



THE MIX



JOURNAL OF CATALYST FOR RENEWAL INCORPORATED

Circulation of approximately 2500 in Australia and overseas

VOLUME 9 NUMBER 6

AUGUST 2004

Frank Larkin

The human face 2

Hans van Beek

The future of the Church 3

Christopher Newell

Otherness, virtue and ethics committees 4

The bible

The kingdom is God's love 6

The tradition

Choosing the delightful 6

Our Say – John Heaps and Catalyst for Renewal

The priest of Georges Bernanos' *The Diary of a Country Priest*, dying of cancer, asks his friend, now a former priest living with a woman, to give him absolution. The friend accedes. With his dying breath the priest says, "Does it matter? Grace is... everywhere." The true richness of Catholic pastoral practice is here. It gives the first and last word to the mercy of God. That mercy awaits all of us in the depths of our humanity. In it and through it we are set free to be fully human.

Nobody knew this better than Bishop John Heaps, who died on June 21, 2004. He ministered for more than 46 years as a priest in Sydney. For half those years he was a bishop, being an auxiliary in the Archdiocese of Sydney from 1981 until his retirement due to ill health in 1992.

Even in retirement John maintained a busy pastoral round, receiving people at his home or going out to give classes at the National Seminary or helping parish councils get up and running or speaking at Spirituality in the Pub or writing. During this time he published three books of homilies, a book on parish councils and his best-selling book, *A Love that Dares to Question*. This book sold over 6000 copies in Australia and was re-published in the USA, the UK and Ireland.

John Heaps was a good friend to Catalyst for Renewal. He contributed a number of pieces to *The Mix*: see April 1997 ("The Emerging Church"), July 1998 ("Let Love Loose in the World"), November 1998 ("The Human Face"), August 2000 ("Loyal Dissent"), December 2001 ("Vatican II: Unfinished Business") and April 2004 ("Leadership in the Church"). (Copies of these texts are available from the Editor. Please enclose postage stamps to cover costs of copying, postage and packing.)

John Heaps' final passover occurred just 12 days before Catalyst's 10th birthday. Catalyst grew out of a meeting of a small group of Catholics in July 1994. The group had not met to set up Catalyst; rather it had met to discuss ways of promoting renewal in the Catholic Church, with a special concern to hear the voice of the laity. Several other meetings followed during the second half of that year. By December 1994 the group had developed a mission statement, with a particular focus on conversation. (A special insert with this issue of *The Mix* outlines a brief history of Catalyst over the first ten years. Further copies of this insert are available from the Editor.)

Pope John Paul II observed in his courageous encyclical, *Ut unum sint*: "Dialogue is an indispensable step along the path toward human self-realization, the self-realization both of each individual and of every human community." (28) The Catholic Church has much ground to cover before this wisdom is an effective part of its life. The work of individuals like John Heaps, and groups like Catalyst for Renewal, is critical to the Pope's vision. □

Your Say – The future of the Church

Harris van Beek

The following is the partial text of an address given by Harris van Beek to a Preferred Futures Forum on 2 March 2004 at St. Ignatius College, Riverview, NSW. The full text of his talk may be had by sending a self-addressed stamped envelope to THE MIX.

A large proportion of Australians continue to identify themselves as belonging to a religion. The National Church Life Survey found that average weekly church attendance dropped 7% over the past five years. For the Catholic Church, weekly attendance dropped 13% between 1996 and 2001. Fewer than 10% of 15-35-year-old Catholics went to Mass weekly.

Within the Catholic Church, there are those who want a more traditional, disciplined approach, while others can't wait to see a new era of an inclusive people's movement.

With this in mind, I suggest there are three broad categories that the Catholic Church must address in shaping its future:

- Relevance
- Authenticity
- Organisational issues.

The future of the Church lies with young people and women. Too few Church leaders appear able to inspire young people to embrace active Catholicism. And although 68% of religious Australians are women, in conversations women feel the Church fails to engage them effectively. Essentially, the Catholic Church in Australia is a women's church run by aging men.

Failure to make Church **relevant** to two key groups for the future — women and young people — is not a good move. It is not a pro-active strategy of shaping a preferred future.

Authenticity is crucial when dealing with fundamentals, such as ethics and spirituality. Churches have seen the damaging impact of sexual abuse revelations — unethical breaches of trust by people who sought to guide others in matters of life and ethics.

Increasingly, those publicly proclaiming their Catholicism must expect to be judged by others on alignment of beliefs and behaviours.

The leader of the Jesuits in Australia, Father Mark Raper, showed inspiring authenticity last year when he said, "The assets are not as important as the people that we seek to serve".

Organisationally, the Church faces huge issues. This is crucial because, over

the next 20 years, traditional organisational ways of perpetuating Catholicism in Australia will be challenged.

Statistics indicate that young people are not attending mass regularly. And men are only a small proportion of the active Church. That's likely to become even starker as men's relatively shorter life impacts on aging parishes.

