



# THE MIX



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## Our Say - What can we learn from computer viruses?

Along with the fascinating and bewildering developments in computer technologies over the past few years, we have also seen some alarming and frightening developments in things called "viruses" - of the technological, not the biological, kind. There are people "out there", it seems, who put a lot of time, talent and energy into writing programs that will destroy other programs. These "viruses" may get into your computer through the internet or via borrowed disks.

You may open your computer and assume that all is well. You may proceed under this assumption for some time - generally not too long though - before it becomes obvious that there is something amiss. Then the relationship between you and your computer becomes problematic, so to speak.

This is not a bad metaphor for what sometimes happens in conversation. We can assume that we are talking about the same things, using language in the same way, sharing a common world of meaning, when "the program" is actually proceeding towards some unintended and even destructive goal.

The authentic tradition may not know anything about computer "viruses" but it knows a lot about human nature and human relationships. The tradition has always, therefore, promoted self-awareness as critical to any attempts to live the Christian life. St Teresa of Avila puts it unambiguously in the *Interior Castle*:

However high a state the soul may have attained, self-knowledge is incumbent upon it, and this it will never be able to neglect even should it so desire.

We all carry assumptions into conversations. We are aware of some of those assumptions. Others we are not aware of. The more significant the topic is to us, probably the more significant the assumptions will also be to us personally. And this is not necessarily an obstacle to good conversation.

The obstacle arises when we are not aware of the unfair or untrue assumptions we bring, or refuse to acknowledge such assumptions we are in fact aware of. The strength of the obstacle will be in proportion to the vested

interest we have in those assumptions we are consciously or unconsciously making.

The unfair or untrue assumptions can operate like computer "viruses". Their effect on the conversation and the relationship may be compared to the effect the "virus" has on the functioning of the computer.

One of the common effects of constant and rapid change is anxiety. When we get anxious we can start making assumptions about ourselves and others - and the world in general - that are not entirely accurate. This can make relationships, and particularly conversation, problematic.

It has become a cliché to say we live in a time of change. It is also a time of anxiety, and we might add, a time when we are probably all prone to make unfair or untrue assumptions about issues and people.

St Teresa's advice is as pertinent at the end of the twentieth century as it was at the end of the sixteenth. It is a mark of wisdom to be aware of our assumptions, a mark of humility to acknowledge them graciously. □

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

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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)

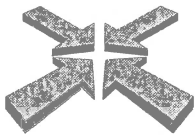
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**The Four Arrows and the Cross** symbolise diversity giving rise to communion in and through the Paschal Mystery. Those who are diverse by nature and culture, in and through Christ find life-giving unity.

Catalyst for Renewal Incorporated publishes *The Mix* as one of its forums for conversation. All reasonable expressions of opinion relevant to the renewal of the Church are welcome. The Editor reserves the right not to publish a submitted text. Not all the opinions expressed in *The Mix* are those of Catalyst for Renewal Incorporated.

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## The Human Face

**M**y name is Wally Kevis. I was born of Polish and Estonian parents in 1946, the eldest of three children. In 1949, our family came to Australia by ship, as did so many other migrants at that time to escape the ravages of the Second World War, and to begin a new life.

My father was an engineer and I remember him making my mother a small travelling iron which we still have today. Mother was the binding force in our family in the early days and still is, as my father died some twenty-three years ago. The faith commitment of my mother continues to be something beautiful to witness: she made sure my sisters and I were brought up in a loving and caring environment, in which our faith practices were nurtured.

As the years went by we moved around Australia a little until we finally settled in beautiful Docker's territory (AFL fame), in Western Australia. My primary education was at St. Vincent's in Medina, and my secondary education at C.B.C. Fremantle. I went on to Claremont Teachers College (now Edith Cowan University), and then taught at Trinity College, Perth.

The next major change in my life came when I joined the Oblates of Mary Immaculate in Victoria. I remember with gratitude to God my time there as a student and then for nine years as a Brother.

Back in W.A., I continued my teaching career, completed my Diploma in Religious Education, and the Degree in Education, and taught at St. Marys in Bunbury, eventually becoming Assistant Principal there.

I also became involved in the Diocesan Pastoral Council, facilitating a self-discovery process in which the representatives were asked to look at the strengths and weaknesses of the Diocese, and the hopes and dreams of the future for their families and for the Diocese as a whole.

In this period I made a decision to join the training program for the permanent diaconate and so at the age of forty-four was ordained a deacon. Though I like to joke that there were women weeping their hearts out in the back pews as I became a deacon, in reality I had never seriously contemplated marriage.

For many years I was entrusted with the responsibility of being M. C. for the Bishop of Bunbury, Bishop Peter Quinn -- his "minder" was how some people described my role! This constant exposure to the people of God right round the Diocese was yet another gift, enabling me to come face to face with a variety of different situations, from the cities to the outback towns.

