



THE MIX



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Our Say – The journey ahead is built on forgiveness

John XXIII announced his intention to call the Second Vatican Council to a group of cardinals gathered at St Paul Outside the Walls on January 25, 1959. Later he recalled the reaction of those cardinals: "impressive, devout silence".

It is easy for us to forget that the Church of that era was, for the most part, very confident of itself. Why would you want a Council when all the big questions – or at least the process for dealing with the big questions – were settled? Did we not have an infallible leader who could resolve all matters of faith and morals with his word? The very idea of a forum of conversation, debate and discernment, one in which different understandings might be explored and alternative courses charted, was alien to most Catholics of that era.

Furthermore, were we not a "perfect society"? Had we not "arrived", as it were? If we not have the organisational structure could not be bettered? When Bishop Geoffrey Robinson, auxiliary bishop in Sydney, spoke at a Catalyst Dinner in April

1996, he recalled the words of St Pius X: "In the hierarchy alone reside the power and authority necessary to move and direct all the members of the society to its end. As for the many, they have no other right than to let themselves be guided and to follow their pastor as an obedient flock". The *Catholic Encyclopedia* of 1908 reminded us, in reference to this point of view: "Such is the constitution which Our Saviour has given to His Church."

John XXIII gave us the opportunity to break free of the stultifying limits of this world view and this form of Church. The Second Vatican Council took the first tentative steps – at least in a formal and universal way – towards a new way of being Church.

Pope Paul VI in his first encyclical – *Ecclesiam suam* of August 1964 – reminded us that "colloquium" – "conversation" or "dialogue" – is of the essence if we are to move forward and claim a future that is shaped by the person and teaching of Jesus Christ, rather than a future shaped by the

desire to preserve a particular historical form of Church. And this "colloquium" is to engage all women and men of good will.

We would be naïve to underestimate the momentous challenge involved in this journey. The road ahead is not at all clear. If it is anything like the past forty years, however, there will be much confusion, wonderful generosity, terrible silliness, flashes of brilliance and lots of sheer, ordinary fidelity and hard work.

More than anything else, we will need to recognise the importance of each other. We can no longer indulge what Paul VI referred to in *Ecclesiam suam* as "the *a priori* condemnation, the offensive and time-worn polemic". While we must name the injustices, expose the denials and demand transparency, this will only be constructive if it is imbued with the spirit of forgiveness.

The future Church – a much more humble Church – will be born of good relationships. And good relationships thrive on forgiveness, they die without it. □

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The following is its Mission Statement:

We are believers who are attempting to establish
a forum for conversation within the Catholic Church
of Australia. Our aim is to prompt open exchanges
among the community of believers, mindful of the
diversity of expression of faith in contemporary
Australia. This springs explicitly from the spirit
of Pope John XXIII and Vatican II: "Let there be unity
in what is necessary, freedom in what is unsettled, and
charity in any case". (*Gaudium et Spes*, n.92)

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The Four Arrows and the Cross symbolise diversity
giving rise to communion in and through the Paschal
Mystery. Those who are diverse by nature and culture,
in and through Christ find life-giving unity.

Catalyst for Renewal Incorporated publishes *The
Mix* as one of its forums for conversation. All
reasonable expressions of opinion relevant to the
renewal of the Church are welcome. The Editor
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Not all the opinions expressed in *The Mix* are those
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THE HUMAN FACE

My name is Owen Mason, a card-
carrying member of the Brothers of
the Christian Schools (called De La Salle
Brothers in Australia) for fifty years.

I was raised in Marrickville, Sydney, by
a mother who began nursing at fourteen and
retired at seventy-two, and a father who left
school as a Year 8 graduate, and, by the
time I first met him, had become a salesman
for Esso.

Even as a youngster, I found our parish
of St Brigid impressive. There were large
communities of Carmelite Nuns, Good
Samaritan Sisters, De La Salle Brothers and
Passionist Brothers and Priests.

Societies like the Catholic Youth
Organisation, St Vincent de Paul and the
Legion of Mary offered a wide scope for
the development of Catholic social and
pastoral activity.

I was deeply touched by the spirit of
prayer and reverence manifested by the
laity and religious during liturgies, missions
and novenas.

As a student and altar boy, I managed to
get a bird's-eye view of religious life, both
contemplative and active.

Without fully understanding what was
behind the experience, I felt attracted to the
Brothers, who seemed so close to God and
who managed to repair and reset my sails
during stormy periods of teenage
adventurism.

Initially, my father was opposed to my
joining the Brothers, but he eventually gave
way, thinking that my inability to stick at
anything for long would bring me back to
the family nest.

The vague 'experiences' my father
wanted me to have prior to joining the
Brothers came in abundance over the years,
and quite devoid of any vagueness. Some
were too real!

Inspired by the life and writings of St
Jean-Baptiste de La Salle (1651-1719), I
have been privileged to be involved in the
human and Christian education of youth
and adults in Australia, PNG and NZ as
teacher, teacher-educator, principal and
campus minister.

