



# THE MIX



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## Our Say – How should we deal with dissent?

One of the marks of a healthy family is a certain unity in diversity. If the family is truly healthy, the members will actually foster individuality (as distinct from individualism). They will all rejoice in the life of the individual because that life expresses the richness of the family and enhances it. They will shun mere conformity – as much as individualism – because that is demeaning and destructive to both the individual and the family.

There is a paradox here. Precisely because the members of a healthy family have a strong bond, they are able to differ from one another; precisely because they are united, they can be diverse. In this way, unity begets diversity and diversity begets unity.

A foundational principle is implicit in this paradox: love engenders freedom. When we know ourselves to be loved, we feel secure enough to risk mistakes. We explore life with confidence because we know our environment to be one of hospitality rather than hostility.

The diversity in the Catholic tradition over two thousand years has been quite remarkable. Take, for example, the variety of religious congregations and their varying charisms, the differing approaches to prayer and devotion, the eccentrics, geniuses and vast spectrum of ordinary folk that have enlivened the community down the ages. All of this diversity manifested itself within an extraordinary unity.

But the total story is far more complex than that. Pope John XXIII, in his Opening Speech to the Second Vatican Council on October 11, 1962, found it necessary to call for a change of heart:

At the outset of the Second Vatican Council, it is evident as always, that the truth of the Lord will remain forever. We see, in fact, as one age succeeds another, that the opinions of people follow one another and exclude each other. And often errors vanish as quickly as they arise, like fog before the sun. The Church has always opposed these errors. Frequently she has condemned them with the greatest severity. Nowadays, however, the Spouse of Christ prefers to make

use of the medicine of mercy rather than that of severity. She considers that she meets the needs of the present day by demonstrating the validity of her teaching rather than by condemnations.

Pope John's vision – “the medicine of mercy rather than that of severity” – remains a challenge for us, a work yet to be done. We ought not underestimate the immensity and complexity of this vision. There is no simple formula. But that ought not deter us from pursuing the vision.

Within the context of this new vision, there arises the specific challenge and work of dealing with dissent. Similarly, this is not a simple or easy issue. Nor is it one that will – or even should – go away.

Perhaps we could learn from Cardinal Martini, who set up a “chair of atheism” in his diocese of Milan. This is both profoundly symbolic and pastorally effective. Because he takes dissenters seriously and treats them with respect, they approach him similarly. Hospitality tends to beget hospitality, hostility tends to beget hostility. □

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

My name is Tony Corcoran. I am a priest of the Society of Mary, the Marist Fathers. I grew up in the little village of Copmanhurst on the North Coast of New South Wales. My childhood, shared with my younger brother, Kevin, was happy and carefree. My parents, faithful, loving and supportive, imparted to us their love of God, devotion to Mary, his mother, respect for our neighbour and a strong commitment to the common good.

Our primary education was at the Copmanhurst State School. We learnt our catechism from the Grafton Sisters of Mercy, under a gum tree beside our little church after Sunday Mass. It was in that little church that I experienced church as a close-knit community centred on Sunday Eucharist.

At twelve years of age, I had to leave home to go to boarding school, which I endured happily enough. There I made some very good friends and came in close contact with the Marist Fathers. I grew to appreciate their spirit and was attracted to their community life. So when, in my last year of secondary school, I decided to study for the priesthood, I sought to join the Marists.

I was a seminarian during the Second Vatican Council and the first heady days of the Post-Vatican II church. I had the privilege of studying under Fr John Thornhill, a Marist theologian imbued by the spirit of Vatican II, who has the wisdom and courage in the light of faith to read and respond to the signs of the times.

My first ministry was teaching in Marist secondary schools: Geelong, Bellambi and Burnie. I left teaching after thirteen years to prepare myself in Rome to take on the responsibility of the formation of our Marist seminarians.

Being Academic Dean and lecturing in Biblical Studies at Catholic Theological Union, Hunters Hill, was a special time for me. To accompany so many on their journey of discovery of the gospel through their theological studies, to experience the liberation that this brought to them, was a great joy.

At present I am the pastor of the Holy Name of Mary Parish, Hunters Hill. It is a great privilege to have been entrusted with the leadership of a vital community of Christ's catholic disciples. I believe my task is to shepherd the flock of Christ by teaching, sanctifying and leading. I enjoy proclaiming the gospel and preaching the homily (sometimes one or two parishioners will say the feeling is mutual!). I try to celebrate the sacraments well, meaningfully, relevantly, and humanly. I try to lead by encouraging each person to

take up his or her baptismal mission and responsibilities in the faith community and the world.

