



THE MIX



JOURNAL OF CATALYST FOR RENEWAL INCORPORATED

Circulation of 2000 in Australia and overseas

VOLUME 5 NUMBER 2

APRIL 2000

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Our Say – Day of pardon

St Teresa of Avila represents the best of the tradition when she writes in *Interior Castle*:

Knowing ourselves is something so important that I wouldn't want any relaxation ever in this regard, however high you may have climbed into the heavens. While we are on this earth nothing is more important to us than humility. So I repeat that it is good, indeed very good, to try to enter first into the room where self-knowledge is dealt with rather than fly off to other rooms (From the "First Mansions").

This practical wisdom, so frequently repeated by the great guides of the Christian tradition, applies as much to the community of the baptised as a moral person, as it does to the individual. Perhaps we had forgotten this during those generations when we thought of ourselves as a "perfect society", the institution in the world with "the airs"? Perhaps we have misunderstood infallibility, and presumed too much authority and too much knowledge? Perhaps we became just a little arrogant?

The Holy Father recently requested that the Church celebrate a "Day of Pardon" as a powerful sign in this Jubilee Year, which is by its very nature a moment of conversion." The celebration took place at St Peter's Basilica and throughout the world on Sunday March 12. Cardinal Clancy, on behalf of the Australian Catholic Bishops' Conference, published a "Statement of Repentance to mark the 2000th Anniversary of the Birth of Jesus Christ".

As part of this same process, the President of the International Theological Commission, Cardinal Ratzinger, proposed a study of the topic, "The Church and the Faults of the Past". That study produced a very thoughtful thirty-two page statement. The statement notes that "in the entire history of the Church there are no precedents for requests for forgiveness by the Magisterium for past wrongs."

The Day of Pardon may be seen within a wider context of the Church's self-understanding at this time. The *aggiorna-*

mento called for by Pope John XXIII – plus his wonderful demeanour – set us in motion. The Second Vatican Council – with Pope Paul VI's apology to "our separated brethren" at the opening to the Second Session – began to make us aware that there was some housekeeping that we needed to attend to.

Slowly the fear of admitting error is breaking down – or being broken down by the demands of a world which expects greater honesty and integrity than we have sometimes shown. We are discovering by sad experience that there is no future in defending the indefensible. The hope in Jesus' words is being discovered: The truth will set us free. We need not fear truth, no matter how it manifests itself or how painfully embarrassing it is.

It has been liberating and most encouraging to see the Holy Father and our Church leadership ask for forgiveness in this way. This is very much in the spirit of the Gospel and a most welcome development of a movement begun at the Council. It is another step towards genuine renewal. □

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

These are the current Members: Dominic Beirne, Patrice Beirne, Marie Biddle RSJ, Kevin Burges, Aidan Carvill SM, Susanna Davis, Marea Donovan, Geraldine Doogue, Denys Goggin, Margaret Goggin, Catherine Hammond, Sam Hammond, Regis Hickey CFC, Francois Kunc, Maryellen McLeay, Dr Chris Needs, Margaret O'Hearn, Dr Tim O'Hearn, John Robinson, Pat Robinson, John Sharples, Ruth van Herk, Michael Whelan SM, Carole Wilson

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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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 Friend's Application)

The Editorial Committee is:

Michael Whelan SM, Geraldine Doogue, Catherine Hammond and consultants

Registered by Australia Post
Publication No: 255003/02125

Address all correspondence to:
PO Box 139, Gladesville, NSW 1675, Australia
Tel/Fax: +61 2 9816 4262
Web site: <http://home.mira.net/~mdw/>



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.

All items submitted for publication in *The Mix* should reach the Editor no later than the 12th of the month previous to publication.

All original work in *The Mix*, unless otherwise indicated, is the work of the Editor.

Printed by Serge Martich-Osterman
Printing and Publishing Pty Ltd, Annandale

The Human Face

Born in 1944, I was baptized Elizabeth Anne West. The name was a burden: Aunts who called me "Elizabeth-Anne" did so at their peril and though I would tolerate Elizabeth, all others (apart from my mother) called, and call me, Liz.

My parents, Morris and Bidy West, began their married life as do other newly-weds. My mother was a gentle, musical woman who plied her trade as a hairdresser. My father, whose life prior to his marriage to my mother is well-known public property, was a struggling writer, whose success began with the commencement of ARP Studios. In my childhood years, I provided my elder brother Julian (a handsome, somewhat eccentric, loveable larrikin) with hours of amusement as I took the role of "the enemy" in a neighbourhood where boys predominated. In spite of being burned as an Indian, tortured as a German spy, or bayoneted for being an invading Japanese, my memories of those early years are of utter content. The church loomed large in our lives, with family rosary, prayers, Mass, Benediction and Confession all having their place, and my childhood's faith was formed as much by the "bells and smells" of St. James's Gardenvale, as it was by the Presentation Sisters at Star of the Sea.