I have watched parishes empty because priests have so alienated regulars. I have heard of young women altar-servers being told, "no women on this altar", by incoming parish priests. People I spoke to say attending church is not an uplifting experience; they often feel worse coming out than going in to church.

I worked full time with Amnesty International for years. During that time I was also aware of the persecution, death and torture people suffered because of their religion.

The average age of priests is nearing 70; a very significant proportion of the priesthood will not be active in 10-20 years time — even with Peter Costello's initiatives to keep people working longer — and this will force matters. This will diminish operational mechanisms that provide continuity.

I have been struck by the lack of preparation for the future. When I have asked about likely shortages of priests, people have said that it will be exciting and it will become a people's church, run by lay people locally.

Much of my working life has involved establishing and supporting local community initiatives. They result in fantastic energetic, creative activities. But they are very dependent on a few people with lots of time, considerable skills and access to resources. Clarity of roles and responsibilities are essential to continuity.

My own view would be that there is a need to actively engage Australian Catholics in discussions about future organisational arrangements of **their** Church. Such discussion should cover questions that consider matters both locally and Church-wide.

Locally:

Who will undertake key tasks?

Who will do weddings and funerals,

maintain registers, etc.?

Who will organise regular communal worship and what form will it take?

Church-wide:

What should be the relationship between local Catholic schools and local Catholic communities?

How will cohesion be maintained across the Catholic Church?

Will there be agreements about what can and can't be done in the name of the Catholic Church?

As an atheist, why do I care about any of this? History is full of examples of the amazing good that religion has achieved and the terrible things done in the name of religion or by people claiming to have "God on our side".

I worked full time with Amnesty International for years. During that time I was also aware of the persecution, death and torture people suffered because of their religion. I have seen tremendous good done in the name of religion and Catholicism in particular.

The reason people undertake such action is not the same as my own beliefs, but the outcomes are ones I want for the world and my grandchildren's world. Religion and the Catholic Church have potential to be such a powerful force for good — that's why I care about values, the future of religion and the Catholic Church.

We must make it work.

Dear Editor,

I was heartened to read Justice Michael Kirby's article in the June MIX. His story of his first meeting with God brought back many memories of my own encounter with the generous God that I met in a meeting with a Catholic priest at Bourke in Western NSW. What struck me in Fr. Dunn was his profound friendship with his God. This friendship was there for everyone.

It's obvious Michael Kirby enjoys this same friendship with his God. This was most evident when he was accused, and then found innocent, of serious charges brought against him by some members of our federal parliament.

The example he set in offering the hand of friendship to his accuser should inspire us all.

Maybe this is the calibre of the person we should choose for the next Governor General.

Hugh Joseph McMahon, East Sydney

This journal is one of the works of
Catalyst for Renewal Incorporated.

These are the current Members:

Maria Baden, Marie Biddle RSJ, Glenn Boyd,
Jan Brady, Kevin Burges, Kevin Burke, Rosalie Carroll,
Aidan Carvill SM, Mary Conlan, Maria Contempree,
Susanna Davis, Marea Donovan, Geraldine Doogue,
Paul Durkin, Peter Dwight, Maria George, Denys
Goggin, Margaret Goggin, Stephen Hackett, Catherine
Hammond, Andrew Howie, Michelle Kamper, George
King, Mary Kirkwood, Patrick Kirkwood, Francois
Kunc, Richard McLachlan, Katharine Massam, Marcelle
Mogg, Chris Needs, Margaret O'Hearn, Tim O'Hearn,
Denise Playoust, Margaret Rigotti, Roy Rigotti, William
Roberts, 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:

Sr Maryanne Confoy, RSC
Mr Robert Fitzgerald, AM
Br Julian McDonald, CSC
Prof Francis J Moloney SDB, AM
Dr Richard J Mulhearn OAM
Most Rev Geoffrey Robinson

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, Tim O'Hearn 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
catalyst-for-renewal@tpg.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.
Names must be supplied though, for good reason,
the Editor may publish a submitted text without the
writer's name being made public. 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

My name is Frank Larkin. Occasionally
I ask myself why I am still a Catholic.

The story begins with my parents, Sheila
Leonard from Goulburn, and Frank Larkin
(Sr), native of Wollongong, descended from
a convict pioneer. (Perhaps I'm Aussie
royalty...) Mum and Dad were lifelong
Catholics, though different in their Catholic
outlook and example. This coloured my
own religious formation.

Mum wanted to name me after Dad. He
wanted to name me after his brother Bill. I
would have applauded this; Bill was a great
bloke, and I wouldn't have experienced
"Big Frank / Little Frank". Mum prevailed;
she disapproved of Bill's atheism.

He and Dad served in World War II.
Dad went to war as an ambivalent Catholic
and came back a practising one. Bill
departed as a fervent Catholic and returned
as a fervent atheist; who could blame him?
He and Dad had horrendous experiences
that haunted them to the grave.

Bill was an exemplary husband, father,
breadwinner, and citizen. He played a
profound role in my spiritual education, in
his elevating and honouring of human
relationships, and in his lifelong
commitment to beliefs arrived at painfully
and authentically.