As a pastor, I experience a strong bond with other parish priests. I have come to appreciate their dedication and their concern for their communities. I have come to realise the increasing burden of work placed on them, even as they involve a Christ's faithful in their rightful roles in the church. The number of active priests is declining fast, as their average age increases. How the ordained ministry is to be best exercised in the church and who can be called to that ministry are certainly urgent issues for the church today.

I wonder whether the church is only at the beginning of its history. It seems to me that after these two thousand years we still have only begun to fathom the implications of Jesus' message of the Kingdom of God; to really embrace the good news of Jesus Christ for all humanity.

I have no idea what the church of the future will be like in its organisation and structures (if God remains consistent, it will be a surprise!), but I firmly believe that it will always contain faithful disciples of Jesus who hear his word and act on it. I hope that the church will become more clearly (even in its structures, law and organisation) the sacrament of God's loving, liberating presence in his world.

The older I get – and, I hope, the wiser – the simpler God and the Gospel become for me. The nature of the Kingdom, the will of God for creation – it all becomes much simpler and more down to earth (or is that me?).



Tony Corcoran SM

# Your Say: Retirement: a reflection and memoir

By Cyril Drew

“Old age can be a happy time. Some people get involved in lots of new interests. They can do all the things they did not had the time to do before – open their hearts to others to listen to them, take time to celebrate and pray. Old people discover what they lost as children when they began to pursue power and success in order to establish a career and identity. They discover the beauty and simplicity of daily life. They also have to learn to live through grief and loss – both little bereavements and deep losses”.

These words of Jean Vanier (*Journey Home*) speak volumes to me, both in relating to sick and dying patients and in reflecting on my own situation, as father, husband and grandfather. Monica and I have been blessed with a large family and now, in our seventies, enjoy watching and listening to our adult children: seven daughters and two sons have become parents themselves, so we have twenty-four grandchildren. There is no shortage of stories to listen to and to be shared.

When I retired some eleven years ago, I wondered what I might do with the rest of my life. Within a month I was lecturing in all the theological semester units students undertaking the BSS Family or pastoral studies at the Australian Catholic University, Christ Campus. The students were readying themselves to become Pastoral Associates in hospitals or parishes. The units included Christology, Ecclesiology, Scripture, Ministry, Moral and Ethical Issues and the “Experience of God”.

It was very meaningful for me to keep one step ahead of the mainly mature-aged students and to orient the learning to the future pastoral needs of those undertaking the courses. After four years, the sessional mode was no longer required at the University. A good friend suggested that I volunteer as a hospital chaplain.

For six years I found myself visiting patients in renal, neurological, cancer, cardiac and psychiatric wards at a large public hospital. Many of the patients were critically ill, others undergoing stressful operations. The Catholic patients often asked for Holy Communion. There was a sadness for me in that I could not offer them the “Sacrament of the Sick”. I saw too many, especially in the emergency department, die without the official blessing of the Church.

It was good at the end of each day to share stories and debrief with the coordinating chaplains and colleagues from other religious traditions.

An in-depth study of pastoral psychol-

ogy and theology, together with a further insight into the Scriptures, had prepared me professionally for work in pastoral care and hospital chaplaincy.

Recently I have joined a group of volunteers in a palliative care unit attached to a Catholic hospital. In relating to patients who are termed in “palliative care”, there is a real need to remind myself that I am involved in a special way with the patients’ agenda, which will change from day to day and even from hour to hour. Patients with a religious background will often ask their carers what heaven will be like or “what will it be like when I get up above? What happens after death?”

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**What starts at the beginning of life as either a thrust towards trust or mistrust leads in old age to a consideration or an orientation towards integrity or despair.**

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I find it wise to throw the questions back, ask the enquirers what they think the answer is. When pressed, I reply, “Well, I have never been there but I am sure all will be well, all that you ever hoped for you will experience”. I remind them that Jesus said he was going ahead to prepare a place for each one of us. Certainly, relating to dying patients and their relatives tests our faith and reminds us of our own mortality in a very stark and often worrying way.

As I was involved for many years in academic pursuits, I find myself falling back on my reading in my retirement. For over fifty years I have been reading Thomas Merton, the monk who first hit the headlines with his autobiography, *Elected Silence* (also published as *The Seven Storey Mountain*).

In one letter towards the end of his life, Merton wrote as follows:

By learning to listen we can find ourselves at times engulfed in such happiness that it cannot be explained. The happiness of being at one with everything, in the hidden ground of love for which there can be no explanation”. Then of course I remind myself of something else he said: “The man of faith who has not experienced doubt is not a man of faith.

Many who have been diagnosed with a terminal illness find it helpful to talk with a stranger, a volunteer or a pastoral worker, and relate intimate details of their life’s

journey. Because we are strangers and thus non-threatening, we are able to give the patients a listening ear to allow them to unburden themselves of memories and sometimes hurtful relationships and events in their lives.

