



THE MIX



JOURNAL OF CATALYST FOR RENEWAL

VOLUME 2 NUMBER 3

MAY 1997

Joan Carden

The human face 2

John Francis Collins

Some thoughts on parish ministry 3

Michael Whelan

Tradition (Part One) 4

The Bible

The Pharisees and pharisaism 6

Suggested Reading

Service, schism and appreciation 6

Our Say - Hearing the Spirit in the cry for renewal

In May 1995 Pope John Paul II published the document *Ut Unum Sint* - a call to work for Christian unity. The same document spoke of new forms of papal ministry and requested the help of other church leaders and theologians to assist the Pope in the exercise of his ministry as a service of love. *The Mix* has already carried Archbishop Quinn's response to that request from the Holy Father (cf September 1996).

More recently, two sociologists - Andrew Greeley and Michael Hout - consulted Catholics in seven countries to discover their response to this call from the Pope. A summary of the Greeley-Hout research may be found on page seven of this issue of *The Mix*. Their research shows there is a similar cry for renewal worldwide.

Australia there are a number of groups working for renewal of the Church, including *Women and the Australian Church* (1982), *Catholics in Coalition for Justice and Peace* (1987), *Sophia* (Qld, 1992), *Ordination of Catholic Women*

(1993), *With Women* (1993), *Epiphany* (Qld, 1994), *Come and See* (Vic, 1996).

There is one common theme to their voices: a cry for greater participation for all the baptized in the life of the Church. This is in line with the Second Vatican Council and the early tradition of the Church, where the split between laity and clergy was not marked, where laity shared in preaching, Councils and such important processes as the election of bishops.

There is always the danger of perfectionism in the push for change - the ideal becomes the enemy of the possible. There is also the danger of misplaced personal agenda - our unresolved conflicts and pent up anger from previous life experiences gets confused with the genuine agenda for renewal. None of us is entirely exempt from these and other deformative possibilities. Each of us must be willing to submit ourselves and our ideas to critical evaluation against the tradition and the

teachings of the Gospel. We must be willing also to listen to and hear the other.

In his document *Ut Unum Sint*, Pope John Paul II refers repeatedly to the Second Vatican Council - "a blessed time" (n.30) - and its call to dialogue. He refers specifically to the dialogue that ought to take place between the Christian churches. However, that in turn presupposes there is already a vigorous and respectful dialogue happening within the Church.

Many Catholics have drifted - or quite deliberately walked - away from the Church which they see as irrelevant to their lives. This is particularly the case with young adults. While the Church cannot be held entirely responsible for this, we are to some degree responsible. We could take the initiative, reach out to those crying for renewal, enter into serious dialogue with them and hear them. The aim is not a "win-lose" tussle, but a good conversation where the Spirit may breathe. □

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

These are the current Members:
Marie Biddle RSJ, Kevin Burges,
Dr Ann Bye, Marie Byrne,
Aidan Carvill SM, Marea Donovan,
Geraldine Doogue, Kate Englebrecht,
Catherine Hammond, Michael Kelly SJ,
Robyn Lawson, Stephanie Long,
Chris McGillion, Maryellen McLeay,
John Menadue, Dr Chris Needs,
Josephine Scarf, Carmel Sharples,
John Sharples, Martin Teulan,
Joanna Thyer, Ruth van Herk,
Michael Whelan, SM

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 ten times
each year, March to December.

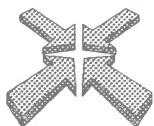
It is sent to all Friends of
Catalyst for Renewal.
(See coupon on back page for
Friends' Application.)

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:
PO Box 139
Gladesville NSW 2111
Australia
Tel/Fax: 61 2 9816 4262



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

The Human Face

MY NAME IS JOAN CARDEN. I
grew up in Melbourne as an only
child, my mother being forty when she
married and my father six years younger.
They courted for fourteen years until Dad's
uncle, G. F. Carden, said to them: "You
two have to sort this out and get married or
not get married!". He suggested they save
their scarce pennies, go away on separate
holidays and think about it. This they did,
marrying in a High Church of England - a
compromise because my mother was from
an Irish Catholic family and father was a
lapsed Anglican. My mother's mother
would not attend the wedding. She was
tested even further when my mothers' sister
married a gentle, loving Jew.

Much of our life revolved around my
mother's family. They were, at the time, for
the most part still practising Catholics.
Mum abandoned Catholicism after mar-
riage. I think she must have loved Dad
very much because her faith had been a
major part of her existence. Gradually her
8 siblings also drifted away from the regu-
lar practice of their Catholic faith.

So Catholicism formed the background
to my life. As a non-Catholic I loved the
mystery and separateness from the secular
world. Just before we left England to come
to live in Australia as a family, my hus-
band and I visited Paris where we attended
Solemn Benediction at Sacre Coeur above
Montmartre. As we came out Paris was
just lighting up below us - a precious eve-
ning set off by this most wonderful Bene-
diction.