Through all this, I felt happy but still un-

fulfilled. I kept thinking of the priesthood. The Bishop had once asked me if I had ever given it a thought, but I had not replied at that time. Now, some two years later, I brought it up with him: "Bishop, do you remember asking me if I had ever thought of the priesthood?" He did indeed remember. "Well," I said, "now I'm ready." I know I wouldn't have been ready before that -- I needed the experiences of the previous ten years or so.

Mum was overjoyed, and as I prepared to sell my home and say goodbye to all my friends and colleagues at school, I had no real doubts about what I was doing -- even if it seemed to be a leap in the dark some days!

I studied for the priesthood at St. Paul's National Seminary in Kensington, NSW, and was ordained at the Bunbury Cathedral on 8 December, 1997, the feast of the Immaculate Conception. As I look back, I can see the hand of God and his people having an impact on me that perhaps I did not fully realise at the time. For me the priesthood is a call to serve, a call to love. In loving and serving one another, we are Christ to each other.

My hope for the future is that "we will all be one", in heart and mind, and build up the kingdom on this planet Earth. A whole new dimension of Church is open to us at the end of this millennium. Questions need to be asked, and I need to respond with action that is appropriate for me, developing the best ways and means whereby my ministry may have a lasting effect.

Mine is a positive vision for this Diocese of Bunbury and I am truly happy to be a part of it.



Fr Wally Kevis

# Your Say - Priesthood

by Terry Harvey

As spiritual leader of every group within this diocese, the bishop is the focus of the priesthood. This overseeing office is necessary for conformity and therefore the priest normally operates only under the jurisdiction of his bishop. The expectations of the faithful are that the priest is:

- the presider who leads the people in worship, the primary minister of sacraments,
- the *pater/mater familias* of a particular community whose duties towards that community extend as far as the Spirit leads him,
- the specialist,
- the local adviser on matters spiritual.

In fact, the concept of any individual performing all those duties is impracticable! As the bishop requires helpers in the form of priests and deacons, so the priest also needs helpers to carry out his part. The priesthood therefore involves many more than those presently ordained for the specific purpose. This general involvement is the priesthood of the people.

The only separation between the identities

of the ordained and the non-ordained is ordination itself, which is solely within the power of the bishop, who has nevertheless, the absolute duty to ensure that sufficient are ordained to serve the whole people of the diocese (and beyond that for the evangelisation of all).

The Christian form of worship is the gathering for the celebration of the Word and the Eucharist, without which we should fail to follow the instructions of the Lord. *"It is in the Eucharist that the unity of God's People is fully manifested"* (WCC Geneva 1982 Faith and Order paper III). In the Mass, which is offered by the people, the priest is the presider.

The other sacraments used in the Roman rite are all, at times, dispensed by non-ordained persons except:

- Ordination itself which, being the form of a bishop's delegation of his own authority, is self-evident as his sole prerogative.
- Reconciliation *as it exists at present*. But James encouraged confession

among believers as a useful spiritual practice (and Ignatius confessed to a fellow soldier before entering battle).

Perhaps "priesthood" is not sufficiently realised by the non-ordained as a vocation for all, and too restricted by Church law to allow its proper functioning for the general good.

We have only to look at the enormous diversity of talent and the variety of ways in which they perform their duties to realise that within any definable area, the clergy in general cannot possibly contain the priesthood. Nor can priests continue to function as they were expected to, fifty, twenty, or even less than ten years ago.

The priestly service needs to be released from the esoteric mystique on which it has been built from the time of Constantine until the latter half of this century. The unordained need releasing from their feeling of dependence and encouraged to become active in sharing the duties of priesthood. □

Terry Harvey lives in Townsville, QLD.

## Letters

*Our Say* (April,98) the question is posed: *Do we have enough faith to doubt?* The points offered in that article are the sort that lead people to an adult faith. A faith that can try to distinguish between the myth and its message and which can let go of a favourite belief in the light of new insights.

May I add to the ideas in the article with others worked out by three thinkers - Gödel, Piaget and Peatling - who, as far as I can tell, never met each other. In his book, *Religious Education in a Psychological Key* (1981, Birmingham, Religious Education Press), Peatling points out that the natural order of things is uncertainty. He tells us that Kurt Gödel, who was awarded an honorary degree by Harvard, established this in 1931 when he answered a question which had been pondered for a long time.

For hundreds of years, mathematicians and logicians had tried to locate a proof that fundamental contradictions in a system (any system) are actual impossibilities. Gödel proved that such a proof is impossible with the tools then available. That is, with the knowledge then available, it was possible to have fundamental contradictions within a system and it was impossible to prove the contradictions were impossible. So assumptions are just that - acts of faith.

From this it follows that there is no way to prove a theological system from within it-

self (that is not to say the system is not true, because it is we who assume truth to be rational).