Women religious formed an important part of my growing, and "Star" was a place of safety and security. Women like Sisters Sebastian Lardy, Eymard Temby, Josepha Dunlop, Raymond Taylor, were instrumental in forming a fierce fidelity in me. They taught me how to pray, to think and to fight. From them, I learned the meaning of "steadfast love", as I found my childhood's faith tested by my family's breakdown, and what seemed to me to be an hypocrisy deep in the heart of the church.

"Star" also introduced me to Monsignor James E. O'Mara, chaplain, teacher, and friend. His library and his willingness to bend his intellect to accommodate the grasping of an adolescent mind, introduced me to philosophy, to literature and to thoughts of the boundless potentiality of grace. As my father's absence from the family home bit deeper into my adolescent soul, Monsignor O'Mara became a rock by which I could establish some point of reference when the journey became rough, or the path unclear. From him I learned the beauty and the grandeur of that "love of learning and the desire for God" which has plagued my life.

Despite parental opposition, I entered the Little Company of Mary when I was twenty-one. I lasted six years. Looking back, the decision that I should not make final vows was wise. At the time, however,

it was simply a pain. Leaving the community, I also left a church that I considered had abandoned me.

As I explored life through relationships, through study, through various forms of service, I learned – often the hard way – that I was not God, nor could I become God. Slowly, painfully, I wended my way through the maze of my life. One memorable day, I exploded into rage and came to the awful realization that I had tried to possess God on my own terms – and that it was not God I was holding onto, but an image of God that I had created for myself. With that revelation came the emptiness of being "God-less". Then, it was a matter of waiting and hoping that God – whoever God was – would find me.

Waiting for God was perhaps the loneliest time I have known, but it also brought the greatest moment of grace – a moment of fleeting recognition that God is and I am – which changed my life, brought me back into the church, and has shaped my path ever since. It remains a foundational experience that grounds my sense of self, and shapes my belief and hopes. It led me back to religious life, and continues to challenge and provide the critical point for ongoing discernment of where I am and how I act in relation to God and the whole human family.

That moment of being found and finding convinced me of the reality of God's grace and tenderness. It also taught me that it is our responsibility to carry that grace and tenderness to the world. Doctrinal dogma have no meaning when separated from Christ, and my hope is that as a church, we continue to deepen our call to receive God and give God, to experience the world and to respond in faith, love and boundless hope.



Thank you for opening up this debate in The Mix. I heartily agree with Bernadette Wood's comment 'to have readers exposed to all reasonable expressions of opinion'. Hopefully The Mix debate will go further. I think that the issues involved go deeper than the dogmas that are referred to. In the face of so many people hanging on to the past as absolute, and all dogmas as infallible, it must be a lonely affair for the likes of Michael Morwood who have enough courage and insight to break new ground.

Jane Oldman says it well in The Mix of Nov 99: 'that revelation is an ongoing process'. No matter who caused certain dogmas to become 'accepted teachings', including such unlikely movers and shakers as Emperor Constantine, the church hierarchies added 'infallibility' to the recipe to paint itself into a corner. Or so it must seem.

I for one, am yet hopeful that the day will come when the church will grow up enough to admit to some dubious teachings of the past, and welcome the teachings of later church thinkers, without needing to be afraid of having egg on its face.

I wish Michael Morwood well in this search for truth. Considering the enormous odds, it must be a great but lonely challenge that deserves our prayers.

A. Peperkamp, Balgownie, NSW

I write in response to Fr John Thornhill's Essay in The Mix September 1999 "Sound advice for tomorrow's Catholics". While I respect Fr Thornhill's theological background and his wide experience I question his assumption that Michael Morwood's book will prove "very misleading" for many of its readers.

His criticisms that Morwood's book lacks "historical competence", "a mature grasp of history", "a deep appreciation of resources and methodologies which have shaped Christian history", "a sound historical sense", "historical awareness" I cannot challenge, though I suspect there are some in the Church who would.

For Catholics of my generation, it is of little help to say that the "scenario" which Morwood describes is only a feature of recent catechesis. The description of "the Fall-distant God withdrawn from us-gates closed-Jesus saves" and the fundamentalist interpretation of Scripture and doctrine were hardly presented to us as recent developments of theology, but rather had their roots in a literal reading of Genesis.

I query the assumption that many Catholics who read Morwood's book will be led

astray because we do not have the "theological background to assess its claims". On the contrary, the many Catholics (literally hundreds) I know who have read/studied "Tomorrow's Catholic" speak of a growth in faith and a more meaningful relationship with God and the Jesus of the Gospels. By their fruits...

Morwood makes a genuine effort to affirm the faith of thinking Catholics today in a way that is accessible, understandable, readable. He appears to be in touch with the grassroots yearnings in the hearts of many in a way that gives them hope. The phenomenal sale of the book must surely tell us something.

Surely theology has a dynamic which encourages creative engagement by all the faithful.

What is needed in today's church is a clear response to the cry of many Catholics to help them make sense of their faith in a vastly changing world. Unfortunately, some "theologians" seem to lack the simplicity of touch that Jesus displayed in his teaching and his stories (I was struck by the fact that one of the sentences in Fr Thornhill's Essay contained 84 words and the Statement from the Council of Chalcedon will be of little help to the Catholics I know!) This may be one reason why "Tomorrow's Catholic" has been so enthusiastically received. After all theology is not "owned" by the well educated in the Church. Surely it has a dynamic which encourages creative engagement by all the faithful.

