



The Journal



July - September 2014

Christine Schenk | Jul. 31, 2014

In June, the International Theological Commission released a groundbreaking document, "Sensus Fidei in the Life of the Church." The statement surprised many because it acknowledges the role played by ordinary Catholics in the growth and development (aka change) in church teaching throughout history and still today.

1. "It must be recalled that ... sometimes the truth of the faith has been conserved not by the efforts of theologians or the teaching of the majority of bishops but in the hearts of believers" (119).
2. "The *sensus fidei fidelis* is a sort of spiritual instinct that enables the believer to judge spontaneously whether a particular teaching or practice is or is not in conformity with the Gospel and with apostolic faith" (49).
3. "There is a vital interaction in each believer between the *sensus fidei* and the living of faith in the various contexts of his or her personal life. ... That is why those who teach in the name of the Church should give full attention to the experience of believers, especially lay people, who strive to put the Church's teaching into practice" (59).
4. "The *sensus fidei fidelis* enables individual believers: 1) to discern whether or not a particular teaching or practice that they actually encounter in the Church is coherent with the true faith by which they live in the communion of the Church; 2) to distinguish in what is preached between the essential and the secondary; and 3) to determine and put into practice the witness to Jesus Christ that they should give in the particular historical and cultural context in which they live" (60).
5. "The *sensus fidei fidelis* also enables individual believers to perceive any disharmony, incoherence, or contradiction between a teaching or practice and the authentic Christian faith by which they live. ... In such cases, believers interiorly resist the teachings or practices concerned and do not accept them or participate in them" (62).
6. "Alerted by their *sensus fidei*, individual believers may deny assent even to the teaching of legitimate pastors if they do not recognize in that teaching the voice of Christ, the Good Shepherd. ... Appropriate action on both sides is required in such situations.
"The faithful must reflect on the teaching that has been given, making every effort to understand and accept it. Resistance, as a matter of principle, to the teaching of the magisterium is incompatible with the authentic *sensus fidei*. "The magisterium must likewise reflect on the teaching ... and consider whether it needs clarification or reformulation in order to communicate more effectively the essential message" (63 and 80).
7. "The *sensus fidei* gives an intuition as to the right way forward amid the uncertainties and ambiguities of history, and a capacity to listen discerningly to what human culture and the progress of the sciences are saying" (70).
8. "Problems arise when the majority of the faithful remain indifferent to doctrinal or moral decisions taken by the magisterium or when they positively reject them. This lack of reception may indicate a weakness or a lack of faith on the part of the people of God ... But in some cases it may indicate that certain decisions have been taken by those in authority without due consideration of the experience and the *sensus fidei* of the faithful, or without sufficient consultation of the faithful by the magisterium" (137).
9. "From the beginning of Christianity, all the faithful played an active role in the development of Christian belief. ... What is less well known, and generally receives less attention, is the role played by the laity with regard to the development of the moral teaching of the Church." The movement away from "the condemnation of 'liberal' theses in part 10 of the Syllabus of Errors (1864) of Pope Pius IX to the declaration on religious liberty, *Dignitatis Humanae* (1965), of Vatican II would not have been possible without the commitment of many Christians in the struggle for human rights" (72 and 73).
10. "Catholics should be fully aware of the real freedom to speak their minds which stems from a 'feeling for the faith' [i.e., the *sensus fidei*] ... Those who exercise authority in the Church will take care to ensure that there is responsible exchange of freely held and expressed opinion among the People of God. More than this, they will set up norms and conditions for this to take place" (124).

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

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

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Bonnie Glassford singing the Exultet at the Easter Vigil

Theological Soapbox: How We Learn

by Arthur Menu, Sidney, BC



Recently I spoke with a young man in his mid-twenties who had been raised Catholic. His parents are Catholic. They took him to Mass. He attended a Catholic school. But now he does not consider himself a Catholic. He has not joined some other church or faith. So in some sense he is still inhabiting the Catholic universe, but he does so as disaffected and dissenting. The Church has disappointed him deeply. He questions some Church teaching but what has most turned him away from the Church is the behaviour of some priests, who have acted in his view in ways that were unloving and hurtful to people.

He has developed his own way of thinking about and relating to God and to other people. Based on our conversation and my observation, I judge him to have solid values that he tries to live up to. He recently became a member of my extended family through marriage, and I believe that my relative whom he married has found a trustworthy life partner.

I have been thinking about him. He is typical of his generation of Catholics. There are many like him. What can they teach us?

The lesson I take from this is that when people are given the requisite freedom, they will apply the natural way human beings learn to develop their spiritual views. What is this natural way? It is what we call the scientific method, but it wasn't invented with the rise of modern science. It's the way human beings have always learned when given the freedom to do so.

This natural way of learning is easily described. The first step is to become curious about how or why a particular phenomenon happens. The second step is to imagine a possible explanation for the phenomenon. The third step is to infer what the consequences must be if the explanation is true. The fourth step is to observe if the predicted consequences happen. If the predicted consequences happen, the explanation is confirmed. If some of the predicted consequences do not happen, then the explanation must be modified or abandoned. If modified, the explanation will predict a new set of consequences, and the process repeats itself. This is how we learn when allowed to do so.

This is exactly how the young man I spoke about came to develop his own personal spirituality. In previous eras, when dissent was viewed as heresy, and heresy was severely punished, it was very

difficult for people even to acquire the capacity to think in unorthodox ways. And most of those who did would keep silent about it. Only a few extraordinary people would risk publicly questioning received doctrine.

That does not mean the Church should stop teaching what it teaches. As long as people are free to evaluate what the Church teaches based on their experience, the Church provides a great service, even if what it teaches is flawed.

Why is that? Let's go back to the "scientific method". A key part of this method is to imagine an explanation for a phenomenon. The explanation should be plausible and not easily debunked. It is not easy to come up with plausible explanations. They are not lying out there to be discovered like rocks or flowers. They must be generated from within the human mind. It makes learning a lot easier if we are given a set of explanations to start with. Then we can begin the process of testing the explanations against our experience. The sooner we provide a person with explanations, even if they turn out to be wrong, the sooner the person can begin to learn.

There is even more benefit if we can offer a person a system of explanations, i.e., explanations that provide a "big picture", a coherent world view. For then the person can test not only the individual explanations that together make up the system, but the person can test the system itself, i.e., the capacity of the system to provide a coherent world view that can be confirmed by experience.

The Catholic Church has indeed provided a system of doctrine. It has changed over the centuries, rather too slowly for people like Martin Luther and Galileo, and it has been wrongly enforced at times. Nevertheless it has provided a valuable starting point for learning.

