

Minutes

Winnipeg Mennonite-Catholic Dialogue, Meeting No. 29

Meeting held on 14 January 2010
at Mary Mother of the Church Parish

Present: Adolf Ens, Doug Enns, Dora Dueck, Helmut Harder, Doug Heidebrecht, Janet Kozak, Joseph Langan, Richard Lebrun, Henry Loewen, John Long, Luis Melo, Ron Penner, and Lynda Trenholm

1. **John** welcomed us to Mary Mother of the Church Parish, which is his parish.
2. **Helmut** noted that it had been a long time since there had been a full complement of dialogue participants (6 Mennonites and 6 Catholics) present, and welcomed the two new Mennonite participants to our gathering and invited them to introduce themselves.

Doug Heidebrecht, the new Director of the Centre for Mennonite Brethren Studies, said he was new to Winnipeg (a year and half). He and his wife Sheri (who is a family therapist) have a twenty-four year old son and a twenty-one year old daughter. He grew up in a Mennonite Brethren home in Alberta, and attended Bethany Bible College in British Columbia, California, Ontario, and Alberta. He has been a college teacher at Trinity Western and is currently completing his Ph.D. at the University of Wales, through a Baptist seminary in Prague. In his new position he intends to focus on theology and contemporary issues facing the church.

Ron Penner, who belongs to the Evangelical Mennonite Conference (EMC) had been asked to replace Ardith Frey in our group when she moved to Ontario, and at that time had not been able to accept the invitation, but is now delighted to join our group. He had retired from about thirty years of pastoral work (Braeside Evangelical Mennonite Church on Monroe), and also worked in Virginia for seven years. He is a graduate of Eastern Mennonite Seminary. Most recently he has been installed as Interim Pastoral Leader of Aberdeen Church (Ardith's old posting) for a year or so. He attended the World Mennonite Conference in Paraguay last summer and served for five years as the moderator of the EMC conference.

Helmut then suggested that the continuing members also introduce themselves to our new members, and began with himself. He said he had retired from a teaching career at Canadian Mennonite Bible College, service as Secretary of the Conference of Mennonites in Canada (converted to Mennonite Church Canada since 1999). He and his wife Irma have two living children and three grandchildren; one daughter died about a year a half ago. Helmut then went on and provided some background on the present group, started ten years ago, with its beginnings in his role in the International Catholic-Mennonite Dialogue. He has served as co-chair of this group since the beginning. Two years ago the group re-organized (some original members withdrawing and new members recruited), with a three-year commitment (ending in the fall of 2010) to continue the dialogue. This fall the group will again have to decide whether to stop or continue.

John, preoccupied about the soon-to-be expected arrival of a new grandchild, briefly described his recent retirement from the Faculty of Education, University of Manitoba, and his long-time participation in the group.

Richard, a member of the group since its beginnings, indicated that he had retired from St. Paul's College, University of Manitoba, in 1998, but that as a Professor Emeritus he still has an office at the College. He and his wife Marge have six adult children, twelve grandchildren, and eight great grandchildren. He is a member of St. Ignatius Parish, where he has been quite active (especially since his retirement), co-editing a parish centennial history, chairing a program called Catholics Coming Home, a member of the Environment Committee, and an Ignatian Lay Volunteer group. In previous years he and his wife had been active in the Christian Family Movement and as a team couple in the Marriage Encounter movement. He is currently serving as a board member of the Association for the Rights of Catholics in the Church and on the planning committee of an upcoming lay-organized American Catholic Council scheduled for Pentecost 2011 in Detroit.

Joseph, a parishioner at St. John Brebeuf Parish, joined the group two years ago. He and his wife have two young children (three and five). He was a recently a godfather at the Byzantine Rite baptism of the child of his good friend Chris Hyrnkow at a church where Richard Soo, SJ, a Jesuit of Chinese origin, performed the ceremony. Joseph is a lawyer who works for the federal government in the area of aboriginal law.

