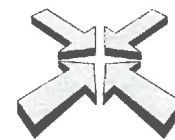




# THE MIX



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## Our Say – New wine, new skins

We need to talk, urgently. Specifically, we need to have a serious conversation about the culture within the Catholic Church. The Second Vatican Council gave significant impetus to that conversation, but it seems to be faltering. Can the horrible reality of sexual abuse re-ignite that conversation?

In September of this year, the Grand Jury Report on sexual abuse in the Archdiocese of Philadelphia was published. The Report is 423 pages, plus 302 pages of Appendices and a 30-page Examination of the Archdiocese's response to the Report. (At Google, type: Grand+Jury+Report.) It appears to be a very thorough Report of a thorough investigation. And it is torrid reading for anyone who loves the Church.

It is disturbing enough to be told, once again, how "dozens of priests sexually abused hundreds of children." In the context of a reflection on the culture within the Catholic Church, it is doubly-disturbing to hear that "Archdiocese officials –

including Cardinal Bevilacqua and Cardinal Krol – excused and enabled the abuse." In the 30-page Examination of the Archdiocese's response, we read:

The Archdiocese displays the same old mindset and strategies it has brought to this problem for generations. .... Rather than face the hard truths revealed in the Report, the Archdiocese chooses to dismiss the message as the product of anti-Catholicism. (p.2)

The Grand Jury Report suggests there was and is a culture in the Catholic Church – not just in Philadelphia – that has aided and abetted the incidences of sexual abuse. Sexual abuse is abuse of power, and that is a cultural issue. It may help to tighten laws or be more watchful of doctrine and ritual or take appropriate actions against those who misbehave. But this is not enough. The culture within the Catholic Church needs to change. New wine should not be put in old wineskins.

We must "face the hard truths" and ask the difficult questions, even if it means deconstructing a Catholicism we had grown secure in, one that has found a place of some privilege and power in the world.

Questions we might ask in the conversation include the following:

- Why do we maintain the law of celibacy for diocesan clergy?
- When Canon 534.1 speaks of the pastor "(taking) possession of his parish," does this fairly reflect our baptism and Vatican II's call to full participation of the laity?
- Does our moral teaching on sexuality take sufficient account of developments in psychology and medical science?
- Is there some connection between our attitudes to sexuality and our attitudes to women?
- Is there some connection between our attitudes to sexuality and our use and abuse of power?

What other questions can you think of? ■

## THE HUMAN FACE

My Name is Margaret Blake. Looking back over my life, I am aware of a number of important influences in my spiritual journey. Home was the first class of thirty teenagers and try to teach about the love of God, they quickly pick up whether this love is real to you by your actions.

In 1990 I obtained canonical release from my vows and took my leave of the Sisters of Mercy. This was done peacefully and I still count some of the Sisters among my close friends. In this time of transition I lived alone but continued my teaching career with the Catholic Education Office.

From the age of twenty I spent the next thirty years as a member of the Sisters of Mercy, Parramatta. This was a time of great change in the Church because of the impact of Vatican II. Religious life felt these changes, the outward signs of which included abandoning the religious habit and re-writing the Order's Constitutions. Changes were not always easy to accept, especially by the older sisters, but being young I found a new energy flowing from them.

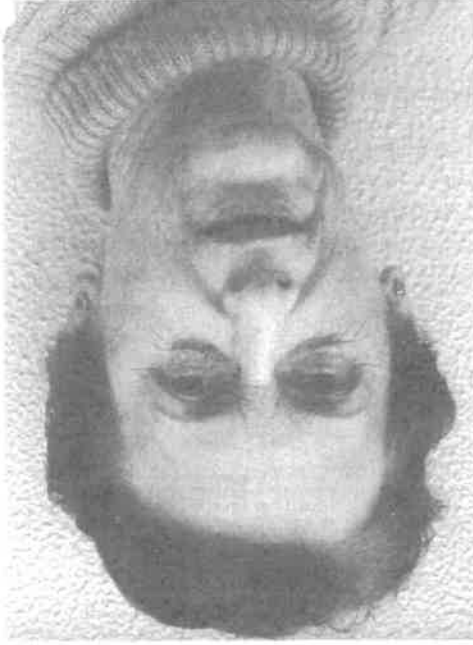
Our leaders were forward thinking and organised courses, retreats and other activities that helped the Sisters to meet these challenges and understand some of the statements and teachings that came from Vatican II. I benefited from all this help with courses in such areas as Moral Theology, Scripture and Spirituality.