For this reason I hope that the young man of whom I spoke will give his children the gift that he was given, a religious upbringing, but without coercion, that his children can use as a jumping off point for developing their own beliefs and values. We don't do children a favour when we leave them to their own devices to come up with testable explanations for the world around them. They can progress much more quickly if we give them a system of explanations with which to start the lifelong process of making sense of the world and ourselves.

"Pray in a playful way." by Jose Hobday

No one influenced my prayer and spirituality more than my mother and dad who taught me to pray in a playful way. As a result I love to play with God as if I were a child playing with my parents.

I like going to a playground, getting in a swing and swinging high, because I believe God lives in us through the joy we sense when we swinging.

I like flying kites because it is such a wild, freeing thing. I think God works within lifted spirits. I believe God is present in those playful moments.

That is true, I think, of any kind of play — running, roller skating, rolling in the leaves, just kicking around and making noise, wasting time, having a party.

Hey God, It's Me, Tony

by Hank Mattimore, Santa Rosa, CA



I was volunteering as a sort of surrogate grandpa for abused and neglected kids in California. We “grandparents” lived in our own separate quarters on the village grounds. It was heartbreaking working with kids who had seen much

tragedy in their young lives but there were times when it all seemed worthwhile.

Ten-year-old “Tony” dropped in on me just after I had received news that my older brother from back East was at death’s door. I’m sure the anxiety showed on my face when Tony paid his visit. “Grandpa Hank, what’s the matter?” he asked me.

“Tony,” I explained. “I just got very sad news about my older brother. My sister called me and said he is very sick and may not live through the night.

The little boy sat down; his eyes showing his empathy. “What can I do to help?” he asked. “Nothing much anyone can do,” I replied. “I guess if you wanted to say a prayer for him that would help.” The boy sprang to his feet. “Do you mean NOW?”

I really wasn’t expecting such quick action but I answered, “Sure,

You can talk to God anytime”. Tony was a man of action. He went outside on my front patio and lifting his eyes and arms heavenwards, here are the words the little guy was sending up to heaven. “Hey God, it’s me, Tony. Grandpa Hank’s brother is really sick; He might die... Could you help him get better?” Then after a short pause, he continued. “I’d sure appreciate any help you can give him.”

Tony came back inside and he had a smile on his face. “Grandpa Hank, there were some construction guys working on your street and they probably thought I was a little weird praying out loud like that. But I didn’t care. Heck, I wasn’t talking to them anyway. I was talking to God.”

Well I thanked him, of course, and then, looking him straight in the eyes, I said to him. “Tony, I asked you to pray for my brother because you know what? God has a special place in his heart for children. That’s just the way he is. I think that when a kid prays to God, God will answer him.”

So the little guy left with his parting words “Don’t worry Grandpa Hank. Your brother will be OK.” I felt that I was in the presence of someone very special on that day. I can’t begin to claim I know the mind of God. Whether a miracle of curing took place on that day, I don’t know.

I do believe from the depths of my heart that the creator of the universe does listen to the prayers of children and that, in itself, is miracle enough for me.

PS. My brother did recover and now, five years later, is still doing well...

Changes In Early Christian Words And Ideas

by Chris Diamond, Cobble Hill, BC



There are words and ideas used in catholic religious language today that since Jesus’ time have changed and developed and over the centuries have been given new meanings. Words do not remain static; they change, and

often they are moved away from what they originally stood for. So testing the spirits is always a necessity.

‘Priest’ is a word with many misunderstandings. For the first few generations of messianists, the christian “priest” was not the hierous/hieros of the temples. To avoid confusion with the Judean priesthood, the first followers of Jesus avoided ‘hierous/hieros’ in naming God’s gifts (charisms) to the community. They did, however, acknowledge that in their gatherings there were older revered wise people who held a valuable and honoured place. These people were

listened to, respected, experienced, and long-sighted. They had the privilege and honour of age as gift from God. The writer of 2 Cor 5:20 says “We are christ’s ambassadors (presbuomen) at God’s exhorting”. It is from the diaspora word, ‘presbeus’ and its cognates that the word ‘priest’ is derived and is used in the NT to describe the charism.

As the messianist ekklesia moved away in time and place from its Judean roots and meaning (towards the end of the second century A.D.), the idea of worshipful temple sacrifice began to creep back into the worship of christian gatherings and the language for ‘holy and sacred’ easily became descriptors and titles for worship leaders, such as “sacerdos”, for ranks within the christian community. The exhortation to the elders of 1Pet 5:2 “to shepherd the flock” became the function of the “sacerdos” priest. Acting on the belief that they were inspired by God’s holy spirit for the benefit of the “churches”, the supervisory pastoral authority (episcopate) took over governance of the churches and subordinated the diaconate charism of service and the presbyterate (elder authority) to the role of helpers of the episcopate (governing function of bishops).

Another change in christian spirituality resulted from the misuse of the idea/word ‘repentance, a confusing translation for ‘metanoia’. The first saying of Jesus in the Gospels is “The kairos has been fulfilled and the kingdom of God is near. Think again (metanoete) and accept the good news.” Mk 1:15

Changes In Early Christian Words And Ideas Continued...

'Church' is another one of these words. Where did the word and the idea come from? and what does it stand for today? 'Church' with its hard 'k' (as in kirk) is closer to its origin in 'kuriakos' (Greek text) used in expressions such as "The lord's meal" 1Cor 11:20 and "on the lord's day" Rev 1:10. Why some Northern European countries used 'kirk' instead of 'ekklesia' is not known nor is it clear whether the word meant the worshipping place or the gathering of the people or both. As a young lad I remember well that in Irish we recited our belief in "naomh Eaglais Catoilicieg" (the Holy Catholic Church) in the Apostles' Creed, but in common talk, we did not "go to church/eaglais"; we gathered for worship in the chapel - "an teach phobail" - the house of the people.

Israelites saw their gatherings as the action of God. They used qahal and eda: qahal for God's action of gathering the Israelites (as in Mt. Sinai story) and eda for the group of gathered people. These two Hebrew Bible words were translated later into the Septuagint (LXX): In the first four books of the Pentateuch, 'ekklesia' or 'sunagoge' for qahal. But after Deut 5:22, only 'ekklesia' for qahal, and 'sunagoge' for eda (except in the story of Solomon's dedication of the first Jerusalem Temple 2 Chron 5:4,6). Initially, the New Testament (following 'qahal') used 'ekklesia' for God's gathering of the followers of Jesus. For example, though it does not use the words, the Pentecost account in Acts 2:1-4 reflects the "qahal YHWH" expression for the gathering of Jesus' followers in Jerusalem. The gathering of disciples with the "Twelve" is related as the action of the Spirit of God and Jesus. Christians are messianists who follow the way of Jesus. Christian tradition sees Acts 2:1-4 as the beginning of the ekklesia.

