



THE MIX



JOURNAL OF CATALYST FOR RENEWAL INCORPORATED

Circulation of 2000 in Australia and overseas

VOLUME 7 NUMBER 5

JULY 2002

Robin McGuinness

The human face 2

Sandie Cornish

True and false prophets 3

Michael Costigan

Vatican II memories and reflections 4

The bible

The kingdom is like a net 6

The tradition

Do not judge 6

Our Say – Facing what must be faced

To say that the Catholic Church is facing a huge crisis at this time has become something of a truism. The question arises: How are we to understand this crisis, that we might respond honestly, intelligently and in faith?

There are at least two obvious dangers that we must recognise, and make every effort to avoid from the outset. The first is that of the “simple solution”. This is not a simple situation and certainly will not submit to simply this or that.

The second danger is that of “scapegoating”. There is a good deal of shame and anxiety tied up in this situation and when people feel that way, it is not uncommon that they look around for someone to blame, someone who will bear the burden of the guilt, the shame and the anxiety on behalf of us all. They take the heat off the rest of us.

In the reactions and responses of the Church, in recent weeks, in the United States, we have seen some hints that these dangers might not be fully recognised. The *New York Times* of April 27 carried a report

on statements by Cardinal Anthony J Bevilacqua of Philadelphia. In part that report read:

Asked about the issue of gays and the priesthood that some critics are raising as part of the scandal, Cardinal Bevilacqua said gays were not suitable for the priesthood, even if they remained celibate. “By his orientation, he’s not giving up family and marriage,” the cardinal said of a gay man who feels called to the priesthood. “He’s giving up what the church considers an aberration, a moral evil.” The cardinal was comparing the risks of gay candidates to those of priests who become alcoholic under the daily pressures of the ministry. “The risk is higher, that’s all we can say,” he said.

The Cardinal was later forced to apologise for these comments. However, we are left to wonder how and why he came to make them in the first instance.

A few days before this *New York Times* piece, the Brisbane *Courier Mail* (April 22) carried an article by our own Archbishop John Bathersby on the same

topic. After naming some of the complexities of the issue and the needs that must be addressed, the Archbishop went on to write:

But perhaps a greater need, and I can only speak from a Roman Catholic point of view, is for the Church to have a good look at itself, not only the adequacy of its structures and the integrity of its ministers, but most importantly the soundness of its theology. It seems to me that the problem of the Church is not so much one of predatory sexuality but of power, which has a subtle tendency to convince religious leaders that they are free of the constraints that bind lesser mortals, because of their elevated calling. Sadly such delusions often lead to inappropriate exploitation in areas of sexuality.

We have been singularly blessed in having a leader like Bishop Geoffrey Robinson to help steer the Catholic response to sexual abuse in Australia. It remains for us, however, in conjunction with the universal Church, to address the deeper systemic issues to which Archbishop Bathersby has pointed. Sexual abuse is a symptom, part of a more serious and far-reaching problem. □

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

These are the current Members:

Maria Baden, Dominic Beirne, Marie Biddle RSJ,
Glenn Boyd, Jan Brady, Kevin Burges, Kevin Burke,
Rosalie Carroll, Aidan Carvill SM, Mary Conlan,
Maria Contempree, Birgit Cullen, Susanna Davis,
Marea Donovan, Geraldine Doogue, Paul Durkin,
Peter Dwight, Julie Fewster, Maria George,
Denys Goggin, Margaret Goggin, Andrew Hamilton SJ,
Catherine Hammond, Andrew Howie, Francois Kunc,
Owen Mason, fsc, Richard McLachlan, Maryellen
McLeay, Marcelle Mogg, Chris Needs,
Michelle O'Brien, Margaret O'Heam, Tim O'Heam,
Margaret Rigotti, Roy Rigotti, John Robinson,
Louise Robinson, John Stuart, Vin Underwood,
Ruth van Herk, Carmel Vanny, Michael Whelan SM,
Carole Wilson, Jane Wood

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)

The Patrons are:

Mr Robert Fitzgerald AM
Mr Gerald Gleeson AC
Prof Francis J Moloney SDB, AM
Dr Richard J Mulhearn OAM
Bro Paul O'Keefe
Most Rev Geoffrey Robinson
Sr Deirdre Rofe IBVM

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

(See coupon on back page for Friend's Application)

The Editorial Committee is:

Michael Whelan SM, Geraldine Doogue,
Catherine Hammond and consultants

Registered by Australia Post
Publication No: 255003/02125

Address all correspondence to:
PO Box 139, Gladesville, NSW 1675, Australia
Tel/Fax: +61 2 9816 4262

Web site: 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, Annandale

THE HUMAN FACE

I was baptised Robin Mary in Bexley
Parish, the eldest daughter and second
child in a family of five, of Maureen and
Jack McDonell.

In the last year of primary school, my
family moved to Cootamundra. At that
time, the education system in Catholic
schools in the Canberra-Goulburn
Archdiocese was extremely poor. Three
years were spent at the convent school after
my parents were threatened with
excommunication if I attended the local
high school. One very over-stretched
(undoubtedly stressed) nun taught three
classes to the Intermediate in one room.

