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The Swag

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ABOUT THE NCP

The National Council of Priests of Australia, founded in 1970 in the spirit of Vatican II, is a voluntary association of bishops, priests and deacons. It is committed to the fraternity and further education of clergy and to representing all clergy in the public forum. The NCP is acknowledged by the Australian Catholic Bishops Conference.

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Ian McGinnity

The annual face-to-face meeting of the NCP committee was held at the National Office in Belmont, Victoria, 9-11 February. It was a fruitful time meeting with the other members of the committee in conjunction with Sally and Chris who work in our office, reflecting on our normal business matters as well as communicating via Skype with Mark Powell, National Association of Deacons; Peter Maher, editor of *The Swag*; and John Swann representative for ACCRAF (Australian Catholic Clergy Remuneration Assistance Fund). We also reviewed our financial situation with our reliable accountant Peter Lenehan, Lenehan & Associates Pty Ltd.

At our meeting we discussed the many challenges our organisation will have to face in the future, some of which are:

- An ageing and declining membership;
- Ageing of priests in general; the national shortage and the changing face of the Australian Priesthood.
- Greater demands on ACCRAF. (Less pastoral revenue income in some dioceses and the necessary payment for the nearly 50% overseas born clergy working particularly in remote dioceses.)
- The need for a national working with children policy for priests with a plurality of regulations in different States. It is not only confusing but time-consuming;
- The proposed compensation amount proffered by the Royal Commission into child sexual abuse in institutions, which could run into billions of dollars and how that will affect the Church and its viability (notwithstanding that justice demands recompense to victims).

Regardless of the challenges, there are still so many positives. Our quarterly magazine *The Swag* continues to attract more readers, particularly amongst the laity. We were recently approached by the Catenian Association who wish to support our work and the open dialogue in the Church that we continue to promote.

The committee discussed offering associate membership to lay people and Religious Women and Brothers. Any proposed change to our Constitution must be communicated to our member body and a position paper will be published in the Winter edition of *The Swag*.

Our bursary fund continues to support member priests with costs associated with sabbatical courses, as opposed to priests

who are sponsored by their diocese/order for further training in specific arenas. This year Frank Jones (Brisbane), Shora Maree (Maronite) and Joe Takchi (Maronite) each received financial assistance to help towards their sabbatical costs.

Loosely connected to sabbatical and long service leave is the difficult issue of obtaining supplies to replace priests during these times of shortage. It is becoming more and more difficult, to the extent that some priests don't take their four week holiday or even a week's retreat. This is not healthy for the individual priest, nor is it healthy for the people of God to whom they minister. If we neglect our human needs for recreation and spiritual and intellectual enrichment we do so at our own peril. Stress, depression and anxiety disorders breed in this climate. Maybe we have to seriously look at rationalising the number of Eucharists celebrated. As in some rural areas, communities may need to celebrate liturgies without a priest for some Sundays. It begs the real question though, when are we going to seriously face this problem? I take some hope in Pope Francis' recent comments to the priests of the dioceses of Rome, that the issue of married priests is 'in his diary'.

By the time you are reading this, the committee will have met in North Sydney with the Bishops Commission for Church Ministry and shared our concerns and challenges as well as our hopes and dreams on issues relevant to priestly ministry. A report of this meeting will be conveyed to all members.

Planning is already well under way for our next convention to be held in the Archdiocese of Melbourne at The Pullman in Albert Park, 25-29 July 2016. We have secured as keynote presenter, Dr Massimo Faggioli, Assistant Professor of Theology at the University of St Thomas (St Bt Paul MN, USA). Dr Faggioli has a special interest in the Theology and the History of Vatican II and on all accounts it promises to be another outstanding convention. Note it in your diaries now so you don't miss out.

Following a meeting I attended in Bregenz, Austria, in October 2013, I will be travelling to Ireland in mid April for a gathering of reform minded priests and lay organisations to discuss ways of supporting Pope Francis and his reforms. I will fund the cost of this trip myself as perhaps not all our members would support some of the conversation planned to take place at this gathering.

Bishop Geoffrey Robinson was to also attend at my invitation, but sadly he has been diagnosed with serious cancer and needs to urgently undergo treatment. Please keep him in your prayers. Paul and Marilyn Collins will also be attending, representing Australia.

A new Apostolic Nuncio has been appointed to Australia to succeed Archbishop Paul Gallagher. We welcome Archbishop Adolfo Tito Yilana, a Filipino with extensive diplomatic experience who has recently come from the difficult Democratic Republic of Congo. In many places in Australia the Filipino Communities are the backbone of the Church and they too will be rejoicing at this appointment.

My three year term as chairman of the NCP concludes at the end of this year. After nine (out of 10) years in this position I have decided not to seek re-election as I feel it is time for new leadership in our organisation. Elections will take place later this year and I invite members to seriously consider nominating for this very rewarding position.

Congratulations to my classmate Patrick O'Regan on his Episcopal ordination. Whilst I am biased, I consider he will be a worthy shepherd for the people of Sale. I wish to thank Peter Slater for his two stints as Diocesan Administrator of Sale. Peter, too, was a wonderful and humble leader.

May the Lord carry us gently through the weeks ahead may Easter renew our hope in the risen Lord and his presence amongst us!



NCP ... IT'S UP TO ME!

Membership Invitations and Renewals were mailed at the end of February. Payment due 30 April 2015.

Your prompt payment will ensure you continue to receive your copy of *The Swag* and other member benefits.

Priesthood, Community and Accountability

PETER MAHER

The Letter to the Hebrews reading (Thursday 3rd week Yr1) says: *Do not stay away from the meetings of the community, as some do, but encourage each other to go.* Reading this recently reminded me of Brian Collins' article in this edition of *The Swag* where he considers the effects of falling attendances at priest meetings, conferences and shared meals.



There was a time, Brian says, when, irrespective of theological differences, priests gathered for meetings and social events in a kind of respect for the priesthood we shared. Today gatherings are often segregated by ideology when priests are at the same meeting, or worse, meetings and social events occur in different places according to theological/ideological leanings.

I remember when Bishop Pell arrived in Sydney archdiocese and I was co-ordinator of university chaplaincies for Sydney archdiocese. He met with me to advise me that he would be replacing the chaplains at Sydney University. He asked me to continue to meet with the current chaplains but that these meetings will not be attended by the new chaplains at Sydney University and I should on no account attempt to contact them.

This divided the university chaplains of the diocese, but more importantly excluded the new chaplains from the benefit of the experience, mutual support, professional development and common mission we shared. However it did not take a genius to realise that this was precisely the point. Pell wanted to make sure the new chaplains were not *infected* by the then Sydney chaplaincy practice.

I wonder how much of this separation is a strategy in the ideological wars raged by some in power in recent decades. The new English missal is a classic example. Maybe to win this war there has been a series of battles using the old tactic of divide and conquer.

The most striking example in the Australian priesthood is the Australian Confraternity of Catholic Clergy (ACCC) which is a clear statement that some priests can't share priesthood with the members of the National Council of Priests on grounds they feel so strongly about that they started an alternative organisation. And it is interesting that the newest priests in Australia largely join the ACCC or neither organisation.

How can we reverse this trend? It was marvellous to see the response to Archbishop Fisher's invitation to Sydney priests to attend lunch at the Sydney seminary on February 3. It was a great mix of about 180 priests from all sides of the various spectrums – young, old, religious and diocesan. On February 4 another large and diverse group of priests attended Fr Frank Bendeich's funeral at Rockdale. Maybe things are not so bad after all.

Michael Whelan SM, in his review of *The Life of I* in the current edition of *The Swag* looks at how narcissism infects the priesthood through a clericalism that encourages self-sufficiency and difference from the laity. Some forms of clericalism almost exclude the need for a community of practice for mutual support and professional development. These are dirty words in a climate where the seminary has taught priests all they need to know, priests are ontologically changed at ordination so as to not be one with the faithful and the road ahead is clear in its need of restoration.

These are issues raised by Francis Sullivan, CEO of the Truth Justice and Healing Council, in his article in the current edition of *The Swag*. The Truth Justice and Healing Council report for 2014 points out that the Commission has shown how much needs to be done to support priests. The report suggests professional development, mentoring, regular appraisal and pastoral supervision be implemented for all priests to provide sufficient support for priests in the present climate. This would seem to be a minimum duty of care by bishops.

When Bishop Pell arrived in Sydney, university chaplains had mandatory pastoral supervision and appraisal. Bishop Robinson had ensured this support. There was funding for external supervision and an appraisal process we designed ourselves to address the issues we understood to be helpful in terms of our job description and our shared experience. Bishop Pell told me he didn't believe such things were necessary for priests but we could continue, all be it without newly appointed chaplains.

Recently I was talking with a colleague pastoral supervisor about how difficult it is to gain any traction in offering external pastoral supervision to Catholic priests. As a pastoral supervisor for priests experiencing difficulties with appointments, I noted it was very strange that there is no job description for priests and no statement of support mechanisms available. No other profession operates without a job description. Priests know they can call their bishop or the vicar for clergy but sometimes an external support mechanism is helpful. Also in all other helping professions there is a clear statement of what is required to begin practice and what is required for on-going recognition and/or accreditation.

It is concerning that with all we have discovered through the Royal Commission, we have got no closer to establishing minimum practice requirements, a reasonable job description to assist in negotiations for a healthy workplace, a process for accepting or rejecting an appointment (other than I will or I won't go), a clear statement of ethical practice (by which I mean boundaries in ministry rather than a moral code) and a list of people who might provide professional and reliable spiritual direction, pastoral supervision and counselling in the local area.

You can read the 2014 Truth Justice and Healing Council Report at: <http://tinyurl.com/mrxbsug>

I hope you enjoy and are challenged by the many other articles, letters, news items and book reviews in *The Swag* as we await the dawn of Easter 2015. ☺

PLANNING FOR JULY 2016

~NCP CONVENTION~

25-29 JULY 2016 – THE PULLMAN ALBERT PARK, MELBOURNE

DR MASSIMO FAGGIOLI



Michael Elligate

The Melbourne convention planning committee is well aware that securing a helpful and engaging key note presenter is vital for a successful convention and we are delighted to announce that Dr Massimo Faggioli has agreed to be our key note speaker for the 2016 Convention.

This forty-two year old father of two initially studied in Italy before taking a lectureship in America. His skills as a journalist make his current articles on Church life so easy to read. His paperback *Vatican II: The Battle for Meaning* (2012) is a best seller.

Massimo is fluent in the English language and looks forward to engaging conversations with priests from across Australia.

We look forward to welcoming Dr Faggiolo to Melbourne in July 2016.

**Michael Elligate,
Melbourne Planning
Committee**

SAVE THE DATE
25-29 July 2016

I was delighted to hear that Dr Massimo Faggioli will be the keynote speaker for the 2016 NCP conference. I first met Massimo in Bologna in 2007 when I commenced doctoral research at the John XXIII Foundation for Religious Studies (also known by its Italian name Istituto per le Scienze Religiose). Unknown to me at the time, Massimo would be an examiner for my doctoral thesis in 2010. He was a very sympathetic and generous examiner!!

As Assistant Professor in the Theology Department of the University of St Thomas in St Paul Minnesota, Massimo has developed an international profile. He is a much sought after scholar and commentator not just on the history of the Second Vatican Council but more specifically, on issues such as the reception of Vatican II, debate over the liturgy, the role of the papacy, wider themes in ecclesiology and the evolving nature of Church-State relations. His book *Vatican II: The Battle for Meaning* (2012) is an absolute gem in terms of understanding the complexities of Vatican II, its reception (and non-reception in some quarters), its successes and shortcomings. Above all Massimo helps the reader to get a grasp of the truly global dimensions and far-reaching theological implications of the Council that went beyond minor ecclesiastical house-keeping.

Massimo writes and speaks with great clarity. He is part of a new generation of international scholars who did not live through the Council and yet bring to the many contemporary debates on Vatican II sharp insights and penetrating questions. While the scholarship on Pope John XXIII and Vatican II has been quite extensive in recent years, indeed voluminous, Massimo points out that more knowledge about the history of the Council seems to have brought less agreement about the role and legacy of Vatican II for the Church in the twentieth century. While there were great debates on the floor of the Council, the bishops achieved near unanimity when it came to the final vote on the documents. However, while the documents adopted a deliberate pastoral 'style' there is a certain ambiguity in the texts.

The bishops and the periti faced the tension of shaping theological content that was faithful to the apostolic tradition within the context of the rapidly changing social, cultural, religious and political milieu of the time. Below the surface of the written texts were tectonic shifts as the Council moved from a largely European ecclesiology to a global and truly universal Church that attempted to hear voices and perspectives from Asia, Africa and Latin America. The election of a pope from Latin America is evidence of the continuing global implications of Vatican II.

Do not miss the chance to hear and meet Dr Massimo Faggioli. We are fortunate to have him visiting Australia.

Max Vodola (Archdiocese of Melbourne)



Dr Massimo Faggioli

Pre-Convention Reading Suggestions

The finest book on Pope Francis is now available in bookstores – *The Great Reformer: Francis and the making of a radical Pope* – Dr Austen Ivereigh (Allen & Unwin 2014).

Other books by Massimo Faggioli:

- *True Reform: Liturgy and Ecclesiology in Sacrosanctum Concilium* (2012)
- *John XXIII: The Medicine of Mercy* (2012)
- *A brief History of the New Ecclesial Movements* (2014)

The Great Reformer: First-rate insight into Bergoglio's rise

FRANK BRENNAN SJ

Frank Brennan, offers reflections on the life of Bergoglio. Brennan was visiting Buenos Aires, Argentina after reading Austen Ivereigh's book, *The Great Reformer: Francis and the Making of a Radical Pope* (Henry Holt and Company, New York, 2014, 445 pp). Reprinted with permission from *Global Pulse* Jan 5, 2015. To subscribe to *Global Pulse Magazine*, go to www.globalpulsemagazine.com and click on the subscribe button on the top right hand side of the home page. Then follow the prompts through to payment. If you have any difficulties, email enquiries@globalpulsemagazine.com

Austen Ivereigh is ideally suited to write a book for the English-speaking world on Pope Francis, the Jesuit who was provincial of the troubled Argentinean province of the Society of Jesus from 1973 to 1979 and who is now instituting major reforms in the Church. Ivereigh used to be deputy editor of *The Tablet* and he has a doctorate from Oxford on religion and politics in Argentina. He is also a former adviser to British Cardinal Cormac Murphy-O'Connor, but more of that shortly.

Ivereigh's book, *The Great Reformer: Francis and the Making of a Radical Pope* is a very detailed work of 445 pages. Toward the end, it verges on hagiography. But his subject may be a saint. One thing is certain: his subject knows much more than his prayers. He is well used to power in the Church having exercised it often, and having suffered at the hands of others in authority. Ivereigh has produced a very comprehensive book that avoids crass generalizations, attends to the evidence at hand, and portrays its subject within a rich Latin American context. It is a definitive biography.

I join issue with Ivereigh on four points: his excessive reliance on Peronism to explain much of Bergoglio's approach to the Church in the public square; his narrow reliance on a few disgruntled Jesuits to explain the complexity of Bergoglio's relationship with the Argentine Jesuit province; his clearance of Bergoglio for failing to protect Jesuits during the dirty war without providing a coherent explanation for what occurred; and his under-emphasis on the profound effect of Bergoglio's contribution to the 2007 Aparecida conference. These objections are mainly points of emphasis.

I also join issue with his description of the 2013 pre-conclave discussions, which raises a problematic question about reliability of author, sources and the Vatican press office.

All three cannot be right.

Ivereigh builds upon many of the insights gained by Paul Vallely in *Pope Francis: Untying the Knots*. In particular, he relies upon some of the insights provided to Vallely by British Jesuit Michael Campbell-Johnson who made critical visits to Latin America, including Argentina, when there were great internal Jesuit tensions about how best to respond to situations of injustice, including during the Argentine Dirty War that raged from 1976 to 1983. Pedro Arrupe led the Jesuits globally for much of that time. Arrupe embodied the newfound post-Vatican II Jesuit commitment to faith and justice.

Ivereigh knows all that you need to know (and much more) about Peronism in seeking to understand the background of Bergoglio, who was a 10-year-old boy when Juan Domingo Peron became president of Argentina in February 1946. Peron held out the promise to Catholic Argentina that church and state could walk lockstep together toward the achievement of a society founded on Catholic social teaching providing for the poor, with the state providing ongoing assistance to the Church in its mission while the Holy See in consultation with the state appointed bishops.

The populist president was committed to providing for the poor regardless of what damage he might wreak to the economy. His actress wife Evita, who had come from poor origins and worked her charm to assure the people that the government would not forget them, assisted his populist cause. Things progressively turned sour, with Peron boycotting the May 1955 *Te Deum* celebration in the Buenos Aires cathedral. This celebration was the traditional liturgical event at which state leaders would come and join in prayer with the people, listening to a reflection on the state of society usually delivered by the archbishop of Buenos Aires.



The standoff between church and state culminated in Peron ordering "the arrest of dozens of priests and the ransacking of Catholic Action's headquarters" (29). The Peronists who had become a law unto themselves when interpreting God's will and Christ's teaching stormed some inner city churches burning down their centuries-old altars. Naval air force planes emblazoned with the slogan *Cristo Venca* (Christ conquers) then bombed their own people protesting in the Plaza de Mayo.

Years later as archbishop, Bergoglio admitted how disgusted, angry and outraged he was by this use of the name of Christ for a purely political act: "It mixed religion, politics and pure nationalism. Innocent people were killed in cold blood." (30) This mixture and this outcome have marked much of the recent history of Argentina. Ultimately ousted by the military, Peron lived in exile until his triumphant return in June 1973 and re-election in October 1973.

By then Bergoglio was taking over as provincial of the divided Jesuit province in Argentina. Peron ruled disastrously with political violence erupting. In July 1974 Peron died with his third wife Isabelita taking over the reins of government. Death squads were set up. The disappearances of innocent civilians started. Ultimately a military junta led by General Jorge Videla seized power in March 1976 and the dirty war escalated.

To this day, Argentine politicians seeking office identify as Peronist or anti-Peronist. But what is it to be a Peronist other than to tap into the cultural memory of an idealized figure who was a populist? Ivereigh provides extensive historical detail and political analysis of Peronism. Suffice to say that even the most politically astute Argentines I met on a recent visit are hard pressed to define what Peronism now is. Some Peronists are fiscally responsible;

others are economically reckless with a populist agenda. Some Peronists are solicitous of church leaders and attentive to church teaching; others are contemptuous of clerics and dismissive of church teachings. Having noted that Bergoglio “was never active in a political party and, after 1958, the year he joined the Jesuits, he never voted,” Ivereigh asserts, “But he always had a natural affinity with the cultural and political tradition represented by Peronism.” (30) Whatever Peronism once was and whatever Bergoglio’s fascination with it in the past, I think he outgrew such classifications long ago and I don’t think too much is to be gained by seeking a contemporary Peronist reading on the new pontiff.

Ivereigh also investigates at length the divisions in the Jesuits’ Argentine province that culminated in Bergoglio, who became novice master soon after ordination in 1969 then provincial at the absurdly young age of 37. He followed that appointment with one as rector of the theological college near Buenos Aires and was responsible for overseeing the formation of all young Jesuits. Then he was banished first to Germany to pursue doctoral studies, only to return within the year and in time to meet Pope John Paul II for the first time at World Youth Day in Buenos Aires. Despite the conflicts in the Argentine province, he won a popular election among then Jesuits in 1987 to attend a Jesuit General Congregation in Rome.

While in Rome Bergoglio did not form as a warm relationship with the new superior general, Peter Hans Kolvenbach, as he had with his predecessor, Arrupe. On return, Bergoglio could not find his niche in the Argentine province. Antonio Quarracino who was waiting in the wings to be appointed archbishop of Buenos Aires had told Kolvenbach that “the Argentine church has great expectations of Father Bergoglio.”

Bergoglio departed Buenos Aires and ended up staying in a small guest room at the main Jesuit residence in Cordoba between June 1990 and May 1992. This was Bergoglio’s real desert experience where he discerned his future. Essentially he cut contact with most Jesuits; he hardly spoke to most of those he was living with. He kept regular contact with key Argentine bishops. Quarracino had just been installed as the new archbishop of Buenos Aires when Bergoglio moved to Cordoba; from the outset, he was keen to have Bergoglio appointed as his coadjutor bishop. The two were in constant contact. And it came to pass.

In May 1992, the apostolic nuncio met with Bergoglio at Cordoba airport and told

him that he was to be appointed as auxiliary with an announcement to be made on May 20, 1992. Bergoglio’s second career as a churchman had begun. His time of waiting was over. He maintained social contact with his Jesuit friends but severed his relationship with the Jesuit hierarchy. Only when elected pope did Bergoglio again visit the Jesuit Curia in Rome. Kolvenbach’s successor Adolfo Nicolas told the Jesuits of the world “not to allow ourselves to be swept away by distractions from the past, which may paralyze our hearts and lead us to interpret reality with values that are not inspired by the Gospel.”

In telling this part of the story, Ivereigh analyzes the motivations and approaches of the various Jesuit camps in the Argentine province. He lays much of the blame at the feet of those intelligent, socially reflective Jesuits who ran the Center for Social Research and Action (CIAS) of the Argentine province. He thinks this small cabal campaigned against Bergoglio because he was too weak on social justice.

I think this may be too simplistic. Bergoglio obviously had great admirers and great critics in the Jesuit province before and after serving as provincial. There were young Jesuits in formation who admired him and walked his footsteps; there were others who thought him a difficult ex-provincial who found it difficult to let go the reins of office once a provincial of a different hue was in the saddle.

Some of his critics were those who were long suspicious about his failure as provincial to protect two Jesuits Franz “Pancho” Jalics and Oswaldo Yorio who were “disappeared” and tortured during the dirty war. The journalist Horacio Verbitsky, who was most critical of Bergoglio in this whole affair, gained his most direct information within the Jesuits from Juan Luis Moyano, who had been director of CIAS and was later an assistant to provincial Ignacio Garcia-Mata, who also had been a director of CIAS.

Ivereigh is right to conclude: “It would be extraordinary if, in navigating the elaborate tangle of conflicting loyalties and allegiances in the province at the time, he had made no mistakes. But whatever they were, he neither betrayed the two Jesuits nor did anything to facilitate their capture.” He was “a diligent, caring provincial trying to move them in the best direction while respecting their freedom.”

There is one hypothesis that Ivereigh does not entertain but which on all the evidence seems likely. Bergoglio was worried about the safety of his men constituting a community living in a poor area during the

dirty war. Two members of this community were Jesuit theologians. What would army and police personnel think if they found out that theologians were living in such a community? They would be likely to think they were there to ferment intellectual inquiry and trouble.

The priests would be suspected Marxists or liberation theologians, unsympathetic to the ruling elite in a Catholic country. Bergoglio consulted Arrupe about the matter. Arrupe advised that the community be shut down. Bergoglio discussed the matter with the two men who said they could not in conscience leave the community. Such disobedience by a Jesuit would require action by superiors. Bergoglio decided not to dismiss the men from the society but to give them time to seek out a bishop who might be happy to take them. If he had dismissed them, no bishop would touch them. It was during this time of seeking other options that the two men were apprehended. Ivereigh is right to report that “after their capture, (he) moved heaven and earth to secure their release.” (164)

When the cardinals of the Roman Catholic Church gathered to elect a new pope after the death of John Paul II in 2005, there was much speculation that a Latin American would be elected. But as Ivereigh says, “the speculation was just that.”

“The Latin American cardinals were neither organizing nor being organized, Bergoglio least of all. He refused all dinner invitations, gave no interviews, and stayed over quietly, as ever, at the Via della Scrofa, dining with friends rather than other cardinals.” (281) Courtesy of reliable leaks from the consistory, the world knows that Bergoglio polled second to Ratzinger. He would have returned home to Buenos Aires fairly sure that by the time of the next conclave he would be too old to be considered for election. No one knew or suspected that Ratzinger would decide to resign in February 2013.

Back home, Bergoglio obviously decided he had another big job to do before submitting his resignation at age 75 in 2013. He was going to reinvigorate CELAM (the Conference of Latin American Bishops). Under John Paul II, the Vatican curia had stymied most creative dialogue among such groupings of bishops. The regular synods in Rome had become so staged that even bishops loyal to the curia admitted to boredom, wondering what was the point of going to Rome to read out prepared scripts about prescribed topics, knowing that the final document to emanate from any such meeting was scripted by the Vatican curia with minimal

Continued page 8

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regard for the interventions from the provinces.

There had been a long-running word game between the Vatican and the Latin American bishops and theologians wrestling with the concept of the preferential option for the poor. At Puebla (CELAM III, 1979) the bishops took up the call from Medellin (CELAM II, 1968) and affirmed “the need for conversion on the part of the whole Church to a preferential option for the poor, an option aimed at their integral liberation.” The Congregation for the Doctrine of the Faith later insisted that the bishops at Puebla spoke of a preferential option for the poor AND for the young. Initially John Paul II was wary of the term.



There had not been a meeting of CELAM since Santo Domingo in 1992 (CELAM IV), which under the iron fist of Cardinal Sodano, John Paul’s secretary of state, had fallen into line with the Vatican approach that confined the option for the poor to ethical Christian activity. Soon after his election as pope, Benedict met with four Latin American cardinals including Bergoglio, and agreed that the Latin American bishops should meet on their own continent, not in Rome, and that they, not the Vatican, should control the agenda. They met at Aparecida in Brazil in 2007. Benedict came, spoke, and gave them licence to speak freely.

Bergoglio was elected to chair the drafting committee. The spirit of Medellin and Puebla was reactivated. Ivereigh quotes the Peruvian liberation theologian Gustavo Gutierrez who claims that “Aparecida mostly happened thanks to Ratzinger.” (297) Having interviewed people involved at Aparecida, Ivereigh refers to Bergoglio’s ability to create the right atmosphere, build trust, and forge consensus. He concludes, “It was a brilliant performance that brought people clapping to their feet at the end of the conference. Bergoglio left Aparecida a leader of the Latin American Church.” (299) In hindsight, it might be truer to say he left Aparecida as the leader of the Latin American Church and therefore as *papabile*.

The winds of Aparecida blew on the universal church when Benedict convened a bishops’ synod in Rome in October 2012. Ivereigh notes that every Latin American bishop at the synod quoted from Aparecida “and its missionary, periphery-oriented evangelization.” (347) They struck a chord with bishops from other developing countries. Meanwhile the interventions of the Europeans and Americans lacked “fire and energy” according to Australia’s Cardinal George Pell. One Argentine participant told Vatican Radio, “The wind blew from the south.”

In Francis’s apostolic exhortation *Evangelii Gaudium* the reader gets Bergoglio’s distillation of Aparecida. Ivereigh says

Evangelii Gaudium “was an eruption of the energy and insights from Latin America, stuffed with references to the Aparecida document from 2007.” (211) In that exhortation, Francis twice uses the term “preferential option for the poor.” Quoting Aquinas, Francis says, “The poor person, when loved, ‘is esteemed as of great value,’ and this is what makes the authentic option for the poor differ from any other ideology, from any

attempt to exploit the poor for one’s own personal or political interest. Only on the basis of this real and sincere closeness can we properly accompany the poor on their path of liberation.”

In conclusion, I come to Ivereigh’s one great clanger in the book – a clanger that unfortunately leaves a shadow of doubt over much of his investigative reporting leading up to the election of Francis. Having noted the hesitance of the Latin Americans (and especially of Bergoglio) to involve themselves in any lobbying in 2005, he purports to have some inside running on the 2013 conclave reporting on the activity of the European reformers including Cormac Murphy O’Connor. The reader would be justified in presuming that any such reporting by Ivereigh would be accurate. After all, the book blurb states that he was “a former adviser” to O’Connor. The notes state that O’Connor is one of only two cardinals with whom he spoke directly about the conclave. The prologue states that O’Connor had told Ivereigh’s emissary before the announcement of the decisive ballot “that, as it had been a short conclave, the new pope could well be Jorge Mario Bergoglio.” (xii) Ivereigh reports that a small group of reforming cardinals, including O’Connor, “had learned their lessons from 2005.” He continues: “They first secured Bergoglio’s assent. Asked if he was willing, he said that he believed that at

this time of crisis for the church no cardinal could refuse if asked.”

It is inconceivable that Ivereigh would have written this except as a direct and checked report of what he was told by O’Connor. The Vatican spin machine went into overdrive. The Vatican spokesman Jesuit Fr. Federico Lombardi published a statement on Dec. 1 denying the assertion, claiming that the cardinals cited by Ivereigh “have expressly denied this description of events, both in terms of the demand for a prior consent by Cardinal Bergoglio and with regard to the conduct of a campaign for his election.”

For his part, Ivereigh said that future editions of the book will state: “In keeping with conclave rules, (the cardinals) did not ask Bergoglio if he would be willing to be a candidate. But they believed this time that the crisis in the Church would make it hard for him to refuse if elected.”

Why didn’t O’Connor tell him that in the first place? Why will the book still report that “O’Connor knowingly warned Bergoglio to ‘be careful,’ that it was his turn now, and was told: *capisco*, ‘I understand.’” (355) Neither O’Connor nor Ivereigh is a fool. We will never know the truth about what happened before this last conclave.

In 2005, Jose Maria Poirier, the editor of *Criterion* wrote an Argentine profile of Bergoglio asserting that nobody knows what Bergoglio thinks and that “he can move pieces along with the best chess player.” Ivereigh found in his inquiries that this is “a metaphor that many use of him.” It’s a metaphor I heard oft repeated in Argentina on my recent visit by both Bergoglio admirers and critics.

