergy needs to be abolished. The Catholic Church needs to distribute authority among its members based solely on their ability to exercise that authority regardless of their marital state, sexual orientation or gender. People

who work in secular occupations also have a charism and should have a say in Church decision-making along with those whose charisms are church-related.

The Church has recognized through the institution of ecumenical councils that the Holy Spirit speaks most powerfully to the Church when the Church is gathered in council. Both ecumenical and diocesan councils need to be held more frequently, and a general cross-section of Church members should be full participants in the discernment and decision making of the councils.

This is what needs to be done for the Church to become the bringer of Jesus' Good News that Jesus intended it to be.

The Institutional Church Must Find A New God

by Emil Kutarna, Regina, SK



The above title is a quote from a book by an Australian priest, Kevin Peoples. The web link is a short speech he gave on November 29, 2017 at the launch of his book *Trapped in A Closed World*.

http://www.youtube.com/watch?v=DWpH4lf_ZsU

In his talk, Kevin described his experience of life in the seminary; how the seminary was segregated from ordinary

society, even forbidden to speak with the nuns who did the cooking, cleaning and washed their clothes. They were suspect if there were any signs of a friendship between seminarians. The atmosphere was that they were the elite of the Church, and the ordained were almost worshipped. Any learning about sexuality was totally lacking, so that they emerged sexually immature, all the more so that many of the seminarians came from boys' boarding schools.

He had much criticism of the system that produced the clericalism up to now. He concluded his talk with nine statements which he believed needed attention if the "institutional church" is to survive.

Here are the nine statements – with a brief personal comment *in italics*: after each statement:

1. The institutional church is in crisis and has lost credibility.
This hardly needs comment noting how many have left the church.
2. The institutional clerical church is incapable of saving itself.
Could you ever convince the Cardinals of this?
3. The institutional church will be saved by its critics.
Sadly, the critics have been silenced in the past. But that is changing. Excommunication is no longer the big stick like in the past.
4. New transparent protocols protecting children in church institutions are nothing more than what civilized community would expect.

Obviously.

5. Catholic lay men and women must reject their subservient role, must reject notions of divine structures, and seek and secure executive positions within the institution.

I wonder if the ordinary Catholics realize they are subservient. We were taught from childhood that the church leaders know about God and how to serve God best.

6 The essential problems within the church are theological - in particular the mistaken notion of the body and sexuality which frames its ethics.

Humanae Vitae is a good example of misunderstood theology and natural law.

7. Beliefs and values determines structures.

A good principle on which to build.

8. The presence of God in the contemporary world will be made visible by those who create a just society that takes into account the whole of creation.

Pope Francis' Laudato Si is a good sign.

9. The institutional church must find a different God.

The God up in the sky, who judges and demands the blood of His (sic) son to redeem us from Original Sin and save us from Hell – is out.

Evolutionary theology is in.

A sign of hope - there is now a movement to declare Teilhard de Chardin a Doctor of the Church. Chardin's vision was cosmic and evolutionary.

One of his famous quotes: "We are not human beings having a spiritual experience, we are spiritual beings having a human experience".

Understanding creation as evolutionary means that the Book of Genesis cannot be taken literally, and consequently there was no "Original Sin". So, the whole atonement theology falls apart like a house of cards. We're looking at a different Creator God.

Berta Cáceres Speaks On Receiving The Goldman Environmental Award 2015



In accepting the 2015 Goldman Environmental Prize winner Berta Cáceres vowed to continue standing up for the rights for Mother Earth and indigenous communities.

**BERTA
CÁCERES:**

[translated]

In our worldviews, we are beings who come from the Earth, from the water and from corn. The Lenca people are ancestral guardians of the rivers, in turn protected by the spirits of young girls, who teach us that giving our lives in various ways for the protection of the rivers is giving our lives for the well-being of humanity and of this planet.

COPINH, walking alongside people struggling for their emancipation, validates this commitment to continue protecting our waters, the rivers, our shared resources and nature in general, as well as our rights as a people.