Subsequently, the gathering of Jesus' followers in homes or any other place was seen as God's action (ekklesia); God's calling them together was ekklesia. Each local group gathering was the whole ekklesia at home as God's family in Jerusalem, Galilee, Galatia, Ephesus, Thessalonika, Rome, Alexandria, and so on throughout the whole world, the oikoumene. Only in Jas 2:2 is the christian gathering called 'sunagogue'. In the accounts by the end of the 1st. c.AD, ekklesia stands for all the gatherings of Jesus messianists throughout the whole known world. Hence the origin of 'ecumenical'.

'ethne' is another difficult word in the NT. 'ethne' had many meanings in 1st. c.AD helenist world: 'Ethne' was the word helenist speakers used for any of the following: company; race; tribe; nation; group; class; people with common ancestry or territory; caste, category or association, college, occupation. In the New Testament, 'ethne' is not about nationality but about relationships with God and with one another. 'Gentiles' from Latin 'gentes' is often used to translate helenist 'ethne'. Modern usage ascribes "the ethnics" to mean non-Israelites, the Gentiles. But it was not so in Paul's time. In the NT accounts, Paul proclaims Jesus messiah to the diaspora Israelites; these are the people he was concerned about.

The movement from Judean to non-Judean cultures brought about changes. By the end of the second century, when the idea of the "Great Church" (universal oikoumene) emerged about 180A.D, it showed characteristics of earlier faith and practices. But gradually, Roman and Greek priestly (hierarchical) structure took the place of the initial Judean christian charismatic movement. This change is

evident in examining the following:

- the seven authentic letters of Paul (to the Thessalonians, Galatians...);
- *the Deutero-Pauline letters - so-called the Pastoral letters - Ephesians, Colossians, 2Thessalonians, 1&2 Timothy, Titus, Hebrews;
- the Didache;
- the 2nd c. christian writings of Ignatius of Antioch, Papias, Justin Martyr, Clement of Alexandria, Hermas, Polycarp, PseudoBarnabas, Origen (nicknamed the Adamant);
- "the emphasis upon a strictly formulated rule of faith; a stress upon orthodoxy' or 'sound doctrine' in opposition to false teaching; moralization of the faith and conception of the gospel as new law; an understanding of faith in objective rather than subjective, in static rather than dynamic, terms as 'faith which one believes (fides quae creditur)' in contrast to 'faith by which one believes (fides qua creditur)'; a development of the principle of apostolic succession and transmitted authority; a distinction between clergy and lay; a conception of authoritative interpretation of the scriptures; a trend towards 'sacramentalism'; the formulation of a 'natural theology'; a concern for ecclesiastical unity and consolidation; an interest in the collecting of the apostolic writings.

(John H. Elliott, 1969:31, Lutheran priest professor of Scripture and Theology referenced by Malina and Pilch in their 2013 Social Science Commentary On The Deutero-Pauline Letters) Speaking to the Leadership Conference of Women Religious recently, Sister Elizabeth Johnson said it this way: "The church did not start out this way, but as an institution it has evolved a patriarchal structure where authority is exercised in top-down fashion, and where obedience and loyalty to the system are the greatest virtues."

'Repentance' was thought to be from poena = penalty; or paenitere = to be sorry for, to regret; or repere = to creep, to prostrate. These failed to capture the idea of 'noia' = mind and sight perception, of noticing, and 'meta' = to go along with; be on the side of; or to result from. 'metanoia' then is a result of thinking again with a new attitude ; it is not a prostration or regret for one's mistakes.'metanoia' is better reflected in repensare; 're' = to go back to the original; and 'pensare' = to think or to consider, from which comes 'pensive', thoughtfulness or serious thought.

The list of words is long that by changing their meanings have caused difficulty, and are still causing difficulty today. Many people find it difficult to accept christian spirituality. Words such as atonement, expiation, vengeance, redemption, sacrifice, salvation, pity, forgiveness can be looked at afresh in order to grasp what the original writers intended and what the hearers understood. Many more words and ideas can add to the list of difficult expressions. I'll close for now with the following: In Mk's account, the disciples' are afraid in the boat on the lake. Jesus says to them: "Cheer up. Don't be afraid."; to blind Bartimaeus Jesus says "Be bold. Get up."; Acts 27 records that Paul during the storm at sea twice says to the sailors "Cheer up." These expressions and many others, like church, priest, and think again, are easy to understand and accept.

Prayer Circles

by Eleanore Kutarna, Regina, SK



Prayer circles have been around for a long time. In Regina, I am aware of several circles that meet regularly. Some include both men and women and others are exclusively women's circles. Though I attend the mixed circle from time to time, I am most familiar with the two women's circles that I attend regularly.

Both of these circles, the Celebration Circle and the Sophia Sisters have been gathering once a month for over thirteen and ten years respectively. We take turns meeting in each other's homes and hosting the gathering. The number in each group changes as people sometimes move but seems to remain constant at 7 or 8 per group.

We are a diverse group of women but we come together for the same reasons. Women's circles provide a safe environment for participants to share their feelings and to allow their deepest yearnings to be shared in confidence. We gather to support one another, listen to each other's stories, and to celebrate our faith in an inclusive manner. It is no surprise that what motivated the women to gather was and is the frustration with the institutional church and the disappointment in not being spiritually nourished at the parish level. The absence of inclusive language, the patriarchal structure and the manner in which the abuse scandals were mishandled, are just some of the reasons that make it difficult to identify this church with what we believe to be Gospel values. We are women who are faithful to the Gospel and yearn for the day in which our church will include women as equals.

Both of the circles meet separately but work together on events whenever possible. A typical gathering would include a time of socializing, sharing a meal and then celebrating our time with prayer. This prayer would be prepared by one of the participants.

The format of the prayer varies but what is constant is the use of inclusive language. The women always leave the gathering feeling joyful and nurtured by the food, friendship and deeply shared faith.

We have found that there are many other women who ask to join the circles because they too are feeling alienated and spiritually parched. It is not always possible to add others to the circles so we have hosted events to which we have invited other women. Examples of some of the events that we hosted are: two retreats with Edwina Gately (these were very well attended), a one day workshop with Monica Kilburn-Smith, (this included talks by Monica and ended with the celebration of Eucharist) a one day workshop with Marie Bouclin (this too included talks by Marie and ended with Eucharist). I might add that both men and women were invited to both events (Marie and Monica) and everyone left inspired and felt it was one of the most joyful and meaningful Eucharistic celebrations ever. We also hosted Mary-Ellen Chown who conducted a workshop for us on CNWE. Our aim is to educate women as to what is happening at the national, international and global level.

