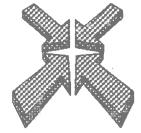


THE MIX



JOURNAL OF *CATALYST FOR RENEWAL*

VOLUME 1 NUMBER 6

SEPTEMBER 1996

Helen Clarke

That they may have life to the full 2

Chris McGillion

The role of the Catholic Press 3

John Quinn

Considering the papacy 4

The Tradition

The Apologists of the second century 6

Recommended Reading

Conversations, artistic expressions, community 8

Our Say - Unity in diversity

Many of us were privileged to hear Cardinal Martini on his recent visit to Australia. One of the last things he said to the more than 1,000 people gathered in Emilian Hall at St Joseph's College, Hunters Hill, on Sunday evening August 4th, was: The greatest challenge facing the Church is unity in diversity.

In saying this the Cardinal highlights one of the central themes of the Second Vatican Council - perhaps nowhere more evident than in *The Pastoral Constitution on the Church in the Modern World (Gaudium et Spes)*. When writing of *The Life of the Political Community* the document notes:

All Christians must be aware of their own specific vocation within the political community. It is for them to give an example by their sense of responsibility and their service of the common good. In this way they are to demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They must recognize the legitimacy of different opinions with regard

to temporal solutions, and respect citizens, who, even as a group, defend their points of view by honest methods. Political parties, for their part, must promote those things which in their judgement are required for the common good; it is never allowable to give their interests priority over the common good (n.75).

Later, the same document notes that if the Church is to be an effective witness in the world we must

in the first place ... foster within the Church herself mutual esteem, reverence, and harmony, through the full recognition of lawful diversity. Thus all those who compose the one People of God, both pastors and the general faithful, can engage in dialogue with ever abounding fruitfulness for the bonds which unite the faithful are mightier than anything which divides them. Hence, let there be unity in what is necessary, freedom in what is unsettled and charity in any case (n.92).

One way to contribute to the Church's efforts to make this principle of unity in diversity a reality is by fostering good conversation. Good conversation does not

have to be academic or highly informed and informative. It does have to be respectful of the other and willing to listen and take seriously the other's opinion. It also implies the recognition that I might have something to learn by paying attention to this other human being.

When I am deliberate about that aim, I become aware of other people in their uniqueness and independence, their vulnerability and strength, with their rightful joys and hopes, their griefs and anxieties.

In order to engage in a genuine conversation I must forgo any temptation to force the other to my point of view. Conversation - when it is genuine - calls me out of myself, opens me to new horizons and demands generosity of me. Such conversation facilitates reconciliation and healing and, in a humble way, inclines one to the fulfilment of the great commandment to love one another. It may even allow me to discover one of the most fascinating of all paradoxes - people are all so different and so similar. That, in fact, the principle of unity and diversity is already written into human nature. □

This journal is one of the works of the Sydney based group Catalyst for Renewal.

These are the founding members:

Marie Biddle R.S.J., Marie Byrne, Marea Donovan, Geraldine Doogue, Kate Englebrecht, Michael Kelly S.J., Robyn Lawson, Stephanie Long, Chris McGillion, John Menadue, Tony Neylan, Josephine Scarf, Martin Teulan, Ruth van Herk, Michael Whelan, S.M.

The following is its mission statement:

We are believers who are attempting to establish a forum for conversation within the Catholic Church of Australia.

Our aim is to prompt open exchanges among the community of believers, mindful of the diversity of expression of faith in contemporary Australia.

This springs explicitly from the spirit of Pope John XXIII and Vatican II:

"Let there be unity in what is necessary, freedom in what is unsettled, and charity in any case" (*Gaudium et Spes*, n.92).

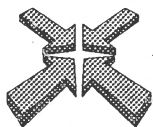
This journal is published eight times each year, April to November. It is sent to all Friends of Catalyst for Renewal.

The Editorial Committee is:

Fr. Michael Whelan SM
Ms. Joanna Thyer
Ms. Geraldine Doogue
Fr. Michael Kelly SJ
Ms. Kate Englebrecht

Registered by Australia Post
Publication No.255003/02125

Address correspondence to:
Fr. Michael Whelan SM
PO Box 139
Gladesville NSW 2111
Australia
Tel: 61 2 9816 3614
Fax: 61 2 9817 1073



The Four Arrows & the Cross symbolise diversity giving rise to communion in and through the Paschal Mystery. Those who are diverse by nature & culture, in and through Christ find lifegiving unity.

