



# THE MIX



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## Grainne Norton

The human face 2

---

## Tom Uren

Pope John XXIII's easter message 3

---

## Pat Power

Joy, hope and some anxiety 4

---

## The bible

John's christianity 6

---

## The tradition

Fidelity to Jesus Christ 6

---

## Our Say – A new way of thinking

There is an ancient Chinese proverb: You do not conquer the people with military might, but by changing their minds. In other words, forcing people to conform to a new regimen does not necessarily win those people. Human beings and human organisations are far more complex than that. We might add that the renewal of human beings and human organisations – such as the Church – is not only a complex process, but a most subtle one. The rational and functional, problem-solving ways of the typical Westerner simply fall pathetically short in the face of such complexities and subtleties.

The first signs of change coming out of the Second Vatican Council, occurred within the liturgy, about 1963. We moved from Latin to the vernacular, from the celebrant facing the wall to the celebrant facing the people, from non-participation to much participation, and so on. These changes were the forerunners to many other changes, too numerous to mention here. Perhaps we

were so fascinated – and excited – by the changes that we lost sight of what was actually happening. Why were we making the changes? What were we actually achieving in the changes? Perhaps we thought the changes would, in some sacramental sort of way, bring about the desired renewal?

Just because certain external things have been put in place – new structures, different rituals, changed customs and so on – it does not mean a renewal has occurred in the Church. If the same kind of thinking persists in the new arrangement, we will tend to repeat the old processes, albeit in new ways.

Church historians generally point to the fifth century as a critical moment in the development of the life of the Church. The Emperor Constantine had embraced the Church in 314 and gave to its leaders and ministers many of the roles, privileges and responsibilities that had previously been reserved for the agents of the Empire – especially the Empire's "sacerdotes" – its "priests". The "presbyteroi" and

"episkopoi" who had emerged from the New Testament, with their focus on serving the local assembly of Christians and, in particular, leading them in the breaking of the bread, slowly became "sacerdotes", with a much more ambiguous role, straddling Empire and Church – especially as the Empire began to unravel in the West. We could say there was a clerification of the Church.

Thus the Church became confused with the Empire. The situation was later compounded with the Gregorian Reform of the 11<sup>th</sup> century. Some have named this form of Church as "Imperial". It pertained until the middle of the twentieth century. This form of Church is now in its death throes.

It would be difficult to over-estimate the significance of this time for the Church. John XXIII, in calling the Council, saw the need to deal with this momentous shift. Changes will and must happen at every level. The most critical change is in our consciousness. All the evidence would suggest that we have barely begun to address this most critical factor. □

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in what is necessary, freedom in what is unsettled, and  
charity in any case". (*Gaudium et Spes*, n.92)

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## THE HUMAN FACE

My name is Grainne Norton. The  
Second World War was still going on  
when I was born, and times were tough. I  
had two older sisters and, eventually, two  
younger brothers. My father, an electrician  
by trade, was a foreman at a factory making  
electrical meters; my mother a skilled  
seamstress and dressmaker.

Dad's mother and sister lived with us as  
well and, somehow, the nine of us all fitted  
into a pretty basic, three-bedroom, rented  
house, where we learned the art of co-  
existence and the value of tribal solidarity.

Dad was a born-and-bred Catholic, but  
not like his mother, who was a typical  
religious bigot and looked with disdain on  
other religions. Mum was a former  
Anglican, a Sunday school teacher with one  
grandfather Jewish and another who had  
abandoned his Catholicism after a fiery  
altercation with his parish priest.

Mum delayed getting married for six  
years until she was sure about her decision  
to become a Catholic and then, in later life,  
watched the Church de-emphasise, even  
abolish, the rules and regulations it had  
taken her so long to accept.

Dad was the "pillar of the Church" type,  
always off at meetings. We were sent to the  
local parish school, run on a shoestring by  
the OLSH nuns, where Mum struck up an  
enduring relationship with the principal,  
often pushing the pram full of kids up after  
school to have a chat. She used to say that it  
was the only thing that helped keep her  
sane.

I followed my sisters into Secondary  
College, enjoying being the middle one in  
the family, my life made easier because the  
first two paved the way. It was the mid-  
fifties, the time of the Labor Party "Split"  
and while I didn't understand all that was  
happening, I remember the atmosphere.

Our family had been members of the  
Labor Party for years, actively involved,  
with Dad passionately convinced that  
people had a responsibility to "do  
something"—not just talk about it. We  
grew up thinking it was normal to join the  
Labor Party at fifteen, fold fliers, go  
letterboxing and hand out how-to-votes on  
election days and have an opinion and argue  
about political issues over a cup of tea and  
cheese and biscuits.

After school I got a cadetship with the  
Registrar General's Department, met Gary,  
was married at 22 and blithely proceeded to  
have a family without any understanding of  
what we were embarking on. Having  
produced, raised and educated five  
daughters, I now know it was really my  
daughters who educated me – and still are.