Any system, therefore, is maintained by building more elements into the system. Piaget interprets this as God building more elements of himself into the system, that is, actively revealing himself over time. The implication is that what is known of God is not all there is to know or even all that has been revealed. Therefore it would be foolish to apply closure or announce certainty in regard to our knowledge of God:

Tentativeness is our rational response to what mystics have persistently termed the ineffable vision of G-O-D. It is our passing, changing certainties that are our issue, not our tentativeness (Peatling, p.128).

These insights were gleaned during research for a Religious Education thesis. Peatling's argument is directed towards the way Religious Education is taught. He goes on to say:

Like education itself, religious education also is a strange process of open-ended coping. It, too, needs the tentativeness that comes from Gödel's theorem, if its open-endedness is to be. Without that tentativeness, the open end is closed, and one has merely socialization to some present (p.136).

One does not need to be involved in the teaching of religion to be given inspiration by these ideas. Trying to grow in faith through a prescribed diet may make us feel safe but there's something second-hand about it and we could suffer from bungling by the dietician. Better we should suffer from our own bungling and try a more varied and exciting diet. We should try for a lively menu, even if it means the occasional case of heartburn. Who knows what richness we might discover? □

Margaret Johnston, Carlingford, NSW

"In times of rapid cultural change, such as our own, a crisis of images is to be expected. Many traditional images lose their former hold on people, while the new images have not yet had time to gain their full power. The contemporary crisis of faith is, I believe, in very large part a crisis of images. City dwellers in a twentieth-century democracy feel ill at ease with many of the biblical images, since these are drawn from the life of a pastoral and patriarchal people of the ancient Near East. ... There is need therefore to supplement these images with others that speak more directly to our contemporaries." (Avery Dulles, *Models of the Church*, Image Books, 1978, 25f) □

# Essay - Happy the simple man

by M John Phillips

**This is the text of John Phillips' SIP presentation at The Mean Fiddler, Rouse Hill, NSW, May 26 1998.**

When Tim O'Hearn asked me to "volunteer" for this forum, he suggested I should meditate on my life and career and distil my experience under the title "Happy the something-or-other!"

Most of my career was spent as a central banker. But, "Happy the Central Banker" sounds a bit like an oxymoron, doesn't it? After all, a central banker is supposed to be someone who locks up the grog just as the party is starting. And in any event I wasn't your classical central banker.

The name Montagu Norman may not be familiar to you. He was Governor of the Bank of England from 1920-1944, and was regarded as the archetypal central banker. It is said that he was a rather eccentric gentleman who sported a pointed beard, wore a rather theatrical cape and a black broadbrimmed hat and, when he travelled abroad, used an assumed name, "Professor Skinner".

He affected an enigmatic air, indulging in long meaningful silences, and was said to indicate agreement or disagreement merely by raising the appropriate eyebrow.

Well, I could never be another Montagu Norman. I had a serious deficiency; I couldn't move one eyebrow independently of the other. Imagine what a drawback that was!

Members of the financial markets would call at the Reserve Bank for advice. Was monetary policy being tightened; were interest rates about to rise? There they sat on the edges of their seats, watching to see if the left or the right eyebrow was to be elevated. If neither moved, what should they conclude? If both moved or, worse still, if the attempt disintegrated into a furtive wink? Well, I ask you! Utter confusion.

"Happy the Central Banker"? I don't think so!

But my life as a central banker was enjoyable and it taught me some valuable lessons. It taught me to add columns of figures upsidedown as quickly as most people can do it right way up. I still find myself doing it in stores and restaurants.

More seriously, it taught me to listen to people - and to listen carefully. Answers to problems often come from most unlikely sources.

A Papuan friend of mine told me, many years ago, that there was a strong connection, in humans, between the mouth and ear.

It is difficult to hear things if your mouth is always open.

Central banking also taught me that the world is driven, too often, by what I have termed "The Three A's" - Ambition, Avarice and Apathy. And it taught me how easily people can convince themselves that they aren't driven by self-interest when that is obviously their motivation. I'd like a bonus for everyone who has assured me over the years that they "are not doing it for the money".

It taught me that people often find the ethical path difficult to identify, let alone follow.

Some years ago, I was asked to talk to a group of students who were about to graduate as Masters of Business Administration. My topic was ethics in business and government.

I offered some examples of things that had actually happened and asked my audience to identify who was guilty of unethical behaviour and why. The answers were quite revealing.

I saw at first hand, the damage that can be done to ordinary people as a result of high inflation or excessive credit.

*I enjoy working with people who are driven by their spirit and their commitment to a cause rather than by a desire for high incomes or wealth and recognition.*

Being a central banker also taught me a lot about governments and about politicians. I had a front seat at the so-called "Khemlani affair", which eventually led to the demise of the Whitlam Government. I even met Mr Khemlani a few times.