The grounding in subjects taken to the
local high school to complete fourth and
fifth year was very minimal, and my
religious education was, as I recall, subtly
interspersed with references to Sr.
Edmund's family — whom she probably
missed greatly. God to me, then, was an
old, rather severe man with a very long
beard.

Marriage to Terry McGuinness, a totally
committed Catholic, has undoubtedly made
my path easier. We have four children, of
whom I am very proud. Growing with them
taught me that life does not have the
simplicity of black-and-white rules.
Everyone has to find their own path. As a
parent I learned to listen and try not to be
too judgmental, to point out what was right
without making it sound like a homily.

Confronting early cancer some years ago
was a frightening experience for some
months. During that time I was
overwhelmed by the support and prayers of
family and, in some cases, people I hardly
knew. Lying on the cold slab receiving
radiotherapy often set off images of a slab
in the morgue, and the time was measured
by the number of Hail Marys recited.

I celebrated my 60th birthday in Singapore
last December, eagerly awaiting the
expected birth of my eldest daughter's
second baby, due in three weeks. A few
days after Christmas, back in Sydney, we
received the tragic news that the baby had
died. Daniel was delivered 36 hours later.
Obviously, I never saw him. He was buried
two days later in the Singapore cemetery,
with only his bereaved parents, his paternal
grandfather and my other daughter present.

My image of God has changed over the
years to one of love and forgiveness.
However, the question keeps looming:
"Why?" Why would a loving God who
creates and ends life allow a seemingly
healthy baby to survive for nine months
within his mother, only to snatch that life
away? How could anything be crueller to
parents? On Good Friday the image of
Mary holding her dead Son in her arms

seemed incredibly relevant, and the white
box of the tabernacle of the Altar of Repose
looked very like a baby's coffin. Now the
great challenge is to truly believe in the
message of the Resurrection.

For a few years I was involved in the
work of Amnesty International, co-
ordinating the religious network and
participating in campaigns for people who
had been imprisoned, tortured a
sometimes murdered for their beliefs. The
religious freedom we enjoy in Australia is
undoubtedly unappreciated by most.
Today I abhor the racism that exists in
Australian society and particularly cringe
when hearing it voiced by "good
Catholics". My admiration goes to all the
religious who have spoken out publicly
against the current treatment of refugees.

My mother has been a wonderful
example in my life. She was the fourth of
eight children, her father dying when she
was eight years old. She herself struggled
to bring up five children, my father having a
government job which kept him away from
home for long periods. Even in the most
trying situations, she was, and still is,
always patient and understanding, never
judgmental about people, trying to see good
in everyone. Today she, like her mother,
spends a great deal of time praying for her
extended family.

The world is constantly changing. The
protests of a very small but influential few
within the Church, often acting like spy
networks, seem to be dictating policy.
Many of us who have grown with the
changes of Vatican II are now regrettably
seeing the Church pulled back to pre-
Vatican II ideology by conservative groups.

There are many paths to God. My Jewish
daughter-in-law is one of the finest
examples of living life according to the
"gospel message". However, in spite of all
the arguments within the Church and
decisions made and things happening which
do not necessarily appeal to me, I still feel
this is where I belong.



Robin McGuinness

Your Say - True and false prophets

Sandie Cornish

The Second Vatican Council's Pastoral Constitution - *Gaudium et Spes* - reflected on the Church in the Modern World. Although we find ourselves in a post-modern world, many of the insights of that document have enduring relevance.

For a start, the descriptive title, 'The Church in the Modern World', tells us something important. The Church is in the world - whatever kind of world it is - not floating above it. An other-worldly, excessively transcendent spirituality is of little use to us, and renders us no use at all to the poor and marginalised, who carry the spark of the divine presence.

If our spirituality doesn't lead us to honour God in those around us, and to work for their dignity and rights, is it a Christian spirituality? A spirituality that fails to promote human dignity and human rights fails to take seriously the incarnation, the very Christ-event.

Love is stronger and more creative than hate.

Secondly, the methodology of *Gaudium et Spes* is inductive. We look to history as the locus of revelation. In other words, we look to the 'signs of the times' to discern the movement of God's spirit in the world. We aren't likely to receive email from God. We have to be attentive to what God is communicating to us in and through our world.

Thirdly, *Gaudium et Spes* reflected on the role of the Church in the modern world - not just how the Church had behaved in the world, but what its proper role is in our changing world. The mission of the Church is essentially religious rather than economic, social or political, but that does not mean standing apart from daily life and making no judgment of how economic, social and political systems affect people (GS n 42).

Not only our fate but our salvation is tied up with the people among whom we live, with the whole of humanity. Our salvation is linked to that of all the sons and daughters of humanity.

The prophets didn't foretell the future - they read the present. They were the ones who called on the people of Israel to remember their own story and be faithful to the God who freed them from slavery. They criticised the injustices in their own societies - and it got them hated, excluded, reviled and defamed - so this is one of the ways in which we will know that we are

living prophetically and being true followers of the Son of Man.

The prophet Jeremiah criticised those who would heal the wounds of the people lightly, crying *peace, peace*, when there is no peace. These false prophets told the leaders what they wanted to hear, rather than the truth.