Let us wake up! Let us wake up, humankind! We're out of time. We must shake our conscience free of the rapacious capitalism, racism and patriarchy that will only assure our own self-destruction. The Gualcarque River has called upon us, as have other gravely threatened rivers. We must answer their call. Our Mother Earth, militarized, fenced-in, poisoned, a place where basic rights are systematically violated, demands that we take action. Let us build societies that are able to coexist in a dignified way, in a way that protects life. Let us come together and remain hopeful as we defend and care for the blood of this Earth and of its spirits.

I dedicate this award to all the rebels out there, to my mother, to the Lenca people, to Río Blanco and to the martyrs who gave their lives in the struggle to defend our natural resources. Thank you very much.



Jane Kryzanowski's RCWP Ordination

Editor, RCWP Canada Monthly Review | July 25, 2018



On July 21, 2018, in Calgary, AB, on the eve of the feast of St. Mary of Magdala, Jane Kryzanowski of Regina was ordained bishop for RCWP Canada.

At the conclusion of the ordination liturgy, the new bishop made the following remarks:

“Allow me one brief message especially with the younger women and girls who are present -- and to others who feel marginalized in society and especially in the church: Listen for the

Divine voice resounding in your soul to understand who you are. Don't let others define you as “different” or “less than,” -- for each person is a beloved one of God.

For too long women and LGBTQ+ persons, indigenous people and other social minorities, and mother earth herself, have been exploited by the forces of hierarchical, patriarchal, and economic powers which define us for their purposes. Violence and abuse, exploitation, diminishment and exclusion hurt. So, stand tall in your truth and dare to follow your dreams and visions to walk the path of justice and compassion.

We in RCWP Canada will walk with you as sisters, as companions.”

In conjunction with the episcopal ordination, the RCWP Canada community invited the public to a presentation by bishops from Canada and the United States on the growth and development of the women's ordination movement.

Roman Catholic Women Priests serve small faith communities in British Columbia, Alberta, Saskatchewan, Ontario, Quebec and New Brunswick. Jane Kryzanowski is the first Roman Catholic Woman Priest to be ordained bishop on Canadian soil.



Bishop Jane Kryzanowski and Bishop Marie Bouclin -- the laying on of hands



Six bishops preside at Episcopal Ordination Eucharistic Celebration

My Life In Honduras

by Phil Little, Cedar, BC



When I first visited Honduras in 2013 I met a young couple connected to Padre Melo and the radio. Jennifer is a university graduate in journalism and Josue has almost finished his accounting degree. He works for a financial empire of the Rosenthal family, most recently in the news for money laundering and connections to a drug cartel. As almost all the oligarchs are connected to drug trafficking, the question is not so much about the Rosenthals but why them. The patriarch of the clan who is still alive was once a Vice-President of the country and connected to the Liberal party. The ruling dictatorship is of the National Party and hence the reason for the Rosenthal fall from grace. However a few branches of the R-empire remain and Josue has maintained with the corporation and still has a job.

In early 2014 their first child was born, a little girl named Sol Alejandra. To my surprise, because at that time I did not really know them very well, I received a letter from Jennifer asking me to be the "padrino" (godfather) for their daughter. There were obvious difficulties with this proposal: foremost the distance from Vancouver



Baby Sol in 2017 with her Aunt Valeria and her grandmother Lorena (yes that is the grandmother !!! Valeria is the youngest of three daughters)

Island to Honduras, then the age gap between myself and the parents, and third the expectations that are unwritten but very important in Latin America. We entered into a dialogue and with Anne Marie's urging, I finally accepted this request and in my next visit the baby was baptized by Padre Melo at the old radio station. It turns out that I was wrong to think I was of the age of the grandparents, rather I am of the age of the great-grandparents.

Since this time I have

grown closer to this little family and very fond of my little ahijada (God-daughter). I have developed very strong parental feelings towards the three of them, as Jennifer and Josue are younger than my own kids. Coming to Honduras gives me the opportunity to reconnect with this little family.