I saw the best and the worst of Governments from Menzies to Keating and all the others in between.

It didn't leave me with a high opinion of the ethical standards of politicians in general, though I did identify some who were, and are, honest and straightforward in their dealings.

In that regard, I was probably more fortunate than the ancient Greek who went through the city with his candle, looking for an honest man.

I have to say that my experience with journalists was not dissimilar. Again, hap-

pily, there were some I found to be trustworthy and ethical.

I learned that governments don't always know best any more than markets always know best; that there are great dangers in excessive or poorly designed government regulation. The dangers are threefold.

First, there is the cost, not just of administering the regulations but, importantly, the compliance costs incurred by those being regulated.

Then there is the problem of "unintended consequences". It is undeniable that some regulations and policies, driven by the best of intentions, produce results quite different from those intended.

And third, there is that less desirable characteristic of official regulation - its tendency to multiply, like the fleas in the old rhyme:

Great fleas have little fleas  
upon their backs to bite 'em.  
And they, in turn, have lesser fleas,  
so on, ad infinitum.

And governments, of whatever persuasion, have another problem. There is a limit to the share of income that electors in a country like Australia are willing to entrust to Government to spend on their behalf.

Yet, community groups continue to call for greater expenditure on health, education, social services, environment, law enforcement, indigenous affairs, roads, public transport, preservation etc. etc. etc. The list goes on and on.

Seeking to solve the simultaneous equations required to match taxation and spending in an equitable, responsible way is, to misuse that old saying, "a paradox within an enigma".

But, if not "Happy the Central Banker!" then what?

Since retiring from the Reserve Bank, I have spent a good deal of my time as a non-executive director of a range of companies. That has involved me in a number of steep learning curves. I enjoy it thoroughly. It is full of challenges and the variety is an extra bonus.

It too has taught me some valuable lessons. I have learned to look first at people's ethical standards and then at their skills. I have learned that more people succeed by encouraging their subordinates than by climbing all over them, taking all the credit for themselves. Regrettably, however, there are a lot in the second category.

I have learned to look carefully at executives who spend too much time in self-pub-

licity and self-aggrandisement. And I have learned that size of salary doesn't necessarily reflect contribution to the community or, sometimes, even to the company. And, I have seen how much hypocrisy goes into justifying some of the remuneration packages "negotiated" these days.

And regrettably, I have had my view commended that, despite all the rhetoric, solving the problem of unemployment doesn't rank all that highly in the public consciousness. And I don't just mean among employers. If you look at the attitudes of all the major players - governments, unions, businesses, the Industrial Commission, the churches, lobby groups and individuals - it is hard to avoid the conclusion that more effort goes into improving the lot of those already employed than fostering jobs for the unemployed.

As the American, Felix Rohatyn, said, "There is something fundamentally wrong in our society when one person's unemployment generates another person's wealth." And we are in danger of becoming that kind of society.

Over the past three decades or more, the underlying rate of unemployment has risen by about two percentage points a decade. If this trend continues, and I have yet to see evidence that it won't, we will see an underlying rate of 10 per cent as we move into the new millennium.

That doesn't bode well for the economy, more importantly, for the social stability of our nation.

Watching this happen; seeing the lack of community commitment to a solution; watching governments of both persuasions indulge in meaningless rhetoric is not a great generator of happiness.

I recall when the previous government, a few years ago, forecast an unemployment rate of 5 per cent by 2000, with no justification at all I might add.

Blind Freddie, or at least the Government's advisers, could see the way the trend was going.

So, despite the enjoyment I derive from my various company directorships, I couldn't claim it has been a major factor in my personal happiness.

I am also involved with some voluntary activities, associated with charitable, university and other community organisations. I get considerable satisfaction and happiness from these.

I enjoy working with people who are driven by their spirit and their commitment to a cause rather than by a desire for high incomes or wealth and recognition. I have been fortunate to see many of these people in Australia and overseas. The dedication of many of them is awesome. They work

with little concern for salary, working conditions or personal convenience. I am constantly humbled by their example.

At the same time, and I wouldn't wish to overstate this, I am sometimes surprised how easily some people confuse political ideals with ideals of the spirit; who suffer from a blindness in one eye - sometimes the eye on the left, sometimes the right.

There can be a tendency sometimes to put people or groups into boxes and ascribe to those in each box precisely the same mixture of qualities and prejudices. "All business people are the same"; "all environmentalists are the same"; "all aborigines are the same". I am sure you know what I mean.

You also know that people can't be categorised like that. Dividing the world into the "goodies" in white hats and the "baddies" in black hats, as they used to do in the Westens when I was young, isn't real life.

Nearly all the parables tell us that. Even Samaritans had their worth. Perhaps, if we could learn that lesson, there would be a slim chance of a bipartisan approach to some of Australia's major challenges. Regrettably, bipartisanship no longer seems to be a word in political lexicons.