We held a retreat on June 13-15th and we billed it as a "Retreat for Women, By Women". We had close to 30 women in attendance and it was a wonderful grace filled experience. Our theme for the weekend was 'Following the Star Within Our Hearts'. Women shared their personal faith journeys and the struggles and obstacles they have encountered in striving to be true to who and what God is calling them to be and do in their lives. Our guest presenters were Therese Koturbash, and Marie Bouclin. We were thrilled to have both of these amazing women join us for our weekend. Therese shared her spiritual journey and we all embraced this wonderful woman who has given so much of her time and talent to the cause of women's equality. We know that we will definitely connect with her in the future. Marie updated us on what is happening with RCWP at the national level and also shared with us some of her personal journey. It is always an honour to be in the presence of this faith-filled woman, our first Canadian RCWP bishop. During the weekend we also had a wonderful presentation by Judith Pellerin on Compassionate Healing. Her presentation and demonstrations of compassionate healing left all of us feeling like we too could administer healing to ourselves and others. Jane Kryzanowski led us in a dramatic presentation of women throughout our faith history. Mary of Magdala, Hildegard, Dorothy Day, the women of Vatican II and Joan Chittister all made an appearance and spoke to the women in attendance. Veronica Dunne did a short presentation for us on CNWE and left us with materials that would help those in attendance become more informed as to what CNWE was about. In summary, it was a wonderful weekend and all those in attendance left feeling like they had been in the presence of faith filled women, inspired and ready to move forward in our common cause for the equality of women in our church.

We are always planning another event for the next time. At this point, we are not sure what it will be, but we do know that we are committed to the cause of women's equality and we will move forward.

We are inspired by the words of our hero, Sr. Joan Chittister, who said, "We know, of course, that nothing we do changes the past. But we must realize that everything we do changes the future." So forward we go, hand in hand, Sisters.

Annual General Meeting Of The Basic Christian Community Association

At the home of Lisa Rosel 1240 Centre Road Dashwood, Qualicum Beach, BC
Saturday, August 9, 2014, 1:00 pm

AGENDA

1. Welcome
2. Prayer
3. Self introductions
4. Changes / approval of the agenda
5. Minutes of the 2013 AGM
6. Reports
 - a) 2014 BCCA Report to Members
 - b) 2014 BCCA Financial Report
7. Election of Directors
8. Submission of government forms
9. Other business items
 - a) BCCA project
 - c) Newsletter
 - b) ICN website
 - d) Meeting with Bishop Gary Gordon to develop his awareness of BCCA
 - e) 2015 AGM – date and place
 - f) other
10. Sharing information on Basic Christian Community activities
11. Closing comments
12. Adjournment

Hans Kratz welcomed the members and Gerry Herkel led the gathering in the opening prayer.

Hans conducted the business well with allowance for each one to make comments, even off topic when necessary! A potluck supper followed the items listed on the Agenda. A full report of the AGM will appear in The Island Catholic News.

Phil little talked about his experience in Columbia. The text of his talk is included below.

I Wear GILDAN “Religiously”!

by Phil Little, Cedar, BC



A few months ago for my birthday I was gifted with a lovely “hoodie” – dark blue and warm, ideal for the damp cool weather of Vancouver Island where I now live. This sweatshirt with hood was and is gratefully received. However it comes with a twist – it is made by GILDAN. If readers looked in their closet at their

sweats, or t-shirts, possibly many would be made by GILDAN. So what?

A year ago it would have made no difference to me that

“GILDAN” made my hoodie. A search through my closet also revealed that many of my favorite Tai Chi t-shirts were also made by GILDAN. But things happen that cause us to see differently and at times to be uncomfortable with what we learn.

Towards the end of 2013 I went to Honduras at the invitation of a dear Jesuit friend, Fr. Ismael Moreno, who is known as Padre Melo. He is the director of a Catholic radio station (Radio Progreso) and a Human Rights Center (E.R.I.C.) that are apostolates of the Jesuit community. Because of his work Padre Melo has received death threats. In April 2014 the manager of the radio station who was also a human rights lawyer, Carlos Mejía, was assassinated. Many of the people who work for the Jesuits have also received death threats. This is nothing new in Honduras, known as the murder capital of the world. Since the US directed overthrow of the democratic government in 2009 over 40 journalists have been murdered. The current “elected” dictatorship of military officials, trained at the infamous “School of the Americas”, has turned up the heat against environmentalists, human rights workers, journalists, peasant and native leaders and organizations, and church workers identified with the poor.

Melo invited me to “accompany” him. To “accompany” is to be an active presence: to shadow him when he goes out to the radio station,

I Wear GILDAN “Religiously”! Continued...

to the prison, to visit peasant communities and even to celebrate the Eucharist. Other groups have also traveled to Honduras to provide this international presence to help protect Padre Melo. I wore an identification card with my passport and religious affiliations clearly marked so that police or military would see that I was there as a witness to whatever was happening. The working theory is that an internationalist presence makes it more complicated to threaten Padre Melo.

I knew very little about Honduras before my 6 week accompaniment project. When I arrived in Honduras, I asked for some current reading material about the country and received a package that would take many months to read. I had many opportunities to converse with persons I met through the radio station or the center. I traveled when

Padre Melo traveled and learned from him as we passed through foreign owned plantations or foreign owned sweat-shop factory belts near San Pedro Sula. One of those factories was Gildan which I was informed was a Canadian company. It is easy to Google this company and to find very critical and reliable articles.

GILDAN

closed its Quebec factory in 2007 and relocated to Honduras. There the company has done exceedingly well and has expanded its operations so that in 4 factories it now employs 24,000 workers.

The Canadian government in the past 10 years has redirected its foreign aid focus away from community development projects and now prioritizes assisting Canadian corporations to establish in Honduras with favorable conditions. A long negotiated “free trade” agreement was recently ratified, with Canada providing “encouragement” to Honduran officials to make generous concessions to Canadian companies. Canadian corporations can operate factories or mines, paying little or no taxes to Honduras, and they do not have to worry about inconveniences such as labour laws, environmental restrictions, human rights, trade unions, or compensation for injured workers.