This beginning was expanded in 1978 when I was able to attend the Yarra Theological College in Melbourne and complete a course in Theological Studies. This, plus a Master of Education degree, gave me a strong theoretical base for the next twenty years of my work in School Administration and Religious Education.

The passing years have made me realise, more and more, that each small increase in knowledge serves to enhance awareness of how little one really knows.

Besides this intellectual development, a very important part of my spiritual journey was a growing understanding of how I function as a person. Certain fears and anxieties had become a part of my inner self. Some of the questions I had to ask myself were: What were the causes of my fears and anxieties? How far could I let myself trust in the Lord? I could say my prayers but I also blocked God from touching my inner self until I confronted my negative emotions.

This ongoing search had important implications for my relationship with God and the human beings in my life. I began to realise that my ability to love was very



Margaret Blake

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

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

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The Editorial Committee is:  
Michael Whelan SM, Geraldine Doogue,  
Tim O'Hearn and consultants  
Registered by Australia Post  
Publication No: 255003/02125  
Address all correspondence to:  
PO Box 139, Gladswayville, NSW 1675, Australia  
Tel/Fax: +61 2 9816 4262  
Web site: [www.catalyst-for-renewal.com.au](http://www.catalyst-for-renewal.com.au)  
catalyst-for-renewal@fpg.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 options expressed in *The Mix* are those of Catalyst for Renewal Incorporated.

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L HUNT

I am happy to send my modest donation

towards the Catalyst activity. Your monthly newsletter is thoughtful and the

book reviews are fabulous. I have some concern about the critical tone of some of

the contributions.

I formally joined the church at Melbourne University in 1958 at the time of

The Incarnation of the University (Vincent Buckley, et al) and remember one thought

of that time that perhaps there would be different levels of the Beatific Vision for

those who had reached various degrees of spiritual enlightenment. I had doubts then

of this theory, recalling the parable of wages for the different times in the vine-

yard. There is just a sense that some of us are learning to elitism again.

I see the value of SIF but my few experiences have left me much less captivated

than the weekly Eucharist, specifically at St. Canice in Elizabeth Bay.

I enjoyed the article by Julie Morgan on generosity of spirit. And then I wondered

why we had taken poor old Gregory XVI to task in July about *Mirari Vos*. The then

Pope's letter was sad but perhaps understandable given the trauma of the French

tor. Who at say, 68 doesn't laugh at, or least smile at, the certainties we held as

18 year olds, or 30 year olds? Of course we should keep exploring all

the depths of the Christian message and questioning much of the paraphernalia

gathered by the church over the centuries but Catholicism must continue to mean a uni-

versal church. We in Australia are privileged, free, reasonably educated and in-

formed. While working for renewal we need to imagine what it means to be a

Christian in China, the Sudan, Mexico City and Uzbekistan. And, perhaps, even

Schuster, 2003, 343.) He is not talking about the priesthood of the laity at all but

what he says about the ordained or ministerial priesthood may have some implications

for the priesthood of the laity. He mentions that in the future there

might be ordained or ministerial priests who are part-time or who have limited faculties

and so would not need the traditional education of priests. He then says "while priestly

duties requiring more extended education (hearing confessions, preparing people for

other sacraments) would be reserved to a full-time priest." (Op cit, 344)

Perhaps the idea that there can be different kinds of priests should be extended in a particular way to the laity as 'a royal priest-

opened up a whole new vision!

WARREN JOHNSON

After reading about Bishop Malone's address on co-labouring or collaboration of

clergy and laity in the ministry in *The Mix* this month, I looked up what *The Catechism*

of the Catholic Church says about the laity. Article 1268 in *The Catechism* says:

By Baptism they share in the priesthood of Christ, in his prophetic and royal mission. They

are a chosen race, a royal priesthood.

Could these words have much more meaning than has so far been acknowl-

edged? Is the usual theological distinction between the common priesthood of the laity

and the ordained or ministerial priesthood relevant in the context of what Christ says

about a request to the heavenly Father: If members of a 'royal priesthood' and

'sharers in the priesthood of Christ' are gathered together in Christ's name, with

Christ present among them, and make a request to the heavenly Father to concele-

brate the Mass would this request be relevant? Peter Steinfels, who writes for *The New*

*York Times*, mentions the possibility of the "rethinking of priesthood and its current

forms in church life and law." (Peter Steinfels, *A People's Adrift - The Crisis of the Ro-*

*man Catholic Church in America*, Simon & Schuster, 2003, 343.) He is not talking

about the priesthood of the laity at all but what he says about the ordained or minister-

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the same thing.