This trip I have had few opportunities to spend time with them because of the uncertainty in my daily schedule accompanying Padre Melo, and mainly because they are in transition and moving back to El Progreso from Jucutuma, a housing development in the countryside of San Pedro Sula. Sol began pre-kinder this year in El Progreso and this made moving back to El Progreso necessary, although they leave the tranquility of the country side. Jucutuma is a housing development of the Rosenthal bank and as an employee Josue was able to negotiate favourable mortgage rates. Their little house was "little", with two tiny bedrooms, and entrance to the development was restricted with security guards at the only entrance.

Moving back to El Progreso has one giant advantage - Grandma! Jennifer's mother is a teacher and just this year won some sense of independence as her third and last child graduated and went to university in Tegusigalpa, living with the father of the children. However grandmothers are very essential in raising a family, so

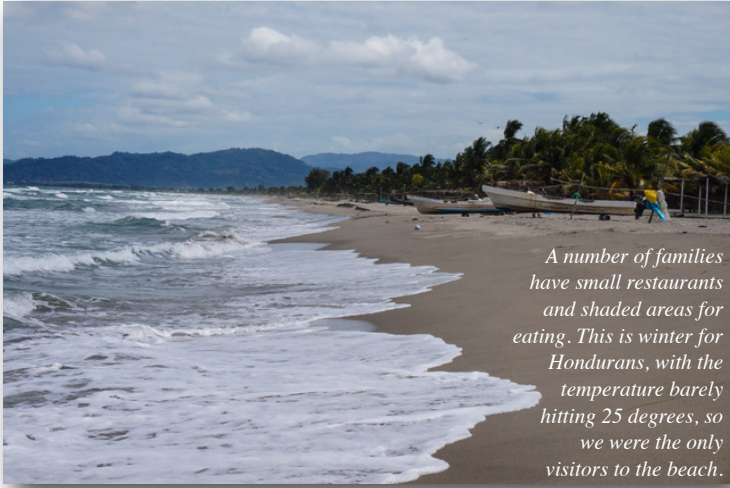


Baptism of Sol who is with her God-mother Floripa, Jennifer's aunt



The house in Jucutuma

My Life In Honduras Continued...



A number of families have small restaurants and shaded areas for eating. This is winter for Hondurans, with the temperature barely hitting 25 degrees, so we were the only visitors to the beach.

Jennifer and Josue are moving into a small room behind the house of her mother. Jennifer is no longer working for the radio station but is part of a new digital information network called Contra Corriente which is placing huge demands on her time and far too much time away from the family.

On my last Saturday this trip Jennifer and Josue took me to Tela, a fishing village of the Garifuna people, about 1 1/2 hours east of El Progreso along the north shore of the country. The area is a favourite vacation spot for Hondurans because the beaches are beautiful and the water quite lovely.

It was a wonderful day off for me, just pure pleasure with this small family sharing with them this day. For them too it was a rare day off and both Jennifer and Josue had a short nap knowing that the godfather was attentive to the activities of Sol.

So again, for those who are concerned for my well being, you can see that I am also well cared for by very loving people who have shown great concern for this elderly visitor from the north.



Sol and her godfather walking on the beach



Sol at almost 4 years old in a few weeks is a very strong willed little girl, and driving in the car she impressed me with her already extensive English vocabulary.

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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HOW TO SUPPORT THE JOURNAL

If you would like to support The Journal, please send a cheque to "Xristos Community Society" c/o the Treasurer, Xristos Community Society, 35 - 10070 Fifth Street Sidney, BC V8L 2X9. Or by PayPal (see link on website)

Xristos Community Society is a registered charity. All donors of \$10 or more will receive an official tax receipt.

Thank you for your support of this Christian ministry.

How Can I Join Or Show Support?

If you wish to join or renew your membership in Corpus Canada for the year (membership is open to all regardless of denominational affiliation), write to: Corpus Canada Treasurer, 35 - 10070 Fifth Street Sidney, BC V8L 2X9. Enclose a cheque for \$50 (individual membership) or \$75 (family membership) payable to "Corpus Canada." Corpus Canada will donate \$25 of your membership fee to Xristos Community Society in your name, and Xristos will send you an official tax receipt.

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