FOCUS E-News
April 9 - 15, 2018 Edition

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From the Executive Director

On Wednesday evening, April 10, the Resurrection Community, a community led by Roman Catholic women priests celebrated the life and work of Louise Akers, SC. Louise was instrumental in the founding of the community. Rev. Paula Hoefffer presided at a beautiful Mass which featured some of Louise's favorite songs -- Standing on the Shoulders and Let the Women Be There both by Marsie Silvestro.

The first reading was from a body of work that I refer to as the gospel of Louise -- her words from her 2009 talk at Call To Action. As the reader proclaimed her words, we were reminded of Louise's prophetic call.

The vision of Vatican II continues to call us from passivity to active participation, from a parent-child relationship to mature adulthood, from clericalism to a living community, from a hierarchical structure to being the People of God.

I am convinced that a [distorted] god-image is the lynchpin which holds patriarchy all together. the male monotheistic image of God grounds patriarchy in all its subsequent institutions. We
need to proclaim alternatives and truly acknowledge that God is not made in the image and likeness of those who currently rule our world and Church.

After the readings, I had the awesome (as in terrifying) task of trying to reflect on Louise’s vast love and her Gospel-led life and work.

If there was one "Louise-ism" that came through as I read and re-read her words, it was, "Subvert the dominant paradigm." It was an exhortation worthy of a bumper sticker and it was the way Louise chose to invest her life's energies.

Some of my words recalled Louise's passions -- all arranged on her button board (pictured) -- the mosaic and map of her life's work -- all in Twitter length sayings. It now hangs in the office of the person who served as her faithful and brilliant secretary, Sue Ditullio.

Here are a few of the words I offered that evening. I share them here in order to invite and inspire all those who knew Louise to continue the work that is her legacy -- a legacy rooted deeply in the Gospel.

On one of the last nights of Louise’s life, as she struggled to breathe, I put my hand gently on her shoulder and kissed her forehead lightly several times -- a healing gesture I have carried out countless times with my own children and grandchildren. At that moment, I felt the same tenderness for Louise that I have felt for my own babies -- pure grace -- nothing more -- nothing less.
And tonight, while Louise is not here for us to kiss on the forehead, I want to invite you to share your own gesture of love – for Louise – but maybe even more so for the work she would want us to carry on in her name.

As you see, we have Louise’s button board—the mosaic of her life’s passions and work -- in Twitter length sayings.

Some of my favorite are:

"Women make laws, not coffee."

"Jesus was a liberal."

"I’m straight, but I’m not narrow."

"The weeping of women is all our pain."

"Priestly people come in both sexes."

"You must do the thing you think you cannot do."

And finally one of my very favorites considering Louise’s unmovable determination;

"Damn it. Do it."

I also brought a large blank bulletin board, some cutout shapes, pens, and push pins. As we continue to worship together, I ask you to meditate on Louise’s legacy – her continued call to us to “subvert the dominant paradigm.”

Then make your own button – share your own passion and promise to Louise-- in a Twitter length saying...

And as we come to the end of
It will be our way carrying on Louise’s life force -- her work. It will be our mosaic – our testament of love – for Louise -- for her work -- for each other – for God’s people.

As the liturgy came to a close, I felt anew my gratitude for having crossed paths with Louise Akers and all those who stood next to her and with her throughout the years -- a whole community of women and men who had nothing better to do with their lives :) than to carry out the work of the Gospel -- which calls us to, "Subvert the dominant paradigm."

There is so much news this week to share, but **I want to draw your attention** to an innovative thinker, Donna Schaper, who writes about how we can rethink our church spaces in a time when many of our bishops have simply invoked the "Woolworth" solution when dealing with the priest shortage -- that "close up shop when you can't reinvent yourself" model that leads to extinction and is the response of those who maintain a self-limiting sense of creativity. **Read Donna Schaper** and **share** what you think.