Mum's faith was inspiring, especially
her devotion to the Eucharist, also her
quirky willingness to be of generous service
to clergy and religious. She was a good
listener and a good friend. None of this was
lost on me.

In her darker moments she echoed Irish
Jansenist Catholicism. This puritanical
judgmentalism in the name of religion
sowed toxic and confusing seeds. Weeding
is slow and tedious, but life-giving. She
mellowed under Dad's earthy influence, an
Irish inheritance we still love and celebrate.

Dad's Catholic faith was rock-solid,
down-to-earth and flexible; he accepted
human imperfection and forgave readily. In
his heart of hearts he was kind, gentle and
generous — very Christian qualities. Sadly,
they could be suppressed by his legacy from
the war, emotional pain that he deadened
with alcohol.

This was very difficult for Mum and us
children (I'm eldest of seven). His true
nature prevailed enough for us to know him
for who he really was. His loving care of
Mum in her final years was inspirational.

Their marriage had been difficult, but
their love for one another never faltered;
that loving commitment was founded in
their Catholic faith. Dad lived his
Christianity more authentically than I think
he realised.

I remember Sister Michaelene, my
Kindergarten teacher; she embodied the

love, joy, energy, kindness and commitment
that is Catholicism at its best; fifty years
later, she still inspires my teaching. So does
Brother Ray, in his patience, sincerity,
gentleness and resilience — truly a
Christian spirit.

Then there was Kev, a lay teacher, small
physically, yet a passionate giant in
living, loving, unconditionally Catholic
faith; he awakened me to the new life in
Vatican II.

I cherish memories of the Church pre-
Vatican II: Benediction, High Mass, and
Monsignor Mulheron, "Pop" to us altar
boys. It was a privilege to serve his masses.
I understood his whispered Latin, but it was
all in his eyes and face. The love he
radiated for his Lord in the Eucharist will
stay with me forever.

Val and I met at university; we've been
married for thirty-four years, with four adult
children and four grandchildren. She was
Anglican when we met, embracing the
Catholic faith fourteen years later. Our
shared Christian beliefs are the foundation
of our relationship, sustaining and nurturing
us through wonderful and demanding times.

Our meeting and committing to each
other encouraged me to explore my faith
inheritance and embrace it as never before,
together with her.

As years and days pass, I reflect on what
we share, and I am so grateful for our love
for one another, our family, our
commitment to teaching, our conversation
our walking the Christian path together.

This walk, while rewarding, is not easy,
especially of late. Authoritarianism,
exclusion, "revision" of Vatican II — is this
Catholicism? The essence of our faith
sustains us, and it's good to reflect from
time to time on why I'm still a Catholic,
and why I'm so proud to carry my father's
name.



Frank Larkin

Essay – Otherness, Virtue and Ethics Committees

by Dr Christopher Newell, AM

The following is about two thirds of the invited Paper presented to the Catholic Health Australia National Conference, Hobart 2 – 4 June 2003. The complete text with footnotes may be obtained from the Editor. Send a stamped addressed long envelope with two loose stamps.

Rarely have I felt more uncomfortable in preparing a conference paper, and I have done hundreds of them. In the first place, I am an Anglican priest well aware of how Anglicans and Anglican orders are viewed by Rome. Second, I come to offer a critique of the way in which we do ethics and ethics regulation in this country, and in so doing challenge the *status quo* that many of us depend upon and take for granted.

Third, I come as a person who lives with disability in a world where designer babies are seemingly regarded by many as nice, normal and natural developments, one where decisions which seem eugenic and even utilitarian may be made by ethics committees.

Yet when we reflect, using the riches of Christian theology, we can also see how there is a strong tradition of using “the other” to learn from, and to call us to reconciliation and embrace.

When we reflect upon the story of the Good Samaritan we see the way in which Jesus uses the despised other, someone not of their own moral community, for a central piece of teaching.

The last 15 years have seen significant developments in the regulation of biomedical research in Australia and overseas. Many of the significant issues articulated by Caton back in 1990 in his important collection, *Trends in biomedical regulation*, remain. Yet there have also been some very important developments. One of the most important of these was the development of a new *National Statement on Ethical Conduct in Research Involving Humans* in 1999, developed by the Australian Health Ethics Committee.

This was significant in that whilst all the problems of having a voluntary code remained, the processes that led up to the National Statement saw learned societies and professional bodies voluntarily signing up to the code. It was also significant in the changing of wording from research “subjects” to “participants”, with some strong principles which inform the statement. Whilst I would argue that the Wills review entitled *The Virtuous Cycle* (1998), which led to increased funding for National Health

& Medical Research Council-auspiced research, really tended to use health care consumers and patients as a means to an end, there is no doubt that a development which occurred as a result of this was welcome.

The recently released *Statement on Consumer and Community Participation in Health and Medical Research*, jointly developed and released by the NHMRC and Consumers’ Health Forum of Australia, is not just a welcome development but really a world first. The process of developing such a statement incorporated researchers and consumers working together in consultative forums and on a reference committee convened by CHF.