It is now a matter of urgency to consider what the priesthood of the laity means given

that Bishop Stecher of Austria wrote back in 1997 that millions of people were denied

the sacraments because there are not enough priests. (See William Johnston, *Arise, My Love - Mysticism for a New Era*,

Orbis Books, 2000, 219.) Such acceptance of the priesthood of the laity would be of

great benefit in alleviating or even eliminating this problem.

It might also have great consequences for healing the split between religion and

spirituality. Cardinal Bernardin of Chicago said that in the Church "structures can take

on a life of their own and obscure the real work with people that priests should be do-

ing." (Op cit, 135.) If the role of ordained or ministerial full-time priests was redef-

ined so as to focus more on those responsibilities that require more education then

they could be trained as spiritual directors. This does not necessarily seem to be the

case at present. It has been said that "Some priests and ministers report that the word

'spirituality' hardly entered their training at theological institutes and seminaries." (David Tacey, *The Spirituality Revolution -*

*The Emergence of Contemporary Spirituality*, Harper Collins, 2003, 204.) Such training

ing would mean there would be ministering to the laity in the fullest possible sense of

the word. Bishop Malone wrote "But when we co-

labour or collaborate we are called to put aside our egos, to let go of our singular

ownership, and to listen to others and ultimately create something that is greater than

ourselves." ■

Editor's response: You raise some thorny questions Warren. There is no doubt at all

that we must continue to reflect on the Church in all its manifestations and dimen-

sions - *Ecclesia stmpet reformanda*. It seems to me, critical reflection on ministerial

priesthood is a matter of grave urgency. I would further procedural questions come to

mind: What role does tradition - as a distinct from mere custom - play in this reflection?

How do we find the "sense of the faithful" in this and other crucial questions?

Thoughtful conversation is a good start.

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# Essay — An unfolding reality affects all systems

Zenobia Fox

Zeni Fox is an advisor on lay ministry to the US Bishops Conference. This article was originally printed in the Catholic Common Ground Initiative (USA) newsletter. The Common Ground Initiative, founded by Cardinal Bernardin and others in 1996, shares much in common with Catalyst. The article is reproduced here with permission.

In 1980, the United States Bishops Conference first noted a new development:

Lay persons who have prepared for professional ministry in the church, whose roles "are not yet clearly spelled out." The bishops said, "We welcome this as a gift to the church," and, "we recognize and accept the responsibility of working out practical difficulties such as the availability of positions, the number of qualified applicants, procedures for hiring, just wages, and benefits.

Two things about this assessment are of interest to me: the welcome expressed, and the very practical list of responses envisaged as needed. The issues that would gradually emerge as central are not yet mentioned: How do we explain this development to ourselves (what is the theology of lay ecclesial ministry)? What is the relationship between lay ecclesial ministers and ordained ministers? What formation do they need? How should this new ministry be ordered?

In the late 1990's, lay ecclesial ministers surpassed the number of priests engaged in parish ministry; clearly, these matters are of increasing importance. We are experiencing a significant change in ministry, a change which in turn is causing further change in the larger system.

It is virtually a truism today to say: everything is connected. Biologists have helped us to understand ecosystems, quantum physicists invite us to ponder elementary particles that are radically relational, social scientists ask us to think about our families as a network of relationships. We realize that each thing that is, is part of a system, a grouping of things that are inter-related. And each system exists in relation to other systems. A change in any part affects all the other parts of a system, and of the larger systems of which it is a part. Change creates disequilibrium; systems strive to restore the balance which had been effective, and was comfortable, familiar.

Change is often the result of adaptation to a different environment; systems which do not adapt die. Boundaries help parts of a system, and systems in relation to other systems, maintain cohesiveness.

Staying what we are, and changing. It is true of all parts of the universe, and of the church. And in systems which are self-conscious (a family, the church) these processes partake of intentionality and have both cognitive and emotive dimensions, indeed, subconscious and unconscious aspects as well.