Deborah Rose-Milavec
Executive Director

**From the Associate Director**

**This week Russ Petrus reflects on Pope Francis's latest Apostolic Exhortation Calling the Church to Grow in Holiness**

“Holiness is the most attractive face of the Church,” says Pope Francis. And yet we know that
there are many – individuals and communities of people – who have not always experienced the Church as holy: those who have discerned a call, the need, or a pathway for greater ministerial and leadership roles for women in the Church but are silenced; those who suffered sexual abuse at the hands of their parish priests but have been denied the justice and healing they need; those members of the LGBTQ community who have sought a spiritual home in or given their lives in service to the Catholic Church but have been turned away and fired.

Released on Monday, Pope Francis’ latest apostolic exhortation Gaudete et Exsultate is meant to “repropose the call to holiness in a practical way for our own time, with all its risks, challenges and opportunities” (2). And while Francis primarily directs this exhortation toward the call to holiness that each of us experiences personally (10, 11), there is much for the Church as a whole, as a communion, and certainly as an institution to reflect upon. For the Church must also grow in holiness, especially as – together – we navigate the challenges and opportunities of our own time and seek to present a face of holiness to all the world.

There is much in this document to reflect upon, but three ways in which the Church might grow in holiness emerge out of this document for me: embracing the witness of all the saints; the need for humility; and a readiness to listen.

**Embracing the Witness of All**
the Saints
Drawing inspiration and encouragement from the saints -- the “great cloud of witnesses” – is nothing new for Catholics. And it’s not so much what Pope Francis says here, but through whom he chooses to say it that is worth reflection.

I was immediately energized by this section of Francis’ exhortation because of his extensive appeal to women. Referencing 2 Timothy, he reminds us that “these witnesses may include our own mothers, grandmothers or other loved ones” (3). He lifts up Sarah from the Hebrew Scriptures as well as Blessed Maria Gabriella Sagheddu (a 20th century woman whose efforts were directed at ecumenism). And he explicitly names Saints Hildegarde of Bingen, Bridget, Catherine of Siena, Teresa of Avila, and Therese of Lisieux as “saints whose attractiveness produced new spiritual vigor and important reforms in the Church.” Moreover, he also lifts up “all those unknown or forgotten women who... sustained and transformed families and communicates by the power of their witness” (12).

Traditionally, women – with the possible exception of Mary, Mother of Jesus -- are in the background in papal documents. Here Francis places them front and center and elsewhere he quotes women extensively.

If the Church is to grow in holiness, we would do well to fully embrace and lift up the witness and find encouragement in the lives of all of our saints – from both genders, from all over the globe, throughout the generations, from all vocations,
and of all sexual orientations. Just imagine how our conversation about greater ministerial and leadership roles for women might be different if we regularly and wholeheartedly lifted up the witness of Mary of Magdala or Phoebe of Cenchreae and so many others!

To embrace the witness of all the saints will help the Church grow in holiness.

**The Need for Humility**
Humility has been one of the hallmarks of Pope Francis’ papacy (I vividly remember him asking us to pray for him, then came the images of him carrying his own suitcase, checking out of his hotel room, and attending – not presiding at – Mass). And so, it’s no surprise that he would devote a significant amount of time on humility both as a step on the path toward growing in holiness (71-74) and as an outward sign of holiness (112 -121). Here he does so in the context of a broader reflection on the Beatitudes because “nothing is more enlightening than turning to Jesus’ words and seeing his way of teaching the truth” (63).

“Let us not fall into the temptation of looking for security in success, vain pleasures, possessions, power over others or social status,” (121) Francis writes. Too often, however, the institutional Church has been lacking in that humility. I think particularly of the Church’s handling of the sexual abuse crisis which has been marked by a desire to preserve status and security rather than a longing for justice and healing for the victims and their loved ones. The Church has been too slow to suffer the
humiliation” of admitting it was wrong, admitting it failed, and making the necessary changes.

I do find hope, however, in Pope Francis’ public admission of “serious mistakes” and expressing his sense of “pain and shame” over his own handling of sexual abuse cases in Chile. May this sense of humility spread and lead to a renewed effort to seek justice and lasting change.

Adapting a healthy sense of humility – in all its conversations – will help the Church grow in holiness.