These developments have some potential to improve the system of biomedical regulation in this country. However, I now turn to the experience of *other* in living with disability and bioethical review in this country. People with disabilities and their organisations became interested in the values being perpetuated by the NHMRC and its committees in the early 1990s with the distribution of a document well and truly critiqued for its disabilist and utilitarian values, *The Ethics of Limiting Life-Sustaining Treatment*. (Newell, 1991) This document critiques views which have now, in terms of the emerging disability studies literature, come to be termed as disabilist.

...we live as medical failures, our lives a perpetual tragedy....

Those of us with disability are largely defined by medical and charitable discourses in terms of deficit. My experience is that we live as medical failures, our lives a perpetual tragedy. If in any doubt about this, consider the way in which the tragedy of the life of Christopher Reeve recently became front-page news in supporting embryonic stem cell research, and yet the views of those of us with disabilities who were critical of it were muted, if carried at all.

Increasingly ethics committees exist in a death-and-disability-denying society. One whose dominant approach to disability is found in these catcheries: “Better off dead than disabled”, and “Thank God I don’t have a disability”.

Put even more starkly we may contrast the values of non-disabled society with those of people with disabilities in terms of the exchange between well known disability

studies scholar and sociologist, Dr Tom Shakespeare; and geneticist Professor Grant Sutherland, who remarked, “I’m sure for example that Dr Shakespeare would prefer not to be handicapped”, to which Shakespeare replied, “I’m happy the way I am. I would never have wanted to be different.”

There are many examples of these clashes of values where the dominant non-disabled perspective is perpetuated. Recent cases portrayed in the media have included the question of whether or not to have designer babies. Here’s how one newspaper account put the issue with regard to such an ethical question:

A Melbourne couple have won the right to create a designer baby with perfect hearing... Victoria’s IVF regulator has ruled the couple’s doctors can screen three-day-old embryos to weed out those carrying the defect... Furious medical ethicists say it opens the floodgates for designer babies selected for gender, high IQ, good looks, athletic prowess or sexual orientation. Ethicist Nicholas Tonti-Filippini said the decision discriminated against deaf children and paved the way for screening against other babies deemed less than perfect... Couples in Victoria are already using the embryo screening tests to avoid having babies with autism, cystic fibrosis and Huntington’s disease... The technique should only be used for conditions or abnormalities that will adversely affect quality of life in significant way.

Note the way in which increasingly any form of imperfection becomes a moral trump card which removes any claim to life.

In my time as an ethicist I have dealt with a variety of deliberations of ethics committees where consumers and their organisations have consulted me with regard to their concerns. Often this has been a situation of markedly differing world views, where minorities are easily dismissed or over-ridden. Here we need to recognise the power dimensions of what goes on in the name of ethics. In many cases there can be perceptions of actual or possible conflict of interest on the part of committee members. Perceptions of conflict of interest go much further than merely direct financial interest.

Indeed, despite all the reforms to this system, a variety of deviants, such as those of us who live with disability, continue as “the other”. Despite the various different changes, some of the fundamental critiques of the powerful operation of ethics committees by such scholars as McNeill (1992²¹) continue to the present day. These are fundamental issues for health care consumers and the wider community. As McNeill says extremely well with regard to the operation

of Australia's human research ethics committees:

There is a regrettable tendency for committees to rely on a 'recipe book' approach that reduces ethics to an application of rules to situations in a poorly considered and legalistic manner. In addition to this, institutional concerns and a bureaucratic perspective predominate. In Australia... people from the institution are in the majority on committees. The institutional members are also the most influential on Australian committees. The community members are taught, on the job, to review in the same manner as the institutional members. Few committees have any members with more than a short course in ethics. Committees exist as a part of the bureaucracy. They tend to function in terms of rules and to be obsessed with rules around informed consent.

Indeed he goes on to critique the role of clinical ethics committees, which have a lesser scope in Australian hospitals:

Ethics, as it is practised by these committees, is an 'instrumental' function rather than a process of critical reflection... The basic critique of ethics committees is that they are subservient to the power of the institution and not equipped to confront major issues of power. Yet it is issues of power around which many of the major ethical issues are focused... There is a need for a critique within hospitals that is emancipatory and examines issues of social organisation and power, especially where there is evidence of conflict, abuse and coercion...

It's here worth observing that McNeill proposes a solution to some of these problems in the establishment of a health ethics archive. Yet, given the peer reviewing process and control of such an archive, it is hard to see that some of the concerns articulated by health care consumers and the disability community would be thus addressed.

Indeed, we might well reflect that despite the requirement in the legislation for someone who is supposed to have a knowledge of the concerns of people with disabilities to be on the Australian Health Ethics Committee, for all that the recent "Ethics in Human Research Conference" auspiced by the NHMRC (2003) included a variety of consumer perspectives, the abstracts suggest no paper that actually names or deals with the contrast of values between people with disabilities and non-disabled accounts of health care.