For short terms I have been serving in
Sri Lanka, Vietnam and the Philippines,
where I was involved in running a mixture
of ESL programs, a summer course in
campus ministry and reflection days.

Currently, I belong to my congregation's
Vocation and Youth Ministry team, which
moves around the schools in our province
running senior and junior school retreats,
classroom presentations on Christian
Vocations, staff in-service on Lasallian

spirituality, and post-school youth groups.
Shortly, I shall be translated to Faisalabad
(Pakistan) to assist in the education of our
aspirants.

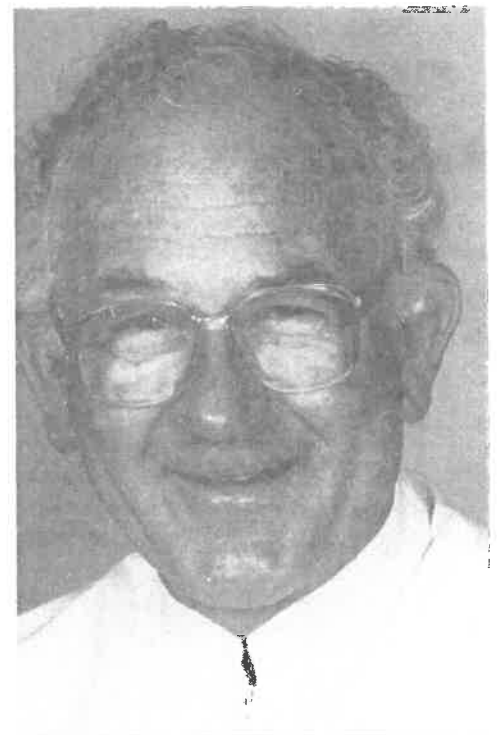
I am aggressively proud of being
Catholic and take great pride in our
tradition. I was drawn into the liturgical,
biblical and catechetical movements of the
late 1950s, becoming an avid subscriber to
"The Bible Today", "Worship" and
"Catechiste". I have maintained and
intensified my interest and enthusiasm in
these areas.

I am passionate about equipping the laity
for evangelisation and allied ministries, and
ensuring that such activities are grounded in
our Catholic mystical treasury.

I find it regrettable that an increasing
number of our Catholic people have had so
little exposure to the mysticism of such
saints as Hildegard, Catherine of Siena,
Teresa of Avila, John of the Cross and
Francis de Sales, that they have turned to
non-Christian forms of mysticism in their
search for the Absolute. There is, however,
a silver lining on this cloud of pessimism.

In my opinion, 1997 was a memorable
year in the 21st century Church, as it gave St
Therese of Lisieux 'pole position' in the
Mission Grand Prix.

Her heroic trust in God, her ardent love
of the Church and people have moved
millions not only to cross ideological and
ethnic dividing lines in gathering to
venerate her relics, but also to look upon
her as "the essence of the Gospel" (word
of Pope John Paul II) and to experience
with her "that all is grace" (words of
Therese).



Owen Mason, fsc

Your Say – The creative power of liturgy

Kevin Bates

Much of my work is with young people whose favourite word for Liturgy/Mass is 'boring'. Recently I sat through a Mass, which meandered along without any seeming connection with the real world. It was a day set aside by the Church as Refugee Sunday, to promote an awareness of refugees and their situation and ours. They were not mentioned.

I looked around and wondered what connections were being made with the people. There was a good-sized congregation, and they were quietly praying. Perhaps the liturgy was simply a chance for them to stop and connect with God on their own terms. Whether they connected *because* of the liturgy or simply as an adjunct to it, one will never know.

Liturgy is designed for connections — for communion, if you like — between God and people and between people who share a common vision/faith/dream about what it means to be here on this journey.

In order to be truly creative, Liturgy needs to enable this connection, pave the way for it, challenge us to connect, and call us beyond the connections of the here and now. The real presence we claim in our Eucharist, for instance, requires connections at the psychological level in order to be fruitful.

Creative liturgy energises the heart; it calls us to a certain awe.

Creativity is a much-used word and is synonymous with the novel, the different, the imaginative. It is true that the novel, the different, the imaginative can all be creative, but they are not necessarily so. My guess is that creativity has something to do with what is life-giving — what enhances, deepens a sense of, a taste for, a commitment to *life* — so that the participants in an activity are energised and challenged to live more fully and more freely.

Liturgy is designed to be profoundly creative. When it is reduced to perfunctorily performed aerobics and formulas, then *creative* is the last description I'd give it. One can often be tempted to think: 'They don't really mean this!'

Liturgy, when it works, or when it is creative, is grounded in the world of the present, and not simply a story about a world that is past. People are called to see the sacredness of their own being and the hand of God in their struggles to become

more truly alive; the God who is at work in our world is named and celebrated.

I remember a piece from an American Protestant liturgist of many years ago, in which he said, whimsically, in a poem, 'While the saints deliberated, burly sinners ran the world'.

