



THE MIX



JOURNAL OF CATALYST FOR RENEWAL INCORPORATED

Circulation of 2000 in Australia and overseas

VOLUME 5 NUMBER 10

DECEMBER 2000

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Our Say – Words out of silence

It is said that the internet and email provide us with good ways of posting agendas for meetings; they also provide us with good ways of posting the minutes of meetings; but the internet and email do not provide us with good ways of *meeting*.

Anyone who is used to using the internet and email will know at least two things. Firstly, they can be incredibly efficient instruments for conveying data. Secondly, they can be incredibly inefficient instruments for precisely the same reason that they are efficient – they allow too much data to finish up in your computer!

Now there are odd characters who feel mightily loved and appreciated and strangely secure when they open their email to find sixty-three items there, sixty-two of which are superficial chit-chat or "jokes" or junk. Most of us, however, find this a time-consuming curse.

It is probably a fairly common illusion that the mere exchange of data is genuine communication. The corollary is that the more efficiently the data can be exchanged,

the better the communication is. Maybe the great unforeseen benefit of the internet and email is that it is forcing us to look again at human communication. Is there anything peculiarly *human* about human communication?

Our better instincts answer this question with a resounding "Yes!". We might, however, be less confident in our attempts to explain why this might be so. Yet, there is one line of thinking that seems to be borne out by the great religious traditions, especially the Christian tradition. That line of thinking reflects on the connection between silence and words. More specifically, it suggests that authentic – or at least deep – human communication comes out of silence.

Good human communication is a mysterious paradox, in other words. This paradoxical side to human communication is more commonly noted in the East. Lao Tzu says: "Those who have least to say, say the most; those who have most to say, say the least".

Language is gift. It comes from beyond us and testifies to our divine origins. Language reminds us of our roots in mystery. We learn to use it well only when we know how to be silent and not use it – when we listen.

However, language is a precious and sacred trust. Whether it achieves its proper end depends on how we speak. Words can reveal truth and hide truth; they can liberate and entrap; they can build relationships and destroy relationships.

The Christian tradition has always held a profound respect for silence and the sacred power of the word. We Christians assemble around *the Word* and we listen in silence. In the silent listening we learn anew how to receive the gift of language. The everyday word is but an echo of the Eternal Word. Like the latter, the former should be handled with great reverence.

Genuinely *human* communication, at its best, no matter how mundane, is an act of love. □

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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This journal is published ten times each year, March to December. It is sent to all Friends of Catalyst for Renewal.

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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: www.catalyst-for-renewal.com.au



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, Amundale

The Human Face

My name is Liz Cain. I was born in Hawker in the Far North of South Australia in 1935. My parents were, each in their own way, strong in their faith.

My mother had an absolute and unquestioned faith, no doubt inherited from her Irish ancestors, who had come to Australia in the wake of the potato famine. My father was of a more philosophic bent, a gentle man of simple goodness.

Mass was rarely celebrated in the country town in which I grew up. But its importance was impressed on my sister and me by the fact that we were even taken out of school to attend it. Childhood was simple and happy, and lived in a faith environment.

I attended the country school in Brinkworth, SA, until I was in Year 9; I then went to Cabra boarding school in Adelaide. After initial homesickness, those were also happy years. I respected (and still do) the Dominican tradition of education, and some of the sisters were truly good educators.

In my twentieth year, I became a member of the Dominican community, did the novitiate in the beautiful Adelaide hills, and began my life of teaching.

Even then, I had some obscure sense of a call to contemplative life, without really knowing what that would mean. But the drawing to it remained with me.

I loved teaching, and used to tell myself I did everything it was possible to do in the Catholic education system. Institutional church was there as a context, totally unexamined by me at that time.

After Vatican II, there was much unrest, which heralded the birth of the new forms of religious life. I have to say that I eventually became unable to live in what I experienced as ongoing trauma.

My sense of vocation had not basically changed, but I realised that its context needed to change, and that would mean a search on my part.

It felt as though my soul were dying where it was.

Following some study in Berkeley, California, I had begun to work with adults in classes, workshops and retreats. And that is what I continued to do. I came to Sydney and worked at the Aquinas Academy and in the renewal programs at Castle Hill and Baulkham Hills.