Indeed it is worth reflecting that the very manual written to assist ethics committees to undertake their work had scholars from a variety of disciplines participate. Yet, how well were health consumers and people with disability represented in defining issues from their perspective?

Michael Cook responds to the way in which our system of biomedical ethical regulation is increasingly being used to determine social policy in an article provocatively entitled: "Designer Babies? Don't leave it to the bureaucrats to decide":

I feel gobsmacked. It reminds me of the opening scene in *The Hitch Hiker's Guide to the Galaxy* when a Vogon spaceship announces that the planet is about to be annihilated. "People of Earth, your attention, please. As you will no doubt be aware, plans for the redevelopment of personhood, family, and sexuality and morality require the building of a hyper spatial express route through your values, and regrettably they have been scheduled for demolition. An independent ethics committee has given its approval. The process will take slightly less than two of your Earth minutes. Thank you.

Cook is timely to raise the vital issue of ethics committees being *de facto* setters of social policy. Yet this is a symptom of a systemic problem. Disabilism – the establishment of disability as other – is perpetuated in social institutions which inform the dominant accounts of what is normal and natural.

Moral theology teaches us much about the importance of virtue and having a preferential system of ethics biased for the poor and oppressed. Jesus teaches us about how the despised "other" can have much to teach us.

Yet despite these concerns with regard to the values used, and the role of ethics committees in this country, I would suggest that the values associated with being a member of a CHA institution are certainly markedly different in policy. Theological ethics talks about the dignity of the human person. Whilst I do detect a creep within a variety of theological systems which devalues the lives of people with disabilities, I applaud the Vatican's stance about the dignity of the human person and that such extraneous factors as disability do not impact upon inherent worth.

In a Western society that is increasingly respecting values of hedonism and simplistic utilitarian accounts on the part of such theorists as Peter Singer (who advocates the killing of infants with a variety of disabilities), it strikes me that CHA ethics committees have enormous potential to determine what constitutes "the good" from the perspective of Catholicism and to practise that in the everyday.

Here I want to advocate strongly a return, by society in general and within ethics

committees in particular, to the virtues. In particular an emphasis upon the virtues of love and justice that have been replaced by legal minimums as opposed to the moral maximums which need to be practised by ethics committees.

In the last few hundred years, in losing our religion – or at least giving new shape to our spirituality and expressing that in different ways – secular society has increasingly lost any agreed-upon language with which to address bioethical issues.

Indeed we have seen the rise of Thatcherite notions whereby there is of course no society – just individuals. We live in a world where the dominant – the only – value seems to be summed up by the cry, "autonomy rules, okay."

Hence, we need to be serious about the potential great good to be found in the doing of theological ethics – moral theology – in religiously auspiced health care institutions. Yet, too often what occurs in the name of religious health care institutions is the uncritical adoption of dominant accounts of knowledge and taken-for-granted attitudes without asking what theological insights the Church's traditions, teaching and scripture have to offer.

Indeed I am particularly mindful of the enormously important contributions of such thinkers as Henri Nouwen and Jean Vanier, who have not just written about and lived their life in community with people with disability, but have also shown how they have learnt from those who are some of the most stigmatised and marginalised within contemporary society, often relegated to institutions.

Perhaps most importantly, in exploring the ethics of clinical treatment and research, we can reclaim not just the Christian virtues but recognise that the Gospels provide a clear bias for the poor and oppressed. This has clear implications for how ethics committees go about their deliberations. Indeed, I would suggest that it means those poor and oppressed, such as Australians with disabilities, have vital knowledge that needs to be imparted and considered by ethics committees in their deliberations.

This needs to transcend dominant accounts of disability as tragedy (indeed catastrophe) conveyed and reinforced by the Christopher Reeve account of disability that has assailed our TV screens and print media.

Moral theology teaches us much about the importance of virtue and having a preferential system of ethics biased for the poor and oppressed. Jesus teaches us about how the despised "other" can have much to teach us.

The political question is whether we will listen, and what our lived ethics will say about our values? □

Words for a Pilgrim People

"Get yourself purses that do not wear out, treasure that will not fail you."
(Luke 12:33)

□□□

"This Vatican Council likewise professes its belief that it is upon the human conscience that these obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its own truth, as it makes its entrance into the mind at once quietly and with power." (Dignitatis humanae ["Declaration on Religious Freedom"], 1)

□□□

"In the common experience of humanity, for all its contradictions, the Spirit of God, who "blows where he wills" (Jn 3:8), not infrequently reveals signs of his presence which help Christ's followers to understand more deeply the message which they bear. Was it not with this humble and trust-filled openness that the Second Vatican Council sought to read 'the signs of the times'? Even as she engages in an active and watchful discernment aimed at understanding the 'genuine signs of the presence or the purpose of God,' the Church acknowledges that she has not only given, but has also 'received from the history and from the development of the human race.' This attitude of openness, combined with careful discernment, was adopted by the Council also in relation to other religions. It is our task to follow with great fidelity the Council's teaching and the path which it has traced." (Pope John Paul II, *Novo Millennio Ineunte*, January 6 2001, 56.)