The emergence of lay ecclesial ministers in the church in many ways. It is not just that there is now a body of ministers who are different in some ways from others we have known in recent centuries, but also that there are new relationships with other ministers and therefore new boundary issues to resolve, new roles to develop and stabilize—in themselves and in relation to other persons' roles—new patterns of interaction to engage and refine, new ways of differentiating one individual role from another, new ways of explaining ourselves to ourselves in light of our tradition. A whole system is in flux.

## The emergence of lay ecclesial ministers is a change which is impacting the church in many ways.

Let us try to observe this dynamic reaction by noting some discrete aspects of the life of the church system. I will do so by viewing these from diverse angles.

Not so very long ago, the pattern of interaction in our community was rather sharply defined in terms of hierarchical roles, with a clear distinction between lay and clergy, and often between lay and vowed religious. Ordained men, and sometimes vowed religious, exercised authority, taking that role quite for granted; generally, lay men and women accepted that authority. In the mid-1960s, numbers of men and women were hired as directors of religious education. Often, they had master's degrees in their field and significant prior experience in education. As part of their role, they developed guidelines, e.g., for consistent student attendance and parent participation in children's sacrament preparation programs. They assumed that this exercise of authority was appropriate.

Privately, parents often said: "Who does she think she is?" or "What right does he think he has to tell me what to do?" The DREs said: "Parents don't understand the importance of their involvement in religious education. As part of their role, they developed guidelines, e.g., for consistent student attendance and parent participation in children's sacrament preparation programs. They assumed that this exercise of authority was appropriate."

The complexity of a significant change in the system whereby lay persons were exercising authority relative to other lay persons was generally not examined. Furthermore, because priests talk to other priests, and to their bishops, sometimes an interpretation began to be made: "It is better not to hire people with degrees, from somewhere else, because it does not work out well. We should identify and train our own people." Questions about the impact on individuals of being role initiators (both relative to the role of DRE itself, and of a lay person in a position of authority in a parish) and of the dearth of role models for lay leaders were largely unrecognized.

Throughout the '70's and '80's the number of lay persons employed in professional roles expanded; youth ministers, directors of liturgy, and pastoral associates were added to parish staffs. In this context we can note a second relational shift in the system of parish life, that between the new ministers and priests.

The new lay leaders tended to see themselves as co-workers with the parochial vicars and pastors in their parishes; they sought opportunities to reflect together with the clergy on the work of the parish, for example, by having staff meetings. The priests, who lived together, were used to a more informal pattern of interactions, over meals, or in the common room; they did not have a felt need for formal meetings.

The research on parish ministers indicates that there has been an expansion of staff meetings in parishes, but that lay staff meetings in parishes, consistently desired this development more than their priest colleagues. At times, there has been significant tension between individual priests and lay leaders.

Of course, some of this is to be expected in the normal course of human interaction. But some could be understood better if the challenge inherent in the shifting patterns of relating were explored. For example, when a newly ordained priest joins a staff with one or more credentialed and experienced lay leaders, he might draw upon the pattern of relating with lay persons known from his youth, expecting that his authority is primary, even in their area of competence and responsibility. At the same time, the lay leader might expect a recognition of the

But the rational debate also has emotive and psychological aspects, which are generally not acknowledged. Will we lose our treasured comradeship, if it is diluted with new members? Will these new members be like a Trojan horse, bringing those who are not-like-us into our company? Will others have the commitment, dedication, ability, that we have? What will the inclusion of women do to our group? If I do not stand solidly within this group which is so much a part of my identity, who will I be?

Boundaries are not unimportant realities! System theorists describe the growth of individuals within a corporate group as a process of differentiation, or growing to be more who each one is (or, speaking spiritually, who one is called to be). This process, whether of the mid-mariage couple exploring ways that each partner will become a more fully an individual person, or a teenage boy seeking more autonomy within the family, is difficult. The task belongs to the individual, but the whole system is affected. Sometimes in reference to parish life, people speak of turf battles between different ministers—the liturgist and the religious educator, the youth minister and the pastoral associate, for example.

In part these battles are due to the effort the new ministers are making to differentiate themselves one from another in the system. If the conflict is constructively handled, it can contribute to both clearer work identities for the ministers and greater vibrancy in the ministry.