At the same time, in order to explore the interface between depth psychology and spirituality, I worked in psychotherapy with John Jansen (Patanga) and in spiritual direction with Fr Ross Collings, ODC (RIP). To work in this double process for a period of about four years was rich and formative.

I travelled to many places in Australia

and occasionally beyond, giving retreats and workshops. For several years I lived in Darlinghurst with the de Porres community, and later in the Blue Mountains. I was still intent on following a contemplative vocation.

With this in mind, I went twice to India and once to Greece. In Greece I stayed for a time on the island of Patmos and then in places like Corinth, imbibing the spirit of early Christianity.

In India I spent about six months at Fr Bede Griffiths' ashram, 'Shantivanam', at Fr Amalaparvadass' ashram in Mysore, and at Ama Samy's Christian Zen ashram in Madras. My home base was with a wonderful group of Apostolic Carmelite sisters in Bangalore.

Back in Australia, I spent eight months at the Benedictine Abbey in Jamberoo. That was a precious — if testing — time. For six years of three-month periods, I also worked on the team of the Christian Brothers' national tertianship. It was another experience rich in grace.

In fact, in my work during those years, my sense of God was nourished powerfully by the glimpses of the extraordinary beauty of soul in those I was privileged to walk with.

Three years ago, I suddenly became ill with a double virus and chronic fatigue. That event threw me into a journey that I would find hard to describe.

My faith support, which I have never needed more, has come from friends who can hear something of the experience as a faith journey, from the gospels and from the writings of John of the Cross and Juliana of Norwich — as well as from the gifts of this beautiful universe that come to me each day.

The task now seems to be to live each day with as much love as I can.



Liz Cain

Your Say - Spirituality and the arts

Tricia Walsh

I had the good fortune to grow up in Western Australia at a time when television sets hadn't invaded and seduced families into letting them take over their homes. A consequence of this was that, as a child, I had many opportunities to seek out my own amusements. I spent many hours reading. While I read a huge number of books, I remember returning time and time again to volume thirteen of a set of encyclopaedias that held countless art images.

In spite of the fact that they were all in black and white, they were a source of constant fascination, delight and discovery about life.

Art's many layers of meaning speak to that place in our hearts where words can't find their way. The wordless language of art speaks to that sacred place, that soul place, in us all as powerfully as if we were in a deep conversation with a beloved friend.

The language of art is able to take leaps across the narrow rational way of knowing, to wider, wordless, and equally authentic ways of knowing.

The yearning to nurture that space, that soul space, is part of an inbuilt call to wholeness. Thomas Moore, a contemporary writer, treats the soul as a reality that needs nurture. If neglected, the soul doesn't go away; it appears in obsessions and addictions and violence and a loss of meaning.

Moore suggests that the spiritual life that nurtures this core divine connection within us can be nourished in many ways. And one of the ways is through the arts.

Tensions surface particularly in those times when creative human expression is condemned or not trusted.

Consider our behaviour on entering an art gallery. The first thing we do is shed superfluous baggage. While it may well be a requirement of the gallery, it means that we enter unhampered by our possessions. And we do it in the company of others.

There are rituals for entering the special community space. These may include queuing, paying, collecting a recording device: whatever it is, there is a symbolic stepping over, with others, from the outer materialistic world, to a different sort of space, an enclosed and quiet space, that has been specially prepared for what I call 'a temple experience'.

Recall what you have noticed about

people's behaviour there. They stand and reflect in this quiet space. The reflecting is accompanied by stillness. The viewer is very focused, very present to the moment. This is all deeply spiritual stuff.

In this culture of ours, that honours busyness and usefulness and insane levels of constant noise, this behaviour is a contradiction.

There are particular protocols that are observed: the way we move, the somewhat reverential voice levels. When people communicate, they invariably lean towards each other, using quieter voices, but with eyes directed towards the work of art. The metaphors the artist has used entice us to that reflective place. There is often a sense of awe, of being in the midst of human endeavour that is uplifting and life-giving.