The Human Face

MY NAME IS HELEN CLARKE. I spent most of my childhood in Douglas Park. I started school with the Josephites then at age 9 moved to the Dominicans at Santa Sabina where I stayed until I left school. After I left school I went to Teachers College and my first appointment was to Liverpool where I taught in the Sisters of Charity school for a couple of years before I entered the convent.

I have happy memories of childhood. While I was an only child, my parents were very alert to my need for mixing with other children. So I was in Brownies and Guides, I went to boarding school, got involved in various clubs and was constantly surrounded by other children.

My parents were both very ordinary and yet extraordinary. They ran the Post Office store which was a sort of focal point of the town. My parents were generous people who tried to respond to the needs of others in our little community. I remember them feeding men who lived in caves down by the river and sometimes letting them sleep in our shed. They looked after elderly people who lived alone. I can remember grumbling as a child at having to run a meal around to an old lady or having to make space in the car for a stiff-legged old lady when we went for a Sunday drive.

The Missionaries of the Sacred Heart at Douglas Park influenced my life. They put some of the hard questions and challenges to me. I knew these men liked me and were genuinely interested in me.

My grandmother also influenced me a lot. She had a deep faith and she enjoyed people. I learned from her to take care of myself, to live my life at a realistic pace so I did not miss what is most important.

I am glad I saw religious life as it was prior to the Second Vatican Council. I can understand those women who have gone before me. Then after the Council we went through that very confusing period when many moved out of religious life and dramatic changes occurred. Happily I never had a hassle with my vocation and was energised by many of the changes. Some of our older Sisters I knew were excited by the new prospects and they gave me a lot of hope and confidence. I tried to keep my sights on people who were brave enough to step aside, stand out, be different and take the opportunities that were there.

In a bygone era religious had a lot of status - status that I believe was at times

very damaging for the person and the Congregation. The status brought with it power, enabling some Sisters to exercise a lot of control over people. As we move into a more collaborative world, and there is more involvement of the laity, our Sisters do not have the profile they used to have and because of this some feel cast aside and disregarded. This raises the fundamental issue of our identity and our place within the wider community as religious. When we find our identity in status or power, we create problems for ourselves and for the Church. I believe that we have to constantly try to remember that we have opted for a life of service. And that does not mean a life of misery. It should be a life of peace and deep joy.

The Lord has said "I have come that you may have life and have it to the full". That's one of my favourite passages in Scripture. I have always maintained a positive outlook, urged on by this promise and vision of life.

One of the changes I would like to see happen more quickly in the Church is that which gives women a greater place in decision-making. It is beginning to happen but I think many men within the Church still do not think it is an issue. Perhaps some women have not helped by the aggressive way they have tried to give us a higher profile. Perhaps, also, some of the men feel their identities threatened by greater involvement of women.

One of our greatest challenges is to reach those places where the human family is suffering. We should, therefore, find the needs before we set up the structures. That takes courage and flexibility. I dream of a Church that draws heavily on grassroot movements and touches the lives of the poor. I don't think I dream the impossible dream. □

(Sister Helen Clarke is the Congregational Leader of the Sisters of Charity in Australia.)



Sr Helen Clarke RSC

Your Say - The role of the Catholic Press

by Chris McGillion

The 1971 Pastoral Instruction on the Means of Social Communication defines three roles for the means of social communication in the Church: first, to help the Church reveal itself to the world; second, to foster dialogue within the Church; and, third, to reveal contemporary opinions and attitudes to the Church.

This will always present a particular challenge in the case of an official press. Officials tend to emphasise one direction in the transmission of information and ideas - from the top down - and to ignore or disparage, as so much unnecessary static, transmissions in the other direction. As frustrating as this challenge may become, it is par for the course for journalists of the Catholic press. It is why yours is properly regarded as a vocation - though you should never let anyone forget that yours is a profession as well. What is far more worrying is when this tendency ossifies into policy during periods of great change and uncertainty.

This is precisely the time, I would argue, when a truly vibrant Catholic press is most essential. We are, for instance, at this time engaged in three transitions. The first embraces us as members of post-industrial Western civilisation. It is the transition from a society secure in its foundational principles of respect for life and the value of personal lives, and confident in the durability of its established political, economic and social institutions, to a society

of increasingly detached and disengaged individuals as unsure of their traditions as they are of their futures.