During the *The Merry Widow* seasons
in Melbourne and Sydney in 1960 the con-
ductor Bill Reid, who was steeped in An-
glo-Catholicism, introduced several of the
cast not only to a deeper understanding of
music in general, but particularly to the
Mass. I started taking instructions and in
February 1961 was confirmed - the day
before I left for England where I was to
live for the next nine years.

I was very involved in Anglo-
Catholicism in England. My husband was
a lapsed Catholic who took on Anglo-
Catholicism. We were married in an An-
glo-Catholic Church in 1962. We once
visited the English Shrine of Our Lady of
Walsingham, which was synchronicity
with my 1996 Compact Disc of arias, re-
corded for Walsingham Classics.

In 1966 Dad died. The sudden manner
of his death, the fact that I returned to
Australia thinking that if I took his hand,
he would know who it was and come out of

his coma and he didn't, caused me to lose
my faith. My plane touched down at Es-
sendon at the moment of his passing. This
was a terrible blow when post-natal depres-
sion prevented me from bringing my 7-
week old daughter with me. Dad had been
my champion and suddenly he was gone.

In 1969 we emigrated. In 1970, I began
my long association with what has recently
become Opera Australia. In 1984 I had a
heart attack in rehearsal at Sydney's Opera
House, while being strangled by "Othello",
leading in 1995 to a sextuple heart artery
bypass operation. I was back on stage in
Turandot some 10 weeks later, followed by
a debut as "Tosca" then "Medee" within 8
months. I fully recovered 18 months after
that operation. (Ahead in 1997 await *Fal-
staff* in Melbourne in April, "Elisabetta",
Regina" in *Maria Stuarda* for October in
Sydney.)

Among countless influences, Arch-
bishop Carroll is especially memorable. His
interest in opera drew us together. I met
him while seeking guidance and we had
valuable talks. He eventually admitted me
to the Roman Catholic Church in 1989. I
was devastated when he died. He had tele-
phoned and gently admonished me to look
after myself, collapsing shortly after and
dying on the anniversary of my father's
death.

There are standout questions for me to-
day, among them, perhaps the most urgent
being violence and overpopulation. Envi-
ronmental pollution, equality of people,
including the sadness at the Church's gen-
eral attitude to women, all concern me
deeply. I fear the Church is in danger of
presenting to the world as a "boys' club".
However, I believe that reason endures in
the Catholic community; it gets on with its
own spirituality, until the time when rea-
son will prevail and the necessary changes
will be undeniable.



Ms Joan Carden

Your Say – Some thoughts on parish ministry

by John Francis Collins

The heart of parish is Sunday Eucharist. Anything else that happens in a parish springs from and leads up to Sunday Mass.

As the number of active priests in parishes continues to decline, a variety of measures are being tried to stop up the gap between the growing shortage of priests and what is fundamental to a parish. In some dioceses deacons are acting as pastors, in others lay people, both vowed Religious and others, are administering parishes. For some, this state of affairs is an exciting development as we move to a brave new church. For others, perhaps the majority, this confusion of roles is a cause of concern.

Let us first examine the role of deacons as stand-in pastors. If parish is fundamentally an institution that has the celebration of Sunday Eucharist at its base, then the deacon cannot act as the symbolic centre around whom the parish community gathers. Where this is the case, in the popular imagination, deacons are viewed as second rate, they are judged by what they cannot do and who they are not. They are not priests and they cannot preside at Mass. Deacons are not second rate priests, they are first rate deacons. However, if they are to be used as stop gaps to make up for a shortage of priests, they will remain second rate priests in the eyes of many in the Catholic community. As assistants to the Bishop in his pastoral and teaching function, it seems to me

that the most appropriate role for deacons in contemporary Australian dioceses is working in the various diocesan agencies concerned with education, health and welfare. That is, ministries that do not require the minister to be able to preside at Eucharist.

For those non-ordained but involved in parish administration, this situation is often a source of frustration, they have responsibility without canonical authority. They too are judged by many in the Catholic community as being in a stand-in role.

Without a "resident" pastor who can preside at Sunday Eucharist, parish ministry becomes disconnected from Sunday Eucharist. It is the pastor, in his person, who keeps all the parish ministries, undertaken by many people, organically connected to the celebration of Sunday Eucharist. A parish without a pastor becomes a Mass centre, a parish whose pastor cannot preside at Eucharist becomes a mission base. A parish is both Mass centre and mission base but above that it is parish. That is, a mission community created and sustained by sharing in the celebration of Sunday Eucharist.

Outside of an institutional context, ministry is something of a hit and miss affair, its success is dependent on the gifts of the minister. If things go well it is because the minister is extraordinary. In the institution of parish there is the possibili-

ty of extraordinary ministry occurring in the hands of ordinary people. However, if there are no priests to pastor parishes, there is no parish and in its place is a Mass centre and a mission base. What is missing is the person who acts as the principle of connection and integration.