An example of differentiation that is having considerable impact in ministry today is the identification of competencies needed for particular ministerial roles. The National Federation for Catholic Youth Ministry was the first to enter into a process of analysis and consultation with its members in an effort to say, this is what we do, and what we need to do it well. They were struggling to define themselves relative to the two other large groups of lay ministers, religious educators (the first, and largest group) and pastoral associates (or growing influence, and seemingly less marginalized than they were).

Their process of differentiation positively impacted the system, causing other organizations to follow similar paths. Then corporately, the groups worked toward a statement of competencies needed for all arenas of lay ministry.

This, a further differentiation, has influenced leaders in ministry formation, diocesan and academic, to work with the common competencies in shaping their programs. And, the document which the bishops' subcommittee on lay ministry is preparing references these competencies in significant ways.

Each of these positions is at least in part a question of the boundary between clergy and laity. They are entertained precisely because a change has already occurred in the system, and we are trying to adjust to it, seeking a new, or, in some cases restored, equilibrium. Certainly, the debate is rational, and to be expected.

At a theological colloquium framed to discuss precisely the reality of professional lay leaders in ministry, some bishops thought that no separate category among the laity should be developed. They were concerned lest a new elitism arise, or that the primary role for laity, the transformation of the world, be lost. One bishop wondered whether his committed janitor, who worked diligently and with dedication, should be designated a lay ecclesial minister; another expressed concern about the impact on vocations to priesthood and religious life that the recognition of lay ecclesial ministers could have.

Questions such as these both recognize a change in the family system, and struggle to find the response which both maintains the system and adjusts to the change. Often, there are incremental stretchings of the boundary to include the new person more and more. Too rigid a boundary is detrimental to the growth of the extended family, too loose a boundary means that little holds people together to draw support from one another and to treasure family custom and ritual.

In the Catholic community, the clerical system has a sharply defined boundary. The process of gradual inclusion into the clerical world is long, with a shared life in seminary, and several "entrance" steps celebrated with great moment and ritual. The customs which keep the cohesiveness strong include various gatherings (clergy days), rituals (funerals of priests' mothers), theology (priests are different from laity in essence). This boundary is often described precisely as a division in the church into two groups: clergy and laity.

One consequence of this is considerable ambivalence about when to include lay staff in gatherings with priests. In one diocese with a tradition of inviting nationally renowned speakers to address the clergy, the lay ecclesial ministers petitioned that they be included when the topic involved parish ministry. The decision was no, because "the priests need time to be together." A separate lecture would henceforth be given to individuals who were publicly installed as Pastoral Life Coordinators were more readily accepted by parishioners than those who were not.

One interpretation of this is that the clear mandate from the bishop, publicly executed, influenced the interactions between the people and the new leader. Such a mandate enabled the individual to more quickly get beyond the "By what right does s/he do these things?" The system was better able to adjust to the change, and the life of the community, leader and parishioners together, better able to unfold in a vibrant way.

Each social system is held together by an invisible boundary which defines it. Boundaries may be sharply defined, making quite clear who is and who is not within, or they may be porous or indistinct. In families, at times we negotiate the question of our boundaries. Should the new girlfriend be invited for Sunday dinner? To visit at summer house? For Christmas Eve? Should the fiancé be asked to visit the sick grandfather in the hospital? Read at the grandfather's funeral? Should the parents of the girl friend/the fiancé be invited to the funeral repast?

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**If conflict is constructively handled it can contribute to both clearer work identities and greater vibrancy in ministry.**

# The Bible – How shall we wait?

On the Thirty Second Sunday in Ordinary Time (Year A) we are asked to meditate on the parable of the ten virgins. (See Matthew 25:1-13). This parable is unique to Matthew, although the mood of expectation and the encouragement to be alert and hold to the faith is one of the outstanding themes of the Christian Scriptures. Among other things, this parable of the ten virgins – or maidens or marriage attendants – speaks to us about waiting.

**We are here, waiting, because of the bridegroom. It is our relationship with him that gives us our identity.**

Samuel Beckett's play, *Waiting for Godot*, reminds us that waiting is an inescapable human reality. We are all waiting. To live is to wait. This is a difficult thing to bear. Our lives can be wasted in flight from the tension of it all. The parable asks to reflect on a critical question: *How shall we wait?* This question is particularly pressing for people born and raised in a culture that has grown used to instant outcomes.