I often come away from listening in this way feeling very privileged to have been privy to a person’s anguish and grief, and also of course, the happy events they felt they needed to share with another human being. Perhaps as a senior citizen myself, I find myself listening to memories going back fifty, sixty or more years. It is good in particular to listen to grandmothers and grandfathers luxuriating in proud memories of their adult children, grandchildren and even great-grandchildren. Sometimes this leads to a need to express anxieties about what is happening in their children’s lives.

When reflecting upon what I have heard, I think of Erik Erikson’s reminder that what starts at the beginning of life as either a thrust towards trust or mistrust leads in old age to a consideration or an orientation towards integrity or despair.

The sense of integrity arises from the person’s ability to look back upon his/her life with satisfaction. At the other extreme are people who look upon their life as a series of missed opportunities and missed direction. For such people the inevitable result is a sense of despair over what might have been. One can only ask them to recall good or happy times and thus, perhaps, get them off the treadmill of deep depression.

Referring back to what Vanier said about old age being a time “to celebrate and pray ... to discover the beauty and simplicity of daily life” – it’s certainly a time to relax and enjoy the beauty of the world around us and the wonder of people we meet. For me this often involves coming to a true understanding of my fellow volunteers, pastoral carers and nurses who, as a community, bring true compassion and understanding to patients who are coming to terms with their condition.

I am certainly very grateful that the years of retirement are giving me the opportunity to visit new areas of concern. As we age, we also need to be needed, and to discuss areas of interest where our needs can be met. The early retirement years can be very stressful and empty if people find themselves deprived of all the busyness they have previously encountered.

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*Cyril Drew lives with his wife in Glen Iris, Victoria.*

# Essay – Loyal dissent

by John Heaps

**On February 24 this year Bishop John Heaps was one of the speakers at the Bowral SIP. The following is the full text of Bishop Heaps' presentation.**

To confirm the faith of faithful people who may be having difficulty with current trends in the Church -- and to give hope to those who have become disillusioned -- we will look at some facts and some history in the hope that those realities will give us some perspective for the present.

When we come to disbelieve something that has been accepted but is not essential to the message of Jesus, we have not lost the faith. The Church teaches certain truths as revealed and as essential to the Christian faith. We are not bound by faith to believe in a private philosophical or theological opinion of any human being, even if that person is the Pope.

Sometimes such propositions are put very forcefully, but Popes have been wrong. This is where history helps. It is wrong to bind people to private opinions, just as it is wrong to teach something contrary to the true faith.

Yet many people have left the Church because of the insistence of those in authority on conformity. There are many instances where the official authority has been proved to be wrong. I will give some examples later. It is wrong to demand acceptance by recourse to law; in fact, it is impossible.

The faithful person must dissent when well-informed conscience is in conflict with law. This may help in our own relationship with God, but it can make life difficult when dealing with authority. With regard to dissent there are signs that more and more people, even at the level of the hierarchy, are asking questions about the over-centralised mode into which the Church has evolved.

The Pope and the Church are in need of conversion. Does that sound like something a member of an anti-Catholic sect would say? I ask you to pray for the conversion of the Pope and the Church. In doing this I am giving voice to a request made by Pope John Paul II himself and to a decree of the Second Vatican Council.

In his encyclical *Ut Unum Sint* ("That They May Be One"), the Pope writes of his need for conversion. His words are:

The bishop of Rome himself must fervently make his own Christ's prayer for that conversion which is indispensable for 'Peter' to be able to

serve his brothers. I earnestly invite the faithful of the Church and all Christians to share in this prayer. May all join in praying for this conversion (4).

The Decree on Ecumenism contains this statement:

In its pilgrimage on earth Christ summons the Church to continual reform, of which it is always in need, in so far as it is an institution of human beings on earth. Thus if, in various times and circumstances, there have been deficiencies in moral conduct or in Church discipline, or even in the way that Church teaching has been formulated -- to be carefully distinguished from the deposit of faith itself -- these should be set right in the proper way at the opportune moment (6).

When there is need for conversion and reform, there are things to be challenged. There must be a structure to facilitate this process in the life of the Church. If we are to take the Pope and the Council seriously, the central authority needs to be much more open to the voices coming from every strata of Church membership.

In his encyclical *Tertio Millennio Adveniente* ("The Third Millennium"), Pope John Paul II writes:

Many Cardinals and Bishops express the desire for a serious examination of conscience, above all on the part of the Church today. An examination of conscience must also consider the reception given to the Council. Is the ecclesiology of communion described in *Lumen Gentium* being strengthened? (Extracts from 36).