A Readiness to Listen
Francis’ final chapter includes a discussion of discernment. He writes, “We must remember that prayerful discernment must be born of a readiness to listen: to the Lord and to others, and to reality itself, which always challenges us in new ways” (172). Of course, such willingness to listen is rooted in humility. It means recognizing that we don’t have all the answers and that we aren’t the only way God speaks today.

I can’t help but wonder how the many conversations and issues under discernment at all levels would be different if the Church were more open to listening.

All too often the Church talks to (maybe even “at”) or about LGBTQ people, but rarely do I see the Church invite them into conversation and give them space to talk about their lives, their relationships, their hopes. Again, I often hear the Church speak about or to young people, but, rarely – until recently – have I witnessed the Church ask young people what they need
from and what they can offer to the life of the Church.

A readiness to listen to others will help the Church grow in holiness.

As *Gaudete et Exsultate* continues to be read, shared, talked about and prayed with I pray that we all can grow in holiness. Not just you and me as individuals, but all of us together, and yes, even the institutional Church.

Russ Petrus
Associate Director

**Pope Francis cites women writers frequently in *Gaudete et Exsultate***

Rita Ferrone is impressed by the representation women have in Francis’s latest exhortation.

She writes that the first thing that jumped out in Pope Francis’s apostolic exhortation on holiness, *Gaudete et exsultate*, is how much he has put women in the foreground.

Women are usually in the background of papal statements, if they appear at all. Not here. They are upfront and visible.

Right at the outset (§ 3), Francis brings up the witness of Sarah (along with Abraham), and calls attention to the role of our own mothers and grandmothers as holy witnesses who have shaped our faith.

He continues to name outstanding women believers within the exhortation. These
include Maria Gabriella Sagheddu (§ 5), Josephine Bakhita (§ 32), Theresa of Calcutta (§ 100), the martyred seven sisters of the monastery of the Visitation in Madrid (§ 141), Scholastica (§ 142), Monica (§ 142), and, of course, Mary, the mother of Jesus (§ 124 and § 176). It’s traditional that papal statements end with an appeal to Mary, but here she also appears within the document, as an exemplar of joy (§ 124). Read more

**Looking to the next consistory**

John Allen and Ines San Martin write that Pope Francis has held one consistory during each full year of his papacy. If he continues that pattern there could be one before the end of 2018 as well.

On Tuesday, Cardinal Paolo Romeo, the former archbishop of Palermo, Sicily, turned 80, meaning he’s no longer an “elector,” meaning a cardinal eligible to vote for the next pope. He’s one of six cardinals who will age out between now and June, with the others being:

- March 6: Cardinal Francesco Coccopalmerio, Italy
- March 17: Cardinal Keith O’Brien of Scotland, United Kingdom (In March 2015, O’Brien lost his right to participate in a conclave, in consistories, and in meetings reserved only to the College of Cardinals.)
- March 29: Cardinal Manuel Monteiro de Castro, Portugal
- April 1: Cardinal Pierre Nguyên Văn Nhơn, Vietnam
- June 8: Cardinal Angelo Amato, Italy
Those birthdays mean that should Francis choose to hold a consistory sometime over the summer, and, if he elects to retain the limit of 120 cardinal electors established by Blessed Pope Paul VI, he could name six new Princes of the Church. Read more

**Association of U.S. Catholic Priests recommend changes to formation process**

Catholic News Service reported that the Association of U.S. Catholic Priests have called for revisions in the way seminarians are prepared for ministry so that the U.S. Catholic Church can better address challenges that include declining membership and falling seminary enrollment.

The AUSCP addressed five areas of concern, saying that priests must get closer to the people they serve and better understand what it means to be a disciple of Jesus as envisioned by Pope Francis.

The concerns were outlined in a March 29 letter and eight-page document sent to Cardinal Joseph W. Tobin of Newark, New Jersey, chairman of the U.S. Conference of Catholic Bishops’ Committee on Clergy, Consecrated Life and Vocations. Read more Read report by Dan Morris-Young

**Pope apologizes to victims; victims call for zero tolerance**

Jane Chambers reports that in an extraordinary letter, Pope Francis admitted he made "grave errors" in judgment in Chile's sex abuse scandal on Wednesday and invited the abuse victims he had
Victims of clergy sexual abuse welcomed Pope Francis’s letter in which he apologized for underestimating the seriousness of the crisis in Chile.