It's possible to escape into a world of prayer and absolve ourselves from the tasks of generating a new heart, say, for our nation... It's possible to spend all our time on in-house struggles, mostly about who should be doing what to whom — and of course, who shouldn't! This hardly leads to an experience that is creative.

Liturgy, when it is creative, energises the heart, heals us, touches us with a story that calls us to action, to prayer, to a change of focus.

Liturgy, when it is creative, addresses that inertia that so often is our main energy-sapper, and calls us beyond the attitude, 'But we've always done it this way'.

Liturgy, when it is creative, reverences the mystery that can never be contained within the heart and mind of any one person, any one group, any one Church — a mystery that is always more than we have seen or tasted. Creative liturgy calls us to a certain awe and leaves us with a sense that we belong in the mystery and are not alien to it.

When words and actions are from the heart, when the words and actions enhance each other, and when the words and actions speak with immediacy to the people gathered, then creative things can unfold.

When the words and actions are simply imposed, they soon are seen either as banal and trivial, or as magic by those who still wish to believe in them.

In the film *Paradise Road*, the women prisoners were obliged to honour the Japanese emperor by bowing to the flag. For the soldiers it was a ritual that made sense immediately. To the women it was a ritual that helped them survive — and, in fact, they made fun of it with mutterings of 'Up the Emperor's arse', and so on. Ritual actions need to emerge from within the heart, in order to be creative.

A couple whose marriage I celebrated recently developed a liturgy that was truly creative, simply because they really married each other; they didn't just *get married*. Far from the world of cosmetics and bridal cars, they transparently gifted themselves to each other with such simplicity and depth that I was the one who cried!

On the other hand, at another wedding,

where the bride came in to Celine Dion's 'You were my voice when I couldn't speak', and we had Communion accompanied by 'Oh baby, when we kiss....', the liturgy was more a cosmetic exercise to appease a family and a culture, while the real energy was in the photos and the image of it all.

(I was a bit cranky with myself for not having caught up on their music selections prior to the event in order to work with them on them — I had to take some of the responsibility!)

Creative liturgy calls us to action, to prayer, to a change of focus.

Other moments of creativity... can come from the things that don't go quite right! The creative can be a great surprise to all of us. For instance, when I accidentally dropped the rings as I went to bless them at a wedding and they went skipping over the marble floor, I took off after them and the crowd broke into delighted mirth.

It was the first sign of joy in the whole show, as both families were a bit anxious about the event and wouldn't even look at each other! (PS to that: the couple has done remarkably well and they are now marrying off their own children!)

Life-giving moments are often birthed by surprises.

They also come from the earnest insight of young people, such as when a high school boy some years ago wanted to use a song by Guns and Roses at Mass. Not having time to check it, but trusting in his serious intent, we played it after Communion. As a kind of mantra through the song, we heard, 'Everybody's lookin' for their own promised land'.

Afterwards, he and I had a lively conversation, which led to a marvellous moment of quiet prayer before we finished. If I'd refused to have the song, God and that class of young men might have missed out on connecting.

My guess is that Jesus was pretty creative — in his behaviour, his story-telling, his humour, and his reverence for people. Some of his greatest clues still bear scrutiny and are most creative yet!

Kevin Bates is a Marist priest and liturgist, well known for his excellent workshops on liturgy with both adults and schoolchildren.

much. I later came to admire greatly those older priests who went along with the new liturgical changes, more out of obedience than conviction, but accepted the reality of a new Church nonetheless.

My first attempts to introduce guitar Masses proved an obstacle to peaceful presbytery life, but when enthusiastically accepted by the young people, begrudging permission was granted. An altar facing the people was definitely OUT!

Fortunately, we younger priests in the district (Peter Ingham at Newtown, Carmelo Sciberas at Forest Lodge, and myself at Annandale) were invited by the assistant priest at Rozelle, Tony Newman (of *Living Parish Hymn Book* fame) to form a study group.

We would gather at Rozelle Presbytery on a Friday afternoon to study and discuss the documents of Vatican II, thereby encouraging one another to become familiar with their theology and spirit.

This went on for several months until our elderly parish priests got wind of what we were doing and discouraged further meetings. It was not so much their frowning on our laudable efforts to study the documents, as suspicion that Tony Newman – regarded as a little controversial – was having an undue influence on our young minds.

We dutifully ceased our Friday gatherings but our appetites for Vatican II had well and truly been whetted. Each of us continued our reading privately, continuing our fascination with these ground-breaking ideas and concepts.

However, it was Tony Newman who influenced me greatly. His insights and his passion for Vatican II teaching had a deep effect on my own appreciation. Thank you, Tony Newman!

While all the documents of Vatican II impressed me greatly in those formative priestly years, the ones that impacted most were the *Constitution on the Sacred Liturgy* and the *Dogmatic Constitution on the Church*.