And notice the language of reviews in describing certain exhibitions. Particular landscapes are seen as having a 'mystical' quality; other works are described as 'soulful', 'carrying revelation', 'possessing lateral readings of the ethos of the subject matter'. Some artists are even referred to as 'high priests' of the art world.

Checking on the language of art reviews, we discover the use of theological language to carry us to the deeper translations of 'secular' works.

In the human spiritual quest, art and imagination have partnered each other through the centuries in the endless search for meaning.

So while mystery will always be mystery, art and religion allow us to pull that mystery into our daily lives and into our imaginations in a rich and fruitful way.

However, tensions are built into this partnership — two in particular.

Margaret Woodward of Monash University in Melbourne reminds us, 'Pictures aren't made out of doctrines'. Because the nature of art is to go beyond beliefs, it's not necessarily part of an artist's intention to realise the artwork's final impact — to determine how deeply the viewer will be immersed in human and religious questions in the mystery and meaning of life.

A second point of tension is the current need of institutionalised Religion to rationalise and intellectualise. This limits the potential of religion to move with the organic and unfolding nature of the life experience of the individual, the community and the universe itself. History has shown that this is usually manifested by a wariness of creativity and a life-draining concern for rubrics and control over participation in church life.

Thus, while religion and art are tradi-

tional partners in addressing the core questions of life, the tensions between them surface particularly in those times when creative human expression is condemned or not trusted as an opportunity to explore new ways of addressing today's questions.

Twentieth-century artists have made a great shift in addressing the religious imagination. When you picture a Christian image to yourself, consider what influenced that image. Does it need to change to address the issues we face at global, national and local levels?

The middle-class domestication of the gospel carries many implications of how we respond, or fail to respond, to our neighbour.

When you look at the present-day Judeo-Christian art, there has been a distinct shift in emphasis from images that taught faith, from devotional images that fostered prayer and contemplation and from beautiful images that were intended to elevate the soul to the spiritual realm.

In the human spiritual quest, art and imagination have partnered each other through the centuries in the endless search for meaning.

In this most violent of times, there has been in religious art, other than formal, sacred church art, an emphasis on social justice, the whole human struggle with suffering, death, and the meaning of life in the midst of chaos and evil. The events of the twentieth century have shaped religious art. Questions are more evident than answers.

Religious art is, superficially at least, less devotional and more urgent in attending to the suffering of humanity. Christ may remain central, but is expressed differently: ghost-like, pregnant, a clown, a naked woman. These interpretations dismiss sentimental, pious imagery.

The open-endedness of the pursuit of the religious imagination continues to keep alive the possibilities of how we see and imagine and change the world we share for the better.

May we spend many happy hours immersed in the creations of art that capture the eternal in the everyday.

Tricia Walsh is a liturgical artist and Coordinator of the Faith Integration and Formation Team at the Catholic Education Office, Perth.

Essay – Being allowed to die

by John Hosie

Like the United States, Australia has its own “Doctor Death”, who promotes the pro-euthanasia arguments. The Catholic Church position has always been based on drawing a careful distinction between deliberately killing someone as contrasted with allowing a person to die. Those who wish to blur this distinction face the problem that it is one ordinary people can understand. And this is an issue which relates to ordinary people. Some ethical issues which challenge our thinking mainly concern elite scientists, but issues surrounding death apply directly to you and me – all of us will die. We have the right to a voice about the community’s approaches to this important event.

Most who advocate euthanasia argue from the cases of those in grave and terminal pain, who want to die. Leaving aside the important, but separate, issues related to pain management, a major problem is that when people are near death, ready to die – even wanting to die – they may be inappropriately kept alive. The means are often aggressive, using the extraordinary range of life-support machines medical science can provide. As a result – and the fact is not overlooked by the pro-euthanasia lobby – in Australia today there is no guarantee that such a person, reconciled to facing death, will be allowed to die.

In the Pulitzer Prize-winning play, *Wit*, recently presented in Sydney, the central character, very movingly played by Sandy Gore, suffered from advanced cancer and faced this precise problem. In hearing members of the mainly elderly audience speaking about it afterwards, many are gravely fearful of this situation.