James Hamilton, Jose Andres Murillo and Juan Carlos Cruz, victims of Father Fernando Karadima, released a statement April 11 saying they appreciated the pope’s letter and were “evaluating the possibilities” for meeting with the pope.

“The damage committed by the hierarchy of the Chilean Church, to which the pope refers, has affected many people, not just us,” the victims said.

“The purpose of all our actions has always been about recognition, forgiveness and reparation for what has been suffered, and will continue to be so, until zero tolerance against abuse and concealment in the Church becomes a reality,” they said. Read more

Francis Admits Serious Mistakes by Joshua McElwee

Time report

Re-imaging the use of church buildings instead of just closing them

Donna Schafer writes that so many congregations are going out of missional work — in a way, their business — or merging or both.

The pace of closings of buildings, if not congregations, is increasing as congregations get smaller and buildings get more expensive to maintain.
Religious institutions are definitely in hospice — or at least experiencing a death on a cross somewhat of our own making. We have failed to move people to God for a long time and people (not God) have left the building. We have also been "gentrified" out of business in many places.

Yet in this sizable grief, there is a joy hidden in plain sight. There is an opportunity inside the problem that has to do with the bricks themselves. I have never really understood why the creeds insist that Jesus' bodily resurrected ("who rose on the third day"), but I do understand how our buildings, if reimagined and adapted, could contribute to the people coming back to the buildings to experience God.

Minimally, adaptive reuse would welcome the kinds of people who don't normally "darken the door."
Examples abound.

At my church, Judson Memorial Church, in New York’s Greenwich Village, we have a morning dance for people who want to dance sober, called the "Morning Glories." Other churches welcome opioid users to a worship service of a Sunday night. They call it "stigma-free" worship.

Still others create in their empty sanctuaries workstations that people can use at no or little cost. They remove the pews to make space for people to do yoga or sleep or work or all three.

They resurrect unused or dusty — or even moldy — spaces.

Already, most congregations
contribute to their surrounding communities through what's known as a "halo effect." They add value by housing soup kitchens, being shelters, acting as senior centers, offering child day care, hosting Alcoholics/Narcotics Anonymous meetings, and counseling those who can't get help or services elsewhere, not to mention providing places for the arts and music to shine.

In addition, there is financial impact. A 2016 report from the non-profit Partners for Sacred Places found an average "economic halo effect" of $1.7 million that each of the urban houses of worship it examined contributed to the local economy. The study looked at 90 congregations in Chicago, Philadelphia and Fort Worth, Texas, randomly selecting them from a pool of approximately 2,100 active houses of worship. Read more

**Latin American Bishops want synod on women**

La Croix International reports that the Pontifical Commission on Latin America is urging the pope to make the role of women in the church the theme for a future summit of the Synod of Bishops.

"There still exist 'macho,' bossy clerics who try to use women as servants within their parish, almost like submissive clients of worship and manual labor for what is needed. All of this has to end," said members of the Pontifical Commission for Latin America at the end of their plenary meeting March 6-9 at the Vatican.

They proposed that the Synod of
Catholic sisters go where no one else will go says UISG leader

Joshua McElwee reports that Catholic women religious around the world are heeding Pope Francis' call to serve those most in need and going "where no one else will dare go," said the executive director of the Rome-based umbrella group that represents approximately 800,000 women religious.

At an April 11 event focused on drawing attention to the work of Catholic sisters in some of the world's most dangerous regions, Sr. Patricia Murray of the Institute of the Blessed Virgin Mary said women religious are "radically committed to incarnating the Gospel here and now, living the beatitudes and bringing the love of God to ever-new frontiers."