I realise that I learned all the important  
things I know through being part of a

family and then being lucky enough to have  
a family of my own. I discovered that being  
dogmatic only worked while children were  
young and that I had to learn new ways for  
new times. Like my mother, I found  
Catholic schools a great help and support,  
especially when things weren't going well.  
I'll always be grateful for them.

All of the major events of my life have  
been celebrated in the context of  
Catholic Church. Many of the rea-  
inspiring people who have influenced me  
have been associated with it. I have always  
wanted to pass that on to my daughters, but  
I haven't been particularly successful in  
making the Church relevant in their lives.  
Maybe it's been complicated by having  
such a female household, regularly  
alienated by the seeming insensitivity of the  
official Church. But I've hung in there,  
expecting to see the changes implicit in  
Vatican II brought to fruition.

I've yearned for a theology of marriage  
that can affirm and sustain married people  
and yet be livable. One that validates my  
lived experience. Again, I've hung in there,  
aware of the rhetoric about marriage and  
motherhood, but waiting to see some  
evidence that the official Church might  
even begin to understand my married  
reality.

I hear of the recent beatification of the  
first married couple, Luigi and Maria  
Quattrochi, held up by the Pope as "models  
of married Catholics", examples of marital  
sanctity. They had four children in quick  
succession, three of whom entered religi-  
ous life, the other never marrying. Then, on the  
suggestion of their spiritual director, they  
gave up sexual relations and lived more  
than half their married life as "brother and  
sister".

I don't know whether to laugh or cry! It's  
not really what I had in mind. And it's  
certainly not going to inspire my daughters,  
their husbands and their daughters.



Grainne Norton

# Your Say – Pope John XXIII's 1963 Easter Message

Tom Uren

I was elected to the Federal Parliament in 1958 – a turbulent period for the ALP with internal struggles over leadership and policy.

Before I entered Parliament I hadn't met John Cairns. I had read an article in which he challenged Dr Evatt and the leadership of the parliamentary Labor Party on their immigration policy. This policy allowed for 60 percent British and 40 percent Europeans to enter Australia. It was directed against southern Europeans, who were overwhelmingly Catholic. Cairns argued that southern European migrants were, economically, supporters of the Labor Party, and this logical view brought about a change of attitude by federal Labor.

I built a close friendship with Cairns, and his influence led me to read books and articles that helped in my political development. Cairns drew my attention to an article in the Parliamentary Library from *The New York Times*, which was a broad and diverse comment on Pope John XXIII's 1963 Easter Message, titled *Pacem in Terris* [*Peace on Earth*].

I read it with great astonishment. Having started out as an anti-Catholic in the Labor split, my views changed as I developed and understood the issues following discussions with Catholic friends and comrades such as Jack Ferguson, Pat Herty and Jim Ormonde – to mention a few. I recognised matters were much broader and deeper. I was inspired by Pope John's logic, compassion, morality, tolerance, vision and commitment to our human family, whether they be of Christian or other faiths. He was reaching out to men and women of goodwill throughout the world.

I decided to try and open an understanding of the greatness of Pope John's contribution and asked Prime Minister Menzies a Question Without Notice in the House of Representatives. The following is an extract from my book *Straight Left* detailing the exchange.

In the eight years when I shared the House of Representatives with Prime Minister Menzies, I had only seen him tongue-tied once and regrettably Hansard doesn't reveal Menzies' embarrassment. On 17 April 1963, I asked him: 'Has the Prime Minister read the text of Pope John's Easter message and, if so, does he agree that it is one of the outstanding statements of our time in regard to world peace, disarmament, tolerance and goodwill to all men? Will the Prime Minister send a message of congratulations or a letter of appreciation to Pope John on behalf of the Australian

government?'

Menzies looked at me dumbfounded and asked me to repeat the question, which I did. He was still uncomfortable and said: 'I have not been as closely in touch with details in the last few days as I would have wished. I know that His Holiness the Pope issued a message, and I am prepared to believe it is a powerful message, because although I am myself a Presbyterian [Eddie Ward interjected, 'Yes, a simple one!'] I happen to be a great admirer of Pope John and his contribution to good sense and wisdom in the world. I look forward to reading the message with considerable interest when the full text of it is received'.

In those days few federal Liberal Party MPs were Catholic – John Cramer was the only one in the Menzies Ministry – and they were even scarcer in the federal Country Party. I had dialogue with some of my federal Labor Party colleagues who were Catholic and encouraged them to read Pope John's Easter message but made no progress. They were locked in their conservative dogma.

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**Pope John's life has reached far beyond the great changes he commenced in the Catholic church, and he has given that spirit of leadership to lay Catholics and men and women of goodwill everywhere – those who believe good can overcome evil and make progress in the world.**

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John XXIII has remained with me as I have evolved through my life. I love, and have been influenced by, people of courage, wisdom, compassion and those who give moral leadership. Pope John's life has reached far beyond the great changes he commenced in the Catholic church, and he has given that spirit of leadership to lay Catholics and men and women of goodwill everywhere – those who believe good can overcome evil and make progress in the world.

For many years I have been proud of the leadership the Catholic Church in Australia has given on matters such as justice for the East Timorese people, human rights and dignity for our indigenous people and the Church's role in social justice for the Australian people. I believe that the spirit of John XXIII's message flows through these moral and compassionate issues.