It seems to me that all attempts to have someone other than a priest-pastor attempt to act as the principal of connection and integration is a stop gap measure that has no future. If we are to be true to who we understand ourselves to be as Church, that is, as a people "seeing God in all things, using the human, the material and the finite, to bring about the unity of human kind" (Richard McBrien, *Catholicism*, Collins Dove, 1994, p.17) we need to urgently address fundamental issues such as the shortage of priests and the proper role of a deacon, rather than deluding ourselves that we are on the brink of a new golden age in which all ministerial roles are interchangeable. As a Church we are currently using stop gap measures as a way of avoiding fundamental questions.

*John Francis Collins (In this context it is important to note that I am not the author of *Are All Christians Ministers and Diakonia*, that is John N. Collins). John Collins lives with his wife Sandra Carroll and their two children, Paul and Bede, in the Parish of St. Paul of the Cross, Dulwich Hill, Sydney.*

Letters

Many people seem to write to you saying how much they value *The Mix*. Even though this might be boring for you to read, I would like to join with their praise. I value the connectedness I feel with like-minded people, a bit like having phantom friends, but I value knowing they are out there. I appreciate the way you critique the Church at times. There is a positive feel to what you say. In particular it was last November's *The Mix* which really touched me most. "Our Say", was very forthright, honest yet hope-filled as it addressed reality of life today. Thanks. Maybe it was a healthy enough balance of disillusionment and hope. Frank Brennan's essay, "The pulpit, the parliament and the public domain" was most helpful for me. I was doing my best to look at the euthanasia de-

bate in an informed way, from church teachings and church response, parish activity re letter writing to politicians, and one powerful TV interview with a Melbourne lady, thirtyish, in pain, immobilized from the neck down as a result of an attack of something that hit her very healthy body and as a result of which she lives in a nursing home forever more. Her plea was that this was not so much a matter for moralizing by churches or legislating by politicians. Couldn't it be seen that real people were involved? It was Frank Brennan's article that finally pulled my thoughts into some sort of meaningful whole that I was comfortable with. So thanks to Frank for his thoughts and thanks to *The Mix* for giving this access to them. I've no idea when my subscription runs out. Please keep

sending the issues.

Sheila Gibson, Eastwood, NSW

NOTICES

The Editor welcomes letters and brief essays from readers of *The Mix*. If you have an opinion, concern or question, share with our readers in a letter (say up to 250 words - eg the letter to the left is 280 words) or a brief essay (say 400 to 600 words - eg the essay above is 650 words). We are keen to develop *The Mix* as a forum of vigorous and thoughtful conversation.

Subscription reminders will be mailed out to Friends as the expiry date of their subscription approaches. We would appreciate your help in telling others about this publication.

Essay – Tradition (Part One): Discerning the heart of it

by Michael Whelan

When I entered the seminary in January 1965 I took with me - among other things - a biretta and a *Liber Usualis*. The first I happily discarded within a few weeks. The *Liber* - a large book containing all the words and notations for the Church's Gregorian chant - I discarded with reluctance shortly after. The priest who gave me the biretta is now a married man and a practising Catholic. The priest who gave me the *Liber* is also a married man but an atheist. This, it seems to me, is a microcosm of the Church and world in which we find ourselves. A most significant change is occurring and it is affecting us root and branch. In this essay, the first of two on Tradition, we will open up some of the foundational issues and point to what is the heart of the Tradition. The June issue of *The Mix* will carry the second essay which will focus on Priesthood, Eucharist and some practical responses.

The First Vatican Council had been interrupted in 1870 by war. That Council had dealt quite explicitly with infallibility and the authority of the Pope, in accord with the climate of the time. It did not deal with two other major complementary items concerning infallibility: the authority of the College of Bishops and the *sensus fidelium*. John Henry Newman - who had been opposed to the direction taken by the First Vatican Council on infallibility, though not opposed to the concept of infallibility as such - commented in a letter to a friend in April 1871: "Pius is not the last of the Popes ... Let us have faith, and a new Pope and a reassembled Council may trim the boat".

Pope Pius XI, soon after the carnage of the First World War, in which Catholic fought Catholic, raised the possibility of another Council. He thought it might contribute something to healing the deep spiritual and psychological wounds of the conflict. He never followed through with his idea.

In the time of Pope Pius XII, after the Second World War, the idea gained some currency again. Cardinals Ruffini from Palermo and Ottaviani from the Holy Office, in February 1948 wrote a memo to the Pope setting out the reasons for calling a Council. Those reasons are worth noting in the light of later developments: to clarify and define a number of doctrinal points in view of "a mass of errors abroad"; to address the problems posed by Communism; to reform the Code of Canon Law; to de-

velop new directives in the area of ecclesiastical discipline; to define the Assumption. Pius was interested enough to instruct the Holy Office to set up five secret commissions to make preparatory studies. In the end, Pius XII himself defined the Assumption (1950) and published his encyclical *Humani Generis* (1950) condemning contemporary errors. The Pope's felt need for a Council was thus substantially removed.

In January 1959 Pope John XXIII, after giving the matter considerable thought, announced there would be a Second Vatican Council. This would be an *Ecumenical* - that is, *general* - Council in more ways than one. This congenial and simple man who was now the Pope, had in mind a vision of a new Church, one essentially a continuation of the Tradition but also a discontinuation of many of the accretions that had developed through the ages. When Pope John announced the Council, he told the Bishops to whom he made the announcement, that they should look again at the Acts of the Apostles. He also asked everyone to pray for a new Pentecost.