"Today, more than ever, we are answering the call of the church and hearing the words of Pope Francis when he encourages religious women and men to leave our nests [and] go to the frontiers," said Murray, who runs the headquarters of the International Union of Superiors General (UISG), a membership group of some 2,000 leaders of women's orders. Read more
Christopher Lamb reports on a conference where critics of the Pope met and where Cardinal Raymond Burke said that there are times when a Pope must be disobeyed.

Lamb writes that for years traditional Catholics have played up their loyalty to the Pope. Obedience to the papal magisterium and its teachings, they have declared, is what marks out believers in the Roman Church. This is why they have regarded complaints by progressives in the past about too much papal power as a tiresome problem that should be swept aside with a flick of a crosier.

Not any more.

While the papacies of John Paul II and Benedict XVI saw liberal theologians demand that Bishops of Rome govern in a more collaborative fashion, under Pope Francis it is the conservatives demanding constraints to pontifical authority.

This came to the fore at a conference in Rome today, Saturday 7 April, where Cardinal Raymond Burke, the most prominent critic of this papacy and a leading figure in the Church’s traditionalist wing, gave a long reflection on the topic. Read more

**Seven German Bishops want clarification**

La Croix International reports that a group of German bishops have denounced a proposal to
allow the Protestant spouses of Catholics to receive Holy Communion and are urging a final ruling from the Vatican on the matter.

Seven bishops led by Cardinal Rainer Woelki have petitioned the Pope for answers. Read more

Get Rid of Clergy: Keep Holy Orders

In response to William M. Shea and David Cloutier's discussion, "Imagine there is no clergy", Joe Holland argues that the sacrament of orders is of apostolic origin, while the "clerical state" is a fourth-century legal construction by the Roman Empire.

Later, in the eleventh century, the Western Catholic clergy were further segregated from the laity when the papacy imposed mandatory celibacy on all diocesan presbyters and bishops in the West. By so doing, the papacy also forced many wives of bishops and presbyters into homelessness, slavery, or even suicide. Read more

Fr. Bryan Massingale says Francis is opening the space for the Spirit to be heard on LGBTQ experience

Elizabeth Lefrebvre writes that the compassion of Pope Francis mimics the pastoral tone that has infused his entire papacy, creating an environment that is more open to conversation. He uses the word gay and has offered messages of support and welcome to LGBT people. He met with a gay former student on his visit to the
United States in 2015. He has called on Christians to apologize to gay people for offenses committed throughout history.

“Pope Francis isn’t creating a revolution, but what he’s doing is creating the space in which the Spirit can speak and be heard,” explains Father Bryan Massingale, professor of theological and social ethics at Fordham University and an outspoken voice for welcoming LGBT people, particularly the transgender community. “While there hasn’t been any official change in church doctrine, under the papacy of Pope Francis there is a greater freedom to address issues of sexual ethics and sexual morality more openly than there has been under the previous papacies.”

Pope Francis has also appointed bishops that share his emphasis on pastoral care to prominent roles, including Cardinal Joseph Tobin, Archbishop of Newark. In May 2017 Tobin held a welcoming Mass for LGBT Catholics at the Cathedral Basilica of the Sacred Heart in Newark. (Tobin did not celebrate the Mass and left before the service for a prior commitment.) Cardinal Blase Cupich, appointed Archbishop of Chicago by Pope Francis in November 2014, recently called for listening sessions with LGBT Catholics to foster dialogue and limit feelings of alienation.

Jesuit Father James Martin is among the most vocal advocates in church leadership for compassionate dialogue between LGBT Catholics and the church. In 2017 he published Building a Bridge (HarperOne) to spark conversation between the two
sides. He believes Francis’ appointments demonstrate remarkable change on the part of the church over the past five years. “[The welcoming Mass] wouldn’t have happened five years ago simply because Cardinal Tobin wasn’t in Newark,” Martin says. “Cardinal Cupich wants to have listening sessions with LGBT Catholics. That wouldn’t have happened because he wasn’t the archbishop of Chicago five years ago.” Read more

Quebec bishops discuss married priests and lay leadership for the future of the church

Catholic News Service reports that the Catholic bishops of Quebec have discussed the possibility of ordaining married men to the priesthood.