□□□

"The fundamental polarity of human life between what is and what ought to be, between lack and fulfillment, between determination and freedom, is not abnormal; it is the norm. Every person is exposed to it because of the inescapable structure of human formation." (Adrian van Kaam, *The Transcendent Self*, Dimension Books, 1979, 172.)

□□□

Luke gives about ten of the twenty-four chapters of his Gospel to telling the story of Jesus' journey to Jerusalem. This part of the story begins with the powerful phrase in 9:51: "He resolutely turned his face towards Jerusalem". In the chapters that follow you will find two of the best known and best loved stories, found in none of the other Gospels – the stories of the good Samaritan and the prodigal son. You will also find lots of instructions given to the disciples.

On the nineteenth Sunday of the year (Cycle C), we meditate on a series of those instructions. Remember the context: The resolute journey of Jesus. The first instruction is the key to those that follow: "There is no need to be afraid It has pleased your Father to give you the kingdom". The other instruction in this reading focus on two interrelated themes, attention and detachment.

If the disciple can wake up to the fact that the kingdom of God is already with us (see Luke 17:21), can discover "the treasure" (see v34; also Matthew 13:44) present in this time and place, the disciple's heart will move in that direction. "For wherever your treasure is, that is where your heart will be too".

The psychology of this is fairly straightforward. If we talk about paying attention and being detached, the question arises, "Why? What is the motivation for such behaviour?" If we are not set in motion by some experience of God present in our lives, by discovering "the treasure", our efforts can only be self-centred and wilful. If we are not drawn by delight, we will have to drive ourselves by a sense of duty. And this turns religion into an ugly affair.

In sum, the disciple is encouraged to look and see, to listen and hear. Religion is primarily about relationships. The primary relationship is the Covenant, initiated as an act of love by God. Once again Jesus is saying to us: "You are being loved into freedom! Open your mind and heart and receive the gift of God's love. Once you have tasted God's love, you will be drawn to seek it more and more, you will desire to be attentive and you will want to let go of everything and anything that is an obstacle to God's love taking full possession of your being." □

The Tradition – Choosing the delightful

Christianity, like all the great world religions, has a tradition of practice that opens us to the taste of the divine. The Greek word *askesis* ("exercise") gives us the English word *asceticism*. Asceticism in the Christian life has two essential purposes. Firstly it is intended to enhance our freedom. By certain practices (eg, fasting, prayer, sitting still, being quiet, going into solitude, etc) we minimise the domination of our appetites and impulses and make ourselves ready to hear and heed what is real; we are more available to recognise the love of God at work in and around us. Secondly, asceticism is intended to develop knowledge akin to instinct. Much as the ballet dancer practises so that the body "knows" where and how to move, so the Christian engages in practices that develop this "knowledge" in and of the body.

"Christian asceticism is only a method in the service of life, and it will seek to adapt itself to the new needs."

Paul Evdokimov, a Russian Orthodox spiritual writer, notes: "Christian asceticism is only a method in the service of life, and it will seek to adapt itself to the new needs. the asceticism could be necessary rest, the discipline of regular periods of calm and silence, when people could regain their ability to stop for prayer, and contemplation, even in the heart or all the noises of the world; and they could then listen to the presence of others. The fast, as opposed to the maceration of flesh inflicted on themselves, could be their renunciation of the superfluous, their sharing with the poor, and their smiling equilibrium." □

Catalyst Calendar

(Info: Pauline on 02 9816 4262)

SIP Meetings

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

Mail: terry_catalyst@hotmail.com

<http://groups.msn.com/SpiritualityinthePub>

NSW and ACT – 7.30-9.00pm unless specified:

° **Albury** New Albury Hotel, Kiewa St August 10 “Truth” tba (Info: Joan 6021 6880).

° **Ballina** Paddy McGinty’s Pub August 24 “The Church and Politics” Marlette Black pbvm (Info: Anne anne@ballinacatholicchurch.org.au).

° **Bowral** The Grand Bar and Brasserie August 25 “No Sex please – We are busy” Alan Lindsay & Lucy Palmer (Info: Julian 4861 4649).

° **Campbelltown** Campbelltown Catholic Club August 11 “Changing the world .. in small steps” Fr David O’Brien & Lawrence Foon (Info: Rosemary 9603 2975).

° **Canberra** – **Currently suspended** – awaiting the formation of a new committee. Anyone interested contact Terry as above.

° **Engadine** – Engadine RSL August 18 tba (Info: Elizabeth 9520 0617 or Annette 9548 2475).

° **Five Dock** The Illinois Hotel, Cnr Parnatta Rd & Arlington St August 25 “Moral values in school education” Joanna Taylor & Alan Laughlin (Info: Susanna 9798 8071).

° **Goulburn** Soldiers Club September 14 “Personal Integrity & Justice” Tim & Margaret O’Hearn (Info: Tony 4822 2636).