Janet, a member of the Sister Servants of Mary Immaculate (a Ukrainian Catholic congregation), joined our dialogue at the same time as Joseph. She has been involved primarily in parish ministry (most recently at Holy Family Ukrainian Catholic Church), but most recently she has been serving as the superior of a group of nineteen sisters here in Winnipeg (with a home near Holy Family Nursing Home). She said she was originally from Vancouver.

Adolf, an original member of the group, received his Ph.D. from the University of Ottawa in 1974, and taught at Canadian Mennonite Bible College (later Canadian Mennonite University) in the fields of church history, theology, and the church in the Third World. Particularly in connection with the last topic, he has read broadly and ecumenically. He is married with three children (a son in Alberta, a daughter who is a Ph.D. student in the Faculty of Education, University of Manitoba), and with a granddaughter who is a student at the Collège Universitaire de Saint Boniface. Adolf described himself as a committed bird watcher.

Henry (another original member of the group) and his wife Cora have three children. They have lived for the past fifteen years in a kind of double house with their middle child (and their four children). Henry taught for thirty-four years and then worked for the Conference of Mennonites in Manitoba. His hobby in retirement is building and in that role he has worked with Mennonite Disaster Services.

Dora, a newer member of the group, and her husband Helmut have three children. By profession a writer, she has an M.A. in history (earned after the children were grown), and has worked for the *Mennonite Brethren Herald* (last year as the interim editor). Her two current goals are to continue writing and grow deeper in the practice of prayer. She has published three books and her fourth book, a novel, will be published in the spring. She is also writing a three-times a week blog, which she has undertaken as a very serious enterprise. Dora then described the experience of living through her father's death two weeks ago. The last years of his life had been destroyed by Alzheimer's disease, but not long before his death when he had a lucid moment, Dora asked him what he would say when he met Jesus. His reply was "Nothing, I will just fall at his feet and worship." Dora felt privileged to be with her father when he died.

Lynda, not an original member of the group but a participant for some years, works as a Pastoral Assistant at St. Bernadette Parish, but worships at Christ the King Parish, where she worked previously for twelve years as a Pastoral Assistant. In her role as Pastoral Assistant she carries out many varied tasks: visiting the sick (with communion) and the dying, and the elderly, marriage preparation (with her husband), preparation for infant baptism, the organization of the parish R.C.I.A. program, work with a team that plans funerals (and follow-up grief ministry). She is also a singer at Christ the King, where she sings for funerals and other events. She and her husband have two grown children, and are new grandparents since 3 October 2009. Most recently she has also been doing funerals in funeral homes (for Catholics and for others as well).

Luis described himself as a "roaming Catholic." He grew up in Montreal and Toronto and then joined the Marianists (Society of Mary). He has been in Winnipeg for fourteen years, where he served for a time as a chaplain at St. Paul's College. He completed his Ph.D. in Rome, and now teaches courses at both St. Paul's College and the University of Winnipeg. He is a specialist in ecumenical work, and heads the Office of Ecumenical and Inter-Religious Affairs for the Archdiocese of Saint Boniface. Luis has served as co-chair of our dialogue group since its inception.

3. **Opening Prayer.** **John** led us in a sung version of Psalm 25 and a Prayer Upon Hearing of a Death (for earthquake victims in Haiti), and then, after an explanation of the historical background and recent revisions of the devotion, in following the Way of the Cross (also called the Stations of the Cross) in the sanctuary of the church. Following the devotion, some shared reflections on the experience. **Richard** admitted he had not known of the revised version; he remembered on the traditional version from his childhood. **John** reported that this devotion, begun by St. Francis of Assisi, is much used by Third Order Franciscans (of which he is a member). **Adolf** indicated that he once walked the stations, and told us about his current project of translating the diary of a Mennonite blacksmith who died of tuberculosis. **Janet** explained that while the Stations of the Cross were not really part of the Byzantine Catholic tradition there are many Ukrainian Catholic churches in Canada (influenced by Roman Catholic practices, which do have the stations and practice the devotion). **Helmut** was taken by the way justice upstaged atonement in the reflections. **Luis** noted that there are many versions of the reflections (available through Google), including a lengthy one by Benedict XVI.