I commend Michael Morwood for courageously raising these issues in a way that allows "ordinary" Catholics to explore and discuss them. I also commend the many Catholics I personally know who, I believe, are well able to assess and critique the issues raised in the book. To assume "many" will be "misled" is, I fear, a sad undervaluing of committed Catholics today and an unfair reflection on "Tomorrow's Catholic". I cannot help but wonder what is the point of the comment that Michael Morwood has recently resigned from the ordained ministry. Surely this fact does not discredit the author in any way. I hope Michael Morwood, if he so wishes, will be offered the opportunity to respond to this Essay in a future edition of The Mix.

Anne T Hughes, Alstonville NSW

I anxiously await my copy of The Mix each month and really do find it thought-provoking and stimulating. Keep up the good work!

Helen Hallett, Sandy Hollow, NSW

Thanks for the continuing quality of the Mix.

Fr Peter Carroll, sdb, Glenorchy, TAS,

I look forward to your little publication each time. There is little or no reference to any Queensland events in the Bulletin Board page. Do you have anything going in Brisbane? Your articles are very encouraging in times when Rome seems to be flexing its muscles. I would love a Branch or Branches of Catalyst to come to Brisbane.

Des Skelly, Moorooka, QLD

Strange Universe

The evil is too much
of course,
beyond all measure.
But of late –
was it the winter sun this Melbourne
afternoon?
Or that old fellow helping the
limping girl?
Or the lilled tranquillity of the Yarra
billabong
exploded in the laughter of two
kookaburras? –
I have begun to take
great pleasure
in this strange universe.
-- Tony Kelly, CSsR

A thought from Albert Nolan, OP:

The four marks of the church: one, holy, catholic and apostolic, are a challenge and a calling, rather than an accomplished fact. The church is not one. It is divided in a whole variety of ways ... Our aim, however, is to seek unity. The church's message is holy, but we as church are riddled with scandalous sins. Our calling, however, is to strive for holiness. Apostolic succession is secure historically, but we know the need to recover something of the fervour and simplicity of the church of the apostles. ... We aim to be catholic or universal, but, while we are present in almost every corner of the world and in the midst of every culture on earth, we remain, in fact, a eurocentric church.

Essay – A faith tradition for which we are all responsible

by John Thornhill

In September 1999, we published a brief essay by John Thornhill entitled “Sound advice for tomorrow’s Catholics?”. In that essay John offered a critique of Michael Morwood’s book, *Tomorrow’s Catholic: Understanding God and Jesus in a New Millennium*. The response from our readers was strong, with contributions to various parts of the conversation. One respondent in particular requested that John develop his thought a little more on the question of the development of Christian consciousness through the ages. The Editor invited John to do that.

My comments on Michael Morwood’s book brought a lively reaction. Michael’s own courteous response, however, only confirmed my fears that he is prepared to go too far in calling the Creed into question.

The teaching of the early councils is not “set in concrete” in the sense that its meaning cannot be further clarified in new contexts of awareness; it is beyond change, however, in the sense that its essential affirmations (in this case, that in his ultimate identity Jesus is not a creature, but shares with the Father the greatness of being Creator of all) are the expression of the church’s unending faith.

A central achievement of Vatican II was its recovery of the ancient church’s appreciation of the dignity and responsibility of all the baptized: solidarity with Christ in the victory of the resurrection makes a sharing in the church’s essential mystery and its great mission a birthright of all believers.

Clearly, this must be an informed involvement. One respondent to my review suggested that I explain further what I meant by the evolution of “Christian consciousness”. Taking up this suggestion may help to clarify what an informed and balanced involvement in the life of the church means. Our outlook as believers is formed by the interaction of three levels of awareness: that of *faith*, that of *theology*, and that of *ideology*. Let me explain.

Faith is a gift of God’s Spirit, making us alive to God’s active and generous presence in our common story.

The early councils did not deduce the Saviour’s divinity, as Michael’s book suggests. They upheld a conviction which has been a cornerstone of Christian faith from the beginning, expressed in the primitive creed: “Jesus (the man from Nazareth executed as a blasphemer) is Lord” – to him belongs the divine name which provided the central focus of Israel’s faith.

Where did this astounding affirmation come from? It belongs to the witness of those who knew the risen Jesus. As the great scripture scholar, C.H. Dodd, puts it: faith in the resurrection did not grow up in the church, the church came into existence in the faith that was found in a meeting with the One who had risen – the risen Jesus was recognized as more than a *recipient* of the blessings of God’s final achievement; with the Father he is the *Author* of that achievement.

The early councils upheld this unending faith of the church. Authoritative teaching of the church’s faith, it may be well to recall, is not the expression of some independent access the pastors have to the truths of faith; through the gift of the Spirit they recognize and proclaim the unending faith which lives in their communities through the presence of the same Spirit.