The supreme chess player is now occupying the see of Peter, and as the curia found at Christmas, we are now in no doubt what he is thinking and where he is wanting to take us. Ivereigh has done us all a great service in explaining how we came to this point in church history via Argentina, Peronism, the Jesuits, and the intriguing spiritual journey of Jorge Bergoglio who more than once thought his days of church leadership were over.

This book is an essential primer for those watching the next phase of the Francis papacy in the lead-up to the synod on the family later this year. Like Benedict at Aparecida, Francis is adamant that people be able to speak their minds. At the synod, Bergoglio will bring to bear his skills and experience from Buenos Aires and Aparecida. In preparation, Ivereigh provides a first-rate insight for those of us foreign to Latin American ways. ☪

With Francis, the reality is far better than the myth

ROBERT MICKENS



Robert Mickens, in his *Letter from Rome* (*Global Pulse*, 16 Jan, 2015), looks at the myths that have grown up around Pope Francis and decides myth makers do a disservice to Pope and Church. Reprinted with permission. To subscribe to *Global Pulse Magazine*, go to www.globalpulsemagazine.com and click on the subscribe button on the top right hand side of the home page. Then follow the prompts through to payment. If you have any difficulties, email enquiries@globalpulsemagazine.com

Papolatry. It's like a mutant gene in our Catholic DNA.

Far different from a healthy respect and love for the bishop of Rome as head of the College of Bishops and guarantor of Church unity, "papatry" is an obsessive veneration or worship of the pope. It seeks to make him more than what or who he really is, a desire fed by the hagiography that is willingly served up by Vatican spin-doctors and prominent "super Catholic" adulators.

Unhealthy idolization of the pope has been a mark of every age and, to one extent or another, almost all pontificates. It was an off the charts part of the long and (agonizingly) drawn-out reign of John Paul II. And it was a part of the narrative employed, at least by neo-traditionalists, to embellish the otherwise hapless pontificate of Benedict XVI.

Now, papolatry is back in spades – and lamentably so – during the era of Pope Francis. And it is being perpetuated in untold measure by so-called "media outlets," blogs and other instruments of mass communication that are continuously springing up like weeds in our digital age.

Pope Francis continues to be one of the biggest "news" and curiosity stories on the planet and it seems everyone with a computer and a website wants to be a part of the action. Naturally, these journalists and commentators want to distinguish their musings from everyone else on this gravy train. But in their efforts to do so, they often exaggerate details and even "invent" things that they attribute to the pope.

For example, how many continue to peddle the myth that Papa Bergoglio has only one lung. False. He is missing *part* of one of his lungs. Others keep emphasizing that he was once a bouncer at a nightclub, suggesting that his brief stint as a teenaged doorman was what toughened him for arduous task of cleaning up a corrupt Roman Curia.

And how many people are still describing as a "guesthouse" the marble corridorred and none-too-shabby Santa Marta residence where he and some 50 other

Vatican-employed clerics live? The impression is that he's living out of a suitcase in some frumpy B&B.

These are minor examples compared to the way many writers, including those employed by longstanding publications of sound reputation, describe the actions and decisions he's taken in his nearly two years as bishop of Rome.

"Historic" is probably the most overused adjective in the Francis chronicles. Who could have imagined that his "historic" visit to Istanbul, as a number of reports labelled it, was nearly identical to the one Pope Benedict made there in 2006? By the way, Paul VI and John Paul II had already "been there and done that," too.

"Revolutionary" is another of the unfortunate words that a number of scribes carelessly, but with an apparent sense of prescience, apply to some of the things Francis has done.

The most recent illustration of this came in various news reports on the new cardinals Pope Francis announced a few weeks ago. He was revolutionizing the body of papal electors, some proclaimed, by giving the red hat to bishops from countries that had never had a cardinal before. Actually, nearly every one of his predecessors dating back to at least Pope Leo XIII (1878-1903) did the exact same thing.

This is called sensationalism, hype and – in a certain sense – myth-making. But, in all honesty, the unvarnished reality of what Pope Francis is really "up to" (to borrow the phrase of a retired American cardinal) is much more interesting and exciting than the myth.

Yes, the pontificate of the world's first Jesuit and first Latin American pope is historic and even revolutionary. But in ways superficial reporting on the so-called "Francis phenomenon" or "Francis effect" has not sufficiently explained.

The real revolution is that there's nothing really new in this pontificate. But too many people with memories that are far too short are, by and large, the ones charting Pope Francis and his every word and action for

the unsuspecting public.

What this 78-year-old pope is doing is nothing less than returning the Church to an all-too-brief period of normalcy that was the hallmark of the initial years following the

Second Vatican Council. Sure, there were excesses due to exuberance and fits-and-starts marked by trial-and-error in the early attempts to renew the Church's life and structures in fidelity to the spirit and letter of the council. Pope Paul VI had allowed the process to continue, hopeful (and even confident) that these sometimes-clumsy efforts were showing signs of arriving at a more healthy equilibrium. Not long after assuming the papacy, though, John Paul II and his theological brain trust (who would succeed him as Benedict XVI) summarily imposed a clampdown and, for the next 35 years, they painstakingly (and sometimes ruthlessly) implemented a program of restoration.

Pope Francis is reversing this. Through his writings, addresses and interviews – especially the apostolic exhortation, *Evangelii Gaudium* – he has put forth a vision and plan for Church reform that is nothing more than the full embrace and fulfilment of Vatican II and the early post-conciliar period.

There is absolutely nothing new here. He is merely returning to those events and drawing from those guiding texts that shaped his life as a priest and a young Jesuit superior directly after the council. The document on justice in the world, produced by participants at the 1971 assembly of the Synod of Bishops (and not the pope!), is key among them. His own participation at the Society of Jesus' 32nd general congregation in 1975 also is fundamental to the type of pope he has become. The meeting was not to elect a new superior general, but to newly set forth the order's mission in light of Vatican II, especially in the field of promoting justice. The apostolic exhortation, *Evangelii Nuntiandi*, which Paul VI issued that same year, is another text from which Francis draws much of his inspiration and on which he models his own teaching.

So if there is a truly historic and revolutionary aspect of this pontificate it is how a 78-year-old Roman outsider has begun reversing a trend that has lasted more than three decades and seemed to be unstoppable. ☪

The Religious made Bishop of a Diocese

GREGORY O'KELLY SJ

Gregory O'Kelly SJ, Bishop of the Diocese of Port Pirie, reflects upon the life and spirituality of diocesan priests. His perspective is particularly interesting since it is informed by his background as a religious priest. This is part of a talk given to a meeting of Religious Superiors and Bishops in North Sydney, 23 November 2014. Reprinted with permission. The full address can be read on the Australian Catholic Bishops' website at: <http://tinyurl.com/mozvddb>

Turn now to the impact on an individual Religious of being made a Bishop. It has become quite a phenomenon in the Australian Episcopacy. When I was made Bishop seven years ago, there were four Religious as Bishops – a Redemptorist, an MSC, a Capuchin and a Dominican. After that there has been a Jesuit, Salesian, another Redemptorist, a Paulist, a Conventual Friar, and an Oblate. I believe the episcopacy belongs properly to the diocesan clergy, but we are witnessing something of a raid on the leadership of the Religious Orders, which will naturally have its own impact on the communities from which they are being withdrawn.

Firstly, there is the personal impact. The news that as a Jesuit I had been called to become a Bishop resulted in a period of great turmoil and anguish. From the point of view of my Jesuit brethren, there was bewilderment and astonishment. It was not in the culture, so to speak, of the Jesuits to become Bishops. For the professed Jesuit there is a subsidiary vow against accepting prelaties. Ignatius had said that it would be one of the quickest ways to destroy the Society of Jesus to allow its men to become Bishops. He was talking out of a sixteenth century era, considering the wealth and power and political position of Bishops at that time. I quoted the vow to the Nuncio, the vow against prelaties and was reminded that we take another vow, the fourth vow. I pay tribute to Philip Wilson who allowed me all the space to struggle with this. Consultation with Jesuits from different backgrounds, such as canon law, scripture, spiritual direction, provincial, and so on reinforced for me the obediencial aspect, that one must trust the processes, that the Spirit is there somewhere.

I think that a Religious being made a Bishop reinforces the loneliness that goes with any priest being called to the Office of Bishop. Napoleon said that at the top of the pyramid the wind blows in four directions. A Bishop can be on a lonely peak of authority. A man can be imported to a Bishopric from another diocese, and abandoned there! Often he might have no

family, no circle of friends in his new place. Bishops quote the Gospel phrase about the burial of Jesus, that they sealed the tomb, and left. There is a big gathering at the time of the installation, and then they all disappear, leaving you there....

It is a little bit more acute for a Religious; you are being called to live in someone else's family, you are called to be separated from the community that has been part of your living for many years.

Conflict of a religious becoming a bishop

I do not believe it is a good idea to make a Religious a Bishop, from the point of view both of the individual man and from the diocese to which he is sent. I know this is a personal view, not necessarily shared by others. Firstly, there is the identity issue. Having lived for quite some years as a Religious, he now finds that he is dispensed from the vow of obedience, from the vow of poverty, and from his right to participate in the governing processes of his Order. He can neither vote or be voted for. And he is a stranger to the lifestyle of the diocesan priest.

Why is it not a good idea to make a Religious a Bishop? I think, quite sincerely, that a Religious is not worthy to be a diocesan Bishop. The office pertains more appropriately to the diocesan clergy. The Religious who is made a Bishop is not permanent, especially if he is appointed at an older age. He will serve for a few years, and return back to his community. The diocesan priest, on the other hand, is born in the diocese, lives his life there, and dies there. In a very real sense the diocese belongs to the diocesan clergy. They are the ones who have staked their lives in it.

So for the Religious who is made a diocesan Bishop there is a conflict. How is one to identify authentically with the priests commissioned with him for the mission of the diocese? For the Religious made a Bishop he must forgo significant aspects of his life to date. He has to give up regular familiarity with the communities of his order, often simply a phenomenon of

distance. He must work to identify himself with his priests, as much as he can. That is why I would never wear Jesuit regalia in the company of my priests of the diocese. I do not want any distantation. As Bishop I am their father and brother, and in striving to do this, with our priests, you get to admire them more deeply, to love them, and to feel quite unworthy to be their Bishop. I mean that sincerely.

One is conscious that some of our priests have been hurt by decisions of their Bishop. I am in a very fortunate circumstance, that my priests know that I like them, and I am conscious that by and large they like me. In our diocese the support of the clergy is a prime call for the Bishop. It is important to provide in-service at one level, and occasions for a gathering together at other levels, for sake of human affirmation. That is one of the reasons that I introduced an annual dinner for the clergy, the Bishop John Lonergan Memorial Dinner. He was Vicar General in Melbourne and in the 1930s was appointed Bishop of the Diocese of Port Augusta, as it was known then, and whereupon he died, without ever getting anywhere near the diocese! The point of the Bishop John Lonergan Memorial Dinner is to celebrate the memory of the only Bishop of the diocese who never upset the clergy! We all come together, and anecdotes are told of the greats of the past.

The spirituality of the diocesan priest

I wish to return to what I said at the opening, the search to articulate and share, and understand, the spirituality of the diocesan priest. Upon my appointment I began to read, as widely as I could, all the articles and books by Stephen Rosetti and others on the charism and spirituality of the diocesan priest. Although I had the advantage of having significant family roots in the diocese, on both sides, and being quite well-known to numbers of them, it was not easy at first. I did not know their inner and outer story, and they did not know mine. It was hard to enter their story, based as it is on the anecdotes of seminary life, and the anecdotes of diocesan identities who have helped frame the character of the diocese. They were giants unknown to me.

In contrast to the Religious, they lived separate and private lives, facing the challenge of isolation and loneliness to a degree that no Religious is ever asked to do. As a result, they are in their spirituality, our diocesan priests, deeply private men, not used to talking about their spiritual lives, reluctant to share it, and certainly not

used to talking about their inner life with others in an easy manner. The clergy retreat is a good symbol, so different in structure and style to that of a Religious. There is a great deal of sharing and relaxation, reflecting the need for this group of men to get together. There is nothing like eight days of continuous silence. The Bishop who is a Religious asks about their in-service, and asks about the extent of their times of prayerful silence they might have in their daily lives, to hear the Lord who speaks in gentle whispers. They can be hard on each other, noting their brothers' oddities rather than their virtues. As I said above, some have been hurt, and can view the Bishop more as an administrator than as a father. It is quite a different relationship than that of the Religious to his or her Provincial. One of my priests told me that in fact I was acting towards them as a Provincial might, and he meant that as a very positive statement. The Provincial of a Religious cares for them ultimately. He is not somebody who changes them from parish to parish. Among our priests, there is considerable respect for the Office, but in some ways a reluctance to engage with the Bishop in any deeper personal revelation.

Of course, the challenges facing the diocesan priest are the same in many ways as those facing any priest. There are the two dangers on the one hand of activism or inactivism, and that for both diocesan and Religious, the two most dangerous types of priests can be those, firstly, who don't pray, and secondly, those who don't read.

What I have to realise and appreciate greatly, after all this searching, and the search is not yet over, is the highly incarnational nature of the spirituality of the diocesan priest. With the background of Ignatian spirituality, I was able to appreciate a greater similarity than I thought at first, but that is to be expected, as Ignatius devised his Spiritual Exercises as a layman, and they focus on the concept of finding God in all things, and the Lord speaking to the individual soul directly. When running a school as Headmaster, I knew everything about the school and its people, but there is no way that I would have realised that the butcher down the road had been advised he has cancer, or the lady four doors away had been advised that her daughter has lost her baby. The diocesan priest knows that. He knows everyone in the area assigned to him.

His outlook is horizontal, not simply vertical.

The spirituality of the diocesan priest was

very well witnessed for me in the life of Fr Bill Wauchope, whom we have just buried, one of the finest priests I have been privileged in God's grace to know. He was one of those who did the hard yards, for years, an Outback priest. He would set out from his presbytery and could be a month or two out with his combi van, sleeping on a swag, visiting every place, driving up and down sand hills, letting tyres down and pumping them up, calling in on everybody, from the Western Australian border down to the railway along the Nullarbor Plain. At his funeral there was the reading from the Apocalypse -

“You see this city? Here God lives among His people. He will make His home among them; they shall be His people, and He will be their God; His name is God-with-them.”

God lives among His people. The poet Gerard Manly Hopkins wrote “the world is charged with the grandeur of God.” The spiritual dynamic of the diocesan priest is an adaptation of that, seeing all as charged, made alive with the presence of Christ, in His humanity and His Divinity. The ministry of the diocesan priest among his people is one of discovery and revealing – to take back the cover, to take back the veil, to show Christ present in ordinary human activity. The immersional baptism of Jesus in the Jordan is a powerful image of the incarnation. He was plunged down, in the waters of the Jordan, all over and completely and everywhere. Christ was immersed in our humanity.... The diocesan priest tries with his spirituality to enter this world, to manifest the Christ present in plain human circumstances, be that in a traditional parish, or the lonely runs of the Outback, be that a devout Catholic family, be that a lapsed Catholic family, be that anyone in the territory assigned to the priest, a parish in a small town, or in our Inland Mission, a parish the size of France, and in those areas he is to be a priest for all people, as the diocesan priest is sent on mission to all, including every cattle and sheep station, medical centre and police station on the way. As Pope Francis would say, it is a mission to the outskirts. Bill Wauchope lived that ministry to the full. Serving as a Bishop with such men, God has privileged me greatly. I know they have given me so much more than I have been able to give them. That is good, it keeps you feeling like a servant. ☺



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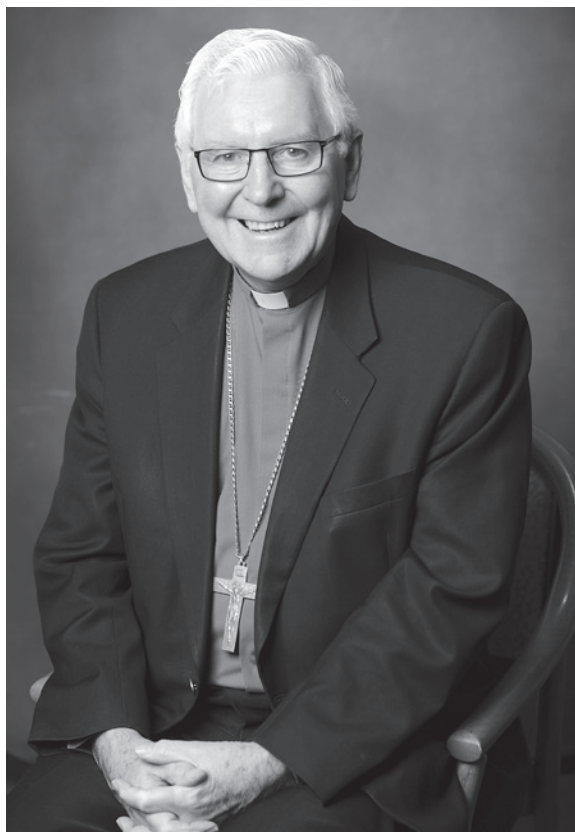
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A Bishop speaks with his priests

BISHOP PETER INGHAM

Bishop Peter Ingham offered a homily on January 2, 2015 at a Post-Christmas Clergy Gathering in Kiama (Diocese of Wollongong). Here is an extract from that homily which encourages priests to follow the guidelines offered by Pope Francis to the Cardinals before Christmas.



welfare organisations, health and aged care providers, catechists, lay ministers and pastoral workers, outreach to the poor, the imprisoned and people in need – we all have to collaborate for the common good of serving the evangelising mission of Christ through our local Church.

So the Pope says that what is basic for all the baptised (but all the more for us clergy and religious) is a vital, personal, authentic and solid relationship with Jesus Christ. This is nourished, as we know, by our celebration of the Mass, our daily personal prayer and the Liturgy of the Hours, our regular use of the Sacrament of Penance, our prayerful reflections on the Word of God, all of which can translate into a lived charity that builds positive relationships with our people for the sake of the Gospel. Apart from Jesus, the Vine, we, the branches have no thrust or growth. (Jn 15:1-7)

Any diocese is called by the Lord to develop and grow in faith, hope and love, so as to operate in communion, holiness and wisdom in carrying out the mission of Jesus Christ.

Keeping Our Service Strong

As Pope Francis spoke of diseases and temptations which weaken our service of the Lord, he identified:

- Thinking we are “immune” or “indispensable,” so not needing any regular check-ups. He really wants us to be critical of ourselves, he wants us to keep up with the Church, know what is going on and not be like the rich fool in Luke’s Gospel (Lk 12: 13-21) who thought he had plenty of time.

The Pope also warned us about subconsciously thinking we are above others and not at their service. It can be a professional hazard for us clergy. Cardinal James Freeman used to say, “There’s a touch of infallibility among the Fathers.” Pope Francis’ antidote to developing a superiority complex is to try and see the

image of God on the face of others, especially the weakest and those most in need. He quoted, “We are unworthy servants, we have only done what was our duty.” (Lk 17:10)

- He spoke about the “Martha complex”: being so busy we neglect “the better part” sitting at the feet of Jesus (Lk 10:38-42.) At times, Jesus called on his disciples “to rest a while” (Mk 6:31) for a good reason – to neglect needed rest can produce stress and agitation. A regular day off, time with family and friends, an annual holiday, annual retreat, these are moments to recharge our batteries both spiritually and physically.
- The Pope doesn’t want us to lose the human sensitivity that enables us “to weep with those who weep and to rejoice with those who rejoice.” Being a Christian means “having the same mind (sentiment) that was in Christ Jesus” (Phil 2:5) – sentiments of humility, of unselfishness, of detachment and generosity.
- The Pope warns us not to try to contain or direct the freedom of the Holy Spirit which is always greater and more flexible than what we can plan. He said the Holy Spirit is “freshness,” “imagination” and “newness.”
- Pope Francis doesn’t want us to lose communion among ourselves through rivalry, otherwise our local Church and our parish would lose our harmonious functioning and our equilibrium, resulting in our not working together, thus putting at risk the spirit of communion and teamwork.

He quoted St Paul to the Philippians (2:3-4.) “There must be no competition among you, no conceit, but everybody is to be self-effacing. Always consider the other person to be better than yourself so that nobody thinks of his own interest first but everyone thinks of other people’s interests instead.”

• He warned against living a double life – being hypocrites. (A hypocrite is like a pin – points one way, heads another.) Pope Francis talks about not creating our own parallel universe where we set aside all that we teach with orthodoxy to others and begin to live a hidden and possible dissolute life. Some of this behaviour has sadly been exposed by the Royal Commission.

- Pope Francis also mentions gossiping, grumbling and back-biting which he says can in time take us over, so that we could seriously damage the reputation of our colleagues and confreres. He refers to

I was talking to one of our priests the other day who said, “I re-read on the net the Pope’s message to the Roman Curia and realised Pope Francis was not only talking to them but to all of us as well.”

The Pope actually says at the end of his address that the issues he raises are a danger for every Christian, every diocese, every parish, every religious order or congregation or community or ecclesial movement and that they can strike at both the individual level and the community level.

I have heard some priests say they do not like Pope Francis because he is too hard on us clergy – bishops *and* priests. Yet, as our Chief Pastor, he has every right to challenge us about our behaviour and about our application to our job in the ministry as well as to warn us of the pitfalls that could derail us and damage the Church.

A diocese is a complex body (we found that out trying to describe the Church to the Royal Commission.) As you know, a diocese is made up of a number of parishes, religious congregations, schools, social

“the terrorism of gossip” and has come back to it on more than one occasion. He wants us to avoid only thinking of ourselves and becoming indifferent to others, because that makes our human relationships lose sincerity and warmth.

To treat others – especially those we may even subconsciously consider to be our inferiors with harshness, brusqueness and arrogance can be symptoms of our own fear and our own insecurity.

A God-Filled Happy Heart

As apostles of Christ, he said, we have to make an effort to be courteous, calm, enthusiastic and joyful. Francis says, a heart filled with God is a happy heart, which radiates a joy that is infectious. A good dose of humour can take a lot of the bumps out of life.

He warns about forming cliques that can become more powerful than belonging to the presbyterate and which can threaten the harmony of the body of clergy because it can damage us from within.

The Pope also highlighted what the Stewardship Movement also asks, “What do we own and what ‘owns’ us” – our whole attitude to possessions!

We all painfully know from experience that original sin infects us all – St Paul felt it, saying the law in my mind is at variance with the law in my body – one is fighting against the other. (Romans 7:23)

Pope Francis says that the Holy Spirit can heal all our infirmities. The Spirit of Christ sustains our every sincere effort at repentance and conversion. We all share in either strengthening the Body of Christ or

weakening the Body of Christ by our actions.

Finally, the Pope always turns to Mary. Let us ask Mary, he said, to make us love the Church as Christ, her Son and our Lord, loves the Church which is his Body. Let us ask Mary to give us the courage to look at ourselves in our mirrors and acknowledge we are sinful, in need of God’s mercy and then, not to be afraid to surrender ourselves to Mary’s maternal care.

St Paul reminds us how “God has taken us out of the power of darkness and created a place for us in the Kingdom of the Son that he loves and in Jesus we gain our freedom, the forgiveness of our sins. He is the image of the unseen God and the first born of all.” (Col 1:15) ☩



Reviewing Clergy Life

JOHN ARMSTRONG

John Armstrong, a priest for the Archdiocese of Canberra & Goulburn was Diocesan Director of Clergy Life and Ministry from 2001 to 2011. Here he writes about supporting diocesan priests through a review process. This is the second of a two part series of articles for *The Swag* based on work submitted for a Doctorate of Practical Ministry at the Australian Catholic University in a thesis titled: *A review of clergy life and ministry of the Catholic diocesan priest according to Lonergan’s hierarchy of values*. The first article appeared in *The Swag* Summer 2014.

In last edition of *The Swag* I reflected on the importance of process of review of clergy life and ministry. What was highlighted in that article was the need to identify a review which would help priests to focus on the human, ministerial and vocational aspects of their life and ministry. What was considered was how we arrive at a review which is comprehensive and assistance to the clergy who participated. What would assist the priest to have ongoing opportunities for reflection within the following five years of his ministry? By engaging with Lonergan’s hierarchy of values it is possible to commence a review which is holistic and engages priests actively in finding ways to enhance their life and ministry. Lonergan identified five values which can be identified as the vital, social, cultural, personal and religious dimensions of person’s life. By examining each of these in particular it is possible to explore how a process of review can assist priests in their life and ministry.

Self-Care (Vital)

In seeking to discover measures of wellbeing there is often a confusion which emerges between the various dimensions of

a person’s life. While they are interrelated it is possible that they need to be examined in a broader context which acknowledges those dimensions which relate to immediate physical and emotional health of the individual. Under the area of health care it appears important to focus on the immediate tangible areas of a priest’s life which can be observed and recorded by the individual. These will include the regular meals consumed, exercise undertaken, and a record of his health care over the last year, an understanding of changes in mood, and an ability to take appropriate breaks and holidays. What is important is that these records can help a priest to recognise patterns of behaviour which may or may not assist his overall wellbeing. In fact the document “A Practical Guide to Priestly Wellness” produced by the Canadian National Federation of Presbyteral Councils in 2004 assisted many priests to consider this area of their life more seriously.

Ministerial Work (Social Dimension)

One of the difficulties is that there appears to be not only periods of intense activity in a priest’s life but there is also the need for a

priest to be able to have periods to debrief himself from the various activities engaged with during the day. Often it is the necessity to switch between varied tasks that cause the greatest level of stress in the life of the priest. To identify these times of greatest stress and to discover methods to manage this workload causes the greatest anxiety among priests. This is not just about the availability of the priest to engage with the person who asks for his attention, but the perception that the priest is present to the person’s concerns. This becomes evident in that a priest not only has to possess a reasonable level of social skills to work with people, but he also needs to discover methods in which he can communicate with people in a timely and effective manner. This relates not only to his immediate engagement with people but also his ability to prepare for these encounters in a way which is fulfilling for the person concerned and the priest who exercises his ministry. What will be useful is for a priest to observe where he places his priorities in ministry and what areas does he find particularly difficult and burdensome. By hopefully distinguishing those areas of his ministry which he finds life giving and those that he finds draining, there is a greater possibility to make adjustments to his ministerial load and discover places in which he is called to collaborate with others. However, it is difficult for a priest to do this apart from a process of regular and insightful engagement either with peer to peer ministry, a fraternal group or through pastoral supervision

Cultural Engagement (Cultural Dimension)

This is an area which probably needs

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the swag



greatest development in the reflection of the priest in understanding the context in which he is called to live and minister. The priest can consider this as self-evident and tends to overlook the direct impact it can have on him. A priest needs to reflect on how he is present to and understands the cultural environment in which he ministers. By reflecting on his own intellectual, pastoral and human development there is a greater possibility for a priest to recognise his strengths and limitations within that cultural environment. If a priest is not able to engage in a reflection on the cultural context in which he is living he can often become frustrated, disenfranchised or cynical about the environment in which he is called to minister. By means of this pastoral reflection a priest is more easily able to engage in the process of inculturation of the Gospel to his time and space.

Life Commitments and Relationships (Personal)

This seems to be the area which causes greatest tension in the life of clergy and needs to be handled with a high level of sensitivity and discretion. He seeks to live out his commitments to God within the context of the Church. There is both a public and a private dimension to the commitments a priest makes at ordination. What is evident from my studies is that there is a distinction in the levels of relationships formed around these commitments. There are relationships formed at a formal or institutional level which give public recognition to a particular role and status in the life of the Church in general and a presbyterate in particular. These relationships form a common bond between groups of men built upon their position of leadership in the life of the Church. Within his role as a priest the individual also has to enter into relationships with a particular community as a pastoral leader. These relationships recognise both a functional and charismatic dimension and are judged in this light. There are relationships which develop at a more familial level with family and friends.

These relationships often develop over time and form the basis from which a priest can recognise an important element of his own humanity. They form a substantive element to his character. They allow a person to reflect on what is important in being human.

There is also a relationship with God which distinguishes itself in the way a person feels called to serve the community. These are commonly called charisms of evangelical life and are distinguished as obedience, chastity and poverty. These have always

been important elements of the response of an individual within the life of the Church community. They allow a person to listen carefully to their own conscience and to serve the Church. What needs to be considered, however, is whether these three charisms can be formally institutionalised

as a prerequisite to Church leadership or whether they need to be encouraged and developed. The difficulty seems to lie in the way that leadership is perceived to be exercised in the life of the Church community. Where leadership is closely tied to an institutional form of practice the institutional elements of the Church can become a form of control in the life of the priest which leads to him avoiding or hiding important parts of his human development. Where they are seen only as private vows there can be a lack of support for the priest in his vocation. The dilemma which seems to have emerged in the life of the Church is twofold: how are people called into leadership within the Church and what personal commitments does a person need to make to live a fully Christian life? It would appear that where leadership becomes dependent upon a priest's life choices there is a greater likelihood of difficulties emerging between the personal and functional aspects of a priest's life and ministry. This needs to be recognised with a review process.

Lastly, he also needs to examine how he is developing as a person in relationship with others. This is more crucial than the professional relationships he is drawn into and should be characterised by trust, respect and honesty. If a priest is not able

to enter into core relationships as an individual it will be hard for him to be open, respectful and honest with others. The priest needs to develop a community of people with whom he can feel nurtured and sustained. If these relationships are not developed within his own life there is a danger that substitute behaviours will be discovered which limit and may even damage his own human potential. The most obvious of these is the development of an addictive personality which seeks to fulfil a person's hidden needs through a particular substance or mode of behaviour. This may be linked to alcohol, drugs, or serial relationships. There is also a major danger that a priest substitutes the work he undertakes for meaningful relationships. In fact this is probably a greater danger than the use of drugs, as it has a much more subtle degradation of the human person. Not only do they seek more work to justify their existence but they also become more resentful of the person who demands more work of them. They can lose perspective of what is essential to life because they have become lost in the function of what they do, rather than its vital and life giving human dimension.