4. Sharing of Ecumenical Experiences

Richard reported a trip to Moscow in mid-October, where he presented two papers, one on Joseph de Maistre's theology of war, and the other on the general topic of secularization, at an Orthodox theology conference held at St. Tikhon's Orthodox University. He found it quite a "Mennonite" experience in that the conference opened with a long Orthodox liturgy and the first academic session began with a hymn and a prayer. With an Orthodox student guide, he also attended a Roman Catholic Mass in Moscow, a bilingual Mass (in English and French). The presider was an Irish priest who spoke a beautiful French; the songs were in five languages: English, French, Tagalog, and two different African languages. This was quite an experience for both Richard and his Orthodox student friend.

Ron reported an experience in the Russian east in October, when on a cruise (Alaska and some Asian countries) he and his wife took a "faith and culture" day tour at the Russian port of Vladivostok, where they visited a Catholic church. The pastor happened to be an American, so they were able to visit with him and two younger priests serving the parish. The younger man was in charge of youth ministry, and the other was a teacher giving an Alpha course (a program of Anglican origin).

Janet reported attendance at Unity, a Ukrainian Catholic youth conference in Ancaster, Ontario; another such conference is being planned for Winnipeg in 2012.

Henry reported attending the Mennonite World Conference in Paraguay last summer. The meeting of 6,000 participants met in a new facility that seats 10,000. He was particularly impressed by the greetings from Roman Catholic and Lutheran representatives. Henry also reported attending an hour and half long Anglican wedding, and attending the annual Hanley lectures at St. Paul's College, where the speaker was John Paul Gallagher who spoke about the religious imagination.

Doug spoke about participation in early October of a meeting linking Mennonite and Evangelical representatives and a trip to Prague where the Baptist seminary has embraced Anabaptist influences. He found that gathering quite diverse; he mentioned meeting a couple where the husband was a former Jesuit priest and the wife a Hussite priest.

Dora also reported attendance at the Mennonite World Conference in Paraguay. She was especially taken by the statement by the Lutheran representative, which included a request for forgiveness for the Lutheran persecution and killing of Anabaptists in the sixteenth century, explaining that the "poison of a scorpion" had entered Lutherans of that time, and that they now wanted to be free of this. Dora also reported making a silent retreat with the nuns at St. Benedict Monastery, where, after consulting the presiding priest, she felt welcome to receive communion. Lastly, she reported vacation reading on a trip to Mexico, a book called *Our Lady of the Lost and Found* (by Diane Schoemperlen), which turned out to be a novel all about Mary.

Lynda reported attending a wedding in New Brunswick where the formerly Catholic bride was married in a ceremony presided over by her Lutheran uncle. She was also present at a “good-bye” ceremony for Archbishop Emilius Goulet and at the installation ceremony of his successor, Archbishop Albert LeGatt, a ceremony, at which representatives of various denominations were also present.

Helmut said that his only trip since our last meeting was to Austin, Texas, with his wife to visit relatives. He has been writing and working on presentations, often dealing with Mennonite-Roman Catholic dialogue. He recently received an invitation from John Radano to participate in a symposium at St. Thomas Seminary (in St. Paul, MN) celebrating the 100th anniversary of the Edinburg Missionary Conference, usually counted as the beginning of the modern ecumenical movement. He participated in a meeting in Winnipeg of people from Mennonite Church Canada and United Reform Church Canada on the theme “War and Peace.” He was expected to represent the pacifist position vs. a “just war” position. He found the dialogue fruitful. He also contributed to a symposium on genocide held at Augustine United Church in November. His current reading includes a new book by John Dear, SJ, entitled *A Persistent Peace*, which he is finding very moving. **Luis** wondered if Dear might be a possible Hanley lecturer; Helmut commented that when Dear had been invited to speak at a small Protestant university in the U.S., he had been booed out of the auditorium by Bush-supporter students. He is also reading *The Rule of Benedict* (about the current pope) by the Catholic journalist David Gibson. Helmut and Irma are planning to participate in an MCC learning tour to the Middle East at the end of February.