There are plenty of people who spend their lives ingratiating themselves with the rich or powerful by telling them what they want to hear. Many advisers are well liked who shelter leaders from the truth.

False prophets told the leaders what they wanted to hear, rather than the truth.

There's an old joke about a new Bishop being installed. One of the old priests at the reception says to another, "Poor man, he'll never hear the truth again!" I actually know a couple of Bishops who appreciate being told the truth; being given frank and honest advice, no matter how unpleasant - and that is a mark of real leadership.

Good news for the poor is likely to be bad news for powerful interests who benefit from their oppression. How do you confront injustice without upsetting those who benefit from oppressing others?

I'm not suggesting setting out to deliberately offend and upset people, or rejoicing in such disturbance as a positive outcome in itself, but rather acknowledging the reality of power. Social justice activists are often accused of being naïve for daring to imagine a new heaven and a new earth, but I think those who assume that work for social justice can be undertaken in a nice, polite, middle-class way without ruffling any feathers are the ones who are naïve.

However, it is worth bearing in mind that you might also be hated, excluded, reviled and defamed for being a self-righteous jerk who is on about building a kingdom - but not that of God! If it isn't really for the sake of the Son of Man that we are being persecuted, then that suffering is not likely to be a blessing.

We can get a bit carried away with ourselves and think that we have to save the world, but if we are Christians, we actually believe that God already did that. All we have to do is play our part in the on-going realisation of the Reign of God, which will only be complete at the end of time.

So, the prophets are the ones who read the signs of the times and call us to faithfulness - we are being challenged to share their mission and its consequences.

I think the other big challenge in all this is rejoicing. Social justice activists don't exactly have a reputation for being a joyful mob, although some of us have more than a passing acquaintance with the wine of joy.

Liturgists and management consultants would both tell us that it is important to celebrate our efforts and mark even the smallest of achievements - but we don't often do it.

So what keeps us going and where do we find joy and hope?

The social activists and community organisers that I have talked to about this draw great strength and hope from the people, and from their faith (whether Christian or otherwise).

A spirituality that fails to promote human dignity and human rights fails to take seriously the incarnation.

The courage and resilience of people in the face of terrible oppression is awe-inspiring, and the capacity of people to love and nurture is truly humbling.

It isn't difficult to see the divine in this, but we can lose track of it when witnessing people's capacity for evil and inhumanity.

When we serve people and resist that which diminishes them, then we inevitably have joy in our lives. Love is stronger and more creative than hate. If we freeze-frame human history rather than watching the whole film, it may not seem that way.

Think of your own lives. I bet that the things that have given you abiding joy are not those things that are selfish or motivated by hate or that come easily. I'll bet they are also things for which you have sacrificed or suffered.

Often they are quite "ordinary" things. Marriage, children, the pursuit of knowledge - they aren't very different to working for justice and the common good for your community, country or the human family.

Sandie Cornish is the National Executive Officer of the Australian Catholic Social Justice Council.

Essay – Vatican II memories and reflections

by Michael Costigan

"In the *Advocate* Michael Costigan gave a more thorough day-by-day account of the Council than any other English-language diocesan weekly." (Edmund Campion, *Australian Catholics*, Viking 1987, 204.) At the request of the Editor of *The Mix*, Michael wrote the following piece.

Father Campion's generous view of what was accomplished by the Melbourne Catholic *Advocate* under my editorship during Vatican II could be challenged, but not by me. Whatever about that, the fact remains that experiencing and reporting the Council, at a large cost in terms of expended time and energy, was the personal highlight of my life.

Reflecting on this in 1982 for a special National Council of Priests' publication marking the twentieth anniversary of the Council's opening, I wrote:

The Second Vatican Council dominated ten of the fourteen years (1955-69) I spent in the priesthood. Reporting the Council for Melbourne's Catholic weekly newspaper, the *Advocate*, and at times for other sections of the Australian Catholic press, was the biggest professional challenge I faced during a twelve-year career in journalism. And experiencing the Council during its second session in 1963 was the turning point of my life.

The same article concluded with a judgment and a not wholly successful attempt at prophecy:

No public event in my lifetime has meant more to me personally than the Second Vatican Council. For the Church as a whole, I believe it will continue to be regarded as the most significant happening of this century. And I predict that, when the year 2000 arrives and journalists are speculating on who should be named the Man (or Person) of the Century, there will be a strong case for Angelo Giuseppe Roncalli, Pope John XXIII, the Pope of the Council.

While living in Rome as a seminarian and student priest from 1952 to 1961, I had witnessed the final six years of Pope Pius XII's pontificate, the election of John XXIII in 1958 (I was there in St Peter's Square that night – and later met him three times) and the preparations being made for the Council following Pope John's surprise announcement at St Paul's Basilica in January 1959.

During those years I came to know and be influenced by a number of Roman teachers who were to emerge as significant figures in the course of the Council and the post-conciliar period. Three who stand out in my memory were the future Cardinals

Pietro Parente and Pietro Pavan and the future Archbishop Annibale Bugnini.

