

The Journal



September - October 2001



Corpus Canada Gathers At Bragg Creek



*"With such diverse creativity and heart,
something good has to happen."*

Chuck McLellan

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The Journal
September - October 2001
Vol. 4, No. 5

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Jim Noonan (NCR Regional Editor)
Emil Katerna (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 the 15th of each of the following months: January, March, May, July, September and November.

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Corpus members with email can join the Corpus-N list and participate in discussions.
If you have internet access, check out Corpus Canada's WEB SITE:
<http://www.corpuscanada.org>

FOCUS TOPIC
for the November - December 2001 Issue
Reflections on the Bragg Creek Gathering
Articles for this issue are due by November 15.

Corpus Canada Annual General Meeting 2001

Bragg Creek, AB, September 16, 2001

1. The meeting opened at 11:00 a.m. with a prayer. Art Menu acted as chair; Alanna Menu as recording secretary
2. The Agenda to be followed was accepted as presented.
(The method of decision-making followed at the AGM is as follows:
 - a. An attempt is made to reach consensus for any decisions. This requires time.
 - b. Votes may be taken on an item when there are time-constraints.)
3. Report of the National Coordinating Team (NCT) presented by Art Menu
 - a. Members of the NCT and the regions they represent:
D'Arcy Coulson, Quebec; Jim Doyle, Vancouver Island; Gordon Irving, Vancouver;
Emil Kutarna, Saskatchewan; Chuck McLellan, Southern Alberta; Sis McNeil resigned as representative for Nova Scotia; Dianne Peck replacement representative for Nova Scotia;
Arthur Menu, Vancouver Island; Jim Noonan, Ottawa; Jack Shea, Ottawa;
Leonard Schmidt, Manitoba; Delores Hall, Newfoundland; Eloi Arsenault, Prince Edward Island;
Joe Cashen, Mississauga, Ontario.
 - b. Terms of office of members of NCT:
Terms are three years. In the second year, the representative looks for a replacement. In the third year, the new and old representatives overlap. If a representative cannot find a replacement, the representative remains. Many of the representatives have been members of the NCT for four years.
 - c. Regions of Canada not yet represented are New Brunswick, Northern Alberta and the North of Canada. Joan Palardy and Brendan Fletcher volunteered to be regional representatives for Southern Alberta. Calgary will communicate its decision to the NCT. Rick and Margory Laplante and Jerry and Jan Moran volunteered to be regional representatives for Northern Alberta.
4. Treasurer's Report presented by Alanna Menu
Financial Statements for both Corpus Canada and Xristos Community Society for 2000.
Financial Statements for both Corpus Canada and Xristos Community Society for January - August 2001.
Alanna Menu provided the following information:
Twenty-five dollars from each Corpus Canada membership is donated to Xristos Community Society to support The Journal. There were 31 donors to Xristos Community Society in January-August 2001 who are not members of Corpus Canada. Their average donation was \$46. Twice as much financial support for The Journal in January-August 2001 came from donations made directly to Xristos than from Corpus membership donations. In July the bank balance of Xristos was \$93 and the last two issues of The Journal in 2001 had yet to be published. Xristos made an appeal for donations through The Journal. Through the generosity of donors enough money was donated to pay for the next two issues of The Journal. Each issue of The Journal costs about \$700, postage included.
A suggestion was made from the floor that Corpus Canada financial records be audited by people appointed by the National Coordinating

Team.

5. Motions recommended for approval by the NCT
 - a. **(Jack Shea and Jim Noonan) MOVED, that the roles of Corpus Canada and Xristos Community Society be clarified as follows:
Corpus Canada will continue to pursue its historical aims and objectives that emphasise reforms in the Roman Catholic Church, in such areas as optional celibacy, a married clergy, women priests, and small faith communities.
Xristos Community Society (XCS) will operate independently of Corpus Canada, and pursue the aims of XCS as stated in the XCS constitution, using whatever means XCS deems appropriate.**

[Informational notes:

-- Xristos Community Society is a society incorporated in the province of British Columbia and is a registered Canadian charity. Legally, it has no connection with Corpus Canada. It was incorporated in 1997 and took over the publication of The Journal from Corpus Canada. At the 1997 AGM of Corpus Canada it was stated by Art Menu, the president of XCS, that publication of The Journal on a sound financial basis was the sole purpose for establishing XCS. Nevertheless, the aims of XCS as stated in its constitution are broad enough to include a wide range of ministries over and above the publication of The Journal. The members and directors of XCS would now like to pursue some of these other ministries, some of which fall outside the aims of the Corpus Canada. The members and directors of XCS, while under no legal obligation to obtain the consent of Corpus Canada to expand the range of XCS ministries, feel a moral obligation to ask Corpus Canada to release XCS from the limitation on its ministries entailed by the 1997 understanding. Passage of the Shea-Noonan motion would give XCS what it is asking for.

-- Passage of the Shea-Noonan motion would not change the present arrangement under which XCS publishes The Journal and issues tax receipts for donations to support The Journal.

-- The National Coordinating Team has thoroughly discussed the Shea-Noonan motion and recommends its approval by the AGM.]

Discussion:

Jim Noonan further clarified that the reason for the motion to divide into two organisations (in the original wording of the motion that was posted on the CORPUS-N internet list in August) was that some felt that the future direction of XCS could make it difficult for Corpus to engage in dialogue with the hierarchy. Jim and Jack Shea and other members of Corpus who share their views believe that this dialogue is important. The motion as presently worded clarifies that Corpus and XCS are independent organisations, so that any activities undertaken by XCS in addition to publishing The Journal will not be an obstacle to dialogue between Corpus and the hierarchy.

Art Menu noted that from an administrative perspective Corpus Canada made a management decision for XCS to publish The Journal to set the publication on a sound financial basis. If Corpus wishes to find another publisher for The Journal, it can do so.

AGM Minutes Continued...

John Palardy recommended that this motion be accepted as an item of information for understanding and clarification. ALL AGREED.

b. (Arthur Menu) **MOVED, that Corpus Canada adopt the revisions to the "New Vision of Corpus Canada" that have been suggested by the National Coordinating Team. The "New Vision of Corpus Canada" as revised would read as follows (additions are in square brackets [], deletions are crossed out):**

Who Are We?

We began [and continue to be] a support group of married Catholic priests, their wives [family] and friends, seeking acceptance by the hierarchy of an [in dialogue with the hierarchy, seeking] an optional married priesthood.

We have become [also] 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.

Where Are We Going?

This faith community is dedicated to:

- Renewal of ministry (service) in the Church;
 - Being a catalyst for development of lay leadership [among all the baptised] in the Church;
 - Promotion of a wholesome view of sexuality.
 - Justice for all based on Gospel values in matters relating to the government of the Catholic Church.
- Our message is a healing one and is directed to everyone, but especially [including] the marginalised in the Church. It is our hope to reach them [people] through [many ministries, and in a special way through] the creation of local [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 in small faith communities building Christ's body --Corpus [that all creation might be transformed according to God's loving plan].

[Informational notes:

These changes were given provisional approval at the NCT meetings in Ottawa in 2000 and in Bragg Creek in 2001.]

ALL AGREED to accept the changes.

c. (Arthur Menu) **MOVED, that the National Coordinating Team (NCT) consist of**

- i. representatives of regions of Canada and existing Corpus local communities;
- ii. program leaders who take responsibility for major projects and programs that have been approved by the NCT; and
- iii. a Coordinator (or Coordinators) who will facilitate NCT deliberations and provide leadership for the NCT; and that a member of the NCT may hold one or more of the roles of regional representative, program leader or Coordinator.

Discussion:

i) Questions re the reasons for the inclusion of program leaders and

the need for a Coordinator.

At the Victoria AGM, Corpus made a decision to move away from a structure in which a board exercises governance and to set up the NCT to represent Corpus membership on a regional basis. The inclusion of the program leaders would increase the amount of action and information at the national level. In decision making the members of the NCT represent the views of their regions.

Governance of Corpus Canada is exercised by the membership as a whole through the direction the regions give to their representatives on the NCT and through the Corpus Canada Annual General Meeting. Until now the NCT has had facilitators who served terms of three or six months. This did not provide adequate leadership and the Team feels it needs someone for at least a year who can not only coordinate NCT activities but provide inspirational leadership for the NCT and for Corpus Canada as a whole.

ii) Question re the process of choosing a new Coordinator. This could be the responsibility of the NCT.