### *I have learned that more people succeed by encouraging their subordinates than by climbing all over them*

In any event, the source of my happiness runs more deeply than my involvement with charitable and community activities. It comes from family; from the traditions forged by previous generations; from a wife who is spiritually strong, incredibly loyal, and always loving; and from children who, fortunately, have acquired their main qualities from their mother.

And it comes from a commitment to faith and, happily, to a simple version of that faith.

One of the enduring lessons I have learnt in all my experiences - in Papua New Guinea and Australia; in international and domestic economic *kerfuffles*; in family and corporate affairs - is that complex problems don't necessarily need complex solutions.

Jesus understood this. He chose simple messages and simple people to carry forward His word.

I sometimes wonder what He would say if He came among us again and saw the multiplicity of theologians seeking to interpret His simple message.

I don't want to know how many angels will fit on the head of a pin. Like Winnie the Pooh, I am "a bear of little brain". Simple solutions appeal to me. They tend to be more enduring, more easily understood and accepted, and less costly.

So, perhaps an appropriate title for my contribution tonight, if one was needed, and indeed for my epitaph, might be "Happy the Simple Man!" Thank you! □

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*John Phillips AO is a businessman based in Sydney and former Deputy Governor of the Reserve Bank of Australia.*

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## AN ARGUMENT CULTURE

by Deborah Tannen

Everywhere we turn, there is evidence that, in public discourse, we prize contentiousness and aggression more than cooperation and conciliation. Headlines blare about the Starr Wars, the Baby Wars; everything is posed in terms of battles and duels, winners and losers, conflicts and disputes. Biographies have metamorphosised into demonographies, as if the story of a person's life is contained in the warts, only the warts, and nothing but the warts.

It's all part of what I call the argument culture, which rests on the assumption that opposition is the best way to get anything done: The best way to discuss an idea is to set up a debate. The best way to cover news is to find people who express the most extreme views and present them as "both sides". The best way to show you're really thoughtful is to criticise. The best way to settle disputes is to litigate them.

This is not to say that passionate opposition and strong verbal attacks are never appropriate. What I'm questioning is the ubiquity, the knee-jerk nature of approaching almost any issue, problem or public person in an adversarial way.

Smashing heads does not open minds. In this, results are also causes, looping back and entrapping us. The pervasiveness of warlike formats and language grows out of, but also gives rise to, an ethic of aggression: We come to value aggressive tactics for their own sake - for the sake of argument. Compromise becomes a dirty word, and we often feel guilty if we are conciliatory rather than confrontational - even if we achieve the result we're seeking. □

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*The foregoing is an excerpt from an article written by Deborah Tannen and reproduced in the Melbourne Age, June 11 1998. On page 8 of this issue of The Mix is a review of Deborah Tannen's internationally acclaimed book, You Just Don't Understand.*

## Words for a Pilgrim People

*This mystery (of marriage) is a profound one, and I am saying that it refers to Christ and the Church. (Ephesians, 5:32)*

□□□

*We live in the Church at a privileged moment of the Spirit. ... These times which are difficult but full of hope! (Pope Paul VI, **Evangelii Nuntiandi**, 75 and 82)*

□□□

*The Church is a mystery. It is a reality imbued with the hidden presence of God. It lies, therefore, within the very nature of the Church to be always open to new and ever greater exploration. (Pope Paul VI, **Opening Address to the Second Session of the Second Vatican Council**)*

□□□

*The most significant result of the debate (on the Church in the First Session of the Second Vatican Council) was the profound realization that the Church has been described, in its two thousand years, not so much by verbal definitions as in the light of images. Most of the images are, of course, strictly biblical. The theological value of the images has been stoutly affirmed by the Council. The notion that you must begin with an Aristotelian definition was simply bypassed. In its place, a biblical analysis of the significance of the images was proposed. (Gustave Weigel, "How is the Council Going?", **America**, 109 (December 7 1963), 730)*

□□□

*Notice that in the Gospels there is never, unless I am mistaken, question of a search for God by man. In all the parables it is the Christ who seeks men, or else the Father has them fetched by His messengers. Or again, a man finds the Kingdom of God as if by chance, and then, but only then, he sells all. (Simone Weil, *Intimations of Christianity Among The Ancient Greeks*, Ark Paperbacks, 1987, 1.)*

□□□

## The Bible - The historical Jesus

"The 'Jesus of history' is a modern theoretical construction - a fragmentary, tentative portrait painted by modern scholars - and is not to be identified naively with the full reality of the Jesus who actually lived in the first century AD (the 'real Jesus')." (John P Meier) The quest for this historical figure is a complement to other approaches to that central figure of the Gospels, especially the approach of prayerful and reflective reading within the ecclesial assembly and personally.