In spite of his theological conservatism, Parente, who was the deputy in the Holy Office to the formidable Cardinal Ottaviani, played a key role in winning majority acceptance for the idea of episcopal collegiality. He defended it, to the astonishment of many liberals, in one of the most important speeches delivered at the Council, during the third session in 1964.

Pavan, my doctoral supervisor at the Pontifical Lateran University, had been a principal drafter of Pope John's encyclicals *Mater et Magistra* and *Pacem in Terris*. He was a major ally of the likes of Father John Courtney Murray SJ and Bishop Emile-Josef De Smedt in successfully promoting the Council's epoch-making teachings on Religious Liberty and the Church in the Modern World.

While living in Rome as a seminarian and student priest from 1952 to 1961, I had witnessed the final six years of Pope Pius XII's pontificate, the election of John XXIII in 1958 (I was there in St Peter's Square that night – and later met him three times) and the preparations being made for the Council following Pope John's surprise announcement at St Paul's Basilica in January 1959.

And Bugnini, who taught liturgy to a generation of Propaganda College students at the Pontifical Urban University, was probably the main architect of the Church's still controversial liturgical reforms. Some of us had a foretaste of what was to come at the First International Congress of Pastoral Liturgy in Assisi in September 1956. There we young clerics listened with rapt attention to such speakers as Cardinal Lercaro, Father Jungmann SJ, Cardinal Gerlier, Bishop von Bakkum, Father Antonelli OFM, Bishop Spuelbeck and Father Clifford Howell SJ. We also heard a cautious final address in Rome from Pius XII, who warned against a number of liturgical innovations, some of which were to be adopted less than a decade later at Vatican II.

I record these memories (and there are many others) as a corrective to the view

that Romans were totally unprepared for what emerged at the Council. Certainly some of the transalpine theologians were harshly treated by the Vatican in the 1950s and were often pilloried in our classrooms by theologians of the Roman School. But we students in the Pontifical University were not unaware of the views of the future stars of the Council, some of whom were later to be highly honoured by the Church (Congar, de Lubac, Danielou, von Balthasar, Rahner, etc.).

One of my classmates and best friends, the late Adrian Hastings, English theologian, historian and Africanist, was already anticipating the great conciliar developments in ecclesiology, ecumenism and the Church's turnaround on human rights.

Was our excitement and enthusiasm during the Council years misplaced?

Even at that time it was recognised that some of the Council's documents were flawed. As a journalist, for example, I found the statement on mass communications innocuous and unhelpful, while many clergy and religious were unimpressed by what the Council Fathers had to say about their calling. And, viewed retrospectively, even the most important and historic documents – those on the Church, the Unity of Christians, Revelation, the Liturgy, the Church in the Modern World and Religious Liberty – are also not beyond criticism, commentators as eminent as Cardinal Ratzinger have found. But their teachings did set the Church on a new course – and their acceptance and full implementation will continue to be a major priority of Popes, Bishops, Clergy, Religious and Laity for many more years.

While certain other developments in the post-conciliar period are a source of worry and disappointment to all who truly love the Church, it seems to me that virtually every matter of concern is offset by hopeful signs. Here are some random thoughts on just a few of the key challenges that will continue to face the Church:

Collegiality. This central theme of the Council needs to be further explored before its global expressions (as in the Synod of Bishops) and more localised manifestations (as in national and regional Conferences of Bishops) satisfactorily reflect the aspirations awakened at the Council. Nevertheless, ours is more truly a World Church today than at any time in history. While Popes have done much to internationalise the Roman Curia, critics sometimes find

that the Curia's exercise of authority in relation to local Churches raises unresolved questions. The retirement of Bishops at 75 has also led to a more rapid hierarchical turnover since Vatican II. The fact that Popes are not bound by this requirement appears to be strengthening the Holy See's power in relation to dioceses around the world. Undoubtedly this issue will receive more attention in the future, especially as

Pope himself has invited comment on his role.

The Church in Society. One of the highlights of the past forty years has been the involvement of the Church at every level in the pursuit of social justice and the defence of human rights. Somewhat belatedly, the Church's leaders are now giving environmental justice a more prominent place on their agenda. Pope John Paul II has been an outstanding social justice advocate and defender of the poor and oppressed. During his pontificate, there has been a doubling of the papal diplomatic service, with the result that the Church is more than ever before an influential, well-informed and unique international institution, with an unprecedented capacity to play a healing role when conflicts between or within nations erupt. I sometimes wonder, however, if lay Catholics could not be given more of a role in this area. (Do Papal Nuncios all need to be Archbishops?)

Ecumenism. Optimists in the 1960s might have expected that more would have been achieved ecumenically by now, in fulfilment of Pope John's greatest dream. But many significant steps have been taken, sometimes in the face of huge difficulties. We have been blessed in the leadership given in Rome to the Church's unity movement by successive Cardinals of the calibre of Bea, Willebrands, our own Cassidy and now Kasper. The Encyclical *Ut Unum Sint* was especially welcome. In Australia, old suspicions and hostilities have mostly vanished. The Catholic Church's membership in the National Council of Churches in Australia was a very desirable development.