VOTE: MOTION CARRIED.

d. (Chris Diamond, seconded by Joe Gubbels) **MOVED, that Corpus Canada appoint Grant Crosswell and Colleen Lissamer as Coordinators of the NCT.**

Discussion:

Grant said that he and Colleen would accept an appointment to be Coordinators for a two-year term. ALL AGREED

6. Motion from Francois Brassard.

(François Brassard) **MOVED, that Corpus Canada adopt the following strategy as one way to promote its goals and activities and that Francois Brassard be the project leader for the strategy:**

A. Target Audience

- priests and religious of all types.
- reform and renewal people and organisations.
- Catholics/Christians in the pews.
- unchurched or marginalised Catholics/Christians.
- the 'secular' world.

B. What are we promoting?

a) Goals

- a renewed priesthood within a renewed Church.
- a healthy view of sexuality.
- justice issues: in the church and in the world.

b) Activities

- hospitality ministry
- sacramental ministry
- justice ministries

C. How to promote.

- establish accurate directories of active and inactive clergy and religious.
- establish accurate directories of reform groups.
- promote via The Journal, e-newsletters, web sites.
- promote via syndicated columns in Catholic or secular print media.
- promote via radio and TV.

ALL AGREED.

7. Report of the chief editor of The Journal, Chris Diamond.

The Editorial Team is the servant of Corpus Canada. Whatever

AGM Minutes Continued...

Corpus wants, we try to do. Whatever is in The Journal speaks for itself -- we have tried to put quality in our work. The Journal needs people to write for it. The editorial team constantly encourages people to contribute material for publication.

Joe Cashen volunteered to start a Toronto page.

Thanks to Chris and the editorial team for a fine job.

8. Motions of thanks.

a. (Emil Kutarna) **MOVED, that Corpus Canada send thanks to Wayne Debly who looks after the Corpus-N mailing list and the Corpus-L mailing list, and thanks to Michael Zarb who is the Web Master for <www.corpuscanada.org>**

b. (Grant Crosswell) **MOVED, that Corpus Canada thank all those people who worked on the Conference, all those behind the scenes like Chuck and Mary McLellan, who helped bring this Conference from planning to reality.**

c. (Fred Miller) **MOVED, that Corpus Canada thank everyone for coming to the Conference.**

ALL AGREED.

9. Conferring of Corpus Canada Life Memberships.

a. (Joe Cashen) **MOVED, that Corpus Canada confer on Francois Brassard and Connie Kurtenbach the award of life membership in Corpus Canada because of their faithful service to the organisation.**

Because Francois and Connie had to leave the conference before the AGM started, Joe made this motion before the AGM was formally called to order. ALL AGREED.

b. (Ron Dobbin) **MOVED, that Corpus Canada confer on Joe Gubbels the award of life membership in CorpusCanada because of his passionate concern for Corpus Canada and his work as Treasurer at the beginning of Corpus.**

ALL AGREED.

10. The next Corpus Canada conference.

Joe Cashen is considering Toronto as the next venue and asks for prayers.

The meeting adjourned. Minutes submitted by Alanna Menu, secretary

Corpus National Coordinating Team Meeting

Bragg Creek, AB

The meeting took place over three sessions on 14 and 15 September 2001

Present: Chuck McLellan, François Brassard, Connie Kurtenbach, Chris Diamond, Naomi Diamond, Yvonne Cashen, Joe Cashen, Alanna Menu, Arthur Menu, Emil Kutarna, Jake Kutarna, Jim Noonan, Adeline Schmidt, Leonard Schmidt [These were present at the first session on 14 September. Some of these did not attend the sessions on 15 September. Not all those listed as present are members of the National Coordinating Team.]

Regrets: Jim Doyle, Dianne Peck

1. François Brassard opened the meeting by saying a prayer.

2. **Discussion of Agenda:** items from October N.C.T. meeting in Ottawa.

3. **Discussion of wording of Noonan/Shea motion.**

The motion as originally proposed on the CORPUS-N mailing list in August read as follows:

We move that the present organisation known as Corpus Canada become two separate organisations, which will reflect the different orientations of the current Corpus Canada membership:

One organisation will be called Corpus Canada, and will continue those aims and objectives of the present Corpus Canada that emphasise reforms in the Roman Catholic Church, in such areas as optional celibacy, a married clergy, and women priests.

The other organisation will be called Xristos Community Society and its particular aim will be the promotion of small faith communities.

a) Add 'creation of small faith communities' to Corpus Canada paragraph because this motion is not rejecting that function of Corpus.

b) Formation of sub-committee of Art and Jim to work on the wording of the Xristos paragraph to reflect the idea that Xristos will be free to pursue its constitutional aims and present it to the AGM.

ALL AGREED

4. **Discussion of wording of Corpus Vision Statement**

Further to the motion at the N.C.T. October meeting, the Team read the Vision statement in order to present it to the AGM for approval.

a) Change 'renewal of ministry (service)' to 'renewal of ministry'.

b) Change 'development of lay leadership' to 'leadership among all the baptised'.

c) Change 'especially to the marginalised' to 'including the marginalised'.

d) Change 'to reach them' to 'to reach people'.

ALL AGREED.

5. **Follow-up to François' motion for a) training manual and b) workshops**

a) Problems for development of a manual because particular methodologies differ with respect to audience and purpose. Need to identify specific target audience and purposes before making a manual.

b) Same difficulties for development of workshops.

c) François stated that he will be a resource person for Corpus and will obtain funding of small faith communities through Xristos.

6. **Follow-up on motion re membership on N.C.T.**

with respect to regional representation

- a) Thanks to Jim Noonan for a great job in recruiting members to all regions.
- b) Still need representative for New Brunswick, Nova Scotia (especially Halifax) Newfoundland, Edmonton, and the North (e.g. NWT)
- c) Sis McNeil has resigned and has recruited Dianne Peck for Cape Breton. Art reported on the concerns Sis and Dianne wished brought to this meeting as they were communicated to him by email from Sis and Dianne.

7. Follow-up on motion re N.C.T. term of office

- a) After 2 years each member shall search for a replacement.
- b) Chuck McLellan has been a member for 5 years and may have a replacement.
- c) Jim Noonan is searching.
- d) Jim Doyle from Vancouver Island sends regrets for this meeting.

8. AGM Agenda

- a) Report from N.C.T. -- Art
- b) Treasurer's Report -- Alanna
- c) Noonan/Shea motion
- d) Corpus Vision statement
- e) Report on The Journal -- Chris
- f) François' motions -- Strategies
- g) Motions for Thanks
- h) François/Connie life-membership motion -- Joe
- i) Conference for next year -- host?

9. Motions re Strategies from François Brassard

Fran expressed his intention to bring the following two strategies to the AGM on 16 September 2001 as practical applications of specific Corpus Canada objectives:

STRATEGY ONE: A proposal for a more effective hospitality ministry

National project leader: François Brassard

A. Target Audience (regardless of sexual orientation):

- active priests in transition or already having transitioned;
- active priests in relationships with women;
- active priests needing support/counselling;
- women seeking equality of treatment in terms of ministry.

B. Types of hospitality being offered:

- social contact, empathetic listening;
- career counselling;
- emotional support from qualified people;
- promotion and practical support of women's ministerial equality movement.

C. 'How To' Strategies:

- establish updated directories of active clergy and members of religious life;
- establish updated directories of inactive priests and resigned members of religious life;
- identify Corpus members or others capable and willing to offer services;
- promote efforts at the local level to make contacts and offer services (without any attempt to recruit members

for Corpus Canada);

- connect with bishops via e-mail, etc., to offer support services for active priests needing help;
- place advertisements in well-chosen publications offering services for target audiences.

STRATEGY TWO: A proposal for a more effective promotion of Corpus Canada goals and activities.

National project leader: François Brassard

A. Target Audience

- priests and religious of all types;
- reform and renewal people and organisations;
- Catholics/Christians in the pews;
- unchurched or marginalised Catholics/Christians;
- the 'secular' world.

B. What are we promoting?

a) Goals

- a renewed priesthood within a renewed Church;
- a healthy view of sexuality;
- justice issues: in the church and in the world.

b) Activities

- hospitality ministry;
- sacramental ministry;
- justice ministries.

C. 'How To' Strategies:

- establish accurate directories of active and inactive clergy and religious;
- establish accurate directories of reform groups;
- promote via The Journal, e-newsletters, web sites;
- promote via syndicated columns in Catholic or secular print media;
- promote via radio and TV.

In order to accomplish these strategies, there must be a project leader or champion who would take on the leadership role and find local people who would be part of a team to do these things.