One of the factors that makes the quest for the "historical Jesus" problematic is the centrality of the Gospels as source material. The Gospels, as we know, are faith documents, documents imbued through and through with the Easter experience. However, it is possible to discover useful things about this historical human being - from the Gospels and other sources - which support our efforts to grow in intimacy with him as the Christ, the Son of God.

The name *Jesus* was common among Jews at this time. In Hebrew it is *Yesua* - meaning *Yahweh helps* or *saves* - and in Greek it is *Iesous*. He was born at the end of the reign of Herod the Great, about 6-4BC. Apart from saying his mother was a woman called Mary and his father a man called Joseph, nothing more can be stated with certitude about Jesus' origins.

Jesus was regarded as a layman. He spent about 30 years of his life in Nazareth, an obscure hill town in southern Galilee. He was a tradesman - perhaps a carpenter. From patristic times, controversy has raged over the precise relationship to Jesus of those mentioned in the Gospels as his "brothers" and "sisters". On the historical and exegetical evidence available it seems reasonable to conjecture that they may have been cousins or perhaps children of Joseph's from a previous marriage or perhaps siblings.

We know nothing of Jesus' formal education. Although he seems to have been addressed as "Rabbi", little can be concluded from this, as the title was fairly loosely used in Jerusalem at this time. About 28-29AD Jesus began his public ministry. The fact that he accepted baptism from John the Baptist indicates that he basically accepted John's message. Some of his first and closest friends - Peter, Andrew, Philip and Nathanael - were disciples of John. Jesus proclaimed the reign of God ("the kingdom") and called Israel to repentance. In the spring of 30 or 33 AD, Jesus went with his followers from Galilee to Jerusalem for the last time. At the end of a Roman trial he was condemned to death, received the preliminary scourging - a cruel mercy designed to hasten the death - then crucified. □

## The Tradition - Mother of Jesus and God

The John Rylands Library in Manchester holds a fragment of a papyrus manuscript, probably of the third century AD, on which is written, in Greek, a prayer to Mary, the mother of Jesus. A fair rendering of that prayer is: "Under your mercy, we take refuge, Mother of God, do not reject our supplications in necessity. But deliver us from danger. You alone chaste, alone blessed." The prayer is better known by its opening phrase in Latin, *Sub Tuum*.

This ancient prayer is significant for a number of reasons. For example, it uses a Greek word - *rytai*, meaning *deliver* - in a way that is reminiscent of the Our Father, where the same word is used by Matthew (6:13). But, most importantly, it contains the Greek word *Theotokos*, meaning literally *God bearer*. Clearly, the author of this prayer, and those who said it, have drawn the conclusion that if Mary is the mother of Jesus and Jesus is God, then Mary must be the Mother of God. More than a statement about Mary, this is a most profound and significant statement about Jesus: He is divine *and* human. The Church's long tradition of paying special reverence to Mary as the Mother of God is not an optional piety but a necessary affirmation of the realism of the Incarnation - God enfleshed.

However, the Church did not come to a clear statement of the *Theotokos* doctrine until about two centuries later. At the Council of Ephesus (431), under the influence of St Cyril of Alexandria, and only after and amidst much politicking, debate and turmoil, it was stated that "the Word's being made flesh is nothing else than that he pertook of flesh and blood in like manner with us, and made our body his own, and proceeded man of a woman without having cast away his divinity. ... That is what the expression of the exact faith everywhere preaches; this is the mind we shall find in the holy Fathers. In this sense they did not hesitate to call the holy Virgin God's Mother (*Theotokos*) ..." The words are Cyril's. All else we say and honour about Mary proceeds from this doctrine. And everything we say about Mary proceeds from, and points back to, the Incarnation. Mary's whole identity in the history of salvation was, in a unique way, to be the one chosen to bear the Mystery to the world. This doctrine of the Motherhood of God is a great antidote to Docetism (cf *The Mix*, 3:6, 6). □

## Catalyst Calendar

(Info: Pauline on 02 9816 4262)

### • Spirituality in the Pub (SIP):

**Sip Promoter** - Ms Kate Englebrecht is SIP Promoter and can be contacted on (02) 9960 4061 or 0412 400 519.

▫ **Ballarat** - (Info: Kevin on 03 5332 1697).

▫ **Bowral** - The Grand Bar and Brasserie, 7.30pm-9pm: August 27 - "Peace-making" (Patrick Power & Terry Naughton) (Info: John on 02 4878 5230)

▫ **Campbelltown** - The Catholic Club, 7.30pm-9pm: August 12 - "Happy the Peacemakers" (Rev Dorothy McRae-McMahon & Fr Gerry Gleeson) (Info: Sr Julianne on 02 9603 3000 (W) or 02 9603 2749).

▫ **Canberra** - The Statesman Hotel. August 26 - "Australia, the happy country" (Andrew Robb & Susan Ryan) (Info: Rita on 02 6288 4715).

