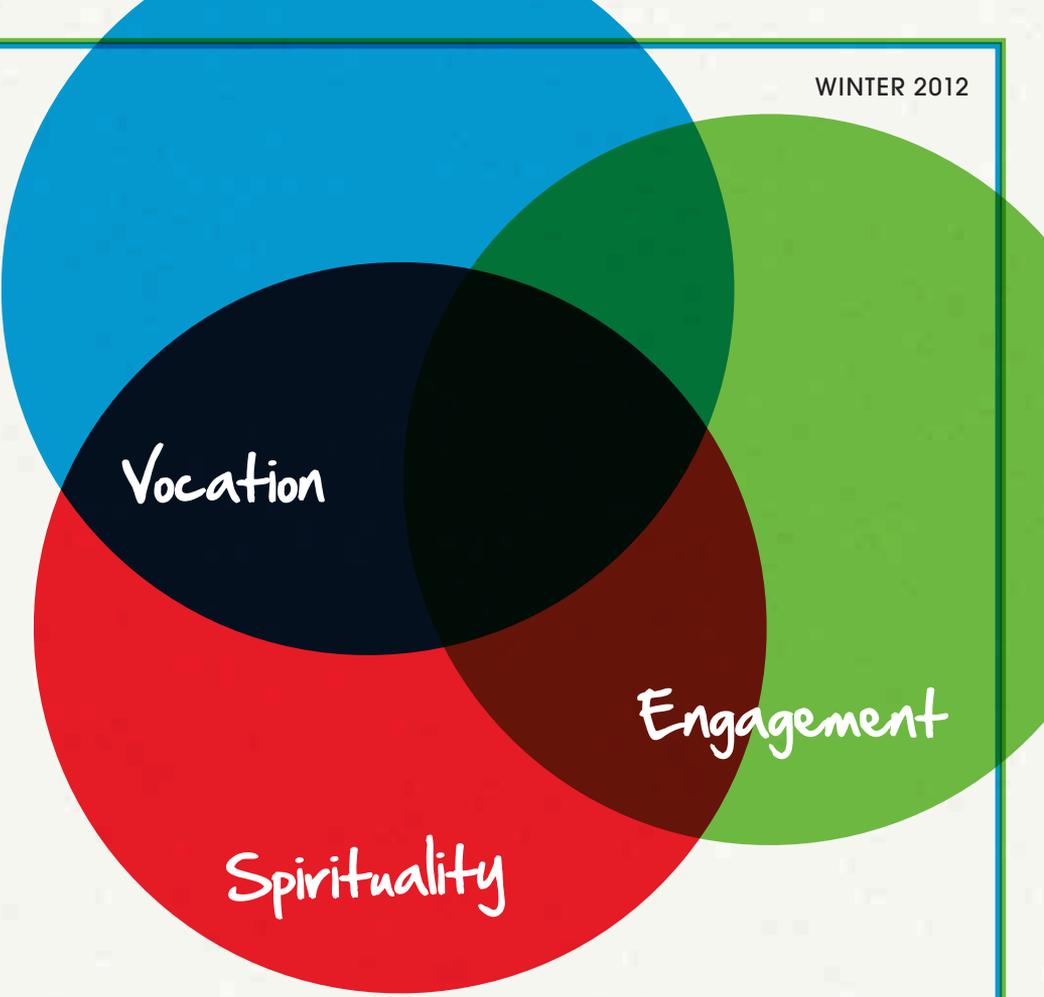


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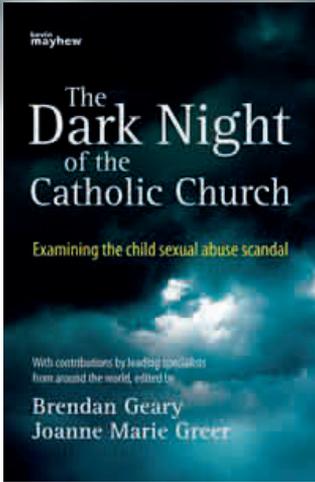
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AN INTERNATIONAL MARIST JOURNAL OF CHARISM IN EDUCATION

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Champagnat

An International Marist Journal of Charism in Education

Volume 14 Number 2

Winter 2012

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Champagnat: An International Marist Journal of Charism in Education aims to assist its readers to integrate charism into education in a way that gives great life and hope. Marists provide one example of this mission.