Ministry. The so-called "vocations crisis" in some affluent countries is one of the more worrying post-conciliar phenomena. It is also a challenge and is partly offset by the increasing number of recruits to the priesthood and religious life in other places and by the growing lay interest in the sacred sciences. Theological reflection on the nature and evolution of the various kinds of ministry continues, as does the (officially encouraged) debate on such related issues as compulsory celibacy and the exclusion of women from ordination.

Women in the Church. Inspiring as it was to be an eye-witness of numerous sessions of Vatican II from one of the tribunes, I remember observing at the time (1963) that this was a very male event, with most of the participants celibates aged over fifty or sixty. In 1964, women "auditrices", including Australia's Rosemary Goldie, were admitted, but the involvement of the female majority of active Catholics remained marginal throughout the whole of the Council. In Australia, my more recent role in helping to administer the research study on women's participation in the Church for our Bishops has reinforced my belief that much has yet to be done before true equity is achieved and justice is done.

The People of God. The Council's adoption of the concept of the Church as God's People on pilgrimage was enthusiastically received by the faithful. The image might have temporarily lost something of its force and currency, but it is still helpful in conveying an understanding of the Council's vision of the true nature of the Church. Without minimising the importance of the Church's hierarchical structure, we need to reinforce and if necessary revive our understanding of the positive role of all of the faithful.

The Council's adoption of the concept of the Church as God's People on pilgrimage was enthusiastically received by the faithful. The image might have temporarily lost something of its force and currency, but it is still helpful in conveying an understanding of the Council's vision of the true nature of the Church.

Reception of the Council's teaching. While the Church recognises twenty-one "Ecumenical Councils", they do not all have equal force and authority. Without denying the need for Catholics to adhere faithfully to papal and conciliar magisterial teachings, informed Catholics can legitimately make adverse judgements about aspects of either a pontificate or an ecumenical council, including the Second Vatican Council itself. Justice, charity, prudence and a high regard for truth must of course inform such a venture into criticism

The idea that teaching from above should be accepted or "received" by believers may be seen as a dangerous one which needs to be carefully qualified, but it certainly applies, with those qualifications, to

all that has been handed on to us Catholics of the 21st century by the Fathers of Vatican II. I cling to the hope that the reception of the teaching of the Council and of its spirit will bring rich blessings to the Church.

Dr Michael Costigan lives with his wife and family in Sydney. He chairs the Bishops' Commission for Justice, Development and Peace.

THE TASK OF "REARRANGEMENT"

(The following is taken from Frans Jozef van Beeck, SJ, *Catholic Identity After Vatican II*, 4-6. This book is reviewed on page 8 of this issue of *The Mix*.)

□□□

"Vatican II *inaugurated* a significant rearrangement; *inaugurated*, not *completed*. Vatican II did not give us a finished synthesis, but a *mandate*; ... (it) presents us with an unfinished agenda today.

Secondly, Vatican II inaugurated a rearrangement of 'the themes and emphases of the Catholic faith and identity experience'; not 'themes and emphases of Catholic theology.' What Vatican II envisaged was a renewal of the *Church*, and only indirectly a renewal of the theology. ... It takes more than good theology to renew the Church ...

Thirdly, Vatican II inaugurated 'a significant rearrangement' of the themes and emphases of the Catholic faith-experience. ... No faith-expression gives an adequate account, either of the integral act of faith, or of its content, its motives, or its significance. There is always more to be said, which means there is always a lot that is left unsaid. In fact, *positive* attempts at 'unsaying' are part and parcel of the language of faith. And in any case, whether there are things simply left unsaid or things positively unsaid, the language of faith must appeal to the imagination to become true in the full sense and to show its coherence. ...

'Faith-expression,' as a matter of fact, takes place not only in Creed, but also in Conduct and in Cult. The experience of faith is a living tradition embodied in 'doctrine, life, and worship,' as Vatican II explained (cf *Dei Verbum*, 8). As in the *language* of faith, which remains unsaid, so ... *the Christian commitment to the good life* involves behavioral commitments too deep to be entirely brought to the surface, and while the Church's *worship*, which is her response to God's Presence, does indeed prompt her very word and gesture of prayer, the basic act of worship eludes the grasp of those who pray (cf Romans 8:26)."

Words for a Pilgrim People

'The kingdom of heaven is like treasure hidden in a field which someone has found; he hides it again, goes off happy, sells everything he owns and buys the field.' (Matthew 13:44)



"Dialogue cannot exist, however, in the absence of a profound love for the world and for people. The naming of the world, which is an act of creation and re-creation, is not possible if it is not infused with love. Love is at the same time the foundation of dialogue and dialogue itself. It is thus necessarily the task of responsible Subjects and cannot exist in a relation of domination. Domination reveals the pathology of love: sadism in the dominator and masochism in the dominated. Because love is an act of courage, not of fear, love is commitment to other people. No matter where the oppressed are found, the act of love is commitment to their cause – the cause of liberation. And this commitment, because it is loving, is dialogical. As an act of bravery, love cannot be sentimental; as an act of freedom, it must not serve as a pretext for manipulation. It must generate other acts of freedom; otherwise, it is not love. Only by abolishing the situation of oppression is it possible to restore the love which that situation made impossible. If I do not love the world – if I do not love life – if I do not love people – I cannot enter into dialogue." (Paulo Freire, **Pedagogy of the Oppressed**, Seabury Press, 1968, 78.)