Theology is the interpretation of the truths of faith and their practical implications. In a very real sense, every believer is a theologian. Throughout their lives alert Christians reflect upon the practical meaningfulness of their faith. It is clear, however, that the task of theology ultimately calls for the development of academic specializations (interpretation of the scriptures, review and evaluation of the past experience of the believing community, making use of the human resources which help bring to light the implications of the faith etc.).

Genuine renewal will only come from a “radicalising of faith” – a renewed and deeper appreciation of God’s ways and their expression in our midst.

Ideology – a form of human awareness which is much discussed today – is an outlook which fosters the interests and securities of a particular social group – a class, a nation, a movement etc. Virtually all human awareness has an ideological component, and the bias which this brings. Recognition of the part ideology plays in our Christian outlook can help us to understand some of the complexities and paradoxes of the church’s history.

The Counter-Reformation textbooks of theology in use when I was a young man, for example, were heavily ideological in their concern to counter the challenges of Protestantism. Protestantism’s “Scripture alone will be our authority” was equally

ideological.

The process of ideology formation helps us to understand how it was that the Saviour’s sharing in our humanity came to be neglected in the aftermath of the debates of the early councils concerning the dogma of the Incarnation. These debates took place over centuries – not because the faith was in doubt, but because the difficulty in understanding the positions of opponents using different terminology and schemes of thought presented almost insurmountable obstacles.

When consensus was finally arrived at, it is not surprising that an ideological climate emerged in which the true humanity of Christ, while never being denied, came to be eclipsed by an overwhelming wonder at his divine greatness and authority.

Today, theology recognizes how unfortunate this development has been: awareness that God has shared in our human condition in all its tragic greatness should be at the centre of the inspiring vision of Christian faith.

I hope I shall not be accused of being patronising if I draw some conclusions from what has been said. While all Christians come to develop a personal theology in the course of their lives, theology as a highly specialized discipline has a fundamental importance and authority in the life of the church.

Moreover, we must all reflect upon the ideological biases which may be affecting our theological outlook. The call for all believers to share in responsibility for the life of the church must not give rise to an ideology which judges that any person’s theological opinion is as good as another’s. Theological points of view are as good as the arguments which support them.

In reviewing some of his recent publications, I have recently written critically of Cardinal Ratzinger’s attitude to church renewal. We should take seriously, however, some of his concerns. He fears that we are drifting towards the formation of a “popular church” whose standards would be the outcome of prevailing opinions. He argues that genuine renewal will only come from a “radicalising of faith” – a renewed and deeper appreciation of God’s ways and their expression in our midst which has been the substance of the church’s faith since the beginning.

*“Let us weigh the gain and the loss in wagering that God is. Consider these alternatives: if you win, you win all; if you lose, you lose nothing. Do not hesitate then to wager that He is.” Pascal, *Pensées*, 233.*

LANGUAGE AND IDEOLOGY

William Buckley

The following is taken from William Buckley's *Papal Primacy and the Episcopate: Towards a Relational Understanding*, pages 22-25. (See page 8 of this issue of *The Mix* for a review of the book.) Fr Buckley is a Jesuit and is Canisius Professor of Theology at Boston College.

(This first part is a brief statement by Fr Buckley on the difficulties of language involved in any conversations about such complex and significant issues as papal primacy and the episcopate. His remarks pertain to conversations involving almost anything that matters to us.)

The difficulties of this topic (ie papal primacy and the episcopate) lie not only with the massive character of the problem, but also with obscurities posed by an often indeterminate or misconstrued terminology. In some cases, vocabulary has become almost impossibly elastic. J. Michael Miller suggests that part of the solution to the ecumenical problems about the primacy of the pope lies with a reform in terminology: "A precise terminology can clarify, if not totally resolve, many of the problems which arise in a theology of the papacy." But this is far more easily honored in the ecumenical profession than in practice. Joseph Komonchak notes, for example, that the two dimensions of the Church – universality and individuation – are described in various terms, and that "the Second Vatican Council did not use a consistent vocabulary for either dimension."

As the meaning of the language is sometimes confused, so also is its referent. Was one not encouraged to expect from such a phrase as "from the institution of Christ the Lord or by divine law" a historic choice and act of Jesus, while now it is expanded to include the providential direction of the Church by the Holy Spirit? Should one distinguish "Petrine function" or "Petrine ministry" from "papacy," if only not to cloud what is essential to the former with the legacy of scandal and fury that have accrued to the historical dimensions of the latter?

There is no satisfactory solution to this dimension of the task. The language bears too much historical weight to permit easy understanding. It might be useful at least to raise the touchy question of the relation between conciliar statements about primacy and often-taken-for-granted social theology underlying them.

Even the term "primacy" is systematically ambiguous. "Primacy" was applied to

or recognized in a particular see or a particular bishop, as this term was referred to the forms of primacy recognized by Nicea in the three initial patriarchal sees of Alexandria, Rome, and Antioch or as the number of these sees expanded into five in later centuries or as "primacy" became restricted to papal primacy or as the term was distinguished into a primacy of honor and/or jurisdiction.

One cannot escape this pervasive issue of language but only call attention to the systematic ambiguity of critical terms and then beg for those efforts of sympathetic understanding that make inquiry and mutual conversation possible.