10. Structure of the N.C.T.

Discussion

- Is the function of rotating facilitator working?
- There is a difference between a manager/facilitator/leader. A leader is a champion, an inspirer. "I miss that energy." We have good management and chairing but we need more.
 - a person to create magic; someone visionary, charismatic.
- How about a facilitator plus a leader.
- A facilitator is a management function chosen by the group. Perhaps the group could choose a dynamic, visionary leader.
- Different facilitator every 3 months has not been adequate -- need at least a year.
- To provide leadership we have to have clear goals and aims. This is missing. Leadership is necessary to coordinate all the different resources.
- N.C.T. takes care of business and acts as an advisory board. Need someone to facilitate this group.
- Representative of region is a conduit of information from the local community and is different from a leader (may not necessarily make a good leader). A representative and a leader call for different

talents. We have the mechanism for local representation; we need another mechanism for leader/coordinator.

- The only way we can get people on the N.C.T. is to ask them to be representatives. But if we also ask them to be promoters, they may not have the gifts and may feel overwhelmed, overworked.

- May not get additional people unless there is a substantive outline of the job requirements. The Coordinator job description is too vague.

- Need structure -- that's important; titles are not important.

- Corpus needs effective programs implemented in various regions. This requires an effective leader. Is the running of these programs the function of the N.C.T. or does the N.C.T. have a different function?

- In any particular region there may be a person who has a gift or an enthusiasm to lead a program. We would designate them as program leaders; they could also be members of N.C.T.. But members of N.C.T. may not necessarily want to be program leaders or have the gifts.

- We're looking at the expansion of the N.C.T. to include both local representation and program leaders (with valuable input from both groups).

- Some people have a passion but may not want to be a member of N.C.T.

- Need one leader of Corpus. May be chosen by N.C.T. or by Corpus Canada.

- Do we want one person to have overall function of facilitation? Or do we want to look for a leader of the team that incorporates the role of facilitation plus the extra role of enthusiasm and vision? Do we have someone who can do this?

- Let the membership know we're looking for someone willing to make a commitment of at least 2 years with year 3 to instruct a replacement.

MOTION: that N.C.T. will continue to have representatives from regions but will also be open to program leaders with passion plus a Coordinator with a 2-year term (but we are willing to accept a 1-year term). ALL AGREED.

11. Shadow Synod

Shadow Synod will meet in Rome in September and October 2001. Jack Shea has a letter from supporting organisations (e.g., Le Manifest, CITI, International Federation of Married Priests) which asks for support from Corpus Canada for this endeavour. This matter does not need to go to the AGM; N.C.T. will support it. On 20 September 2001, the Canadian bishops meet to prepare for the Synod and the document will be presented to them then.

12. Follow-up on Public Relations Representative -- François Brassard

At the October N.C.T. meeting, François accepted this position. He wanted to do the job as a team and is pleased to have had support and leads from many members, notably Joe and Jim. He foresees better things in the future with the Strategy for Promotion of Goals and Activities.

13. Follow-up on Joe Cashen's work

Joe is organising a program for priests in transition and will be the contact person for priests wishing to transition. He is hoping to organise groups in London, Hamilton, Toronto and Mississauga -- small communities available to be a support to priests in transition. He has been doing counselling for men in their 50's and 60's who have encountered family break-ups and loss of employment.

14. Journal Editorial Policy

Chris noted that the policy was formed and published in The Journal with discussion on e-mail. The Corpus Vision statement is a broad statement of The Journal editorial policy and is in The Journal every issue therefore the specific editorial policy is not necessary to be printed every time because it takes space.

Question about 'reform of the Roman Catholic Church' being included in the policy.

- Because that is a lobbying, political function we cannot explicitly state it since our tax status which funds the publishing of The Journal could be compromised. People do not read the masthead to find out whether Corpus and The Journal advocates reform of the Roman Catholic Church -- they read the articles.

15. Follow-up re Regional Editors for The Journal

Jim Noonan appointed for the National Capital Region; Emil Kutarna appointed for Saskatchewan. Still need representatives for Alberta, Manitoba, Newfoundland, PEI, Toronto. Leonard will approach Neil Parado. Bring this issue to the AGM for volunteers.

16. Corpus-N Internet List

N.C.T. uses this List to do business. Any paid-up member can use the List. Jack Shea raised the issue whether it would be better for the N.C.T. to discuss items among themselves, not on a List available to anybody. The whole purpose of the List is to enable Corpus members to participate -- like an open meeting. If there are certain sensitive issues which should be confidential, members should use a personal List, not the N-List. Common sense should also be used. Jim will clarify this with Jack.

Question when would a person be removed from the List; if they have not paid, are they removed.

- At the meeting last year in Ottawa we agreed to let them be on for a year. October is when the year is up.

17. Follow-up re Membership Appeal

At the October meeting the N.C.T. decided that the annual appeal published in the November-December issue of The Journal would encourage people to take out Corpus memberships. This would be the emphasis. The option of making a direct donation to Xristos would be mentioned but not emphasized. This was done in the November-December issue of the year 2000.

The meeting adjourned. Minutes submitted by Alanna Menu



The Gathering At Bragg Creek

by Arthur Menu, Sidney, BC

We had a good conference at Bragg Creek. Although Janet Malone, who was scheduled to be the facilitator, could not come because of airline problems, we were able to use our time well discussing the theme of "small faith communities." Chuck McLelland and the Calgary crew showed wonderful hospitality and looked after all our needs. Everyone had a really good time. Thank you, Calgary!

The members of the National Coordinating Team who were there met on Friday and Saturday. Alanna Menu took minutes of both the NCT meeting and the Corpus Canada Annual General Meeting.

I'll mention a few highlights of the AGM. The Shea-Noonan motion was passed with some changes in wording. Instead of Corpus Canada being divided into two separate organizations, the motion acknowledged that two separate organizations, Corpus and Xristos Community Society already exist, and have aims that differ but still permit the two organizations to

cooperate in certain areas such as the publication of The Journal. Corpus can at any time arrange to have someone other than Xristos publish The Journal, but for the moment the present arrangement stands. The historical emphases of Corpus were reaffirmed and Xristos is free to pursue the aims of its constitution without restriction. I think everyone will be satisfied that the roles of Corpus and Xristos have been given a formulation that will enable both organizations to go forward with a clear sense of their distinct identities.

We welcomed some new regional representatives on the National Coordinating Team. Joan Palardy will be the southern Alberta rep with the assistance of Brendan Fletcher and Chuck McLellan. Rick and Marjorie Laplante will be the northern Alberta reps, with Jerry and Jan Moran as alternates. Chuck has promised that information about all of these folks will be posted on CORPUS-N.

The membership of the National Coordinating Team was expanded to include program/project leaders. These are people who take on a major program or project for Corpus Canada. To my mind, an example of such a program/project leader would be Chris Diamond, who as chief editor of The Journal heads up a program that has great importance for Corpus. Although The Journal is officially a Xristos, not a Corpus, operation, the fact is that The Journal serves as the newsletter for Corpus and should be treated among ourselves as a program for Corpus.

The AGM also approved on the recommendation of the NCT that the position of Coordinator be established. The person or persons who fill this position would be a member of the

NCT and act as facilitator for NCT deliberations and decision making, but more than that they would bring energy and initiative to provide Corpus with leadership. In reviewing how the NCT has worked over the past few years, those NCT members who met at Bragg Creek agreed that there has been a lack of leadership in Corpus. Chris Diamond nominated and the AGM approved the selection of Grant Crosswell and Colleen Lissamer, a married couple now living in Victoria and previously in Saskatoon, for this position for a two-year term.

We extend our congratulations to all the new NCT members, and Dianne Peck, who takes Sis McNeil's place as representative for Nova Scotia. Corpus is blessed to have people of such quality join the NCT.

The AGM awarded honorary Corpus life memberships to François Brassard and Connie Kurtenbach, and Joe Gubbels, for their exemplary service to Corpus Canada from its very beginnings.

The AGM also moved thanks to Wayne Deby for setting up and managing the CORPUS-N and CORPUS-L internet mailing lists, and to Michael Zarb for his work as webmaster of the Corpus Canada

web site <www.corpuscanada.org>.

Other important business was transacted which you may hear about from people who were at the conference and which will be covered in the minutes.

It has been a privilege for me to have chaired the meetings of the NCT and the AGM the past few years. These tasks will be in Grant and Colleen's capable hands now and that is an additional and personal reason for me to thank them for accepting the position of Coordinator.