**The difficulty is that dissent is seen as a threat to the structures rather than a source of development of doctrine. Jesus said that if we want to preserve our lives, we will lose them. The Church seems to be in a preservation mode and it is losing its life, its vitality, its youth.**

From the above we know that the Pope is aware of the concern of bishops who share the concern of those whom they serve. Perhaps we should remind our bishops of the concerns of the Pope and ask them to request him to put in place those structures that will make it possible for all to be heard and taken seriously.

Dissent is the prophetic move by people who genuinely love the Gospel and the

Church to offer responsible alternative ways of preaching the Good News to the world of our time.

Jesus and the Prophets were dissenters in this sense. There is no need to drop this tradition-sanctioned term.

The manner of dissent according to the Gospel is with love -- never from outside the Church by withdrawal -- and with respect, without coercive power.

The response we would hope for from the hierarchical ministry is openness. "Every scribe who becomes a disciple of the Kingdom is like a householder who brings out from his storeroom now things new, now old" (Mat.13:52). Any good leader has an immense store of knowledge and goodwill from which to draw -- and does draw from it.

John Henry Newman observed that the surest way to error is through stilted growth. "You must bear in mind", he said, "that if I speak strongly in various places in argument against the existing state of things (in the Church), it is not wantonly but to show I feel the difficulties which certain minds are distressed with." These words of Newman I can make my own in our own times.

Listen to another Cardinal:

The structures must not only allow the emergence of the opposition and give it the opportunity to express itself, but also must make it possible for the opposition to function for the good of the community (Karol Cardinal Wojtyla, 1969).

The same man, as Pope John Paul II, approved the instruction on the ecclesiastical vocation of the theologian. In this document we read that dissent connotes disrespect for and even repudiation of the authoritative magisterium. This instruction severely restricts theologians in a way that the Second Vatican Council did not.

May we choose from these two opinions?

The difficulty is that dissent is seen as a threat to the structures rather than a source of development of doctrine. Jesus said that if we want to preserve our lives, we will lose them. The Church seems to be in a preservation mode and it is losing its life, its vitality, its youth. It is stagnating because change is necessary in any living thing.

We read in St Paul's Letter to the Galatians (2:11-13) that when Paul learned that

Peter was not acting in a manner consistent with what he believed and taught, Paul confronted Peter in public.

We know from history that the Church has made mistakes. It is making mistakes now because it refuses self-examination, the processes of discernment and legitimate criticism. But change is possible. It has opened. It will happen again.

The Council of Basil (1421-1439) condemned the doctrine of the Mystical Body as "offensive to pious ears". It was not until the time of Pope Pius XII that this beautiful Pauline teaching received the emphasis it deserves.

The fixation that Pope Pius X had about Modernism stilted growth in doctrine for years. It was not until the Second Vatican Council that the imbalance was rectified. Karl Rahner, Yves Congar and John Courtney Murray were all under suspicion. All became main contributors to the Second Vatican Council.

Pope Alexander III (1159-1181) should have been confronted when he authorised force against the Albigenses in France.

Church authorities should have been confronted when they approved the burning of those found guilty of heresy, the hunting and burning of witches. This action against witches lasted until the 18<sup>th</sup> Century in both Catholic and Protestant Churches.

One of the Church's most notorious blunders was the treatment of Galileo. He was put under house arrest and forbidden to publish his brilliant work on the heliocentric system of our constellation. This condemnation was based on an interpretation of the Scriptures later rejected by the Church.

In justifying the Church, we were taught that the decree of condemnation was not an infallible statement. Moreover, the Church had no authority to make infallible proclamations about matters of a purely scientific nature. Those who differ from the official line on artificial contraception give these reasons for being able to differ. Yet anyone accepting an office in the Church where teaching or preaching are involved must sign a document affirming not only the Church's deposit of faith but also what is termed the Ordinary Magisterium.

St Ignatius of Antioch wrote to Polycarp (1<sup>st</sup>/2<sup>nd</sup> Century Fathers of the Church):

You must not be overbearing in your manner to slaves, whether men or women; but on the other hand, never let them get above themselves. It should be their aim to be better slaves, for the glory of God, so that they may earn a richer freedom at his hands. And they are not to set their hearts on gaining their liberty at the Church's expense, for then they only become slaves to their own longings.

As recently as June 1886, the Holy Office declared in a statement signed by Pope Pius IX that

It is not contrary to the natural or divine law for a slave to be sold, bought, exchanged or given, provided in the sale, purchase, exchange or gift, the due conditions are strictly observed which the approved authors describe and explain.

Here again the official teaching body of the Church based its teaching on natural law and Scripture. As we know slavery was later condemned by the Church, but only after most secular governments had condemned it.

In the not-so-distant past, enlightened Scripture scholars struggled and suffered for what is now accepted teaching.