(This second part focuses on ideology - it can destroy conversation because it makes us blind to the real issues and possibilities.)

Any attempt to explore this question (of the primacy and the episcopate) engages the obvious difficulties attending so vast and historically complicated a subject matter. But these "obvious difficulties" may well not count as the greatest difficulties.

Much more obfuscating can be the hidden drives and latent interests accruing not so much to the subject matter under consideration as to the conditions of subjectivity in which this consideration takes place. Stubbornly resistant to resolution may be not so much the problem under inquiry as the state of the one doing the inquiry.

One cannot escape this pervasive issue of language but only call attention to the systematic ambiguity of critical terms and then beg for those efforts of sympathetic understanding that make inquiry and mutual conversation possible.

The dogmatic task bearing upon "essential and indispensable elements" would be naively miscast if it simply took for granted something that cannot be so easily assumed: the ordered intentionality of the one doing the consideration. One cannot presume the interior freedom that enables thinkers or dialogues or lines of inquiry to explore this general subject matter with honesty, objectivity, and the necessary detachment. Why not? Because in so many different ways, one is dealing with power.

The history of the discussions of power, importance, and eminence, of being "first," of honor and jurisdiction – both within as well as outside the Church – centuries of councils and conferences, inquiries, arro-

gant claims and actions, intractable debates and final alienations that emerged precisely from this present subject matter, indicate how profoundly difficult it is to treat questions of power in any other than a defensive, aggressive or self-serving way.

Not impossible, but very difficult! Everything that Jürgen Habermas has written about the distortions occasioned by "interest" finds its embodiment in human history and in the history of theology. Driven by unfaced "interest," the protagonists, while seeming to do theology, can actually be framing ideologies – theoretical justifications for either the current allocations of power or for radical changes demanded in the possession and uses of power.

One can only smile, for example, when theories are elaborated to justify papal primacy in the granting of jurisdiction by contending that Peter assigned territories to the individual apostles. On the other hand, a similar reaction can be elicited by article 4 of the *Smalcald Articles* that "the papacy is of no use to the Church because it exercises no Christian office." John B. Thompson has put it accurately: "To study ideology is to study the ways in which meaning serves to sustain relations of domination."

This is not to suggest that ideology is conscious deception. It can obtain with great good will and blindness about one's actual motivation. It is classically true that the "will-to-power" often operates at so unconscious a level that its real motivational drive is hidden from the very ones framing the theories that embody it. At its lightest, such "theology" is transparent in its tactics; at its worst, it does not emerge from faith, but from bad faith and the unfaced drives of self-interest.

The will-to-power constitutes one of the strongest, yet unrecognized passions within human engagements, and the history of the Church indicates how ravaging and destructive an effect it can produce even while advancing under the flag of the most religious of vocabularies. William Henn has summarized something of its influence: "It is difficult to read the various pretentious claims to power which mark the history of the relation between primacy and episcopacy during the second millennium without feeling a certain lack of ease before the gospel passages in which Jesus corrects the apostles for wanting to be the greatest."

So much in the past centuries must persuade one that unless ideology is faced and checked, there is no possibility of an ecumenically successful theology of leadership, governance, teaching, and direction.

If you make my word your home you will indeed be my disciples; you will come to know the truth and the truth will set you free. (John 8:31-32)

□□□

The Bull of Indiction of the Great Jubilee Year 2000, Incarnationis mysterium (November 29, 1998), includes the purification of memory among the signs 'which may help people to live the exceptional grace of the Jubilee with greater fervor.' This purification aims at liberating personal and communal conscience from all forms of resentment and violence that are the legacy of past faults, through a renewed historical and theological evaluation of such events. This should lead – if done correctly – to a corresponding recognition of guilt and contribute to the path of reconciliation. Such a process can have a significant effect on the present, precisely because the consequences of past faults still make themselves felt and can persist as tensions in the present. The purification of memory is thus 'an act of courage and humility in recognising the wrongs done by those who have borne the name of Christian.' It is based on the conviction that because of 'the bond which unites us to one another in the Mystical Body, all of us, though not personally responsible and without encroaching on the judgement of God, who alone knows every heart, bear the burden of the errors and faults of those who have gone before us.' (From the Introduction to "Memory and Reconciliation: The Church and the Faults of the Past", International Theological Commission, December 1999.)

□□□

A reciprocal action is therefore required between the conversion of the individual and the reform of the structures, even though the former must remain the principal factor in the life of the Christian. (Oscar Cullman, *Jesus and the Revolutionaries*, Harper, 1970, 55)

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When I discover that I am poor, that I am confused, that you call me by my name, that you love me, then there is the moment of transformation. (Jean Vanier, *Followers of Jesus*, Gill & MacMillan, 1976, 80)

□□□

The Gospel of John is full of powerful contrasts and images – light and darkness, truth and falsehood, belief and unbelief, seeing and not seeing. Towards the end of the Gospel there is a particularly eloquent example of this. After the burial of Jesus, John records several appearances of Jesus to those whom he loved. One of those appearances is recorded, in part, as follows: "In the evening of that same day, the first day of the week, the doors were closed in the room where the disciples were for fear of the Jews. Jesus came and stood among them. He said to them, 'Peace be with you,' and showed them his hands and side. The disciples were filled with joy when they saw the Lord, and he said to them again, 'Peace be with you. As the Father sent me so I am sending you.'" (20:19-21)

Consider some of the particularities of this account: it is *evening*, his friends are *gathered* (ie assembled – Greek word *ekklesia*), the doors are *closed*, they are *fearful* (the assembly is not yet set free by the mystery of the risen Lord), Jesus stood in *their midst*, he greets them with *peace*, he shows them his *wounds* (he is revealed in the *flesh*, he has truly conquered death by dying), the disciples are filled with *joy* (they are captured by the great mystery of the risen Lord), they are *sent as an extension of his mission to the world*.