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Champagnat: An International Marist Journal of Charism in Education, ISSN 1448-9821, is published quarterly by Marist Publishing, 7 Tuscany Rise (PO Box 753) Templestowe, Vic. 3106 Australia.
Ph: + 61 3 9846 1633
Fax: + 61 3 9846 5354
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Views expressed in the articles are those of the respective authors and not necessarily those of the editors, editorial board members or the publisher.

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The Editor:
fmsjournal@netspace.net

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Melbourne 2012

Designed and Printed by Openbook Howden
2 – 12 Paul Street, St Mary's SA 5042
T 08 8124 0000 F 08 8277 2354
sales@openbookhowden.com.au
www.openbookhowden.com.au

*in my
view...*

From the Editor

In the opening lines of the Constitutions of the Marist Brothers of the Schools we read:

*Led by the Spirit, Marcellin was seized by the love that Jesus and Mary had for him and others. His experience of this, as well as his openness to events and people, is the wellspring of his spirituality and of his apostolic zeal.*¹

This statement is the cornerstone of Father Champagnat's charism and it provides us with a clear and non-negotiable framework for our lives as vowed religious or Lay Marists. In effect, we are people who:

- See the Spirit at work in our lives;
- Seek to grasp with our total mind and physical energy the love that both Jesus and Mary have for each of us;
- Seek to provide opportunities for those people that we live and work with to experience Jesus and Mary in their lives;
- Are open to both the planned and the unexpected people and events that encompass

each day of our Marist mission;

- Realise that such a framework is in itself the wellspring of our own Marist spirituality.

Our apostolic zeal depends on this very short statement in the *Constitutions*; and it is reinforced for both Brothers and Lay Marists in our Marist documentation and the ongoing call from recent General Chapters of the Institute.²

There are days of course when this may all seem to be easier said than done. We all have those moments when we would prefer to be elsewhere, or possibly not doing what needs to be done. I am sure that Champagnat had those days. However, even though he probably had his moments of frustration with his first Brothers, as did Jesus with his first disciples, Marcellin never lost sight of his commitment and the implications it entailed. He was very aware of the choices before him. Like us, the temptation, would at times, possibly be centred on becoming some sort of upwardly mobile professional religious, or lay minister that sought to do the 'nice things' where one does not get their hands dirty. But Champagnat points the way and reminds us that: *If the Lord does not build the house, its builders labour in vain*" (Psalm 126). These words call us to let go of our own ambitions and to

listen to what God is calling us to. This call will always require us to *take up his cross daily and to follow him* (Luke 9:23). This is what true discipleship is about, and as such it is what 'being Marist' is about.

The papers presented in this edition of the Champagnat Journal are a means to an end. They have potential to assist us in our Marist ministry; they have the potential to inform us, to nourish our spirituality, to challenge us to be more accepting and effective in all that we do as Christians. The writers of these papers all have something in common, something that is important for each of us to realise, something that is expressed well in the following excerpt from a homily drafted by Bishop Kenneth Untener:

We accomplish in our lifetime only a tiny fraction of the magnificent enterprise that is God's work.

Nothing we do is complete.

No statement says all that could be said.

We plant the seeds that will one day grow.

We lay foundations that will need further improvement.

We may never see the end results, but that is the difference between the master builder and the worker.

We are the workers, not the master builder.

We are ministers, not messiahs.

*We are prophets of a future not our own.*³

The words of this homily are a prayer and should be at the centre of our lives. The words reflect something of our call through baptism to be part of the divine mystery, and that each of us makes a small and humble contribution to the larger picture.