(John) dismounted from his portable throne and made his way on foot up the length of the council chamber: the Bishop of Rome amidst his brother bishops of the universal Church.

On that wet Roman morning of October 11, 1962, when the Council was formally opened by John XXIII, two apparently insignificant incidents occurred. Both, however, could, in retrospect, be read as signs of the times. The late Archbishop Derek Worlock of Liverpool was there to accompany Cardinal Godfrey and he recalled those incidents twenty years later:

The contrast between the grand ceremonial of the past and the new demands of the council was evident as the procession of bishops entered St Peter's that morning. The entire length of the basilica up to the papal altar under the cupola had been transformed into a mighty council chamber with tiers of seating raised high on either side, and with tribunes aloft for religious superiors and *periti*. This constituted an unforeseen practical difficulty: where to put the cardinals' secretaries and

trainbearers who could no longer occupy their privileged position sitting on the floor at the feet of their masters. For there was no floor. As we arrived at the doors of the basilica, papal masters of ceremony tucked scarlet silk trains over cardinalatial arms, and then clapped their hands at us in the vain hope that we might vanish. We were driven hastily round the back of the tiered seating and up into the tribunes from which we were swiftly evicted by the self-righteous *periti*. Next we were tucked into a corner near the diplomatic corps and ecumenical observers, who were having a splendid time with their cameras. As Mr Sean Lemass leaned over to welcome me warmly, Mgr Willebrands came across, shook my hand and called out to the Swiss Guard: 'They cannot remain here'. Thus cardinals' trainbearers were significantly the first victims of renewal and ecumenism (*The Tablet*, October 9, 1982, pp.1005-6).

Archbishop Worlock then goes on to describe John XXIII's entry into the basilica on that historic morning:

Of far greater significance was the gesture of Pope John himself. When he reached the doors of St Peter's, he ordered that the *sedes gestatoria* be lowered to the ground. There he dismounted from his portable throne and made his way on foot up the length of the council chamber: the Bishop of Rome amidst his brother bishops of the universal Church. In this way we were given an early glimpse of the teaching of collegiality amongst the bishops of the local churches (*ibid*).

The Church has acquired many accidental features over some two thousand years of history. In some instances those accidental features have been more or less of value in facilitating the proclamation of the Gospel. In some instances they have been more or less of an obstacle. The two apparently insignificant incidents described above point to two of the major thrusts of the Council:

- towards adaptation of lifestyle, custom, dress, ritual and symbol to more faithfully live and proclaim the Gospel in a changed and changing world;
- towards greater collegiality and implementation of the principle of subsidiarity, recognising in practical ways the rights and responsibilities of all the baptised.

We need a sense of history as well as a sense of humor when considering the Tradition. More than that, we need a deep sense of what the Tradition is - a sense of its heart, a grasp of its spirituality.

The English word *tradition* comes from the Latin word *tradere*, meaning to *hand over* or to *give up* or to *surrender*. We get words such as *trade* and *betray* from the same Latin root. Understood in the best sense, Tradition - as used in respect of our Christian inheritance - implies something that is positive and dynamic. It is about participating in a stream of life, passing on something of value from generation to generation.

This passing on is first and foremost a matter of osmosis - it is caught before it is taught. People *catch* the Tradition from those who embody the Tradition. Thus, Tradition implies more than mere repetition. Tradition dies if it is reduced to mere repetition. Paradoxically, the Tradition will only live if those who bear it know how to adapt in a way that successfully marries what is essential in the Tradition with the authentic demands of the times in which they find themselves. And they can only do that if the heart of the Tradition is in their hearts. They will know, as if by instinct, what matters in the end.

We can begin to understand our Christian Tradition by addressing three particular questions:

- Where and how does it begin?
- What do we believe?
- How do we give form to what we believe?

The Christian Tradition begins with the action of God: the Incarnation. More precisely, it begins with the saving death and resurrection of Jesus. This Passover - the New Exodus - might be called *the originating event* of the Christian Tradition. We sometimes refer to this event as the Paschal Mystery: God enfleshed breaks the bonds of sin and death in His own death. Through Him, with Him and in Him we live. The natural rhythm of our existence, where dying and living are inextricably linked, is now a paschal rhythm. We embrace that rhythm of life confidently because we know that in Him it is unto Life. We find Him in that rhythm. He awaits us in the daily movement of dying and rising. Without Him, that rhythm ends in frustration, it is unto Death.

The great symbols of our Tradition are the cross and the empty tomb. Those symbols remind us of the turning point in human history, when death lost its sting. They remind us that, in all the myriads of deaths life asks of us daily we are in fact growing into the intimacy of God's love through Him. He is coming alive in every age and every culture and every place through us, with us and in us.