In recent months I have re-read Pope John's 1963 Easter Message and my thoughts were – particularly during the recent federal election – that it would be wonderful if our political leaders read that message and were influenced by it in relationship to our less fortunate human beings. Not only would it help us to gain respect for our elected representatives, it would make our nation a more proud, just, humane, compassionate and moral one.

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*Tom Uren was a Minister in both the Whitlam and Hawke governments; he was the Minister responsible for introducing the Australian Heritage Commission (1975), which included the National Register of the National Estate. Tom lives with his wife Christine and daughter Ruby at Blamain, NSW.*

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## PACEM IN TERRIS

Pope John XXIII died on June 3, 1963. Less than two months earlier, on April 11, he published his remarkable encyclical, *Pacem in Terris*. The First Session of the Second Vatican Council had just been completed and the Pope had been proclaimed *Time's* "man of the year" (see *Time*, December 31, 1962).

On May 13, 1963, Cardinal Suenens personally presented a copy of the encyclical to U Thant, Secretary General of the United Nations, and addressed a packed assembly for over one hour on the same encyclical. Suenens called it "an open letter to the world" and summarised it by referring to its major themes: peace, which needs truth as its foundation, justice as its norm, love as its driving force, and freedom as its setting. Suenens quoted Antoine de Saint-Exupéry: "If respect for the person dwells within our hearts, we can devise a social, political and economic system that will enshrine respect."

Pope John's desire to promote "prudent cooperation" with those of different views, was problematic for some. For example, the Italian elections, which followed about a week after *Pacem in Terris*, delivered the Communists a substantially increased vote, and some were quick to blame Pope John, with one paper calling his encyclical *Falcem in Terris* ("The Sickles on Earth").

Like the Council, *Pacem in Terris* was indicative of a new consciousness and a definitive step into a new era. Both say as much about the future as they say about the past. *Pacem in Terris* is well described by Peter Hebblethwaite as Pope John's last will and testament. (The Editor.)



# Essay – Joy, hope and some anxiety

by Pat Power

Pat Power is an Auxiliary Bishop in the Archdiocese of Canberra and Goulburn; he wrote this piece for *The Mix* at the request of the Editor.

I had the good fortune to be ordained to the priesthood in 1965, the final year of the Second Vatican Council, and to have undertaken my four years of theological studies during the period of the four sessions of the Council. James Madden, President of St Patrick's College, Manly, was one of the Council periti, and people like Julian Miller, Kevin Walsh and David Coffey kept us abreast with events in Rome, even before we were able to gain valuable insights from Xavier Rynne and others.

Yet as a 23-year-old newly ordained, I never imagined the impact that Vatican II would have on the Church and its relationship with the world. I still remain uplifted by the opening words of *Gaudium et spes*:

The joys and the hopes, the griefs and the anxieties of the people of this age, especially the poor and the afflicted, these too must be the joys and the hopes, the griefs and the anxieties of the followers of Christ.

No longer was the Church to be the closed and sometimes besieged community which I had experienced as a boy growing up in Queanbeyan and Canberra. As Catholics we were challenged to take the Incarnation seriously, to embrace all that was good in society and to be in partnership with all people of good will in building up a more just and peaceful society.

The split between the faith which many profess and their daily lives deserves to be counted among the more serious errors of our age." (GS 43).

As Christians, we are called to engage our contemporary culture and to learn from and affirm what is good and to reject what is evil.

Pope Paul VI's 1964 Encyclical *Ecclesiam suam* spelt out the need for dialogue as the Christian reaches out to the modern world. Christians are to be aware of what they have to bring to this dialogue, but also of what they have to learn, approaching their partners in dialogue with consideration and esteem, understanding and kindness.

Equally, I would hope the Australian Church has learnt from some of the recent events and movements in the wider society. The year 2000 began dramatically with an

awareness of the world welcoming a very special new year. Later in the year, we witnessed the bridge walks for reconciliation, we saw the best of the Australian spirit in the Olympics, the Paralympics and the Torch Relay. The centenary of Federation in 2001 has helped Australians to strive for greater unity, a unity which can be found in the richness of diversity.

Vatican II asks Christians to take on board such valuable lessons.

Just as it is in the world's interest to acknowledge the Church as an historical reality, and to recognize her good influence, so the Church herself knows how richly she has profited by the history and development of humanity. (GS 44)

I am writing this just after the retirement of Sir William Deane as Governor-General. I like to think that Sir William and Lady Deane personify the best of the spirit of Vatican II in so many areas. Whole articles have been written about their invaluable contribution to Australia during their five years in office. Suffice to say that their humble leadership and their calls to reconciliation, inclusiveness and care for the "little people" gave great heart to our nation.

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**On most days I retain hope that the vision of the Second Vatican Council will be reclaimed, rejoiced in and allowed to put fresh heart into all believers as they seek to share with each other and all people the saving word of God.**

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From an Australian point of view, one of the most obvious effects of Vatican II has been the discovery of the ecumenical movement. The origin of the modern ecumenical movement is generally traced to a missionary conference in Edinburgh in 1910, where it was concluded that a Christianity which was divided could not effectively bring the message of Christ to non-believers.