Faith Development (Religious)

There is a unique dimension of a priest's life which transcends the observable elements of the Church. This dimension seeks to examine how a priest enters into a relationship with God and how he feels that he is present to this relationship. There are some important parts of this relationship which are particularly evident in a priest's life. Most crucial is how he understands God. This understanding appears to be at the heart of all his other relationships within the Church. This dimension of a priest's life is often overlooked but is most crucial. A priest needs to examine this relationship, focussing on what this relationship means to him.

Closely linked to this relationship is the ministry into which he believes that Jesus was called. As in the writing of an icon, the way in which a priest will be present to a community will often reflect the particular aspect of Jesus' ministry which is the most appealing to him. A priest needs to reflect on the aspects in scripture which speak most to his experience and how this helps him to come more alive in his ministry. It may be helpful for the priest to reflect on which particular people or groups assist him in his ministry.

There is also a need for a priest to reflect on three crucial aspects of his ministry which are at the heart of his life. This is his ability



to pray, his ability to reflect on scripture and his ability to reflect on where he finds life in his community. This has strong links to his ability to lead community prayer at Eucharist, his ability to preach, and his ability to gather the community. It is these three aspects which lie at the heart of priestly life and ministry. A priest cannot give what he does not himself receive. He needs to examine and reflect on how these constitutional aspects of priesthood are present in his own life.

Considerations

The principal aspect of any review is that it should not just be a process which helps a person to tick the boxes. This may well have been part of the difficulty with many review processes in that they highlight what is already known. To this extent a review can become part of structured inertia within the life of an individual as it reiterates what is already known and can reinforce patterns of behaviour already evident. While this may be affirming for the priest at the time it can mean that any developments of their life and ministry may be restricted by their current context and pastoral placement.

At the more serious level these reviews can be instituted by ecclesial authorities because of serious abuse or mismanagement coming to the notice of the diocese. When this happens often a psychological and canonical review are undertaken to examine whether a priest should remain in active ministry and what should be done to help him to live with the consequences of his actions. This is of immediate concern to Church authorities especially in the light of the sexual abuse of minors which has occurred at the hands of some clergy. The Bishop and archdiocesan agencies need to act in a

way which is timely and responsive to these allegations and which gives necessary support to both the person who has suffered the abuse and the person who has abused that position of trust.

It is within this context that there needs to be a distinct method of review which addresses the concerns of clergy. Often there is a distrust of a review which will leave them with no greater understanding of their life and ministry than they already possess.

The review needs to engage in a process which allows mature self-evaluation but also engages the insight of critical friends who can contribute to the life and ministry of the priest. This suggestion also recognises that the priest needs to feel that his identity, mission and ministry is not threatened by undertaking a review. Often there is a justifiable wariness in the mind and heart of the priest about who will have access to this material and what decisions will be made on its content. This is especially evident when his relationships with the Bishop and senior clergy are ambiguous.

While they are called to be collaborative, there is also an element of control in which the Bishop and his consultants can wield a great deal of power and influence over a person's pastoral appointment. A review process should allow a person to be open and honest in their life and ministry while guarding against an abuse of power that may be exercised by those in authority. There needs to be a high level of trust and support for priests within such a review given by the Bishop that the contents will remain confidential to the priest.

This review should lie outside of the ambit of a canonical process which may be necessitated by the "Integrity in Ministry"

guidelines. It is important to have a review which allows a priest the ability to be engaged in their own life and ministry. The review should not just mirror the professional reviews which look solely at how a priest is developing their skill base or responding to the immediate demands of ecclesial life. Neither should reviews be considered solely as a method of disciplinary enquiry which seeks to determine a priest's suitability for or continuation within ministry.

The process of review if it is to be taken seriously and on a regular basis needs to become a natural part of a priest's life and ministry. It should become a common aspect of who they are as a person and how they are called to be within his life and ministry. Only through such a process will a priest help others to grow in their human, vocational and ministerial aspects of living the Gospel.

These reviews need to happen not only within the formational years of person's life in preparation for priesthood but at regular intervals of his life. As such these reviews should assist in processes of appointment of a priest but should not become conditional as part of that appointment process.

A review should be prompted by the desire to help the priest develop in his life and ministry rather than become conditional of how that life and ministry can be of best service to the Church. They should not be linked solely to making decisions of the priest's pastoral appointments. By removing this ambiguity and reasoning behind conducting a review, more clergy may seek to engage with the process and trust its conclusions which would be of benefit to them and the Church they serve. ☪

Priesthood needs a bit of team spirit

BRIAN COLLINS

Brian Collins, Parish Priest of Resurrection Parish, Keysborough & St Anthony's Parish, Noble Park (Archdiocese of Melbourne) suggests that priests are missing out and effective pastoral ministry is diminished by the failure of all priests in a given area meeting regularly as was the practice in past times.

Seek unity of heart and mind as we seek the common good. We argue together, not so as to win but in the hope of learning from each other... More radically, it is a form of government born of a belief that those with whom we disagree have something to say, and we therefore cannot attain the truth alone. Truth and community are inseparable.
(Malachy O'Dwyer in *To Praise, To Bless,*

To Preach – Words of Grace and Truth, Aniceto Fernandez, Vincent de Couesnonye, Damien Byrne, Timothy Radcliffe. p 332)

Having been a priest serving God and God's wonderful people in Melbourne for over twenty-one years, I have been privileged to have attended 5 NCP Conferences and 21 Melbourne Clergy

Conferences. Each of these has been part of my ongoing formation but more importantly a great opportunity to meet with other men who serve our God and God's people generously in Melbourne and around Australia.

Sadly far too few priests attend these meetings/conferences which are also opportunities to meet with fellow priests. Each priest serves our God and God's people. While we have more in common, somehow our differences keep us apart. Our priesthood and Church are the less for it.

Using a sporting analogy, I hope to highlight our need to keep meeting. I am a passionate Swans supporter in the AFL. Each team has twenty-two players on game day. Eighteen start the game on the field, the

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remaining four are on the interchange bench, bringing fresh legs when needed and enabling other players to recover. This is very similar to the supply priests who serve our God and community, when we are on holidays, sabbatical or in sickness. All are valuable and essential members of our team.

In a football team, all the players of a club come together to share the dream. They share life together, meet and train regularly and grow in their respect for each other. They play their part in the hope of being premiers. They remain focussed on the end result. The various teams all hold to and work towards the same dream. They also recognise the skill of each other as well as each others' weaknesses. They still often come together and celebrate what they hold in common.

The twenty-two players all have various skills that they use and develop for the greater good. Due to their height, weight and skill, they will be a nominated player for a particular position. The ruckman uses his height, tapping and marking skills to get the ball to the midfield players who attempt to clear the ball from the centre of the ground to their forward line. Then it is the hope that the forward line will kick a goal. Sometimes the opposition defence line gain the ball and move it back to the centre line and then to their own forward line.

In the AFL, some players are skilled defensively, whereby they hold to their role and attempt to stop the opposition team from scoring. They usually intercept the ball, transfer play, moving the ball downfield. Again each player knows their part and respects the role of their team mates. When each player does his part the whole team celebrate a goal. When a win is



achieved, the whole team is responsible. When the team lose, the whole team is held accountable. There is no pointing the finger or playing the blame game. The gift is that each player knows the abilities of one another and they trust each other to do their part.

The coach and his assistants work with their players developing their skills and wellbeing. They know their team is at its best when all aspects of the players' lives are honoured and being fulfilled. The coach does not attempt to get their players to play in every position, rather they strive to develop each player and his skill in a particular area. Only then, when all the players fulfil their role, is the team at its best.

We have all seen sporting teams, political parties, businesses and churches that get distracted and take their eyes off the ball. The consequence is often that they implode and self destruct. As men of the Gospel, let

us be open to the Holy Spirit, so that we can recognise that each one of us and everyone else has a contribution to make towards God's Kingdom. We are all priests, some home grown here in Australia and some who are serving our Australian Church from many lands; some whose theology may be thought of as traditional, main stream or liberal.

The Dandenong Deanery is made up of ten parishes from the south eastern edge of the Melbourne Archdiocese. We also border the parish of Wheelers Hill and the Sale Diocese where Berwick, Cranbourne and Narre Warren are situated. For over 30 years the priests from these parishes have gathered each Friday during the school terms to share lunch and conversation, rotating through each of the parishes.

There have been many priests that have shared hospitality at our tables; men of all ages and stages of their priesthood espousing a variety of theologies and ranging in their spiritual practices. Whilst we may not be "best" friends, we are able to enjoy each other's company, celebrate the good with each other and support each other during the difficult times in our priesthood. We can grow in our understanding and appreciation of each other and the gifts we each bring to our Church. There is no question that we all love our God and the people and the communities we have been called to serve.

The invitation put to each of us is "Can we come together, respect one another, and celebrate God's invitation?" We all have a part to play and, in working together, God and his Kingdom will be the winner. May all of us who share the gift of priesthood continue to honour all that we hold in common and may that honouring be enough to bring us together. ☪

The promoted Pell and the sacked Morris: Two Catholic Bishops emerging from the Royal Commission

FRANK BRENNAN SJ

Frank Brennan SJ looks at the gulf between the response of the Royal Commission into Institutional Responses to Child Sexual Abuse the response of the Vatican to the two bishops.

This week the royal commission into Institutional Responses to Child Sexual Abuse has published three reports relating to the Catholic Church. Understandably the media has focused on the appropriately damning findings made by the royal commission against Cardinal

Pell in his ruthless conduct of the *Ellis* case.

Having found that the Archdiocese of Sydney fundamentally failed Mr Ellis in its conduct of the *Towards Healing* process, the commission found that Cardinal Pell accepted the advice of his lawyers to vigorously defend the claim brought by Mr

Ellis, in part to encourage other prospective plaintiffs not to litigate claims of child sexual abuse against the Church. The commission also made a formal finding that the Archdiocese, the Trustees and the Archbishop, 'did not act fairly from a Christian point of view in the conduct of the litigation against Mr Ellis'. The commission found the Sydney Archdiocese failed to conduct the litigation with Mr Ellis in a manner that adequately took account of his pastoral and other needs as a victim of sexual abuse.

As a Catholic I am heartened to see that

the royal commission moving from Sydney to Toowoomba made no adverse findings against Bishop William Morris. In fact, the commission was quite complimentary to Morris. The commission's key finding in relation to Morris was:

That on being advised of Mr Byrnes's offending and the response of the school and the Toowoomba Catholic Education Office to the September 2007 allegations of child sexual abuse, Bishop Morris responded appropriately by:

- commissioning an independent investigation into what occurred and seeking advice and recommendations as to any actions that needed to be taken to better protect children
- appointing an independent mediator [retired High Court judge Ian Callinan] to assess and give advice as to reparation to victims and their families
- establishing a Child Abuse Response Team to develop and oversee both the pastoral and professional response and to give advice to the Diocese about improvements to child protection.

Bishop Morris 'asked Mr Callinan to assist in ensuring that each victim received fair compensation for what had happened to them'. Bishop Morris 'felt that it was important that the matter be dealt with quickly and fairly so as to avoid any further suffering which might be caused by a lengthy and difficult legal process'.

These contrasting findings highlight the tragedy that such a pastoral bishop and decent man as William Morris could be sacked by Pope Benedict for failing in his duties as a bishop. Mind you, I don't think the royal commission (being appointed by the state rather than the church) had any business in finding that Pell 'did not act fairly from a Christian point of view'. The commission should stick to its brief. The finding should have been more stark: Cardinal Pell did not act fairly towards Mr Ellis. The commission should leave assessments from the religious point of view to religious communities. We should maintain our proud separation of church and state.

To give Cardinal Pell his due, he did in the end apologise to Mr Ellis. Just before leaving the witness box, Pell said:

As former archbishop and speaking personally, I would want to say to Mr. Ellis that we failed in many ways, some ways inadvertently, in our moral and pastoral responsibilities to him. I want to acknowledge his suffering and the impact of this terrible affair on his life. As the then archbishop, I have to take ultimate responsibility, and this

I do. At the end of this grueling appearance for both of us at this Royal Commission, I want publicly to say sorry to him for the hurt caused him by the mistakes made and admitted by me and some of my archdiocesan personnel during the course of the Towards Healing process and litigation.

We now await the response to the commission's findings from Archbishop Fisher and the Archdiocese of Sydney.

We've never been given a coherent rationale for Pope Benedict's sacking of Morris. When Morris was sacked, Pell had explained to an American Catholic news agency that 'the diocese was divided quite badly and the bishop hasn't demonstrated that he's a team player'. The royal commission's report on Toowoomba shows just what a team player Morris was. On the other hand its report on Sydney provides evidence of a fairly disorganized team led by His Eminence. The report reveals a considerable disconnect even between Cardinal Pell and his Vicar General/Chancellor Monsignor Brian Rayner. There was confusion whether Rayner had kept Pell informed of the Archdiocese's formal dealings with Ellis. In his statement Cardinal Pell had said, 'To the best of my recollection, I was not made aware at the time of any of those figures or offers. I was not consulted, as best I recall, about what financial amount should be considered. Nor was I made aware of the other factors which appear to have been significant in the way the facilitation process developed'. The commission reports:

Much of Monsignor Rayner's evidence concerned his usual practice. However, he gave evidence that he did tell the Archbishop the results of the facilitation and the amount put forward by Mr Ellis. We accept that Monsignor Rayner was a truthful witness who did his best to provide an honest account.

We do not accept the submission put by the Church parties that Monsignor Rayner's evidence 'was substantially a reconstruction and would not be accepted in the absence of any corroboration from another witness or documentary evidence'.

We find it compelling that, by the time Mr Ellis's solicitors had foreshadowed legal action, the Cardinal knew that amounts of money would have been discussed as part of the facilitation and that no agreement had been reached. As set out above, the Cardinal agreed he had an acute concern that people who had survived abuse by clergy would be justly dealt with. It seems unlikely that, in light of the legal action being foreshadowed, the Cardinal, as responsible for the finances of the Archdiocese and as the Church Authority responsible for ensuring that victims were

dealt with justly, would not have sought or been provided with the offers made as part of the facilitation and the outcome.

The Sydney curia was not a smooth running team. Though I don't suppose Pope Francis will demote Cardinal Pell, it would be nice to see him reinstate Bishop Morris. The Australian Church needs pastoral down to earth bishops like Morris who have been proved to 'get it' when it comes to dealing pastorally and professionally with child sexual abuse. ☺



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Can Pope Francis turn the Church around?

ERIC HODGENS



Eric Hodgens, retired priest of the Archdiocese of Melbourne, explores how Pope Francis is confronting the issues in the Church today.

The question needs to be asked because the Catholic Church is

in trouble. Firstly, it has a credibility problem. Affiliation has been dropping since the 60s. Sunday Mass attendance, the first indicator of affiliation, backs this up. The Church's compelling message of Jesus as the icon of life defeating death is not getting through. Relentlessly, Catholics are feeling more and more marginalised or are leaving the Church altogether. Bishops are not leading. Sexual and financial scandals have blackened the Church's image. The administration is too centralised and preoccupied with issues which are irrelevant to the lives of people whether Catholic and not.

Secondly, the Church has a ministry problem. Canon Law demands that an ordained priest be the sole leader of every parish. But it is forty five years since enough have come forward to fill the basic demand for Parish Priests. It is a seller's market for ordained priests whether suitable for the task or not. Parishes with good priestly leadership are doing well – but they are getting fewer.

Pope Francis has already brought a big improvement to the credibility problem. The whole world seems to be listening to him. His message is positive, encouraging and patently sincere. He mediates a God of love and mercy. He understands life's complexities and tries for practical answers.

To understand the Francis Effect it helps

to get inside his mind.

For years he has held a "Theology of the People". God's holy, faithful people get things right.

For years he has worked by four principles:

- Unity is more important than conflict.
- The whole is more important than the part;
- Time is more important than space.
- Reality is more important than the idea.

This last principle means that meeting real pastoral problems takes precedence over ideology.

Rome has changed already. He has sidelined doctrinaire moralising, insisting on God's love and mercy. He has brought genuine, open discussion to Episcopal Synods.

His response to the financial scandal is a Secretariat for the Economy.

His response to priestly paedophilia is a Commission on the Sexual Abuse of Children.

And all of this is being done consultatively with his C9 committee of cardinals.

In two consistories he has created cardinals from diverse places with diverse importance. No dioceses can any longer presume its bishop will be a cardinal. The voting college has changed and, presumably, will be even more diverse if he has consistories each year. He knows what he is doing, and is doing it fast. His leadership in Rome is obvious.

At diocesan level his main influence is in the appointment of bishops. He has

moderated the balance of the Congregation for Bishops which processes the appointments. The present generation of bishops has been chosen for their ideology rather than pastoral leadership. He has instructed the Congregation that bishops must be, above all, pastoral. The end result remains to be seen. Politics are hyperactive in this area. It takes a long time to replace a generation of bishops. Further, low recruitment of priests for forty years now means that the pool of episcopal candidates is very shallow.

The main problem is at parish level. The law insists that there be a Parish Priest. The shortage of priests is a world-wide problem. With local recruitment at near zero, bishops have scrounged priests from afar – often from places more needy than ours. Most are foreign – nationally, culturally and linguistically – creating other problems. Increasingly parishes are under de facto lay leadership with an absentee Parish Priest maintaining nominal supervision. The result is a need for a structural change to ministry.

If we open the leadership catchment to lay Catholics we have a wider choice. Remember St Paul's model at Corinth which drew on the charisms of the whole community.

Forget the seminary system. Above all it has been a school for clericalism. Rather, select candidates on their ability, initiate them into the mystery then train speakers to proclaim, carers to care, organizers to administer, teachers to teach, liturgists to preside. Finally, give leadership to those whose leadership skills show up in their other work. Commission them all. Ordain the liturgists.

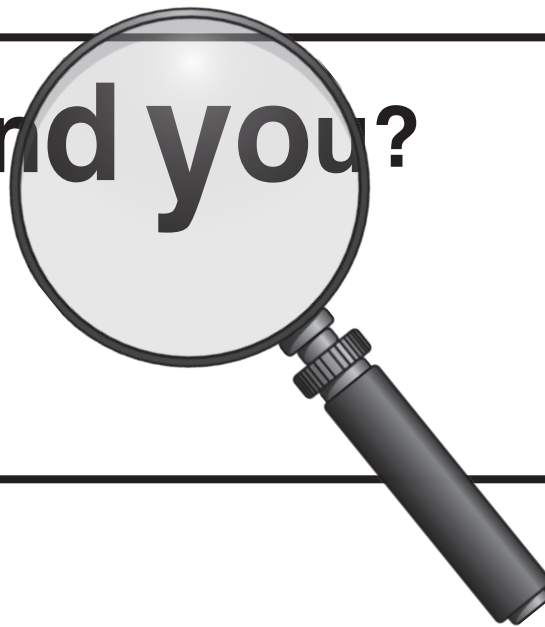
This would entail ending the clerical class. Still, it has to go if parishes and dioceses are going to work. Pope Francis speaks out against clericalism – but is he willing and able to change this entrenched structure?

Can we find you?

Make sure your details are correct for the new edition of *The Official Directory*.

Contact the NCP National Office with any changes.

- Postal address
- Street address
- Email address
- Phone and Fax numbers





Sign of Unity... Instrument of Peace

Dear brother,

The face of the Australian Priesthood is changing and we are all at different ages and stages in both life and ministry. We all need support!

One tangible way we can be of support to each other in our ministry into the future, is by renewing NCP membership for 2015 or taking up membership for the first time.

Over the last 40 plus years we have had extraordinary support from clergy whose contributions have ensured NCP continues to be an integral part of the Australian Catholic Church.

As a financial member of NCP you join almost half of the priests and deacons in Australia, expressing solidarity with your brother clergy across our vast, wonderful nation as we work side by side to build up the reign of God in our part of the world.

Our Constitution extends membership to all priests and deacons of good standing. We are purposely keeping the cost affordable to ensure membership is accessible to all – religious or diocesan, retired or still in active ministry, Australian or overseas born, those on short term or permanent appointments in Australia or those from the Eastern Rites.

As well as paying your annual membership you are able further to support financially the ongoing work of our professional organisation; contribute to the production of our quarterly magazine, *The Swag* and donate to the Bursary Fund for the ongoing formation of clergy.

One of the growing issues of concern among clergy across Australia is the equitable and just payment of priests. The Australian Catholic Clergy Remuneration Assistance Fund (ACCRAF) continues to support priests, especially those in remote dioceses. This fund has had increasing demands made on it in recent years and relies on the generosity of individual donations from NCP members as well as from Clergy Pastoral Remuneration/Revenue Funds (where they exist).

A huge thank you to those of you who have been the backbone of our organisation. We have been able to do what we do because of your continued financial support and we look forward to your ongoing contribution.

Another thank you is due also to those of you who are new to NCP. We welcome you and assure you that with your help we will continue to be a vital voice for clergy in Australia.

Please complete the membership form on the reverse of this page and return it to the NCP National Office by Thursday 30 April. If you have any membership queries please contact one of the committee or the National Office.

Your brother in Christ,

Ian McGinnity

NCP Chairman

Why become a member of the



Since joining NCP in 2003, I have continued my association with the organisation and have been lucky enough to attend a few Conventions. In January 2014 I started to work as one of the NCP executive and I look forward to working closely with other members from different parishes, dioceses and cultural backgrounds.

One of the things I most enjoy as a member of NCP is reading *The Swag* magazine. The many different topics relate to my vocation and ministry in Australia. In particular, I love to read stories of fellow priests from around the country. Their stories, on some levels, are my story too. In solidarity with them, especially in reading their personal stories, I am in touch with my own story. I am in touch with my spiritual journey, my vocation struggles and also my joys in ministry in this country.

As a priest from Indonesia, I encourage other newly arrived priests from overseas to join NCP – the place to be and the home for sharing our stories.

BONI BUAHENDRI SVD, *Melbourne VIC*

The NCP provides a 'voice' for priests.



I joined NCP because I believe in the camaraderie and solidarity of priesthood and as an NCP member I do feel connected to the wider presbyterate. Belonging to NCP has given me opportunities to meet and socialise with priests from all over Australia which have been both enjoyable and affirming experiences.

The NCP provides a voice for priests. It is a means of expressing our concerns, our hopes and our vision for the Church in Australia.

JIM CLARKE, *Melbourne VIC*



I sometimes find that my world as a diocesan priest can become a bit of a “fishbowl” – whereby local ministry and local church issues become a bit all-consuming ... especially as I live “way over in the West”!

Being a member of the NCP keeps me in touch with the “bigger picture” of church life and ministry in Australia. It connects me with brother priests from a diverse array of places and ministry experiences, which greatly enriches my own life and ministry. I am most grateful for the fraternity, support and encouragement I receive from participating in events like our biennial Conventions and from being a member of the NCP executive.

So ... if you are not a member, I wholeheartedly encourage you to join up and get involved. You will be glad that you did!

WAYNE BENDOTTI, *Bunbury WA*



The NCP provides a forum to give voice to the aspirations and concerns of priestly ministry in Australia. It is a privilege to be able to listen to our brother priests from across our land in diverse settings in parish and other ministries.

NCP helps connect religious and diocesan priests as well as those born here and those who come from distant shores to work as missionaries.

Our organisation also relates to the broader international church with our network of associations with priest groups from around the world. I am committed to promoting these endeavours within our church and the benefit it brings to us all.

IAN MCGINNITY, *Parramatta NSW*



To support and to be supported; to encourage and to be encouraged by those with whom I share priestly life and ministry – this is why I am a member of the National Council of Priests.

MARK FREEMAN, *Hobart TAS*

National Council of Priests?

OBJECTS & PURPOSES

1. To promote a spirit of fraternity among the members and other clerics of the Catholic Church of Australia.
2. To devise ways and means for members and others to serve better the people to whom they are called to minister.
3. To provide a forum for the exchange of ideas and to promote the spirit of ecumenism and to establish ecumenical links.
4. To effect a liaison with other national bodies of religious men and women and with national bodies of laity.
5. To maintain contact with similar associations.
6. To be a consultative body to the Australian Catholic Bishops Conference.

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- + Annual subscription to *The Swag* magazine and *The Swag* website: www.theswag.org.au
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Truth Justice and Healing Council working towards reform

FRANCIS SULLIVAN

Francis Sullivan, CEO of the Truth Justice and Healing Council, talks about the changes brought about by the Royal Commission into Institutional Responses to Child Sexual Abuse in the priesthood, the Church and the community. He sees it as an opportunity to grow and enhance the Church's standing in the community. While it may be a difficult time for priests, Sullivan argues priests are a very important part of the changes that must happen.

When the Royal Commission into Institutional Responses to Child Sexual Abuse was announced towards the end of 2012 most people had a reasonable expectation the Catholic Church would be a major focus of its work.

What has transpired over the past two years has shocked certainly most Catholics, and gone beyond even the worst expectations of many.

Since the first public hearing in September 2013 the Catholic Church has been the focus of eight of the 21 public hearings.

The hearings have exposed the failings of the Church to understand the extent of the crisis and, certainly in the early years, to put in place a pathway for survivors of abuse to be heard and seek justice.

In some ways, the more than 1,800 Catholic priests across Australia are now shouldering the odium and responsibility for the abuse committed by their predecessors.

From my meetings with priests and other religious, not all, but many feel they are being unfairly focused on, their integrity and motivation is being questioned.

Many claim their standing in the community has been eroded, their ability to offer pastoral assistance undermined and their moral authority shattered.

I'm sure there is some truth in these claims. And I know some feel the responses to the Royal Commission and the public comments from the Truth Justice and Healing Council have contributed.

Again this may be true, but the fact is the Catholic Church in Australia is going through an extraordinary time. Never before has it been under so much scrutiny and never before have the stakes been so high.

This is a once-in-a-generation opportunity for the Church to allow itself to be interrogated and for the Church to make the changes needed to rebuild its credibility as an authentic voice of the Gospel and the Christian way of life.

Now is the time to be open and transparent, to

tell it like it is without obfuscation, without qualification and without minimisation.

This must be the way we approach both the Commission and our reforms. We must do this first and foremost for the benefit of abuse survivors and their families. But we must also do this for the Church itself.

For priests who feel they are being unfairly targeted, either by the community or the Commission process, a sure way to respond is to take a positive stand.

Have the conversation in the local parish, reach out to abuse survivors, understand the process and the proposed reforms so they can be talked about.

Priests should not see themselves as victims of the Royal Commission process but rather important agents to promote reform and strengthen the church. As leaders in local communities priests are uniquely placed to be an integral part of the solution.

The impact of the Royal Commission will be many fold and far reaching.

Its outcomes and the way the Church engages with it and with survivors of child sexual abuse will determine the Church's relationship with millions of Australians for generations to come.

Its possible recommendations could reframe the way the Church operates in Australia – reforms to civil laws, legal structures and charity status could all have profound impacts on the way the Church delivers services.

After more than a year of intense examination, the Commission's areas of concern, particularly in relation to the role and engagement of priests, are starting to become clear.

The Church is one of the biggest organisations and private employers in the country. Questions about governance, compliance and consistency in the way operates will need to be answered.

Church culture and the impact of clericalism on how we interact with each other and with the broader community are and will continue to be examined by the Commission.

This should involve an open discussion about how power is exercised and the ways in which decisions are made, accountabilities are exercised and roles supported.

This discussion will need to look at enabling a mutual collaboration between clerical and lay people where competencies are recognised and used.

If we are to make any headway in addressing the culture of clericalism then priests and lay people alike need to discuss the authentic role of the priest and the ways in which community leadership can operate where the gifts of the members are utilised for the benefits of all.

This speaks of mutuality, not dominance and hierarchy. It also calls for a spirit of humility not a stubborn resolve to stick with models that are failing and with role delineation that alienates, disempowers and ultimately scatters.

The facts are Church resources are finite and Pope Francis is clear that our efforts and capacities should be directed to the margins, to those disenchanted and disillusioned. We will need every willing hand within the Church to play a role, uninhibited by culture or clericalism, if we are to fully meet this challenge. New people in important new roles will bring new energy, ideas and possibilities.

The Commission has also shown a keen interest in the engagement of priests by the Church, their legal status in a diocese or order and their responsibilities to their bishop or congregational leader.

The idea of a job description, professional development, key performance indicators, performance reviews and employment status are all common-place in most professions and must have a place in the discussion about the way priests undertake their very unique work.

Lifelong learning is broadly accepted as a fundamental part of both personal and professional growth. Priests, like most other professionals, should be able to show they regularly work on their existing skills and build new ones. This can surely work in parallel with the 'ontological change' concept of ordination, not in conflict with it.

Like for so many others, this is a difficult time for many priests. Those who take the profound and serious vows of a priest will rise to the occasion, recognise the importance of the Commission and the opportunity it provides to build a better Church. ☪

Thoughts about forgiveness and sexual abuse

ELIZABETH DAWSON

Elizabeth Dawson, Mount Isa parishioner, asks some important questions about forgiveness, sacramentality, compassion, healing and restorative practice for victims and perpetrators of sexual abuse coming out of her own experience. She also has some big questions for the faith community as it struggles to adequately respond to this tragedy while staying true to the gospel.