We know the reasons for the difficulty. Since the ancient Greek Hippocrates, medicine has been devoted to saving life. But it was a simpler world before the 1900s, and the means did not exist whereby even a brain-dead person could be kept “alive” indefinitely by machines, as they can now. The challenge has become more pointed because these extraordinary machines are today quite ordinary.

It is also true that vital decisions taken by health professionals may be profoundly influenced by the fear of legal action. Clearly this extends to the treatment of patients admitted to hospital emergency wards suffering from terminal medical conditions. The challenge has long been recognised.

In the past, the idea was promoted of a ‘living will’. In these, people stated their wishes as regards treatment – or the with-

holding of treatment – if they were very elderly, cognitively impaired and suffering from a major incurable disease. Living wills were rarely followed. Emergency wards in hospitals often did not even know about the living will of a particular patient or, knowing about it, took no notice.

Part of the problem, say geriatricians, is that no matter how carefully the wills were drawn up legally speaking, they were not observed because almost always they were too vague medically.

Today, what are called *Advance Care Directives* offer an alternative to living wills. These are on forms containing much more sophisticated medical alternatives, chosen by the person concerned when competent to do so, signed and witnessed.

It is entirely possible that even these will not be observed by hospitals, but one Directive is having outstanding success, especially in North America, and is becoming more widely known in Australia. It is thorough, well designed medically, and understandable. Called, “Let Me Decide”, it deserves attention.

The Catholic Church position has always been based on drawing a careful distinction between deliberately killing someone as contrasted with allowing a person to die.

Let Me Decide offers the person a form in which the various choices are set out clearly and well. The individual signs only after having examined and understood the range of choices. The signing is witnessed both by one’s own doctor and a personally chosen advocate – a spouse, trusted relative or close friend.

The directive was developed by a research team of doctors, nurses and other health professionals based at McMaster University, Hamilton, Ontario in Canada, led by geriatrician Dr William Molloy. West Australian Dr Roger Clamette was a team member for some time, and continues in close association with Let Me Decide.

The team began by asking, What are the wishes of the patients? Finding that “surprisingly, little is known about the attitudes of the general public” towards *Advance Care Directives*, the researchers surveyed 909 people by questionnaire. More than 90% of the sample wanted some control over deci-

sions regarding their own health care and expressed a wish for their preferences to be put on record. Over 80% were concerned that they would receive treatment without being consulted.

The answers showed that people’s preferences varied considerably according to whether an illness was reversible or irreversible. Pneumonia today is mostly reversible because it is usually curable with antibiotics. The answers of the people in the sample indicated that in case of such an illness, if they were younger when the illness occurred, they would want antibiotics and every kind of medical care. But if it happened when they had become very elderly and/or were also suffering from another very serious and irreversible condition, they would want much less. In other words, treatment preferences were found to be significantly associated with the person’s age and health, as well as the medical prognosis.

There appeared to be no significant difference between the desires of health professionals and those of the general public. This similarity of answers is noteworthy. The responses of the two can be quite different.

Many times, including here in Australia, Dr Molloy has addressed groups of health professionals with a theoretical case. You are in charge of an emergency ward and an incompetent elderly patient is admitted with a life-threatening gastrointestinal bleed. Molloy outlines other symptoms making clear that the patient is not long for this world unless action is taken to check the haemorrhage. He then asks the group, What approach would you take? Invariably more than four out of five say they would use all possible means to save the patient.

Molloy then changes the situation in one respect: The patient is your uncle or grandmother etc. Now the answers are nearer 50/50. Molloy changes the situation once again: The patient is yourself. What do you want? This time only one in ten of the health professionals want aggressive measures. The vast majority would only want to be kept ‘dry and comfortable’ without pain.

The interesting point is that these are the people who make the decisions, and have already indicated that if the one who arrives at emergency is a stranger, most would use all available means to keep that patient alive.

The Directive may be regularly updated, and even then, does not override subsequent decisions we might wish to make. Thus if you or I signed a Let Me Decide form, it would not become operative if we

were fully conscious and competent when an emergency occurred. Ordinary procedure would be followed, with the health care people explaining the situation to us, and asking what we wanted.