GILDAN’s workforce is comprised mainly of young women, clamoring for any work in a country with high unemployment and a poverty level that is better only than Haiti in the Western hemisphere. They work long shifts in assembly line type work where there is little effort to rotate the workers to prevent injury from the repetitive nature of the work. In some factories women must wear diapers so that they don’t lose time for bathroom breaks. Production quotas are very demanding. Workers who begin to experience physical difficulties are given cortisone shots by company employees, and when they can no longer meet their quotas they are dismissed because there are hundreds of new workers at the gates looking for their chance to have a salary, even if it is below the official minimal wage. Women who get pregnant are

threatened and sexual harassment is common. Workers who are discarded often have permanent physical injuries that prevent them from doing other work, even normal house work chores. Under the dictatorship there is no social safety net, no “workers compensation” and virtually no “public health” provisions.

Despite a CBC investigative program which uncovered many problems with GILDAN



(Disclosure, “Sewing Discontent,” CBC Television, January 22, 2002), there has been little interest among Canadians to understand where our clothing is manufactured. We read about the tragic deaths of workers in Bangladesh who produced clothing for the Loblaw’s brand “Joe Fresh” and there was great indignant outrage that lasted for about two weeks. The bottom line is that our clothing remains very reasonable in cost, Canadian companies working the sweatshops report healthy dividends to their investors, and the near slave-like working conditions of sweatshop workers is conveniently forgotten.

In social theory “cognitive dissonance” is used as a way to understand the conflict that arises when behaviour is in conflict with a value or belief system. Christian workers at the Nuclear Bomb factory in Los Alamos were faced with such a dilemma.

I Wear GILDAN “Religiously”! Continued...

Their beliefs said to kill is a mortal sin but their job was to build nuclear bombs whose sole purpose was to kill millions of people, if not everyone on the planet. Elaborate justifications had to be constructed, and supported by the churches, so as not to leave these good Christian folk in mental or spiritual agony.

Wearing my GILDAN hoodie and t-shirts created such a situation of “cognitive dissonance” for me. Life on Vancouver Island is very casual, and the t-shirt is definitely the “in” garment of choice. I like my Tai-Chi t-shirts with their clever logos. The hoodie that was gifted is a token of friendship, and besides it is very comfortable and cozy. The fact that these are produced by women who endure great suffering because of their work for GILDAN, who face harassment while at work and life-long injuries concerns me. I have driven by their factory in Honduras and I will again soon. Is this one of those inequalities that we just have to accept as “normal”? We can’t all be born in Canada? Or have abundant educational opportunities? Or have good paying jobs and the right to organize in unions or political parties? And few of us in Canada know someone who has been murdered, whereas in Honduras everyone knows someone who has been murdered or disappeared? Is that just “luck” or “destiny”, what some might even call “God’s will”?

When my family was young we lived very near Emmanuel College of Victoria University, the United Church campus, part of the University of Toronto. In 1986 we attended the dedication of a controversial statue titled “The Crucified Woman” created by Almut Lutkenhaus. The statue was considered to be offensive or shocking because it depicted a naked crucified woman, so it was relegated to a garden outside of the main building where it has since remained. When I contemplated the situation of my little sisters in Honduras working at GILDAN and other sweatshops, this image of the “crucified woman” came to me repeatedly. Indeed they are the crucified of today, despised because they are women and exploited because they are “poor”. The poverty they share comes not from a lack of effort or lack of a desire to do better. Their poverty is what is mandated for them by international politics mixed with national and global economic interests that converge to strengthen traditional oligarchies. These are rural and urban women beaten down in a macho world, and denied opportunities that would permit them to move forward. They compete among themselves for minimal employment at the bottom, in a country of great unemployment and extreme poverty. They are treated with contempt, beaten, harassed and sexually exploited, and then tossed out when they are no longer useful.

I will wear my GILDAN “religiously. I wish I could transfer the logo with the “crucified woman” to the front of my garments. I have no need for any shiny golden cross or medallion of a favorite saint. The GILDAN logo, even if unseen, is sufficient to remind me that crucifixion and death is with us daily. As Christians we affirm that the reign of justice and peace is the reality that must come on earth as it is in heaven. We commit ourselves to solidarity

until our sisters work in conditions that are safe, with compensation that allows for dignity and security, and the right to associate and organize. As Canadians perhaps we need to learn more about what Canadian corporations such as GILDAN and GOLDCORP are doing in Honduras and other third-world countries. As well, when we learn that Canada’s foreign policy promotes the exploitative practices of Canadian companies such as GILDAN, maybe – perhaps – our compassion needs to become political advocacy.

Suggested reading or viewing:

Padre Melo - interview in 2013

https://www.youtube.com/watch?v=tSpafaC_0F0

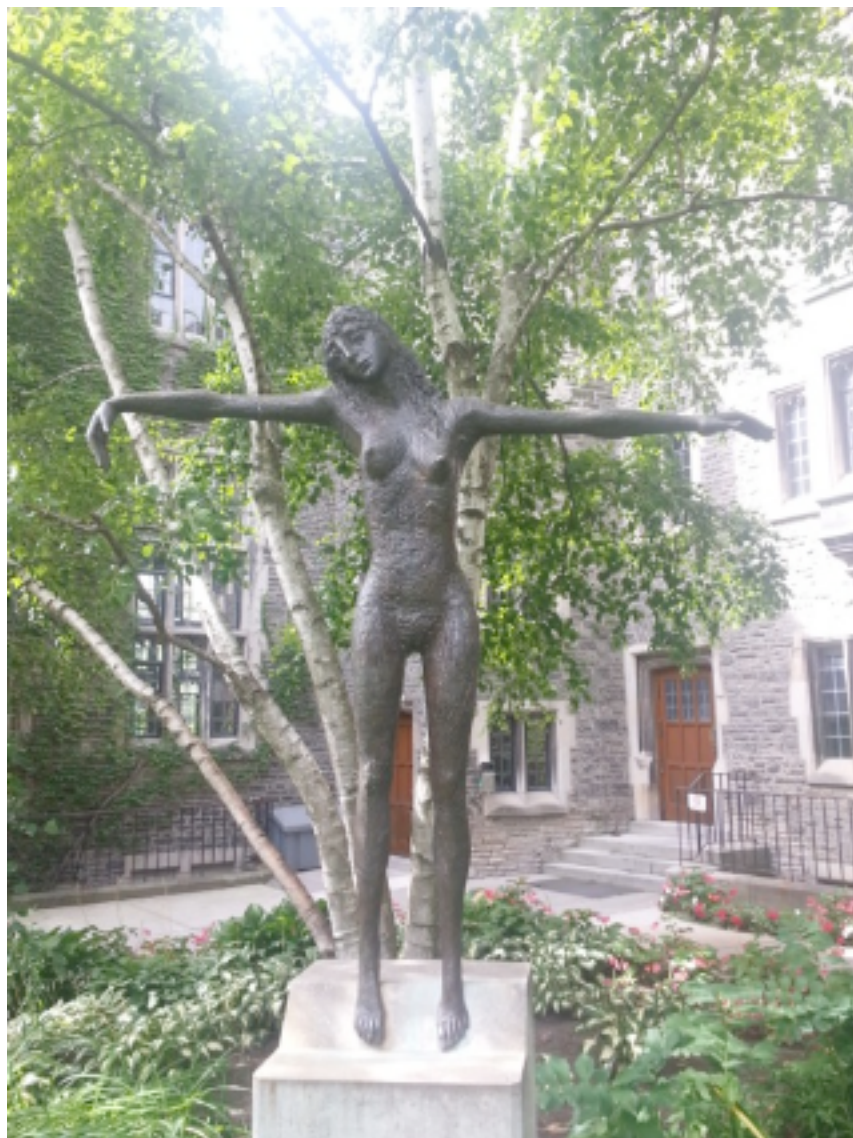
• Article in “America”