Dan & Alec

On The Lighter Side

A preacher was completing a temperance sermon: with great expression he said, "If I had all the beer in the world, I'd take it and throw it into the river." With even greater emphasis, he said, "And if I had all the wine in the world, I'd take it and throw it into the river." And then, finally, he said, "And if I had all the whiskey in the world, I'd take it and throw it into the river." He sat down.

The song leader then stood very cautiously and announced with a pleasant smile, "For our closing song, let us sing Hymn #365: 'Shall We Gather At the River.'"

Report On The Corpus Canada Bragg Creek Gathering

Chuck McLellan, Bragg Creek, AB

The Corpus Canada Conference took place in Kananaski which is a native word meaning to be in touch with Nature. Since Corpus Canada members are spread across the country, this kind of meeting keeps us in touch with each other and is the glue that keeps us together.

Bragg Creek is an artistic community. Some of this artistry rubbed off on our group, and participants had to be creative when the main process expert was grounded in Ottawa because of the sickening events in the U.S.

In the opening remarks, it was stated that a basic principle of open space, and one I can endorse fully, is that everyone takes responsibility for the weekend. I looked over the participants and said to myself "With such diverse creativity and heart, something good has to happen." And so it did: There was real dialogue; words and visions that seemed dead started to see new life; true friendship was embraced again; a special liturgy was well prepared and celebrated; and, in the course of the evening, we danced; one person with a new hip and all! That is Spirit! People felt that everything went off like clockwork. Everyone knew that this took team-work, for the wine, dine, and recline of it all.

I would like to add a special thanks to Arthur Menu who went the extra mile to see that the group process and discussions and the NCT and AGM meetings ran with understanding and integrity. This took great effort on his part. When we needed a quarterback, he was there.

The discussion on the theme of small faith communities ranged from basic practical things about how to go about setting up sfc's to the more touchy issue of setting them up inside an institutional Church

setting or outside of it. We don't need permission from the bishop to pray or to do such things as the corporal works of mercy. A couple of times we heard the expression 'JUST DO IT'. In the opening welcome, I mentioned that in "Man In Search of Meaning" it says we have inside us something left to do. We still have fire in our gut to do it, to use a modern expression. Corpus Canada will be bringing forth some suggestions that would appeal to different groups in different ways. As Emil K. pointed out, his life has changed since after Tad Guzie's conference he realised he has no indelible mark. He will just have to go and DO IT.

The Alberta group (who know that if you don't strike oil in twenty minutes, you stop boring) had the following summation:

1. Search for like-minded people with the same needs;
2. Choose a focus which may change as the group grows;
3. Allow leadership to arise from within the group by consensus.
4. Allow questions of prayer-liturgy, and worship to evolve;
5. Issues of new members discussed and decided by consensus;
6. Be a thorn in the side of the institutional Church if need be-if there is no Sunday Liturgy, ask why are married priests are not invited to be of service.

Thanks to all those who had to travel great distances and who went the extra mile to make this weekend an exciting one. From Corpus Calgary, Thanks. You did it!

On The Lighter Side

Everything I need to know I learned from Noah's Ark

One: Don't miss the boat.

Two: Remember that we are all in the same boat.

Three: Plan ahead. It wasn't raining when Noah built the Ark.

Four: Stay fit. When you're 600 years old, someone may ask you to do something really big.

Five: Don't listen to critics. Get on with the job that needs to be done.

Six: Build your future on high ground.

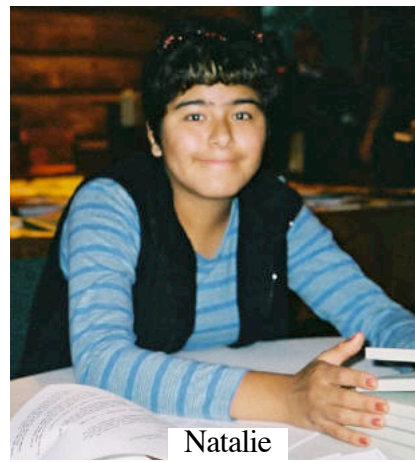
Seven: For safety's sake, travel in pairs.

Eight: Speed isn't always an advantage. Snails were on board with cheetahs.

Nine: When you're stressed, float for a while.

Ten: Remember the Ark was built by amateurs, the Titanic by professionals.

Eleven: No matter the storm, when you're with God, there's always a rainbow waiting.



Natalie



Yvonne, Joe & Joan



BBQ

Reflections On The Bragg Creek Conference

Jim Noonan, Ottawa, ON (Corpus-NCR)



Corpus Canada conferences are always uplifting events, and the recent (September 14-16) conference in Bragg Creek, Alberta was no exception. Some 65 people attended, from many parts of Canada, with all provinces from Ontario west to British Columbia represented.

The usual spirit of warmth and friendship was present - even after serious disagreements some of us had on email prior to the conference. And even though our resource person, Janet Malone, was unable to get a flight to Calgary because of the disruption caused by the terrorist attacks of September 11, we still used the "open space" process she was to coordinate to help us reach decisions and plans for action. In this we were ably guided by Corpus Team member Art Menu during the three days of the conference.

As a National Coordinating Team (NCT) member from Ontario, I was pleased to meet many Corpus members from Western Canada, and especially those from the host province of Alberta. I was impressed by the number from Alberta who attended the conference and are active in local Corpus groups. As often happens in the region where the conference is held, new people agreed to join the National Coordinating Team, this time to represent both the Calgary and Edmonton regions. I look forward to seeing more of them, and to hearing on the internet from them and from other Corpus members I met at the conference.

The Shea-Noonan motion, which was discussed at length on the internet prior to the conference, was passed with some important changes approved by the NCT at its meetings before and during the conference. These changes showed how the wisdom of the large group can prevail when members meet in person to work out difficulties. The motion no longer recommends a split in Corpus Canada, but became a motion of clarification that read in its first part: "Corpus Canada will continue to pursue its historical aims and objectives that emphasize reforms in the Roman Catholic Church, in such areas as optional celibacy, a married clergy, women priests, and small faith communities."

The second part of the motion was changed after input from members of Xristos to read: "Xristos Community Society (XCS) will operate independently of Corpus Canada, and pursue the aims of XCS as stated in the XCS constitution, using whatever means XCS deems appropriate." Both parts of the motion received consensus from the NCT and from the AGM.

As mentioned, the NCT met in Bragg Creek several times before and during the conference to work out the agenda for the AGM.. Besides the long meeting at Chuck and Mary McLellan's on Friday afternoon, it held brief meetings in a quiet nook of the large log Seniors' Community Centre where the conference was held, on Saturday morning, Saturday evening, and again on Sunday morning. It even had a meeting on Sunday afternoon following the AGM, during the closing barbecue at the McLellans', in which it became literally a standing committee - it met with everyone standing in the middle of the backyard - so that new and previous members could get acquainted and plan for future meetings.

Thanks are due especially to Chuck McLellan and his organizing committee for the conference; they did a splendid job, and made everyone feel welcome. The liturgies and prayers were beautifully done and made more prayerful by some fine music led by Natalie Manzer of Corpus Calgary. The social events on Saturday evening, with their combination of contra dancing and a concert by Calgary's Sunday Night Band, were entirely appropriate for the group and the location of the conference.

I am personally grateful to Dave and Adele Pogue for billeting me at their home in Calgary and driving me to and from the conference, and to Chuck and Mary for taking me into their home for two days after the conference. Their kindness in showing me around sunny Southern Alberta is most appreciated; I even had a tennis match with Chuck and, for those who know of his skill only by hearsay, I can attest that he is indeed an excellent player. He also organizes tennis tournaments at the Bragg Creek tennis

club, so I suggest that for the next Corpus conference he organize an all Corpus Canada tournament.

That next conference will be held in Southern Ontario, and Joe Cashen, our Team member from Mississauga, has agreed to organize it. I look forward to assisting Joe and others with the conference, and to seeing Corpus members from every province at that one. It will be a great opportunity to meet Corpus friends again, and



BBQ At Bragg Creek

for Corpus Canada to make inroads in the Toronto area, which has had few Corpus members to date, even though Toronto has the greatest number of married and non-clerical priests of any city in Canada outside Quebec.

The exact location for that conference has not yet been decided. But wherever it is held, let us pray that it be as successful and stimulating as the Bragg Creek conference of 2001.