At the very beginnings of the Christian Tradition, we can assume that the grasp of this originating event, while profound, was essentially naïve. They were "captured" (cf Phil 3:12). They knew God had entered the human story in a radical way. Just what had happened, how that might be articulated, what difference it made, how it was to be proclaimed and made available to others, how it should affect lifestyle, what rituals and symbols were best and so on, remained to be teased out by the subsequent generations.

There was no doubt about the fact that Jesus was the Christ, that through His death he conquered death, that in Him we too conquer sin and death. We do however find evidence that those first believers, put in motion by their encounter with this originating event, struggled to incarnate their new found, naïve faith (cf e.g. Acts 15). And this brings us to our other two questions: what do we believe and how do we give form to that?

This passing on is first and foremost a matter of osmosis - something is caught before it is taught. People catch the Tradition from those who embody the Tradition.

Every Sunday in the Eucharistic liturgy we say together the Creed - probably the most significant credal formula or statement of belief in the Tradition. It was substantially formulated at the First Ecumenical Council in Nicaea in 325. Central to the statement is the expression of belief in Jesus as truly God and truly human.

This Creed is an expression of what we might call the *Faith Tradition*. As time passed, believers in different places struggled to understand and articulate the originating event and its implications. There developed a tradition of responding to the question: what do we believe?

The *Faith Tradition* is expressed in and by credal formulae, theological reflections and various formal and informal statements from representatives of the Tradition. In time, this gives rise to an extensive and highly complex belief system.

The primary role of the Church as teacher is to ensure that the *Faith Tradition* is preserved in its purity and represented authentically in each generation. No easy task given the nature of the Mystery it proclaims and the complexities of culture, history and the changes of human awareness and consciousness.

Every Sunday in the Eucharistic liturgy we also engage in certain customs and rituals. The liturgy is actually teeming with symbolism that we tend to take for granted. For example, there is the architecture of the building, the altar and the pulpit, the lectern and the tabernacle, the priest and the vestments and so on. These are all expressions of what we might call *the Form Tradition*. They are part of a complex web of realities that give form to the *Faith Tradition*. Clearly, there is a close correlation between what we believe and the various concrete forms we give that belief - between *the Faith Tradition* and *the Form Tradition*. Again, the role of the Church as teacher is brought to the fore. She must constantly monitor the forms given to the faith, always testing them against the heart of the Tradition: are they facilitating the emergence of the liberating Paschal Mystery for people in *this* world at *this* time?

The apparently insignificant incidents Archbishop Worlock described are most obviously examples of *the Form Tradition* - the trainbearers who sat at the feet of the cardinals and the *sedes gestatoria* on which the Pope was traditionally carried. Both forms, however, point to the *Faith Tradition* as well. What we *actually* believe is better expressed and fostered, for better or worse, by what we *do* - through ritual, custom, symbol and so on - than any words we might use to proclaim it. Even Church budgets are a statement of belief.

It is hard to think of many things in the *Form Tradition* that matter in the end, even if they were very significant expressions of the authentic faith at a given time. Relinquishing familiar customs, rituals and symbols does not always come easily though. At times it can be achieved only with great pain and struggle. The willingness to engage that very pain and struggle, however, distinguishes a living tradition from one that has already died or at least has become dormant. And for Christians there is a beautiful paradox in all this. By engaging in this struggle, in abandonment to Divine Providence, we are in fact entering the Paschal Mystery. It is, in faith, a dying to live. That is the way - the only way - to ensure the Tradition will live. The Tradition begins in the Paschal Mystery, it will live or die on our willingness to enter the Paschal Mystery by entering the paschal rhythm of our lives today. □

Michael Whelan SM is Secretary to Catalyst for Renewal and Director of Theological Services for Australian Catholics Network. He is the author of 3 books in the field of spirituality.

Words for a Pilgrim People

'Can a woman forget her sucking child, that she should have no compassion on the son of her womb?' Even these may forget, yet I will not forget you. (Is. 49:15)

The Holy Door of the Jubilee of the Year 2000 should be symbolically wider than those of previous Jubilees, because humanity, upon reaching this goal, will leave behind not just a century but a millennium. It is fitting that the Church should make this passage with a clear awareness of what has happened to her during the last ten centuries. She cannot cross the threshold of the new millennium without encouraging her children to purify themselves, through repentance, of past errors and instances of infidelity, inconsistency, and slowness to act. Acknowledging the weakness of the past is an act of honesty and courage which helps us to strengthen our faith, which alerts us to face today's temptations and challenges and prepares us to meet them. ... the approaching end of the second millennium demands of everyone an examination of conscience and the promotion of fitting ecumenical initiatives, so that we can celebrate the Great Jubilee, if not completely united, at least much closer to overcoming the divisions of the second millennium. (John Paul II, **Tertio Millennio Adveniente** (1994), nn.33-34)

What was really needed was a fundamental change in our attitude toward life. We had to learn ourselves and, furthermore, we had to teach the despairing men, that it did not really matter what we expected from life, but rather what life expected from us. We needed to stop asking about the meaning of life, and instead to think of ourselves as those who were being questioned by life - daily and hourly. Our answer must consist, not in talk and meditation, but in right action and in right conduct. Life ultimately means taking the responsibility to find the right answer to its problems and to fulfill the tasks which it constantly sets for each individual. (Viktor Frankl, **Man's Search For Meaning**, Touchstone Book, 1962, p.76.)