<http://www.americamagazine.org/content/all-things/padre-melo-pastoral-and-transformational-Church-and-the-poor-in-Honduras>

<http://americamagazine.org/media/gallery/option-poor-honduras>

Phil Little

250-2457245



Encounter

by Dr. Michele Birch-Conery, RCWP, Windsor, ON



When Sacred Art Opens the Doors to the Sacred It was September, 2013 when Barbara Billey, from Windsor, Ontario visited me in Nanaimo, BC. At the time, she was making a retreat and we had some ideas about the fairly silent, contemplative time we would have but soon, the direction for our prayer changed.

After Barb's arrival we spent a very active day on Galiano Island where we participated in the blessing

of Stella Maris Eco Chapel, a renovated trailer our RCWP priest Rose Mewhort had received from the Buddhist monks who live on top of one of the mountains on the island. This was at least a year before and the construction of the chapel had met with many twists and turns in advances and delays. This made the occasion especially gratifying and celebratory as we gathered with Rose's ecumenical community on the island.

We then returned to Nanaimo and the next day we took our retreat and prayer out to Tofino. We returned after a very full day including Eucharist celebrated by the ocean on Long Beach. When we arrived back in Nanaimo it was around 9 p.m. and we were ready for supper and a drop into full for sleep before further activities the next day. Again, the direction of our prayer and ministry plans took another turn. An unexpected knock at my door revealed a woman from our apartment complex who was a part of my local faith community. Mary Clare (we'll call her saint) is a Roman Catholic, who, for years has been on a lengthy search for spiritual nourishment outside traditional catholic contexts, though not removed from them. This is evident in her contemplative yearnings where she is a frequent participant with Joan Chittister's Monastery of the Heart series. Her way of being in community was similar to the other four persons who would sometimes gather with me and our time together was usually characterized by an always new discussion and prayer exploration together. In this, we brought significant differences that asked a willingness to stretch beyond our individual assumptions about what was possible for us. Ultimately, our spiritual growth together was various and rich.

M. Clare is also a First Nation's healer who has aboriginal status from her previous marriage. Her former husband is a shaman and medicine healer and she learned much of what she knows from him. She is a competent practitioner in medicine woman healing arts and spirituality and so, on this night, in coming to visit Barb and me, M. Clare brought everything she had to give from her gifts as well as a request for a new experience we might engage with her. She told us that she was ready to let go, just as she had many times before, but this time the surrender felt as if she would fall from a cliff into she knew not what. However, she did know that she sought new understanding and experience in encountering the Divine Feminine.

Could we help her in this?

Our inquires as well as listening to Clare's stories of her overall spiritual journey brought rich meaning and symbolism, and we began to see that we could design a ritual for the next morning. It would incorporate sacred art as a way of entering and exploring what might arise within us in response to our engagement with art. Our focus would be encountering the Divine Feminine.

Barb, who is an art therapist as well as a psychologist, often incorporates art expression in her counseling practice. She had brought music, pastels and pencils and sketching paper with her and thus, by the time we would be retiring for the night, we almost had our plan complete. Some finer touches as well as identifying when to chant or engage spontaneous toning chant, when to draw or color, when to share our insights and when to pray occupied our concerns over coffee and breakfast and, right on schedule, M. Clare arrived.

We reviewed the plan with her and then entered the meditation room that also served as a chapel in my apartment. The intensity of what would become an astonishing sacred encounter began immediately as M. Clare began to drum and then chant in the First Nation's way she knew so well. Her drumming and chanting, I knew, would be reverberating right through our apartment complex but as we lived in intentional community committed to eco living together, I let go of my first worries about disturbing those who might be home for the day. What followed soon became a sacred sounding process from which there was no turning back. The sound then softened and strengthened variously as Barb began the 5 part piece of music she had brought. After each section we would intone spontaneous chanting and then begin to draw and color using her pastels and pencils. We would then comment briefly on what we had created and afterwards, I led us in spontaneous prayer addressed to Wisdom Sophia's presence with us. We went through this process with each piece of music until finally, we knew to what extent we had discovered the Divine Feminine in a way we might never have experienced before. We concluded our ritual with an anointing in soul healing and we anointed each other using the Oil for the Sick.

We all had uniquely personal experiences, differing from each other, but we each knew that we had come to a new place in our understanding and relationship with the Divine Feminine. For me, my sketching and painting did not last. After the first few notes of the 1st section of the 5 pieces of music, I was flooded with the release of tears. I could not account for this nor could I account for the need to enter language rather than continue with my sketching and painting. Words filled my head and poured forth unlike in any other time of my life thus far. The result was a rawer version of the following poem which I have since revised several times. Still, all of it did come during the ritual we engaged together.

Encounter

Tears came. I could have wept
a year, a hundred years,
centuries even.

All our loss, grief

Encounter Continued...

of every kind,
Then, now

and yet to come.

Tears come. She in her softness,
tenderness, infinite love. She
who is firm, strong

who lasts.

Within our tears
her sacred dance
quickens into jazz—

joyous jazzy steps.

We raise our arms.
We open our hands
In praise, in wonder

We are in miracles now.
We are in
miraculous

Presence.

Tears come, a great
outpouring. We gather
our mothers' grief.
The outpouring

of their tears
fills the universe.
Their tears flow

as streams and rivers
flow. Their tears

fill our oceans.

The salt of their tears
lingers along our coastlines.
We fill our vessels with their tears.