During a conference dedicated to the future of the Catholic Church in Quebec, Auxiliary Bishop Marc Pelchat of Quebec said consolidating parishes was not a solution to the lack of priests. “During a closed hearing at a recent plenary session of bishops, there was talk of the ordination of married men of a certain age, whose ecclesial commitment is tested. This is an important reflection that we have right now,” he said in mid-March.

Nearly 80 people attended the conference, organized by the lay group Le Parvis de Quebec, at the Canadian Montmartre, or Sanctuary of the Sacred Heart.

“The situation of churches continues to change. In the last decade, there has been a significant decline in the demand for sacraments,
including even the funeral rite. The Church has become like a vestige of the past, destined to be marginalized. The faithful still present believe that there’s still Good News to share, but it will have to be done differently. We will have to be persevering,” said Pelchat.

Many people asked Pelchat, the longtime dean of the faculty of theology and religious studies at Laval University, about the participation of the laity in the life of the Church.

Pelchat said the Quebec Church has long put faithful in a position of spectators and consumers, especially regarding the sacraments.

“We need to change this way of doing things. We believe that we can rebuild the Church, even if it is more humble, to announce the mission of Christ,” he said, stressing that many answers will come from the field. “We are all wondering how to become missionaries in a transforming Quebec, which has severed its ties with its Catholic heritage.”

Read more

**Vatican Diplomat arrested for suspected child porn**

Francis X. Rocca reports that the Vatican arrested one of its own diplomats Saturday on suspicion of violating laws against child pornography, setting the stage for the first trial for that crime in Vatican City. Italian Msgr. Carlo Alberto Cappella was arrested by the Vatican police force for his involvement in child pornography. Read more

**Australian Archbishop loses bid to have case thrown out**
Mark Brolly reports that Adelaide’s Archbishop Philip Wilson has lost his fourth attempt to have a charge against him thrown out after Magistrate Robert Stone, in Newcastle Local Court in New South Wales, ruled against his application to do so.

Mr Stone dismissed a submission by defence barrister Stephen Odgers, SC, that Archbishop Wilson had no case to answer on a charge that he concealed child sexual abuse by a fellow priest in the Diocese of Maitland-Newcastle in the 1970s when Fr Wilson, then an assistant priest, was living in the same presbytery as Fr James Fletcher. Fletcher died in prison in 2006, where he was serving a sentence after being convicted on nine counts of child sexual abuse.

Mr Odgers had argued that the case against Archbishop Wilson should be thrown out because it was circumstantial and there was no evidence to prove beyond a reasonable doubt that the Archbishop had been told about the abuse, believed it was true or remembered being told about it. Read more

Where are Millennial Catholic Activists? Right here

Mary Cunningham responds to a recent article for America where Colleen Dulle asked, “Where are the millennial Catholic activists?”

The question was prompted by the arrest on Feb. 27 of 40 Catholic leaders who had gathered in the U.S. Senate building to demand action to protect Dreamers, the undocumented immigrants who
were brought to this country as children. She noted that those who were arrested were overwhelmingly older people, and made the case for greater millennial engagement in Catholic social justice movements. Read more

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**Get the latest scholarship on the role of early Christian women by Christine Schenk, CSJ. Receive a copy of Crispina and Her Sisters when you donate $125 or more to FutureChurch!**

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**Crispina and Her Sisters will open your eyes to the role women played in the shaping and expanding Christianity**

As co-founder of FutureChurch, Christine Schenk, CSJ spent decades researching and writing about women in early Christianity. Like many feminists who have recovered the history and importance of...
women's authority, ministry and leadership in early Christianity, Schenk's book, Crispina and Her Sisters unearths new evidence that women held prominent roles in shaping and spreading Christianity. The book has already received accolades from prominent scholars such as Gary Macy, Elizabeth Johnson, CSJ, and Joan Chittister, OSB.

The book was released mid-December. FutureChurch is offering a free copy of Chris's book for a donation of $125 or more. Learn about women in early Christianity and support FutureChurch at the same time.