Luis distributed a listing of the highlights of his ecumenical activity in recent months. He spoke to Number 6 on this list, a meeting of the Joint Working Group of the World Council of Churches and the Vatican, held in Cordoba, Spain, in October. There were four main topics of discussion: Reception, Spiritual Roots of Ecumenism, Migration, and Youth. As an example of problems of “reception” Luis recounted questioning by Nigerian youth minister [actually pastor] who wanted to know exactly what was meant by the phrase “the living Word of God.” Luis also spoke about Number 8 on list, presentations to the Lay Formation Programme of Saskatoon Diocese, and Number 9, the problem of responding to *Anglicanorum Coetibus* the response of the Vatican to certain breakaway portions of the Anglican Communion that have appealed to Rome for full communion. As Luis explained, this initiative has set bells ringing within the Catholic Church (among progressive Catholics who fear a strengthening of conservative forces within the Church, and among traditional Catholics who hope they will still be loyal to Rome when Catholic faith become difficult to embrace) and raised issues related to trying to incorporate whole groups (rather than individuals) into the Church. The Catholic position has been “no proselytism” (sheep stealing), and there is no desire to establish a new rite (anything analogous to the various Eastern rite churches that, along with the Roman Catholic rite) exist within the Catholic Church. The largest group involved in this instance is the Traditional Anglican Church with a world-wide membership of about 500,000, mostly in England and Australia, and in Canada in southern Ontario and British Columbia. Lastly, Luis distributed the program for the upcoming Week of Prayer for Christian Unity, pointing out that one of the services will be at First Mennonite Church Winnipeg (922 Notre Dame Avenue) on Thursday, 28 January.

At this point, we took a break and enjoyed the meal prepared by Dolores and John Long.

5. Discussion of *One Woman's Journey: A Portrait of Pauline Vanier*, by Deborah Cowley and George Cowley, chaired by **Helmut**.

Luis: Introductory comments, divided into two sections:

1. Background to where we are as a dialogue group. Luis explained that beginning in 2000, the group had begun by discussing topics being taken up by the international Catholic-Mennonite Dialogue (of which Helmut was the Mennonite co-chair) and then moved on to discuss *Called Together to be Peacemakers*, the final report of that dialogue. We also sponsored Catholic parish to Mennonite congregation dialogues and produced a report on those activities (available on the website of the Archdiocese of Saint Boniface) that went to a meeting of representatives of the international dialogue. Most recently the group discussed Helmut's book, *David Toews Was Here (1870–1947)*. This led to a search for a Catholic counterpart to Toews. After some discussion, Pauline Vanier was chosen.

2. The parents of Jean Vanier, the founder of L'Arche, were well known Canadians. In the Catholic world they have been seen as exemplars of sanctity, and a retired priest in Ottawa has produced six volumes on the lives of George and Paul Vanier, with the object of promoting the cause of their beatification (as exemplars of sanctity). With a new archbishop in Ottawa, this process appears stalled at the moment. Luis pointed out that it is difficult to promote the cause of a couple as opposed to the cause of an individual. The fact that Pauline died in France means that her cause has to be initiated in France. The question is, should she be considered a saint?

Helmut then invited participants to share their general impressions of the book.

Lynda began by saying how much she enjoyed the book; she found herself fascinated by Pauline's story. She had read about the book in *Reader's Digest* and was glad to have the opportunity to read it in its entirety. She felt the authors had captured the life of Pauline Vanier without putting her on a pedestal. They picture her as a French Canadian woman who believed in a united Canada.

Dora found the book unsatisfying, feeling that it left too many questions unanswered.

John picked up on the theme of Pauline's journey to achieve some sense of God's love, which seems only to have happened at L'Arche in the last years of her life (from age 73 to 90), the period of her life that was most important for the founding of her spirituality.

Richard found the book an easy read, a fascinating portrayal of a long and eventful life; he later admitted that it was only on a second reading that he appreciated how well the authors had accomplished their task.