Matthew's little story suggests two practical pieces of wisdom. Firstly, the bridegroom is the central figure in this parable. We are all focused on the bridegroom. He is the one for whom we wait. This gives the perspective and context for all else. We are here, waiting, because of the bridegroom. It is our relationship with him that gives us our identity. Secondly, we do not know exactly what that might mean for us. We must be ready for anything. Yes, we will grow drowsy and perhaps fall asleep from time to time. That is human but closed eyes. Here darkness takes the place of light, knowledge is ignorance, and we see without seeing. Holy Scripture is the language of a still more mysterious God; the events of the world are the obscure sayings of this same God, so hidden and so unknown. They are the drops of a great sea but of a sea of darkness. All drops, all brooks of water have the savour of their source. The fall of the angels, the fall of Adam, the impiety and idolatry of men before and after the Flood in the lifetime of the patriarchs, who knew and related to their children the story of the Creation and the then still recent preservation of men preserved from idolatry up to the arrival of the Messiah, in spite of the general loss of faith of the whole world: imply always reigning and powerful: this little band of defenders of truth always persecuted and ill-treated; the way Jesus Christ was treated: the plagues of the Apocalypse! What! Are these the words of God? . . . . And are the effects of these terrible mysteries which last until the end of the world also the living word which teaches us his wisdom, his power, his goodness? All the events that form the history of the world express these divine attributes. All preach the same adorable word. *Alas! We do not see it; we must believe it.*" (Jean Pierre de Causade, *Abandonment to Divine Providence*, translated by John Beevers, Image Books, 1975, 43.)

Secondly, and an obvious corollary of the first, is the fact that we are not in control of this process. We are here to serve, to be available. Our best dispositions are based on surrender to Him. Herein lies the most tormenting part of waiting: We are not in control. That is a scandal to the rationalistic and functionalistic types, it is also a scandal to the obsessive-compulsive types. Life, in the end is pure gift, grace to be received unmerited, not won or conquered. This grace has its own pace. Those who do surrender and submit to the ways of grace, become gracious and graceful people. They are signs of things to come, our best possibilities. They remind us that the Kingdom is among us!

# The Tradition – The grace of now

In our Catholic tradition there is a simple teaching of the spiritual life that facilitates the shift from the self-absorption of infancy towards the self-transcendence of true adulthood. It is the teaching that focuses our attention on divine providence, available in each and every moment. The 18<sup>th</sup> century French Jesuit, Jean Pierre de Causade sums it up nicely:

**The whole of the created universe cannot fill your heart.....**

"The present moment is always full of infinite treasure, it contains far more than you have the capacity to hold. Faith is the measure, what you find in the present moment will be according to the measure of your faith. Love also is the measure: the more your heart loves, the more it desires, and the more it desires the more it finds.

The will of God presents itself at each instant like an immense ocean which the desire of your heart cannot empty, although it will receive of that ocean the measure to which it can expand itself by faith, confidence and love. The whole of the created universe cannot fill your heart which has a greater capacity than everything else that is not God. The mountains which afflict your eyes are tiny as atoms to the heart. The divine will is an abyss, the opening of which is the present moment. Plunge into this abyss and you will find it ever deeper than your desires. Pay court to no one, do not worship illusions, they can neither enrich you nor deprive you of anything. The sole will of God will wholly fill you and leave you with no void: adore that will, go straight towards it, pierce through and abandon all external appearances. The stripping, death and destruction of the senses establish the reign of faith: the senses adore creatures, faith adores the divine will. Take away their idols from the senses, they weep like children in despair: but faith triumphs, for faith cannot be deprived of the will of God. When the event of the present moment terrifies, starves, strips and attacks all the senses, it is just at that moment that it nourishes, enriches and vitalizes faith, which laughs at the losses of the senses as the governor of an impregnable town laughs at useless attacks."

Call: terry\_catalyst@hotmail.com  
 x:catalyst-for-renewal.com.au/news.htm

Catalyst Calendar  
 (Info: Pauline on 02 9816 4262)  
 SIP Meetings  
 SIP Promoter - Terry O'Loughlin on (02) 9816 4262.