THIS & THAT

François Brassard, Ladysmith, BC



There were those who were called terrorists in Palestine at the time of Jesus. They sought freedom from Roman hegemony. And they hated the temple priesthood of Jerusalem, because it supported and cooperated with Rome. Rome dealt harshly with these “patriots”, crucifying thousands at a time on occasion. Unfortunately, even the innocent were crucified if they uttered subversive doctrine. Indeed, Jesus’ message of radical hospitality and compassion was considered

dangerous by the powers that be: “it is better that one man die than the whole nation perish.” It didn’t really matter. Eventually, when the Sadducean leadership of Jerusalem was unable to quell the violence in the late 60’s C.E., Rome quashed all resistance by destroying the Temple and the fortress of Masada (70 C.E.).

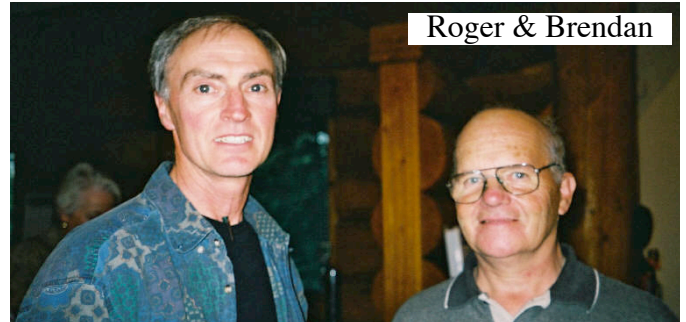
Sadducean Judaism was obliterated, but Judaism survived as a lay, non-hierarchical, pharisaic movement that included for a time the followers of Jesus (until 93 C.E.). These Christians moved beyond the confines of Judaism. They had a global message of hospitality and compassion which they lived quietly in many small and diverse communities located mostly in urban centres. And so it was until Constantine made Christianity a state religion in the 4th century C.E., and a new patriarchal priesthood dominated the movement.

In September 2001, one of these small Christian communities, namely Corpus Canada, gathered in Bragg Creek, Alberta. It was a diverse

group of people from many parts of Canada, united particularly by their desire to renew the way leadership works in the Church. By the end of the weekend, we all came to a profound understanding of what it means to be a small Christian community (the theme of the Gathering). We were encouraged to live the gospel message of hospitality and compassion both among ourselves and in our local areas in whatever way we felt called or gifted, either as a group or as individuals. And we wanted leaders, men and women, who could enlighten and inspire us to live the Jesus message in our own times.

At the Annual General Meeting of Corpus Canada on Sunday, September 16, true to our hopes and desires, we chose leaders who could help us live out our vision, both nationally and locally: Grant Crosswell and Colleen Lisamer. We also approved national strategies for promoting our organizational vision and for a more effective ministry of hospitality at the local level.

What we have done and propose to do may be seen by some as subversive. For us, it is our way of living out the Gospel message and, dare I say, our small contribution to the defeat of global terrorism.



My Story

Karen Payne, England

I would like to tell my story as a way of expressing my gratitude to Sharon Gravelle and Bob Part for all their help and support over this past year.

When I returned to England last year after a wonderful summer of rekindled love with my soul mate, I was trapped in the loneliness of secrecy and fear of exposure which comes from being in a relationship with a priest. A thousand questions, doubts, hopes, and dreams whizzed round and round in my head until I felt quite upset. I needed advice from someone who understood, who didn’t judge, and who had stood in my shoes. I made tentative steps to find out about there possibly being a group of women in similar situations to myself.

I contacted a local TV station that I remembered had shown a program several years earlier about women and priests. They gave me an address of the Seven – Eleven group, an anonymous group in England of women who are in relationships with priests. They rarely meet together, but via correspondence, they offer support and advice to each other. The woman I contacted wrote me a long letter explaining all the hardships, joys, and consequences of being in a relationship such as mine. She also gave me the Canadian Corpus website as she felt it

might be of some help to my friend in Canada. I emailed the website cautiously to see what was out there. Sharon responded. I wrote back with guarded details about my situation, but gradually through months of patient advice and support, I was able to open up and be completely honest about everything that was on my mind.

My friend in Canada firmly decided to stay in the priesthood. We shared one more happy time together in October, but then we decided the future of a long-distant and secret relationship with all that it entails was too hard to continue.

I only wish that making that decision were the end of it. Living with the decision has been excruciating at times, but with Sharon and Bob’s help I have begun to come to terms with the loss I feel. I finally met Sharon and Bob this summer and I stayed with them for a few days. It was a welcome and well needed retreat. Spending time talking with them has helped me deal with the confusion, anger, pain, and rejection that I felt. Most importantly, I am now more able to see the situation from my friend’s perspective. I realize more fully the hardship and pain

My Story Continued...

he feels. I once thought he was weak and afraid for choosing the priesthood over our future together. Now, however, I see what courage and determination of will it takes to remain an unmarried priest despite its limitations and loneliness. He is a good priest and a good man. I hope that from here on we both have the good lives we deserve on our separate paths.

Maybe I would have come to these conclusions on my own, in time, but I believe the healing process has been quickened and assisted

through Bob and Sharon's help. How many other women and men are struggling without any help at all? I hope one day I can do for others what Corpus Canada's Bob and Sharon have done for me. It just goes to show that in times of darkness and struggle, there are still blessings. They just might not always be what we expected.

Thank you Sharon and Bob.



"The first and most basic task of the Christian Leader in the future will be to lead his people out of the land of confusion into the land of hope. He must first have the courage to be an explorer of the new territory in himself and be willing to articulate his discoveries as a service to the "inward generation." Not only an inward generation asking for articulation but a fatherless generation looking for a new kind of authority and what the nature of this authority will be? "Compassion" must become the core and even the very nature of authority. When the Christian leader is a man of God he can be so only insofar as he is able to make "the compassion of God with man - which is visible in Jesus Christ - credible in his own world and relationship with others." The compassionate man stands in the midst of his people but does not get caught in the conformist forces of the peer group, because through his compassion he is able to avoid the distance of pity as well as the exclusiveness of sympathy. Compassion is born when we discover in the center of our existence not only that God is God and man is man but also that our neighbour is our brother in Christ. Through compassion it is possible to recognize that the craving for love that men feel resides also in our own hearts and that the cruelty that the world knows all too well is also rooted in our own impulses. For a compassionate man nothing human is alien: no joy and no sorrow.... compassion is authority because it does not tolerate the pressures of the in-group, but breaks through the boundaries of pride, prejudices, and our own limited impulses. Compassion resolves the conflict of the fearful clique and sees in his brother the face of Christ. Compassion is the authority that bonds and binds one another and provides the possibility of man to to forgive his brother because forgiveness is only real for him who has discovered the weakness of his friend in his own heart!

Our "Fatherless Generation" looks for leaders who are able to take away fear and anxiety and give assurance that forgiveness is a possibility which will free each one of us from our restrictive shame; restore hope for a future in which" the lamb and the lion can sleep together."

"The Wounded Healer" by Henri J.M. Nouwen

God Bless.... Yvonne and Joe Cashen

To the N.C. Team,

Dianne and I have expressed our regrets that our area will not be represented at the Sept. Conference but our hearts, minds and Spirits will be hovering over you in Bragg Creek as you seek together to respond to new and different challenges. May the Spirit of the Living God direct your path into these uncharted waters with new zeal, excitement and awe as we continue to grow and stretch and BECOME. As Always,

Love & Prayers Sis

On behalf of the Team and all the members of Corpus Canada I wish to express our great gratitude to Sis for the contribution she has made to Corpus. We will dearly miss her warm and wise presence in our midst.

The good news is that Dianne Peck has agreed to take Sis' place until such time as the regional Corpus community in their area finds another person to take on the position. The depth of insight that Dianne brings with her will enrich the deliberations of the National Coordinating Team, as they already have on many occasions.

It is unfortunate that neither Sis nor Dianne will be able to be present at the Bragg Creek conference. If it is humanly (divinely?) possible, we should try to have a Corpus Canada conference in Sydney, NS as soon as we can!

Blessings, Art

Midsummer Night's Dream At Bragg Creek Community Centre

by Chuck McLellan, Bragg Creek, AB



This year's production of A Midsummer Night's Dream on November 11 will be the swan song for Mary McLellan. Like athletes, drama directors always dream of just one more big hit, one more big run or one more big goal. For Mary, it has been a good run with hits at such places as Bishop Grandin High School in Calgary, Spalding High School in Saskatchewan, and Fr. Mercredi High School in Ft. McMurray.

A key to her teaching was to treat young people as persons. She was able to raise the bar so that the hidden talents of young people were revealed through experience of drama. Drama was used to give form and substance to the experience of young people. Often they would phone or write to say how it had helped them to mature as individuals.