The second great transition engages us as Australians. Within the next generation, our understanding of who we are will change as certainly as, in the course of the last two generations, we changed from an Anglo-Irish outpost of the Empire to a multi-cultural and independently-minded nation. At a very glib level, this transition is primarily symbolised still by the debate over the republic. But at a more profound level of our collective being it involves the process of reconciling black and white Australians and of accommodating both to a very fragile, physical environment.

Lastly, as Catholics, we are engaged in a process of cultural redefinition. Vatican II marked the end of a particular church model and culture and the birth of a new one. But what form the new will take on its maturity is still in the process of negotiation or, if you like, revelation.

Against this background ask yourselves:

- while the Catholic press is good at presenting the arguments against euthanasia or for the rights of the unborn, how well does it defend the civil rights of minorities such as homosexuals?
- Does it take seriously the notion articulated by Chicago's Joseph Cardinal Bernadin that moral concern and indignation is a seamless garment and not like an assortment of issues we can pick and choose between?

- How well does it critique public policy?
- How seriously has it taken the environmental debate and ecological issues?
- Is it open to the full range of contemporary Catholic opinion or only to the ghetto opinion of conservatives and traditionalists?
- Is its approach didactic or persuasive?
- Does it engage in the hard and often difficult work of analysis or does it retreat into the style of personalising issues?

In a situation of rapid and dramatic flux, the Catholic press has two options. It can seek to cater to those who represent an era that has passed, an identity that has gone, and a culture that is dying, comforting them in the knowledge, as illusory as it may be, that nothing of substance has changed or needs to change. Or it can make its very important contribution to bringing about the new, to defining the future, to reporting and representing and in both ways informing our struggle.

The first option is a path to irrelevance and, more importantly, an abnegation of the Catholic press' call to be "a glass that reflects the world and a light to show it the way". The second option, in the difficulties it entails, the stumbles and falls it involves, and the courage it requires, may be likened to the path of the Cross.

The choice is yours. □

Chris McGillion is Editor of the Opinion Page at the Sydney Morning Herald.

Letters

Congratulations to all responsible for Catalyst for Renewal as there has been a real need for a Catholic journal of the quality of *The Mix*. In a country diocese, especially where seminars and workshops are not readily available, articles like *Signposts for an Emerging Church* by Bishop Geoffrey Robinson, are particularly welcome. Until now I have relied on *The Tablet* for informed and stimulating reading and also as a forum for the exchange of views, but now we have also *The Mix* to continue this tradition on the local scene.

Rosemary Breen, Inverell, NSW

The journal and the organisation are a very welcome sign of hope!

Rita Westerland

Recently I had an opportunity to read a copy of *The Mix*. I myself, am a primary school teacher, who after thirty plus years in the State system am just about to retire. I found in your small publication expression of some things I had felt for a long time.

Jenny Kettle, Tamborine, QLD

Before my vacation comes to an end I must put pen to paper and congratulate you on *The Mix*. It is well named with its varied and rich content, and so comprehensive. I keep returning to No. 1, as I love the essay *Words and how they Shape our Lives*. The Human face adds a very personal dimension. ... I would like to end with a quote from *The Mix* as it sums up for me how I feel about your courage and initiative: "There are times when loyalty

demands more than keeping in step with an old piece of music. As far as I am concerned loyalty is a different kind of love. And this demands that we accept responsibility for the whole and serve the Church with as much courage and candour as possible" (*News in Brief*, V.1, n.3). Keep up your good work! I am grateful this treasure found its way to me.

Marie Timbs OLSH, Kensington, NSW

Thank you for your letter of 5th of August 1996 and the information on Catalyst for Renewal. Enclosed is a completed membership application form. Thank you for your message of congratulations and prayers on my appointment as Bishop of Wollongong.

Bishop Philip Wilson, Wollongong, NSW

Essay - Considering the papacy

by John Quinn

On June 29th 1996, the retired Archbishop of San Francisco, Archbishop John Quinn, gave an address at Oxford University to mark the 100th anniversary of Campion Hall. The Archbishop took the opportunity to respond to the Holy Father's invitation in his 1995 encyclical *Ut Unum Sint* for "a patient and fraternal dialogue" concerning the Pope's role in a changed and changing world. What follows are excerpts from the address.