To know Jesus as Lord is to be set in motion.

Think of this account as a story. What is the plot? How might we trace the movement of dramatic narrative? Where do the participants move *from* and where do they move *to*?

There is an obvious movement from *fear* and *distress* to *joy* and *peace*. There is a movement from *felt absence* (of Jesus) to *felt presence* (of the risen Lord). The disciples move from *disconnectedness* and *broken relationship* to *intimacy* and *restored relationship* (with Jesus and with each other through him). The assembly of disciples moves from *closure against the world* (ie sanctuary from the world) to *openness to the world* (ie sign in the world). This group of human beings moves from *self-absorption* to *self-transcendence*. And what prompts these movements? They have known the risen Lord.

The disciples of Jesus are those who know the risen Lord. Through Him, with Him and in Him, their lives are a constant movement – towards joy, peace, reconciliation, intimacy and mission. To know Jesus as Lord is to be set in motion. To be set in motion in this way is to be on mission, a sign in the world of God's liberating love.

The Tradition – Wounds are part of living

There is a story told of St Teresa of Avila which, if not factually true, definitely bears a deep truth. It is said that one day the devil appeared to St Teresa, disguised as the risen Lord. St Teresa dismissed the devil without a moment of delay. But before the devil left he asked the saint how she had seen through the disguise. "How did you know I was an impostor?", he asked. St Teresa said bluntly: "You have no wounds."

Jean Vanier represents the tradition well when he describes the destructive effects of not acknowledging our own wounds versus the life-giving effects of acknowledging the wounds and laying ourselves open to the healing of the Spirit:

"As I feel more and more the injustice, the inequalities and the exploitations of this world, I understand better why so many people throw themselves into political activity which aims to destroy the

Jesus came to destroy hate and to lead all into love and peace.

power-structure of our society. I understand better why people who are frightened of losing their possessions and power try to defend themselves and the structures which support them. ... Jesus came to destroy hate and to lead all men into universal love and peace. But this means that we must all reject our individual and group egoisms; we must all learn to die to ourselves and, reborn in the Spirit, to live for our brothers and sisters and for God our Father. I believe that the world will only change as people's hearts change and as people open themselves to love and tenderness. Our political and economic structures reflect our inner fears; they can only be changed as hearts change. ... We must become sources of love for others; we must become attentive to the little people, the wounded, the fragile and the lonely people. It is as this current of life grows stronger that structures will change." (Jean Vanier, *Be Not Afraid*, Paulist Press, 1975, pp.viii-ix) □

SIP Promoter –Terry O’Loughlin on (02) 9816 4262 or (02) 9816 5091.

Email: terry_catalyst@hotmail.com

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

◦ **Bowral** - The Grand Bar and Brasserie, 7.30pm-9pm: April 27 “Kids, Clowns and Jesters” (Dr Peter Spitzer & Mary d’Apice rscj) (Info: John on 02 4878 5230).

◦ **Campbelltown** - The Catholic Club, 7.30pm-9pm: April 12 “Proclamation and the Practice of Freedom” (Sr Susan Connelly rsj & Brian Murnane) (Info: Sue Brinkman on 4627 2953).

◦ **Canberra** - The Australian Story - The Canberra Workers Club, Childers St, Canberra, 7.30pm-9pm: (Info: Rita on 02 6288 4715).

◦ **Chatswood** - ‘Sowing Seeds: Fostering Growth’ Orchard Tavern, Cnr. Victoria Ave & Orchard Rd, 7.30pm-9pm: April 17 “A Healthy Community: What is ‘quality of life’?” (Dr Tim Carr & Sr Mary Leahy rsj): (Info: Michelle on 9958 5963).

◦ **Clayton (VIC)** - The Notting Hotel, 8pm-9.30pm: May 30 “Healing the Earth” (Speakers tba) (Info: Yvonne on 9700 7340 or Joyce on 9700 1250).

◦ **Collingwood (VIC)** - The Vine Hotel, Cnr Wellington & Derby Sts, 8pm-9.30pm. (Info: Maree on 0412 136681).

◦ **Devonport (TAS)** - Molly Malones Irish Pub, 7.30pm-9pm, Last Wednesday of each month (Info: Fr Richard Ross on 6424 2783).

◦ **Five Dock** - The Illinois Hotel, Cnr Parramatta & Croydon Rds, 7.30pm-9pm, commencing May 31 “Conversation” (Bishop Geoffrey Robinson & Mrs Marea Donovan) (Info: Tony on 9181 2725).