Liturgy was the area of Church life which felt the reforms of Vatican II most immediately. Just before we were ordained priests in 1964, the first use of English in the Mass was permitted. Rapid liturgical changes followed.

Through all these rapid changes we still maintained that the words of consecration would remain in Latin – they were immutable and essential to the *form* of the Eucharistic sacrifice. How wrong we were!

For two or three years, each parish still celebrated a Latin Mass on every weekend,

so that those finding it difficult to cope with the changes could adapt more easily. Some parishes shunted the Latin Mass on to a weekday time-slot and eventually, over a period of time, it ceased altogether.

While these rapid liturgical changes appealed to me as a young priest, I think now with the advantage of hindsight, that the changes were introduced haphazardly, without orchestration and without much formation of priests and people. I think that is why we are still trying to unpack the significance of these documents to this very day.

But because they were authorised by Vatican II and the bishops, we implemented them. They were seen as, mostly, a change in language only. There was little attempt to explain the concepts behind the changes, nor the relationship between the Eucharist and the worshipping community.

... to declare that by Baptism, all members of the Church share in its life and mission, was to commit the entire People of God to an evangelising and celebratory role in collaboration and partnership.

This is why *Lumen Gentium* – “The Dogmatic Constitution on the Church” – had a great influence on me. The concept of the Church as the People of God on its pilgrim journey to the Father was a far cry from the immutable structure which the Body of Christ had become. To consider that the Church was always in a state of *becoming*, searching for authenticity and relevance in the context of the world, made so much sense to me.

Moreover, to declare that by Baptism, all members of the Church share in its life and mission, was to commit the entire People of God to an evangelising and celebratory role in collaboration and partnership.

The richness of *Lumen Gentium* permeated every aspect of my later pastoral ministry. Parish Councils and other consultative bodies became important to me. Liturgical celebrations, especially the Eucharist, became celebrations of the worshipping community gathered to express its life in Jesus Christ, and to strengthen its members to more actively engage the life and mission of the Church.

Lumen Gentium didn't exactly teach any new doctrine, but it gave authority to a newer understanding of the Church which

resonated better than a former rigidly hierarchical model.

How pleased I was, therefore, when appointed Bishop of the Diocese of Maitland-Newcastle in 1995, to find a diocesan community which had formally adopted the teachings of *Lumen Gentium* in an earlier Synod.

As a diocese, we are the first to admit that we have a long way to go. But are we not a pilgrim people always in the process of becoming?

Writing this article has been a wonderful opportunity to muse over the past 40 years. Many memories have surfaced and I have come to appreciate just how much Vatican II has influenced me, first as a student, then priest, and now as a bishop. In my reflection, I have also become aware of the debt I owe to significant mentors along the way.

It goes without saying that Vatican II had a profound influence on all associated with the Church at the time. The following words from John's gospel speak to me of the many challenges and opportunities that Vatican II presented:

In all truth I tell you, when you were young you put on your own belt and walked where you liked; but when you grow old you will stretch out your hands, and somebody else will put a belt round you and take you where you would rather not go. (John 21:18)

It was an affirming and exciting time for some, but it also created fear and pessimism for others. There were those who embraced the teachings and experience with fervour and there were those who rejected them, who resisted going down this new path.

I consider myself fortunate to have lived at the right time: for I was young enough to have grown with Vatican II and its influence, yet old enough to acknowledge the importance of pre-Vatican II faith and practice. My foundations were firm but not so unbending as to dismiss a new reality. I guess I held on to the words of Jesus, “follow me”.

My prayer for now and beyond is that the wisdom of Vatican II will allow me to embrace with courage the new realities which face our Church.

It is hard to believe that it is forty years since Vatican II began. In many ways the ramifications of this defining period are yet to appear. When I was growing up we were taught that ‘children should be seen and not heard’. As a ‘child of Vatican II’, I resent the fact that too many people treat Vatican II in the same way – as something to be ‘seen but not heard’. □

Essay – Vatican II: seen but not heard

by Michael Malone

The Editor approached a number of Catholic leaders throughout Australia and invited them to reflect on the Second Vatican Council during this year of the fortieth anniversary of the commencement of that historic event. Bishop Michael Malone of Maitland-Newcastle offered this reflection.

Seminary life back in 1958 was extraordinarily predictable! Little occurred to break the ordered routine, except perhaps an occasional Feast Day, or a rare visit from a passing bishop.

But when Pope Pius XII died on 9th October 1958, all hell broke loose (so to speak)! As students we had prayed during his illness: “may the Lord preserve him and give him life, and make him blessed upon the earth and deliver him not up to the will of his enemies”. Having prayed for his health and life, his death came as quite a shock!

Typical of the young, we had no sooner ‘buried’ one pope, when we began to speculate on a successor. Pius XII had been dubbed the ‘pope of peace’ and we hoped the new pope would work hard in the interests of world peace.

As 18-year-olds we didn’t really think the Church needed changing; to even suggest something so bold would have been tantamount to heresy! However, we did hope for a young, vigorous man – one who would make us even prouder to be Catholic.