The Pope plainly admits that there have been painful things which have wounded unity among Christians and that, together with others, the popes must accept some responsibility for them. This frank admission and the request for forgiveness place the Pope in the line of Peter, the penitent. A study of early Christian art reveals that, after Christ, one of the most frequent images found in the first centuries is the image of Peter, Peter weeping for his sins. The Pope here identifies himself with that Peter who acknowledges and weeps for his sins.

He then goes on to cite his remarks to the Patriarch of Constantinople: "I insistently pray the Holy Spirit to shine his light upon us, enlightening all the pastors and theologians of our churches, that we may seek - together, of course - the forms in which this ministry [of Peter] may accomplish a service of love recognized by all concerned."

Then the Pope issues this challenge: "This is an immense task, which we cannot refuse and which I cannot carry out by myself. Could not the real but imperfect communion existing between us persuade Church leaders and their theologians to engage with me in a patient and fraternal dialogue in which, leaving useless controversies behind, we could listen to one another, keeping before us only the will of Christ for His Church?"

The object of the dialogue as the pope describes it is "to find a way of exercising the primacy, which while in no way renouncing what is essential to its mission, is nonetheless open to a new situation."

Rooted in the scholarly work of historians and theologians, there are doctrinal and historical questions about the papacy which have been discussed in the official dialogues among the churches for some 30 years. But the Pope here introduces a new and important question: the "forms" of the papal ministry, a way of exercising the

primacy ... open to a new situation." Thus the pope distinguishes between the substance of the papal office - "what is essential to its mission" - and the style of the papal office - the historically conditioned forms in which it has been embodied.

The Pope himself, in apostolic discernment, sees that there must be new forms of exercising the primacy as the church approaches the threshold of a new millennium. He calls the Christian family to look at how the gift which is the papacy can become more credible and speak more effectively to the contemporary world.

The "new situation" for the primacy is indeed comparable to the situation which confronted the primitive church when it abandoned the requirements of the Mosaic law and embraced the mission to the gentiles.

Those, of course, who respond to the request of the Pope must bear in mind the paradoxical nature of the project they are undertaking. The Holy Father asks for public consideration of new forms in which the Petrine ministry can be embodied and exercised. But one can only advance the need for new forms if the past or current forms are evaluated as inadequate. To consider inadequacy seriously is to embark upon careful criticism. This obviously must be done if one is to give attentive and loyal response to the papal request. But that very response, which issues out of an obediential hearing, can be misread as carping negativity, a distancing of oneself from the Holy See. Exactly the opposite is true. The Pope has asked us for an honest and serious critique. He has every right to expect that this call will be heard and that this response will be especially forthcoming from those who recognize and reverence the primacy of the Roman pontiff - as the Church searches out the will of God in the new millennium that is before us.

The "new situation" is shaped by the shattering of the Berlin Wall and the col-

lapse of the communist dictatorships, by the awakening of China and her movement into the political and economic world of the 20th century, by the movement toward unification in Europe, by a new and spreading consciousness of the dignity of woman, by the arrival of an immense cultural diversity in the Church, by the insistent thirst for unity among Christians. This new situation is not only political, economic, cultural and technological. It is marked as well by a new psychology. People think differently, react differently, have new aspirations, a new sense of what is possible, new hopes and dreams. In the Church there is a new consciousness of the dignity conferred by baptism and the responsibility for the mission of the Church rooted in baptism.

The "new situation" is also one in which the Church confronts great challenges. It is estimated that by the year 2000 there will be more than 50 million internally displaced persons and refugees in the world. The gap between the wealthy and the poor nations is growing. There is real danger that Africa may become a marginalized continent. Large numbers of Catholics are turning to sects or non-Christian religions.

The "new situation" for the primacy is indeed comparable to the situation which confronted the primitive church when it abandoned the requirements of the Mosaic law and embraced the mission to the gentiles. This action required immense courage, vision and sacrifice. It was an uncharted path, a major change. There were grave reasons for keeping the Mosaic law, not least of which was the fact that our Lord himself had observed it. Yet trusting in the Holy Spirit, the apostles made that momentous decision. There was intense and bitter opposition to it, so much so that some scholars believe that there is founded evidence to show that it was ultraconservative members of the Christian community at Rome, opposed to the changes Peter and Paul had introduced, who denounced them to the Roman authorities and brought about their arrest and execution. Similarly today, there are strong divisions within the Church The decisions required by the "new situation" will be exacting and costly.