Henry thought the subtitle had it right; it is a less a “picture” than a “portrait.” He suggested that Mennonites already consider George and Pauline, along with David Toews, to be saints!

Dora thought that the book offered an interesting mix of Pauline’s own reflections, a narrative provided by the authors, with the last chapter offering the most by way of interpretation. Pauline’s struggles did not appear earlier in the book. Dora was left wondering about Pauline’s relationship with her children, considering the roles of nannies and boarding schools in their lives.

Adolf admitted that initially he had read the wrong book, an autobiography of Catherine Doherty (*Fragments of my Life: A Memoir*). In comparison the book about Paul Vanier is more an arm’s length book removed from its subject. He wondered about her national identification; he felt there were some ambiguities that remained on this subject.

Luis found the book was for him a good review of Canadian and European history, overall a good book.

Janet, who said she read the book some time ago, found it light, but still she felt much inspired by Pauline Vanier, and felt that she had been on a “journey” with her.

Helmut reported some difficulty getting the volume read; he forgot his first copy on an airplane and ended up borrowing a copy from Luis. On the first read he was taken up with the story of the Vanier’s military and diplomatic careers, and could not picture a Mennonite mother in these circumstances; he did not find it a great spiritual story. Somehow he had expected something different.

From this point the discussion moved to consideration of more specific issues raised by the book.

John asked, what was her struggle? It was certainly not apparent until near the end of the book. She was a soldier’s wife, a diplomat’s wife, obviously with a great sense of duty. What about her mother, was she a woman of faith? He observed that in some ways (care and concern for others), Pauline seemed to follow in her mother’s footsteps. It seemed to be only at L’Arche that a struggle became apparent.

Dora agreed that L’Arche was a new phase in her life, where she had time to achieve greater clarity and strength with respect to what had happened earlier in her life. She recalled that Pauline had gone through a considerable period of depression. She had been unselfish, but left wondering what was fueling this movement, what her motives were.

Luis suggested that her faith was not a matter of idealism, but that her faith motivated and sustained her idealism. Hers was not a “churchy” faith but rather one of witness to the faith in the world, in family, culture, economics, and politics.

Lynda reflected on Pauline’s background, the way she was raised (protected and sent to a convent school, with governesses, etc.), an only child, but an extrovert (a number 2 in

Meyers-Briggs terms), with a need to be affirmed. At times she appears to have been overwhelmed, for example, on the occasion when her son in boarding school in England almost died and she had been left to host a dinner for some 90 people in Paris.

Janet said she had been looking for “something more,” something concrete that gave a focus to what Pauline did. There was this constant “self-emptying.” But when she moved to L’Arche, she expected to see more of Jean.

Luis observed that Jean was leaving her to help others. She had been disappointed at his abandonment of an academic career, disappointed when he joined the navy.

John returned to early influences on her, suggesting that her early decision to take up home nursing was following the example of her mother. She had an instinct for human welfare and support.

Henry pointed out that her parents were from two different cultures. She had to live the unity that she believed in for Canada.

Luis observed that she apparently brought her husband to a deeper faith, from one of obedience to one of love.

Lynda observed how she opened herself to nursing, but found strength with the cloistered Carmelites.

John reflected on the tension between striving for personal holiness and work in the world for the sake of others, and suggested this is a question of emphasis. Georges was the soldier, focused on duty.

Dora returned to Pauline’s years of struggle and how Georges’ opening to God’s love was a turning point in the marriage.

Helmut, reflecting on the Pauline seemed to understand her role as one of carrying out a role in the world and how she came to her vocation, suggested that Mennonite women may find more of a role in the church than Catholic women do. He said that at the moment three women in the Charleswood Mennonite congregation were busy planning the Sunday service (not a an activity that Catholic women were likely to be undertaking). Mennonite women can live in “church work” and live their spirituality that way.

Dora said that she was not persuaded, and that this kind of thing was a recent development.