On behalf of the Management Committee, I sincerely thank those that have contributed papers to this edition of the *Champagnat Journal*. The writers are introduced in the *Contributors* section of the Journal, and I am sure that all readers will appreciate the quality of the papers. We always need to keep in mind that *writing* is in itself a ministry that requires time to meditate and to reflect on what one is saying before it goes into the public domain.

In addition, two short papers are presented in the first part of the Journal. The first is a new feature titled 'Viewpoint' where a writer has been invited to contribute a short paper that helps to enhance the editorial. **Br Brendan Geary** is our first guest for this edition. Br Brendan is the Provincial of West Central Province of Europe and resides at Nijmegen in the Netherlands. The title of his paper is: *Crossing to the other side – a Marist Heart without frontiers.*

This paper further develops what has been suggested in this short editorial – that true Marist ministry has no barriers; and like many of us who are religious learnt in our novitiate, one has to always be ready for the unexpected and cannot put ‘conditions’ in place before accepting a role in ministry. Some of the first disciples tried that unsuccessfully with Jesus; and for us, it would be a bit like trying to ‘fix’ the race for *Black Caviar* at Royal Ascot.

The second short paper at the commencement of the Journal is a *Reflection* from Chris Roga, a senior teacher at Lavalla Catholic College in Traralgon, Victoria, Australia. At the Marist Ministries Dinner in December 2011, Chris was publicly thanked for his leadership of the St Paul’s Campus at the college, and in his response he spoke about the late **Br Anthony O’Brien** who had spent many years in Traralgon. This beautiful

reflection captures something very important about Marist ministry: that it is very often hidden and unknown. Br Anthony may not have been up with the latest means of technological communication or frequent-flyer points, but as Chris suggests to us, the simple piece of metalwork of Our Lady, made by Br Anthony, *tells the Marist story quite beautifully.* ■

Br Tony Paterson
Editor

ENDNOTES

- 1 Constitutions and Statutes, Marist Brothers of the Schools, Roma: CSC Grafica-Guidonia, October 2010 edition, Constitution Number 2, Page 17.
- 2 For example, the document “Water From the Rock” Roma: CSC-Grafica-Guidonia, 2010; and the 2009 and 2001 General Chapters.
- 3 Bishop Kenneth Untener (1937-2004); fourth Bishop of Saginaw, Michigan. Quote in M. Sullivan, *The Road to Vatican 11: Key Changes in Theology*, New York, Paulist Press, 2007, 9.

Crossing to the other side

A MARIST HEART WITHOUT FRONTIERS

In this article, which will appear just after the feast day of St. Marcellin, I would like to offer a reflection related to Fr. Champagnat, partly inspired by the statue that was erected in The Vatican in 2001, two years after the canonization in 1999.¹ It is a rather striking statue, and it stands in a niche on the external wall of St. Peter's Basilica, looking on to an open courtyard, the Piazza St. Martha. It is directly opposite the *Domus Sanctae Marthae*, which is used for conferences, and to accommodate the cardinals when they are in conclave to elect the pope. As well as the tall, confident presentation of Fr. Champagnat, our attention is drawn to the two children who form part of the statue. This is not the only statue with children that can be found in the Vatican, but as far as I am aware, it is the only statue to be found in St. Peter's of a saint with a child sitting on his shoulders.

The figure of Marcellin expresses strength and determination – two characteristics that would be essential in his work of founding

a religious order of brothers. The statue has no folds in the clothes. According to the sculptor, “Folds complicate life.” Marcellin was straightforward and direct, and this is reflected in the statue. There is an intensity in his gaze, and a simplicity in his demeanour – two key aspects of his personality.

Children were central to Marcellin's vocation and mission. Many who read this article will be familiar with the story of the young Marcellin Champagnat who, as a seminarian, spent part of his holidays giving catechism lessons in his village. We can all imagine the scene where he took an apple and used it like a globe, in order to explain to a group of children that there were young people on the other side of the world who had not heard of Jesus, and who lacked education. Already as a young man, Marcellin Champagnat had a vision that reached beyond the small hamlet of Marlhes, was wider than the diocese of Lyons, and reached beyond his native country, France. It is entirely appropriate that his statue was created by a sculptor from the other side of the world – from Costa Rica. It is also appropriate that Jiménez Deredia, the sculptor, is the first non-European to have a work installed in St. Peter's in its 500-year history. Another example of Marcellin's

vision stretching people beyond previous limits and boundaries.