The Church and the papacy in particular have to respond to this "new situation," and Pope John Paul II courageously asks the question of how the primacy can

be exercised in a way that is open to this great cosmic drama.

My experience as a bishop for some 30 years, as president of the American episcopal conference, as pontifical delegate for religious life in the United States and as member of a pontifical commission to deal with problems in the Archdiocese of Seattle, has involved close and frequent interaction with the Pope and with the offices of the Holy See. It is in light of this personal experience that I want to propose my response to the Pope's invitation to rethink with him the style and manner of exercising the papal ministry "open to a new situation."

The unity of which the Pope is the sign and the guarantor is first realized and expressed in his relationship with the college of bishops. This collegial unity is the fundamental paradigm for all the other ways in which the Pope is the sign and guarantor of unity. In other words, the style and "way of exercising the primacy" in relationship to the college of bishops determines in a primordial way all the other moments of unity of which the Pope is guarantor and sign. And so collaboration by bishops with the Pope in a task he specifically entrusts to them is not the full measure of collegiality. *Collegiality* is predicated of the bishops precisely because - with the Pope - they have from Christ a true responsibility for the whole Church. Hence bishops by this fact have the responsibility from Christ to take initiative in bringing forward problems and possibilities for the mission of the Church. Collegiality does not exist in its fullest sense if bishops are merely passive recipients of papal directives and initiatives. Bishops are not only *sub Petro*. They are also *cum Petro*.

To ask the question about new ways of exercising the primacy "open to a new situation" is to raise the issue of the reform of the papacy. Yves Congar, the distinguished theologian named cardinal late in life, has pointed out the inadequacy of a purely "moral" reform, by which I understand him to mean an attitudinal reform. He believes that any true and effective reform must touch structures. He goes on to observe the lesson of history that personal holiness of itself is not sufficient to bring about a change and that great holiness has existed in the very midst of situations that cried out for change.

But he comes to a fundamental and inescapable challenge when he raises the question of why reform-minded men and women of the Middle Ages in fact missed the rendezvous with opportunity. Why did

so little happen when there was such a general thirst for reform? Among other things, he cites their penchant for focusing on this or that specific abuse such as concubinage, failure of canons to fulfill their obligations in singing the office in choir, the notorious failure of bishops to live in or even visit their dioceses.

Most of those who wanted reform, he said, were prisoners of the system, incapable of reforming the structures themselves through a recovery of the original vision, incapable of asking the new questions raised by a new situation. Reform meant to them simply putting the existing structures in order. The further, deeper, long-term questions were never asked. Their vision stopped at the water's edge. The moment passed, and a wounded Church suffered incomparable tragedy.

*The idea of subsidiarity
in the Church is not
a mere secondary
consideration or an
afterthought.
It is central to what the
Pope is saying.*

It is these deeper, more comprehensive issues in regard to the exercise of the primacy that must be raised in the search for unity: What does a realistic desire for unity demand in terms of changes in Curial structure, policy and procedures? What do the signs of the times, the desire for unity, the doctrine of episcopal collegiality, the cultural diversity of the Church, the new technological age call for in Curial reform and adaptation to what the Pope calls "a new situation"? What does all this demand of the Pope himself?

(There follows a lengthy section on the need for reform of the Curia and a development of collegiality in its various forms, before Quinn goes on:)

Clearly linked, then, with the doctrinal truth of collegiality is the principle of subsidiarity. John Mahoney, SJ, has made the point that the word *subsidiarity* derives from the Latin word *subsidium*, which means "help" or "support." Hence the principle of subsidiarity means that a larger social body with more resources does not routinely absorb the role or functions of smaller and less powerful bodies. But it does help and support the smaller bodies to be able to fulfill their own role.

This principle, enunciated first by Pope Pius XI in 1931 in his encyclical *Quadragesimo Anno*, gained wider understanding in the Church through the encyclical of Pope John XXIII, *Mater et Magistra*. These two encyclicals, however, speak of this principle in regard to secular society.