Richard also challenged Helmut on this point, observing that in his parish (with some 50 different ministries), very many are chaired by women. Even in an earlier period (when he was growing up) Catholic were very involved in things like Altar Societies and the Catholic Women’s League.

Helmut acknowledged that women of his mother's generation undertook different kinds of activities, and would not have been interested in politics.

John pointed out that Pauline was an intellectual, well read, with cosmopolitan interests, busy with her family, and perhaps long distracted from deep spiritual development.

Luis suggested that Pauline followed a traditional piety, in which Mass was very important. When the couple were able, they had a private chapel in their house. She followed "retreat days" every Thursday.

Janet thought that all this implied interior formation.

Luis said that what Pauline undertook was more than was required of an ordinary Catholic (for whom daily prayer, but not daily Mass was the norm). But it was only since Vatican II that more ordinary Catholics have been seconded to more church ministries. The traditional women's role was that of care taker, etc., and perhaps in such things as an Altar Guild or the Catholic Women's League.

Lynda pointed out that fund raising was a major role of the Catholic Women's League.

Dora suggested that it might be difficult for Mennonite women to identify with Pauline Vanier because of class differences. Most Mennonite women traditionally have been involved in domestic pursuits, with no time for other activities other than family and church.

Luis thought that witnessing to the faith in the workplace was important to a Catholic like Pauline. He thought that the Church today expects a lot of all lay people, to be in the world, and to cope with all the ethical questions that arise there.

Doug reflected on the comparison between Pauline Vanier and De Gaulle's wife, who felt her calling was simply to spend her time waiting, doing nothing useful except caring for their handicapped child, whereas Pauline, from an early date, was deeply involved in assisting her husband with his work.

John suggested that the way she carried out her role as wife of the Governor-General was not surprising. But he also pointed out she had apprenticed playing an aristocratic role, making mistakes early on.

Luis remarked on how poorly treated she had been in her early years in England.

Henry observed that Pauline had not let all the things she had to deal with in these roles change her values. She could speak out against artificiality.

Helmut returned to the agenda question of possible differences between the ways a Catholic women and a Mennonite woman might view their roles and the ways they carried them out.

Janet suggested that the difference might be more cultural and ethnic than religious. She referred to the way Ukrainians seem called upon to fight against outside forces, and also to the Eastern Christian tradition of “self-emptying.” She saw Pauline in the light of that tradition.

Luis asked if this was a persecuted minority thing. **Janet** referred to the Cossack self-identification of themselves as “freedom fighters.”

Ron suggested that one important difference between Mennonites and Catholics was in their attitude towards the state and towards involvement in politics. Whereas Catholics in the sixteenth century had been “the kingdom,” the early Anabaptists developed a “two kingdom theology” and saw themselves separated from the “kingdom of the world,” concerned only to seek the “kingdom of God.” He thought that this had been a fairly consistent Mennonite experience until recently. He wasn’t sure the recent change was a good thing, with the change too often implying forgetting to strive for the “kingdom of God.”

Henry reported Bill Blakie commenting on how Mennonites in Ottawa seemed to change their values, changing what they pledged their utmost loyalty to.

Richard thought there was good evidence that Georges and Pauline Vanier thought of themselves as serving God by serving the state and the community.

John echoed this thought, suggesting that as Governor General and wife of the Governor General they certainly saw their role as one of serving the entire Canadian community and the common good.

Luis wondered if service in the Mennonite Central Committee might be seen in the same perspective.

Helmut thought that Mennonites would not see this as service to state, but only as service to the community, using church institutions for the common good.

Dora pointed out that Pauline eventually became uneasy with the life and pomp of state dinners, etc, and to wonder how important all this was to her as a person.

Lynda observed that Pauline’s time at L’Arche was not easy for her; that it was an inner struggle for her to be open to love.

Luis returned to the theme of serving the common good in a democracy, and wondered if Mennonites still held strongly to the idea of the separation of the two kingdoms. Can there be compromise, or is separation from the “world” still the ideal?