We know that Marcellin was ordained by Bishop Dubourg of New Orleans, and considered heeding his call to minister in the New World. We know that he readily sent Brothers to the Marist missions in Oceania, and, closer to home, sent Brothers to learn new techniques for teaching deaf children. Marcellin's heart was bigger than the small world he came from, and he left this vision as a heritage to the Marists who follow him.

The early years of the Institute were a time of extraordinary expansion, and one of the consequences of this expansion was that, for solid organisational reasons, provinces were created that tended to be mono-lingual, often mono-cultural, and usually delineated by the borders of a country like Italy, Australia or Canada, or part of one. While it is true that the missionary outreach of the Marist Institute continued well into the twentieth century, it would also have to be said that there was often a tendency to recreate our own cultural worlds in the countries where we were invited to establish schools. (As an aside, I remember visiting churches in Cameroon that were built by priests from Ireland, Spain,

Italy, Germany, France or Poland. You could see the architectural traditions of the founders reflected in the churches they built). Many Brothers will be aware of tensions between missionary Brothers and native Brothers, who at times felt that the missionaries judged them as inferior.

The Second Vatican Council and our own Renewal Chapter of 1967 – 68 ushered in a new era in religious life. When we look back over the past 50 years we can discern two currents (among many) that have affected us. In the first place, there has been a steady decline in membership, from almost 10,000 Brothers in 1967, to fewer than 4,000 Brothers today. At the same time, we have restructured our provinces and many now comprise Brothers from different countries and cultures, and who speak different languages. We work more closely with lay people, there are more young people who directly benefit from our apostolic activities, there are more opportunities to meet Brothers from different countries and cultures (particularly through shared formation events and meetings of leaders, formators and other groups), and there is an increasing number of multi-cultural communities and projects, as we see, for example, in the *Ad Gentes project*.

Fr. Champagnat famously said that “All dioceses come within our view,” and the continual expansion of the Institute bears testimony to that vision. (This is also expressed in the statue in the Vatican, as Marcellin’s vision in the statue takes the person looking at it beyond the walls of the Vatican to a wider world.) However, crossing borders to live in other countries or cultures, does not, of itself, lead to “a heart without frontiers.” In order to do this we need to have a “bigness of heart,” or magnanimous spirit that is open to the world of the other. We need a spirit of curiosity that wants to enter worlds that are different (and possibly strange) from our point of view, we need a heart that rejoices in different traditions and ways of living, and that wishes to celebrate them with joy and humour.

There are often tensions when we cross from our own world, which is known and comfortable, to live with others or adapt to their way of living in community. In order to do this we need to be comfortable in our skins, and not feel threatened by what we experience as “different” in others. We need an ability to communicate, explore differences, manage conflict, have a sense of perspective – and laugh. Returning to the statue, part of the inspiration for the design is the story of the

young aspirant who jumped on the Founder’s back and commanded him to “Take me up the stairs!” Marcellin went along with this lark, enjoying the fun, and then invited the young man to be more serious in future. Fun, laughter and “room for ease” can often achieve more than stern reprimands or authoritarian styles of teaching or leadership.

More than anything we need to believe that a heart without frontiers is a Marist heart and a Gospel heart, which reflects the vision of Marcellin and the values of Jesus. In Matthew 14:22 we read: “Jesus made the apostles get into the boat and cross to the other side.” In order to develop an attitude where we leave our internal frontiers behind, we need, metaphorically, to get into our Marist boat, and cross to the other side, where we are open to others with generosity and not suspicion; with wonder, and not judgment.