Today, I found myself thinking of my friend of forty two years; a Catholic priest, one of those who have committed the crime of child-abuse; served time in prison and has taken part in every therapy exercise offered. His priesthood is invalidated; he lives in continued remorse, but is forbidden forgiveness by his church.

I made a list of my friends a few minutes ago – dear friends who mean a lot to me and who in all other things I would trust implicitly – but I could not think of one with whom I would dare to trust with my knowledge of Raymond (not his real name).

There is so much talk about it these days and I really wonder what it is that they want. It seems to me that the real problem is that they don't want the guilty to have any escape that looks as if they could ever be forgiven. If this is the case, the injured are then left to stay in the injured state where they will never recover. In this state they can't move beyond their hurt. If anyone should attempt do so, then it seen as letting the hurter off the hook and letting the side down.

Scripture says: "Whose sins you shall forgive they are forgiven; whose sins you shall retain they are retained". Could this quote from Scripture possibly have a different interpretation from the one that most Catholics have been led to believe? Could it possibly mean that when we forgive the flow of life will start again, and when we withhold forgiveness the situation remains static, and when nothing changes, nothing changes?

One section of the condemning community considers all perpetrators to be equally and totally evil. Those guilty of an inappropriate kiss or touch are put into the same category as those who run worldwide paedophile 'rings'. They no longer deserve to be considered human. Another group of condemners see offenders as totally flawed. There is something missing in their makeup that allows for no other way of acting so that repentance or remorse are hardly possible. If this were so it begs the question of guilt – are they responsible for their actions?

It is the Church I belong to that is my worry. It seems to have lost sight of the fact that the Gospel is all about the forgiveness of sinners. It is this that seems to have all the good practising Catholics and the bishops in such a bind. I am now more concerned about these church people and their attitude, rather than the paedophiles and those who became their victims.

I was born in 1934. As a child fun and games were common with little boys who seemed to always want to pull down the pants of little girls, and mothers who always told us to be very 'reserved around men' and keep a distance.

I was molested by my father from age nine. Every chance he could get, he touched me but I didn't know it was molestation or anything out of the ordinary. I know I didn't like it but I just kept my distance and didn't give it a further thought after such an event. Of course catching and touching and kissing can't be compared to rape. However, I didn't realise that I had met with misfortune and it wasn't nearly as bad as when he was drunk and being violent towards my mother for which I really hated him. I didn't ever see myself as irrevocably damaged as a result of it and I believe it was because I had no one who told me to be sick.

We hear of the most horrendous of accidents and atrocities inflicted on people by others like gun-shot blasts, bombs, being doused with inflammable fluid and set alight, knifing and stabbing and 'glassing', car accidents and broken backs. We applaud as brave those who fight for their lives and recover from adversity and go to lead productive lives. So why is it so different when it comes to sexual injury? I think the difference is that no one is encouraged to recover from sexual injury. In the current climate it is not so much who has done what to whom but the stigma that goes with it. Counsellors for perpetrators and victims seem to fear that they might be seen as taking sides if they suggest putting something in the past or moving on. All the emphasis has to be in keeping the perpetrator guilty and this can't be achieved by good news about the recovery of his/her victim.

Since I was fifteen I have never understood "Confession." As a little child, it fitted perfectly well into one's scheme of things. Telling lies, stealing things, getting into tantrums and shouting "No" at your mother could all be understood as naughty things. Saying sorry to your mother and promising not to do it again and saying so to God as well seemed a good thing to do. But when one reaches an age that you don't do these things any more one is at a loss as to what to say in Confession if there aren't any mortal sins. Then the time came when one was aware of sinfulness rather than sins, but how did you put it into words? It was easy to sort it out with God, but how did you approach a priest in confession with this vague stuff? And did God need these things confessed to a priest before they were forgiven? In the end, I couldn't figure it out. Going to Confession just left my life.

I don't think I ever believed the simplistic notion that Confession simply wiped away everything and all responsibility. I am certain that no right thinking paedophile or indeed confessor would believe that to confess the sin and 'have it forgiven' would simply restore the status quo! So I don't see how confession is part of the scandal. There might be those who could have used confessionals for such a purpose but, I believe, in ignorance. Surely no priest in a confessional would believe that the "Seal of Confession" could be used to have crime hidden.

I would like to know more about today's Sacrament of Penance; Reconciliation for my own benefit. There was an occasion when I answered the phone to one who gushed at me in tears "I can't believe how rude you were to me last night." I went into shock! I had no idea what she was referring to and said, "I am so sorry." and I was, though I had no idea what she was talking about. "I wouldn't hurt you for the world!" by now I was crying too! You have no idea what I am talking about, have you?" "No", I replied, "But, I have hurt you and that is the only thing that matters. Can you forgive me?" "Of course I can", she sniffled. My relief was intense. I was flooded with relief and wondered – if that wasn't Confession, what was?

Was I not forgiven then until I went to confession and went through the motions of the story with a priest? I am sure the Gospel account of, "Whose sins you shall forgive" was an admonition by Jesus to continually forgive each other and not to withhold it. Rather than going to Confession, I believe that what took place between Rena and me was a sign of real reconciliation.

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the swag



I am also concerned about talk of compensation, which I presume means that money is offered or demanded. What good will this do? Will it suddenly bring life to a victim who has not been able to support themselves in employment since they have been injured? And then will this victim allow their attacker to go forward into a future after appropriate rehabilitation or medication, (or meditation)? I can't see any change until the bishops are prepared to lead the charge in forgiveness towards the priests who have been found guilty of child abuse. Then talk about compensation.

Perhaps my idea of forgiveness is different to most others. I believe forgiveness has got nothing to do with the evil that has taken place. It doesn't change the situation one bit, but it demands of me a choice. I can remain in that place forever, or I can move forward with my life. But if I do not allow the perpetrator to move forward too, I'll stay right there with her or him, and all the money in the world won't help. Money will only help when forgiveness has taken place as a sign of remorse or repentance. I am surprised that the bishops don't exhibit, in any way, this kind of forgiveness. What is it that they can't forgive? Is it that they feel they have been damaged in some way because of sins of others in the church? Is it that they will be thought of as protecting those charged or found guilty of harbouring criminals? Maybe they think perpetrators are incapable of the crime? For whatever reason there is no forgiveness forthcoming, not even in private.

For those who follow the gospel, it seems like we are, for the most part, like Peter warming himself by that fire after Jesus 'arrest. The hoi polloi are going to have to get some leadership from the bishops before we can find reconciliation. It would do me a power of good even to hear one Bishop befriending someone who has been stripped of his priesthood after having served a jail sentence and treating him as one of the 'lost sheep' of his flock. I also would like to see parish priests allow these men to be a part of their congregation at Mass.

Jesus and Mary are our best examples of forgivers. The executioners could hardly have been doing anything worse when Jesus prayed "Father forgive them, they know not what they do." So refusing to forgive paedophiles is not a Jesus thing to do.

Not only do we observe Mary's silence when it came to Jesus' killers and deserters, but we also read of her presence among them, the terrified, after the event.

In the book, *The Shack* written by Wm Paul Young, there is a line in it attributed to God that I like. It is when the time has come for God to suggest to Mackenzie to forgive the abductor and killer of his six year old daughter. Mac didn't think it was possible. God said to just have a go at saying: "I forgive you", without expecting it to feel even a bit sincere. After many attempts it happened for Mac that he meant it, but he then asked how that effected the situation. Did it mean that what had happened to Missy be forgotten

and the killer get off scot-free? "Nothing has changed", said God, "But what has happened is that you have taken your hands from around his throat and I can work with both of you."

Bo Lozoff, famous as a counsellor of the imprisoned, dealt with those who were guilty of heinous crimes and their victims. He invited the injured to do themselves a favour and move on into life, even if it meant carrying a heavy burden for a while that you had to lug around with you wherever you went. With every step you take forward, the new gradually lightens the load as it becomes dissipated in all the activities of engaging with life. One of the 'musts' is to let go of the thoughts of what the forgiven one might be doing.

Richard Rohr offers a pearl of great price. In Scripture we have the luxury of the gift of forgiveness and nonviolence advocated. Mainly we remain locked, with the instructions, in the closet that opens from the inside. We know they are there but we don't use them. Guilt can sometimes move us to make a start on change.

Perhaps forgiveness is the ultimate sign of being a Christian. Maybe Christian compassion is a hug for one in 'deep shit' of their own making? Do any of us believe that we are beyond the forgiveness of God? I believe that this is exactly what we do believe when we decide that someone is beyond our forgiveness. By refusing to let them repent, we can force them to remain for the rest of their lives in their sin. ☪



Mission intelligible

MICHAEL G RYAN

Michael G Ryan, rector of St James Cathedral, Seattle, invites us to rethink the new Roman Missal in the light of the principles outlined in Pope Francis' *Evangelii Gaudium*. Republished with permission from *The Tablet* 27 November 2014.

This week's appointment of a new head of the Congregation for Divine Worship will reopen the debate about how the Church makes decisions on the liturgy. Some want to start by revoking the Vatican document that led to the new Missal.

Pope Francis has signalled that we are in a new moment. Surprises are the order of the day; some have to do with style and tone, others with substance and priorities. Because of my keen interest in the liturgical life of the Church, I find myself thinking how different things might have

been had Francis been elected just a few years earlier.

For one thing, I am quite certain that the Missal would not be the one we are still trying to get used to. More likely, it would resemble the one that was painstakingly produced over a period of 17 years by the International Committee for English in the Liturgy (Icel), only to be rather unceremoniously consigned to oblivion by Vatican officials who had got it into their heads that liturgy had become too casual and colloquial.

One can't rewrite history, of course, but one can speculate. And as I do, I acknowledge that the Missal is not world poverty or world peace. And while the liturgy is, as the Second Vatican Council teaches us, "the source and summit of the Christian life", within the Church's life the quality of the English translation in the Missal is not on a par with evangelisation, an enhanced role for women, collegiality, or even curial reform. But that is not to say it's not important.

Three years after the new Missal's introduction, it is hard not to note the serious dissatisfaction many continue to experience with it. It is not all bad, of course – some of it has genuine merit. But the problems are legion. And that emboldens me to suggest, not that the new Missal be revised (it is probably too soon for that and, besides, many priests seem to be doing that on their own) but rather that the 2001 document from the Congregation

for Divine Worship, *Liturgiam Authenticam*, which governs liturgical translations, be revoked. This is something that should be done as soon as possible, certainly before any further translations are made.

I make the suggestion because our public prayers should not be second-rate compositions that would earn poor marks in any secondary-school English (or theology) class. Think, for instance, of all the tortured grammar and syntax in the Missal – not to mention the jerky, whiplash phrasing, which leave priests scratching their heads (or sometimes stifling a smile) and the people in the pews simply tuning out. Think, too, of the tone of the prayers, with their exaltation of merit over mercy, their emphasis on human weakness at the expense of human dignity.

So many times during Mass, I have been tempted to stop and ask, “Does anyone know what that means?” But I don’t have to ask. One disgruntled parishioner told me that, as far as she was concerned, “some of those prayers might as well be in Latin”.

Complaints from the priests and from the pews are not simply hearsay. A survey conducted by the highly regarded Center for Applied Research in the Apostolate at Georgetown University, in Washington DC, makes it clear that in the US the level of dissatisfaction, particularly among priests, is resounding and decisive. The *Tablet’s* own online survey of opinion, published in February 2013, a year after the new Missal was introduced, was less scientific, but suggested that in the UK and Ireland, laity and, overwhelmingly, priests were even more critical of the new translation.

All of this was predictable because comprehension and clarity of expression were far less important for the translators than English texts formally equivalent to the Latin originals. Such was the holy mission of *Liturgiam Authenticam*, which, in changing the principles guiding liturgical translations, demanded strict adherence to the Latin. In doing so, it set the stage for tortured translations – and also robbed the bishops’ conferences of the decisive role in liturgical matters guaranteed them by the Second Vatican Council. As long as this document is in force, the danger is that we will continue to get translations that sound more like Latin than English.

There is, however, more to consider than style and syntax. Much more. There is Pope Francis and the new moment he has brought to the Church and the world – the fresh air, the invitation to dialogue, the resetting of priorities, the quest for

simplicity, the desire to remove barriers and to communicate with people. There are also his writings, most prominent among them his apostolic exhortation, *Evangelii Gaudium*. Reflecting on that groundbreaking document has made people sit up and think about many things and, while the Pope does not focus on the Mass or the Missal, he does talk about language, communication, modes of expression and cultural adaptation – all of which have significant implications for the way we pray.

With regard to language, Pope Francis warns priests against the use of “words that are suitable in theology or catechesis, but whose meaning is incomprehensible to the majority of Christians”. Instead, he points to the importance of simplicity, clarity, directness and adapting to “the language of the people in order to reach them with God’s word ... and to share in their lives” (EG 158). In the light of this, how can we justify using words such as “consubstantial”, “conciliation”, “oblation”, “regeneration”? All of these might suit theology books, but not the ears of the average hearer.

In *Evangelii Gaudium*, Pope Francis also goes after the sacred cow of ancient Latin texts. He writes: “We cannot demand that peoples of every continent, in expressing their Christian faith, imitate modes of expression which European nations developed at a particular moment of their history, because the faith cannot be constricted to the limits of understanding and expression of any one culture” (EG 118).

Amen to that. The principles of *Liturgiam Authenticam* run precisely counter to Pope Francis’ vision. Far from drawing on the gifts of culture, it stifles them in favour of a monoculture. Contrast the words of Pope Francis with the directive *Liturgiam Authenticam* gives to the Church in the developing world: “In the translations intended for peoples recently brought to the Christian faith, fidelity and exactness with respect to the original texts may themselves sometimes require that words already in current usage be employed in new ways, that new words or expressions be coined, that terms in the original text be transliterated” (LA 21). Such slavish attention to the Latin is bound to result in translations that are museum pieces – about as fresh as a fossil preserved in amber. This is precisely the kind of cultural imperialism that Pope Francis has called into question.

Public comments made by two American bishops, Wilton Gregory (of Atlanta) and

Robert Lynch (of St Petersburg, Florida), at a national meeting celebrating the fiftieth anniversary of the Second Vatican Council’s decree on liturgy give some hope. So too does the continuing outspoken opposition of such figures as Maurice Taylor, former Bishop of Galloway (and former chairman of Icel). Could this be the start of a groundswell to change the rules for translations? And, if so, is it possible that, like their confrères in places such as Germany and Austria, who have firmly held the line against translations made according to flawed norms, the English-speaking bishops will now find themselves emboldened to speak up and speak out?

That would accord with the direction Pope Francis is taking. More than once he has spoken of the need to reinstate the validity of the bishops’ conferences and their authority to decide matters that pertain to the local Church. He writes: “It is not advisable for the Pope to take the place of local bishops in the discernment of every issue which arises in their territory. In this sense, I am conscious of the need to promote a sound ‘decentralisation’” (EG 16). He also urges the whole Church, both clergy and lay, to take a new approach to these questions: “I encourage everyone to apply the guidelines found in this document generously and courageously, without inhibitions or fear” (EG 33).

Encouraging words! And Pope Francis’ recent shake-up of the leadership of the Congregation for Sacraments and Divine Worship – with the appointment of Cardinal Robert Sarah of Guinea as its new prefect in place of the Spanish Cardinal Antonio Cañizares Llovera – might set the stage for a thorough review of how liturgical decisions are made and who makes them.

In the wake of the recent changes at the Vatican, the bishops should call for the repeal of the unfortunate *Liturgiam Authenticam* and the elimination of its handmaid, *Vox Clara*. That would be a game-changer. Until recently, the very thought of such a thing would have been dismissed as naive or radical, but it is a new moment. And a new moment calls for a bold new initiative.

What are we waiting for? ☺

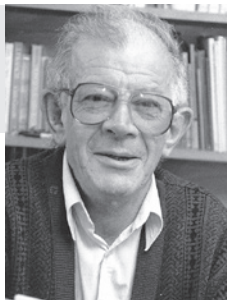


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Musings on the wedding of papal supremacy to episcopal collegiality

PAT FLANAGAN

Pat Flanagan, priests of the Diocese of Ballarat, reflects on the need for greater harmony within the decision making halls of power within the Church.



I have not long finished reading Yves Congar's 900 pages long *Diary of the Second Vatican Council*. We did not need Congar's fine contribution to the story of Vatican II to know that, from the day Pope John XXIII announced the Council, the Roman Curia tried to delay its happening ad infinitum, then to control its agenda completely, and to thwart pretty well every new turning the Council took. They have had, of course, centuries of experience in thwarting the wills of popes.

What emerged most clearly for me on reading Congar's diary is that on no matter did the Curia fight a more fierce rearguard action than on the inclusion of the statement of the episcopate's collegiality with the pope in the governance of the Church. Right up until the day before *Lumen Gentium*, the Constitution on the Church, was signed by Paul VI and the Council Fathers, they were trying to create in papa Montini the fear that the bishops were trying to overturn the teaching of Vatican I in 1870 on the Authority of the Pope. They tried to convince him that if he authenticated *Lumen Gentium*, it would be the end of his supreme authority.

In the case of the much-maligned Cardinal Ottaviani, I think I can say from my reading of Congar's diary, that Ottaviani was very sincere in his opposition. He was no fool, but he did identify the Roman school of theology with the Catholic Faith. He didn't have that on his own.

We were dished up the same Theology at Corpus Christi College Werribee pre-Vatican II, although our Rector did try to open up for us other horizons. But I think that for the Curia generally, they felt that Episcopal Collegiality threatened, not the pope's authority, but *their own authority*.

Well, fifty years on, probably because the college of Cardinals was fed up with the Roman Curia, we have been given a pope who intends to make his governance together with his brothers in the episcopate find genuine expression in the life of the Church.

I don't think there is any doubt that both Paul VI and Benedict XVI, when a Synod met, did their best to listen to their brother

bishops. However, the Curia controlled the Agenda, and the Synods were stacked with many others besides the ones chosen by the Conferences of bishops. But John Paul II dominated the Church for more than half of the last fifty years. He would read his breviary during the discussions, and yet frown heavily at any bishop at a Synod who expressed a point of view at variance with his own.

Pope Pius IX was more domineering than that at Vatican I. Any time he heard of a bishop departing from what he wanted, he would send for him and tear strips off him (I have read Butler's two-volume history of Vatican I more than once.) Well, how to make Collegiality a genuine part of the life of the Church!

Papal Supremacy

The bishops at Vatican I defined that the bishop of Rome, the pope, has supreme authority over the whole Church and every part of it. This jurisdiction is *ordinary*, ie. It is not *delegated* to him by his brother bishops, but is his automatically as bishop of Rome, the successor to the Petrine Office. But the word *ordinary* does not mean that he should conduct the ordinary regulating of every minutest dealing of church life in every parish and diocese. In some altogether *extraordinary* situation, the pope might appoint the Parish Priest of a particular church. And, indeed, the bishop of Rome's acting as the ultimate settler of disputes has a very long history. You may remember that Joan of Arc appealed to the pope against her conviction. But suppose the pope decided to reserve to himself the appointment of every parish priest in every diocese throughout the world. It doesn't take much thinking to realise that it would bring about quite quickly the collapse of church life. Well, you'd say, that wouldn't happen. Well, the appointment of every bishop in the Catholic Dioceses throughout the Church of the Roman Rite, is made by the pope himself.

And we know it has brought about a huge pastoral problem: the episcopate is a closed shop. And an instruction from the pope,

and pope Francis did instruct the Congregation for choosing bishops that careerists are not to be promoted, is no guarantee that the closed shop will end. The pope's exercising authority over the whole Church and every part of it might be better expressed as *being able to exercise*.

There have been some rather extreme statements of papal authority. The 1982 Code of Canon Law states that the pope has supreme legislative, executive and judicial authority over the whole Church. Does that mean that the pope has nothing to learn from the 'separation of powers' in democratic government?

It is also stated that the pope is answerable only to God. Does that mean that, if a clique of cardinals were making life miserable for the pope, so he invited them all to a big banquet and served them all strongly poisoned food, there is nothing anyone could do about it?

Or supposing that a pope, eagerly supported by a Vatican bureaucracy always ready to help, decreed that all Church receipts and expenditure throughout the world was to be handled *ex hoc nunc et usque* by the Holy See, would there be nothing for dioceses and parishes to do but comply? Altogether fanciful? Of, course! Nevertheless, the Vatican Charity *Cor Unum* tried a couple of years back to take control of Caritas throughout the world. *Liturgiam Authenticam* decreed that the *Missale Romanum* belongs to the Holy See, which carries the implication, I presume, that the Vatican must receive a royalty on all copies of it, even in translation. As well, at some stage during the papacy of John Paul II, the rule came in, unannounced, that every diocese is to be levied 20 cents per year for each Catholic, practising and non-practising, contributing and non-contributing, lifter or leaner, in that diocese.

Collegiality

As collegial government becomes established in the universal church, and Pope Francis has made it clear that he intends that, various safeguards will gradually be established against abuses of papal power.

Pope Francis named one such safeguard in *Evangelium Gaudium*: the pope should not be deciding matters that would be better decided at a local level.

The group of eight cardinals requested by the College of Cardinals at the time of the last conclave, is a way of seeing to it that the pope has others to turn to so as to keep himself informed without depending on only the Roman Curia. In looking for a Cardinal from Europe, he turned to (if I'm

not mistaken) the Cardinal elected as president of the pan-European conference of bishops. In other words, he was looking for a way to have, not himself, but the bishops choose who should represent them in this working group of 8. But what if the one elected is not a Cardinal, as is the case with the conference of bishops of Oceania, who elected Denis Hart to be their president? Does it have to be cardinals?

Obviously there has been Collegial government of the Church from the start, though exercised rarely viz. the Ecumenical Councils. At the Council of Constance which exercised an extraordinary power to deal with an altogether extraordinary problem, the Western schism, by sacking a claimant to the papal throne (the other two claimants had agreed to abdicate), decreed that there was to be an ecumenical council every 5 years. Obviously that didn't eventuate. It was altogether impractical.

But the synod of bishops, so established that the participants are elected by the bishops of the world, is a practicable way of exercising collegial government. It hasn't worked so far; but that is because the agendas are rigged, and they are told they are only advisory. **Advisory means not collegial government.** Traditionally, Synods made decisions. The departure from that is relatively recent, as when (it was before my time, but I think I've got it right) when James Patrick O'Collins arrived in Ballarat after ten years in Geraldton, he called a Synod, announced the decrees, and that was that.

The decrees of Ecumenical Councils are not effective until the pope signs these decrees. That doesn't make the bishops who participate in the Council advisory.

The President of the USA has the right of veto over legislation passed by Congress unless the Bill is passed by a two-thirds majority. But that hardly makes the Congress advisory.

A properly elected and constituted Synod could have genuine authority. This would not remove the right of the pope, if he found it necessary, to veto a decision of the Synod. But, obviously, if the pope did exercise a veto, respect for the Church would demand that he explain why.

While the Synods could become a way of representing the whole episcopate, and the whole Church, on a regular basis, the need for the pope to be able to seek guidance more frequently from others than curial officials suggests that something like the group of 8 might become a permanent feature of Church life. But the pope acting on his own, without reference to this group

or to the Synod, might become in time the extra-ordinary way of governing the Church rather than the ordinary, everyday manner of governing.

We can see that the first part of the Synod on the Family became a real synod at last, because Pope Francis almost ordered the participants to speak their minds, the participants did, and there are strong disagreements among them, with our Cardinal Pell saying that he'll stick with Jesus, bless him, and Cardinal Burke announcing that under Pope Francis the

Church is rudderless; but Pope Francis himself thanked them for disagreeing with one another. And the participation of married couples, though hand-picked, was not window-dressing. Indeed, Australia's Ron & Mavis Pirola opened the innings by really speaking from the heart.

A reminder that the bishops at Vatican II were determined, more than anything to smash the power of the Roman Curia. We have a glimmer of hope that a more authentic way of governing the Church is struggling to emerge. ☺

Lent – a time of ‘giving up’ or ‘taking on’?

GERARD STOYLES

Gerard Stoyles, Wollongong priest and psychologist suggests creative ways to engage in Lenten spirituality.

I have been occasionally musing over the meaning of Lenten sacrifice these past few days. I recall as a kid being manoeuvred into the ‘sacrifice of Lent’ by my Josephite teachers. I am sure that I represent many people of my age in the twists and turns of ‘giving up’ something for Lent. A colleague of mine is going to give up alcohol unless someone else opens the bottle. That is a novel idea.

I would like to start with the Resurrection. In the Resurrection we have life after death; the reassurance of a promise given in the darkest moments of Jesus Christ's last minutes of life. He embraced death with the hope of Life and complete trust in a Father who would not abandon him. So Resurrection is life, and Lent is the preparation of mind, heart and soul to allow each of us the possibility of embracing that Life to the fullest, and to do so even now. Why not, then, embrace it now as much as we can?

Instead of ‘giving up’, why not ‘take on’? Most people of today's world live a life of intrusions. The mobile phone, ironically called a smartphone, has become the electronic prosthesis of our infant century. The adage of ‘eight hours sleep, eight hours work, eight hours play’ is fast becoming a thing of the past. Stress, anxiety and depression have made an increasing mark on the quality of the human condition. To achieve one's goals is to compete and battle with one's fellow humans in numerous instances, rather than feel affirmed in our abilities and strengths. In too many

families, the father or mother, or in some cases even both parents leave home for work before their children are out of bed, and return home from work when they are in bed. Weekends become precious moments of family time together, which is too often eroded by concerns of the following week. The opportunity to participate in a Sunday time of Eucharist itself becomes another intrusion into one's life. Then there is the pressure of money – if one parent loses his or her job, then what happens to the mortgage? Who will pay school fees? Put food on the table? Make the car payments? Pay off the credit card debt?

In the maelstrom of life as it has become, making Lent a life-giving time offers a lot of sense. Lent can become a brief period of time to rediscover Life, and to find where Life has been taken away. It can offer moments of inspiration to make crucial changes to one's priorities. Lent can aid us in making time the sustenance of Life rather than the thief that takes it away. Lent can lead us to see into the hearts and souls of those who we deeply love and care for, so that we *hear* them, and *see* them, and even *feel* the pulse of their own life-giving spirit that perhaps we have discarded for the sake of lesser things.

So I wish to finish by offering some suggestions of ‘taking on’. Instead of staying at work until after sunset, be home for the evening meal. Leave those important files at work and instead spend time listening and speaking as a family. Take walks together; visit parks; walk along the beach. Personally, put one night aside to prepare and enjoy a meal that has been moulded with care and time. Find a quiet

Continued page 28

space to think and reflect on what Life truly means. Savour a fine wine, and be grateful for this simple pleasure of life. Go to bed at a reasonable hour and wake before sunrise to sink into its beauty. Watch the sun go down as often as possible, while enjoying a fine wine! Ask the children to tell you about their day at school; their friends; their hopes and dreams; their Saturday sport; whatever is a big thing in their young lives. Perhaps most importantly of all, while you do any of this, turn off the mobile phone and leave the computer switched off. In other words, do something that you know will give you Life, a Life that perhaps you have set aside for those *more important things to be done*. Be honest about those opportunities of Life that have been pushed away to allow the demands and expectations of others to take away Life.

Lent is the opportunity to find something Life-giving so that you might, even for a small period of time, celebrate Life as fully as possible. Enjoy the Life of Resurrection now. ☺

Sex, Marriage and The Synod

JOHN RYAN

John Ryan is a retired Priest of the Diocese of Sandhurst who has lived and worked for many years in Canberra. John notes that the Synod provides an opportunity to develop a new theology of sexuality, if we dare, that is not only relevant to today's

The claim that developments during the first part of the Synod on The Family during 2014 have disturbed the status quo within the Vatican could hardly be questioned. Disturbing cracks have opened suggesting that neither our appreciation of marriage, nor family, nor sexuality will escape without significant development.

That we have reached this point is interesting given the rather ordinary processes that were officially taken by way of preparation. It might be argued that in the call for, and readiness to listen to opinions from the wider Church, a tsunami of popular opinion that was banking up across the western Church for years has found the crack needed for it to advance. As we move quickly into the second phase those of us who look forward to further ongoing developments may need to do more than rely on this continuing power of popular opinion! Surely some solid thinking is needed to identify problem areas and educate ourselves towards the light. Much of the thinking shared by writers in recent copies of *The Swag* is the kind of thinking I have in mind, though clearly not all that is proposed can be accepted without question. There is wisdom out there to be listened to and assimilated.

As I read through the “modified” official questionnaire offered to canvas our thoughts and suggestions for the forthcoming session in October, I saw a confluence of at least three major topics tangled together and showering confusion on each other especially when the three were viewed together. The topics I identify are The Family, Marriage and Sexuality and while all are important I suspect that sexuality is the topic exercising the main influence on current thought.

During my early years and leading up to Vatican II, I was led to believe as a serious Catholic that the main purpose of marriage was the propagation of children and by that means the establishment of family. The only serious directions on how to pursue this goal that I could identify coming from within the Church were almost exclusively concerned with a particular exercise of sex. Of course

“family” normally meant a nuclear family made up of one man and one woman united with their children.

Stress of family life

While children were proclaimed by the official Church as a blessing this was far from the experience of many couples who lived their lives stressed by the official teaching of the Church. In evolving cultures where parents were isolated from wider family support and burdened with financial pressures to establish a family, children came often as a burden and not a blessing and were thrust upon many without their real cooperation. Many a couple with one or even both partners committed to live as “good Catholics”, succumbed to the stress and broke up. The experience of sex, which was obviously a sharing of divine power and beauty and was initially meant to invite one into the creative mystery of God, was far from the experience of too many Catholic couples.