The Bible- The Pharisees and pharisaism

We know little about the Pharisees of the Gospels. The name - from the Greek *pharisaioi* - means "separated ones" and was probably given them by their opponents because they taught strict avoidance of gentiles, of unclean persons, of sinners and of Jews who did not observe the Torah strictly. They probably first appeared as a coherent group about 150 BC, arising as a force for fidelity to the tradition when the Jews were being persecuted by the Greeks and seemed in danger of losing their tradition.

The Pharisees were the "liberals" of their times. They were experts in the law, demanding strict obedience to all the laws in the Pentateuch - 613 by their reckoning. They accepted not only the written Torah but the "oral law" built on the traditions and teachings of the great scribes and teachers. They believed in the resurrection of the dead, reward and punishment in the life to come, and angels. They stressed human freedom under God's care and looked forward to the coming of a messiah. Probably no group did more to preserve the Jewish tradition at this time than the Pharisees. Even after the destruction of Jerusalem and the Temple in August of 70 AD, they rallied the Jews and their tradition developed into rabbinic Judaism which persists to some extent within Orthodox Judaism to this day.

Why then do we find such conflict with the Pharisees in the Gospels? In the first instance, it needs to be noted that the Gospels were written amid an environment of some tension. It is not surprising to find certain apologetic and even polemical elements there. In the second instance, it is probably fair to say that the target of Jesus' condemnation is more a set of attitudes than a group of people, more *pharisaism* than the Pharisees.

Consider, for example, when the Pharisees challenged Jesus because the disciples picked corn on the sabbath (cf Mt 12:1-8; Mk 2:23-28 and Lk 6:1-5). Although the Scripture gives only the simple command to keep the sabbath holy (cf Ex 20:8-11), the Pharisees had distinguished 39 kinds of work forbidden on the sabbath. This betrays a crushing legalism, more concern for laws than people. More importantly, it betrays the ultimate failure: the means have replaced the end. The law is a means to preserve the tradition, to foster the memory of God's liberating action and the Covenant of love. All that is lost in this *pharisaism*. Jesus was understandably upset.

Suggested Reading: Lawrence Boadt, *Reading the Old Testament*, Paulist Press, 1984, pp.521-523; *The New Jerome Biblical Commentary* (see "Pharisee" in Index); G Vann & P Meagher, *The Temptations of Christ*.

Tradition - The Eucharist down the ages

Religious processions were common enough in medieval times. Before Eucharistic processions, however, there were processions of the Word. Following the tradition of treating the book of the Gospels as an object of worship, the Gospel book was borne on a decorated bier. The four corners of the world were blessed with the Holy Book.

There was a major shift of devotional practice in the 12th century where an intense cult of the Blessed Sacrament developed. Special emphasis was placed on the real presence of "Christ whole and entire" in the consecrated bread. "This Eucharistic 'movement' was accompanied by the profound desire of medieval men and women to see; this led to, among other things, the elevation of the host after the consecration" (Adolf Adam).

The Feast of the Body and Blood of Christ (*Corpus Christi*) was introduced in the West in 1264. By the end of the 14th century processions associated with this feast had become widespread. They were carried out with great solemnity and splendour. This saw the invention of the *monstrance* - a vessel specifically designed - as the name suggests - to show the host to the people. Blessings with the Blessed Sacrament followed. In the later baroque period, following the Council of Trent, magnificent floats were introduced and often enough they had little obvious connection with the Eucharist (e.g. St George slaying the dragon). The Enlightenment period of the 17th and 18th centuries left us with only remnants of this splendour.

Pope Pius XII reflects the essential tradition well in his encyclical *Mediator Dei*: "The mystery of the most holy Eucharist ... is the culmination and centre, as it were, of the Christian religion" (n.66). This teaching was echoed by the Second Vatican Council. This teaching of the tradition points to a critical truth: the heart of the Eucharist is not so much the Person of Christ but *the action of God in the Person of Christ*. It is the community's celebration of the pivotal event of history - the liberating death and resurrection of Jesus. Any piety or spirituality that is genuinely Eucharistic must maintain this focus.

Suggested Reading: Adolf Adam, *The Liturgical Year*, Pueblo Publishing Company, 1981, pp.169-174; Linus Bopp, "Salvific Power of the Word" in *Toward a Theology of the Word*, P J Kennedy & Sons, 1964, p. 153; Louis Bouyer, *A History of Christian Spirituality, Volume II, Part Two, Ch. II: "Lay Spirituality in the Twelfth Century"*.