° **Jamberoo** The Jamberoo Hotel September 13 “The Road to Recovery” Terry O’Connell & Phil Burgess (Info Gabrielle 4232 2735).

° **Kincumber** The Kincumber Hotel, Avoca Drive September 7 “Empowerment” Vanda O’Donnell & Alex Nelson (Info: Clair 4333 7117 or Sue 4334 3174).

° **Lismore** Mary Gilhooley’s Pub (Info: Lynne 6625 1195).

° **Newport** – Newport Arms Hotel August 26 “Respecting Differences” Gail Gill & Robert Fitzgerald (Info: Terry 9973 1192).

° **Northern Sydney** Union Hotel, Pacific Hwy & West St, North Sydney August 18 “Women – Witnesses to the Truth” Sr Susan Connelly rsj & Karen Lunney (Info: Michelle 9958 5963).

° **Paddington** Theme “Walking the Edges” The Bellevue Hotel September 1 “Leadership at the Edge” Margot Cairnes & Fr David Ranson (Info: Marea 9387 3152).

° **Penrith** Golf Club August 18 “How are relationships influenced by diversity?” Dorothy McRae-McMahon & tba (Info: Sue 9760 2324).

° **Rouse Hill** The Mean Fiddler on Windsor Rd September 7 “Prayer – Our connection to God” Judy Taylor & David Ranson (Info: Maria 9680 2220 (H)).

° **Rydalmere** – Rydalmere Bowling Club “Search for the Sacred” (Info: Janice 9684 4109).

° **St George** Kings Head Tavern South Hurstville August 25 “Journeying with Others” Guy Yeomans & Sr Myree Harris rsj (Info: Ken 9580 1183).

° **Waitara** – The Blue Gum Hotel August 18 “Where is: the Life we have lost in living? the wisdom we have lost in knowledge? the knowledge we have lost in information?” Liz Calabria & David Fletcher (Info: Carmel 9477 4824).

VIC:

° **Ballarat** North Midlands Golf Club, Heinz Lane, Second Wednesday each month 12.00-2pm (Info: Kevin 5332 1697).

° **Bendigo** Boundary Hotel (Info: Helen 0409 212 009).

° **Clayton** The Notting Hotel, 8pm-9.30pm September 21 “Possibilities for Power of the Laity” Sr Denise Desmarchelier (Info: Jo 9807 1912).

° **Colac** Central Hotel-Motel (Info: Clare 5236 2091).

° **Darebin** Olympic Hotel, Cnr Bell & Albert Streets, Preston, (Info: John 9478 3642).

° **Echuca** The power of my story through the window of ... The Dock Hotel August 18 (Info: Carmel 5482 1342).

° **Fitzroy** Pumphouse Hotel, 128 Nicholson St, September 1 “Ethics and the Business community: A moral vacuum?” Fr Des Dwyer sj, 8pm-9.30pm (Info: Denise 9816 3001).

° **Goulburn Valley** Terminus Hotel (Shepparton) 7.30pm-9pm August 13 **Dinner** “Are Australians Spiritual?” David Tacey (Info: Kerry 0408 579 904).

° **Heidelberg** Tower Hotel, Alphington, 8pm-9.30pm August 11 “Spiritual Journeying – has organised Religion lost its way?” MaryAnn D’Souza & David Tacey (Info: Susie 9859 6184).

° **Mornington** The Royal Hotel, Victoriana Room, 770 The Esplanade, 8pm-9.30pm, (Info: Colleen 9775 2163 or Carole 5976 1024).

° **Southern** Finbar’s Irish Pub, Cnr Bay & New Streets, Brighton, 7.30pm-9pm August 25 “What is the Heart of Australia

today? Seeds of Greatness? Seeds of Destruction?” Julian Burnside QC (Info: Kevin 9776 2705).

° **Western Victoria** on Hyde, Yarraville 7.30pm (Info: Anne 9312 3595).

Other States

° **Devonport (TAS)** Molly Malone’s Irish Pub, (Info: Graham 6424 8286).

° **Hobart** North Moonah Café Bar & Bistro (Info: Gwaine 6228 2679).

° **Brisbane (QLD)** – **Currently suspended** – awaiting the formation of a new committee. Anyone interested contact Terry above.

° **Perth (WA)** The Elephant and the Wheelbarrow, cnr Francis & Lake Sts, Northbridge 7.30-9.10pm (Info: Andrew 0422 305 742).

° **Mylor (SA)** Warrawong Earth Sanctuary, Stock Rd September 7 “Faith Today interpreted in Terms of the Personal” Rev Dr James McEvoy (Info:).

Other Matters and Events

° **The Aquinas Academy** adult education centre, 141 Harrington St Sydney, programs day and evening, special emphasis on spirituality. Michael Whelan SM Director (Info: Sue on 02 9247 4651).

° **St Mary’s Towers Retreat Centre**, Douglas Park, Aug 9-17 & Aug 18-26 directed retreats; Sept 17-23 & 24-30 guided retreats (Info: 02 4630 9159).