Pope John Paul II led a penitential procession in this Jubilee Year as an expression of sorrow and to ask forgiveness for the historic failures of the Church. This is important but, while we learn from the past, it is the present that we can do something about.

I have had many temptations of various kinds. At this stage of life the temptation is not to bother, but my love for the Church is such that I am impelled to keep trying to help people and myself see through to the precious essentials of the message of Jesus.

For spiritual people there are big issues to be concerned with: Our relationship with God, contemplation that leads to an authentic Christian response to others and to the world.

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**Our country and the world are in desperate need of people of vision and of the message that is at the heart of Christianity. We must not lose sight of the ideals while we work for personal and collective reform and conversion.**

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We cannot be content while we are an unreconciled people in Australia or while our brothers and sisters in other lands starve, are treated as objects of profit; while multi-national companies exploit the poor to make excessive profits; while the so-called first-world eats up the resources of the world way out of proportion to its population, destroying the ozone layer; while we destroy each other and the beauty of nature on land and in the sea, in animal life and plant life.

These are big issues that Christians and all spiritual people need to face and work on in co-operation. We all have the power

to be less self-centred, less possessive and more generous. We need to convince those with greater power to change things that we are concerned about more than making money and possessing more goods.

Our country and the world are in desperate need of people of vision and of the message that is at the heart of Christianity. We must not lose sight of the ideals while we work for personal and collective reform and conversion. For if the world at large is to have any chance of hearing and heeding the beautiful message of the Gospel, change and conversion are necessary.

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## A LETTER FROM FLANNERY O'CONNOR

I think there is no suffering greater than what is caused by the doubts of those who want to believe. I know what torment this is, but I can only see it, in myself anyway, as the process by which faith is deepened. A faith that just accepts is a child's faith and all right for children, but eventually you have to grow religiously as every other way, though some never do.

What people don't realize is how much religion costs. They think faith is a big electric blanket, when of course it is the cross. It is much harder to believe than not to believe. If you feel you can't believe, you must at least do this: keep an open mind. Keep it open toward faith, keep wanting it, keep asking for it, and leave the rest to God.

Penance rightly considered is not acts performed in order to attract God's attention or get credit for oneself. It is something natural that follows sorrow. If I were you, I'd forget about penance until I felt called to perform it. Don't anticipate too much. I have the feeling that you irritate your soul with a lot of things that it isn't time to irritate it with.

Whatever you do anyway, remember that these things are mysteries and that if they were such that we could understand them, they wouldn't be worth understanding. A God you understood would be less than yourself.

I suffer this way myself. When we get our spiritual house in order, we'll be dead. This goes on. You arrive at enough certainty to be able to make your way, but it is making it in darkness. Don't expect faith to clear things up for you. It is trust, not certainty....

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(Addressed to "Louise Abbot", dated "Sat. 1959" and found in Sally Fitzgerald, editor, *Letters of Flannery O'Connor: The Habit of Being*, Farrar, Straus, Giroux, 1979, 353-354.)

## Words for a Pilgrim People

*Do not use harmful words in talking. Use only helpful words, the kind that build up and provide what is needed, so that what you say will do good to those who hear you. (Ephesians 4:29)*

□□□

*It is through the sacraments and the exercise of the virtues that the sacred nature and organic structure of the priestly community is brought into operation. Incorporated in the Church through Baptism, the faithful are destined by the baptismal character for the worship of the Christian religion; reborn as sons of God they must confess before men the faith which they have received from God through the Church.(4) They are more perfectly bound to the Church by the sacrament of Confirmation, and the Holy Spirit endows them with special strength so that they are more strictly obliged to spread and defend the faith, both by word and by deed, as true witnesses of Christ(5). Taking part in the Eucharistic Sacrifice, which is the fount and apex of the whole Christian life, they offer the divine victim to God, and offer themselves along with It.(6) Thus both by reason of the offering and through Holy Communion all take part in this liturgical service, not indeed, all in the same way but each in that way which is proper to himself. Strengthened in Holy Communion by the Body of Christ, they then manifest in a concrete way that unity of the People of God which is suitably signified and wondrously brought about by this most august sacrament. (Lumen Gentium, 11)*

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*If the flesh is not to be saved, then the Lord did not redeem us by his blood, nor is "the cup of blessing the partaking of his blood", nor is the "bread which we break the partaking of his body". ... Whenever then the cup that we mix and the bread that we make receive the word of God, the Eucharist becomes the body of Christ and by these elements the substance of our flesh receives nourishment and sustenance. (St Irenaeus of Lyons, Against the Heresies, v, ii, 2)*

There is a special tension in John's Gospel. Many references are made to the disciples "seeing" evidence that Jesus is the One sent by the Father. For example, Jesus performs many signs, the first of which is at Cana (2:11). He does "works" that are visible and clearly show that he has been sent (for example 5:36; 10:25 & 37). Repeatedly, almost like a refrain, John's Gospel speaks of "seeing" – "You will see the heavens opened" (1:51; see also 1:18; 4:45; 5:37; 6:2 & 36; 8:38 & 57; 9:37.) And there is of course the culmination when Jesus is exalted on the Cross and all "look on him whom they have pierced" (19:37). At the very end of the Gospel the author "vouches for these things" – he has "seen" and he "believes".