In her class, they did not just read Shakespeare; they acted it out. In one class, a student was asked to remove his shirt while Mary held a sword high in the air. He must have thought "This class is getting too serious!" He was relieved to find that although The Merchant of Venice would demand "a pound of flesh," not an ounce of it would be corporeal.

A recurring theme of Mary's teaching was "Don't let education get in the way of life." She believed that the most important role or part a person can play in life is being their own person in life itself. The discipline of Drama, the laughter and sharing have helped many young people build self-image and confidence. Parents have often expressed appreciation for what Drama was able to do for a son or daughter.

For the past few years, Mary has had a group of forty-five young people who meet once a week during the school year to discover the magic of Drama. The secret seems to be that it is play, not work, to discover the joy and skills of Drama. The youth theatre group is now making its presence felt in the live theatre group known as Bragg-Arts. Mary McLellan is a founding member of Bragg-Arts and has directed such plays as

The Odd Couple and The Boiler Room Suite. Who can forget the production of The Secret Garden that Mary directed? She not only lost her musical director but also the venue- the Community Centre burned down! However the show did go on with the cast of fifty children and twenty adults. They touched large audiences with the secret of the garden. Another production, the story of Narnia, was a ticket for all ages to enter into the world of fantasy. It was the first time that the musical version was done in western Canada. Once again, the combination of adults and youth performing together was a winning ticket.

Fourteen years ago, Mary Wheeler McLellan retired from teaching at Fr. Mercredi High School but her passion for the fine arts continued and her dedication and energy has been a gift to the people of Bragg Creek and area.

This year, the cast is breaking a leg over this one, in part to say thanks to Mary for her gift that lasts.

On The Lighter Side

A couple of hunters are out in the woods when one of them falls to the ground. He doesn't seem to be breathing, his eyes are rolled back in his head. The other guy whips out his cell phone and calls 911. He gasps to the operator, "My friend is dead! What can I do?" The operator, in a calm, soothing voice, says "Just take it easy. I can help. First, let's make sure he's dead." There is a silence, then a shot is heard. The guy's voice comes back on the line. He says, "OK, now what?"



Adeline & Len



Jan & Gerry

News From Corpus-NCR

Jim Noonan, Ottawa, ON (Corpus-NCR)



After a break in meetings for the summer, Corpus-NCR met at the home of John and Rosa Kroetch in Carp, Ontario, 40 k. west of Ottawa, on September 22. Some twenty-five people attended the discussion and

potluck supper. The evening was marked by a discussion based on the book Tomorrow's Catholic by Michael Morwood, which was reviewed by one of our members, Ban Hanlon, in the last issue of The Journal. The topic for discussion was our personal images of God. In the aftermath of the recent terrorist attacks on the United States, the topic took on special meaning, and began with a question especially relevant to these horrendous events: "What kind of God would allow this to happen?"

The discussion was long and lively. Many people spoke of their

personal images of God in the light of these current events and a world where everyone is more closely connected with everyone else than in the past as a result of advances in technology. Several emphasized the disparity in living standards between first- and third-world countries, and the importance of addressing this and other reasons that make people like the Taliban hate the West if we are to project to them the image of a just and caring God. The discussion continued well into the delicious potluck supper and over coffee/tea and dessert.

Jim Noonan reported on the Corpus Canada Conference held September 14-16 in Bragg Creek. He reminded everyone that other Corpus Canada members were welcome to join the National Coordinating Team as representatives of Corpus-NCR, and that if they did there would be a one-year overlap of new and retiring members.

The next two meetings are on Saturday, October 27 at 4:30 p.m. at the Shea-James's, and on Saturday, December 1 at the same time at the Noonans'. After talking with other Team members at the Bragg Creek Conference, I am hopeful that one or more members of the NCT from outside the Ottawa area - possibly even the new Coordinators of Corpus Canada, Grant Crosswell and Colleen Lissamer - will join us at one or both of these meetings.

Playing The Waiting Game?

Rev. Dr. Neil Parado, Winnipeg, MB

For the last 20 years or so there has been a growing crisis in lack of adequate pastoral leadership and service in the Roman Catholic Church. Catholic lay people in North and South America, in Europe, in Africa, in Asia and Oceania, have been suffering from lack of adequate pastoral care they deserve. To remedy this situation the official church has reintroduced married deacons and has promoted lay leadership of Sunday Communion Services in Priestless Parishes and lay administration of parishes. In many dioceses several parishes which used to have a resident priest are now being merged under one pastor and/or churches are closed down. For instance, Richard Osicki, Winnipeg Archdiocesan spokesman, announced in the Winnipeg Free Press, Sept. 20/99: Five churches will close this year & The reason is supply. There are not enough priests, and there have not been for many years. Fewer men are being ordained, and even fewer women are becoming nuns. There is no one coming up to replace the aging priests now serving. It's a problem for Catholic churches across North America. The problem is likely to get worse before it gets better.

Dr. Dean Hoge, a sociologist at the Catholic University of America, contends, The most immediate answer (solution) is, of course, making celibacy optional (a matter of personal choice), because optional celibacy would draw at least four times as many vocations into the seminaries, not to mention the hundreds of married inactive priests ready and eager to serve.

But the official church prefers to play the WAITING GAME, yes,

waiting either for the crisis to just solve itself, or for the activist married priests to grow old and disappear. In the meantime, the shortage of celibate priests is becoming more acute with the result that hundreds of thousands of Catholic lay people are now forced to rent a priest either from the Protestant clergy or from the married Catholic clergy. They have turned to the RENT-A-PRIEST referral service (www.rentapriest.com) so as to attend to their sacramental and spiritual needs. Rev. John Shuster and Louise Haggett, Founder of CELIBACY IS THE ISSUE (CITI) and the RENT-A-PRIEST referral service, wrote the following position paper on Married Catholic Priests:

Contrary to what you might have been told, we married priests have not left our Roman Catholic Church. Although denied the opportunity to serve in our local parishes as priests at the altar, we re still here and we re assisting all Roman Catholics who need our help, especially the neglected or those who feel unworthy of the sacraments. We provide valid weddings, home Masses, Anointing of the Sick, and sacramental ministry whenever we are called upon to serve. Using our valid gift of priesthood according to church law Canon 290, we provide nonjudgmental ministry that welcomes all. Jesus never turned anyone away, and neither will married priests. We believe that meeting your spiritual needs is what being married priests in our Roman Catholic Church is all about.

According to Matthew 19:11-12 and 1 Corinthians 7:7, celibacy

Playing The Waiting Game? Continued...

is a freely given gift from God and, therefore, cannot be imposed by a human law, not even by church law. And 1 Cor. 9:5 speaks of a divine right to marry, which the official Church cannot take away and, therefore, the law of mandatory celibacy of 1139 has been invalid all along. (Cf. Rev. Dr. Heinz J. Vogels, *Celibacy: Gift or Law?* pp. 90-91). But then, who would have the honesty and humility to admit, and the courage to declare that the law of mandatory celibacy has been invalid all along?

Furthermore, the negative consequences of maintaining the law of mandatory celibacy are horrendous. As the Executive Committee of the International Federation of Married Catholic Priests points out: "...[it] leads to lies, hypocrisy and a double life for many priests; clandestine marriages; priests' illegitimate children who do not know their fathers; often psychological imbalance among pastors of souls; depreciation of women; thousands of priests leaving the official church ministry; loss of credibility for the Church which demands human rights elsewhere, but does not grant them within the Church; depreciation of the Eucharist which is often replaced by a Service of the Word; a striking number of Catholics leaving the Church; the growth of sects." On the contrary, the repeal of the law of mandatory celibacy would be a source of healing, would restore the credibility of

the hierarchy, would improve ecumenical relations, and, most important of all, would enable the leadership of the Church to fulfill adequately and responsibly its pastoral service to the People of God.

Did you know that there are close to 100 married Anglican/Protestant ministers, now married Roman Catholic priests, serving as married priests in parishes? If married Anglican/Protestant ministers can serve in American parishes as priests, then certainly cradle Catholic priests should be welcomed back to their local parishes to serve in sacramental ministry. It's only fair!

Actually, many bishops are in support of married priests, but they need your help and support to convince Rome of the same. Let us be practical. Public action changed Rome's attitude towards the use of altar girls at Mass. Altar girls were once forbidden, but now they are accepted by church law because you, the people, made it happen. Raise your voice in support of married priests! You can change church law. Write to your local bishop and petition for the full reinstatement of married priests in your diocese.