I would like to finish this reflection by returning, once more, to the statue of St. Marcellin in the Vatican. If we look at the face of Marcellin on the statue, we can see that his vision takes him into the far distance, over the walls of the Vatican, to the world beyond. One of the children rests on Marcellin’s head, in order to look out on life. The other sits at his feet, with a

calm look on his face. He holds an open book, which expresses the adventure of education as a place for learning and discovery. The sculptor, reflecting on Marcellin, said, “He taught them a language by which they could live meaningful lives.” Br. Seán invited us to see the world through the eyes of children. If we look at the world through the eyes of the child on the shoulders of Fr. Champagnat, we find ourselves drawn to look beyond our own walls, our own frontiers, to a wider world. If we do this we expand our horizons – and touch the worlds and hearts of others. The sculptor spoke of Marcellin as a “great man of love.” He said he aimed to represent, “one who speaks to the heart, not to the mind; an appearance uncomplicated and affectionate.”

I can think of no better way to honour the founder on his feast day than to try to capture something of his vision that constantly stretched him beyond his own limits, to engage with the experiences,

dreams, hopes and sufferings of others. He was a man who encountered people in a simple, straightforward, yet profound way. The statue that stands in the Vatican is a constant reminder to us, and others, of the legacy he left us, and the challenges he offers us. I have to admit that I enjoy the thought that the first statue the Cardinals will see in future when they make their way to the Sistine Chapel to elect the pope, is the statue of St. Marcellin. I would like to think that, in its simple, direct, but confident way, it will make an impression. ■

**Brother Brendan Geary f.m.s.
Provincial
West-Central Europe Province**

ENDNOTES

- 1 In writing this article I have made use of the book *Jimenez Deredia in the basilica of Saint Peter in the Vatican, subtitled, San Marcelino Champagnat: A Giant of Love*, Published by Fabrici Di San Pietro, 2001. This book was produced to commemorate the installation of the Statue of St. Marcellin in the Vatican.

Reflection

The following reflection was presented by Chris Roga at the Annual Marist Ministries Dinner in Melbourne on 4th December 2011. Chris is a senior teacher at Lavalla Catholic College in Traralgon and his words here are a response to the award made to him for his service to the school. His words of wisdom provide us with a wonderful sense of what it is to be 'Marist'.

Fellow Marists,

I am grateful to Erica Pegorer, our Principal, and the Lavalla Community for thinking me worthy to receive this award. I am thrilled to do so. Erica is the first Marist I met, on November 16, 2002 at about 10.30am. It turned out to be a significant meeting, for me and for my family.

At Lavalla and at other Marist gatherings since then, I have met Brothers Julian, John Hilet, Peter Howes, Bill Dillon, Anthony O'Brien, Mick Sexton, Mark Needham, Paul Kane, Doug Walsh and John McMahan to name a few. Other Marist people I have met include Mike Hansen, Lee McKenzie, Marco Di Cesare, Albert Van Berkel, Rob Tarraran and members of the Marist Lay Partnership Group. I am fortunate

that Lavalla, and particularly St. Paul's Campus, is rich in the Marist tradition and spirit. In one sense, it is simple for me to be Marist; I merely reflect as faithfully as I can, the lives of these people around me.

So what does "being Marist" mean? What does it mean to live a Marist life?

Look at this piece of metalwork, conceived, designed and sculpted by Brother Tony O'Brien.

- I love the fact that it was not Henry Moore, or Michelangelo, or Robin who made this, but Br. Tony O'Brien, a Marist who lived a hidden, quiet life for a number of years in Traralgon.
- I love the fact that Mary has no defining features, but is just an outline, symbolically representing every woman; any place, anytime, any culture, - universal.
- I love the posture. Mary on her knees, the babe in her lap, since gracefully arched to focus single-mindedly on Jesus. Follow her eyes; she is totally immersed in her son, in the moment.
- I love the fact that the attitude is prayerful; the mood is still, a perfect moment frozen in time. The temporal and transient connected with the eternal and timeless.