NSW and ACT - 7.30-9.00pm unless specified:  
 Albury New Albury Hotel, Kiewa St  
 Survival Today December 13 "Language  
 & Communication" tba (Info: Joan 6021  
 6880).  
 Alstonville Pioneer Tavern (Info Cathy  
 6628 5168)

Batemans Bay Martners Hotel Recom-  
 mencing 2006 (Info: Viviane 4471 1857).  
 Bowral The Grand Bar and Brasserie.  
 Recommencing 2006 (Info: Julian 4861  
 4649).  
 Campbelltown Campbelltown Catholic  
 Club Recommencing 2006 (Info: Rose-  
 mary 9603 2975).  
 Engadine - Engadine RSL Recommenc-  
 ing 2006 (Info: Elizabeth 9520 0617 or  
 Annette 9548 2475).  
 Five Dock The Illinois Hotel, Cnr Par-  
 ramatta Rd & Arlington St Recommencing  
 2006 (Info: Susanna 9212 7968).  
 Goulburn Soldiers Club Love your  
 neighbour as yourself November 8 "Mov-  
 (Shepparton) 7.30pm-9pm (Info: Kerry  
 0408 579 904).  
 Mornington The Royal Hotel, Victoriana  
 Room, 770 The Esplanade, 8pm-9.30pm,  
 November 28 "Unravelling the Da Vinci  
 Code" Alex Cunningham & Fr John  
 Petrus (Info: Colleen 9775 2163 or Carol  
 5976 1024).

Southern Finbar's Irish Pub, Cnr Bay &  
 New Streets, Brighton, 7.30pm-9pm Re-  
 commencing 2006 (Info: Kevin 9776  
 2705).  
 Western Victoria on Hyde, Yarraville  
 7.30pm (Info: Anne 9312 3595).  
 Woodend Holgate Brewhouse-Keatings  
 Hotel (Info: Terry 9973  
 1192).  
 Northern Sydney Union Hotel, Pacific  
 Hwy & West St, North Sydney, Recom-  
 mencing 2006 (Info: Michelle 9958 5963).  
 Paddington Bellevue Hotel 2006 Theme  
 Pub, (Info: Graham 6424 8286).  
 Hobart North - Health of Body, Mind  
 & Spirit Moonah Cafe Bar & Bistro De-  
 cember 11 "Entertainment & Spirituality"  
 Richard Leonard (Info: Mary-Anne 6228  
 6000).  
 Perth (WA) The Elephant and Wheelbar-  
 row, cnr Francis & Lake Sts, Northbridge  
 7.30-9.10pm Recommencing 2006  
 (Info: Deborah 0419 939 864).

Hurstville Kings Head Tavern South  
 Hurstville Recommencing 2006 (Info:  
 Greg 9546 2028).  
 Rouse Hill The Mean Fiddler on Wind-  
 sor Rd November 8 "End-of-Year Smor-  
 nor" tba (Info: Maria 9680 2220 (H)).  
 George Kings Head Tavern South  
 Hurstville Recommencing 2006 (Info:  
 Greg 9546 2028).

Waitara - The Blue Gum Hotel Recom-  
 mencing 2006 (Info: Carmel 0418 451  
 549).  
 Victoria  
 Alphington Tower Hotel, 8pm-9.30pm  
 Recommencing 2006 (Info: Charles 0417  
 319 556).  
 Ballarat North Midlands Golf Club,  
 Heinz Lane, Second Wednesday each  
 month 12.00-2pm (Info: Kevin 5332 1697).  
 Bendigo Foundry Arms Hotel 8pm-  
 9.30pm November 10 (Info: Helen 0409  
 212 009).  
 Clayton The Notting Hotel, 8pm-9.30pm  
 November 15 "The possibilities of Spiritu-  
 ality in Politics" Anna Burke & Kevin An-  
 drews (Info: Jo 9807 1912).  
 Colac Central Hotel-Motel November 16  
 "The Church of the Future" Sr Bernadette  
 Keating (Info: Clare 5236 2091).  
 Darebin Olympic Hotel, Cnr Bell & Al-  
 bert Streets, Preston November 16 "Give  
 Peace a Chance: Telling our local stories"  
 Pauline Clayton & tba (Info: Gordon 9895  
 5836 & Margaret 9374 1844).  
 Fitzroy Pumphouse Hotel, 128 Nicholson  
 St, 8pm-9.30pm Recommencing 2006  
 (Info: Denise 9816 3001).  
 Goulburn Valley Terminus Hotel  
 (Shepparton) 7.30pm-9pm (Info: Kerry  
 0408 579 904).