° **Mount St Benedict Centre** Pennant Hills September 19 – 26 “Seasons of Hope” guided retreat for those 70 years of age or over (Info: 9484 6208).

° **Louis Dupre SJ**, internationally acclaimed scholar of world religions and Christian spirituality: twilight seminar Marist Centre Hunters Hill Sunday August 29 4pm – 6pm organised by Aquinas Academy (02 92474651) and a lecture at CIS Tuesday August 31 (02 97529500).

° **Catholic Institute of Sydney** Four public talks on “Mystery” August 10, 17, 24, 31, 7.30-9pm; “Reading the Classics” in Semester 2; Spring courses “Liturgy” & “Parish Ministry” (Info: 9752 9500).

**Reflection Morning with
Michael Whelan sm
Saturday August 21,
9.30am – 12.30pm
“Rediscovering the Mystical Heart
of our Faith”
Marist Centre, 1 Mary Street,
Hunters Hill
By donation
(Info: 9247 4651 or 9816 4262).**

Recommended

Chris Lowney, *Heroic Leadership. Best Practices from a 450-year-old company that changed the world.* John Garratt Publishing, 2003, 333pages, hb., \$57.95 (Tel: 1300 650 878)

It might be asked: why is this sort of a book being reviewed in *The Mix*? Lowney, a former Jesuit and now a successful businessman, sets out to apply principles of Loyola to modern business leadership. Thus the text is a mixture (no pun intended) of praise for individual Jesuits, reflections on the *Spiritual Exercises*, and the application of these to modern business practices. Along the way he contrasts the Jesuit success story in many continents and also some heroic failures. The successful leadership that he attributes to the Jesuits can be summed up as self-awareness, ingenuity, love and heroism. He says that these are the attributes of all leaders and that each of us can develop these characteristics. Whilst his focus is on business and the success and failure of many of them, the principles are interesting to readers who are engaged in the life of the Church. There is a lot here to reflect on: lives of saints, the application of the principles of a religious order to daily life, history of the Church, the value of a long retreat and insight into the *Spiritual Exercises*. So it is a book well worth reading and for those in any business, a book littered with examples of best practice, examples of successes and failures in the modern world that thinks it has invented all the latest in corporate thinking. This is a book for personal and "staff" reflection.

John McSweeney, PE. *A Welcome on the Mat. Father Tom Dunlea. A Memoir.* Pb. OM Publications, 2004, 268 pages, \$19.95.

Sydney readers, more so than others, would be familiar with Boys Town at Engadine, now run by the Salesians. This haven and hope for young people who for a variety of reasons do not cope began with the vision and charity of Fr Tom Dunlea. Tom arrived in Australia in 1920, the year of his ordination. He was to live in Australia for the fifty years of his priesthood and was finally buried in the grounds of his Boys Town in 1970. This book traces his early years in Ireland but focuses on his Australian years. The heroism, the dedication to all, man and beast alike, in distress, the charm, and the weaknesses: they are all here for the reader to see the humanity of this society-changing man. He was assisted by many a parishioner, a bookmaker, many a pretty woman, and local councillors in his determination to look after the least of God's children. He established Alcoholics Anonymous in Australia, and assisted Fr Con Keogh set up Grow, the organisation that assists those recovering from mental illness. He was chaplain at Matthew Talbot hostel, the St Vincent de Paul hostel for the homeless. He had his faults - he succumbed to alcoholism himself for a time and upset fellow clerics with his methods (and successes). This book is a vignette of part of the last-century Catholic Church in Sydney and a glimpse of what can be done by one person with vision and determination. A good read.

Kathleen Hope Brown, *Lay Leaders of Worship. A Practical and Spiritual Guide.* John Garratt Publishing, 2004, 111 pages, pb, \$26.75. (Tel: 1300 650 878)

Don't be fooled or put off by the title. This is a book for anyone in ministry and for all engaged in the ministry of worship, cleric and lay alike. There are statements, paragraphs and two chapters that are specific to lay leaders of worship; there are gems in every chapter for all engaged in ministry. Of the latter: the small sections on *lectio divina*, or engaging scripture, and theological reflection are insightful and helpful for any person wishing to deepen his or her spiritual life. Kathleen has based her thoughts on the writings of Francis de Sales, scripture, the Vatican documents and loads of personal (hers and other lay leaders') experience. The experiences are both personal and at the same time have a universal feel to them that many lay people would resonate with. The main sections deal with authority, spirituality, relationships and skills. Within each chapter there are snippets of wisdom for all readers to contemplate. Principally, Kathleen asks: "Who is God" and "Who am I"? She says we need to answer these questions and warns against taking up public ministry for reasons of personal pride. We are warned too against thinking training alone will achieve results; rather, results will depend on one's deep spiritual union with God. I suspect a reader will want to slip a copy to their local pastor and suggest that he read and contemplate the riches contained in this slim volume.

✂----- 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