Together, we lift them on high
Our chalice in the sky.
Wisdom Divine,

She brings us
back to ourselves.
She pushes us

Through her great birth passage
sending us everywhere.
We come forth

from her head, her heart,
her hands, her feet.
She has borne

us, again and again,
from her whole self.
We have become her.

She was already us.

M. Clare had brought us an amazing gift by asking us for support for her to encounter the Divine Feminine. Each of us engaged our rite equally and each of us passed through a sacred door, thin as cheese cloth, one that was first opened by M. Clare's drumming and chanting. Once in, Wisdom Sophia did the rest while we followed the signs that arose in our sounding, our painting and in the silences of our reflective prayer. Finally, it was in community that we recognized love and joy. We gave and received grace through our willingness to anoint and bless one another.

Married Priests And Their Return To Public Ministry: Some Considerations by *Brian Eyre, Recife, Brazil*

There is a growing movement in different parts of the world to allow priests who have married to return to public ministry. Pope Francis gave scope to this discussion in a recent call to the Conference of Bishops to ordain married men thus making it clear that matrimony does not exclude priesthood and vice versa.

Let us consider some point about this question. First of all, who are these married priests? These are men who after some years as celibate priests opted for the marriage state. By this decision they did not turn their backs on the church, they were simply professing their desire to carry on their lives now with a wife at their side.

For many this was a difficult decision to make as seminary training and even parish life did not prepare them for this step.

Many had to go for professional training in order to qualify for a secular job. Some experienced great financial difficulties at the beginning of their married life as they quickly learned, like any other married man, that to set up a home and furnish it isn't easy and like any man too they had to learn what it is to be a father.

In many cases they were forgotten and ignored by the hierarchy with whom they had worked and served for many years. Some even experienced bad will and a lack of cooperation from some Bishops and Religious Superiors when they looked for a letter of recommendation for a secular job.

Their religious state was reduced to such a situation that pastoral work was frowned on and closed to them. It was only when they met

Married Priests And Their Return To Public Ministry Continued...

a parish priest who welcomed them and invited them to do pastoral work in his parish, that they had an outlet for their priestly gifts.

There were though some priests who on getting married decided that they would leave behind, as something of the past, all forms of pastoral work and would now get on with their new role in society as that of a married man. These were men who as celibate priests had done great work among the people but who now wished to experience a new way of life away from church work. This decision must be respected and it is to be remembered that the good that they did as celibate priests will always stand to them.

However a good proportion of married priests are able, even in spite of the restrictions placed on them by the ecclesiastical authorities, to reconcile being a husband, a father, holding down a secular job and doing pastoral work. They have also made the happy discovery that even though prohibitions exist the ordinary man and women in the street accept and welcome their pastoral work as married priests. But still there are certain acts that are completely closed to them such as celebrating public masses. They feel this prohibition very deeply especially when they know of many communities that due to the shortage of priests, are deprived of frequent access to the Eucharist.

Now this discipline and attitude may be changed and they may be called back to public ministry. The reason being that there is a dire shortage of priests in many countries. This situation will get worse over the next 15 to 20 years in some countries, among them Ireland,

which in the past had a surplus of priests. However to justify the return to ministry of married priests on the grounds that there is a shortage of celibate priests is to miss a very important point. It should be clearly stated and explained that marriage and priesthood are not irreconcilable and that obligatory celibacy is a discipline that can be removed without changing the nature of priesthood; we can have celibate and married priests working side by side for the good of the Christian community. This way prayers for vocations to the priesthood will be better understood in the broad sense, so that when we do pray for vocations we are praying that people who are called to serve others can be either celibate or married.

When the day comes and married priests are once again working in parishes hopefully they will present to the community a new model of priest. They will have learned, through marriage, to be a good listener, to take into account the opinions and ideas of others, to remember that their word hasn't got to be the last one and that honours and titles mean nothing. They should be priests who give great importance to working in teams and not just alone, and so their parish pastoral councils will have real force and authority to carry through decisions that are taken.

06,27,14, Letter to Association of Catholic Priests, Ireland, Brian Eyre is a married priest.



OLGT: Year Two

by Dr. Victoria Marie, RCWP, Vancouver, BC



Our Lady of Guadalupe Tonantzin Community on the Walk for Reconciliation

July 29th, 2014 was the second anniversary of the Our Lady of Guadalupe Tonantzin Community (OLGT) and my ordination. This seemed an appropriate time to take stock of our journey as a

community. I conferred with members of our community and asked them to share their perceptions on our community. I wanted to know how community cohesiveness and community outreach were reflected in our prayer and action. To this end, I asked: "What was the highlight, for you, of our community activities for the past year?" What follows is what I gleaned from their responses.

As a Catholic community, liturgy is an important element of expressing our faith. It is our communal prayer, our Christ-centered response to God. Participation in liturgy should be welcoming and inclusive. Hopefully, all or at least most who attend, share similar views as the member who states, "I felt welcome and able to reflect and pray in my own way without expectations and judgements. Although I did not join often with the community activities, when I attended, it was for me a healing place, a place with people I experienced as respectful and very kind." The Triduum was one of the liturgical highlights of the past year for many. One of our members, Jan Constantinescu, expressed it this way, "Easter has been a wonderful season this year for me at OLG. I really felt the impact of the Easter Vigil liturgy for some reason? that we are forgiven and stand in grace... When I realized you were going to sprinkle us, I was ready! And that it was a reminder of our baptism - that had never occurred to me."

We believe that activities outside of Mass also enhance our appreciation of God's gifts to us and one another. Members of Dignity Vancouver joined us for a day long retreat at the beginning of Advent. I had planned it as a silent retreat but intuited once we started that everyone would get more out of the day if we had a chance to share our reflections with each other. Because this decision pleased everyone, I feel it was Spirit-inspired. We were asked to host another Advent retreat this year.

During Lent we planned a five-session program on water. Due to scheduling difficulties, I had to cancel the last session. Still one of our members named it as a highlight and stated, "It doesn't really matter that we didn't complete it - I just like the part that we accomplished. It got me thinking about water and our planet." This same member, Laura Tompkins? an artist, led the community in a day of art meditation. Each participant painted our personal version of Our Lady of Guadalupe and/or Tonantzin. Several of our members named this as the highlight of our activities. Two other events

featuring Laura, were also important for the whole community. First, Laura was confirmed during Bishop Marie's visit to BC. Second, I presided at the house blessing for Laura's new home, which was attended by her friends, family, neighbours, and the OLG community. "The Blessing and Gathering at Laura's home," states Vincent Wheeler, was "a great coming together; giving us an opportunity to meet and share with so many others."