With Vatican II an important breakthrough came with the widened appreciation of marriage. Sex came to be seen as having a meaning beyond procreation, as a means of mutual life-sharing and growth between the couples. Advancements in science had given couples the possibility of exercising responsible birth control and one could say the way was opening to explore a more life-giving view of marriage and sexuality. Sadly, history records that this was not to be possible because of the challenges that such changes would be to the teaching authority of the Church!

The late and indeed great Catholic proponent of Marriage and Family, Dr Jack Dominian, died recently sadly lamenting the tragic failure of our Church to open the way for a more healthy understanding of marriage, family and sexuality. Indeed it was his view and that of many others that recent comments of the official Church have been of little help for those looking for guidance and support.

So far even the energetic work of Pope John Paul II on The Theology of the Body have failed to win widespread acceptance for an advanced and convincing appreciation of these vital issues. Sex and



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love are fashioned together like hand and glove and pleasure is integral to any exercise of them. Incredibly too little is said within Church pronouncements of the blessing and goodness of sexual pleasure in itself. Here is an obvious elephant in the room that can no longer be ignored! Doubtless we have inherited a major difficulty with pleasure from as far back as the Stoics!

A new approach to sexuality

In reading the current local questionnaire for the forthcoming October Session, I saw a hope in those who proposed it that our challenges were more of a pastoral and catechetical nature; ie how do we get our life-giving message across? I found little to suggest that a renewed and developed message is required. Many like George Weigel, John Paul II's great apologist, express the hope that the Pope's work "may prove to be the decisive moment in exorcising the Manichean demon and its depreciation of human sexuality from Catholic Moral Theology". He claims the Pope's teaching has "ramifications for all of Theology". Such hopes seem to be clearly aware of the significance and extent of the challenge. However much of what has so far been proposed has been judged to be inadequate in addressing the questions raised by those searching for a Christian understanding of sexuality and guidance for living as sexually active adults. Until we have discovered a life-giving meaning, greater than denial and beyond the issue of 'the transmission of life' for sexuality we cannot be confident that what we have to say is adequate.

While I must confess to remaining far from liberated and informed sexually, I am sure that what my Church has said and continues to say is not the full story.

This is not so much a denial by me of what is being said as a plea for our authorities to recognize the limitations of what is being said and the paucity of it. Sex and sexuality with biological, psychological and spiritual components have a major narrative in every human story. Not only a narrative that reveals meaning but also a narrative to help unwrap purpose and direction. Within these confines is a treasure house dealing with various forces geared to uniting and combining the realities of our world in a pleasurable and creative way. Our sex life is necessary to enhance marriage, family, celibacy and whatever else calls us to any form of creative union.

Sex is such a powerful and invasive reality for all of us as humans! Like many of my contemporaries I was brought up to experience it in a very confused and mainly negative way. Appearing as appealing and attractive on so many fronts it came to be a real problem, even a cause of fear, even neurosis. That negative image was and continues to be widespread and causes so many difficulties for everyone within marriage and families.

Our bodily sexuality has so much to tell us about who, how and what we are as creatures of God. To block out any of the message in the name of "controlling our bodies" is another example of how, in the face of challenge, we easily succumb to choose death over life. Of course self-control and continence are parts of any human life. It is when they become the main concern that evil takes over. Celibacy is not the goal of marriage, nor is self-control the end point of sexual living.

What then of Family? A passing reference to nuclear and extended families flags the fact that "family" might be open to varying forms. Certainly the fact that almost half,

it not more of the children currently in our schools have experienced a very different form of family than what we would regard as the ideal and traditional, warns us that movement in understanding may well be afoot here too. After all we all accept that a house alone does not make a home!

Taping into the diversity of wisdom in the church

Without speculating in depth on how "family" might best be understood in future, it will demand of participants the ability to relate in the presence of diversity in a creative and life-giving manner. The best ministry the Church can offer to this "domestic Church" which Family is seen to be, is to mirror within her own plurality and diversity a vision and ability to relate in a creative and life-giving way. That would obviously require an immediate correction towards an ecclesiology where unity and life are proposed by love; an ecclesiology where patriarchy, law and order give way to communication, dialogue, empathy and compassion.

As we gather in 2015 as a Church to review these seminal issues in our lives we have available to us a plethora of wisdom and understanding that to a great extent remains untouched. Many people with different lifestyles from those condoned by the Church find a richness of life and love that is worthy of notice. Ticking the ecclesiastical boxes does not necessarily work for the masses. How can we join with them to identify what is good, then gently lead from what is good towards the better and ultimately to the best. The immediate challenge is to tap these sources and address the catechetical and pastoral challenges upon us to make sure they are fed to the flock.

As in everything wisdom will be found, not in a defining of one thing and a condemnation of another, but in the prayerful intermingling of "both/and". Inevitably those who find change difficult will be disturbed by the possibility of having to face it. In this instance however the looming changes may not be too severe as the wise men and women bring forth from their treasure things both new and old.

In conclusion let me say that I sincerely believe that were we not to open our minds and hearts and extend our resources to address our "ignorances" in such matters, then whatever we do by way of Synod or whatever, will at best be trivial. How impertinent we are to claim such a "black and white" understanding of such a central human mystery. May our God deem to be merciful to us. ☪



Women in decision-making in the Catholic Church

MARILYN HATTON

Marilyn Hatton, speaking for the Australian Catholic Coalition for Church Renewal Co-ordinating group gave this address at the Catholic Church Reform International Forum in Rome in October 2014 in preparation for the Synod.

Thank you for inviting me to talk to you about women in the Catholic Church, and particularly about women in decision-making in the Catholic Church.

I do so, as a woman of faith, a wife, a mother and grandmother as well as a health professional, a person of compassion, and as an activist.

I mention where I speak from because my life experience informs my view of issues for discussion at III Extraordinary General Assembly of the Synod of Bishops: the Pastoral Challenges of the Family in the context of Evangelisation.

The views I express, together with millions of other men and women, are not likely to get much airing in a Synod of 250 celibate bishops. Half the world, the half most affected by these issues, are absent.

The topics raised in the synod include contraception, divorce and remarriage, same gender marriage, premarital sex and in vitro fertilization.

We understand that responses from the laity to the preparatory document for the Synod on the Family questioned the Church's authoritarian teaching on all these issues.

One would expect then that the Synod in discussing these issues of concern to the faithful would be ensuring representation of husbands and wives, mothers and fathers, and same sex couples. We all know that this hasn't happened and even after considerable lobbying from the faithful we have a few observers chosen from a particular segment of our Church rather than representatives from a broad range of views.

The fact that women and men from across our Church have had no say in who represents them and that they are so underrepresented in a Synod that is making decisions about teachings that are absolutely central to their identity and lives, suggests that an exclusive and misogynistic culture of clericalism pervades our Church.

Division between clergy and laity

This culture of clericalism stands in stark contrast to Pope Francis's Exhortation *Evangelii Gaudium* in which he urges us to

work for peace and reduction and prevention of poverty.

His emphasis is on the gospel message of love, mercy and justice and invites us to engage with change and have the courage to say yes to inclusiveness, renewal, equality, dialogue and creativity.

And he also emphasizes the need to include women in decision-making and to draw on our gifts, recognizing our equality in baptism in Jesus Christ. So while the door to ordination is not open, having women in decision-making would be a step towards opening the door to women's equality.

Pope Francis's Exhortation has given the *sensus fidelium* hope and has opened many minds to the possibilities of change but it is time to look at the structures that have caused such dysfunction in our Church.

Pope Francis understands that the clerical culture has been destructive to our Church. This culture which took hold in the 11th century, has developed through an exclusive male priesthood and real absence of women's influence. History shows that from Christ's time onwards for nearly eleven centuries, over a thousand years, there is concrete evidence of men and women ministering co-operatively and respectfully. Not just scattered references, if you do the research and scholars have, it permeates our historical and archeological records. See John Wijngaards: <http://www.womenpriests.org/wijngaards/>

Gary Macy's excellent book: *The Hidden History of Women's Ordination* (Oxford University Press, 2008 p126) makes accessible bibliographic references to and quotations from, both the original sources as well as secondary sources to support his claims and interpretations.

He states: 'the effects of the Gregorian revolution were devastating, quoting McNamara, *it aimed at a Church virtually free of women at every level but the lowest stratum of the married laity*. He notes that Allen concurs...*women were reconceived as a quintessential danger to men, irrational, unclean, sinful, passive and physically weak victims who tempted men to violate them*'.

Father Ed Campion, former Professor of History, and Sydney Catholic priest in a

presentation about clericalism in April this year, described how as the male ministry became more and more dominant in worship, their privileged status correspondingly grew until by the eleventh century the clergy were starting to develop a separate entity in society.

This growth accentuated the division between clergy and laity, giving the clergy power over other Christians. Clericalism started to emerge and it was about privilege and power.

Pope Francis says very clearly that '*Jesus did not form an exclusive and elite group*'. (*Evangelii Gaudium* para.113). Clericalism operates to exclude women and maintain inequality for women in the Church.

In terms of world peace and poverty, women and children are the most poor and the most effected by violence in our world. Women's equality is integral to world peace and prevention of poverty. There is plenty of data from our international NGO's like WHO, IMF, OECD that reflect this.

Universally the Church's stance on female inequality in decision-making within our Church (which is so influential in our world) works to legitimise other unjust treatment of women to the point of violence across the world.

The Catholic Church has the opportunity now to set the example for other faith groups and reduce violence and poverty for women and children, by starting to dedicatedly work for equality for women.

Including women

A balanced representation of women in decision-making would start to change this clerical culture. Women would bring new perspectives to the relationships between nature and culture, symbolism and ritual. This would lead to positive inclusion and a cultural transformation in addressing Church issues as well as world peace and poverty.

Pope Francis recognizes this when he says: *The Church acknowledges the indispensable contribution which women make to society through the sensitivity, intuition and other distinctive skill sets which they, more than men, tend to possess..... I readily acknowledge that many women share pastoral responsibilities with priests, helping to guide people, families and groups and offering new contributions to theological reflection. But we need to create still broader opportunities for more incisive female presence in the Church. Because "the feminine genius is needed in all expressions in the of life of society, the presence*

of women must also be guaranteed in the workplace” and in the various other settings where important decisions are made, both in the Church and in social structures. (Evangelii Gaudium para.103).

In terms of women’s representation many of you would be aware that International Movement, We Are Church (IMWAC) have written on two occasions to the Vatican and have not received a response. The first letter requested the Vatican to include women to lead Curial offices. The second was to ask that prominent women including Mary McAleese, former President of Ireland, a mother of three, with an MA in Canon Law and a Licentiate in Canon Law from the Gregorian University, be invited to attend the 2014 October Synod.

In August, we in Australia wrote again, on behalf of members of the Australian Catholic Coalition for Church Renewal (ACCCR) which includes seven groups who are working for Church Renewal in Australia, as well as on behalf of IMWAC and Women’s Ordination Worldwide WOW.

In this letter, we reinforced IMWAC’s earlier suggestion of inviting Mary McAleese, but also added Kristina Keneally, former Premier of New South Wales, Australia, mother of three, with a Masters Degree in Systematic Theology, to also be invited Both were prepared to represent mainstream women at the Synod.

We suggested that their involvement could be a first step to change the present imbalance in institutional culture and that we hoped it could lead to an ongoing international initiative to appoint prominent and appropriately qualified women from other countries particularly Asia, South America and Africa to some sort of group that could assist Pope Francis and the Vatican in implementing cultural change.

We also asked that the Vatican respond through our Papal Nuncio Archbishop Paul Gallagher. We received a response from the Vatican on 2 September 2014:

The letter simply said ‘he appreciates the thoughtfulness and interest which prompted you to write’. We were not sure who the ‘he’ in the letter referred to. It was not signed and the title The General Secretary was typed on the bottom.

My first thought was – has Pope Francis seen it? Probably not, but the fact that we got a response did reflect to some extent the messages Pope Francis is giving his bishops. I have written another letter in the spirit of Mary McAleese who like many a

parent, speaking to their children said: *‘If I am yelling, it is because you didn’t listen when I said it nicely’.*

We want to keep the discussion going on this initiative because such an international initiative would be a strong vehicle for creating cultural change in the Vatican.

So we will all be watching carefully to see what comes out of this Synod and be ready to speak out on the media with a strong message about structural change. Women’s participation in decision-making is not only a justice issue, it is a crucial governance issue.

The Vatican ignoring and refusing to respond to the laity like this, creates a consciousness of oppression.

The prophetic task

Jan Morgan quoting Brueggemann speaks of such a consciousness and of a false consciousness in her book, *Earth’s Cry: Prophetic ministry in a more than human world*, (Uniting Academic Press Melbourne, 2013.p73-5) *‘False consciousness means a position where truth cannot be spoken, where deception and self-deception exist in the dominant form of a culture. Public institutions uphold a perception of denial, exhibit inability to critique their own life, and lack the capacity to acknowledge failure. The condition (created) is apathy, one in which pathos is forbidden. Numbness, the embargo on ‘cry’ is the desired mindset.’*

She notes: *‘this consciousness characterizes those with power and the condition of those enslaved by the power of ‘silence’.* This silence operates in *‘two directions simultaneously. Those being oppressed need to be kept silent, kept from protesting, kept from crying out. The oppressors need to silence criticism by denial of any criticism of misuse of power.’*

This rings bells for me and I am sure for you and many of our bishops and priests.

She states that: *‘The prophetic task... is understood, precisely as one of penetrating numbness, awakening passion.’*

Our renewal task is to penetrate ‘the numbness ‘and ‘to awaken the passion.’ Many others are speaking out and acting against the effects of clericalism and for renewal.

Mary McAleese says *‘We have to assist our bishops and priests to unlearn and self critique’.* Joan Chittister says what will we do if we are dismissed again!!! Fr Roy Bourgoise: says once you know (about the Church’s discrimination of women), you have to break the silence.

Dr. Patricia Fresen, former Dominican nun says if a law is unjust, change it, if you can’t change it you are duty bound to break it.

Canon 212.states : Christ’s faithful have the right, indeed at times the duty, in keeping with their knowledge, competence and position, to manifest to the sacred pastors their views on matters which concern the good of the church.

Within the prophetic tradition *‘The Israelites cry is a cry for help. Something is not right . The situation is one of oppression. (Exodus 1.11). Some human beings hold power over others, using it ways that disregard others.’* (Morgan, p73)

It is time now for all of us to raise our voices in ‘a primal cry’, this can’t go on and we can’t keep waiting. The laity has to act now and lead on renewal and women’s participation in the Church. The stars are aligned in a way they may not be again for a hundred years. Pope Francis in *Evangelii Gaudium* is almost provoking us to rise up. This together with the awareness and warning created by the shocking child abuse, are triggers to change this clerical culture that is so destructive to women and children and all in the Church as well as evangelization.

Women’s participation in decision-making in the Catholic Church is not only an issue of justice, it is an issue of good governance. We want Pope Francis to hear and understand how important this is. ☺



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Is there a place for Christian feminism?

JON INKPIN

Jon Inkpin is an Anglican priest in Toowoomba, grateful partner of Penny Jones and thankful father of two wonderful feminist daughters, Sonia and Cathleen. His Christian feminism blog can be found at <http://makingatrack.wordpress.com>. This article is reprinted with permission and first appeared in the December 2014 edition of EREMOS magazine. For further information – www.ermos.org.au

Twenty years ago last May, I led my then small twin daughters into the body of Durham Cathedral where their mother, with thirty-seven other women, waited to be ordained as priests, the first ever in that holy space. The ancient building shook with life and joy. Of course, said the bishop in his sermon, quoting Jesus, 'If these here were silent, the very stones would cry out.' *History was made her story and the world did not collapse.* Yet one of the stones – the one by the font that marked the place beyond which no woman could step – was a clear reminder of past oppression. I remember rushing to lead my girls up past the 'place beyond which they shall not pass', almost to the front so they could witness this history-changing event!

2014 has been another year to celebrate women's ministry. We finally saw, with Sarah Macneil's consecration in Grafton, the first female ordained as a diocesan bishop in Australia. Meanwhile, even the Church of England's General Synod finally stuttered legislation over the line to allow female bishops. Other small steps can be seen in other places. All of which is encouraging, albeit somewhat fraught. For the advance of Christian feminism in some church quarters is still tempered by continued obstruction and reaction in others.

In some Churches, progress is positively glacial. Those denominations that do affirm women at the highest levels still struggle with internal as well as external resistance. Ecumenical meetings of 'senior' clergy or leaders are still hugely disproportionately male and agendas reflect it. Theological and spiritual discussion is still often frustratingly patriarchal and backward. Even more depressingly, in the world as a whole it is sometimes hard to perceive significant progress in the treatment of women. Among other examples, recent media attention has highlighted rape in India, continued so-called 'honour' killings in parts of Asia and the various oppressions of women under Islamist regimes. This is just the tip of the iceberg, however. Violence against women and girls is a problem of pandemic proportions.

As a Lenten discipline this year I wrote a Christian feminism history blog, celebrating the lives and achievements of forty leading Christian feminists of the past. It was both salutary and sobering. The work of first-wave Christian feminists is still astonishing to behold. Yet, considering their efforts and prophetic insights alone,

Feminism is is
for Everyone

how far have we really come? Even the term 'Christian feminism', widely in use by the end of the 19th century, is still challenged as an oxymoron by some. Others, though they have gained from it, seek distance. What is it, still, with this 'f' word? If I had ten dollars for every woman who has said to me, 'I am not a feminist' I would be very rich as well as a great deal less frustrated. Tempted as I am to say, 'Well for God's sake, why aren't you?' or 'So, you let others do all the hard work and take the knocks for you, do you?' I tend not to.

I simply try to rejoice in those who don't give up the struggle and join in with what I can. It is still a shock though when I find younger women parroting past nonsense, some of them even aware of what others have achieved for them. 'Oh yes', said one quite young, but already career successful, Catholic woman to me not so long ago, 'the nuns used to say all those kind of things. They were sort of wonderful in a way. But I prefer to stick with what John Paul II taught.'

Perhaps we have to go back to basics. Josephine Butler (1828-1906), arguably 'the mother of Christian feminism', expressed it so well. For her, grounded in both deep biblical reflection and a broad liberal education, the women's movement

was 'a cry of pain, a cry of justice' for the outcast and oppressed. In her book, *Truth Before Everything*, she says: *Our hearts cry out for Justice; our souls are athirst for Justice. Like the Hebrew prophet we are sometimes constrained to exclaim, 'Justice has fallen in the street.'*

You can dress it up however you like and dispise it if you will, but feminism was, is, and always will be, at bottom, justice for women. In its Christian form, it thus simply seeks to embody the liberating praxis of Jesus. As Josephine Butler thus expressed it, looking to Galatians 3:28 as 'the Magna Carta' of the Christian women's movement, it is a theology of liberation into which all women and men are called. In an essay called 'The Constitution Violated' she added: *Self-government is life and life cannot be lived at second hand.* 'God and one woman,' she said, 'make a majority.'

Such conviction changes the world, as it did through Josephine, through the suffragettes, through Elizabeth Cady Stanton and her *Women's Bible*, through Kate Sheppard in New Zealand, through Sojourner Truth and Harriet Tubman, and through other women of all kinds of colours who overturned injustice in the name of Christ. Such conviction can still change the world today. 'Never give up', as the cartoon says on my daughter's wall, next to Josephine Butler's portrait.

Looking back, and looking around today, perhaps three key features emerge. Firstly, there is the need for solidarity. No wonder churches don't change, for example, when we simply keep to our denominational boundaries. No wonder the world doesn't change when our struggles are not linked with those of others. Women's issues, Christian feminists have always affirmed, are borderless and inextricably bound up with one another. It is a message we still have fully to learn. For, as the main women's suffrage paper (*Common Cause*) put it in its editorial 9 March 1913, drawing on Butler's inspirational life close to the severing of international bonds in the First World War: *It was Josephine Butler, surely, who first said of womanhood that it was solidaire [from the French meaning 'showing solidarity'].* *She is the patron saint of all international movements, for she taught the unforgettable lesson that all the wrongs of every woman are the wrongs of all women, and no woman can be outraged or oppressed but womanhood itself is the sufferer.*

Secondly, there is the need to let go of reputation, including, where necessary, the Church's reputation. Solidarity may mean travelling with those who are not respectable, on issues that are considered

unacceptable. Maude Royden, the great female pioneer of Anglican ministry, put it this way, back in 1918: *To pass from a gathering of Labourists or Suffragists to one of, for example, 'National Missioners' was like passing from warm life to chilly death... At the one, all was staid and middle-aged, cautious and polite, with the extreme and chilling politeness of people who are too kind and nice to want to hurt one another's exceedingly sensitive feelings, even if, in order to avoid this, it was necessary to avoid saying or doing anything to the purpose. At the other, all was alive and gay, hopeful and young. We were not afraid of hurting one another's feelings, for we were all too much set on a great purpose to be thinking of our feelings at all.*

Such words might all too often be descriptive of the difference between 'live' movements of our own day and many church meetings. For, as Maude Royden affirmed, the 'hallmark of the living movement' is not to ask people to subscribe to particular writings or to recite particular beliefs, which only participation in the movement can bring home to them. All that is asked is acceptance of the 'aims and objects'. In terms of the way of Christ: 'Can ye drink of the cup that I drink of or be baptized with the baptism that I am

baptized with?' She asked: *Would it be safe? No, of course it would not be safe... we are afraid of such risks, afraid of such a terrible victory (as Christ's)... we treat the Church as one long accustomed to ill-health. Do not open the window! Do not bang the door! You cannot take risks with the invalid. Step lightly, speak softly, at any moment the poor thing might die!*

Instead, for Maude Royden, as for so many Christian feminists then and since, the Christian faith and journey to peace and justice have been 'the great adventure'.

Finally, and most importantly of all, especially for those of us prone to despair of churches, there is the need to see that we confront the deepest of human challenges, coming to terms with the sacred. As Maude Royden saw it, back in 1919 in *The Ministry of Women* (League of the Church Militant leaflet): *When women have won their victory nearly all along the line, even in the matter of government, it seems at first strange that the Church should hold out against them. I discount the easy but deceptive retort that 'organised religion' is always conservative, for one only has to look at the history of Christianity to see that organised religion has often been a revolutionary force in order to realise that it*

may easily become so again. I seek the explanation in something deeper than the easily assumed perversity of religious people; and then it does not seem so difficult to understand why the spiritual equality of the sexes should be harder to admit than their political, social, or even economic equality. The spiritual nature of Man is the last, highest product of our evolution: religion, after all, the deepest and most unconquerable of his interests. Naturally therefore, in whatever other matter he may admit equality with those he has been accustomed to regard as his inferiors, in this matter his reluctance will be greater than all.

It is interesting to speculate about how these early heroines of the Christian feminist movement would view our contemporary situation, where women are now being ordained as priests in many parts of the world, and some even become bishops! Great adventurers and pioneers for justice that they were, they probably would not advocate that we rest on our laurels. I can hear them saying: 'Are women still being oppressed in some parts of the world? Their voices need to be heard and we need to show solidarity by bearing witness and calling for justice.' ☪



Swimming towards the ultimate goal

GREG TRYTHALL

Greg Trythall, Parish Priest of Williamstown Parish, Archdiocese of Melbourne, tells a personal story of overcoming academic and health challenges on the road to priesthood. He has recently completed 1,000 consecutive Sunday swims and believes it wards off grumpiness.

I understand spending quality time in prayer will be the number one reason why we remain in the priesthood or religious life.

But this cannot be divorced from a humanity which needs the physical to be reasonably maintained and hobbies of various kinds to make life more meaningful.

Indeed, I believe knowing oneself and acting on that knowledge for one's health and wellbeing is a major reason for the difference between thriving and just coping as a priest in these stress filled times.

Back in 1994 when I started to feel grumpy with certain more difficult parishioners, I knew myself well enough to realise the importance of pursuing a physical challenge to improve my overall demeanour and ability to cope. Also, due to the reflection opportunities given me

during annual holidays, I came to the decision I needed to get back to some more serious running and swimming.

I decided I would make the effort to try to swim 10 Sundays in a row before the Sunday Mass at Torquay so that I might form a habit.

I understood physical benefits are only achieved by first making the habit. Once started and found beneficial, the habit becomes part of one's life. Accordingly, I started my habit with a realistic but reasonably difficult goal of swimming after annual holidays "10 Sundays in a row" at 7.45am. Mass was just up the road at 8.45am in Torquay and a shower awaited me in the flat at the rear of the church.

My goal was to run 2km on the grass above the beach, swim about 100m and then have a quick shower.

The 10 swims became 50 and without too much effort the 50 became 100. It was cold during those first few winters, especially around July and August. I realised as time went by that a good quality wetsuit and two normal caps on the head provided comfort even on the coldest days.

In May 2003 I left Australia for six months sabbatical leave and had already notched up 443 swims not out! When I was about to return to Australia, I realised that I had not missed any Sunday swims in Australia since 1994. Rightfully, I could continue where I had left off.

In reality it was not mainly about my own self-discipline, but more the Holy Spirit leading me down a personal path which would have been madness not to follow. In the following lines you may understand my story and more often your story is one of survival, grace and new life.

Struggling academically

After my two years of National Service army training from 1968-70, I took the unexpected step of going back to a government high school to pass Year 12. Before the seminary I had distinguished myself by failing both Year 10 and Year 11, with the need to repeat both. I was the

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oldest student in both a Catholic and then a high school. My confidence to pass any higher course had been shot to ribbons over those very trying years and the return to secondary school before the intended seminary course was really an attempt on my part to regain confidence in my intellectual capacities.

Although I had put every possible effort into my chosen subjects in Year 12, the return to school and the subsequent failure in the end of year exams confirmed the need for an absolute dogged determination with seminary studies. True to form, in second year, with 25 students still left in the year, I came last in five of the nine subjects. Things were not looking great, but every subject had been a pass. I still don't know how!

Worse was to come. Somehow, in the middle of fourth year, I was really struggling. For whatever reasons I just could not cope with the same academic load as most other students! I could not in my own mind even take a proper day off during the seminary terms as I was just coping to get the assignments in on time.

Physical health obstacles became a blessing

In the great mystery of God's ways I clearly remember the day another squash team member walked by me down the same corridor off which I was living at the time. He was the rector, (Fr) Kevin Mogg, the best squash player in our Victorian/Tasmanian diocesan seminary. Knowing Kevin was a good bloke and despite embarrassment and a little desperation on my part, I rolled up my pants from the ankles to the knees and stated that I seemed to have some sort of problem!

It was obvious my body was reacting outwardly from my inner stress. My legs were covered with some sort of skin condition.

Kevin's reaction was direct: "You go home!" "I can't go home," I responded. "I have all these assignments to get in!" "No, you go home."

I was probably at the physical breaking point without realising it. I had tried my guts out to pass those first four years in the seminary. My future as a seminarian was looking very precarious.

I went home for two weeks rest in mid-



1974 and even though I ended up failing half of the subjects of that year I was allowed to go on to fifth year.

A specialist diagnosed my skin problems as eczema, of a permanent nature. I am now 67 and have lived with this condition over the past 40 years. In truth it has been a blessing.

I was fortunate on being appointed to Grovedale in 1992 as it has within its borders the greatest surf beaches in the whole of the Melbourne Archdiocese. They included the world famous Bells Beach in the Torquay area. I have been doubly fortunate to have been appointed since 2010 to Williamstown Parish. Again I am able to have ready access to the beach and seawater.

If not for the eczema and hay fever which come mainly from the ancestry background on my mother's side, I would probably have burnt out long ago. These afflictions helped me set boundaries and realise that the ocean's salt water is a true godsend. If not for eczema I would now probably be a grumpy old man!

My 1000 Sunday swims in a row came on December 28th 2014. It was a beautiful perfect sunny day and a nice crowd of parishioners came down to our local Williamstown Surf and Life Saving Club to applaud me on reaching an unusual milestone!

The ability to thrive and be enthusiastic in priesthood has been the truly important factor. For most priests habits like swimming and walking are not an end in themselves, but you neglect your physical side at your own peril! ☺

Solidarity with Muslims

PATRICK MCINERNEY SSC

Patrick McInerney SSC is a Columban missionary priest and Director of the Columban Mission Institute in Sydney. In this article he explores the practical application of multifaith relations after the Martin Place siege.

Following up on my article, *Muslims, Ramadan and Parish Life*, which appeared in previous issue of *The Swag*, I would like to show how far-reaching such simple gestures can be. On the 15th of December 2014, when I heard about the siege at Martin Place, my thoughts immediately went out to the hostages – I was held at gunpoint for hours during an armed robbery in Pakistan some years ago, so I know how it feels to be a hostage! But my thoughts also went to Muslims – in some way they too are held hostage, to the bad behaviour of criminal elements among them. They would no doubt be fearing a backlash. As a gesture of solidarity, I decided to visit the Lakemba mosque, all the more so when I heard there was to be an interfaith prayer service.

When I arrived I was greeted by name (the value of previous visits). They told me the Pastor whom they had asked had not responded so asked would I be the Christian representative. I agreed. After the evening prayers, we gathered on the forecourt of the mosque. Sheikh Wesam Charkawi gave a brief address. Rabbi Zalman Kastel recited Psalm 23 in Hebrew and in English. I made some comment and offered an impromptu prayer. The Hon Tony Burke, Member for Watson, spoke about the solidarity of #illridewithyou.