What of the subsequent generations of Christians? They were not able to "see" Jesus – how are they to believe? Even before the Gospel of John is completed, this tension had obviously arisen in the community. It is addressed by the Gospel in part of the "Farewell Discourses" (13:31 – 14:31) and in Jesus' "Final Prayer" (17:9-19). How is the One who "became flesh and lived among us" (1:14) still with us?

John's Gospel indicates that the community has three special, interrelated points of encounter with Jesus. The first is through the Word (cf 8:32). The second is through the sacraments – especially Eucharist (cf 6:51-58). The third is through relationships within the community of disciples – "You must love one another just as I have loved you. It is by your love for one another that everyone will recognize you as my disciples" (13:34-35).

Francis Moloney notes that, for the Johannine community, it was the Eucharist in particular that revealed the presence of the absent One. The community, in remembering, encounters the One remembered. Recall the post-Resurrection appearance of Jesus on the shore of Tiberias – the last appearance as recorded in John (21:1-14). What is the focus? They meet and gather over a meal – a meal prepared by Jesus. "Jesus then stepped forward, took the bread and gave it to them, and the same with the fish" (21:13). □

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**It was the Eucharist in particular that revealed the presence of the absent one.**

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## The Tradition – Celebrating the eucharist

Through the ages the Christian community has consistently remembered the saving death and resurrection of Jesus in the eucharistic meal. It has also carefully guarded this celebration because it expresses the very heart and soul of our faith. From about the end of the 1<sup>st</sup> century, we have clear rules set down for the eucharistic remembrance in the *Didache* ("The Teaching of the Twelve Apostles"):

"Give thanks in this manner. First, over the cup: 'We give thanks to you, our Father, for the holy vine of your son David, which you have made known to us through Jesus your Son: yours be the glory for ever.' Then over the broken bread: 'We give thanks to you, our Father, for the life and knowledge which you made known to us through Jesus your Son: yours be the glory for ever. As this broken bread was scattered upon the mountains and was gathered together and became one, so let your Church be gathered together from the ends of the earth into your Kingdom: for yours is the glory and the power through Jesus Christ forever and ever.' Let none eat or drink of this Eucharist of yours except those who have been baptized into the name of the Lord. ....

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**You gave food and drink to people for their enjoyment, so that they might give thanks to you**

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And when you have had enough give thanks in this form. 'We give thanks to you, holy Father, for your holy name, which you have made to dwell in our hearts, and for the knowledge and faith and immortality which you made known to us through Jesus your Son: yours be the glory for ever. You, almighty Master, created all things for your name's sake; you gave food and drink to people for their enjoyment, so that they might give thanks to you; and on us you bestowed spiritual food and drink and eternal life through your Son. Above all we give thanks to you because you are mighty; yours be the glory for ever. Remember, O Lord, your Church, to deliver it from all evil and "to make it perfect in your love" and "gather it together from the four winds" – the sanctified Church into your Kingdom, which you prepared for it: for yours is the power and the glory for ever. Let grace come and this world pass away. Hosanna to the God of David. If any are holy, let them come: those who are not, let them repent. Maran atha. Amen.' □

# Bulletin Board

## Catalyst Calendar

(Info: Pauline on 02 9816 4262)

**SIP Promoter** – Terry O’Loughlin on (02) 16 4262 or (02) 9816 5091.  
Email: [terry\\_catalyst@hotmail.com](mailto:terry_catalyst@hotmail.com)

[NSW and ACT – 7.30-9.00pm unless specified].