News in Brief

• **Pope John Paul II, in his document *Ut Unum Sint* (1995) invited Church leaders and theologians to help him make of papal ministry a genuine service of love. Sociologists Andrew Greeley and Michael Hout have responded to this call by surveying Catholic laity in seven different countries - Spain, Ireland, the United States, Italy, Poland, the Philippines and Germany. The researchers asked 7 questions, including the following:**

- Would you favour or oppose the next pope permitting priests to marry?
- Currently Catholic bishops are appointed by the Vatican. In the past bishops were elected by priests and people within their own dioceses. Would you prefer the next pope to continue to appoint bishops or would you prefer to have bishops chosen by priests and people in their own dioceses?
- How would you feel about letting representative lay people have more of a voice in the Catholic Church, for example by serving as advisers to the pope. Would you favour this?
- Would you favour or oppose the next pope allowing the ordination of women to the priesthood?
- Would you like the next pope to be more open to change in the Church or do you think things are okay the way they are?

• The findings from Germany are not available yet, the researchers published a Special Report in *The Tablet* (22 March 1997) indicating a summary of their findings in the other six countries. They conclude that "the Catholic laity hopes for a new pope who will be attentive to the realities of their lives and open to change. He should achieve these goals by giving autonomy to the local bishops, appointing lay advisers, returning to the practice of

electing local bishops, ordaining women, and allowing priests to marry".

A majority of the laity support change of some sort in each country. The most reform-minded countries are Spain and Ireland, with each of the suggested reforms supported by at least 58%. Ireland particularly favours lay advisers and married priests. A majority of Poles support the election of bishops, autonomy for bishops, emphasis on the life of the laity and marriage for priests.

The researchers note: "Remarkably, the only reform to win a majority support in all six countries is the election of bishops. Remarkable because this issue is not an item on any group's agenda for change. Many respondents were probably stating an opinion on the matter for the first time when they answered this question. ... They answered in a manner consistent with the democratic institutions that surround them. ... Younger Catholics in each country are more supportive of the election of bishops than their elders are. ... Academically educated Catholics in each country give more support to the election of bishops than less educated Catholics. Of those with secondary and in some cases university education, 70% of the Irish support the election of bishops, compared with 66% of Spaniards, 65% of Americans, 61% of Poles, 60% of Italians and 56% of Filipinos."

The researchers conclude: "Catholics from a wide variety of nations in Europe and the United States want institutional reforms that will reflect pluralism in the Church. Large majorities support change that will open the Church in ways that will allow many voices to be heard. Through electing bishops, advising bishops and the pope himself, and exercising some degree

of local autonomy, lay Catholics could carve a more influential niche for themselves. They hope that the next pope will accord them the opportunity.

Catholics also support changes in the clergy. They like the idea that priests might marry. In Spain, Ireland and the United States, they support the ordination of women by a two-to-one margin. In Italy a clear majority also agrees on this. Catholics in Poland and the Philippines oppose ordaining women.

Those tempted to dismiss these findings on the grounds that the Church is not a democracy and hence the cardinal-electors need not consider the wishes of the laity in choosing the next pope should take into account the arguments of prudence and history. While not required to consider the views of the laity, the cardinals would be very well advised to do so, for the Church is not now, nor has it ever been, embodied in the hierarchy. It is standard teaching that the people of the Church are the Body of Christ. Their concerns should carry enormous weight with those who would be their leaders.

"From history we know that local bishops used to be elected - in less democratic times. There may be arguments against the practice but only those ignorant of history could suggest that an elected episcopate is foreign to the nature of the Church. Electing bishops and respecting their autonomy in matters of local concern would return the Church to an ecclesiastical administrative style taken for granted for more than 1,000 years. ...

"The leadership would be imprudent, not to say arrogant, to dismiss the possibility that the Spirit might be speaking to them through the wishes and insights of the ordinary people."

Bulletin Board

- **Spirituality in the Pub continues at Paddington on the first Wednesdays of the month and at Pymble on the third Wednesdays of the month. At Paddington on May 7th the topic will be "The Good Life and Fidelity" with speakers Maisie Cavanagh and Thomas Keneally and on June 4th the topic will be "The Good Life and Trust" with speakers Michael Easson and Barry O'Keefe (Info: Sr Marie on 02 9745 3444). At Pymble on May 21st the topic will be "The Good Life and Fidelity" with speakers Maisie Cavanagh and ... on June 18th the topic will be "The Good Life and Balance" with speakers Geraldine Doogue and Geoff Stumbles (Info: Marie on 02 9869 8101).**
- **The Halifax-Portal Lectures will be held at Santa Del Monte School, Strathfield, on Tuesdays May 6, 13, 20 and 27.**

This series of ecumenical lectures is sponsored by the Catholic and Anglican bishops of NSW (Info: Sr Patricia on 02 9390 5100).

• **Catalyst for Renewal is looking for three people, part time (1 day per week) for one year, remuneration at a proportion of the religious stipend as set down in the Sydney Archdiocese:**

- one to further develop the Spirituality in the Pub program;
- one to promote The Mix;
- one to coordinate Volunteers.

If you are interested write to The Convenor, Catalyst for Renewal, PO Box 139, Gladesville NSW 2111 by Friday May 23rd 1997. For further information phone

Marea Donovan on 02 9387 3152 or John Menadue on 02 9810 7474.

