

Husk:

Generalforsamling Søndag den 26. marts 14.00.

Sted: Ny Lyngbygård, Lyngbygårdsvej, lokale 1, 2800 Kgs. Lyngby.

VEOK er vært med kaffe/te og brød. Af hensyn til indkøb ser vi gerne tilmelding til formand@veok.dk eller på 2242 2711 senest den 23. marts.

Vi har modtaget:

Til jer alle i Danmark som også er kirken.

Kender I det tidsskrift som udgives af Det økumeniske Center, Kløvermarksvej 4, 8200 Aarhus N? Titlen er Økumenisk Tid, udkommer fire gange om året med 20 sider A4 format, lækkert lay-out for en abonnementspris af 150 kr. E-mail doc@oekumeniskcenter.dk. Tlf. 8616 2655

Det første nummer i år (5. årgang) indeholder et meget velafklaret (og deprimerende) referat af den sidste bispesynode samt et udmærket forslag fra vor søsterbevægelse "Wir sind Kirche". Tidsskriftet samarbejder med deres organ "Publik Forum. Zeitung kritischer Christen." Hovedartiklen er et fremragende bidrag af A.M. Aagaard om økumeni i dag.

Gå straks til biblioteket for at bestille/læse den, så vil I sikkert abonnere på bladet.

Jean-Pierre Duclos

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Læs på www.veok.dk

Var Kirkens undskyldning til Galilæi ærlig?

Finn Lynges "kronik" rammer vel kernen i det, der danner grundlaget for VEOKs eksistens. Samtidig er det et flot personligt vidnesbyrd om en mand, der har brugt sit liv eller ville bruge sit liv i Guds tjeneste, men fandt det svært inden for rammerne af den Rom-organisatoriske kirke.

IMWAC - International Movement We Are Church har 13. marts 2006 udsendt følgende.

Reflections on the first year with Pope Benedict XVI

Proposed Press Release on the First Anniversary of Pope Benedict XVI

As we reflect upon the past year, international community of We Are Church reform organizations wishes to offer our constructive analysis of the first year of Pope Benedict XVI's papacy. We do so as a community of faithful Catholics, in hopes that these comments will be taken in the spirit of a friendly, but constructive critique.

In this first year, we have seen many positive signs:

1. Benedict XVI has exhibited the hallmarks of a truly spiritual person, i.e., his style of leadership is much more consultative and collegial than that of his predecessor.
2. He is truly humble, and he is a reconciler. His invitation to Hans Kung and personal warmth is a refreshing contrast

to JPII's much more authoritarian approach.

3. The first encyclical of the papacy on love contains some interesting, and provocative new ideas--especially on the role of the state. The orientation toward justice as a *sine qua non* for the existence of the state is far more hopeful than the old approach of "order at any cost." The rejection of fascism is implicit, and this serves notice upon the wealthy who are looking for reinstatement of a medieval church that validates a ruling class that they may not see their wishes fulfilled by this bishop of Rome.

4. We are aware of Benedict naming at least two new bishops in Nicaragua (where we have important water and housing development initiatives) who are committed to working with the poor so that they are capable of organizing themselves and can begin to assume responsibility for self-governance. This is not charity, this is empowerment, and it is terribly important in terms of altering the relationship of the poor with the powerful.

5. Benedict has turned toward Europe and is concerned about the failure of the church to connect with its cradle Catholics. If he can begin to face facts, instead of repeating the old, tired mantras, there may be hope for progress. Otherwise, the march of women out of the church will continue and they will be preaching only to gray female heads.

6. Benedict's recent comments on the role of women in the church are both heartening and disheartening. At least he has not banned discussion of how women can assume positions of leadership within the church, but he appears to have decisively rejected reopening of the question of ordination. His theology on the modeling of Christ in the person of the priest is incoherent and scripturally unfounded.

We also have seen some negative signs, which are cause for deep concern:

1. The violent rejection of the gifts of gay men who understand their sexuality and are willing to live in a condition of celibacy in order to serve the church as ordained priests is at least as shortsighted as the rejection of the gifts of women and married men. This discrimination, as is all forms of discrimination, inherently evil and disordered, as Vatican Council II itself proclaimed. "With respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. (Pastoral Constitution on the Church in the Modern World: 29: Dec. 1965) In the short run, this surely will exacerbate the priest shortage in the Western countries. It also may serve to highlight the dreadful infidelity of Catholic clergy in Africa and Latin America, where abuse of women--including nuns--by clergy is rampant and unchecked.

2. Some of the new cardinals and bishops lack true humanity in their relationships with the people they are supposed to serve. They are autocratic and apparently incapable of listening to the sense of the faithful. (Examples?)

3. Benedict has yet to listen to the cries of the People of God. He needs to call a new Vatican Council, with input from synods all over the globe, where the People of God can gather with the clergy and bring to Rome, a new vision for the New Millennium. To march forward chanting only the slogans of the past will hasten the demise of the church in the West. People desperately want a spiritual home that reflects the other-centeredness and humility of St. Francis -- who was, as we remember, never ordained a priest.

4. The world we live in is fundamentally altered by a communications revolution; the entire planet is in danger; and the architects of war in the United States have created the conditions for a third World War. The church has the capacity and the responsibility to tap the gifts of all the baptized for working with people of all faith traditions in bringing about a peaceful revolution for the good of all humanity. So far, we do not see any clear indication that Benedict recognizes this great challenge.

We offer these reflections in hopes Benedict XVI will see within in them some reflection of the gifts of the Holy Spirit emanating from the People of God. We call upon him to begin a new phase of the church, by recognizing that those of us who raise our voices for reform and renewal are indeed faithful Catholics, possessing a true capacity for reflection and discernment, and a genuine love for the whole church. We invite him to participate in a true dialogue.

Our goal is to redeem and renew a church leadership corrupted by abuse of power and clericalism, so that together we become more truly a reflection of Christ's Gospel mission.

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Hvis du ikke ønsker at modtage disse mails fremover, så giv os venligst besked.
Adressen står nederst på dette brev.

Nyhedsmaill'en vil også kunne læses på vor hjemmeside: www.VEOK.dk
Orientering fra formand og bestyrelse vil fortsat blive sendt i nyhedsbreve,
som tilgår alle foreningens medlemmer per e-mail eller post.
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