▫ **Clayton (VIC)** - The Notting Hotel, 8pm-9.30pm: (Info: Ann on 9701 7076 or 9701 3740 or Joyce on 9700 1250).

▫ **Kincumber** - The Kincumber Hotel, September 1 - "Happiness is a Mixed Bag" (Emma Pierce & Maisie Cavanagh); (Info: Sue on 02 4334 3174 (H) or Toni on 02 4341 6986 (H)).

▫ **Newcastle** - The Hotel Delany, Darby St, September 15 - (tba) 7pm-8.30pm: (Info: Gail on 02 49791141 (W) or Gerard on 02 4945 5343 a.h.)

▫ **Paddington** - The Bellevue Hotel, 7.30pm-9pm, September 2 - "Can you be young & happy?" (Stephanie Long & David Leary) (Info: Marea on 9387 3152 (H))

▫ **Penrith** - Golf Club, 7.30pm-9pm, September 9 - "Suffering & Happiness - two sides of the one coin" (Caroline Jones & Fr Paul Coleman) (Info: Dennis on 02 4773 8429).

▫ **Geelong** - (Info: Denis on 03 5275 4120).

### JOHN BRIGGS Jnr RIP

Our sympathies and prayers are extended to the Briggs families on the tragic death of John. John was 38, married with three children. He was killed in a car accident. John's father - John Briggs Snr - is an active member of the Spirituality in the Pub organising committee at Ramsgate.

**Ramsgate** - The Intersection Hotel, cnr Rocky Pt Rd and Ramsgate Rd, 7.30pm-9pm: August 18 - "Reconciliation with Aboriginal Australians" (Camilla Cowley & tba) (Info: Claudette on 02 9587 3039 (H)).

▫ **Richmond (VIC)** - The Prince Alfred Hotel, first Wednesdays, 8pm-9.30pm. (Info: Simon on 03 9497 1631).

▫ **Rouse Hill** - The Mean Fiddler on Old Windsor Rd, 7.30pm-9pm: August 25 - "Can governments guarantee happiness?" (Phil Glendenning & tba) (Info: Tim on 9736 2324 (H)).

▫ **Waitara** - The Blue Gum Hotel on the Pacific Hwy, 7.30p-9pm: August 19 - "Pieces of Happiness" (Ruth van Herk & Fr Chris Riley) (Info: Marie on 9869 8101 or Robyn on 9876 6139)

### THE FUTURE OF THE CHURCH

The two papers presented at our first Forum for the Future by Richard Lennan and Teresa Pirola, are now available. They have been bound in a small booklet and may be purchased for **\$5 each + \$2 for postage and packaging.**

### • SIP for young adults:

▫ **Dee Why** - Dee Why Hotel, Pittwater Rd, Dee Why - Commences on August 19, 7.30pm-9pm: "Spirituality in the Pub - What is it?" (Sr Marie Biddle rsj and Fr Michael Whelan sm). (Info: Fr John on 9905 3022).

▫ **Waitara** - The Blue Gum Hotel on the Pacific Hwy, 7.30pm-9pm: September 1 "Hunting for Tomorrow" (Ryan McBride & Wilga & Bill Casey). (Info: Greg on 9418 2397).

• **Conversation at Chameleon Café**, 48 Lackey St, Summer Hill. (Info: Gerard and Lindy on 02 9799 2907)

• **The second Catalyst Dinner for 1998** will be held in the parish hall on the corner of Mary Street and Gladesville Rd, Hunters Hill on October 16. The topic is "Tradition: Reading the Signs of the Times" (Info: Pauline on 02 9816 4262)

• **AudioMIX? The Mix is now available on audio tape, thanks to the generosity of several volunteers.** This is designed for the sight-impaired and those who like to listen while they drive. (Info: Pauline on 02 9816 4262)

• **Marian Conference** at St Joseph's College, Hunters Hill, September 26-29, 1998: "Mary for the Third Millennium: Spirituality and Theology for Men and Women of the 21<sup>st</sup> Century". Keynote speakers will be Sr Kathleen Coyle SSC and Fr Tony Kelly CSsR. Small group work, liturgies, infor-

mal gatherings in prayerful surroundings, workshops and open forums. Cost: Residential - \$260 (early bird special \$230 before July 31<sup>st</sup> 1998); Non-residential - \$200 (early bird special \$175 before July 31<sup>st</sup> 1998). (Info: Br Eric on 02 9649 7212)

• **Forum for the Future:** The second Forum will be held at McKillop Campus of Australian Catholic University on Sunday August 16, 2pm-4pm. The topic will be "The Future of Women in the Church" and the speakers will be Sr Moira O'Sullivan rsc and Fr Gerry Gleeson. All welcome. Entry free. Donation appreciated. (Info: Pauline on 02 9816 4262).