How devastated we were, when on 20th October 1958, the cardinals, gathered in conclave, elected a 76-year-old as pope. Angelo Roncalli was an unknown quantity, and at 76, we thought he would be an embarrassment. He was ‘old’ and ‘fat’ and would accomplish nothing; the commentators labeled him the ‘caretaker pope’. But how wrong we were!

Very quickly into his pontificate we came to appreciate his warm, friendly personality and a capacity to win hearts with a broad smile. His statements were impressive and his activities decisive, as if he were determined to cram as much as possible into what he saw as a small window of opportunity to make his mark.

John XXIII seemed so free in his role as pope and so able to be himself – a warm and loving human being. He came across as a simple and genuinely holy priest. To a young man preparing for priesthood, his personality and style were music to my ears. He was an inspiring model for me. It

was like a death in the family when he died in June 1963.

Less than three months after his election, Pope John XXIII announced that he would hold a Diocesan Synod for Rome; convoke a General Ecumenical Council for the universal Church; and revise the Code of Canon Law.

He set a bold and adventurous agenda for himself and the rest of the Church. The Synod was held in 1960, the Second Vatican Council began in 1962, and the Pontifical Commission for the revision of the Code was appointed in 1963, the year of his death.

John XXIII’s progressive encyclical *Mater et Magistra* was issued in 1961 to commemorate the anniversary of Leo XIII’s *Rerum Novarum*. He made notable advances in ecumenism and introduced liturgical changes to the Missal and Breviary.

John XXIII will be remembered mostly as the pope who convened the Second Vatican Council. He admitted that the initiative for calling such a great event came out of the blue: “It was completely unexpected like a flash of heavenly light, shedding sweetness in eyes and hearts” (*Opening Speech to the Council*).

Pope John XXIII had declared that God is “leading us to a new order of human relations ... Everything, even human differences, leads to the greater good of the Church.”

Meanwhile, back in the seminary, we heard little about the years of preparation. Like most people, we expected the Council to reiterate traditional Church teaching and be over in a matter of weeks.

Thus, when Council documents began to get through to us, we were unprepared for the remarkable shift of emphasis which they appeared to signal. More than that, we were staggered to learn of the audacity of some Council Fathers who challenged the status quo and even sent back documents for a rewrite.

Pope John XXIII had declared that God is “leading us to a new order of human relations, which by our own efforts and even beyond our very expectations, are directed toward the fulfilment of God’s superior and

inscrutable designs. Everything, even human differences, leads to the greater good of the Church.” (*Ibid.*)

Wow! Electrifying stuff! And the ‘differences’ were flowing fast and furious! Vatican II documents were being churned out at a rate of knots. In 1963, two documents; in 1964, three documents; and in 1965, a staggering eleven documents.

In 1963 we were preparing to be ordained as deacons. While we knew the documents of Vatican II were important, we had more immediate matters on our minds – permanent commitment to celibacy and priesthood. This was decision time for us!

The following year we were ordained priests and again, we were caught up with a sense of our own importance and the awesome privilege of being able to celebrate Mass. After ordination we returned to the seminary to complete our final six months of study, venturing out a couple of times to assist with weekend Masses in some of the Sydney parishes.

These events preoccupied most of us to the point where Vatican II was put on hold somewhat for us. However, one of our colleagues remained focused on the exciting events in Rome, proving to be a mine of information for those prepared to listen.

James Tierney (of *Catholic Family Catechism* fame) would excitedly reveal the most recent teachings to come from the Council Fathers and encourage the rest of us to consider the implications of these for the Church and for our ministry as priests. I still think that if James had not been so infectious in his enthusiastic response to events in Rome, we would hardly have noticed what was happening over there. Sadly, the seminary staff seemed as ignorant as the rest of us. Thank you, James Tierney!

Our first appointments as assistant priests began on 1st January 1965. (I was appointed to Annandale Parish in Sydney). We had emerged from seven years of formation and study with a pre-Vatican II worldview into a Church which was beginning to reshape its relationship with the world. This was the year when eleven documents were to be produced and we young priests were in the unique position of being able to absorb and teach a Vatican II mindset.

How were we to do this? Our parish priests, by and large, were too old to do so, and people in the pews hadn’t been told

Words for a Pilgrim People

Jesus said to her, ‘Give me something to drink’. (John 4:7)

□□□

One very good feature of this text is that it presents the Apostolate of the Laity in its universality, not restricting it to the organized apostolate. This is important because the personal sense of apostolate is indispensable in areas where no organized form exists or can exist. We should stress the natural right to the exercise of the apostolate based on the right of every person to know the truth and to transmit it to others. We should be on our guard against those who pursue other ends under the guise of the apostolate. It would be well to apply to this text the principles of dialogue within the Church in the sense indicated by His Holiness Pope Paul VI. This dialogue comes down to the individual members of the Church from the dialogue of the entire Church with the Father, through the Son, under the influence of the Holy Spirit. The relationship of the clergy and the laity can be mutually enriching. This dialogue within the Church is really a means of the apostolate. (Intervention at the Second Vatican Council, by Archbishop Karol Wojtyla of Cracow, concerning the proposed text of *Lumen gentium*, October 8, 1964.)