But in a little-cited address to newly named cardinals in 1946, Pope Pius XII explicitly stated that the principle of subsidiarity applies also to the internal life of the Church. The pope says: "Our predecessor of happy memory, Pius XI, in his encyclical on the social order *Quadragesimo Anno*, drew from this line of thought a practical conclusion and enunciated a principle of universal validity: What single individuals, using their own resources, can do of themselves must not be removed and given to the community. This principle is equally valid for smaller and lesser communities in relationship to larger or more powerful communities. And the wise pope [i.e., Pius XI] goes on to explain, 'This is true because all social activity by its nature is subsidiary; it should serve as a support for the members of the social body and never destroy them or absorb them.' These words are indeed illuminating. They apply to all levels of life in society as well as to the life of the Church, without prejudice to her hierarchical structure.

And Pius XII goes on to say: "The Church as she moves through history pursues without hesitation the providential path of the times. So profound is the sense, this vital law of continual adaptation, that some incapable of rising to such magnificent perspectives dismiss it all as opportunism. But no, the universal vision of the Church has nothing to do with the narrowness of a sect or with a self-satisfied imperialism which is a prisoner of its own traditions."

A careful study of this address shows that the idea of subsidiarity in the Church is not a mere secondary consideration or an afterthought. It is central to what the Pope is saying. Important too is the fact that he contrasts subsidiarity in the Church with the centralization of the imperialistic societies of our time.

The "way of exercising the primacy" as well as of the papal Curia need to undergo a major and thorough revision. □

The foregoing is approximately 25% of the complete lecture given by Archbishop Quinn at Oxford on June 29th this year. If you would like the full text, please send a stamped SA long envelope, with a donation for photocopying - say 2 stamps (90c) - for the full text.

Words for a Pilgrim People

He has showed you what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God.
Micah 6:8

The uncertainty of history and the painful convergences in the ascending path of the human community direct us to sacred history; there God has revealed Himself to us, and made known to us, as it is brought progressively to realization, His plan of liberation and salvation which is once and for all fulfilled in the Paschal Mystery of Christ. Action on behalf of justice and participation in the transformation of the world fully appear to us as a constitutive dimension of the preaching of the Gospel, or, in other words, of the Church's mission for the redemption of the human race and its liberation from every oppressive situation. Justice in the World (1971 Synod)

The Church has received from Christ the mission of preaching the Gospel message, which contains a call to all to turn away from sin to the love of the Father, universal brotherhood and a consequent demand for justice in the world. This is the reason why the Church has the right, indeed the duty, to proclaim justice on the social, national and international level, and to denounce instances of injustice, when the fundamental rights of people and their very salvation demand it. The Church, indeed, is not alone responsible for justice in the world; however, she has a proper and specific responsibility which is identified with her mission of giving witness before the world of the need for love and justice contained in the Gospel message, a witness to be carried out in Church institutions themselves and in the lives of Christians. Justice in the World (1971 Synod)

"Teaching the need to be free and unfettered, (Chuang Tzu) realised that the only freedom worth having is the freedom which results from perfect harmony with that power or principle which lies at the heart of all that is and which he called TAO." D. Howard Smith, The Wisdom of the Taoists, New Directions, 1980, p.9.

The Bible

For about the first 100 years of Christianity, the expression *Old Testament* - referring to a part of the Bible - is an anachronism. The collection of sacred writings, which came from the Jewish heritage, would not have been designated *old* until such time as there was some clear consciousness of a *new* set of writings. For the same reason, modern Judaism does not speak of the *Old Testament*.

In the early days after the death of Jesus, when those who knew Him intimately were still alive, there would have been little pressure to record what had happened. It could be spoken about by those who witnessed it first hand. In fact, there is no evidence of Christian writings before 50AD - perhaps 20 years after the death of Jesus. The *canon* was quite simply what Peter, James and Paul preached. Distance - geographical and chronological - changed this. Written communication became essential.

Which writings of the first century became part of the NT *canon* and why? The most important factor was *Apostolic origin*. If a text was believed to record the teaching or memory of one of the Apostles it became part of the *canon*. For this reason it was debated whether Revelation and Hebrews should be included - there was doubt as to whether these works were from any of the Apostles. Tradition has subsequently interpreted *Apostolic origin* broadly to mean *faithfully represent the teaching*. A second factor was the relative importance of the *community* associated with a given text. Thus the Letters attributed to Paul and addressed to communities in Corinth and Thessalonika were preserved as part of the *canon*. A third factor was the conformity of the work with *the faith* as put forward in the Gospels. We must also allow for *chance* to have played a part in the preservation of certain texts and the loss of others.