Other Matters and Events  
 St Mary's Towers Retreat Centre,  
 Douglas Park, Nov 11-13 prayer weekends;  
 Nov 11-17 guided retreat; Nov 19-27 &  
 Nov 28-Dec 6 directed retreats; Dec 9-11  
 prayer weekends; Dec 9-15 guided retreat  
 (Info: 02 4630 9159).  
 Mount St Benedict Centre Pennant  
 Hills, November 11-13 "Mid Life Spiritual-  
 ity" weekend with Yvonne Parker sgs (Info:  
 9484 6208).

Forum with Bishop Michael  
 Malone  
 Tapes available \$10

"A DAY WITH  
 THOMAS MERTON"  
 A time of prayer and reflection  
 facilitated by Michael Whelan SM  
 Saturday Nov 5 2005  
 9.30am - 3pm  
 Marist Centre  
 1 Mary Street Hunters Hill  
 \$35/person  
 Tea/coffee provided  
 BYO Lunch  
 ALL WELCOME!

SPECIAL GUESTS OF  
 AQUINAS ACADEMY IN 2006  
 [Tel: 02 9247 4651]  
 www.aquinas-academy.com

RICHARD ROHR  
 Brisbane - Oct 30-Nov 1 2006  
 Info: Damien Brennan  
 dbrennan@bne.catholic.edu.au

Sydney - Nov 3-Nov 8 2006  
 Info: Sandra Mottram  
 sandra@aquinas-academy.com

Melbourne - Nov 10-Nov 12 2006  
 Info: Garry Eastman  
 garrysteastman@johnngarratt.com.au

CARDINAL  
 CORMAC MURPHY O'CONNOR  
 Late August-early September 2006  
 Info: Sandra on 02 9247 4651

Andrew Greeley, *The Catholic Revolution: New Wine, Old Wine Skins and the Second Vatican Council*, University of California Press, 2004, hb, 224 pages, index, endnotes. ISBN 0-520-23817-6.

Peggy Prevoznik Heins, *Becoming a Communion of Salt and Light: formation for parish social ministry*, John Garratt Publishing, 2003, 191 pages, notes and resources, pb, ISBN 0-87793-990-X, \$39.95. (Tel: 1300 650 878).

Few of us would claim to be beginners

After all, we read excerpts of the Bible. Anything you ever wanted to know about setting up a social justice group, parish-or community-based, is here in this book. The "Salt and Light" is taken from the 1993 US Bishops' statement and the text develops the "how" very fully. There are loads of videos and a large number of relevant web sites. There are practical ideas for running meetings, for leadership development, for in-between meeting activities, prayers for and song, wisdom and prophecy with special consideration of Gospels, letters and apocalyptic writings. In each brief chapter the reader is asked to consider the form of the Roman Curia, introduced relatively modest changes to the Church that were too much for the rigid structures of nineteenth-century Catholicism to absorb. They poured new wine into old wineskins and the book is divided into two parts, the first offering an analysis of what has happened, the second exploring some future possibilities. Greeley manages to maintain the integrity of a complex presentation, while writing in an eminently readable style. The picture painted by Greeley is actually very hopeful. There is personal and communal. This is a text that would be suitable for both existing social action groups and anyone wanting to start one of the clearest popular presentations of up a group that wants to implement Church teaching on social justice. There is everything here for personal reflection, too, cheap!

*DIGNITATIS HUMANAE - 1965 - 2005*

before the Council formally closed. Like *Gaudium et Spes*, this document was born of the Council itself, it was never intended by those who prepared draft texts for the Council. Note the immediate focus on "the dignity of the human person" - a theme dear to John XXIII (see eg *Pacem in Terris*) - in the opening words of the Declaration: "A sense of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary humanity and the demand is increasingly made that men and women should act on their own judgments, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. The demand is likewise made that constitutional limits should be set to the powers of government, in order that there may be no encroachment on the rightful freedom of the person and of associations. This demand for freedom in human society chiefly regards the quest for the values proper to the human spirit. It regards, in the first place, the free exercise of religion in society. This Vatican Council takes careful note of these desires in the minds of men and women. It proposes to declare them to be greatly in accord with truth and justice. To this end, it searches into the sacred Tradition and doctrine of the Church - the treasury out of which the Church continually brings forth new things that are in harmony with the things that are old."

**DIGNITATIS HUMANAE - 1965 - 2005**

Michael Whehan SM

Church. The book is well worth reading.

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