Later that night, Tony Burke posted on his Facebook page a collage of photos of the four speakers, the sheikh, the rabbi, the priest and the politician. That post was liked over 30,000 times, received 1,131 comments and was shared over 3,400 times, where it would have garnered other likes and comments. Here is the link to the page and a selection of the comments: <http://tinyurl.com/otabnlx>

- A Rabbi, an Imam and a Catholic/Christian priest all working together in solidarity. This is multiculturalism at its best and is what Australia is all about. (NG)
- Awesome people – proud to be Australian. I'm Muslim and it gives me hope seeing such educated and good hearted ppl out there. (FO)
- A Muslim, Jewish and Christian leader all side by side with no hate or conflict all against violence, I am proud to be



Australian after seeing this! (VO)

- I LIKE a mixture of faiths getting together for a common goal... (AD)
 - This is so nice to see. It would be nice if we could all live in harmony and enjoy this Beautiful Country we live in. (LF)
 - Beautiful to see inter faith cooperation. Jews, Muslims, Christians, black, white, gay or straight #illridewithyou (JR)
 - Wow, it's so nice to see all these beautiful people coming out and standing side by side with Muslims. This is what the Australia we all know and love is all about... (AB)
 - A great inclusive thing to do, having a multi-denominational prayer with politicians. If this is meant to show a sign of unity, how come you forgot to let women in? (CR)
 - Australians unite regardless of political, and religious differences. We are a peaceful Nation with different lives, thoughts and aspirations. Work for the betterment of Australia so that we may enjoy our wonderful country. (NN)
 - Thanks for including all those different religions here. We need more signs like that. People of all religions, praying together, standing up together against hatred, against violence, against intolerance. Religion equals peace. It should never equal hatred. (NS)
 - Now that's my Australia! #illridewithyou (JT)
 - Multi-denominational – THIS is the Australian way. (MK)
 - This is where you hold your head high and say yes ..this is what religion needs to do more often ..join together ..let us all pray (and those that don't believe pause and think) of those hostages and pray for a safe home for them all. (KD)
 - ... solidarity across religions – so warm and heartening! (IG)
 - I am an Australian born and proud and I must say this is the true Aussie spirit!!! (LE)
- On that same occasion, an ABC journalist took a photo of the rabbi, the priest and the sheikh holding hands as a gesture of interfaith solidarity. This too was posted on Facebook. On the ABC page it received 6,400 likes, 183 comments and 756 shares (I saw another post of the same photo with over 10,000 likes). Here is the link and a selection of the comments: <http://tinyurl.com/ozltcvf>
- My grandfather was a Christian, grandmother a Jew and my father a Muslim...this couldn't get any better!!! (RP)
 - Man I love this country (SL)
 - This is what Aussies do when times are tough – they unite. May God be with the hostages, I pray they are released safely. (JC)
 - This picture is beautiful. This is my country. Not the ignorant hate filled riff raff. One country, lots of diversity :) Australia is the best country in the world! (DK)
 - This is beautiful! this is why Australia is such a beautiful country! if only we spent more time on what we have in common rather than our differences this world would be a better place ! #illridewithyou (IR)
 - There is still hope for humanity. Let's stand together my HUMAN brothers and sisters against all forms of terrorism both overseas and on our shores. (AO)
 - I really do love our city: might not always get along on the roads but we help each other out in the tough times. (AC)
 - You know what that is a lovely picture to see with every one holding hands this is great to see. (KA)
 - Same but different. All worshipping God and respecting others. (NB)
 - This is history in the making the way it should be in society. Congratulations to all involved. (CM)
 - United in prayer we can move mountains .. (DS)
 - Best picture of the day. (LF)

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FEATURES

- Looks like a joke – you hear a rabbi imam and priest sitting in a pub (JS)
- The like button doesn't suffice for how much I LOVE THIS!!! (DG)
- Love this! (SS)
- Now this is what I'm talking about!!! (SM)
- More of this will make the world much better place!!! Well done to all the religion leaders involved... (PK)
- This is how it should always be! Everyone accepting each other's beliefs and living in peace! (AH)
- What an amazing few pictures! In light of today's terrible news it just shows that the majority of all religions want peace. (CH)
- A beautiful depiction of Australians uniting as one. (DA)
- We love our country, we love our neighbor. There is no space for hate. I am glad to be in this country. No one can divide this nation. We all are Australian. (NM)
- What a great picture wish the world was like this. (MG)
- Best Pic, the beauty of Australia, crime is not associated with any religion .. we all stand together, makes me happy to live in such amazing country. J (BD)
- This shows how the world should be. I am so proud. (RB)
- Wonderfulllll, I want to see this so much. (VA)

Rabbi Zalman and I also attended a multi-faith prayer vigil in Hyde Park on the 18th December for the victims of the Peshawar school massacre. On both of these occasions I was touched by the sincerity and gratitude of ordinary Muslims who said to us:

- "Thank you for coming."
- "Thank you for being with us."
- "It's great to see the children of Abraham coming together."
- "This is how God wants us all to live, united, together, in peace."

I have been astonished how social media is able to multiply that good effect many thousands of times over through liking, commenting on and sharing posts and images on Facebook. I like to think that my small effort contributed to the wonderful sense of interfaith solidarity that prevailed in Martin Place and across the city and the country during those testing days. And it all began years ago with the simple gesture of visiting the local mosque on Eid day! ☺

The Pan-Orthodox Synod 2016

DANIEL O'DONOVAN

Daniel O'Donovan, retired priest, Beagle Bay WA, writes on the importance of the Synod in 2016 to bring together the Orthodox churches, the first on this scale in over a thousand years. More news on the Synod appears on our news page in this edition of *The Swag*.

Like worldly empire – only more so – the Reign of Peace has to be laboriously constructed, brick by painful brick. Starting from where we are at. Or, in biblical terms: 'beginning from Jerusalem' (Luke 24:47).

*Many a blow and biting sculpture
Polished well those stones elect
In their places now compacted by the
heavenly architect
Who therewith hath willed forever
That his palace should be decked.*

I recall, as a Cistercian novice of 18 learning by heart that English version of the resounding old hymn *Urbs Jerusalem beata, dicta pacis visio*.....

Later, as a young priest, I studied in Rome, (1960-62) at the Benedictine Ateneo San Anselmo on the Aventine Hill. In our Studentate at Tre Fontane, believed to be the site of St Paul's martyrdom and long a place of Christian pilgrimage, we received a visit one day from Pope John XXIII.

We 'Trappisti' were around 75 students, along with the general international staff at the time, the bulk of the students American and Merton-trained in one way or another. From his French experience as Nuncio in Paris, Roncalli had grown to like the Cistercians. Strong in France, their lifestyle of prayer and hospitality suited well his own Church vision and earthy piety.

On that occasion he spoke in French to us young students about his decision a few days previously to call a General Council of the Church. In his simple way, he told us that he wasn't sleeping well at night and asked us to pray for him and the Church and the historic event coming up; beginning already in fact – and how! – to take very rough shape.

I have never had the pleasure of attending an NCP convention. During my 42 years of priestly service in this Broome Diocese, I have been, on and off, a playful hermit and not so mobile. Though I did manage one sabbatical year in India (1995 – 96). In 1992, Bishop John Jobst, now deceased, appointed me director of ecumenism for the diocese.

I recall writing to the then chair of the NCP, suggesting that in an approaching

national Clergy Convention the matter be raised of our working along more amicably with our fellow clerical association, the Australian Confraternity of Catholic Clergy (ACCC). I hadn't thought, or intended, that it might be put as a motion to be voted on by the general assembly, but it was.

At the time, I was worrying about us Australian clergy being split in two, and putting out that discouraging message to the public.



At the end of a four year spell as resident priest in Fitzroy Crossing, an outpost of Derby parish, I had had a car accident, and was recovering from surgery in the St John of God sisters Villa in Perth. This was after the NCP convention had taken place. Fr Justin Bianchini kindly dropped in to see me and in the course of our conversation mentioned in the gentlest words that my subject had been put to the vote and had received two votes in favour. So, we had a good laugh together.

In his excellent chairman's message for the Swag October 2010, Ian McGinnity refers to an article in *The Furrow* (September 2010), which spoke of the formation in Ireland of a new Association of Catholic Priests. Their ideals are not dissimilar from our own said Ian, listing then a brief enunciation of those ideals.

On the matter of the collaboration of our two Australian associations of priests, Ian again quotes from that article in *The Furrow*, this time from a talk by Fr Brendan Hoban to fellow priests in Ireland.

His words, with which Ian expressed sympathy, led to my changing my mind on this very difficult subject; or, better perhaps, forming another discernment.

They are worth quoting:

It, (the new Irish Association of Catholic Priests), will be a voice for Catholic priests in Ireland and membership is, of course, open to all priests. But, it will not be a voice for all priests because the effort to represent all views eventually leads to bland, inoffensive statements that end up representing no one and making no compelling point. We want to place that clearly on the record at this point. We are not attempting to represent all priests and our hope is that this initiative will not be undermined by those who prefer us to represent nobody unless we represent everybody.

Even since then, in these short few years, the world around us has moved into stormier seas. Australia, ourselves, again at war.

Theologically, ecclesologically and geopolitically, we Catholics – if only we Catholics – with Pope Francis our leader,

need urgently, in grace, to close ranks, bypassing inessential obstacles; demonstrating the self-emptying of the Word of God, which was unilateral.

Pope John XXIII liked to repeat that ancient Christian maxim: in essentials, unity; in non-essentials, tolerance; in all things, charity.

The purpose of this short contribution to *The Swag*, my first, is to remind us all of the forthcoming Pan-Orthodox Synod due to convene in 2016. I see the Synod as marking a kairos. Ecclesially, it is the most significant event in my 80 years of life. Of greater moment, possibly, and in its way, at this point in time, even than Vatican II.

We need each other, East and West. Our separation no longer makes sense. And the world needs to hear and see our unison in

salvation-love; its melody. Catch the sweet fragrance of this garden Church on earth.

That which was from the beginning, which we have heard,...touched with our hands, concerning the word of life, we proclaim to you (1 John 1:1).

Each morning, here in this small hermitage at Beagle Bay, I open my Eucharistic celebration with those words from the Didache, one of our earliest Christian sources following after the Johannine Corpus: *Remember Lord your Church Defend her from all evil Perfect her in your love, And from the four winds gather her, the sanctified.*

Into the Kingdom you have prepared for her, For Yours is the power and the glory through Jesus Christ forever more. ☩



The Bible and hearing God's word today

MARK O'BRIEN OP

Mark O'Brien OP, lecturing in Old Testament studies in the Department of Biblical Studies at Catholic Theological College, Melbourne, explores Antony Campbell's approach to biblical study in Campbell's new book *Opening the Bible: Selected Writings by Antony F. Campbell SJ*. In this talk that launched the book O'Brien notes Campbell's focus on plenty of food for thought about the contemporary church and society.

I would like to thank Tony for inviting me to launch *Opening the Bible*; as one of his doctoral students many years ago, and one who has collaborated with him on three books and a number of biblical studies units in the United Faculty of Theology, one may reasonably say that my launching this book is continuing the collaboration in a somewhat different form. What I can certainly say is that Tony opened the Bible for me in a way that no other biblical scholar has done and for that I am very grateful.

The sub-title should be noted: *Selected Writings of Antony Campbell SJ*. This tome of over 500 pages is not a collection of essays but, as Tony states, a rather pragmatic selection that comprises 60-70% of material that he judges 'was worth presenting here'. The selection is not organized chronologically, and not even thematically, but according to six categories with varying numbers of 'writings' in each category. The six are: the book of Job, the books of Samuel, Narrative and Storytelling, Form Criticism of the Older Testament, the Nature of the bible, and Relationship to God. They function as sections of the book with the writings as

chapters within the sections. As you will see from a quick glance at the Contents page, they constitute a wealth of essays on a variety of topics.

A question that immediately comes to mind is the relationship between these six categories or sections. Given Tony's renowned ability to analyse and synthesise, one expects connections that will be based on a critical assessment of texts, be reflective and challenging, and open to criticism in an ongoing search for meaning. He comments on some of the connections in his Introduction and Summaries of each chapter. I have found these a great help in building up some overall picture of the book which I would now like to put before you. I do not claim that this will offer a complete and accurate account of the book. We all operate in some way now with an awareness of the hermeneutical issues involved in interpretation, what Gadamer calls the limited fusion of horizons. Far be it from me to claim that my and Tony's horizons fuse perfectly!

In my view the first and the last categories—the book of Job and Relationship to God—relate together nicely. The focus of both is God and God, as presented in the biblical

text, has been and I'm sure still is, an abiding focus, question and challenge of Tony's biblical study. To commence a selection like this with a book like Job is challenging because it deals not just with God but with God in relation to the problem of evil and innocent suffering. By opening his book this way Tony is, in my judgement, saying something about the nature of the Bible and its portrayal of God. It does not settle for a comfortable, assuring image of the deity. The Bible is too honest for that and its grasp of reality too real. But opening his book this way also says something fundamental about Tony's understanding of God and reflection on God. It has provided him with a key focus and a key challenge throughout life, and one that is not yet resolved. By opening his book in this manner is Tony implying that something similar happens when one opens the Bible? One can experience welcome but also warning, assurance but also challenge, attraction but also revulsion. But how much of this comes from the Bible and how much from me?

If the book of Job challenges our thinking about God it also, according to Tony's reading of Job 39, challenges our thinking about our moral understanding of the world. In a particularly innovative piece *God and Suffering – It Happens: Job's Silent Solution*, he suggests that suffering in the human world, as in the animal world, 'may be amoral, divorced from the moral qualities of goodness and badness' (24). He recognizes that this is not the only possible reading but it is an intriguing one, particularly in our modern context of uncertainty principles, chaos theory, evolution, etc.

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The second category is on the Books of Samuel. If I am right, one can link this category to the following ones on Storytelling and the Bible, on Form Criticism, and on the Nature of the Bible. The Books of Samuel are where Tony has done a lot of his academic research and where perhaps the bulk of his publications are focused, from his doctoral dissertation on the 'Ark Narrative' in 1 Samuel 4–6*; 2 Samuel 6, to his recent two volume commentary on the Books of Samuel in the FOTL (Forms of the Old Testament Literature) Series. It is where he has employed and assessed the two main types of critical analysis that have tended to dominate biblical studies in recent times—they go by the general descriptors of 'diachronic' (the various branches of historical critical analysis) and 'synchronic' analysis (the focus on the present or final text rather than the history of its composition). In undertaking these forms of critical analysis Tony demonstrates that he is as competent as the best in reconstructing the history of a text and the likely history of those who composed a text such as the books of Samuel; he is also equally adept at showing how texts, examined synchronically, are often intricately structured and the dynamic relationship between their parts.

But what stands out for me particularly is

that all these forms of critical analysis are at the service of the more important and abiding quest, and that is the mystery of God and what the Bible communicates or reveals about this mystery. The link with the first category on the book of Job becomes apparent. Let me offer one example. You will find two essays on the famous David and Goliath story in this section of the book, as well as further reflections on it elsewhere in the book. A key conclusion that Tony draws from analysis of these stories is their view of God—more as partner rather than as parent. By this he means 'God's role in empowering human beings to use their talents and prowess in courageous and full living rather than that of replacing human weakness with divine power' (73).

In reflecting on his analysis of the story of David and Goliath he says: *To put a little flesh on God's activity as enabling human beings in their living, I would point to three areas of significance to life. One is that of basic trust. I would hope for a theology that could speak of a God who is worthy of our trust. Another is that of fundamental love. I would hope for a theology that could speak of a God who is capable of unconditional love for us. Thirdly, there is the question of the articulation of ideals. I would hope for a theology that could present a God whose being and love challenges us to the highest ideals of human living. The combination of basic trust*

and unconditional love with the challenge of high ideals is surely enabling and empowering for rich human living (81).

Tony is very much aware that our grasp of what a text is saying about God and our relationship with God depends on how we read it. The critical approach to biblical analysis requires that our ways of reading be checked, criticized and improved as far as possible. And so the section on the books of Samuel, which are principally narrative in form, is followed by a section entitled 'Narrative and Storytelling'. It addresses the wider context.

An important contribution that Tony has made to analysis of biblical narrative is his hypothesis of 'the reported story'. Rather than a verbatim record of a storyteller in action, the biblical text records the 'outline' or gist of what a storyteller would present in a live performance. Writing in ancient times was slow and costly and scribes aimed at recording a story's outline in a way that would serve as an aide-de-memoir for oral performance. It takes only a few minutes to read the story of David and Goliath whereas the actual telling of this story in oral performance could have lasted an hour or more and would have involved 'filling' in gaps that did not need to be recorded in the written version. The doublets and other variants in the written text that have been grist for the mill of source and redaction criticism were, according to the Campbell hypothesis, provided by scribes as options for a storyteller in oral performance. There was thus more than one way of telling a story. This hypothesis, that he also terms 'User Base', offers a new paradigm for understanding the variants in the Pentateuch, one that would replace the time-honoured but not rather tired and frayed hypothesis of four sources. The same hypothesis can be applied, *mutatis mutandis*, to other narrative works in the Older Testament.

The hypothesis of the 'reported story' involves of course analysis of literary forms and this leads in to the next section of our book entitled 'Form Criticism'. As you would know, this term is generally understood to refer to the critical search for the original, usually oral, forms behind the present text of the Bible, and their 'life setting'. The key figure in Older Testament studies here was Hermann Gunkel. On p. xiii of the Introduction Tony describes himself as 'third generation von Rad'. Von Rad was a student of Gunkel and so was formed as a form critic. Tony's 'Doktor Vater' at Claremont Graduate School in LA was Rolf Knierim, himself a student of von Rad and so belonging to the 'second

generation'. While subsequent scholarship has exposed weaknesses in the form critical agenda, Tony judges that it asked two basic questions about biblical texts that endure – what kind of text is this, and what impact does this have on the meaning of a text? The focus on the kind or type of text one is reading involves an assessment of its parts and how they relate together to make up a whole, a particular form – be it story, itinerary, psalm, law text, etc.

In an attempt to overcome the flaws of the form critical agenda but retain and develop its lasting insights, Tony collaborated with Knierim and others in developing a new kind of form criticism that would concentrate on the structure or form of the present text and the relationship between its parts, before searching for anything earlier. This effectively reversed the priority given to orality in Gunkel's project. The outcome of this was the FOTL commentary series, in which as I noted earlier, Tony contributed a two-volume commentary on the Books of Samuel. You can sample this kind of approach in shorter form by reading his essay on 'Structure Analysis and the Art of Exegesis (1 Samuel 16:14–18:30)' in this section of the book. Tony's account of the history of Form Criticism and assessment of its value is provided in two essays: the lengthy chapter 'The Emergence of the Form-Critical and Traditio-Historical Approaches', which will form a chapter in the fifth and final volume of the HBOT project; and 'Form Criticism's Future' in *The Changing Face of Form Criticism for the Twenty-First Century*.

What is striking about this aspect of Tony's critical work is that it sharpened his questions about God and the nature of the Bible's talk about God. As he notes at the beginning of this section (on Form Criticism), there has been in his judgement a slow transition over the past century or so of critical scholarship from speaking of the biblical text as God's word to speaking of it as the word of God's people. God 'owns' this process of people articulating their experiences in relation to their faith in God and through it, 'God's word becomes heard'.

This is a challenging way of thinking about the Bible and Tony pursues it in the next category of his book entitled 'The Nature of the Bible'. He reflects on the quite different traditions that critical analysis has identified in the Older Testament about key topics such as creation, flood, deliverance at the sea. There is also the combination of disparate material in a work such as the Pentateuch and the DH. This leads in turn to reflection on what we understand by the term 'text' and how we identify a meaningful text in a piece of

ancient literature such as the Bible. What is the most appropriate approach; historical critical/diachronic or more recent post-critical/synchronic? The focus on the nature of the text is again evident, rather than authors and their intention. His conclusion, which I take from p. 383 in the essay 'Past History and Present Text' is that in the Bible 'we encounter texts which may be better understood and given meaning by interpretations which do not assume their unity, the assumption that they constitute a text'. The varied nature of biblical texts indicates that their authors and editors preferred to juxtapose or amalgamate competing views rather than adjudicate between them. Readers are invited to thought; textual signposts point in differing directions. In order to gain some understanding of the God of the Bible we need to listen to the words of God's people in their many and varied forms. In doing so what we need to keep in mind is that it seems clear that the relationship between these varied words has not been spelt out, may not be able to be spelt out satisfactorily in human words, but they all are regarded as contributing in some way. That is why the texts are there. In sum there is an unfinished aspect to the Bible; it remains open-ended, inviting readers to join the discussion and formulate their own understandings/hypotheses. As the Bible is being opened by a reader it is always opening to a reader. In Tony's words, a critical reading/analysis of the Bible 'explores the incarnational, probes the foundational, and risks the interpretational' (xxviii).

The final section is entitled 'Relationship to God'. It commences with our Jesuit reflecting on his founder's understanding of God and God's love in the *Spiritual Exercises*; how the soldier's sense of loyalty influenced Ignatius's conviction of God's unconditional love of us or commitment to us, as this is articulated in the Bible. But Tony's enquiring searching mind then asks how does God's prior and unconditional love of us mesh with the notion of God as judge in the Bible, or its descriptions of an angry God? Why are violent texts about God as in Joshua 2–12 part of the Word of God? Tony does not claim to offer the solution to this biblical enigma but, in his essay 'God, Anger, and the Old Testament', he says 'I have come to realize that, if we believe in a loving God, we can scarcely avoid belief in an angry God' (p. 444). If we do not include divine anger 'the language of God's love has to be emptied of all emotional or passionate content' (p. 445). The notion of the priority and unconditional nature of divine love also affects our understanding of human



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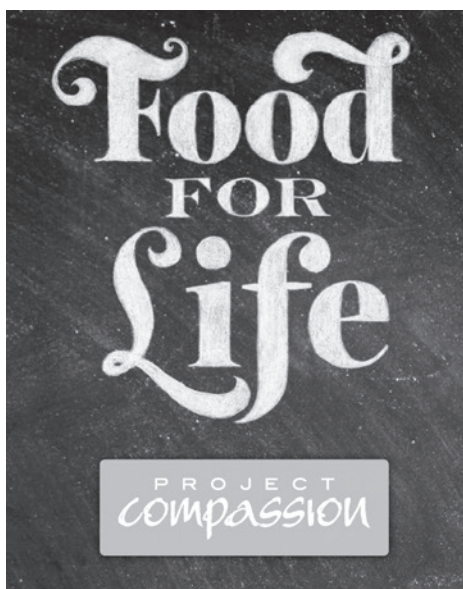


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Continued page 40



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freedom. On this the Campbell view is that God's 'overwhelming love sets such value on human freedom and integrity that God will never do violence to our human freedom. In many situations therefore, God is powerless' (p. 449). A challenging thought to say the least.

The book concludes with two offerings. The first is a reflection on a book by Frank Gil (*Have Life Abundantly*) as to how our still very hierarchical church should listen more to the words of its people, God's people, as to how it should be structured, governed and celebrated. The second is a prayer of thanksgiving to God, presented as 'Some Thoughts For a Theologically Fuller Eucharistic Prayer'.

And, as a final reflection Tony writes: *The core of the core: why did Jesus Christ die on the cross? To live a very ordinary life to the full, in those Roman days living by the principles that were his. And why that? Well, that raises the biggest, most unbelievable mystery of all—reason enough, firstly, to water*

down if not to reject Christian faith, and secondly reason enough to involve sin by us, so much more tangible than love by God for us. Death goes along with life; Jesus lived like us and died like us. The best available reason I know for the life, death, and resurrection of Jesus Christ: to show us two realities, two mysteries. First, the unbelievable value that God sets on an ordinary human life, by living one—the life of Jesus, son of God and son of Mary. Second, the commitment that God has to us ordinary humans, the love God has for us (see Psalm 8). Nothing at all to do with sin or guilt. Nothing to do with atoning for sin. Nothing less than the love of God for us, sinners though we are. From the gospel: 'No one has greater love than this, to lay down one's life for one's friends' (John 15:13); we have to have a life before we can lay it down. If we want sacrifice, God's sacrifice was becoming human. What do we know of the Father? 'Whoever has seen me has seen the Father' (John 14:9); what we know of the Father, we have learned from Jesus—and Jesus loved. ☪

The term Roman Catholic in the history of the early Australian Church and other tales of precedence

TOM CAMPBELL

Tom Campbell who works in religious history in Canberra offers some very interesting comments on the origins and uses of the term, Roman Catholic. The rivalry between Sydney Anglican and Catholic bishops has a long history involving the highest secular authorities.

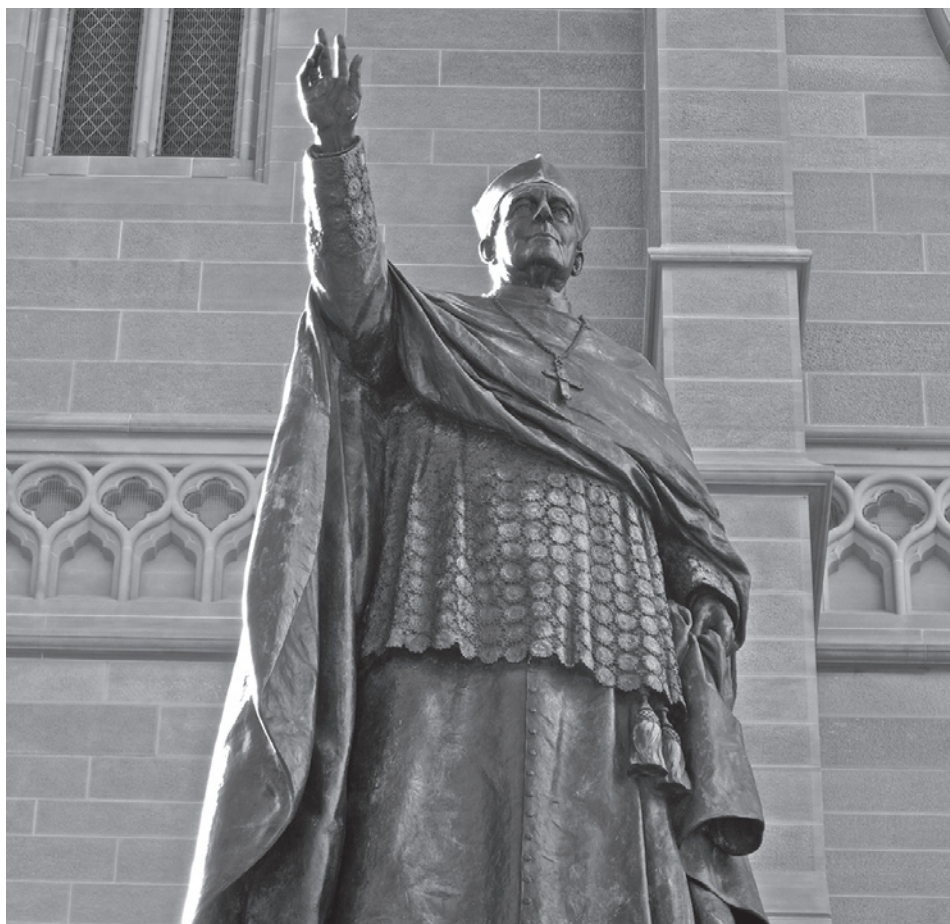
In the Summer 2014 issue of *The Swag* NCP Chairman Rev Ian McGinnity used the term 'the Roman Catholic Church' in the opening sentence of his column. It is possible many might not know how, when and why that designation of the church first appeared. Those of a certain age undoubtedly will recall being told in no uncertain terms after World War II by priests, nuns and brothers that our church was THE Catholic Church and the term 'Roman Catholic Church' was anathema, and should never be used.

When the Catholic church hierarchy first started to appear in Sydney and elsewhere from 1834, with the approval of the British government, Church of England Archdeacon of Sydney, subsequently the first Bishop (from February 1836), William Broughton fought hard to have his church declared the official religion of the colony. He protested to the Governor that the Catholic Bishop, John Bede Polding, had

attended a levee at the governor's residence on 29 May 1837 wearing episcopal habilment, and did so again in May 1839 (he probably wore his cross and ring).

On 25 March 1843 Broughton protested publicly in Sydney that the Pope, "the Bishop of Rome", had no right to appoint anyone to any position in Australia to which the title "Bishop" could be applied. The Colonial authorities in London had no intention of getting into such arguments, being keen on the separation of church and state. They had agreed that the Vatican authorities could establish a church structure.

Earl Grey, Secretary of State for the Colonies, ultimately issued an advice dated 27 December 1848 to the Governors of the colonies about the 'position of Roman Catholic Prelates in the Australian Colonies'. In that despatch he set out the fact that the Catholic bishoprics were



realities, and noted the need to establish 'some general rules, both as to the respectful attentions which they ought to receive from the local governments, and also the manner of conducting their correspondence with those governments'. The Secretary of State stressed, however, that 'they must not be allowed to assume for their church, in any public and official documents, the style of the "Catholic Church". That assumption is injurious to the feelings of other communities, and especially of the Church of England, as it confines the character of Catholicity to the Roman Church alone, and impliedly represents all others as schismatical.'

You can find a copy of that determination as Despatch No 238 dated 27 December 1848 from Earl Grey to Sir Charles Fitz Roy, Governor of New South Wales, published in *Historical Records of Australia, Series 1, Governors Despatches to and from England*, Vol XXVI, October 1847-December 1848, Canberra, Library Committee of the Commonwealth Parliament 1925, pp 775-776. The despatch also was printed in the *Maitland Mercury* 9 January 1850, p 1. Alternatively, you can search the term 'Titles of Roman Catholic Prelates' on the newspaper section of Trove, found at www.nla.gov.au

That was not the end of the discussion about who ranked above whom. Patrick Francis Moran, Archbishop of Sydney, then Cardinal, added to the 'Who's who' debate in 1885 when NSW Governor Jersey gave precedence at a public event to Sydney's Anglican bishop Barry, who had assumed office in Sydney after the Cardinal. Moran became involved in the order of precedence when the Governor gave precedence to Church of England Bishop Alfred Barry at a Government House function after his predecessor, Bishop William Saumarez Smith, had been criticised by his Synod (wrongly) for allowing himself to be placed after Cardinal Moran at a function.