All the NT books were probably written before 150AD. By the end of the 2nd century there is clear evidence that the Christian communities are beginning to think of NT *canon* in much the same way we think of it today. Catholics, Orthodox and Protestants are unanimous in accepting the same 27 NT books today. □

Suggested Reading: See under *Canonicity* in *The New Jerome Biblical Commentary* (66:1-101); *Introduction to the NT* in the *Jerusalem Bible (Study Edition)*; Wilfrid Harrington, *Key to the Bible, Volume 3: The New Testament - Record of the Fulfillment* - this is part of little 3 volume introduction to the Bible which is almost certainly out of print but very useful if you can find it in a library.

The Tradition

By the middle of the 2nd century AD the Christian communities had become something of a significant fact of life in the Roman Empire. They attracted attention - much of it hostile. Accusations were made against Christians - cannibalism (because of the belief in the Eucharist), incest (because of the emphasis on love) and even atheism (because of their disregard and often opposition to the pagan gods). To these were added general accusations of political subversion and general immorality.

This saw the advent of the *Apologists* (from the Greek *apologia* which means *defense*). These men, mostly converts who knew pagans from the inside, aimed to combat more than the common prejudices and misunderstandings - they were especially interested in answering the sophisticated pagan thinkers of the time. "From the start (the Church) was engaged in debate with critics, and the formulation of its doctrines was hammered out in an intellectual dialogue, both within the Church itself and with those outside it" (Henry Chadwick).

Among the better known *Apologists* was St Justin - a prolific writer who was beheaded with six other Christians in 165AD for refusing to sacrifice to idols. Only three of his works have survived - two *Apologies* and his *Dialogue with the Jew Trypho*. Justin is the first ecclesiastical writer who attempts to build a bridge between Christianity and pagan philosophy. Similarly, Melito of Sardis, about whose life little is known, sought open conversation with representatives of the Roman Empire. Although a prolific writer, the main work of Melito that survives is a small but beautiful piece called *Homily on the Passion*. This is read by the Church in Her prayers of Good Friday.

Not all the *Apologists* debated with the gentility and openness of Justin and Melito. Justin's pupil, Tatian, demanded a complete rejection of pagan philosophy. Two of Tatian's works are extant - *Diatessaron* (compilation of the four Gospels into a single story) and his *Discourse to the Greeks*. Interestingly enough Tatian rejected Christianity in the end. □

Suggested Reading: P. F. Beatrice, *Introduction to the Fathers of the Church*, Edizioni Istituto san Gaetano di Vicenza, (English) 1987 - an excellent first introduction with suggested questions, notes and texts; J. Quasten, *Patrology, Volume I*, Christian Classics 1986 - the classic reference, look for it in a library; H. Chadwick, *The Early Church*, Penguin Books, 1988 - esp. pp.66-73.

News in Brief

• **CATALYST FOR RENEWAL (CFR)** received its 700th Friend's subscription in mid-August. The response has been both very pleasing and quite amazing. Clearly there is great interest in renewal and an eagerness to pursue it. Due to this most positive response, CFR will publish 9 issues of *The Mix* this year with the extra issue coming out in December. There will be 10 issues in 1997, with one each month, March through December. CFR, in accord with its mission to promote renewal by conversation, is bringing two Maryknoll priests - Bill Frazier and Larry Lewis - to Australia in July of 1997 and is planning an "annual catalyst lecture" to be given by a renowned person. Information on these and the other CFR events (e.g. SIP, Reflection Mornings and Catalyst Dinners) will be published in these pages. Friends are encouraged to seek imaginative and practical ways to promote conversation for renewal.

• **The Australian Bishops' Conference** has seen some changes in recent months. Philip Wilson - a priest of the Maitland Diocese in NSW - was ordained bishop and replaces the retiring Bishop William Murray of Wollongong in NSW. David Walker - a priest of the Sydney Archdiocese - was ordained bishop and replaces Bishop Patirck Murphy of the Broken Bay Diocese in NSW. Archbishop Frank Little of Melbourne has retired and is replaced by Archbishop George Pell, formerly auxiliary to Archbishop Little. Those bishops ordained in recent times in different parts of the world, gathered in Rome for a special meeting of newly ordained bishops in September.