□□□

Since the Second Vatican Council dialogue has become a fundamental expression and feature of Catholicism. On the one hand, there is an internal dialogue, while on the other there is an external dialogue with the other churches and church communities, with other religions and also with modern culture, arts and science, with politics and the media. Importantly it should be borne in mind that this dialogue is not just a strategy of ecclesial politics consisting of sophisticated reflections, but rather is an expression of the dialogical structure of human existence and of the perception of truth. As human beings, we do not only carry on dialogue, we are dialogue, and by this I mean we are by nature dialogical beings. (Cardinal Walter Kasper, “The Church and Contemporary Pluralism”, 4-5.)

□□□

On the First Sunday of Advent (Year B) we meditate on Mark 13:33-37: “Be on the alert!” This is a moment of heightened tension in the narrative. Jesus has made his triumphant entry into Jerusalem; he has cleansed the temple; he has had several key moments of conflict with the authorities; he has highlighted the need to love each other and praised the widow who gave to the treasury “everything she possessed”. Chapter 13 has been called Jesus’ “eschatological discourse”. The English word “eschatological” comes from the Greek word “eskaton”, meaning “end time”. The last words of this “discourse” are “Stay awake!”

“Stay awake” implies that we are already “awake”. The disciple is someone who is “awake”, alert and attentive, available to see and hear. The disciple knows the difference between “seeming” and “being”, between the real and the illusory, between what matters and what does not matter.

The mundane details, routines and sheer busyness of our lives can seduce us into a sort of “sleep-walking” state, a way of living that is not alert to what is actually going on in and around us. In our somnolence we can mistake the illusory for the real and we can become absorbed by things that do not matter. When we are “sleep-walking” we are vulnerable to deceptions of all kinds.

The call to wakefulness implies that life is not so much “given” as “being given” – moment by moment. Our taken-for-granted worlds always carry a rider: “Until further notice”. “Notice” may be given at any time. While this fact carries with it a certain portent, it also – perhaps more so – carries with it a certain excitement. The eschatological sense of the disciple is a sharpened awareness that human history is moving towards triumph. Every moment is therefore a moment on the way to victory for those who are “awake”. Wakefulness disposes us to experience life fundamentally and always as promise rather than threat – no matter how it might seem on the face of it. □

Our taken for granted worlds always carry a rider: “Until further notice”.

The Tradition – With the ears of the heart

At the heart of all the great spiritual traditions of the human family is the call to wakefulness and attention. The guides are as one in their advice: “Listen!” St Benedict, in the Prologue to *The Rule*, encourages the monks to listen “with the ears of the heart”:

“Listen, my son, to the instructions of your Master, turn the ear of your heart to the advice of a loving father; accept it willingly and carry it out vigorously; so that through the toil of obedience you may return to him from whom you have separated by the sloth of disobedience. ... Let us then at last arouse ourselves, even as Scripture incites us in the words, ‘Now is the hour for us to rise from sleep’ (Rom 13:11). Let us, then, open our eyes to the divine light, and hear with our ears the divine voice as it cries out to us daily. ‘Today if you hear his voice, do not harden your hearts,’ (Psalm 94:8) and again, ‘He who has ears to hear, let him hear what the Spirit says to the Churches’ (Revelations 2:7). ... What can be sweeter to us than this voice of the Lord as he invites us, dearest brothers? See how, in his loving mercy, the Lord points out to us the Way of Life (cf Psalm 25:10).

Turn the ear of your heart to the advice of a loving father.

“And what does the Spirit say? ‘Come, my sons, listen to me; I shall teach you the fear of the Lord’ (Psalm 33:1-2). ... If you hear this and reply, ‘I do’, God says to you, ‘If you want to have true and everlasting life, keep your tongue from speaking evil, and your lips from uttering deceit. Turn aside from evil and do good, seek peace and follow after it’ (Psalm 33:13-14). ‘When you do this my eyes will be upon you, and my ears will be open to your prayers, and before you call upon me I shall say to you: “Here I am”’ cf Isaiah 58:9). What can be sweeter to us than this voice of the Lord as he invites us, dearest brothers? See how, in his loving mercy, the Lord points out to us the Way of Life (cf Psalm 25:10). And so the Lord also says in the Gospel, ‘Everyone who listens to these words of mine and acts on them, will be like a sensible man who built his house on rock; floods rose, gales blew and hurled themselves against that house, and it did not fail; it was founded on rock’ (2Corinthians 10:17).” □

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 **Recommence 2003** (Info: Fr Glenn 6026 5333).