- I love the fact that Jesus is lying secure on her lap. Protected. Safe. Warm. Looking up at her, or peacefully asleep.
- I love the fact that a fourteen year old, in a West Asian society, received the pregnant news with an innocent question, “How can this be possible for I know not man” (an opposite response to the learned Zachariah’s, “How will I know this is so?”) I love the fact that this fourteen year old woman from Nazareth, had already given her “fiat”.
- I love the fact that immediately after the angel left, she acts. She hastened to hill country to help Elizabeth and took Jesus with her. Filled with Jesus there is no option but to go to others in need.
- I love the fact that God chose to become human like me, vulnerable, a helpless babe, and that he placed himself at the mercy of men with Mary as his shield and guard.
- I love the fact that we know so little about her from the Gospel. She dwells in silence, hidden and humble.
- I love the fact that she appears at seminal moments of Jesus’ ministry. At Cana, she merely observes, “They have no wine”. Jesus cannot refuse her.
- At the cross she stands silently. She is present.
- She is present at Pentecost.
- And she still continues her mission, her “fiat” of showing us the way to Jesus.
- I love the fact that in Mary we see the intertwining of contemplation and action; contemplation driving action and action feeding contemplation, a self-energising system.

This simple piece of metalwork, tells the Marist story quite beautifully. To be Marist is to choose a state of being, to deliberately choose a way of life..... clearly pointing the way to Jesus, to make Jesus known and loved.

Like Mary does.

May we continue to be “Marist” ■

Chris Roga

Contributors

DANIEL ANG is a Pastoral Planning Officer for the Diocese of Parramatta in Western Sydney. He teaches ecclesiology and ministry at the Parramatta Institute for Mission. Daniel holds a Bachelor of Arts/Commerce from the University of Sydney and a Master of Divinity degree from the Sydney College of Divinity. Daniel's paper on the New Evangelisation was first presented at the Marist Youth Evangelisation Conference at Mittagong in May 2012.

BR KELVIN CANAVAN is a Marist Brother and a member of the Sydney Province in Australia. He is the Executive Director Emeritus of the Catholic Education Office for the Sydney Archdiocese; he is a Governor of the New South Wales Chapter of the Australian Catholic University. His paper is taken from a lecture he presented at the Whitlam Institute at the University of Western Sydney earlier this year. The focus is on funding to non-Government schools in Australia; and this historical background would be of significant interest to those educators currently responding to the Gonski Report and its impact on such funding.

FATHER MICHAEL ELLIGATE is one of our regular contributors and we are grateful for his ongoing interest in the Journal. Michael is the Parish Priest of St Carthage's Church in Parkville, Melbourne. He continues to be involved with various committees associated with human ethics research and he has maintained a keen interest in scriptural research over many years. Michael's practical reflection on how we prepare for and reflect on the celebration of the Eucharist is timely, given the recent translation changes in the liturgy.

BR ROMUALD GIBSON is a member of the Marist Brothers Aotearoa New Zealand Province. Marist Brothers were with Bishop Pompellier when the Marist Fathers established their first mission in that country in 1838. Br Romuald has been an active member of this province for more than sixty years. He served as Director of the Marist renewal course in Fribourg, Switzerland for a number of years. His paper on presenting Mary to young people is of significant importance for teachers as well as for our own spiritual nourishment.

Contributors

GREG HAY is Principal of St Mark's College (R-12) in Port Pirie. He reflects on the Year of Grace from a Principal's perspective and giving thanks for the moments of grace in our daily lives. Greg has a 'Marist connection' with both the Marist Brothers and Lay Marists in Adelaide and he is a former Deputy Principal of Cardijn College at Noarlunga. The first Principal of Cardijn was the late Br Walter Smith.

FATHER MICHAEL KELLY, SJ., is a member of the Australian Jesuit Province. Before he was ordained a priest in 1984, he worked as a journalist with the UCA Catholic news agency in Hong Kong. Since his ordination he has made a significant contribution to the ongoing development of Catholic communications in Australia and beyond. He was responsible for the launch of *CathNews*, a daily Catholic news website in Australia in 1999. When in Australia he resides at the Jesuit parish in North Sydney and he works extensively in South-East Asia. His paper here is printed with permission and it was presented at the *walking in Camino Series* of lectures in North Sydney in May

2012. The paper challenges us to consider what is happening to Church ministry today and where it is likely to proceed as we journey further into the next millennium.