• **Reflection Morning with Bishop Geoffrey Robinson:** Parish hall at Hunters Hill, the corner of Gladesville Rd and Mary St, Saturday August 8, 9am-12noon. All welcome. Entry free. Donation appreciated.

• **Australian Young Christian Workers (AYCW)** is organising a NO TV WEEK from August 10-16. With the time people would have normally spent watching TV they could do something - at home or further abroad - to build community.

### SIGNS OF VITALITY

Catalyst is putting together a resource book which will give details of the many good things that are happening throughout the Church in Australia. **We would like your help.** There are certain criteria and a particular format. If you would like to contribute please contact Len Blahut on 02 4736 7783.

• **Mount St Benedict Centre**, 447A Pennant Hills Rd, Pennant Hills offers a series of seminars, lectures and retreats throughout the year. For example: "Attitudinal Healing", presented by Anita Brennan SGS, Friday August 28 to Sunday August 30. Bookings by August 14. This is a work of the Good Samaritan Sisters. (Info: 02 9484 6208 or 9484 7033)

### ADVERTISING

The Mix is willing to advertise any person, program or event that is genuinely contributing to the renewal of the Church. Please submit items no later than the 12<sup>th</sup> of the month previous to publication of that issue. Inclusion will of course depend on space available.

## Recommended Reading

Deborah Tannen, *You Just Don't Understand: Women and Men in Conversation*, William Morrow and Company, 1990, endnotes, bibliography, index, 330 pages.

Deborah Tannen says in the Preface to this book: "Analyzing everyday conversations, and their effects on relationships, has been the focus of my career as a sociolinguist." *You Just Don't Understand*, which analyses the different ways men and women tend to engage in conversation, followed her acclaimed *That's Not What I Meant!*. Tannen offers no easy answers or magical solutions. She is aware she is on tricky ground: "I am joining the growing dialogue on gender and language because the risk of ignoring differences is greater than the danger of naming them." She makes a helpful distinction between "rapport-talk" - about connecting, relating, building community - and "report-talk" - about information, skills, establishing hierarchy in groups. In the former - used more commonly by women - logic and accuracy of information and analysis is less important than in the latter - used more commonly by men. Both are valid forms of communication. Failure to recognise and accept the different types of talk can lead to breakdown in communication or at least deep frustration and pain. Tannen analyses a number of stereotypes such as the belief that women talk more than men. This book is very easy to read. In fact it is enjoyable, at times funny and mostly enlightening. Tannen's words are for all those who are interested in promoting good conversation.

Avery Dulles, *Models of the Church*, Image Books, 1978, endnotes, index, 239 pages, pb.

On the twentieth anniversary of this book's publication it is worth recalling its value. *Models of the Church* is a little classic in ecclesiology. Dulles says: "From the writings of a number of ecclesiologists, both Protestant and Catholic, I have sifted out five major approaches, types, or, as I prefer to call them, models. Each of these models is considered and evaluated in itself, and as a result of this critical assessment I draw the conclusion that a balanced theology of the Church must find a way of incorporating the major affirmations of each basic ecclesiological type. Each of the models calls attention to certain aspects of the Church that are less clearly brought out by the other models." Dulles goes on to speak of those five models: "institution", "mystical communion", "sacrament", "herald" and "servant". The best part of fifty years of theology of the Church is summarised here. As we struggle with the huge questions facing us in the Church at the end of the twentieth century, this book remains a very useful reference. So many other questions and issues depend on our understanding of what the Church is - or, more precisely, what we *think* the Church is. You will have to chase this book. Any theology library would have a copy, or maybe a friend who has studied theology. You do not have to be a theology student to get a lot out of this book. You do have to concentrate though.

Margot Cairnes, *Approaching the Corporate Heart: Breaking Through To New Horizons of Personal and Professional Success*, Simon & Schuster, 1998, bibliography, index, 230 pages, pb.

Margot Cairnes attempts a huge undertaking in this book: to transform the organisational mindset of our contemporary world. She argues that "the warrior" must be replaced by "the hero". If you are allergic to New Age and self-help books, you might have already consigned this one to the bin. That would be unfair. Although the book does not entirely escape this genre, it is much more substantial than that. Perhaps the following could be Cairnes' central thesis: "... having the self-interest to learn how to feel deeply as we dare to embark on experiencing the journey of life. As we reconnect with ourselves, we will begin to unite the realms of body and mind, thus spreading our growing integrity to those around us through the congruence of our actions and speech." Sadly, religion can be an occasion of oppression for people, sometimes stifling healthy ambition and cutting people off from their deepest desires and feelings. This book may be useful for such people. It may also help those directly involved in organisational aspects of the Church. The Church, like other organisations, is subject to the various pathologies that all human systems are subject to. Cairnes names some of these pathologies well and gives good practical advice as to how we might move through them to something more life-giving.

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