° **Alstonville** – November 24, 4-6pm, The Pickled Palm at Wollongbar Tavern “Boat people, Muslims and the Media in the 21st Century” David Leser (Info: Anne 6628 6428)

° **Bowral** - The Grand Bar and Brasserie **Recommence 2003** (Info: Julian 4861 4649).

° **Campbelltown** – Campbelltown Catholic Club **Recommence 2003** (Info: Rosemary 9603 2975).

° **Canberra** – Whatever happened to **Vatican II?** The Southern Cross Club Woden **Recommence 2003** (Info: Rita 6260 6737).

° **Engadine** – NEW – Engadine RSL, Old ices Highway, **Recommence 2003** (Info: Elizabeth 9520 0617 or Annette 9548 2475).

° **Five Dock** – Pathways to God The Illinois Hotel, Cnr Parramatta Rd & Arlington St **Recommence 2003** (Info: Noeline 9797 8862).

° **Jamberoo** – **Vatican II** The Jamberoo Hotel **Recommence 2003** (Info Anne 4232 1062 or Gabrielle 4232 2735).

° **Kincumber** – **Rekindling the Light** – The Kincumber Hotel, Avoca Drive November 12 “Celebration Dinner – Let’s Come Gather around a Borree Log” Les Murray (Info: Robbie 4390 0370 or Clair 4344 6608).

° **Lismore** – Mary Gilhooley’s Pub Club **Recommence 2003** (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 November 18 “Aged Care: What value do we place on our elders?” Michael O’Dea & Sr Noni Mitchell ibvm (Info: Michelle 9958

5963).

° **Paddington** – **Of Human Life** The Bellevue Hotel, 159 Hargrave Street, **Recommence** March 5 2003 “Human being – being human” (Info: Marea 9387 3152).

° **Penrith** - Golf Club **Recommence 2003** (Info: Sue 9760 2324).

° **Rouse Hill** - The Mean Fiddler on Windsor Rd November 12 TBA (Info: Maria 9680 2220 (H))

° **Rydalmere** – **Responding to Change** – The Family Inn Hotel, Cnr Park & Victoria Rds **Recommence 2003** (Info: Kerry 9630 2704).

° **Waitara** – **Put Out Into Deep Water** The Blue Gum Hotel on the Pacific Hwy **Recommence 2003** (Info: Carol 9869 1036).

VIC:

° **Ballarat North** – North Star Hotel, Lydiard St, Second Wednesday each month 12.30-2pm **Recommence 2003** (Info: Kevin 5332 1697).

° **Clayton** – **Vatican II: Vision & Reality 40 Years On** - The Notting Hotel, 8pm-9.30pm November 12 “Let’s get Real about Eucharist!” Fr Frank Anderson msc (Info: Yvonne 9700 7340 or Joyce 9700 1250).

° **Colac** – The Union Club Hotel November 1 “Changing Church” Barry Ryan (Info: Winsome 5235 3203).

° **Collingwood** – **The Church of the Future** – Where are we Going? – The Vine Hotel, Cnr Wellington & Derby Sts, 8pm-9.30pm **Recommence 2003** (Info: April 9327 4433).

° **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 **Recommence 2003** (Info: Maria 9579 4255).

° **Mornington** – The Royal Hotel, Victoria Room, 770 The Esplanade, 8pm-9.30pm November 27 “Once a Catholic, Always a Catholic – Exploring the Meaning of ‘Belonging’ Today” Carolyn Royal & Fr Barry Moran (Info: Ange 9787 8178 or Carole 5976 1024).

Other States:

° **Devonport (TAS)** - Molly Malone’s Irish Pub, 7.30pm-9pm December 4 “Vatican II: Unfinished Business” SIP Committee Panel (Info: Graham 6424 8286).

° **Hobart North (NEW)** – The Mustard Pot Hotel Moonah 7.30-9pm **Recommence 2003** (Info: Gwayne 6228 2679).

° **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 7.30-9.10pm, 4th Wednesday of month (Info: Andrew 0422 305 742).

° **Macclesfield (SA)** – Three Brothers Arms, Venables Street November 6 “Spirituality, Dreaming & Being” Ngitji Ngitji Mona Tur & Rev Alison Andrew (Info: Michael 8388 9265).

Other Matters and Events:

° **The Talking MIX** is now available on tape. Annual subscription: \$40. For further information contact Pauline on 02 9816 4262.

° **Mount St Benedict Centre**, Pennant Hills, November 24 “The Carlson Chorale” 3pm (Info: 9484 6208).

° **St Mary’s Towers Retreat Centre** Douglas Park November 8-10 Taize retreat; November 22-24 Advent prayer weekend; December 28-January 5 Spirituality for Intimacy retreat; January 7-15 Life’s Healing Journey (Info: Sr Joan 4630 9159).

° **Meditative Prayer/Reflection Evenings in Spirituality** with Kate Englebrecht, November 13, 20, 27, December 4, 6-8pm, Loreto College Normanhurst Cost \$30 (Info: Kate 9487 3488).