SISTER SUZANNE NOFFKE, OP., is a Dominican Sister who is a member of the Racine (Wisconsin) Congregation. Suzanne, who holds a doctorate, has written extensively on the history of her congregation. In addition, she is recognized internationally as a scholar and writer. Her focus is on St Catherine of Siena, a Doctor of the Church. Suzanne has recently had published a two-volume work on St Catherine. The title is *The Catherine of Siena Anthology*. This work would be of interest to those who seek inspiration in their daily life and ministry. In her paper in this edition of the Champagnat Journal, Suzanne suggests that St Catherine of Siena, as a reformer, provides us with a pathway by way of 'healthy criticism' of the Church in the context of obedience to all that we profess through our baptism. Catherine obviously had influence in her time, and so her formula should not be dispensed with in this day and age.

Contributors

BR MARK O'CONNOR is a member of the Melbourne Province of the Marist Brothers of the Schools. He is currently the Director of Evangelisation for the Archdiocese of Melbourne and resides with the new Marist Community in Coburg in Melbourne. Mark has been a high school teacher at Preston, Forbes and Kilmore; and he is also a former Executive Officer for the Australian Bishops Conference; and he has lectured at the Australian Catholic University. Mark's paper considers what needs to be 'New' in the New Evangelisation, and it was presented at the recent Marist Youth Evangelisation Conference.

BISHOP GREG O'KELLY SJ., is the Bishop of Port Pirie in South Australia. Greg as a member of the Australian Jesuit Province and he is the Chair of the Australian Bishops Commission for Catholic Education, and a member of the Bishops Commission for Justice and Development. The first priests that settled in South Australia included two Austrian Jesuits who arrived in 1848 with a group of Silesian German settlers. The Jesuit connection with Port Pirie

continues today with Bishop O'Kelly's appointment. Bishop O'Kelly reflects on the Year of Grace in this edition.

BR TONY PATERSON is a member of the Marist Brothers Melbourne Province. He has been a teacher and Principal, and currently works for Marist Schools Australia. In his paper titled *Discipleship in St Luke's Gospel* he suggests that an understanding of what the word means is central to understanding Jesus and his mission. This 'mission' is what we seek to continue through the inspiration of St Marcellin Champagnat, who first and foremost sought out what Christ called him to do. There are parallels between what Christ called the first disciples to, what Christ called Champagnat to, and what Christ calls us to here and now.

DR ELIZABETH QUINN is the Associate Professor of Psychology at Marist College at Poughkeepsie in New York. Marist College was founded in 1929 by the Marist Brothers and offers a range of graduate and undergraduate programs in the Liberal Arts and Sciences. Beth's paper focuses

Contributors

on stress management skills for school leaders and offers some very practical and sensible advice. Our gratitude goes to Beth for assisting us with this edition at such short notice.

SISTER SONIA WAGNER, SGS., is a Good Samaritan Sister of the Order of St Benedict. She is a former Director of the National Pastoral Institute in Melbourne, a former Superior General of her congregation (1993-2005); and she has been a Trustee and a Governor of Notre Dame University since 1993. Sonia was

the Deputy Vice-Chancellor of the Broome campus from July 2006 to December 2008. She currently ministers in the Catholic Parish of Whyalla in South Australia, and she is also the Coordinator of Adult Faith Formation for the Diocese of Port Pirie. Sonia's paper in this edition focuses on Vatican 11 and the Pilgrim Church. The paper was first published in the May 2012 edition of the *Good Oil*, the e-magazine of the Good Samaritan Sisters: www.goodsams.org.au It is published here with permission. ■

DANIEL ANG

The New Evangelisation

A Future for the Church

What is the meaning, or even better the invitation, of the “new evangelisation”? What potential does this project have for the mission of the Church as it is lived and expressed in our Catholic schools?¹

THE MISSION OF EVANGELISATION

Evangelisation, of course, is nothing new to the Christian community. In fact, evangelisation, our proclamation of and witness to the Gospel, expresses what is at the heart of Christian life itself: the deep conviction that it is God alone who fulfils the deepest requirements of the human person and society.