Obituary: Fely Parado

Rev. Dr. Neil Parado, Winnipeg, MB

My Mom Fely died at the ripe full age of 95. Here's her obituary, which published in The Winnipeg Free Press... Neil & Gory

Fely Parado

Fely (Felicidad Gumayon Parado) peacefully passed away Monday afternoon, sept. 10, 2001, at Victoria General Hospital, Winnipeg, MB. She was the loving mother of Rev. Dr. Neil Parado and his wife Gregoria, Atty. Domingo and his wife Marina of Cebu City, and Evilia Parado Magada of Tacloban City, Philippines. She was the grandmother to Mae and her husband Don Ly of Vancouver, Don G and Neil Magada, and great grandmother to Tyler Ly.

Fely was predeceased by her daughter Pastora and her husband Domingo, Sr., who was a Public School Principal in Baybay. Fely was herself a school teacher for 42 years. She was a member of the Catholic Women's League, the Daughters of Isabela, the Daughters of Mary Immaculate and the Legion of Mary. She served as Regent and District Deputy of the Daughters of Isabela in the Philippines.

When her son Msgr. Neil worked at Holy Cross Church in the Archdiocese of St. Boniface in 1975, and then at St. Edward's Church, Fely came over to Winnipeg as a landed immigrant in 1977 and made Canada her second home.

Fely has been a spiritual powerhouse for those who request her to pray for their various needs. She is a firm believer in the veracity of the statement "More things are wrought by prayers than this world dreams of, because for God nothing is impossible". We believe that her mission now remains the same: Helping people build their spiritual future today, with an added feature of lobbying for the restoration of optional priestly celibacy.

The Parado Family wishes to profoundly thank one and all for their support, specially those who were involved in Nanay Fely's care. May God bless them and their loved ones !

The Winnipeg September 25 meeting began with the study of "A Search for God" published by the Association for Research and Enlightenment.

Please pray for Lina whose son Dean Venchuk, stepson of Dale Duval, died recently.

BOOK REVIEW: BEYOND THE VOWS BY ED GRIFFIN

A young Catholic priest finds conflict and romance on his journey toward the light.

Father JP Lacey throws himself into the priesthood after twelve years in the seminary. The year is 1964. He's going to free the captives and give sight to the blind as the prophet Isaiah has directed. He hears confessions, chaplains parish groups and struggles to bring God into the lives of the people. But nothing works as he anticipated. The world is in tumult with the death of JFK, civil rights demonstrations, the war in Vietnam and the sexual revolution. Even the rock-strong Catholic Church has been shaken by the second Vatican Council.

JP searches for answers. The fierce God of his childhood gives way to a God of love. Helping others replaces a life of rules. But a deep void eats at his heart. He is alone.

When a young woman in the parish, Caitlin O'Neil, contacts him for help, JP must decide what kind of priest he will be. Caitlin has been ordered to fire the only black man in the company she works for. Will JP offer pious advice or will he stand with her, even when he discovers that the owner of the company is a good friend of the bishop's?

JP finds himself falling in love with Caitlin despite his vows. Caitlin struggles with her feelings. She's been raised Catholic and falling in love with a priest is taboo. In addition, a dynamic union organizer has proposed to her. A wild ex-nun shows JP one way to leave the priesthood, while a self-educated church janitor counsels a different way.

What is love? Where is God? Why celibacy? When do you follow your conscience and not the church?

Ed Griffin began his professional life in 1962 as a Roman Catholic priest in Cleveland, Ohio. There he became active in the civil rights movement and marched in Selma with Doctor Martin Luther King. Removed from a suburban parish for his activities, he served for three years in Cleveland's central city. His years in the Roman Catholic Priesthood are the subject of *Beyond the Vows*.

After leaving the priesthood Griffin earned a masters degree at the University of Wisconsin-Milwaukee and was elected to Milwaukee's city council in 1972. He met his wife, Kathy, in Milwaukee. Raised an Irish Catholic, she was active in the civil rights and peace movements.

Griffin and his family moved to British Columbia in 1988, where Griffin helped establish a dynamic writing community in the city of Surrey. He is the founder of Western Canada's largest writer's conference, the Surrey Writers' Conference. Ed teaches creative writing at Matsqui Prison, a medium security prison in Western Canada. He taught the same subject at Waupun prison, a maximum security prison in Wisconsin.

The book is available from Trafford Publishing at 1-888-232-4444 or online at www.trafford.com

BOOK REVIEWS: IS JESUS GOD? & THE UNHEALED WOUND

by Tom McMahon, San Jose, CA

Book reviews: IS JESUS GOD? (Michael Morwood, Crossroads, 2001; THE UNHEALED WOUND, The Church and Human Sexuality (Eugene Kennedy, St. Martin Press, 2001.), reviewed by Tom McMahon t-mc@msn.com (they are complimentary books thus the combination.)

Psychologist Eugene Kennedy offers comprehensive insight into the sexual plight of the personnel of Roman church; Michael Morwood questions how an educated people can fit a newly discovered cosmology into the flat earth theories of scripture and the old Eurocentric institution. Both offer clear material with a call for dialogue; both can be appreciated by intelligent readers who have been freed from fear by Vatican Two. A righteously angry Kennedy takes his reader on an historical tour of the bleeding wounds of the institutional priesthood, using his personal story (myth) and that of other priests who choose integrity in place of the lies and unhealthy environment that pervades the brick and mortar type clergy. Eugene hits hard, offering solutions that heal. Morwood offers a compassionate Jesus asking if we might accomplish more with the feeling life style of this par excellence model of human living; can we as followers of the Christ bring about a change in society by our living as other Christs? A priest of Jesus does not share supernatural power, only that of compassionate service. Kennedy looks at a wounded hierarchy, as they battle to deny created nature , attempting to make sensual beings into disembodied angels. Clerical power over others takes the place of being human; Kennedy traces the evaporation of this patriarchal approach, especially in the decay of the idealistic male priesthood. "This shadow church keeps

itself together as an institution by investing its power in keeping its members in a frightened and dependent state." Both have a meaningful place for women in the people of God. Morwood's Jesus, truly taken from Gospel compassion stories, is a base for our renewal as a valued means to salvation in this world as bodied human beings. Both aim at saving and presenting the basic truths of Christianity to the world. We need story/myth to have people see the change. Myth is not fable; myth is the core of human living. Your story, mine , and the other person's are important.

Kennedy's church is mystery, Vatican Two being a sharp contrast to the building era that followed WW2; the bishops have become power CEO's of the business of religion, counting spirituality in statistical numbers of baptized and first communion; it is like the body count during the Vietnam war that brought down Westmoreland. The spiritual life of the church is gravely wounded. Using the medieval myth (story) of Parzival, Arthurian Knights and the Grail King THE UNHEALED WOUND examines church history, " Pope John Paul Two bearing a wound that rises from his own view of Nature and Spirit (as) enemy camps..." Kennedy contrasts the masculine priest played by Spencer Tracy in the 1938 Boys' Town to that of the pathetic cleric in CBS's Chicago Hope in 1999. Priests have changed their own image ; male figures once known for openness and virility have collapsed in pedophilia and sexual abuse. Can the institution admit it is wounded? Today's

Book Reviews Continued...

priest, now alien to society, is confronted with the question " what ails you?".. silence and denial... Parzival cures the king when he admits he is wounded.

Recently I attended the funeral of a 36 year old mentally ill person, a homeless drug addict; the funeral was for the family, the priest immediately guaranteeing that the deceased had gone home to God, resurrected in Christ because the waters of baptism had been poured over him in infancy. All was mechanical, automated salvation, and the famous Silicon Valley computes this well, quickly dismissing the reality and getting back to the latest stock market tally.

Depression from alcohol was a given; a healing here did not seem to be the mission of the church according to the mass celebrant. I assume that most priests are depressed , many dependent on alcohol. Was the deceased fighting a dysfunctional way of life? Who are the square pegs and who are the round holes and can an ailing church

help?

Is Jesus God invites us to the wounded early followers of Jesus who heal with the resurrected Christ; fearful and behind closed doors they discuss their wounds. Morwood raises fundamental questions about salvation before the Jesus era, Jesus dies for our sins?, revelation and evolution, Adam's fall from what?, God "raises" Jesus?, and what kind of ministry follows from being a follower of Christ. Michael brings the teachings of Jesus into the context of the modern world, asking questions dared not in the past. I caution these landmark books will not be understood by those who cling to a triumphal pre-Vatican Two image of God's kingdom on earth; both are sound contributions to healthy spiritual life. These dynamite books offer meat and possible dialogue for hungry intellectual appetites.

Beo Nua - New Life



As The Journal goes to print, Chris & Naomi celebrate their 35th wedding anniversary.