Moran refused to attend, declaring he had been slighted when Bishop Barry was placed ahead of him in precedence at a function. He then persuaded the Governor to determine that the order of precedence would be by date of consecration or translation to their respective offices, declaring that the two men would be 'considered to be of equal rank'. Moran demurred, declaring that, in England and many European countries, the rank of Cardinal was recognised as taking precedence over all Archbishops. But the Governor's determination prevailed. ☪

Christ Despised

In St Merri Church in Paris, not far from the Pompidou Centre, there is a beautiful sculpture of a seated weary man, entitled "*Christ Despised*" by Pierre De Grauw. It is about the healing nature of the passion of Christ and the hope embedded in the Wounded One. It is accompanied in the church with the following poem:

*Christ wounded, tortured
Christ despised:
In You, man is wounded
and tortured.*

*Prevent us from simply
accepting this reality
So contrary to the human
condition:
that man can torture
other men.*

*May we not be accomplices,
either by our indifference,
or by our silence,
but may we do the
impossible
to free all men,
to heal their wounds
and give them back hope,
hope in life.*



Is the Code of Canon Law unjust?

While under Pope Francis the poor will receive justice, there are others for whom I am concerned. Let me consider the laws governing mandatory celibacy for priests, the ordination of males only and some laws regarding marriage.

My contention is that the laws regarding mandatory celibacy and ordination that excludes women are unjust because they are based on sexual discrimination and psychological sexual abuse.

The first, mandatory celibacy, is contrary to scripture and the second, ordination of males only is based on an inadequate translation and interpretation of scripture. I have asked a number of authentic teachers of the Church, canon lawyers and higher for an answer to my claims, but so far with no reply.

If these laws are unjust, we are not bound to obey them, and punishment for breaking them is also unjust. Those imposing the punishment are responsible, at least in part, for consequences that flow from the punishment.

Priests have been excommunicated for breaking the mandatory celibacy law, for speaking out against the Church's refusal to ordain women, and bishops for breaking this law by ordaining women, as well as women who have been ordained.

In canon 277 we are told that "Clerics are obliged to observe perfect and perpetual continence for the sake of the Kingdom of heaven and are therefore bound to celibacy". The obligation is human law. There is no essential connection to ordination. It is a disciplinary law. Sexuality is mentioned first and the 'sake of the kingdom' second. This may be attributed to Church's obsession with sexuality from early times.

However, voluntary celibacy may be approached from an alternative starting point. We could start with love and think of love as the sharing between two people of everything they have in common. To the extent that they are stronger together than either is individually we have a non-exclusive love relationship. This relationship can be between two women, two men, a woman and a man. These relationships start from nodding acquaintances to intense, lifelong friendships in which one would entrust one's reputation and life to another. Nearly all people have them because human beings are created beings for relationships.

If two people choose to add the sharing of the elements of new life, the relationship can be solemnized in marriage and fruitful in family. The couple in this case must be a man and a woman and the relationship is an exclusive love relationship. The relationship is exclusive only because a second exclusive love relationship may not be entered into at the same time. However, other non-exclusive love relationships can and should be entered into.

Ordination and/or religious life is fruitful in those to whom she/he ministers. We have an exclusive relationship that therefore excludes marriage. This is the celibate life. Other non-exclusive love can and should be present at the same time.

Hence, celibacy is neither choice nor gift, as we are told, but a consequence. The choice, seldom a gift, is in choosing to have an exclusive love relationship with God. Celibacy, that is not marrying, is the decision to have an exclusive love relationship with God which flows from this choice.

Mervyn F J Ziesing, Middle Ridge, QLD

Celibacy is about love not power

Eric Hodgens and I have very different beliefs and experiences about the Church, the priesthood and celibacy. (*Celibacy – Icon of Clericalism, The Swag*, Summer 2014). He writes that a negative attitude to sex has been significant in the Church since its beginning.

But the Church has a very positive attitude to marriage and family life. There is now a special Synod about it. We celebrate marriages. We teach that it is a Sacrament. We have a negative attitude to what undermines marriage, like adultery, fornication and prostitution.

He speaks about the church's teaching being counter cultural. Jesus Christ being celibate, was very counter cultural. A lot of his teaching was counter cultural, and he was persecuted because of that. He taught his apostles to expect persecution because of his teaching, 'If they have persecuted me, they will persecute you also'. And they were persecuted. We have very detailed accounts of this in the Acts of Apostles – and the history of the Church for 2,000 years.

Eric claims that power is the great motivator of the celibate clergy. What power? God has power. The priest has authority to teach in Christ's name. It is an authority based on Jesus' teaching, and the teaching of the church, which he established to teach. I firmly believe that priests are not motivated by power but by love – love of God and love of God's people. Eric refers to a darker side of priestly celibacy. He writes that: 'it creates an isolated environment for clergy which more easily leads to narcissism, loneliness, depression and alcoholism'.

Narcissism is defined as 'a tendency to self worship – absorption in one's own personal perfections'. I cannot remember any example of this in all the priests I have met, over the years. I believe that they would readily accept the teaching of Pope Francis in *Evangelii Gaudium*: "the ministerial priesthood is one means employed by Jesus, for the service of his people, yet our great dignity derives from baptism, which is accessible to all. The configuration of the priest to Christ the head – namely as the principal source of grace – does not imply an exaltation which would set him above others. In the Church functions 'do not favour the superiority of some over others'" (*Evangelii Gaudium* 104).

Eric implies that there would be less loneliness, depression and alcoholism if priests were allowed to marry. There is no married and family life without stress. Many marriages are not happy. A big percentage end in divorce. In Australia in 2013 there were 118,962 marriages and 47,638 divorces. This indicates that about forty percent of marriages end in divorce.

We can speculate on how much loneliness, depression and alcoholism results from their divorces. If someone took a survey of the priests who have left to get married over the last 30 years, it would be interesting to see what percentage of these marriages ended in divorce?

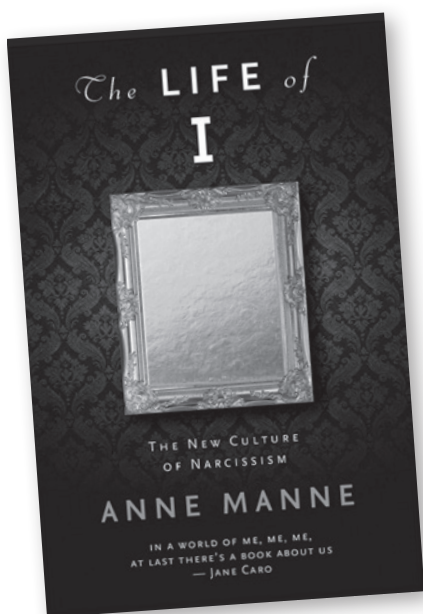
When we speak of clericalism we address leadership in the church community. Jesus Christ chose men who were to be leaders in his church. The apostles argued about who would be the greatest of the leaders, at the Last Supper (Lk 21:24-27). But Jesus pointed out to them, that in God's kingdom, the leaders were to be humble – to use their authority to serve others.

This is the vocation of the priest. The church community needs good leaders. The fact that Catholics respect and trust their priest, and recognise his leadership, does not make him guilty of clericalism. It can remind him of his vocation – his special responsibility in serving others. And I think that his celibacy is a sign of his willingness to do so, in imitation of Jesus Christ.

Pat Stratford, Mitchelton, QLD

Clericalism and narcissism share poor sense of empathy

What do clericalism and narcissism share? This question was inspired by *The Life of I: The New Culture of Narcissism* by Anne Manne (Melbourne University Press, 2014, 311 pages, index and notes). Review by Michael Whelan SM. Michael posts a reflection on the Gospel for the upcoming Sunday each Wednesday on: www.aquinas-academy.com



Anne Manne is a well-known Australian writer based in Melbourne. She has been a regular columnist for *The Australian* and *The Age*. More recently, her essays on contemporary culture such as child abuse, pornography, gendercide and disability have all appeared in *The Monthly* magazine. In *The Life of I* she is at her best, insightful, measured, humorous and challenging.

Her subject is narcissism. She draws on extensive contemporary research to give us a picture of a “pathological syndrome” that is increasingly common in more or less serious forms in our culture.

She begins with the example of Anders Behring Breivik. On 22 July 2011, he killed eight people by setting off a van bomb amid government buildings in Oslo, then shot dead 69 participants of a Workers’ Youth League summer camp on the island of Utøya. When the police arrived, Breivik sought attention for his finger which had a minor cut.

Manne goes on to give other contemporary examples, less violent and less extreme. One of them is the disgraced professional cyclist, Lance Armstrong. She describes some of the key traits of narcissism: *One of the leading aspects of this disorder is a lack of empathy for others. Others include*

grandiosity, obsession with personal appearance, willingness to exploit others for one’s own needs, a sense of entitlement, a belief in the importance and superiority of self over others, a determination to use any means for self-aggrandisement, and a destructive rage when thwarted. (12)

While Manne uses some extreme examples to let us see the traits of narcissism writ large, much of the book is actually about more ordinary expressions of narcissism and its roots. In particular, she is explicitly concerned about “the effect of culture upon personality” (18). Is the culture generating narcissism? Manne seems to think so. She writes: *There is very good evidence that the problem of narcissism is growing worse. Changes in our culture have created an economic, social and relational world that not only supports but celebrates narcissism, cultivating and embedding it as a character trait. While a malignant narcissist like Breivik is undoubtedly an extreme case, there is also an increasingly common syndrome, the ordinary, everyday, narcissists who have their very own cult of personality.* (21)

This book has prompted in me three lines of thinking relevant to the Catholic Church and the priesthood. The first one concerns the relative affluence and comfort within which most of us priests in Australia live today. The second concerns the issue of clericalism. The third concerns the urgency for us to be counter-cultural.

With regard to the first issue, Manne believes that affluence is a central player in the development of narcissism: *The influential social theorist Slavoj Žižek argues that the new capitalism creates but also needs this new human type: the narcissist who fuels the consumption binge. If he was right – and I think he was – then all the tut-tutting and head-shaking over the increase in narcissism pretty much misses the point. Just as early capitalism and the era of industrialization had a predominant character type, so too do new capitalism and the consumption era need a new one. The narcissism epidemic is not an aberration. Without the narcissistic character,*

the new capitalism might collapse. (199)

As a priest I ask myself: am I shaped more by the capitalist, affluent culture or by the Gospel?

Manne does not address the issue of clericalism. However, her book prompted me to wonder whether the culture of clericalism – as distinct from simply being a cleric – might be fertile ground for narcissism.

At the heart of clericalism is a deeply insecure self that seeks and expects both power and privilege to be given simply because one is a cleric. Instead of becoming who he is, the individual becomes “the cleric”.

Both narcissism and clericalism share a strong sense of entitlement and little or no sense of true empathy. Neither is capable of deep love – giving or receiving it. “Narcissists keep a relationship while it feeds the ego and discards it if it doesn’t.” (36) There is emotional disconnection – from self and others – and a propensity to become enraged when thwarted or threatened. We might wonder how capable either is of genuine moral behaviour.

To what extent does the seminary model – past and present – facilitate clericalism and therefore narcissism? Is imposed celibacy a player in this?

It is difficult to think of anything more antithetical to the self-emptying Christ than narcissism. Which brings me to the third line of thinking – the urgency to be counter cultural. Narcissism is not going to volunteer to go away. And to the extent that it may be present in the Church in some significant way, we should be deeply worried. Perhaps, in the end, the best counter to narcissism is good healthy relationships?

The Life of I reads like fast-paced fiction. Sadly it is not fiction. Manne has left me with much to think about. ☺

The Swag Winter Edition

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Articles – 700 words

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Two more Francis biographies

These books focus on the background culture, people and religion that formed Pope Francis. *The Great Reformer: Francis and the Making of a Radical Pope* by Austen Ivereigh. Allen & Unwin, 2014. 445pp and *Pope Francis: Life and Revolution* by Elisabetta Pique. Foreword by Cardinal Sean O'Malley, OFM.Cap. Loyola Press, 2014. 312pp. Reviewed by John Scanlon

The ground available to be covered in any new papal biography grows larger with every month that passes since the election of Pope Francis, and each new volume needs to be different in some significant way from its predecessors if it is to do well in the marketplace. Both of the books reviewed here take the Francis story up to about mid-2014. Both of them verge at times on hagiography, while still being well worth reading; but in style and approach they could hardly be more different.

Austen Ivereigh's book has attracted descriptors such as 'magisterial', 'authoritative', and 'definitive'. He has the academic background to deal with the interactions of culture, religion and politics that formed the Argentina in which Jorge Bergoglio was born and lived almost all of his life. Ivereigh was also briefly a Jesuit, and speaks of the troubled history of the Order in the years since Vatican II with apparent understanding.

He was the Communications Director for the Westminster archdiocese during the time of Cardinal Cormac Murphy – O'Connor, who is widely reputed to have been a kingmaker at the 2013 pre-conclave discussions. Even with all of these advantages, he has drawn criticism from some reviewers for his views on the influence of Peronism on Bergoglio and on the relationships between Bergoglio and his fellow – Jesuits, as well as for his account of the 2013 Conclave.

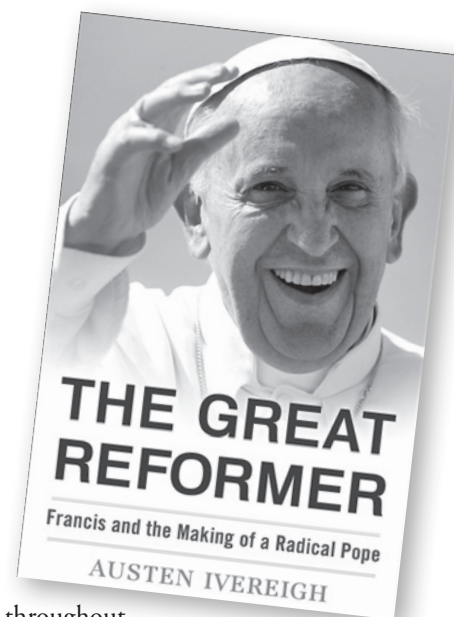
I would not presume to comment on the post-conciliar disagreements within the Jesuits, or on the workings of the last Conclave. However I was a close observer of Argentine politics and economics for ten years from early 1982, and I strongly disagree with Ivereigh's description of Bergoglio as a Peronist at that or indeed any other time. Bergoglio's political views might justly be described as nationalist or even populist, and he would have shared many of the ideals professed by the Peronists he knew in the 1960's and 1970's. But the Peronist practice in power was very different; Bergoglio saw too much of the dictatorial violence with

which Peron ruled to be taken in by him.

For a more complete outline of the contents of this book, I refer the reader to the article by Fr Frank Brennan SJ, elsewhere in this issue. There is complete agreement among the five English, American and Australian reviewers I have read (remarkably, all current or former Jesuits) that any errors or imperfections in this book are minor. It is an important work that documents the life to date of an eminent public figure, and does so mostly from the objective viewpoint of classic biography. Insofar as is possible in a biography of a still living and very active person, Ivereigh has provided an excellent example of what can be achieved by a journalist as historian.

While Ivereigh is a journalist who knows Pope Francis as a public figure, Elisabetta Pique is a Vatican-based journalist and fellow-Argentine who has been a close personal friend of her "Padre Jorge" since 2001. The great virtue of her biography of Francis is the fact that their friendship illuminates the private personality of Jorge Bergoglio in a way that is not possible for a more detached author. It is obvious that she has had ready and privileged access to Bergoglio as Cardinal and Pope, and a further indication of this is a very extensive interview that Francis gave her last December; an English translation was published under the title *We must reach out* in the online edition of *America* magazine.

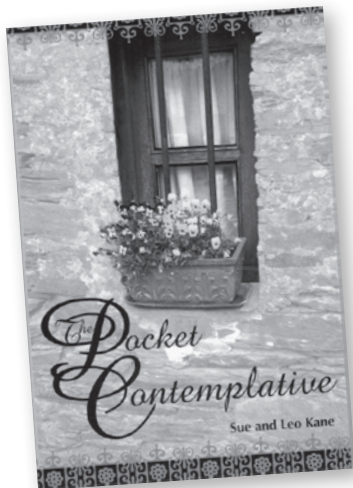
This book does have some negative aspects. The almost exclusive use of the present tense in the descriptions of Bergoglio's earlier life and actions grates badly. I do not know whether this is the fault of the author or the translator, but it is distracting and adds to the rather breathless impression that her writing can convey. The intimacy between the biographer and her subject does sometimes make the author's presence in her narrative somewhat intrusive. She makes heavy use of direct quotes from a large number of people, both lay and clergy, who had dealings with Bergoglio



throughout his life up to the time of his election, but one is left with a feeling that negative views of him might be under-represented. However these imperfections do not destroy a remarkable picture of Pope Francis and his origins that could only be written by a fellow-Argentine and close friend.

Even though both of these books do tend at times to slip into hagiography, between them they provide a vibrant picture of a fascinating man whose strengths and limitations clearly stem from his national, cultural and religious roots. His beginnings were formed by his Piedmontese ancestry and his hard working, frugal early life in a lower middle class family from the poor end of Buenos Aires. His education was won through more hard work and scholarships. His asceticism is founded on respect for physical labour and hatred of waste, rather than a masochistic pseudo-spirituality. As a seminary rector, he taught that feeding the pigs on the seminary farm was just as essential as study and prayer. As a diocesan pastor, first as Auxiliary Bishop and then Archbishop of Buenos Aires, he promoted popular religious devotions such as processions, because these were the form of religious expression with which the mass of the people felt most comfortable and well suited to their Latin temperament. But like other products of Latin culture, Francis might invoke the complementary roles of women and men, and cede their equal spiritual value, but he instinctively resists the idea of the true and unlimited equality of the sexes. Still, let us rejoice in the strengths he brings to the Petrine Office, and pray that he will exercise that office for many years to come. ☺

Time out with Pope Francis and Mary MacKillop



The Pocket Contemplative, Sue and Leo Kane (St Paul Publications 2014, p 68. \$6.95), is reviewed by Peter Maher.

Here is a great example of good things that come in small packages. This book is literally the size of a shirt pocket but is filled with delightful, insightful and challenging sayings of Pope Francis, Mary MacKillop and a wonderful diverse range of mystics and spiritual writers from every age in church life.

The book is divided into thirty different themes, each one accompanied by beautiful and prayerful photographs to help the reader find a prayer focus. Each theme includes a thought from Pope Francis and Mary MacKillop.

The first page offers two thoughts: *The devout christian of the future will either be a mystic or... will cease to be anything at all* (Karl Rahner) and *We think we have to pray and talk, talk, talk... We must learn to contemplate* (Pope Francis).

A quote from the Jars of Clay theme is from Ron Rolheiser who says: *our wounded self needs to be befriended and blessed – and then it will cease being petty and spiteful in the face of adversity*. Under the theme, Always Becoming, Thomas Merton says: *the biggest human temptation is to settle for too little*. This little book is full of such gems. I like Eckhart's saying: Surrender comes when you no longer ask, 'Why is this happening to me?'

Pat Power has commented on *The Pocket Contemplative* noting that this book *enables us to encounter the God of Surprises in all kinds of circumstances. Many of us at times find it hard to pray. Mary, Francis and their friends bring us back to Jesus, who is for us the way, the truth and the life*.

Beautiful insights emerge from every page – a very handy little prayer book. ☺

Non-dualism and three mystics

James Charlton in *Non-dualism in Eckhart, Julian of Norwich and Traherne: A Theopoetic Reflection*, Bloomsbury, 2013, uses his own poetry to explore these themes in the writings of these three mystics. Reviewed by Dr Frances MacKay Dr Frances MacKay is fascinated by the interplay of literature, psychology and spirituality in helping us understand what it means to be human. She is editor of EREMOS. This article is reprinted with permission and first appeared in the December 2014 edition of EREMOS magazine. For further information, see eremos.org.au

Those who are familiar with Richard Rohr's writings will have noticed a recurrent emphasis on unitary or non-dual consciousness (or awareness) in his recent offerings. One reason for Rohr's appeal is his ability to synthesise and popularise a range of theological and philosophical ideas from different sources, saving us the trouble of grappling with the primary sources!

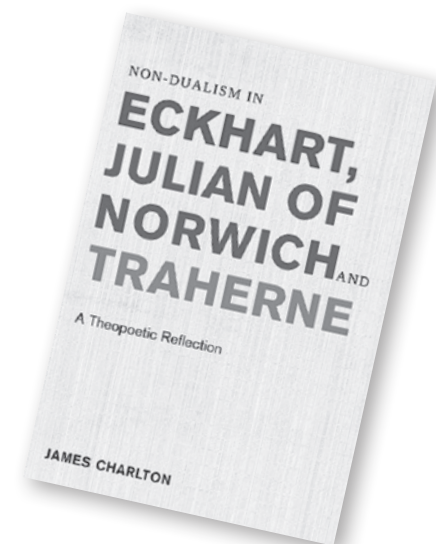
James Charlton's book is of a different ilk. If you are ready for a more challenging and more layered (or more nuanced) exploration of the notion of non-dualism as it is refracted through the writings of three 'mystics' – Thomas Traherne, a 17th century English priest and poet, Meister

Eckhart a 13th century German friar and theologian and Julian of Norwich, a 14th century (and near contemporary of Eckhart) English anchoress – this could be the book for you.

James Charlton is also a published poet, and the sub-title of his book announces that this is to be a theo poetic reflection. So he not only skilfully weaves together insights from theology, philosophy and literature about these exemplars of 'moderate non-dualism', but he also includes some of his own poems to illustrate his understanding of the ways they experienced the world, themselves and the divine. In this respect Charlton is not only writing about theo poetics (or theo poesis); he is doing it.

So what is non-dualism and why is it important? How might a theo poetic approach be important in rediscovering non-dualism in our Christian tradition? These are some of the questions addressed in this book. I was also interested in his distinction between the moderate non-dualism represented by our trio of Christian 'theo poets' and the dominant non-dualism of the East, particularly within Ramana Maharshi's interpretation of the Advaita tradition in Hinduism.

We live in a dualistic, polarised world where one thing is defined in terms of not being another. While this obsession with



classification, differentiation and analysis is very important in certain disciplines, in the area of theology and spirituality, it is not always as helpful. Examples of dualistic thinking in the area of theology include: heaven and earth; sacred and secular; transcendence and immanence; body and soul/spirit; head and heart; reason and imagination, and so on. Christianity has been infected by this dualistic approach from its foundations, although there have been those who have resisted the dominant paradigm in their non-dualistic approach to basic theological questions like: Who am I? Who is God and where is God to be found? Traherne, Eckhart and Mother Julian are notable examples. So was Jesus, Charlton reminds us.

Theopoetics is helpful in transcending 'spiritual dualism' because it allows us to go beyond an 'either-or' to a 'both-and' approach, making room for paradox, mystery and process. In a theo-poetic approach, head and heart/imagination come together, inviting participatory and exploratory ways of knowing. According to Charlton, Traherne, Eckhart and Julian share a moderate nondualism that collapses Western dualisms of creator/creature, subject/object, spirit / matter. It would be problematic to eliminate the 'theo-poetic' if we are to understand their way of knowing. As Charlton says in his Introduction, 'The metaphorical process of poetry is the natural predecessor and the continuing ally of theology'.

Charlton says that Traherne is ahead of his time in that he sees himself, not as an observer of nature, but as a participant. In his poetry he assumes that the divine energy is immanent in all things and this energy flows through him too. 'He creates and is created by the world that seems to flow through him.' Charlton says: *He is aware of the reciprocity of the dance. The cosmic dance. He chooses to be aware, centuries before eco-concern, of interconnectedness. He pays attention to the reciprocity of all things with everything else. And God, to Traherne, is within and without; behind and before; below and above* (p.21).

This reference to the cosmic dance brings us to one of the core theo-poetic images in the book: that of *perichoresis* – from the Greek meaning 'dancing about' – an image used by early theologians to describe the Trinity. According to Cynthia Bourgeault in *The Wisdom Jesus*, the Cappadocian fathers saw *perichoresis* as an outpouring of self-emptying love (*kenosis*). Charlton sees this illustrated in the Rublev icon of *The Holy Trinity* – indeed he refers to it as a (visual) theo-poem about *perichoresis*, *kenosis* and non-dualism. The divine is represented as a movement between three 'distinct but not separate' figures seated at a table, deferring to each other. There is a vacant space, as if inviting the viewer to join them in that unifying field of reciprocal, self-emptying love. (Henri Nouwen reminds us to notice not only the chalice on the table, but the space between the figures is chalice-shaped.)

Meister Eckhart contributes to our understanding of *kenosis* through his notion of non-attachment or 'letting be' (*Gelâzenheit*) that involves a letting go of

images of God and self. This, according to Charlton, amounts to letting go of self-sufficiency and acknowledging the illusory aspect in all our conceptualisations of self and God. You may remember Eckhart's injunction 'to pray to God that we might be free of God'.

His non-dual approach is reflected in such well-known sayings as: *The eye with which I see God is the same eye with which God sees me You must know that that this is in reality one and the same thing: to know God and be known by God, to see God and be seen by God* (p. 69).

When it comes to Mother Julian of Norwich, we are perhaps most familiar with her maternal images of God (e.g. she refers to 'our mother Christ'), her emphasis on the love of God rather than the sinfulness of humanity, and her oft-quoted words: 'And all shall be well, and all shall be well ... And all manner of thing shall be well'. As with Traherne and Eckhart there is no rejection of the body in favour of soul: 'I saw with absolute certainty that our substance is in God, and moreover, that he is our sensuality too' (p. 88).

It isn't that these three reject transcendence in favour of immanence. It is rather that they access transcendence through participation in immanence. Or to use the dance image of *perichoresis*, they join in the cosmic dance. To join in the dance requires *kenosis* on both sides. Their spirituality is not one of escape, according to Charlton, but of engagement. He concludes: *All three advance the view that humanity participates with the divine in the world's transformation. All three are engaged with the world, by the paradoxical means of authentic non-attachment... Engagement emerges in each writer, through their rewavings of 'feeling' with 'thought' and of spirituality with theology. Their written legacy reveals their understanding of Love's transforming narrative, evoking surrender to the immanence of transcendence* (p. 152).

I recommend this book to those interested in a more contemplative, more embodied approach to theology when it comes to addressing some of the 'spiritual' challenges of our time, including a progressively desecralised world and secular culture, the current environmental crisis and the need for more meaningful inter-faith dialogue.

☪



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New Bishop for Sale

Over 1,600 witnessed the ordination of the ninth Bishop of Sale, Patrick O'Regan on Thursday 26 February, in the Bishop Phelan Stadium at Catholic College Sale, which had been transformed over three days to create a suitable venue for the ceremony.

It was wonderful to see such a strong attendance of parishioners from Bathurst where Bishop O'Regan was previously vicar-general and Dean of the Cathedral.

Principal celebrant was Archbishop of Melbourne Denis Hart and co-consecrators were the Archbishop of Canberra and Goulburn Christopher Prowse, who is the previous Bishop of Sale, and Bishop of Bathurst Michael McKenna, formerly a priest of Sale Diocese.

Thirty bishops and archbishops and more than 100 priests from around Australia gathered for the event.

Mgr John Kallarackal from the Apostolic Nunciature in Canberra read the English translation of the Papal Bull appointing Bishop O'Regan and the Bull was then formally shown by Sale Diocese Chancellor Fr Brian O'Connor to the College of Consultors. There was loud applause from all gathered when he raised it to the congregation.

After the formal questioning by Archbishop Hart, Bishop O'Regan lay prostrate on the red carpet before the altar during the singing of the Litany of the Saints.

Then followed the consecration of the bishop with laying on of hands of all gathered bishops and archbishops who in turn placed their hands on his head.

Following the anointing of Bishop O'Regan's head with the oil of chrism and presentation of the Book of Gospels, the bishop then received his ring of office from the Vechooretu family from Cranbourne, his zucchetto and mitre from Sr Patricia Hickey SGS, and his bishop's crozier from Rita Elswyk who is diocesan coordinator of the Rite of Christian Initiation of Adults.

Bishop O'Regan was led to the cathedra, or bishop's chair, which had been brought from St Mary's Cathedral for the ceremony.

The newly ordained bishop then received a fraternal kiss from each of the bishops and archbishops.

In the concluding rites after the Mass Bishop O'Regan walked around the stadium blessing the crowd, received formal welcome from the clergy, religious, representatives of diocesan ministries, Catholic schools and ecumenical and civic representatives.

More 1,000 people walked to Memorial Hall for lunch and light refreshments after the ordination.

Australia Day Honours

Frs Eugene Harley (Sydney), **Paul Coleman SJ** and **Terry Rush** (Hobart) were awarded the Order of Australia Medal (OAM) in the 2015 Australia Day Honours List.

Sr Patricia Edith Nagle, Maroubra, NSW, received the OAM for services to education.

Former National Catholic Education Commission chair **Therese Temby** was named an Officer in the General Division of the Order of Australia (AO). Congratulations one and all!

Orthodox Churches first Synod in over 1000 years

Representatives of the various expressions of orthodoxy have agreed to meet in synod in 2016 *AsiaNews* reports (3/8/14). The pan-Orthodox Synod will be held in Istanbul in 2016 at the Cathedral of St Irene.