"... have you thought that He stained Himself, soiled Himself, being not only with men, but Himself a man ... And it wasn't that He put on man like a jacket to take off at night, or to bathe ... But man He was, as man is man, the maker made Himself the made; God was un-Godded by His own hand ... He was God from before the beginning, and now never to be clean God again. Never again. Alas! ... Hosanna!" (H.F.M. Prescott, **The Man on a Donkey**, Vol. 2, Eyre & Spottiswoode, 1952, 510-511.)



The parables in the Gospels present us with one of the best ways to meet the person and teaching of Jesus. Our English word "parable" comes from the Greek word "parabole", meaning comparison or analogy. The Greek prefix "para" means beside, beyond or past, and the Greek verb "ballein" means to put or throw. Thus, the idea of the parable is to put one thing alongside another to assist our understanding. We know the power of this kind of process when we hear a good example given or an engaging story told. We are much more likely to remember the lesson if it is embodied in example or story than if it is simply outlined abstractly in a rational presentation.

When Jesus wanted to teach about the Kingdom – and that was the heart of his teaching – he typically told parables or stories. The synoptic Gospels are full of these stories; it is debatable whether John's Gospel has any. Consider Matthew 13:47-48: "The kingdom of heaven is like a net which was thrown into the sea and gathered fish of every kind; when it was full, men drew it ashore and sat down and sorted the good into vessels but threw away the bad." Jesus' audience would have been familiar with the elements of this story. In the Lake of Gennesaret there are at least 24 different types of fish, including fish without scales or fins, and these were considered "unclean" (cf Lev 11:10f); there are also certain marine creatures, like crabs, which were considered worthless. The story takes the listeners back to that familiar process of sorting out the "good" from the "bad". Jesus says, "the Kingdom is like this – go away and think about it".

We might think about the Church or our own individual lives in the light of this story. The implication seems to be that there will be a process – a "sorting out" – but it is not for us. We live – corporately and individually – at a time in the emerging Kingdom in which there is an odd and, perhaps, disturbing mix of "good" and "bad". The sorting out is not ours to do; we are not to judge. We are invited into the Kingdom and can accept the invitation in trust, confident that we will feel right at home because it will be – like us – an odd mixture of what we regard as "good" and "bad". □

We are invited into the Kingdom and can accept the invitation in trust.

The Tradition – Do not judge

The history of Christianity bears testimony to the fact that when we shift the emph. from God to us – from God's action to our efforts, from mysticism to moralism – we quickly miss the point of it all. Along with the emphasis on our efforts and moralistic presentations of the teachings of Jesus, we invariably find authoritarianism, legalism and dogmatism. All of which are fertile ground for judgmentalism.

The Desert Fathers – like Jesus himself in his condemnation of pharisaism – were acutely aware of this sort of mistake. They recognised it for what it was: a flight from the real. The flight was all the worse for being presented as true religion, as the teaching of Jesus Christ. The Desert Fathers sometimes used stories, sometimes simple examples and sometimes blunt statements that went right to the heart of the matter. If there was one thing they could not abide, it was dishonesty.

Listen to the words of some of these spiritual guides from the desert: "An elder said: 'Do not judge a fornicator if you are chaste, for if you do, you too are violating the law as much as he is. For he who said thou shalt not fornicate also said thou shalt not judge'". "Abba Pambo asked Abba Anthony, 'What ought I to do?' and the old man said to him, 'Do not trust in your own righteousness, do not worry about the past, but control your tongue and your stomach'". "Abbot Hyperichius said: 'It is better to eat meat and drink wine, than by detraction to devour the flesh of your brother'". "Another brother sought out the elder, Abbot Theodore, and began to question him and to inquire about things which he had never put into practice himself. The elder said to him: 'As yet you have not found a ship, and you have not put your baggage aboard, and you have not started to cross the sea; can you talk as if you had already arrived in that city to which you planned to go? When you have put into practice the thing that you are talking about, then speak from knowledge of the thing itself!'" "An elder said: 'If you a monk by his own will climbing up into heaven, take him by the foot and throw him to the ground, because what he is doing is not good for him'". □

... he who said thou shalt not fornicate also said thou shalt not judge.

Bulletin Board

Catalyst Calendar
(Info: Pauline on 02 9816 4262)

SIP Meetings

SIP Promoter – Terry O’Loughlin on (02) 16 4262 or (02) 9816 5091.

