

(forming their children by the gospel, as examples of Christian life, and as witnesses to others) in a special way. She mused over the realization that the non-Catholic partners in interchurch marriages should be understood to have a kind of teaching responsibility in the Roman Catholic Church.

Discussion included: attention to the fact that 12% of children in Lawler's study claim "interchurch" identity; the real but imperfect ecclesial communion such couples and their children enjoy; the problem of reciprocity in eucharistic sharing; and the integrity of sacrament vis-à-vis questions of governance, which mitigate communion ecclesiology.

GEORGE A. KILCOURSE, JR.

*Bellarmino College
Louisville, Kentucky*

Topic: The Canadian Experience: Challenges and Contradictions for the Church

Moderator: Ellen M. Leonard, University of St. Michael's College, Toronto

Presenters: Carolyn Sharp, Redactrice en chef, *Relations*, Montréal

Jacoba H. Kuikman, University of Regina, Saskatchewan

Ellen M. Leonard, University of St. Michael's College, Toronto

The panel reflected on the Canadian Church as a distinct local church in communion with the Church in Rome and with other local churches under the leadership of the Canadian Conference of Catholic Bishops, noting that there are two language groups in the conference: francophone and anglophone. These are distinct in history, language, and culture. It then considered three regions as local churches, illustrative of the great diversity which characterizes the Canadian reality.

Carolyn Sharp described the context of the Church in Quebec which has changed dramatically during the past forty years, from a tightly woven francophone Catholic society to a religiously tolerant pluralistic society in which nominal catholicism continues to define the overwhelming majority of Quebecers. She indicated that the Quebec episcopacy is centered around an accompaniment model. Theology is based in theology departments of state-funded public universities. Quebec theologians are isolated from their North American counterparts, interacting more with francophone European theologians. Sharp considers modernity and liberation to be the principal axes of Quebec theology. She sees feminist theology and praxis arising from the nexus of modernizing and liberationist concerns. Sharp presented the church in Quebec as progressive in its response to the Quiet Revolution and to Vatican II, but noted the skepticism of the younger generations who consider the church to be irrelevant to their lived experience.

Jacoba Kuikman from Regina explored how the Western landscape has given birth to an expression of Roman Catholicism that is pragmatic and oriented to community and social justice. One of the challenges facing the Church in Saskatchewan today is the demise of rural communities and parishes as a result of the farm financial crisis as megafarms buy up land from bankrupt farmers. Religious groups, such as St. Peter's Abbey in Muenster, are struggling to counter the mechanization and overuse of chemicals and to assist local farmers. A shortage of priests has led to a vibrant lay ministry programme, but lay leaders often experience a lack of collaboration with clergy.

Ellen Leonard reflected on how a predominately Anglo-Saxon Protestant city has grown into an ethnically and religiously mixed megacity and how this is transforming the local church in Toronto. Approximately one-third of the population of Toronto are Roman Catholics. From a minority homogeneous community of mainly Irish Catholics, the Church in Toronto has grown into a rich microcosm of the universal Church with liturgies celebrated in both Eastern and Western rites and in twenty-five different languages. What was once a comparatively united Catholic community is now many diverse communities with differing and often conflicting needs and expectations. Toronto is an important voice within the Canadian Church. During the past twenty years, its clergy and hierarchy have become increasingly conservative.

In the discussion which followed, Bishop Remi De Roo from Vancouver Island and Rebecca McKenna from the Maritimes added their perspectives on the complexities which shape the Catholic Church in Canada.

ELLEN M. LEONARD

*University of St. Michael's College
Toronto*

Topic: Sexual Ethics, Social Justice, and Human Fulfillment

Convener and Moderator: Thomas Poundstone, St. Mary's College of California

Presenters: Paul Giurlanda, St. Mary's College of California

Richard Peddicord, O.P., Aquinas Institute of Theology, St. Louis

Session in Memory of André Guindon, O.M.I.

Paul Giurlanda sought to situate the discussion on homosexuality within a pastoral/rhetorical context, that is, how can magisterial teaching be presented convincingly in North American culture? Giurlanda surveyed several strategies, for example, the claim that homosexuality can be shown to be destructive of human happiness, the spiritual appeal to the cross or "extra burden," and James Hanigan's argument about the lack of "social meaning" of homosexuality. In his view, each of these approaches is inadequate. The literature of the social