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

◦ **Jamberoo** - The Jamberoo Hotel, 7.30pm-9pm: April 10 “Signs of the Times” (Fr Ed Campion & Kate Englebrecht) (Info: Gaye on 4232 2735).

◦ **Glen Innes** - The Club Hotel, Grey St, 7.30pm (Info: Kerrie on 6732 2023).

◦ **Kincumber** - ‘Proclaim Jubilee’, The Kincumber Hotel, Avoca Drive, 7.30pm-9pm: April 4 “Reflection & Restoration” (Rob O’Brien & Kerry & Sean McArdle); May 2 “Love & Reconciliation” (Peter Stuckey & Dennis Hannigan) (Info: Robbie on 4390 0370 or Clair on 4344 6608).

◦ **Mordialloc (VIC)** - The Kingston Club Hotel, 7.30pm-9pm, April 26 “Spirituality and Young People” (David Tacey) (Info: Maria on 9579 4255).

◦ **Northcote** - The Mary Ellen Hotel, Glebe Rd, Merewether, ‘The Seven Deadly Sins’, 7.30pm-9pm, (Info: Gail McBurnie on 02 4979 1141 (W))

◦ **Paddington** - The Bellevue Hotel, 7.30pm-9pm: April 5 “Our Multicultural Mix” (Colette Rayment & Dr Tony Pun); May 3 “Trust and Vulnerability” (Liz Mullinar & Fr Richard Lennan) (Info: Marea on 9387 3152 (H))

◦ **Penrith** - Golf Club, 7.30pm-9pm, April 12 “Distress and Spirituality: Them and Us” (Fr Tony Doherty & Mr Ron Barr) (Info: Dennis on 02 4773 8429).

◦ **Perth** - The Elephant and the Wheelbarrow, cnr Francis and Lake Sts, Northbridge, 7.30pm-9pm (Info: Michael on 08 9448 2404)

◦ **Ramsgate** -Venue tba; 7.30pm-9pm: Third Tuesday of month (Info: Karen on 9570 3257 or John on 9533 4939).

◦ **Rouse Hill** - The Mean Fiddler on Windsor Rd, 7.30pm-9pm: April 4 “A time to mourn, a time to change” (Kevin Morgan & tba); May 2 “Business Ethics: Is Christian Spirituality compatible with modern business?” (Speakers tba) (Info: Tim or Margaret on 9634 2927 (H)).

◦ **Waitara** - ‘Living the Gospel: What sort of People do we want to be’ -The Blue Gum Hotel on the Pacific Hwy, 7.30pm-9pm: April 19 “Doing unto others” (Fr Steve Sinn sj & Rev Theresa Quilter) (Info: Kathryn on 9983 0162)

◦ **Wollongong** - Mt Kembla Hotel, Mt Kembla, 7.30pm-9pm: (Info: Tom on (02) 4228 5038).

• **SIP for young adults:**

◦ Hopefully commencing later in year (Info: Maree on 9680 3121).

◦ **AudioMIX?** The Mix is now available on audio tape, thanks to the generosity of several volunteers. For further information contact Pauline on 02 9816 4262.

Other Matters and Events

◦ **The Aquinas Academy** adult education centre in Harrington St Sydney runs a series of programs, day and evening, with a special emphasis on spirituality. Michael Whelan SM is the new Director (Info: Patricia on 02 9247 4651).

◦ **A Workshop with Margaret Guenther** ‘The Practice of Prayer: The Art of Living Faithfully’, May 13, 10am-4pm, Centre for Ministry, North Parramatta (Info: Eremos 9683 5096).

◦ **The Centre for Christian Spirituality, Randwick** “Why I am still a Catholic” with John Menadue, May 7, 2pm-4pm; Workshop “What is Lectio Divina?” May 8, 15, 29, 6.30pm-8.30pm, May 9, 16, 30, 10am-12noon; T.S Eliot’s Four Quartets” with Lesley Potter, May 3, 10, 17 & 24, 10.30am-12.30pm & 6.30pm-8.30pm (Info: Kate on 9398 2211 or 0412 400 519).

◦ **Mount St Benedict Centre**, Pennant

Hills, “Preparing for Christian Funerals”, Sr Judy Foster sgs, April 1; “The Passion Story in Mark’s Gospel” April 8, 10am-4pm; “Sisters of the Good Samaritan 1857-1877,” Marilyn Kelleher sgs, May 6, 10am-4pm (Info: 9484 6208).

◦ **Spirituality Courses Mary MacKillop Place**, North Sydney, “Sabbath Celebrating Jubilee – A Time of Mindfulness” May 24, 1.30pm-3pm, May 28, 11am-1pm (Info: Sr Jeanette Foxe on 8912 4887).

◦ **Star of the Sea Retreat & Conference Centre** – All retreats are based in Christian Spirituality (Info: (02) 6646 2244).

◦ **Weekend Enneagram Retreat**, Mary MacKillop, North Sydney, commencing May 5th (Info: Br Don Newton on 9349 7333 or 0417 691 904).

