



Photo: Mario Scattoloni

Prayer

If prayer is something I tack on in a dutiful way or turn to in moments of crisis, then prayer is not part of me and loses its power. I have to need prayer.

Without prayer I live my individual life unconnected, as a tree living only in its trunk. Prayer allows me to push down with my roots into the soil that connects me to all other trees and also to grow upwards into the moist nourishing sky.

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Eglise, femmes et sexualité; un long malentendu

Marie Gratton

Women had no place in the elaboration of sexual ethics. Between Church and women, there has been a long misunderstanding. In order to explain this fear, mistrust and suspicion which marked the relationship between the Christian religion and women (and sexuality), the author reviews the texts of the New Testament and St. Augustine's views on contraception, marriage, and virginity. The Christian tradition associated physical pleasure with will to power, the will to become God, and that is the cause for suspicion of sexual pleasure. In the social context, the status of women was very low and the Church never rethought the sexual roles. The author argues that to reconsider Catholic social ethics in the light of new scientific developments should not be considered dangerous nor damnable. Catholic social ethics must find new solutions to contemporary challenges.

On écrit depuis trop longtemps le christianisme au masculin.

Exclues du sacerdoce, et partant, de la hiérarchie, absentes de tous les lieux où se prennent les décisions et où s'exerce l'autorité dans l'Eglise¹, les femmes n'ont jamais eu la partie facile pour exprimer et faire valoir leurs opinions, leurs besoins, leurs droits.

Hier encore l'étude et l'enseignement de la théologie leur demeuraient interdits par le Droit canon et les hommes les clercs s'étant jalousement réservé l'apanage de