Email: terry_catalyst@hotmail.com
www.communities.ninemsn.com.au/SpiritualityinthePub

NSW and ACT – 7.30-9.00pm unless specified:

- ° **Albury** – New Albury Hotel, Kiewa St (Info: Fr Glenn 6026 5333).
- ° **Alstonville** – (Info: Anne 6628 6428)
- ° **Bowral** – The Grand Bar and Brasserie (Info: Julian 4861 4649).
- ° **Campbelltown** – Campbelltown Catholic Club July 10 “Do I have time for God?” Graham & Tanya West (Info: Rosemary 9603 2975).
- ° **Canberra** – Whatever happened to **Vatican II** The Southern Cross Club Woden (Info: Rita 6260 6737).
- ° **Five Dock** – Pathways to God The Illinois Hotel, Cnr Parramatta Rd & Arlington St July 31 Susanna Davis & Christine Carlton (Info: Noeline 9797 8862).
- ° **Jamberoo** – **Vatican II** The Jamberoo Hotel July 8 “Is the Spirit of Reconciliation moving in our Community?” Bishop Peter Whigham & members of Indigenous community & of other faiths (Info Anne 4232 1062 or Gabrielle 4232 2735).
- ° **Kincumber** – **Rekindling the Light** – The Kincumber Hotel, Avoca Drive July 2 “Humanity is God’s Family” Lt-Col Donald Woodland & Janet Seath; August 6 “Healing the Wounded Heart” Julie Kelly & Fr Peter Maher (Info: Robbie 4390 0370 or Clair 4344 6608).
- ° **Lismore** – **Mary Gilhooley’s Pub Club** August 28 “Life Transitions” Tony Hemenstal (Info: Lynne 6625 1195).
- ° **Newcastle** – The Mary Ellen Hotel, Glebe Rd, Merewether (Info: Lawrence 4967 6440)
- ° **Northern Sydney** – **Australia: An Open Hearted Country?** Union Hotel, Cnr Pacific Hwy & West St, North Sydney July 15 “Population & Migration” Frank Brennan sj & Jackie Keegan (Info: Michelle 9958 5963).
- ° **Paddington** – **Unfinished Business for the People of God** The Bellevue Hotel July 3 “Leadership in the Church” Robyn Kirby Bishop John Heaps; August 7 “Ecumenism – let’s do it!” Rev Chris Albany & Sr Trish Madigan (Info: Marea 9387 3152).
- ° **Penrith** – Golf Club August 21 “Spiritual-

ity & Politics” Chris McGillion & tba (Info: Sue 9760 2324).

- ° **Rouse Hill** – The Mean Fiddler on Windsor Rd September 3 “Youth Spirituality – The need for a Creed?” Louise O’Rance & Sean Finnucane (Info: Maria 9680 2220 (H))
- ° **Rydalmere** – **Responding to Change** – The Family Inn Hotel, Cnr Park & Victoria Rds July 9 “The flea in the ear of the elephant” Fr Pete McGrath & “Women in the Church” Pauline Raynor (Info: Kerry 9630 2704).
- ° **Waitara** – **Put Out Into Deep Water** The Blue Gum Hotel on the Pacific Hwy July 17 Dr Rachael Kohn & Sr Trish Madigan (Info: Kathryn 9402 7842).

VIC:

- ° **Ballarat North** – North Star Hotel, Lydiard 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 September 10 “Interfaith dialogue – foundation for peace” (Info: Yvonne 9700 7340 or Joyce 9700 1250).
- ° **Collingwood** – **The Church of the Future – Where are we Going?** – The Vine Hotel, Cnr Wellington & Derby Sts, 8pm-9.30pm July 3 (Info: April 9391 0787).
- ° **Geelong** – (Info: Denis 5275 4120).
- ° **Heidelberg** – Tower Hotel, 838 Heidelberg Rd, Alphington, 8pm-9.30pm (Info: Susie 9859 6184).
- ° **Mordialloc** – **Vatican II – Unfinished Business** – The Kingston Club, 7.30pm-9pm August 28 “Freedom of Conscience” Andrew Hamilton sj & Mary Williams (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).
- ° **Perth (WA)** – The Elephant and the Wheelbarrow, cnr Francis & Lake Sts, Northbridge, resuming Wednesday July 24, 7.30-9.10pm.
- ° **Macclesfield (SA)** – Three Brothers Arms, Venables Street July 9 “Diversity, Disadvantage & Soul Food” Margaret Lamb & Pat Rix; August 3 “Faith, Balance, Dance & Life” Geraldine Doogue & Anni Luur Fox (Info: Michael 8388 9265).
- ° **The Talking MIX** is now available on tape, thanks to the generosity of several volunteers. Annual subscription: \$40. For

further information contact Pauline on 02 9816 4262.

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. Inquire about special courses in **Ignatian Spirituality** with Tom O’Hara and team, and **Carmelite Spirituality**. Michael Whelan SM is the Director of the Academy, assisted by Luke Holohan SM and Marie Biddle RSJ and many visiting presenters. (Info: Patricia on 02 9247 4651).
- ° **Mount St Benedict Centre**, Pennant Hills, September 28 – October 4 “What are you Seeking?” with Verna Holyhead sgs (Info: 9484 6208).
- ° **Catholic Adult Education Service Adelaide** – 40th Anniversary of the Second Vatican Council, CTC, Brooklyn Park, July 17 “The Church & the Council” Fr Joseph Komonchak (Info: Sr Liz Morris (08) 8210 8162).
- ° **St Mary’s Towers Retreat Centre** Douglas Park July 26–28 “Mid Years Spirituality Retreat”; August 1–September 3 Ignatian Exercises; August 2-10, 11-19, 20-28 directed retreats (Info: Sr Joan 4630 9159).