The role of women in leadership, prophecy and priesthood is also a question that's here to stay. Along with issues like ecumenism, human sexuality and the collegiality of the bishops, the Woman's issue is a most critical question facing the church.

editorial from Cross Reference, Australia
www.ozemail.com.au/~bwelsh



Registration at Bragg Creek

International News: Personal Reflections On WOW

submitted by Joe Sheehy, Belfast

Wow 2001 Dublin: Some personal reflections in guise of appraisal.
Soline Vatinel. 30 July 2001

It is now one month since the Conference took place. What remains with me is a lasting sense of joy and of gratitude, because we were deeply blessed. I said at the close of the conference that, as organisers, it had exceeded our wildest dreams and I still believe it. In fact even more so now. This is because the conference was meant to be a celebration and it truly was: the photos show so many happy faces! Many, before the conference, were wondering what was there to celebrate? The experience of women with a calling to the priesthood had been one filled with so much pain. The church climate had been so hostile and the rejection so crushing that many had lost hope. How could we gather to CELEBRATE women's call to a renewed priesthood? Wouldn't MOURNING be more appropriate? Wasn't meeting a waste of time, another futile exercise in venting one's pain and anger? It could only lead to greater frustration, etc. And bitter, angry and dejected people are not much fun to be around, to tell the truth!

Perhaps the real challenge was contained in that invitation to celebrate. Recently a journalist, reflecting on the conference and its aftermath, said to me: "You have started a revolution in the Church!". Time will tell, but what is certain is that to celebrate is truly a revolutionary activity. It stems from the Joy of the Risen Christ, a Joy that nothing and nobody can take away from us. A sign that love is stronger than death.

I would just like to relate a few of the comments made to me by some of the participants and which I think are significant.

One woman, a religious sister who is a hospital chaplain and who has a vocation to the priesthood, sent a lovely bouquet of flowers to thank us for organizing the conference. She explained what it had meant to her: "When I first came on Friday, I was afraid who might see me there. By Sunday, I didn't care any more, I was no longer afraid."

Another woman said to me: "there was a meeting called for all the women who have a vocation to the priesthood and who were willing to acknowledge it publicly. The amazing thing is that when I got there I found the room was actually too small, so many were there, from so many different countries!"

And another one, an Irish grand mother in her late seventies sent a thank you card with the words: "I think every woman left the conference with her head held high."

I believe that the great gift of the conference is that it banished fear. Fear, as we are so often reminded by Jesus in the Gospel, is the enemy of love. Unfortunately fear has been dominating our Church as coercion and punishment have been the rule. At the conference, courage shone brightly: I am thinking particularly of the courage of Sr Joan Chittister, her prioress and sisters, and also Sr Myra Poole, who had been threatened with severe penalties if they attended. But also the courage of many others, less public, but very real. No longer victims of injustice and exclusion, we found our strength and our dignity.

So the silence was broken, the deadly silence born of fear. "what you have heard in the depth of your heart, proclaim on the rooftops". A voice was given to the priestly call of women, in fact it was given many voices, in many different languages.

And it banished the shame and the stigma: For too long women with a vocation to the priesthood had had to hide it, to carry it as a guilty secret. Now it could be brought into the open, affirmed as a godly gift and rejoiced over!

Coming together from the four corners of the earth also broke down the sense of isolation, and the helplessness which goes with it. Women with a calling to the priesthood have so often been made to feel that they are the only one, that there is no support, that they have an individual problem ... At the conference all this was replaced by a wonderful sense of solidarity: Solidarity among women, but also very importantly solidarity among Christians of different denominations and between men and women. For me the conference was a wonderful experience of being church, of being the Body of Christ. And

there was a sense that while we had experienced all the pain of a crucifixion, we were now tasting the new life of the Resurrection.

The fruit of this new life are hope and energy, the DYNAMIS of the Spirit: this comes out repeatedly from all the messages we have been receiving since the conference. So many of the participants have gone back with fresh hearts for the journey ahead, emboldened and strengthened. The resolutions for action decided upon at the conference are already being implemented. The good news of the conference are spreading far and wide, bringing hope that change is possible. In fact that change IS already taking place.

NOW IS THE TIME was the rallying call of the conference. Ardent prayer and a discerning reading of the signs of the times had revealed to us that indeed now was the Kairos, the appointed time. We were summoned by the Risen Christ to gather in faith, love and hope. We were richly rewarded by the presence of our ever faithful God. And our mourning turned into dancing ... MAGNIFICAT! As I have been reflecting and praying since the conference, two images have come to me to try and grasp the meaning of what we have experienced. One is that of Birth. This image came very strongly to me at the close of the conference and was echoed by another committee member. After a miracle pregnancy, several threatened miscarriages and painful labour pangs we had delivered new life! And then another image has been coming to me, equally strongly: that of Pentecost. The presence of the Spirit was so tangible at the conference it left us in awe. We, who organised the conference, know that we did not make it happen. All our hard work was nothing in comparison with the gift we received.

A New Church being born? Deo Gratias.



Adelle

Corpus Canada

Who Are We?

We began and continue to be a support group for married Catholic priests, their families and friends, in dialogue with the hierarchy seeking an optional married priesthood.

We have become also 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.

Where Are We Going?

This faith community is dedicated to

- Renewal of ministry in the Church;
- Being a catalyst for 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, including 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.

How Can I Join Or Show Support?

If you wish to join or renew your membership in Corpus Canada for the year 2001 (membership is open to all regardless of denominational affiliation), write to: Corpus Canada Treasurer, 9875 Seventh St., Sidney, BC V8L 2V8. 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. At the request of Corpus Canada, Xristos Community Society distributes The Journal free of charge to the membership of Corpus Canada.

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'Let love be genuine; hate what is evil, hold fast to what is good; love one another with mutual affection; outdo one another in showing honour. Do not lag in zeal, be ardent in spirit, serve the Lord. Rejoice in hope, be patient in suffering, persevere in prayer. Contribute to the needs of the saints; extend hospitality to strangers.' Rom. 12:9-13 In chapter eleven of "Paul: The Mind of the Apostle" A.N. Wilson writes the following:

Romans has been called the Gospel According to Paul...

And the reason that Romans is so important is that, unlike any of the Gospels,

it sails straight into the heart of the deepest metaphysical questions: what is God like? Why was a Christ necessary? How does it make a difference to life- to the individual human life and to human history- whether you believe in Christ or not? What is religion itself and why has it led the human race into deeper depravity and fouler wickedness than no religion at all? How can God be worshipped in a world so full of darkness and muddle? What is the role of 'revelation'- are we really to suppose that God 'revealed' himself on Mt. Sinai when he gave the Ten

Commandments to Moses and then left it to the Jews to interpret the Divine Law for the rest of history? If not, how can God be known? Romans, one should emphasise, is not a work of philosophy. It is more like a poem than it is like a work of logic, but it touches upon the deepest metaphysical questions which any of us could ask, and it posits some truly revolutionary and extraordinary answers. That is one of the reasons why it continues to exercise a fascination upon anyone who is interested in religious questions. That is why, if you go to a theological library, you will discover shelf upon shelf covered with

commentaries on Romans. For it the most interesting, as well as the most impenetrably difficult, book about 'religion' ever written.

In fact, of course, it is not about 'religion' at all, if by 'religion' we mean Judaism or Islam or Taoism or Seventh Day Adventism or Roman Catholicism. Romans is one of the most devastating pamphlet attacks on 'religion' ever penned. No one who read it and absorbed its profound messages could feel happy with membership of 'a religion' ever again. Jesus might or might not have gone into the temple in Jerusalem and said that he would pull it down



and build it up again in three days. The letter to the Romans pulls down the temple at Jerusalem and the temple at Ephesus and the temple at Piraeus and the altars of Athens and every other altar and temple ever built by human hand. 'St. Paul understood what most Christians never realise, namely, that the Gospel of Christ is not a religion, but religion itself, in its most universal and deepest significance.' (W. R. Inge, Outspoken Essays, p 229) Paul speaks to the Romans of their direct experience of the love of

God in Christ, which enters the confusion and sorrow of human experience at the very moment when it is most vulnerable, most abject... those who are 'in Christ' know him not as the old worshippers revered their distant God, but as a presence in the midst of all their experiences, all their sins as well as their sorrows. 'For I am convinced that neither death, nor life, nor angels, nor rulers, nor things present, nor things to come, nor powers, nor height, nor depth, nor anything else in all creation will be able to separate us from the love of God in Christ Jesus our Lord.' Rom. 8:38

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