A Preparatory Commission composed of a bishop from each church will begin preparatory work soon. This was decided by the Synaxis, the meeting of all the heads of the Orthodox Churches, gathered at the initiative of the Ecumenical Patriarch Bartholomew I.

Currently, two realities coexist within the Orthodox world. Firstly, Constantinople, towards which the patriarchates of Alexandria, Antioch, Jerusalem, Sofia, Belgrade, the Churches of Greek language



and culture, and the Church of Albania look. Secondly, the Patriarchate of Moscow which includes Georgia and the Churches of Poland and the Czech Republic; and, surprisingly, the Patriarchate of Romania. The Moscow Patriarchate does little to hide its hegemonic ambitions, especially among the Orthodox diaspora, reports *AsiaNews*

The decision to convene a pan-Orthodox Synod seems to finally draw to a close an issue that has lasted for at least five decades. Significant divisions have prevented the possibility of a joint discussion. The tension between the two patriarchates, derived from a theological discussion on the issue of "primus inter pares" had effectively barred any progress on the preparation of a pan-Orthodox council until recently, *AsiaNews* reported.

Meanwhile Pope Francis and the Ecumenical Patriarch Bartholomew I, the spiritual leader of the world's Orthodox Christians demanded an end to the persecution of religious minorities in Syria and Iraq on Sunday and called for dialogue with Muslims when Francis visited to Turkey in November 2014, reported *The Huffington Post* (30/11/14).

Francis and Ecumenical Patriarch Bartholomew I issued a joint declaration urging leaders in the region to intensify help to victims of the Islamic State group, and especially to allow Christians who have had a presence in the region for 2,000 years to remain on their native lands.

"The terrible situation of Christians and all those who are suffering in the Middle East calls not only for our constant prayer but also for an appropriate response on the part of the international community," they wrote.

Pope names 15 new cardinal electors, most from global South

The Pope selected 15 new cardinals from 14 nations on 4 January reported *Catholic News Service* on 5 January, 2015. They were inducted on 14 February.

Two things stand out about those selected. There are very few from Europe and none from the USA and he has brought the number of cardinals under the age of 80 to 125. Now Francis' appointments make up a quarter of the cardinals who elect the Pope.

In our part of the world, the New Zealand Archbishop, John Dew of Wellington aged 66 and the Tongan Bishop Soane Mafi aged 53 and the youngest Cardinal are the new representatives. This means Australia will no longer be the only country to have a cardinal in Oceania. The other important additions are the group from the Asian countries of Thailand, Myanmar and Vietnam.

Joseph Vaz, "the Apostle of Sri Lanka"

On 14 January in Colombo, Sri Lanka, Pope Francis canonised Fr Joseph Vaz, the 17th century missionary who is credited with having revived the Catholic faith in the country amid persecution by Dutch colonial rulers, ministering to both Sinhalese and Tamil faithful.

He was known to travel in disguise and barefoot, mostly as an itinerant labourer and Indian sannyasi (holy man) as depicted in the picture with this article. He walked the length and breadth of Sri Lanka doing his work of reconciliation.

Vaz's life is an inspiration for those who suffered under the persecution of the Tamils in Sri Lanka over many recent decades. 'First, he was courageous in the face of adversity. Second, he used creativity to overcome the many obstacles put in front of him. Finally, he was profoundly humble' Ruki Fernando, an adviser with the Inform Human Rights Documentation Centre in Colombo, said in an article in *Global Pulse* (9 Jan 2015).

"Sri Lankan Catholics would do well to emulate these three attributes in the midst of violence that has occurred and violence that is imminent. They are essential for bearing Christian witness in the country and particularly in working toward justice and human rights" Fernando said.

With the Pope's new emphasis being that

martyrdom is "doing the work for the other that Jesus commands" Vaz's canonisation could highlight the large number of Tamils that have suffered violence and continue to do so in Sri Lanka.

Ruki Fernando recalls the case of Fr Francis, who disappeared in May 2009 after writing a letter to Pope Benedict to save innocent civilians from being massacred: "Fr. Francis, an elderly Tamil priest who had opted to remain in the war zone with his people, wrote that letter amid falling shells and bombs, and told Pope Benedict that the government could kill him for writing such a letter... Fr Francis was seen by hundreds of people surrendering to the army but was never seen afterwards."

At the Mass to celebrate the canonisation Pope Francis said: "Religious freedom is a fundamental human right. Each individual must be free, alone or in association with others, to seek the truth, and to openly express his or her religious convictions, free from intimidation and external compulsion."

During the papal visit Pope Francis called for reconciliation in the country. He seemed to support an enquiry into war crimes saying: "The process of healing also needs to include the pursuit of truth, not for the sake of opening old wounds, but rather as a necessary means of promoting justice, healing and unity."

The Pope said his visit was meant to "to confirm the desire of the Catholic community to be an active participant in the life of this society".

He noted that moving on from the history of conflict "can only be done by overcoming evil with good and by

cultivating those virtues which foster reconciliation, solidarity and peace".

Pope Francis met on January 13 with Buddhist, Hindu, Muslim and Christian leaders in an "interreligious dialogue" where he called for healing and unity.

On Wednesday January 14 Pope Francis flew to Our Lady of Madhu church, a Marian shrine in the homeland of the Tamil north. This once again highlighted the Pope's interest in healing the divisions caused by decades of persecution and killings of Tamils.

Richard McBrien dies

Fr Richard McBrien, a priest of the Hartford, Conn., archdiocese, was a theologian who was able to explain the Catholic Church in ways that were accessible to all.

He died on January 25 aged 78.

He provided access to broad resources of post-conciliar thought about the beliefs and traditions of the Roman Catholic Church through such popular books as *Catholicism*, *Lives of the Popes* and *Lives of the Saints*. These are valued in Catholic and secular libraries.

His interviews on a broad range of Catholic scholarship and opinion did not skirt complex issues and he spoke his mind on moral and church disciplinary matters.

"McBrien praised the late pope [John Paul II] for his progressive views on social justice and relations with other faiths, [but] was especially critical of his appointment of bishops, suggesting that he had unwisely alienated Catholic leaders who had legitimate, but differing views from his own. Richard McBrien sought to help people of our post-Vatican II age embrace the kernel of truth in the Catholic tradition, in all its beauty and all its sensibleness" said Robert Mickens in *Global Pulse* (29.1.15).

Citizen of the Year

Fr Matthew Moloney was awarded *Citizen of the Year* for Longreach, Queensland, on Australia Day in recognition of his leadership in highlighting the plight of drought-stricken farmers, organizing aid for them and purchasing that aid locally.

Matthew was also honoured for the sincere pastoral care and compassion he gives to the people of the West.

Longreach parishioners and all in the Diocese of Rockhampton are delighted that Matthew has been recognised for his wonderful contribution.

Congratulations Matthew!



Encyclical on climate change by the pro-science Pope

In 2015 Pope Francis will publish an encyclical on the environment. In October 2014 Pope Francis spoke at the Pontifical Academy of Sciences. He remarked that The Big Bang is “considered to be the origin of the world” and “does not contradict the creative intervention of God.” And on evolution he said “God is not ... a magician, but the Creator who brought everything to life ... Evolution in nature is not inconsistent with the notion of creation, because evolution requires the creation of beings that evolve.”

Fr Sean McDonagh SSC in *The Tablet* (10 Jan 2015) noted that “by far the most important feature of this document is that it is expected to develop a credible theology of creation. This is not as easy as might appear, because it means taking seriously modern sciences as part of the architecture for such a theology, something that Rome has not done to date.”



Such a theology would be different because it would not begin with humankind as the starting point for creation as in biblical based theologies but would offer a new perspective moving “from an anthropocentric (exclusively human-centred) vision of creation, to a much broader one ... grounded in the scientific knowledge about the immense and complex journey of the universe during its 13.7 billion-year history” McDonagh said.

Meanwhile Neil Ormerod (Climate-change encyclical may lay ground for UN progress *SMH*, 14.1.15) said the encyclical “will provide both encouragement for, and a call to Catholics to engage with, the environmental movement. It will throw the moral authority of the Catholic Church behind the movement and commit the church to ongoing contributions to the environmental debate.”

“Pope Francis’s stance will be supported by reports from the Pontifical Academy of Science and the Pontifical Academy of

Social Science which released an exceptional joint statement in 2014 on the climate issue, in which they noted that “massive fossil fuel use at the heart of the global energy system deeply disrupts the Earth’s climate and acidifies the world’s oceans. The warming and associated extreme weather will reach unprecedented levels in our children’s life times and 40 per cent of the world’s poor, who have a minimal role in generating global pollution, are likely to suffer the most” Ormerod noted.

“The expected timing of the encyclical is sometime in March, although it could emerge earlier. The pope will then convene an interfaith meeting of religious leaders to produce a joint response to global warming, uniting all faith traditions on the problem. And finally, in September, he has been invited by Ban Ki-moon, Secretary General of the United Nations, to address the general assembly of the UN on the issue” said Ormerod.

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Global Pulse, a new online magazine brings together original articles including the famous *Letter from Rome* by Robert Mickens who is editor in chief of the magazine. With each newsletter, you will get some of the best features, opinion, analysis, news and reflections from the world’s leading Catholic writers and publishers. There are articles from sources such as *UCANews*, *Commonweal*, *La Croix*, *eRenlai* and *Eureka Street*. *Global Pulse Magazine* offers great writing from around the world and from a Catholic perspective for just \$US 22.00 a year. A newsletter is emailed each day of the week.

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Women and a young girl have much to offer: Papal visit to Manila

Having noted the small numbers of women present on his visit to Santa Thomas University in Manila on January 18, Pope Francis spoke about the importance of including women’s perspectives in decision-making.

“Women have much to tell us in today’s society. Sometimes we’re too macho, and we don’t leave enough room for women. Women are able to see things with different



eyes than us. Women are able to ask questions that men can’t understand. ... When the next pope comes, please have more women and girls among your numbers.” he said

Meanwhile the Pope was moved by the question of a 12-year-old girl, Glyzelle Iris Palomar who had herself been abandoned. She asked, “Many children are abandoned by their parents. Many of them became victims and bad things have happened to them, like drug addiction and prostitution. Why does God allow this to happen, even if the children are not at fault? Why is it that only a few people help us?”

The Pope hugged her and put aside most of his own prepared speech to respond: “She is the only one who has put forward a question for which there is no answer and she was not even able to express it in words but rather in tears.”

The Pope said “I invite each one of you to ask yourselves, ‘Have I learned how to weep ... when I see a hungry child, a child on the street who uses drugs, a homeless child, an abandoned child, an abused child, a child that society uses as a slave?’”

The Synod, Women in the Church and Gay Relationships

The National Catholic Reporter (NCR, 30/12/2014) reported that Bishop Johan Bonny of Antwerp, Belgium, has called for ecclesiastical recognition of gay relationships, according to an interview published in *De Morgen*, a Belgian newspaper, on Dec. 27.

“There should be recognition of a diversity of forms,” he said. “We have to look inside the church for a formal recognition of the kind of interpersonal relationship that is also present in many gay couples. Just as there are a variety of legal frameworks for partners in civil society, one must arrive at a diversity of forms in the church. ... The intrinsic values are more important to me than the institutional question. The Christian

ethic is based on lasting relationships where exclusivity, loyalty, and care are central to each other.”

“In his or her life,” he said, “everyone has to deal with relationships, friendship, family, and children’s education. We should not deny that dealing with these issues within the church has brought injuries and traumas. Too many people were excluded for a long time.”

Bonny said the open-minded spirit and pastoral focus of Pope Francis have given him the courage to speak out about issues that are important and pressing for today’s believers.

Will the church at some point give its blessing for gay and lesbian couples? “Personally, I find that in the church more space must be given to acknowledge the actual quality of gay and lesbian couples; and such a form of shared-life should meet the same criteria as found in an ecclesiastical marriage,” Bonny said. “... And we have to acknowledge that such criteria can be found in a diversity of relationships and one needs to search for various models to give form to those relationships.” reported the NCR.

In an interview by Luke Hansen SJ with Cardinal Marx of Munich published in *America* magazine (22.1.15, <http://tinyurl.com/qfbcwsa>), Marx spoke about the Synod, Women in the Church and Gay Relationships. Marx called for theological dialogue on marriage saying: “I have the impression that we have a lot of work to do in the theological field, not only related to the question of divorce, but also the theology of marriage. I am astonished that some can say, “Everything is clear” on this topic. Things are not clear.”

He went in to explain that the church needs new ways to talk about fidelity and sexuality if the church is to talk with couples living together and divorced and gay Catholics. He said: “When speaking about sexual ethics, perhaps we must not begin with sleeping together, but with love, fidelity and the search for a life-long relationship. I am astonished that most of our young people, and also Catholic homosexuals who are practicing, want a relationship that lasts forever. The doctrine of the church is not so strange for people. It is true.”

Meanwhile Archbishop Thomas Wenski of Miami has warned church workers they could lose their jobs for publicly supporting same-gender marriages which recently became legal in Florida.

Wenski sent archdiocesan employees a letter that said, in part: “All employees

should note that, because of the Church’s particular function in society, certain conduct, inconsistent with the teachings of the Catholic Church, could lead to disciplinary action, including termination, even if it occurs outside the normal working day and outside the strict confines of work performed by the employee for the Archdiocese.”

However Bishop Robert Lynch of St. Petersburg, Florida, has commented on the legalization of same-gender marriage in Florida, but this time he is seeking to calm the fear and hysteria fomented by the state’s other Catholic leaders.



Bishop Lynch told *Tampa Bay Times*, in the spirit of Pope Francis and the Synod on the Family: “I also recognize that the reality of the family today, in all its complexities, presents the church with pastoral challenges as the church strives to accept people in the specific circumstances of their lives and support and encourage them in their search for God and their desire to be members of the church.”

“Therefore, I do not wish to lend our voice to notions which might suggest that same-sex couples are a threat incapable of sharing relationships marked by love and holiness and, thus, incapable of contributing to the edification of both the church and the wider society” he said.

He went on “I have made it known that I will not tolerate any discrimination or anything which smacks of the punitive to children of same-sex couples. I think all representatives of the Church’s many ministries can be kinder, gentler, more welcoming and less judgmental of those who find our praxis and preaching on marriage and family life to be at odds with their experiences...”

Gender, Gospel and Global Justice

A Conference being held this year 18-20 September in Philadelphia just before the World Meeting of Families will feature speakers such as Sr Teresa Forcades a young Benedictine nun from Catalan, Ursula

King and Dr Tina Beattie from England and Elisabeth Schüssler Fiorenza and Fr Roy Bourgeois from USA.

Kristina Keneally and Paul Collins from Australia will also speak at the Women’s Ordination Worldwide (WOW) International Conference. The conference theme is “Gender, Gospel and Global Justice”.

For details go to: womensordinationworldwide.org

Meanwhile Pope Francis formally announced his intention to attend the World Meeting of Families in Philadelphia to be held 22-27 September, 2015.

Archbishop Nona appointed new Eparch of Chaldean Diocese in Sydney

In January Pope Francis appointed Most Rev Amel Shamon Nona, Bishop of the Eparchy of St Thomas the Apostle of Sydney of the Chaldeans.



Born on 1 November 1967, Archbishop Nona was ordained a priest of Alquoch (Chaldean), Iraq on 11 January 1991. He was ordained a bishop on 8 January 2010 and installed Archbishop of Mosul (Chaldean), Iraq on 22 January 2010.

The 47 year old Archbishop wrote a letter from Iraq to Christians in the West in October 2013, during a time of violence and suffering in Mosul. Archbishop Nona said, ‘Saint Paul says that “where sin increased, grace abounded all the more” (Rom 5:20). With him, we may also say that wherever there is persecution there too will be the grace of a strong faith—and therein lies our salvation.’

Archbishop Nona’s motto is that ‘*during a time of crisis and persecution, we must remain full of hope*’.

The Chaldean Catholic Diocese of Australia and New Zealand is based at Bossley Park, Sydney, NSW. ☪

Returned to the Father



DESMOND (DES) BROWN CSsR

02/03/1937 – 17/01/2015

Des was born in Footscray, Victoria to Frank and Mary Brown. Mother and children moved to Ararat during World War II, so Des commenced his education at the Brigidine Convent there. At war's end, the family moved to Ballarat, where Des attended St. Patrick's College, matriculating in 1955 as dux of the College with numerous academic honours.

He entered the Redemptorist novitiate in Pennant Hills, Sydney, and after his first profession, undertook seminary studies at the Redemptorist Studentate in Wendouree and was ordained in 1963. Selected for higher studies in sociology, he attended the University of San Francisco and then Columbia University, New York (1967-73).

Des was a member of the Kew Redemptorist community for most of his life, apart from a decade in Sydney. His ministries were many and varied: he taught sociology of religion at Yarra Theological Union, took part in parish renewals, conducted retreats, and was involved with the Redemptorist Lay Community in numerous laity formation programs. Afflicted by a progressive debilitating disease for the last twenty years of his life, he showed great steadfastness, and was a much-loved resident of Nazareth House Camberwell from 2009 till his recent death.

May he rest now in peace.

✠ JAMES VINCENT (VIN) CREED

22/10/1913 – 16/12/2014

Vin, who had the honour of being the Archdiocese of Melbourne's oldest priest, died peacefully at De Paul Villa, Ashmore, Queensland, aged 101 and in the 76th year of priesthood.

He was ordained a priest at St Patrick's Cathedral, East Melbourne on 23 July 1939. Vin was appointed assistant priest at the parishes of Frankston (1940), St Patrick's Cathedral (1944), East Brunswick (1949) followed by appointments as parish priest at Jordanville (1953), Seymour (1965) and Caulfield (1970). He retired to Rosebud as Pastor Emeritus in 1982.

Vin enjoyed a long, happy retirement in Queensland and had been well loved and supported by members of his family along with the care shown to him by the local priest and parishioners of Mary Immaculate Parish, Southport.

Rest now in peace Vin.



WILLIAM (BILL) FULTON

02/03/1931 – 22/08/2014

William Fulton will be remembered as a gentle, generous, humble and hard-working priest who devoted himself completely to his parishioners.

Bill was born in Terang, Victoria. His family later moved to Holbrook and then to Albury. For a time Bill worked in the State Bank in Wodonga before taking up studies for the priesthood at Springwood, St Patrick's College Manly and finally in Rome where he was ordained in July 1957.

He worked in the Cathedral Parish, as well as West Wagga, Howlong, Leeton, The Rock, South Wagga, Tarcutta and St Patrick's, Albury. Bill was made a Monsignor by the Pope John Paul II in 1986 in recognition of his services to the Church.

The 83 year old retired in 2011 and was cared for in recent months at the Lutheran Aged Care. He died at the Mercy Hospital in Albury on Friday 22 August.

His Funeral Mass was celebrated in St Patrick's Church, Albury where he had spent 13 years as Parish Priest. Mass was celebrated by Bishop Gerard Hanna, together with Archbishop Francis Carroll and many of Bill's brother priests.

✠ LOUIS HANSBERRY CSSR

01/05/1919 – 12/08/2014

Louis Frederick Hansberry was born in Kapunda, SA, the only child of John and Myrtle Hansberry. His early education was with the Dominican Sisters at Kapunda. Following a Mission at Kapunda, preached by Fr Christopher O'Flynn CSsR, Louis was accepted into the Redemptorist Order and completed his secondary education at Galong. He was ordained to the priesthood in Ballarat on 8 September 1946.

He once wrote: *"I am thankful to God that he took me from the obscurity of a small country town and favoured me with a wonderful vocation to the Redemptorist apostolate. I am grateful to my companions among whom I lived and with whom I worked over the years of my priesthood. I am indebted to my many friends and strangers among the laity from whom I learnt so much to be helpful to my apostolate."*

His Redemptorist life was spent in most houses in Australia, plus two appointments to New Zealand and Louis particularly enjoyed his many years in Queensland. He preached his last mission at Runaway Bay, QLD. in 1985 with Frs John Tobin and Gerry Goss.

His later years were spent in the Kogarah Community, NSW and after a fall requiring surgery he spent his final days in Our Lady of Consolation Nursing Home in Rooty Hill, NSW where he died on 12 August 2014. His funeral Mass was celebrated in the Redemptorist Chapel at Kogarah on 17 September and he was buried in the Rookwood Catholic Cemetery.

May he rest in peace.



GERARD MULHOLLAND SVD

18/07/1956 – 26/11/2014

Gerard Mulholland SVD was a much loved member of the Divine Word Missionaries. Born in Maryborough, Queensland, Gerard was the second child in a family of four to parents Patrick and Winifred Mulholland.

Gerard held many jobs before deciding to become a priest and throughout his varied working life his dedication to service remained his driving motivation. In the late 90s Gerard volunteered with the St Vincent de Paul Society in PNG. While he was there he decided to join the SVDs. Their charisma and multicultural quality greatly appealed to him. After ordination in 2006, Gerard's first assignment was to Fatima in PNG in the Archdiocese of Mt Hagen as assistant priest, and Chaplain to Holy Trinity Teachers' College. An injury forced him to move back to Australia in late 2009. He was then appointed Director of The Janssen Spirituality Centre in Boronia, Victoria.

Gerard's next appointment in 2011 was as Administrator of St Cecilia's Parish in Hamilton, Qld. He concurrently held the position of PP of the large and culturally diverse parish of St Mark's, Inala. He remained there until his health deteriorated late in 2013. Gerard served as Communications Coordinator for the AUS Province. This role suited him while he continued to seek medical advice. Gerard remained in this role despite being diagnosed in June 2014 with Motor Neurone Disease. He never lost his sense of humour despite suffering from this unforgiving illness. Gerard passed away in Macquarie University Hospital and his funeral was celebrated at St Mark's, Inala on 2 December, 2014.



JAMES (JIM) JOHN O'MEARA

08/10/1931 – 06/12/2014

Jim, whose father was James and mother Leonora (Tims) was born in Kogarah and ordained in St. Mary's Cathedral on 21 July 1956. His brothers Michael (dec'd) and Frank both became Franciscans. Two siblings Nora and Therese survive him, two others John and Betty predeceased him. After postings at Kensington, Camperdown, Carlingford, Liverpool, Manly, Greenacre, Revesby, Sylvania, Moorebank, Epping and a few others, plus a stint on loan at Deniliquin, he became P.P. at Springwood in 1977, followed by Belfield in 1986 and Sans Souci in 1992 whence he retired in 2011 to live locally.

He relished dispensing the mysteries of God. He even enjoyed administration and the more mundane tasks of parish life. He equally delighted in retirement with the freedom it afforded him to further explore all things classical, both religious and secular – music, languages, history, art, Europe's cities, churches, castles, and culture – and old movies.

He was a grand host, meticulously circularising his classmates each year or likewise gathering some other group and joyfully regaling the guests. Jim took St. Paul at his word when he told the Philippians he wanted them to be "always happy" (Phil.4:4). Jim was a happy priest. He always smiled and chuckled despite disabilities galore and all the discomforts and tedious therapies they implied.

All of us, especially his extended family, will miss his magnanimity and lively presence. Jim's Funeral Mass was celebrated in St Finbar's Church, Sans Souci on Wednesday, December 17, 2014. The burial was in the Rookwood Catholic Cemetery. May he rest in peace.

LAWRENCE VINCENT (VINCE) PEDEMONT

17/07/1925 – 25/02/2015

Lawrence Vincent Pedemont, lovingly known as Fr Vince, priest of the Diocese of Broken Bay, entered eternal life on 25 February 2015 after many years of ill health. Vince joined the priesthood late in life following the death of his wife. He is survived by his children and grandchildren. After being ordained in 1996 by Bishop Murphy, Vince was appointed to Gosford Parish where he remained until his retirement in 2001 due to ill health. Most recently he has been living at Reynolds Court, Bateau Bay.

Between 1978 and September 1984, Vince was the Executive Officer of the Society of St Vincent de Paul. In September 1984 he was elected NSW State President of the Society of St Vincent de Paul and worked in a voluntary capacity in that role until 1989. In January 1989 he joined the Catholic Weekly Newspaper as Business Manager. The Mass of Christian Burial for Fr Pedemont was held on 3 March at 10:15am at Our Lady of the Rosary Church, 241 The Entrance Rd, The Entrance. Bishop Peter Comensoli was the principal celebrant.

Rest now in peace dear Vince.

ROBERT JOSEPH POCOCK

07/05/1935 – 28/12/2014

Robert passed away peacefully at Nazareth House, Geraldton, WA. Born in Bendigo, in the Diocese of Sandhurst, Robert was educated at St Liborius School, Eaglehawk and Marist Brothers College, Bendigo. He received his seminary formation at Corpus Christi Seminary, Melbourne and was ordained on 22 October 1963 for the Congregation of the Most Blessed Sacrament by Bishop Arthur Fox. On 10 October 1977 Robert was incardinated into the Diocese of Geraldton, WA, having first arrived in the diocese in September 1972. Robert's appointments in the Diocese of Geraldton were: Assistant Priest Cathedral Parish (1972-1977), Diocesan Chancellor (1976-1985), Administrator Cathedral Parish (1978-1985), Parish Priest Carnarvon (1986-1992), Parish Priest Karratha (1992-2004), Vicar General (1994-2007) Priest in Charge Wickham (2005-2014). Robert also spent time as Assistant Priest at Fawkner, Archdiocese of Melbourne (1991-1992). After years of faith-filled ministry, Robert retired in March 2014.

May he rest now in peace.

✠ BRIAN WALSH

02/11/1928 – 26/02/2015

Monsignor Brian Walsh died peacefully and suddenly on 26 February 2015 at Justin Villa, Balwyn North. Born 2 November 1928, he died in the sixty first year of his priesthood. The son of Edmond and Margaret, he was baptised into the waters of life at St Paul's, Coburg where he attended primary school and later, St Bede's College, Mentone. He entered Corpus Christi College in 1947 and was ordained by Archbishop Simonds on 22 July 1956.

Brian commenced his priestly ministry as Assistant Priest at St Mary's, Geelong in the summer of 1956, followed by the parishes of Sunshine (1957) and Elsternwick (1963). In 1970 he was appointed as Executive Director of the National Office of the Eucharistic Congress attended by Cardinal Shehan as Papal Legate in 1973. Later that year he was appointed a Prelate of Honour to the Holy Father for his dedicated service to the Church. This, too, was recognised in his award as Officer of the Order of British Empire the same year. In 1974 Brian was appointed Parish Priest of St Mary's, Dandenong. In 1985 he was appointed as National Director of the Papal Visit of Pope John Paul II (1986) with whom he enjoyed a lasting connection. In 1988 he was appointed to Our Lady of Victories, Camberwell as Parish Priest. In 2004 he retired as Pastor Emeritus and resided at Justin Villa until his death. Rest now in peace Brian.

Returned to the Father but no obit received. We hold them in prayer.

✠ John Sturgeon CSsR.....	25/05/2014	✠ Warren Wade (Personal Ordinariate OLSC).....	09/02/2015
✠ Peter Murray SAC.....	12/09/2014	✠ James (Jim) Sayers (Adelaide).....	18/02/2015
✠ Laurie Christie (Sydney).....	23/10/2014	✠ Brian Doro CSsR.....	20/02/2015
✠ Patrick Cooper CP.....	11/11/2014	✠ Bernard Ryan SM.....	21/02/2015
✠ Francis Carey SSC.....	06/12/2014	✠ Wayne Peters (Armidale).....	22/02/2015
✠ Denis McCarthy OMI.....	31/12/2014	✠ Brian Walsh (Melbourne).....	26/02/2015
✠ Francis Bendeich (Sydney).....	28/01/2015	✠ James Gallen (Sydney).....	01/03/2015
✠ Ronald Harden (Sydney).....	02/02/2015	✠ Joseph Briffa (Melbourne).....	04/03/2015

Please email obits to Sally at: national.office@ncp.catholic.org.au Specifications: **Text as a Word Document (max. 200 words)**

Digital photos not less than 300 KB sent as a separate .jpg file (not to be included in the Word Document).

You are most welcome to email detailed obituaries as a separate document and these will be published in full on *The Swag* website (www.theswag.org.au).

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CONGRATULATIONS TO:

- Frank Jones (Brisbane)
- Shora Maree (Maronite)
- Joseph Takchi (Maronite)

Each awarded a 2015 bursary.

NCP Clergy Contact List

The Clergy Contact List is updated monthly on the NCP Members Website.

nationalcouncilofpriests.com.au



The Swag Winter Edition

Closing date for letters and articles Monday 4th May 2015.

Please email submissions for consideration to: editor@theswag.org.au

Articles – 700 words

Major Features – 1,400 words.

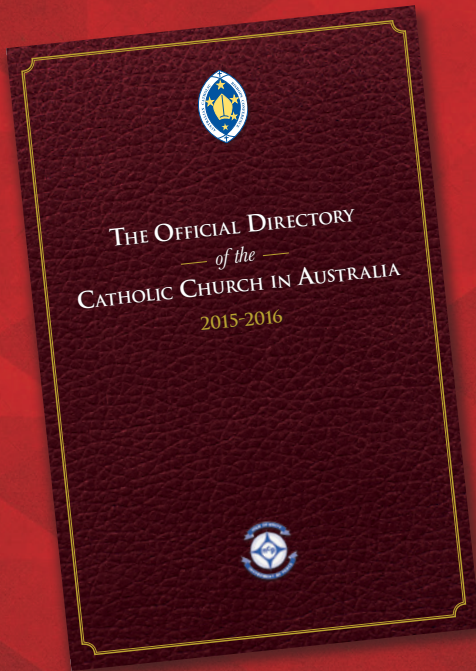


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