While individual Catholics showed interest in the movement, it was only with the Second Vatican Council that the Catholic Church as a whole became part of it. When the Decree on Ecumenism acknowledged that the ecumenical movement was truly under the grace of the Holy Spirit, the Council Fathers were admitting that the Holy Spirit had been at work outside the Catholic Church for the previous fifty years and more.

Since Vatican II, Australian Catholics have rejoiced in being able to pray and dialogue with their sisters and brothers in other churches, to take part in ecumenical services, sometimes as a powerful witness to the wider community, such as was the case in the wake of the Port Arthur and Thredgong tragedies.

While there is still the pain of being unable to share Eucharistic communion with other Christians and, at times, difficult issues in inter-Church marriages, we thank God that we have moved on from some of the un-Christian attitudes and practices which were part of Catholic life 50 years ago. It is sometimes said that in relation to other Churches we Catholics have moved from conflict, competition and caution, to co-operation, and in some cases to covenanting, but we are still striving towards full communion.

In a society which is recognizing its cultural and ethnic diversity, relations with non-Christians become a greater challenge. The teaching of Vatican II in this area therefore assumes greater importance.

In the years immediately following Vatican II, we hardly needed *Future Shock* to remind us that change was beginning to accelerate at every level. Man landing on the moon in 1969 highlighted many of the recent scientific advances. But such scientific and technological progress was also a danger of undermining human dignity.

New moral dilemmas began to emerge in the wake of *Humanae vitae* in 1968 and the outbreak of the Vietnam War (or at least Australia's involvement in it). The right to question and even dissent, the sanctity of conscience and the whole notion of religious freedom all found justification in the documents of Vatican II. Suddenly a Church, which previously seemed to have had all the answers, now appeared to accept that there were lots of gray areas. Good and faithful Catholics often found themselves on opposite sides of a debate.

Different models of Church emerged and the primary description of the Church as the People of God gave greater empowerment to lay people and religious while still recognizing the unique role of the ordained ministry. Yet tensions would arise in the understanding of the hierarchical nature of the Church and that of the Church as communion.

The strong emphasis on the sanctity of marriage and family life as well as the universal call to holiness meant that there was no longer any justification for seeing lay

people as second-class citizens. The influence of Joseph Cardijn was clearly evident in much of the Council's teaching, giving extra impetus to the youth and indeed the whole lay apostolate. The dignity of the human person was fundamental to much of the Council's teaching.

The notion of collegiality was seen not only as applying to relationships between bishops and the Bishop of Rome, but was to have its impact at every level. Roman and diocesan Synods, Councils of Priests and Parish Pastoral Councils were just some of the instruments for enabling the gifts of all God's people to be brought to the service of God and his people. The principle of subsidiarity was often invoked in the implementation of collegiality.

One of the first documents produced by the Council was the Constitution on the Sacred Liturgy. Yet in many ways its implications were to go far beyond the liturgical life of the Church. When the language of the liturgy was changed to the vernacular, it was clearly more intelligible. In encouraging all the people of God to participate actively in the worship of the Church, Vatican II was encouraging Catholics to do more than "pay, pray and obey".

In mid-1973, I worked for two months in a New York parish during a three-year period of study in Rome. While expecting to find some radical expressions of Catholicism in the United States, I was shocked to find pockets of aggressive conservatism in the Catholic Church. The resulting polarization was obvious. A publication called *The Wanderer* blatantly promoted the conservative position. I thanked God that such division did not exist within the Church in Australia.

However, we live in a "global village" and what I witnessed in the United States in 1973 is now very much part of the Australian scene. Worse still, quite a distorted picture of life in the Church in Australia has been relayed to the Vatican in a way that has damaged our reputation with the Holy See.

It is generally acknowledged that this was the background to the dialogue which took place late in 1998 (immediately prior to the Oceania Synod) between leading Australian Bishops and Vatican Cardinals and Archbishops. Immediately following the meeting, the Australians felt that the conversations had been a good exercise in dialogue. However, the subsequent *Statement of Conclusions* hardly reflected the positive spirit initially reported from the meeting.

In his opening speech to the Second Vatican Council, Pope John XXIII warned the "prophets of gloom". I believe his warning is just as timely today. The 1997 Vatican Instruction on the Relationship of

the non-ordained with the Ordained, the 1998 *Statement of Conclusions, Dominus Iesus (2000)* and most recently *Liturgiam Authenticam* – all, to my mind, represent a deliberate regression from the teaching and spirit of Vatican II.

It is significant that none of these documents are papal writings and their spirit and letter are in sharp contrast to Pope John Paul's 1995 Encyclical on Christian unity (*Ut unum sint*) and his apostolic letters for the opening and closing of the year of great jubilee (*Tertio millennio adveniente* and *Novo millennio ineunte*) which consistently call upon the teaching of Vatican II. One can only hope that Pope John Paul's vision will prevail.