◦ **Mercy Family Centre**, Pastoral Associate (part-time, 3 days per week). Applications close April 17 (Info: Sr Marlene Fitzgibbons on 9487 0574).

◦ **St James Spirituality Centre**, King St, Sydney, runs a variety of adult education programs (Info: Susanne on 9232 3022).

◦ **Jubilee 2000 Coalition** –July 23 Vigil (Info: Thea Ormerod on 9150 9713 (AH)).

◦ **Healing the Past** with Petrea King & Jenny Maher, May 12-14 (Info: 02 4883 6599).

◦ **Michael Morwood** has a web site to deal with reactions and issues arising from his recently published, *Tomorrow’s Catholic*: <http://www.eisa.net.au/~morwood>.

SPIRITUALITY IN THE PUB

SIP is now a “ninemsn” community! You can check the diary, read some transcripts and stories, post or look at pictures, and share your thoughts and ideas and reactions: another forum for conversation!

Go to
<http://communities.ninemsm.com.au/SpiritualityinthePub>

If you have Hotmail you can even join! Terry O’Loughlin can be emailed at:
terry_catalyst@hotmail.com.au

PILGRIMAGE?

Catalyst is exploring ideas for a possible pilgrimage to “places of conversation” (eg Gethsemane Abbey, Kentucky, Rome, Lambeth, United Nations...). Are you interested? Any suggestions?

Write snail mail or email
terry_catalyst@hotmail.com.au

Recommended Reading

Michael J Buckley SJ, *Papal Primacy and the Episcopate: Towards a Relational Understanding*, A Crossroad Herder Book, 1998, 95 pages, footnotes, \$35.

This is a companion essay to John Quinn's *Reform of the Papacy* (cf *The Mix*, 5:1, 4-5) and published in the series *Ut Unum Sint: Studies on Papal Primacy*. The original version was written in response to a request from the Congregation for the Doctrine of the Faith as part of a symposium in December 1996. Buckley writes with all the precision and care of a first-rate scholar. He has given us an invaluable essay here. He takes his start from the observations of another scholar: "The more adequate harmonization of primacy and episcopacy, of the church universal and the local church, is widely considered to be one of the most pressing theological tasks of the Church today." Buckley does not propose to "answer" the question so much as respond intelligently to further the conversation. He observes: "Stubbornly resistant to resolution may be not so much the problem under inquiry as the state of the one doing the inquiry." Buckley, like Quinn, demonstrates a deep and well-grounded understanding of spirituality in this essay. It is encouraging to see theology – especially in relation to such a critical subject – finding its proper place in relation to spirituality. Buckley is one of those rare individuals who can deal with a most difficult and complex subject in a way that makes it available to the non-scholar. Highly recommended.

Hugh Mackay, *Turning Point: Australians Choosing their Future*, Macmillan, 1999, 316 pages, index, pb, \$25.

Hugh Mackay is one of Australia's foremost social researchers. He also has a great gift for writing clearly. This book is as readable as it is informative. Mackay has listened to the people of Australia and is able to give us some very useful insights into what is happening. In this he also raises questions about what might happen in the not-too-distant future. Subjects covered include: "Baby Boomers", "Grey Power", "Anzac Day", "Kooris", "Marriage and the Family" and "leadership". For those who keep abreast of what is going on in Australia, and especially those who are keen observers of what is happening amongst their circle of friends, much of what Mackay says will come as no surprise. (Although this reader was surprised to learn that "each year 40,000 Australians aged 15-24 attempt suicide.") What is particularly useful about this book is the concise and pithy synthesis provided of what seems to be happening in so many key areas of Australian life. The first chapter – "The Big Picture: Crosscurrents of Confusion, Undercurrents of Hope" – should be read by all, even if you do not get to read the rest of the book. Chapter nineteen – "Spirituality or Sport" – apart from mentioning Spirituality in the Pub, also raises some good questions about traditional religious structures and what often passes for "spirituality" these days. Recommended as a group discussion book.

In Your Face: Young people Making a Difference, video available from CEO Sydney Publication Sales, PO Box 217, Leichhardt NSW 2040 (Tel: 02 9568 8221) - \$20 + \$5 p/p.

"The idea for this video began as a desire to somehow pay tribute to the wonderful spirit and courage of our young people today." Executive producer, Mary-Ann Knoblanche is one of those extraordinary people who dot the landscape of our parishes. Seldom known outside their local region, they contribute more through their courage, generosity and energetic commitment than can ever be adequately measured. This video, aimed specifically to promote conversation with and among young adults, is a tribute to Mary-Ann and those unsung heroes of the Church. The young adults who appear in this video are involved with the Sisters of St Joseph in their work for the poor and marginalized. They are seen and heard in the midst of their living and working as a community. The video runs for about twenty minutes. The image of young people is too often shaped by the tragedies that haunt too many of them. Perhaps the major importance of this presentation is the witness of young people who have, in one way or another, faced the tragic possibilities but have responded in hope. In their simple lives of commitment to Christian community and service, these young people light a candle in the dark. This video should be shown in every family in Australia and discussed by the family members together.

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