- **Bowral** - The Grand Bar and Brasserie, August 24 “What God Means to Me” Lloyd Vidler & Marie Biddle rsj (Info: John 4878 5230).
- **Campbelltown** - The Catholic Club, August 9 “Journey and Homecoming” Phil Glendenning & Sr Margaret Hinchey rsm (Info: Sue Brinkman 4627 2953).
- **Canberra** – ‘The Australian Story’ - The Canberra Workers Club, Childers St, Canberra, (Info: Rita 6288 4715).
- **Chatswood** – ‘Sowing Seeds: Fostering Growth’ Orchard Tavern, Cnr. Victoria Ave & Orchard Rd, August 21 “Sport: Has sponsorship taken the sport out of Sport?” Geoff Lawson & tba (Info: Michelle 9958 5963).
- **Five Dock** – The Illinois Hotel, Cnr Parramatta Rd & Arlington St, August 30 “Public Need versus Private Greed” Rev Bill Crews & Sr Myree Harris (Info: Noeline 9744 8141).
- **Jamberoo** – The Jamberoo Hotel, August 14 “Keening and Dreaming – Ancient Spiritualities”, Peter Miller & Barbara Asplett (Info Anne 4232 1062).
- **Glen Innes** – The Club Hotel, Grey St, (Info: Kerrie 6732 2023).
- **Kincumber** – ‘Proclaim Jubilee’, The Kincumber Hotel, Avoca Drive, September 5 “Truth, Justice and the Australian Way” Phil Glendenning & Jane Purkiss (Info: Robbie 4390 0370 or Clair 4344 6608).
- **Newcastle** – The Mary Ellen Hotel, Glebe Rd, Merewether, “The Seven Deadly Sins – Sloth”, Kevin Markwell & tba (Info: Greg 4957 3621).
- **Paddington** – ‘The Signs of the Times’, The Bellevue Hotel, August 2 “Feast or Famine?” Rev Bill Crews & Eva Cox; September 6 “Celebrating our Identity” Anita Heiss & Josh Yeldham (Info: Maree 9387 3152 (H)).
- **Penrith** - Golf Club, August 16 “Jesus behind the headlines” Kevin Bates sm & David McGovern (Info: Dennis 4773 5521).
- **Rouse Hill** - The Mean Fiddler on Windarra Rd, September 5 “How tolerant are we?” Sr Libby Rogerson ibvm & tba (Info: Tim or Margaret 9634 2927 (H)).
- **Waitara** – ‘Living the Gospel: What Sort

of People Do We Want to Be?’ -The Blue Gum Hotel on the Pacific Hwy, August 16 “Prophetic Imagination – spreading the Good News with creative enthusiasm” Fr Chris Toohey & Maureen Doherty (Info: Kathryn 9983 0162)

◦ **Wollongong** - Mt Kembla Hotel, Mt Kembla, (Info: Tom 4228 5038).

## [VIC, WA, TAS and QLD for SIP]

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

◦ **Clayton (VIC)** - The Notting Hotel, 8pm-9.30pm: September 26 “Community – place of healing and wholeness” Margaret Nicholls & Dr Jacques Boulet (Info: Yvonne 9700 7340 or Joyce 9700 1250).

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

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

◦ **Mordialloc (VIC)** – The Kingston Club Hotel, 7.30pm-9pm, August 30 “The Spirit of Public Life”, Terry Laidler & Julie Fewster (Info: Maria 9579 4255).

◦ **Spirituality Café, Rosanna**, September 1 “Youth, Spirituality & Old Religion” David Tacey (Info: Marian 9459 4403).

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

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

◦ **Fortitude Valley (QLD)** – Dooley’s, First Monday of month (Info: Lois 3260 7384).

## • SIP for young adults:

◦ Hopefully commencing later in year (Info: Maree 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.

## 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.ninemsn.com.au/SpiritualityinthePub>

Terry O’Loughlin can be emailed at: [terry\\_catalyst@hotmail.com](mailto:terry_catalyst@hotmail.com)

## Other Matters and Events

◦ **The Aquinas Academy** adult education centre, 141 Harrington St, Sydney, runs a series of programs, day and evening, with a special emphasis on spirituality. New courses beginning in the first week of August. Michael Whelan SM is the Director (Info: Patricia on 02 9247 4651).

◦ **The Centre for Christian Spirituality, Randwick** “Why I Am Still a Catholic” 2-4pm, August 20 with Mr Dez Fitz-Gerald (Info: Kate on 9398 2211 or 0412 400 519).

◦ **Mount St Benedict Centre**, Pennant Hills, “Attitudinal Healing (2)” August 26 & 27; “Mark as Millennium Companion” September 2-8 (Info: 9484 6208).

◦ **Spirituality Courses Mary MacKillop Place**, Nth Sydney, “Mary + Mary” August 23, 1.30-3pm; August 27, 11am-1pm; An Invitation – An Experience of Spiritual Direction; The Centre also offers a Two-year Institute in Spiritual Direction, February 2001 – November 2002 (Info: Sr Jeanette Foxe on 8912 4887). “Introduction to the New Testament” October 9, 11am-1pm (Info: Sr Elizabeth Crilley on 9954 9688).

## CATALYST FOR RENEWAL SECOND ANNUAL APPEAL FOR FINANCIAL SUPPORT

We are again writing to our Friends and others, seeking financial help for the ongoing work of Catalyst. Your donations assist with the employment of the administrative and promotional staff (Terry O’Loughlin and Pauline McNaught), WebSite maintenance and development activities of SIP and Catalyst for Renewal.