In a talk which I originally gave in 1996 and which I have since adapted for other audiences, I expressed my hopes that the Church of the future would be:

- \* a more human Church;
- \* a humbler Church;
- \* a less clerical Church;
- \* a more inclusive Church (and therefore truly catholic);
- \* a more open Church;
- \* a Church that finds unity in diversity;
- \* a Church that re-discovers its whole tradition;
- \* a Church which truly reflects the person and values of Jesus.

On most days I retain hope that the vision of the Second Vatican Council will be reclaimed, rejoiced in and allowed to put fresh heart into all believers as they seek to share with each other and all people the saving word of God. □

## REFORM OR RESTORATION?

The Editor

(The following is a review of an essay by Archbishop Rembert Weakland of Milwaukee, entitled "The Right Road For The Liturgy". This essay was published in The Tablet (February 2, 2002, 10-13).)

□□□

Archbishop Weakland sets the focus of this essay in the first paragraph:

Few dispute the fact that the liturgical reforms of the Second Vatican Council have been implemented with mixed results. There is a widespread sense that the liturgy can be improved and that the quality of liturgical practice is crucial to the life of the Church as a whole. What many lay Catholics may not realize is that the welcome desire for better liturgy has, in some quarters, taken a highly polemical and poten-

tially divisive turn. Some proponents of this new wave of criticism like to describe their plan as a 'reform of the reform' or, more accurately, a restoration – a return to the Vatican II documents and a new start at implementation. I fear, however, that the liturgical restoration envisioned by these proponents threatens the unity of the Church as well as the coherence of our common worship; and some of their thinking is now pervading Roman liturgical documents.

Archbishop Weakland notes, for example, that the instruction, *Liturgiam Authenticam*, issued by the Congregation for Worship and the Discipline of the Sacraments in March 2001, clearly rejects the instruction on translation of liturgical texts in *Comme le prévoit* from the Consilium for the Implementation of the Liturgy in 1969. He also notes that a new version of the General Instruction on the Roman Missal (March 2000), supplanting that of 1975, introduces new restrictive elements "such as the placing of the tabernacle, the gestures of the faithful, the involvement of the laity in the distribution of Holy Communion, the nature of the sanctuary (always called now "presbyterium") and so on."

In sum, Weakland argues that "the model on which the congregation is now basing its work is evidently different from the one that was in use after Vatican II."

If Archbishop Rembert Weakland was just another critic of the Roman Curia, we might read this essay with interest and perhaps enthusiastic agreement. But Rembert Weakland is one of the senior and most respected bishops in the United States Catholic Bishops' Conference, a former Abbot General of the world-wide Benedictines and a highly respected scholar and expert in the field of liturgy. His critique cannot be dismissed. Nor ought it be taken to simply feed cynicism, anger and despondency.

Archbishop Weakland is doing one of the most useful things that can be done for renewal within the Church at this time. He is going beyond issues to the very foundations; he is implicitly asking the most foundational and practical question of all: "What is happening here?" In a measured and objective way, he is putting agenda on the table that must be addressed. His manner invites serious conversation. If confrontation emerges from such a critique, it will come from those who do not like the critique, but have no reasonable grounds upon which to reject it.

We must be grateful to scholars who are willing and able to do as Archbishop Weakland is doing – even if there is no obvious and immediate benefit. □

The Editor will assist Mix readers to get a copy of this essay – send a SSA long envelope with 2 postage stamps to the Editor.

### Words for a Pilgrim People

Thomas said, 'Lord, we do not know where you are going so how can we know the way?' Jesus said, 'I am the Way; I am the Truth and the Life. No one can come to the Father except through me. If you know me you know my Father too.' (John 14:6)

□□□

God seeks Himself in us, and the aridity and sorrow of our heart is the sorrow of God who is not known to us, who cannot yet find Himself in us because we do not dare to believe or trust the incredible truth that He could live in us, and live there out of choice, out of preference. But indeed we exist solely for this, to be the place he has chosen for His presence, His manifestation in the world, His epiphany. But we make all this dark and inglorious because we fail to believe it, we refuse to believe it. It is not that we hate God, rather that we hate ourselves, despair of ourselves. If we once began to recognize, humbly but truly, the real value of our own self, we would see that this value was the sign of God in our being, the signature of God upon our being. Fortunately the love of our fellow human beings is given us as the way of realizing this. For the love of our brother, our sister, our beloved, our wife, our child, is there to see with the clarity of God Himself that we are good. It is the love of my lover, my brother or my child that sees God in me, makes God credible to myself in me. And it is my love for my lover, my child, my brother, that enables me to show God to him or her in himself or herself. Love is the epiphany of God in our poverty. (Thomas Merton, "A Letter on the Contemplative Life" in Lawrence Cunningham, ed, **Thomas Merton: Spiritual Master – The Essential Writings**, Paulist Press, 1992, 425-26.)

□□□

The Christian of the future will be a mystic or he/she will not exist at all. (Karl Rahner, **Theological Investigations, Volume XX: Concern for the Church**, Darton Longman and Todd, 1981, 149.)