• **Catalyst Visiting Lecturers - Bill Frazier and Larry Lewis - will be in Australia from mid-June until early August. They will be giving public lectures in Sydney, Melbourne and Perth (Info: Pauline on 02 9816 4262).**

• **Home Study Courses (informal adult education in the faith) are available in Scripture, Sacraments, Biblical Spirituality, Personal Growth and History of the Catholic Church. Some 600 people have already enrolled in these courses developed by Dr Frank Lopez and Dr Helen Creighton. Set your own pace. Feedback is offered on the written work if you choose to do that (Info: Pauline on 02 9816 4262).**

Recommended Reading

- Owen O'Sullivan, *The Silent Schism: Renewal of Catholic Spirit and Structure*, Gill and Macmillan, 1997, endnotes, 205 pages, pb. (Distributed by E. J. Dwyer).
- Adrian van Kaam and Susan Muto, *The Power of Appreciation: A New Approach to Personal and Relational Healing*, Crossroad, 1993, 191 pages, pb, \$28.
- Jean Vanier, *The Scandal of Service: Jesus Washes our Feet*, Novalis, 1996, 86 pages, pb, \$15.

O'Sullivan is an Irish Franciscan Capuchin living in Zambia. He reflects on the Church and the possibilities facing us. As the title suggests, he looks to a twofold renewal process - of spirit and structure. If such a renewal does not occur he suggests that there will be a "silent schism" - already begun - where many simply drift away from the Church. The book is written with grace and honesty. O'Sullivan says "I have tried to strike a balance between being an uncritical lover and an unloving critic of the Church." He succeeds. The section on "Models of the Church", for example, is well researched, simply written and down-to-earth. It will assist a general readership to see the difference between the structure of the institution and the essence of the tradition. In this O'Sullivan highlights one of the greatest obstacles to renewal: Confusion of the Kingdom with the organisational structure of the Church at a given time and place. Much of the latter is negotiable, the former is not. This is a timely book, one for the general reader and student alike. It is a good example of how solid research presented in honesty and love is reconciling and healing. We need more of this kind of writing.

Adrian van Kaam is arguably the foremost scholar in the field of Christian spirituality. In this book - written with his colleague Susan Muto and pitched at a popular readership - a practical and rich reflection is offered. Amid the confusions and tensions of life, we are constantly in danger of depreciating ourselves and others. This would be a good book for use in home study groups and may be of particular benefit where there is need of healing of relationships. In his writings, van Kaam sets great store on relationships, especially the primary relationship with the Transcendent. All of us long for intimacy with that Mysterious One. When we ground our work for renewal in such intimacy we can go to others with a sense of peace and security that sets us free from the compulsion to "win" or lord it over others. Instead we will participate in something much larger than any of us, we will be more likely to appreciate others and experience the power of that appreciation to build up and heal. The one danger of this book - like much of van Kaam's writing - is its apparent simplicity. For those who are willing and able, this book is a guide to a profound and practical spirituality.

Jean Vanier needs no introduction. His example and his writings are renowned for both their compassion and their wisdom. In this book he offers an extended meditation on Jesus' action of washing the disciples' feet at the Last Supper. Service and forgiveness are emphasised as one might expect. The reflections on authority after the model of Jesus will stretch most readers: "By washing his disciples' feet, however, Jesus is calling them not just to be good shepherds, but to exercise authority at the heart of the community in a totally new way, a way that is humanly incomprehensible and impossible. It is just as new and just as impossible as his invitation to forgive seventy-times-seven times, to love enemies and to do good to those who hate us ..." (p.44). Vanier calls us back to the person and teaching of Jesus, to the heart of the Gospel. He shows an acute awareness of Christ at the centre of everything. There can be no Christian community if Christ is not the centre of it. There can be no genuine renewal unless it is driven by the Spirit of Christ. Vanier speaks of this relationship with Christ enlivens other relationships, where our hearts are opened in tenderness, compassion and communion with others, especially the poor.

✂----- Detach and post today -----

YES! I WOULD LIKE TO BE A FRIEND OF CATALYST FOR RENEWAL AND RECEIVE *THE MIX*

Name: _____

Address: _____

Postcode: _____ Telephone: _____ Fax: _____

MY FRIEND'S DONATION OF \$30 FOR ONE YEAR IS ENCLOSED

(This donation is not tax deductible)

(NB: IF YOU CANNOT AFFORD \$30 ANY DONATION IS ACCEPTABLE)

I am paying by Cheque MasterCard Visa Bankcard

I am also including a further donation to support the work of Catalyst for Renewal

\$25 \$50 \$100 \$500 \$1000 Other

--	--	--	--	--	--	--	--	--	--	--	--	--

Name on card:..... Expiry date:...../..... Signature:.....

PLEASE TELL ME HOW I CAN VOLUNTEER TO HELP *CATALYST FOR RENEWAL*

Post to: Catalyst for Renewal, PO Box 139, Gladesville, NSW 2111 (Tel/Fax: 02 9816 4262)