° **Weekend Retreat “Discovering Thomas Merton”** November 8-10, Fr Laurie Mooney osa, St Clement’s Redemptorist Monastery, Galong (Info: Wendy 6386 7214).

° **Ama Samy Jesuit priest and Zen Master** – Public talk ‘Enlightenment & Conversion’ Monday November 25, 7pm, Buddhist Library 90 Church St, Camperdown; **Zen Sesshins** November 28-December 1 & December 1-5, Canisius College, Pymble (Info: Peter 9453 5995 AH).

° **“The Carlson Chorale”**, Benedictine Chapel, Arcadia, Nov 24, 3pm (Info: 9484 6208).

BISHOPS FORUM

with Bishop James Foley of Cairns,
in The Crypt, St Patrick’s Church,
The Rocks (Sydney)

Thursday November 21st
6pm-8pm.

Reservations not necessary
Entry by donation
ALL WELCOME!

Info: Pauline on 02 9816 4262

Recommended

Donald Cozzens, *Sacred Silence: Denial and the Crisis in the Church*, The Liturgical Press, 2002, 191 pages, endnotes, pb, \$29.95. (Available from John Garratt Publishing, 32 Glenvale Crescent, Mulgrave, VIC 3170. Tel: 03 9545 3111.)

The Catholic Church took into Vatican II a form that had its roots in the fourth and fifth centuries. It still carries – and in many ways still does carry – in its external manifestations and in its consciousness, many of the structures and assumptions of the imperial culture in which it emerged some fifteen centuries ago. The unwillingness to promote conversation – indeed, on occasions, the deliberate attempts to prevent conversation – is an insuperable obstacle to renewal. Donald Cozzens' *Sacred Silence* reminds us of the immensity of the task that lies ahead. He also reminds us that the current crisis might in fact be a time of rebirth: "I believe we are in the midst of a ... moment ... dense with the vibrancy of the Spirit. This graced time ... is pregnant with hope and possibility for a deeper experience of God's grace and saving power" (159). This is an important book with an urgent and simple message. As Cozzens writes in the Introduction: "Let the conversation begin". Cozzens names some of the areas where conversation needs to replace denial – the taking of oaths, the role of women and the situation of the ordained priesthood. The tone is always measured, never strident. Cozzens invites us into the conversations we must have. This book will make a significant and constructive impact.

Patrick Hart and Jonathan Montaldo, editors, *The Intimate Merton: His Life From His Journals*, Lion Publishing, 2002, 448 pages, index, pb, \$24.95. (Available from Rainbow Books Agency - 03 9481 6611.)

Thomas Merton began keeping a journal when he was a teenager. In one journal entry in 1958, Merton observes: "To write is to think and to live – even to pray". Seven volumes of his journals, kept during his 27 years as a Cistercian monk, were published some time ago. This book – originally published in hard cover in 1999 – is a digest of those seven journals. And it is wonderful reading – most especially so if you have already gotten to know Merton through his writings. The editors have chosen selections well. You get a good sense of "intimacy" from these selections. The first entry is from October 1, 1939 and shows Merton's hyper-awareness of what was happening around him. The last entry is utterly mundane, indicative of a man – thoroughly Benedictine – who is immersed in the ordinary: "Today is the feast of the Immaculate Conception. In a little while I leave the hotel. I am going to say Mass at St Louis Church, have lunch at the Apostolic Delegation, then on to the Red Cross place this afternoon." That was December 8, 1968, in Bangkok. He was dead 48 hours later. The honesty is refreshing and the practical wisdom that emerges from time to time is enlivening. Merton was a person of courage and freedom – as such he is a particularly good guide for our time. Put this book where you can return to it often.

Walter Kasper. "The Church and Contemporary Pluralism", The Fourth Annual Lecture of the Catholic Common Ground Initiative, published by National Pastoral Life Center, 2002, 30 pages, pb, \$10 + \$2 p/p. (Available from Aquinas Academy – 02 9247 4651.)

The Common Ground Initiative was begun in the United States in 1996. Cardinal Bernardin was one of its prime movers. The intention was – and remains – to provide a place of conversation where Catholics can address issues of importance creatively without exacerbating the divisions that already exist within the Catholic community. Each year they have a special lecture to give focus to that conversation. Their guest this year was Cardinal Walter Kasper. Walter Kasper was a theologian with an international reputation long before he was named a cardinal in February 2001. He became a member of the Congregation for the Doctrine of the Faith and of the Pontifical Council for Culture in 1998. In 1999 he was asked to succeed Cardinal Cassidy as President of the Pontifical Council for Promoting Christian Unity and of the Holy See's Commission for Religious Relations with the Jews. Cardinal Kasper has the mind and the experience to grapple with one of the biggest issues for us today – unity in diversity. He emphasises "dialogue" ("Words for a Pilgrim People" in this issue of *The Mix*, 6). This is a deft but very readable text. Kasper brings a much-needed dimension of accessible scholarship to the conversation.

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