□□□

At the heart of the Bible – both Old and New Testaments – is the Covenant between God and God's people. Although the word "covenant" initially referred to a legal contract, in biblical use the word is first and foremost about an intimate relationship, one forged in and through the liberating love of God and manifest subsequently in the life of the people of God. Yes, the Covenant will require – to foster and protect it – laws, organisational structures, institutional frameworks, rituals, symbols, theological statements, moral injunctions and the like ... all the realities that are part and parcel of any human project. The challenge is to remember what matters, to always distinguish between those necessary human realities and the reason for their existence, to keep clear the distinction between means and ends.

Over the centuries the people of God have repeatedly confused the human realities – the earthenware vessels (see 2Corinthians 4:7) – and the precious mystery those human realities carry. John's Gospel may be read as an extended meditation on what matters. We could put it another way: John's Gospel reminds us of the mystical heart of our faith, which must be fostered and protected by the human realities of symbol and ritual, custom and authority, organisation and institution, unselfish and generous service.

Consider John 14:1-12 – the text used by the people of God on the Fifth Sunday of Easter (Year A). Jesus is the focus. If we want to be a disciple, our lives must have Jesus as the focus – they must be Christo-centric, not ego-centric. The disciple is one who walks in a certain Way. That Way is not to be defined by geography; nor is it defined simply in moral terms, as if it implied personal effort to act like Jesus. The Way is the Covenant, a life lived in him, with him and through him. He is "the Truth"; he is "the Life". Thus, the fulfillment of the Christian life is not found in moral performance, but in mystical love, which will manifest itself in moral integrity.

'If you know me, you know my Father too. ... To have seen me is to have seen the Father' (14:7 & 9). Jesus is the enfleshed presence of the "I am" of the Old Testament (see Exodus 3:14); and the "I am" is "Father"; and the "Father" and Jesus are "one"; and the disciple is drawn into that communion of persons; and in that communion we come to be what we are made to be – God's own. This is what we call "Christianity". For John, anything you might say about being a Christian starts and finishes in this mystical heart. □

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**... the fulfillment of the Christian life is not found in moral performance, but in mystical love.**

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## The Tradition – Fidelity to Jesus Christ

Pope John XXIII represents the authentic tradition when he says: "The world is starving for peace. If the Church responds to its Founder and rediscovers its authentic identity, the world will gain. I have never had any doubts against faith. But one thing causes me consternation. ... Where have we got to in proclaiming the Good News? How can we present his authentic doctrine to our contemporaries?" (Spoken to Archbishop Loris Capovilla, Pope John's Secretary in both Venice and Rome, the night before Pope John announced his intentions to call an Ecumenical Council, on January 25, 1959.)

The central thrust of Pope John's statement is found in his desire to be faithful to the Gospel, to represent faithfully, in the world, the person and teaching of Jesus. This desire leads to a persistent questioning of the forms we give to the Church and the various ways we intend to bring Christ to the world, and a willingness to do whatever must be done to ensure that the essence is not obstructed by the accidents, that the means do not become the ends, that the Church does not replace Jesus and the Father and the Holy Spirit in our lives.

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**"Where have we got to in proclaiming the Good News?"**

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Thus we read in *Lumen gentium* : "The Church, embracing in its bosom sinners, at the same time holy and always in need of being purified, always follows the way of penance and renewal. ... By the power of the risen Lord it is given strength that it might, in patience and in love, overcome its sorrows and its challenges, both within itself and from without, and that it might reveal to the world, faithfully though darkly, the mystery of the Lord until, in the end, it will be manifested in full light" (8). □

# Bulletin Board

## Catalyst Calendar

(Info: Pauline on 02 9816 4262)

### SIP Meetings

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

Email: [terry\\_catalyst@hotmail.com](mailto:terry_catalyst@hotmail.com)

[www.communities.ninemsn.com.au/SpiritualityinthePub](http://www.communities.ninemsn.com.au/SpiritualityinthePub)

**NSW and ACT – 7.30-9.00pm unless specified:**

° **Albury** – New Albury Hotel, Kiewa St April 10 “Christianity – Dictation or Dialogue” Rose Marie Crowe & Fr Alan Jarrad (Info: Fr Glenn 6026 5333).

° **Alstonville** – (Info: Anne 6628 6428)

° **Bowral** – The Grand Bar and Brasserie April 24 “Religious Art” Ellen Waugh & Robert Curtis (Info: Julian 4861 4649).

° **Campbelltown** – Campbelltown Catholic Club April 10 “The Spirituality of the Environment” Clive Pearson & Bob Bee (Info: Rosemary 9603 2975).

° **Canberra** – Whatever happened to Vatican II The Southern Cross Club Woden April 24 “Who will speak for Social Justice?” Senator Aiden Ridgeway & Sandie Cornish (Info: Rita 6260 6737).

° **Five Dock** – Pathways to God The Illi-  
nis Hotel, Cnr Parramatta Rd & Arlington  
April 24 Virginia Shirvington & Michael  
Whelan sm (Info: Noeline 9797 8862).