• **Cardinal Bernadin of Chicago** recently launched the Catholic Common Ground Project to be run by the National Pastoral Life Center in New York. The launching was accompanied by

a 2,800 word statement entitled "Called to be Catholic". Apart from Cardinal Bernadin's signature, the statement carries the signatures of 23 other prominent Catholics, including one other cardinal, six bishops and 16 priests, religious and lay people. The statement regrets the hardening of positions, the suspicion and lack of genuine conversation within the Church. The statement listed a number of "urgent questions" which the Catholic Church in the United States knows it must air openly and honestly. Among these are the changing roles of women, the organization and effectiveness of religious education, the eucharistic liturgy as most Catholics experience it, the succession of lay people to positions of leadership and the manner of decision making and Church governance. *The Mix* will carry more of this statement in one of the coming issues.

• **Bishop Gregory Sinkai was re-instated as the Bishop of Bougainville on Friday August 16th**. Archbishop Hesse of Rabaul, who had been acting Bishop during Gregory's absence, formally handed authority back to Gregory at the ordination ceremony of a local Marist priest in Buka. Due to the crisis and ill health, Gregory left Bougainville three years ago.

• **The crisis in Bougainville continues unabated at this time.** Despite calls from the Bishops' Conference of Papua New Guinea and the Solomon Islands for the cessation of hostilities and the resumption of peace talks, little movement has happened in that direction. Catholic missionaries and others emphasise the complexity of the crisis that was sparked by the complaints of the landowners at the site of the CRA Panguna copper mine in 1988. The landowners complained of severe pollution of the area, particularly the waterways

and ocean, the loss of traditional sources of food and increased illnesses and infections that they claimed were a direct result of the mining operation. They had widespread support throughout Bougainville in their attempts to re-negotiate the contract with CRA. This conflict became something of a flashpoint for other tensions including the longstanding desire for independence on the part of many Bougainvillians, the struggles of a subsistence society to come to terms with rapid movement towards a cash economy, general cultural upheaval, cargo cultism, religious bigotry, inter-clan rivalries, the anger of many of the young "rascals". A number of mission stations - including schools - have been burned to the ground. Catholic priests have been threatened and in at least two instances physically assaulted. Many of the local people have lost their lives, sometimes in vicious executions - by both the army and the Bougainville Revolutionary Army (BRA). It seems that a trusted third party - say the United Nations - might be able to facilitate discussions towards a workable solution. It also seems that, until this occurs, the crisis will almost certainly continue.

• **Proposals by the general secretary of the World Council of Churches, Dr Konrad Raiser, for renewed efforts towards Christian unity have been welcomed by the Vatican.** Mgr Eleuterio Fortino said the Vatican "fully shared" the proposals. Mgr Fortino told *Ecumenical News International* that "the strengthening of fraternal relations between the Churches and the conducting of theological discussions are indispensable on the path to reconciliation". Dr Raiser's main proposal was for a universal Church Council to resolve the main issues including the primacy of the Pope.

Bulletin Board

• **Catalyst for Renewal is holding a morning of reflection for Volunteers on Saturday November 9th, 10am-1pm, at the parish hall, cnr of Mary St and Gladesville Rd, Hunters Hill.** It is an opportunity to discern how we might co-operate in promoting conversation for renewal within the Church. No charge. BYO lunch. Tea/coffee provided. (Info: Michael 02 9816 3614)

• **Catalyst for Renewal is holding a morning of reflection for all Friends on Saturday November 30th, 10am-1pm, at St**

Ignatius College, Riverview (Memorial Hall). There will be input with the opportunity for prayer and quiet time. Participants will also meet other Friends and help to promote conversation for renewal. No charge. BYO lunch. Tea/coffee provided (Info: Michael 02 9816 3614)

• **Women in the Church is the theme for the next Catalyst Dinner, to be held on Thursday October 31st and the speakers are Justice Margaret Beazley and Ms Geraldine Doogue.** The dinner will be at

the Parish Hall, cnr Mary St and Gladesville Rd, Hunters Hill at 7.30pm. \$35 per person (20% discount for Catalyst Friends). BYOG. (Info: Michael 02 9816 3614)

• **The Australian Christian Meditation Community is holding a National Forum at St Aloysius College, North Sydney, on September 28th and 29th.** The Guest Speaker on the 28th will be Michael Casey OCSO of Tarrawarra Abbey. (Info: Jillian 02 9489 7480; John 02 9809 5363; Richard 02 9810 2448)