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

◦ **Personal and Spiritual Growth and Development programmes** Inner Gaze, Engadine, August 6; Meditation: Its History, St Mary’s Cathedral, August 27 – all 9.15am-4pm (Info: Br Gregory Holland 9386 9632).

◦ **Petrea King Quest for Life Centre** Weekday and weekend programmes (Info: 4883 6599).

◦ **Richard Rohr** will be the guest of Aquinas Academy in November this year in Sydney, Canberra, Brisbane, Adelaide and Newcastle for evening lectures and seminars (Info: Patricia on 02 9247 4651).

# Recommended Reading

Michael McGirr, *Things You Get For Free*, Picador, 2000, 296 pages, pb, \$21.

Few Australian books make it to the *New York Times* best-seller list. This one has. And with good reason. Fr McGirr uses the occasion of a trip overseas with his mother to reflect much on his own life. In doing so he reflects very beautifully on life itself – especially *Catholic* life. It is one of the funniest books you will read. Yet it is haunted by a sadness that one suspects comes as much from oneself as reader as from the author as writer. It is written with compassion and a keen eye for grace in the ordinary and surprising places. Throughout the book there is an unerring but playful sense of God's presence. At the end, McGirr makes a most insightful observation that is born out by everything that has gone before – and he does it in the same easy style we find in the rest of the book: self-revealing without being self-absorbed, because it is so frank: "It is September. In three months, I will become a priest. I am anxious about that, anxious about committing to a Church which seems, at least officially, slow to celebrate an experience of God unless it is packaged in familiar language. Many people's difficulties with religion stem not from the fact that they can't believe but from the fact that they are not believed". This is a book to be enjoyed. Go somewhere you will feel absolutely free to laugh heartily and cry quietly as you read. Give it as a Christmas gift to those who think they have everything.

David Tacey, *Re-Enchantment: The New Australian Spirituality*, Harper Collins, 2000, 283 pages, index, endnotes, pb \$25.

David Tacey is Professor of English at La Trobe University. Increasingly he finds himself addressing the spiritual hunger of his students and others. What is happening in our culture? He takes up that question with this book, something of a sequel to his earlier *Edge of the Sacred*. *Re-Enchantment* is already into its second printing, having sold the first print run of 3,000 in a couple of months. Tacey argues that "white Australia ... lacks soul, interiority and depth. ... We Australians have been skating around on the surface of life for some time, and cracks are beginning to appear in what we thought was our solid psychological and social earth". We have to discover, he argues, "how to re-enchant our disenchanting secular society". "Our spiritual energy will not be recovered until we have had serious public discussions about the values and visions that can give life purpose and meaning". Tacey's thoughts on the need for "sacrifice" as a way of addressing the spiritual hungers, and how that "sacrifice" might be wrought, are particularly enlightening. They could apply to the churches as well as the culture at large. *Re-Enchantment* – despite its New Agey title – is a tough and intelligent book. Anyone interested in the future of Australian culture would do well to read this work. Anyone interested in the future of the Church in Australia must read it.

Jennifer Glenister, editor, *When Women Pray: In The Morning*, Aurora Books, 2000, 78 pages, pb, \$10.90.

The author is very much a pilgrim, some who moves on so that God can do what God wants with her. Unlike the Wanderers St Benedict resisted – they moved on so that God could not catch up with them. Glenister has worshipped within the Congregational Church and is now a Catholic; she was a State School Teacher; then, after completing a Doctor of Science at Boston University, she taught in universities in Australia; she did studies in spirituality and pastoral counselling for two years and continues to work now as a psychological counsellor. And she surfs the net. Over the years she has invited people from around the world to share their prayers with her. Most who did that were women. This little book is the first in a series of devotional books making those prayers available to a wider audience. The prayers are mostly very brief, obviously chosen for their ability to convey much in few words. They vary in quality and will appeal to people in different ways. My favourite was the author's own "Lord, Don't Look At Me": "... I'm always a mess in the morning. My hair's not even done. And there's a bit of bitterness hanging out, and a stray wisp of anger. Let me tuck them, tidy them up, before you look at me." This is the sort of book you leave in a place where you – and other members of your family – will pick it up in odd moments of grace.

✂----- Detach and post today -----

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MY FRIEND'S DONATION OF \$35 FOR ONE YEAR IS ENCLOSED

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I AM ALSO INCLUDING A FURTHER DONATION TO SUPPORT THE WORK OF CATALYST FOR RENEWAL:

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

Post to: Catalyst for Renewal, PO Box 139, Gladesville, NSW 1675