° **Jamberoo** – Vatican II The Jamberoo  
Hotel May 13 “Can the Church help the  
World?” Trish Hindmarsh & Phil Glen-  
denning (Info Anne 4232 1062 or Gabrielle  
4232 2735).

° **Kincumber** – Rekindling the Light –  
The Kincumber Hotel, Avoca Drive May 7  
“Celebrating the Diversity of Charisms”  
Moy Hitchen cfc & Cassandra Gibbs (Info:  
Robbie 4390 0370 or Clair 4344 6608).

° **Lismore** – Lismore Workers Club May  
22 “Does Religion Matter Anymore?”  
Geraldine Doogue & Br Neville Solomon  
(Info: Lynne 6625 1195).

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

° **Northern Sydney** – Union Hotel, Cnr  
Pacific Hwy & West St, North Sydney April  
15 “The Economic System: To what hell  
have we come when profit has become the  
sole motive of human activity?” Eva Cox &  
tba (Info: Michelle 9958 5963).

° **Paddington** – Unfinished Business for  
the People of God The Bellevue Hotel  
April 3 “The Church – is it ours?” Anne  
Maree Fagan & David Leary; May 1 “Mar-

riage – does it matter any more?” Rebecca  
Gorman & Richard White (Info: Marea  
9387 3152).

° **Penrith** – Golf Club April 24 “Spirituality  
in Intimacy and Solitude” Vic O’Callaghan  
& Mary McGuiness (Info: Sue 9760 2324).

° **Rouse Hill** – The Mean Fiddler on Wind-  
sor Rd April 16 “Options for the Future” Fr  
Richard Lennan & Margaret Beirne (Info:  
Maria 9680 2220 (H))

° **Rydalmere** – Responding to Change –  
The Family Inn Hotel, Cnr Park & Victoria  
Rds April 9 “Vatican II: Beyond Moralism”  
Michael Whelan sm & “What if change was  
the only thing you knew?” Ryan McBride  
(Info: Kerry 9630 2704).

° **Waitara** – Go Out Into The Deep The  
Blue Gum Hotel on the Pacific Hwy April  
17 Rev Carol Morris & Fr Theo Gillian  
(Info: Kathryn 9402 7842).

### VIC:

° **Ballarat** – Ryan Hall, Ripon St Second  
Wednesday each month 12.30-2pm (Info:  
Kevin 5332 1697).

° **Clayton** – Vatican II: Vision & Reality  
40 Years On - The Notting Hotel, 8pm-  
9.30pm May 14 “Eucharist: Sacrament for  
sinners” (Info: Yvonne 9700 7340 or Joyce  
9700 1250).

° **Collingwood** – The Church of the Fu-  
ture – Where are we Going? – The Vine  
Hotel, Cnr Wellington & Derby Sts, 8pm-  
9.30pm May 1 (Info: April 9391 0787).

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

° **Heidelberg** – Tower Hotel, 838 Heidel-  
berg Rd, Alphington, 8pm-9.30pm June 12  
“Fundamentalism” Speakers tba (Info: Susie  
9859 6184).

° **Mordialloc** – Vatican II – Unfinished  
Business – The Kingston Club Hotel,  
7.30pm-9pm April 24 “Unity among Chris-  
tian Peoples: That all might be One” Peter  
Cross & Morna Sturrock (Info: Maria 9579  
4255).

### Other States

° **Devonport (TAS)** – Molly Malone’s Irish  
Pub, 7.30pm-9pm (Info: Graham 6424  
8286).

° **Fortitude Valley (QLD)** – Dooley’s in  
Patrick’s Bar First Monday of month –  
(Info: Madonna 3840 0524).

° **Macclesfield (SA)** – Three Brothers  
Arms, Venables Street April 9 “Spirituality,  
Wine, Justice & Religion” Rt Hon John  
Doyle & Rev John May sj (Info: Michael  
8388 9265).

° **The Talking MIX** is now available on  
tape, thanks to the generosity of several  
volunteers. For further information contact

Pauline on 02 9816 4262.

### Perth SIP Closes

We are sorry to note that the Perth SIP has had to close, hopefully only for a time. Our sincere thanks go to Michael & Anne Fox and their committee, who led it for three years. If there are others in Perth, or anywhere else where SIP doesn’t yet exist, who feel they want to become involved in this splendid ministry, contact Terry at the Catalyst office for assistance and support! Michael and Anne, thank you.

### Other Matters and Events

° **The Aquinas Academy** adult education centre, 141 Harrington St Sydney runs a series of programs, day and evening. There is a 28-week introductory course in spirituality followed by a second, complementary 28-week course in reading the Christian classics. The Academy also offers a two-year, part-time Certificate in Religious Studies which is accredited by the Sydney, Broken Bay and Parramatta dioceses for teachers in Catholic Schools. Michael Whelan SM is the Director (Info: Patricia on 02 9247 4651).

° **Mount St Benedict Centre**, Pennant Hills, May 4 “Treasures Old and New – An exploration of the gospel of Matthew” (Info: 9484 6208).