The foregoing are examples of our inward movement toward God through liturgy and each other through community building activities and events. However, I believe our faith calls us to build outwards as well. I don't mean by proselytizing but by being good neighbours and working collaboratively with others. The following events were named as memorable and meaningful by members of the community. Several of our members attended the Truth and Reconciliation Commission (TRC) hearings and a contingent of us participated in the Walk for Reconciliation last September. On an individual note, I was part of the Interfaith Institute for Justice, Peace and Social Movements' delegation that presented a token of reconciliation at the TRC.

As a community of hope as well as faith we are part of the Metro Vancouver Alliance (MVA). The MVA is a broad based alliance of community groups, labour, faith and educational organizations, all working together for the common good. Following the MVA Launch in March, the MVA membership chose four issues (social isolation, transit, poverty and housing) to research and address. We have members on each of the four groups formed to work on these issues. In addition to the collaborative work of the MVA in general, our members appreciate the opportunities to work with the wider local Catholic community that the MVA provides.

This has been a reflection on the ways our community tries to provide each other with opportunities to delve deeper inward in following Christ and connecting with God. We believe that following Christ calls us to be a community that also looks outward to our neighbour. So we continue our inward journey to Love and we continue to seek ways for the outward expression of God's love and compassion. Please keep all of us at the Our Lady of Guadalupe Tonantzin Community in your prayers as we embark on our third year of the journey together.



Fruits of OLG Community Art Retreat

Now, A Little Story

by Dr. Victoria Marie, RCWP, Vancouver, BC



Please keep the Dominican Sisters in Iraq and Jordan and women religious in conflict areas around the globe in your prayers. I'm sure St. Clare is also holding them close to her

heart. The Leadership Conference of Women Religious or LCWR is starting their annual assembly tomorrow (August 12, 2014) and I think the feast of St. Clare is an appropriate occasion to honour women religious. "If the salt loses its saltiness... It is no longer good for anything" and, "Neither do people light a lamp and put it under a bowl." In other words, we are meant to flavour faith and practice, that is, to keep it meaningful and relevant. We are not to hide the divine light that God has placed within us. But In order to be salt and to be light to others, we need knowledge and understanding-- and the willingness to grow in both.

Now, a little story

Long, long ago, a great holy man became the leader of a monastery. His cat was his constant companion. He started the tradition of an annual procession on their feast day. On the day of the first procession the holy man's cat followed him grabbing at the hem his robes as we walked. He gently kicked the cat. It ran back to the holy man's hut and the procession carried on. This happened each year for many years. Death came for the holy man and his cat followed him in death soon after. For the procession the next year, one of the monks brought a stray cat. During the procession, the monk put it down, kicked it, and it ran away. Every year for years, a cat was brought, then kicked. No one knew why kicking a cat was part of the procession. It began because of the affectionate relationship between a particular cat and her master, the deceased holy man; but became a meaningless ritual with no significance in their teachings, the feast day, or in the procession.

One of the Vatican II directives for religious congregations urged each community to revisit the life of their founder and their foundational charism. A charism is the particular gift that the community brings to the church and the world. The object of this exercise was for congregations to rediscover why they were kicking the cat, so to speak, and if it was of any significance. The women religious of the United States and Canada took this directive seriously. They went out of their convents and assessed the needs of the local people and reflected on ways their congregational charism could address those needs.

Unfortunately, today the LCWR is under sanctions for following and acting on the Vatican II directive. It seems that today's Church leaders want the women religious to keep kicking the cat, which has no meaning, rather than focus on the feast day, the reason for the procession. Put in today's terms, for the Church leadership, denouncing gay marriage is more important than working towards God's justice and peace or reflecting God's compassion and love. Somewhere along the line, knowledge of the reason for a rule or practice, as well as the need to understand people's lives got lost.

Jesus, and later the disciples, were able to gather people to them because they understood their own religious traditions and also understood the lives of everyday working people: fishermen, tax collectors, dyers and sellers of purple. The listened to and addressed people's needs even as they taught and modelled a new way to live out their faith tradition.

The Sisters understand this. From the time of Vatican II to the present, Sisters go to the prisons and the inner-cities. They go to the barrios and Indian Reserves or Reservations. They go to the suburbs and the well-to-do communities. They continue in the universities as students and professors in a wide range of disciplines, including but not limited to, theology and science.

They go out to the people and find ways to serve. Often, they even broker collaboration between communities on different points of the socio-economic ladder. They put their lives and freedom on the line at home and around the world to live the Gospel. These women religious, present company included, understand that to follow the Gospel, to bring the Good News, requires a knowledge of your neighbour and a deeper and wider understanding of the Gospel and what it means to follow Christ. In her blog post, *Old Monk's Journal*, Sr. Mary Lou Kownacki, wrote:

Dearest Sisters, you have done nothing wrong. It is your obligation as religious to ask the questions that need to be voiced. It is the holy responsibility of religious to stand with those who are most bereft. Be proud of the questions you have asked, the speakers you invited to your assemblies, the statements you issued, the liturgies you celebrated. Go to the microphone and say: We believe in feminist theology and in women's ordination; we believe in the rights of gay, lesbian and transgender population and we will continue to speak aloud on these issues. Respectfully, we will not comply with the order to submit names of speakers to our annual assembly to Vatican representatives for approval. If this means that the LCWR is no longer recognized by church authorities, so be it. Though we have given our lives to the church, we have not given our consciences to anyone but God. Though we recognize the legitimacy of church law, we believe it sometimes conflicts with the Gospel. And our hearts - since we were young women--have been afire with the radical message and life of Jesus of Nazareth. To act otherwise would barter our integrity. As members of LCWR, we stand with our sister, Catherine of Siena in reminding the faithful, "We've had enough of exhortations to be silent. Cry out with a thousand tongues. I see the world is rotten because of silence."¹

I, for one, am thankful for these Sister role models. They are not going to kick that cat, just because its been done that way for a long time. That's how they keep the salt from losing its flavour. That's how they let the light and love of God flow through them, and their works, to others.

My journey of healing, my journey to service, would not have been possible without the women religious God places in my life. Pax et bonum vobis sorores! (Peace and all good to you, Sisters!).

Corpus Canada

WHO ARE WE?

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

WHERE ARE WE GOING?

This faith community is dedicated to

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

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

HOW DO WE GET THERE?

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

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Corpus-NCR (Canada)
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Corpus USA
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How Can I Join Or Show Support?

If you wish to join or renew your membership in Corpus Canada for the year 2013 (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.

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.

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