BISHOPS’ FORUM

As part of our remembering the Second Vatican Council, Catalyst is holding two special forums in **The Crypt of St Patrick’s Church, The Rocks, Sydney**.

The first forum will be led by **Bishop Eugene Hurley** of Port Pirie, **Thursday August 8, 2002, 6pm–8pm**.

The second forum will be led by **Bishop James Foley** of Cairns, **Thursday November 21, 2002, 6pm–8pm**.

All welcome!

Entry by donation.

Reservations not necessary.

Contact Pauline: (02) 9816 4262

The office lost some data recently from its subscribers’ list. If you know of anyone who has not received their MIX, please let us know.

Recommended

Elizabeth Kim, *Ten Thousand Sorrows: The Extraordinary Journey of a Korean Orphan*, Doubleday, 2000, 228 pages, pb, \$21.95.

This is a profoundly moving story. Elizabeth Kim was born in Korea at the time of the Korean War – the child of a Korean mother and a US serviceman. The latter returned to the United States and left Elizabeth Kim and her mother to fend for themselves. The people of the village where they lived in Korea persecuted the mother and child mercilessly. The child makes her way to the United States when she is about six; there she is adopted by a fundamentalist Christian family where she is the only child. At seventeen she marries a man of her adopting parents' choice. She has a child whom she calls Leigh. She divorces her husband and gets a job as a reporter on a small newspaper, eventually graduating to a larger newspaper, covering crime. She discovers Buddhism and meditation. Such are the bare bones of an extraordinary account of one person's life. Kim writes with a rawness and immediacy that suggests a brutal honesty. She reminds us of the resilience and depth of the human spirit. Ironically, she also reminds us of the Incarnation, and how it has been betrayed over the ages and how it may be recovered by setting aside what is "right" in favour of what is "real". We feel the pain of someone who has been deeply hurt; we also feel the exhilaration of someone who has found grace and life in the crucible of pain.

Lonni Collins Pratt and Daniel Homan OSB, *Benedict's Way: An Ancient Monk's Insights for a Balanced Life*, Loyola Press, 2000, 240 pages, suggested reading list, pb \$33.95. (Available from John Garratt Publishing, 32 Glenvale Crescent, Mulgrave, VIC 3170. Tel: 03 9545 3111.)

St Benedict lived in the 6th century. He has left us one of the truly great classics of the Western world: his *Rule*. The spirituality embodied in that *Rule* is timeless. Pratt – an accomplished journalist – and Homan – a Benedictine of more than 40 years and prior of St Benedict Monastery in Oxford, Michigan – work well together in offering us a straightforward introduction to this rich tradition. The authors suggest you set aside a few minutes each day with this book to make a "retreat". There are thirty themes, including "listening", "prayer", "work", "hospitality", "humility", "friendship", "joy", "simple authenticity", "conversion of life", "lectio divina" and "pleasure". Each theme begins with a quotation from the *Rule*, which is then followed by at least one quotation from another author. Then Pratt and/or Homan offer a brief reflection. This book could be used for personal or group reflection. It calls for slowed-down reading and time to sit with one's thoughts. You could, quite literally, read it for a few minutes each day, pause over what you have read for a few minutes more or simply carry the thoughts with you and do as the monks of old used to do – chew on the words and listen.

Frans Jozef van Beeck, SJ, *Catholic Identity After Vatican II: Three Types of Faith in the One Church*, Loyola University Press, 1985, 13 pages, endnotes, hb. (Available in theological libraries or perhaps from alibris.com.)

One of the notable features of the newer books about the Council published in the last twenty-five years or so – of which *Catholic Identity* is one – has been the consistency with which they remind us of certain key themes. Van Beeck picks up the theme of Vatican II as "inaugurating" rather than "completing" something. The Catholic Church, coming into the middle of the 20th century, seemed unchanging and unchangeable. The Council – at a time in which the Church seemed to have no special internal necessity to do anything but maintain the *status quo* – instituted a process that would irrevocably change this kind of thinking. As van Beeck and others make clear, one of the keys to understanding the import and meaning of the Council – and its unfinished business – I found in the whole new way of thinking it demanded. We have been asked to think differently about the Church and the world and about what it means to be a follower of Jesus now. *Catholic Identity*, while written for students of theology, never becomes obtuse or lost in jargon. This book is accessible to, and valuable for, any thoughtful reader who seeks to understand the Council and its implications for us today. After all, renewal will not fall in our lap – we must work for it.

✂----- Detach and post today -----

YES! I WOULD LIKE TO BE A FRIEND OF CATALYST FOR RENEWAL AND RECEIVE THE MIX

Name: _____

Address: _____

Postcode: _____ Telephone: _____ Fax: _____

MY FRIEND'S DONATION OF \$40 FOR ONE YEAR IS ENCLOSED

(Sadly this donation is not tax deductible)

(NB: IF YOU CANNOT AFFORD \$40 ANY DONATION IS ACCEPTABLE)

I am paying by Cheque MasterCard Visa Bankcard

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

\$25 \$50 \$100 \$500 Other

Friend's Donation:	\$
Other Donation:	\$
TOTAL:	\$

Name on card: Expiry date: / Signature:

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

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