° **Halifax-Portal lectures** – May 7 “Speaking the Truth in Love” Archbishop Peter Jensen; May 14 “Changing Alliances” Archbishop George Pell; May 21 “A Safe Place for Unsafe Ideas” Ms Geraldine Hawkes; May 28 “Defining a Role for the Churches in Australia’s Political Life” Ms Karin Sowada, Lidcombe Catholic Club 7.30pm (Info: Sr Trish 9390 5168)

° **Eremos events** – May 8, All Saints Anglican Church, Hunters Hill, 7.30pm “What can we learn from the poor?”; June 1 “Voices from the Margins” 10am-4pm, Chevalier Centre, Kensington (Info: Kate 9674 1216).

° **Catholic Adult Education Service Adelaide** – 40<sup>th</sup> Anniversary of the Second Vatican Council, CTC, Brooklyn Park, May 16 “The Holy Spirit & the Church” Fr Denis Edwards (Info: Sr Liz Morris (08) 8210 8162).

° **Catalyst Reflection Morning** April 27 9.30am-12.30pm, Marist Centre, 1 Mary St, Hunters Hill.



## Recommended

Tony Kelly, CSsR, *The Bread of God: Nurturing a Eucharistic Imagination*, Harper Collins, 2001, endnotes, pb, 132 pages, \$24.95.

Tony Kelly is one of the rare people who is both a gifted and scholarly academic and a poet. Perhaps it is the latter quality, more so than the former, that makes his writings both accessible and rich. And there is a good precedent for this: Jesus was more of a poet than a systematizer. If we are to grow into a new way of thinking within the Church – and we must – the genuine poets in our midst may be able to blaze a trail. Kelly alerts us to his intentions when he writes in the Preface: “The point I am trying to make is this: because the Eucharist is uniquely the sacrament of Christ’s self-gift to the Church, because it is centred on the ‘real presence’ of the Lord in the midst of the Church, it nourishes not only our bodies and souls with the food and drink of eternal life but in doing so it also enters into the way we imagine the truths of our faith – Christ Jesus himself, the God he reveals, the Church he calls into being, our mission as Christians in the world and, indeed, the universe itself as God’s creation. ... The Eucharist stimulates faith to imagine the world otherwise.” *The Bread of God* is well-grounded in both Scripture and tradition; it is a beautiful little book, and a practical one too. The book is as eminently suitable for personal reflection as it is for group discussion and study of the Eucharist. Highly recommended.

Frank Andersen, MSC, *Eucharist: Participating in the Mystery*, John Garratt Publishing (Tel: 03 9545 3111), 1998, endnotes, pb, 134 pages, \$16.95.

Most of our readers will remember Frank Andersen for his music collections – most notably “Eagle’s Wings”. Just as his music shows a good sense of the grass roots Catholic experience and need, so does this book on the Eucharist. He quite rightly sees an intimate connection between our experience of Eucharist, our sense of being Church and our identity as Catholics. In his Preface Andersen writes: “There is something seriously wrong when the joyful celebration of the Sunday Eucharist is no longer the high point of Catholic living. Sadly, it can be said for fewer and fewer Catholics that the Eucharist is *the source* and *the summit* of their life in the Church (see Vatican Council’s “Constitution on the Sacred Liturgy”, 10, and “Dogmatic Constitution on the Church”, 11). ... It is as if Vatican II’s liturgical renewal – begun in the 1960s – is only now impacting in its seriousness of endeavour; that only now are we realizing the full extent of the conversion required if Catholicism is to speak words of hope and meaning to the people of this age.” This book is a popular presentation of the central mystery of our faith. Andersen successfully remains faithful to the richness of the tradition and the needs of the contemporary reader. This book makes a very practical contribution to the development of a new way of thinking about Eucharist.

Demetrius Dumm, OSB, *A Mystical Portrait of Jesus: New Perspectives on John’s Gospel*, The Liturgical Press, 2001, bibliography, scripture index, pb, 177 pages, \$47.95. (Available from **John Garratt Publishing** (Tel: 03 9545 3111))

Demetrius Dumm is a Benedictine of more than years standing. He combines the fruits of the Benedictine way with the insights of good scholarship to give us an original reading of John’s portrait of Jesus. Some of our readers will remember his earlier *Flowers in the Desert* – a popular presentation of biblical spirituality. The style is the same here – readable, practical and rich. *A Mystical Portrait of Jesus* assumes the validity of the historical-critical approach to reading John’s Gospel, but takes us into the more allegorical and symbolic dimensions of the text. Dumm writes: “Unfortunately, there is a tendency in our technologically dominated society to limit truth to what is ‘factual,’ so that what is symbolic is judged to be untrue. As a matter of fact, when it comes to spiritual or divine truth, only symbolism is able to express it adequately, so that the most important of all truths is often conveyed in a non-factual manner.” Dumm reminds us that ‘events’ dominate the biblical consciousness and language. The typical modern Western mind-set finds it difficult to penetrate the Bible and therefore the nature of the Church and the Christian life. Dumm is a good guide. This book is very suitable for personal meditation and group discussion.

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