Crucially, it would apply if we were either unconscious or cognitively impaired and unable to speak for ourselves. Moreover, that would automatically be made with our personal advocate, already familiar with our wishes as regards treatment.

The euthanasia argument certainly has less force if those who are ready to die are allowed to die naturally, as human beings did forever – until the twentieth century.

It is recommended that other family members or friends be informed that all this has happened, and be told whom we have nominated as our advocate, able to speak on our behalf if necessary. This is because there can easily be disputes or challenges within families about what a person in a medical emergency 'would really want'.

To return to the ethical question raised above, *Let Me Decide* is an excellent example of an Advance Care Directive, although there are a number of others. These are far more likely to be observed by hospitals, nursing homes and health care professionals than living wills. This is especially so because they provide assurance and protection for both the doctor and the patient as regards the treatment followed.

The euthanasia argument certainly has less force if those who are ready to die are allowed to die naturally, as human beings did forever – until the twentieth century.

In Ontario, Canada, many nursing homes require people seeking admission to complete an Advance Care Directive, and a copy is kept in the home, as well as by the patient and the patient's doctor. In the US, *The Patient Self-Determination Act* passed by the US Congress in December 1991 is usually defined in terms of the responsibility of health care institutions to inform patients about their rights and privileges in connection with life support measures.

It would be very appropriate for Australia to take steps in a similar direction. This will happen if more people understand the issues. A full outline of *Let Me Decide*, with the legal positions in the different Australian States, may be found in: William Hloy, Virginia Mephram and Roger Clamette, *Let Me Decide: the Health Care Directive that Speaks for You When You Can't*, Penguin Australia, 1993.

AN EXPERIENCE OF LITURGY

Jocelyn Kramer

The review of Thomas P Rausch's book (October issue of *The Mix*) mentioned the concrete and practical issue of whether the assembly should stand or kneel during the Eucharistic Prayer of the Mass. Since many Australian readers might not have experienced this as a practical issue, I am prompted to describe my experience of French language parish masses in Brussels, Belgium, where I lived in 1999.

I attended both Sunday and weekday masses in my local parish, and never saw anyone kneel. Indeed, kneelers did not exist in the church. Neither did pews, except as choir stalls in the sanctuary. We sat on chairs. It was the norm to stand for the Eucharistic Prayer. Only frail and elderly people sat during the Prayer, and I found it a most moving sight when, almost without exception, they struggled to their feet for the consecration and memorial of the Lord's Supper. This was a sign of profound respect, made all the more evident by the effort it cost them to express it.

For myself, standing throughout the Prayer, I found it most moving in another way: for the first time I experienced what it means to speak of the priesthood of the people. We were clearly celebrating with the priest, who had been called from among us to act and speak for us, in our name.

During weekday masses when the 30 or so regulars were gathered in the sanctuary around the altar, there was an even greater experience of intimacy, of being gathered with Jesus around the table at the Last Supper. This was an experience of celebrating and participating in the Mass which is psychologically very different from the experience one has from the kneeling position: 'I shall not call you servants any more ... I call you friends' (John 15:15).

In our parish this friendship was enhanced by the priests' closeness to the people. For example, they did not wear a chasuble except on the major feasts of Christmas, Easter and Pentecost. So, standing in an alb and stole they projected an image of simple belonging and service among their parish family. No airs and graces!

I had to listen particularly carefully because the Mass was in French, and although some of the words escaped me, I found the non-verbal communication very revealing.

We were fortunate that each of the three priests who served our parish was a deeply

spiritual man who spoke simply and sincerely. Attending Mass was a real privilege.

Two other observations are worth mentioning. On Sundays the Eucharistic Prayer was said by the book, but often on weekdays it was not. Instead, the priest prayed from the heart, improvising in his own words. Of course he included all the elements of the Prayer (for the church, the pope, the dead etc) but often he also incorporated a sentence alluding to the Gospel of the day. In this way, the liturgy of the word and the Eucharist formed a prayerful unity, and each day's celebration was uniquely captivating. The potentially deadening effect of routine did not exist.

At all masses, communion was offered under both kinds. The priest and eucharistic ministers distributed the hosts, while the chalice was left on the altar. We were free to enter the sanctuary and partake of the chalice. Rarely, people drank from it; more commonly the host was dipped and communion under both kinds taken at the Lord's Table.