Ron thought that these were questions that should be asked publicly of Mennonite leaders. He is afraid Mennonites are losing an important concept by becoming involved in party politics. His observation is that Mennonite politicians often begin with honest motives but can too often be sidetracked by the compromises required in political life.

Luis observed that Catholic politicians serving a pluralistic culture can also find things becoming very complicated. He recalled a challenge by Bishop Henry (of Calgary) to Catholic politicians on their votes in Ottawa on abortion related issues, and King Beaudoin of Belgium, who abdicated for a day to avoid signing a law with which he disagreed on religious grounds. **Richard** pointed out that this was his personal decision, made without any pressure from Catholic clergymen.

John noted how Oscar Romero, of aristocratic background, radically altered his perspective about the common good, and was shot as a result.

Adolf, reflecting on stances towards public office, said that one of the things that struck him most about the book was what was said about the military environment, which did not seem to be one in which one had time or opportunity to think about the big questions. Who would want to be the representative of the queen? Why would a French-Canadian like Georges Vanier take on such a role?

John responded that it was because Georges was a French-Canadian who believed in Canadian unity and who was proud to be the first French-Canadian to be appointed to that position.

Luis observed that the Vaniers were Anglophiles. But he found it interesting that when they moved to Paris, Pauline was exposed to important French writers of the period, such as François Mauriac (who won a Nobel prize in 1952), a writer, poet, and playwright, whose literary themes were sin, grace, and salvation. Mauriac was steeped in Jansenism. But it's interesting that Pauline seemed unaffected by the Jansenism that long characterized French Canada.

Lynda suggested that in some ways Pauline Vanier was ahead of her time.

Luis thought that “self-emptying” may be a characteristic of discipleship, but that while Jansenism rejected the body, Pauline’s impulse was towards a more spiritual “self-emptying.”

Henry observed that it was only after her husband died that Pauline moved to L’Arche, that she became disposed to the purifying position that she took up there.

Dora pointed out that the book’s authors didn’t have much to say about how Pauline’s children saw her as a mother.

Luis thought much of this (boarding schools, etc.) was largely a class thing.

Janet didn’t see evidence that the children felt they had been subjected to hard experiences.

Luis pointed that her son Jean was living a very busy life during the years Pauline was at L’Arche.

Richard, responding to Helmut's invitation for any last comments, said he had very much identified with the authors' comment to the effect that "while her husband accepted unreservedly the omnipotence of divine love, Pauline's intellectual side always opposed the idea of self-abandonment, the complete trust such acceptance involved."

Helmut concluded by saying that he thought it had been a good round of discussion, but not an easy discussion.

6. **Next meeting:** **Luis** introduced a discussion of the topic for our next meeting, suggesting a discussion of Pope Benedict XVI's third encyclical, *Caritas in Veritate* ("Truth in Love"). He thought this would be a good follow up to our discussion of Benedict's two previous encyclicals, *Deus Caritas Est* ("God is love") and *Spe Salvi* ("Saved by Hope"). The document may be downloaded from the Vatican website. This latest encyclical includes discussions of the economic order and development. **Richard** reported that at its next meeting the CMU/St. Paul's College faculty dialogue group will be looking at Mennonite and Catholic peacemaking activities (with two papers, one by John Paul Lederach and the other by John Perry, SJ, of St. Paul's College), and suggested this topic as another possibility for this group. **Dora** thought that the Mennonite Central Committee had a new document on their work that might be a possibility. After some discussion, it was agreed that Helmut and Luis should choose the topic and the document and prepare an agenda for the next meeting. It was also agreed that the next meeting should be on Thursday, 27 May (with 26 May as an alternate date). Dora agreed to try to arrange Jubilee Mennonite Church as the venue.

7. Closing prayer. **Helmut** offered some reflections on Matthew 11:2-6 (about John the Baptist in prison, sending word by his disciples to Jesus and questioning him), drawing in part on a commentary that Dora had published in *Rejoice*, and in part on a commentary that he himself had prepared for a radio meditation for CMU on Sunday, January 17th, and then concluded with a spontaneous prayer.