... for the first time I experienced what it means to speak of the priesthood of the people.

Returning to live in Australia, I confess to finding it hard to revert to the respectful but subservient kneeling position for the Eucharistic Prayer and the Agnus Dei, as it reflects our more distant way of participating in the Mass. I am fortunate to have experienced something far richer and more liturgically truthful, and hope that one day it will be the norm here.

To quote from Michael Whelan's essay 'Obedience in the Church' (October issue of *The Mix*), I have 'listened to and heard a deeper, all-encompassing Covenantal reality' and there is no going back.

I hope that what I have experienced signals a new symbolic moment in the Church.

Jocelyn Kramer is a medical doctor who has just returned from further studies overseas. She is living in Sydney.

"Man speaks in the language which was filled with truth when God spoke it. There is a sadness in language because God is no longer in it Himself; there is a despair in it, a disillusionment, a rising and falling, a backward and forward movement, a searching for something that has been lost. Language is waiting for Him who was in the Word." (Max Picard, *Man and Language*, Gateway, 1963, 50.)

Words for a Pilgrim People

You see before you the Lord's servant. Let it happen as you have said. (Luke 1:38)

□□□

We are here before You, O Holy Spirit, conscious of our innumerable sins, but united in a special way by your Holy Name. Come and abide with us. Deign to penetrate our hearts. Be the guide of our actions, indicate the path we should take, and show us what we must do so that, with Your help, our work may be in all things pleasing to You. May You be our only inspiration and the overseer of our intentions, for You alone possess a glorious name together with the Father and the Son. May You, who are infinite justice, never permit that we be disturbers of justice. Let not our ignorance induce us to evil, nor flattery sway us, nor moral and material interest corrupt us. But unite our hearts to You alone, and do it strongly, so that, with the gift of Your grace, we may be one in You and may in nothing depart from the truth. Thus, united in Your name, may we in our every action follow the dictates of your mercy and justice, so that today and always our judgments may not be alien to You and in eternity we may obtain the unending reward of our actions. Amen. (This prayer in its Latin form was used at the Second Vatican Council before each meeting of the preparatory and conciliar commissions. It is thought to have been composed by St Isidore of Seville for the Second Provincial Council of Seville in 619.)

□□□

To see the infinite pity of this place./ The mangled limb, the devastated face./ The innocent sufferers, smiling at the rod;/ A fool were tempted to deny his God;/ He sees, and shrinks, but if he look again,/ Lo, beauty springing from the breast of pain./ He marks the sisters on the painful shores,/ And even a fool is silent and adores. (Robert Louis Stevenson - after a visit to the leper colony at Kalaupapa, Molokai, 1888.)

□□□

The Bible – Jesus' "must".

Nearly fifty years ago Dag Hammarskjöld, then Secretary General of the United Nations, wrote in his diary: "What must come to pass, should come to pass. Within the limits of that *must*, therefore, you are invulnerable". In the writings of Luke, this same theme may be found. In his Gospel it appears 18 times, and in the Book of Acts, 22 times. One scholar says this idea "expresses a sense of divine compulsion, often seen in obedience to a scriptural command or prophecy, or the conformity of events to God's will. Here the necessity lies in the inherent relationship of Jesus to God which demanded obedience" (Marshall).

We find the idea expressed in one of the stories that form Luke's so-called Infancy Narrative. This story – like the whole Infancy Narrative – is teeming with symbolism. Luke tells of how the family made a pilgrimage to Jerusalem every year for the Passover. On this occasion "the boy Jesus stayed behind in Jerusalem without his parents knowing it" (2:43). "Three days later they found him in the temple. ... They were overcome when they saw him and his mother said to him, 'My child, why have you done this to us? See how worried your father and I have been looking for you.' He replied, 'Why were you looking for me? Did you not know that I must be in my Father's house?'" (2:46-50).

In passing here we can note here the journey to Jerusalem for the Passover – a central theme of Jesus' vocation. He will return to that place for his own Passover. He is found "three days later" just as the disciples are to find him three days after his Passover. He is in the midst of the teachers, in the temple. He is at the heart of Jewish life, in the centre of salvation history. He is the centre of salvation history.

Luke has a strong sense of the divine will unfolding in and through Jesus. Jesus himself has no other option really but to choose what must be done. What must be done is the will of God. Jesus' whole being, his *raison d'être*, is to en flesh the Father's liberating loving in the world. Jesus *must* go up to Jerusalem and he *must* submit to his own Passover because this is why he came into the world. In this wholehearted embrace of the *must* of his existence, Jesus is a model for humanity. □

In this wholehearted embrace of the *must* of his existence, Jesus is a model for humanity.

The Tradition – My "must"

John Henry Newman wrote in his *Grammar of Assent*: "I am what I am or I am nothing. ... My first elementary lesson of duty is that of resignation to the laws of nature, whatever they are; my first disobedience is to be impatient at what I am, and to indulge an ambitious aspiration after what I cannot be." My greatest freedom in life is to choose what I am and therefore what must be. Therein lies my vocation – I *am* my vocation. Within the context of that *must* there are many different things I can choose to do. But, increasingly, I will find my *must* asserting itself in greater simplicity of life as I become more and more aware of what matters in the end.

In a culture which over-prizes the rational and the functional – a culture such as ours – it is very easy to lose this sense of existential *must*. Or perhaps it would be more precise to say that the *must* that influences us to decide this or that does not come from our very existence but from the culture and/or our own egos. St Augustine knew this experience in the midst of another culture in another time. He wrote in his *Confessions*: "Too late have I loved you, O Beauty so ancient and so new, too late have I loved you! Behold, you were within me while I was outside: it was there that I sought you, and, a deformed creature, rushed headlong upon these things of beauty which you have made. You were with me but I was not with you."

In submitting to that *must* I embark on a journey.

When we begin to sense this *must* in our lives, we also begin to sense that life – if it is to express its best possibilities – is a self-transcending process. In submitting to that *must* I embark on a journey. I do so without maps but trusting that the One who has spoken the word of my being is in fact leading me. In the end nothing else matters. I am, indeed, invulnerable within the unfolding of that *must*. □

Bulletin Board

Catalyst Calendar

(Info: Pauline on 02 9816 4262)

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

terry_catalyst@hotmail.com

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

° **Boorowa** – The Boorowa Hotel – resumes 2001 (Info: Margaret 6201 9802 or Christine 6385 3304).

° **Bowral** – The Grand Bar and Brasserie – resumes 2001 (Info: John 4878 5230).

° **Campbelltown** – Campbelltown Catholic Club – resumes 2001 (Info: Sue Brinkman 4627 2953).

° **Canberra** – The Canberra Workers Club, Childers St, Canberra – resumes 2001 (Info: Rita 6288 4715).

° **Chatswood** – Orchard Tavern, Cnr. Victoria Ave & Orchard Rd – resumes 2001 (Info: Michelle 9958 5963).

° **Five Dock** – The Illinois Hotel, Cnr Parramatta Rd & Arlington St – resumes 2001 (Info: Noeline 9744 8141).

° **Jamberoo** – The Jamberoo Hotel – resumes 2001 (Info Anne 4232 1062 or Gaye 4232 2735).

° **Glen Innes** – The Club Hotel, Grey St, (Info: Kerrie 6732 2023).

° **Kincumber** – The Kincumber Hotel, Avoca Drive – resumes 2001 (Info: Robbie 4390 0370 or Clair 4344 6608).

° **Newcastle** – The Mary Ellen Hotel, Glebe Rd, Merewether – resumes 2001 (Info: Lawrence 4967 6440).

° **Paddington** – The Bellevue Hotel, Overall Theme for 2001: ‘Crossroad’. Resumes March 7 (Info: Marea 9387 3152 (H)).

° **Penrith** – Golf Club – resumes 2001. (Info: Dennis 4773 5521).

° **Rouse Hill** – The Mean Fiddler on Windsor Rd – resumes 2001. (Info: Tim or Margaret 9634 2927 (H)).

° **Waitara** – The Blue Gum Hotel on the Pacific Hwy – resumes 2001. (Info: Kathryn 9983 0162).

° **Wollongong** – Mt Kembla Hotel, Mt Kembla – resumes 2001.

Other States:

° **Ballarat** – (Info: Kevin 03 5332 1697).

° **Clayton (VIC)** – The Notting Hotel, 8pm-9.30pm – resumes 2001 (Info: Yvonne 9700 340 or Joyce 9700 1250).

° **Collingwood (VIC)** – The Vine Hotel, Cnr Wellington & Derby Sts, 8pm-9.30pm – resumes 2001. (Info: Maree 0412

136681).

° **Geelong** (Info: Denis 03 5275 4120).

° **Mordialloc (VIC)** – The Kingston Club Hotel, 7.30pm-9pm – resumes 2001 (Info: Maria 9579 4255).

° **Spirituality Café, Rosanna** (Info: Marian 9459 4403).

° **Devonport (TAS)** – Molly Malone’s Irish Pub, 7.30pm-9pm, Last Wednesday of each month – resumes 2001 (Info: Fr Richard Ross 6424 2783).

° **Fortitude Valley (QLD)** – Dooley’s, First Monday of month – resumes 2001 (Info: Lois 3260 7384).

° **Perth** – The Elephant and the Wheelbarrow, cnr Francis and Lake Sts, Northbridge, 7.30pm-9pm – resumes 2001. (Info: Michael 9448 2404).

° **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
COMMUNITY WEBSITE**
<http://communities.ninemsn.com.au/SpiritualityinthePub>

Other Matters and Events

° **Mount St Benedict Centre**, Pennant Hills, “Preparing for the Christian Feast” December 15-22 (Info: 9484 6208).

° **Spirituality Courses, Mary MacKillop Place**, North Sydney, (Info: Sr Jeanette Foxe on 8912 4887).

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

° **Twilight Gathering** Celebrating Celtic Spirituality with John Bell of Iona, Saturday, January 20, 6.30-8.30pm, St James Anglican Church, King Street, Sydney. Cost \$10 if paid by December 20, \$15 at door. (Info: Eremos Office 9683 5096 or St James 9232 3022).

° **Aquinas Academy Summer School with David Tacey and a variety of workshops** on Monday, Tuesday and Wednesday, January 15, 16 and 17, 2001, at St Ignatius College, Riverview, NSW; live-in (\$35 single room per night + meals or \$65 twin-share per night + meals) or commute; full enrolment: \$80 (accommodation extra); selective enrolment: David Tacey’s three plenary sessions in the mornings, \$75; workshops (2pm-4pm Monday and Tuesday afternoons) \$15 each. (Note: Aquinas

Academy has the policy that finance should not be an obstacle to anyone participating in the Academy programs; therefore, no genuine request for a discount on enrolment will be turned down.) (Info: Patricia: Tel 02 9247 4651 or Fax 02 9252 2476.)

CONTINUED APPEAL FOR FINANCIAL SUPPORT

Thanks to those who have generously donated to our first and second annual appeals. Donations have ranged from five dollars to several thousand dollars. We treasure them all.

Catalyst continues as a group which has as its core an army of volunteers. However, we have found as we have grown, that we need some financial help to complement our modest surplus from our dinners, donations for *The Mix* and SIPs, so that we can continue to offer the equivalent of two part-time Religious stipends and just wages for secretarial and administrative help.

This year we are about \$20,000 short of our target.

Would there be 20 additional benefactors who could each afford \$1,000 (or 40 with \$500 or 200 with \$100 or ...) to support us in our mission of raising the level of good conversation in the Australian Catholic Church?

We are sorry that we cannot offer taxation relief for your donation.

CHRISTMAS GIFT

Give someone you really appreciate a gift subscription to *The Mix* this Christmas. Use the Gift Suggestion card in this issue of *The Mix* and get the special price of \$30!

Such a gift pays a compliment to the receiver and involves another person in the conversation for renewal.

HAPPY CHRISTMAS!

° **REMINDER:** *The Mix* is published ten times each year, March through December. The next issue of *The Mix* will be published in March 2001. Beginning in March 2001 we will be inviting our Friends to offer a donation of \$40 each year for *The Mix*.