Our Christian witness and service to others arises from the conviction that it is Jesus Christ who promotes human flourishing, who opens us to the deepest horizons of our own being and every other with whom we share creation and a personal vocation in the life of God. Evangelisation, then, is deeply concerned with the humanisation of the person and society, the full, personal and total realisation of our identity in God. As it has been put, “We are only persons within the Person of the Son.”²

Our schools are an integral part of this humanisation in Jesus Christ. Our schools are a living community of persons where that journey to personhood and the social incarnation of the Gospel stands to be realised, where teachers – no less than learners – move, or not, toward whom they are called to be, discovering their eternal significance and vocation in God’s life.

Like our parishes, our schools ideally seek to be communities of living faith but they are never automatically so. Evangelisation can

never be assumed but remains a question for each one of us, personally and corporately, inviting fresh engagement with the Gospel and the distinguishing characteristics of our time.

THE NEW CHALLENGES

So what is “new” about the so-called “new evangelisation?” Put simply, evangelisation confronts a new stage of history, undeniably different from others.

We can recognise that the specific cultural formation of the West, embracing as it does a matrix of utilitarianism, individualism, and fragmentation, and sustained by a climate of secularism, renders it difficult for the vitality of the Gospel to be heard, including by Catholic families and institutions who live in this world and not outside of it.³

In particular, it could be suggested that our present cultural form is pervaded by an interior emptiness, a certain poverty of personhood and connection, for all its apparent affluence and audacity (one could point to the alarming rate of suicide as evidence of this disconnect). Growing individualism can lead to a distrust and scepticism of community and institutions, including those political and religious; this atomistic or individualistic approach to life then forms the basis of competitive living and exploitative relationships; the result can be a structure of relations defined perhaps by proximity but lacking intimacy, a collectivism without closeness, the hollowness of a “lonely crowd.”

Without succumbing to a dark apocalypticism, the virtual space of Facebook can manifest such cultural problematics: the phenomenon of “knowing lots of people but having few friends,” the ambiguity of mutual display, the tension between living personally and publically, the desire to be seen by everyone twinned with the fear of being exposed, the aloofness of being viewed by all but perhaps not truly known to any. Publicity is a poor substitute for intimacy.

For his part, Karl Rahner adds the suffering of widespread inner disappointment, for today people can do all manner of things, seemingly without limit, however, each is ultimately forced to choose among many possibilities.

More conscious of our *unchosen* paths – those countless alternatives never obtained but before us online, on screen, on sale – many are more disappointed in life than former generations.⁴ The corollary of these cultural conditions can be a loss of inner ground, even identity crisis, the prospect that the vacuum of meaning is not merely around us or before us but also within us.

However, faith and love engenders hope, a hope that recognises the present moment is not, in all reality, the whole and that the fruitfulness of this new moment of history will only be discovered by entering into its challenge. Hope abounds as well in the recognition that the Marist charism is no stranger to this terrain, having burst forth in the very midst of post- revolutionary France, a society that had closed itself off from any religious influence.

PROSPECTS FOR RENEWAL

Despite the demise of Christian influence in the West, fertile opportunities remain for a renewed evangelical mission.

One such opportunity is the greater recognition of the significance of charism within our Church, including in our schools. Charism is that free and unpredictable gift of the Spirit manifesting the fact that Christian discipleship is possible even in *this* way.

As such, schools such as those of the Marists, as a locus of charism for the young and their parents and carers, make a contribution to a positive imagination of how holiness is exercised. Bearers of charism show forth the accessibility and concrete shape of a life centred in God's gifts; in turn, they invite participants to envisage what God is asking to be realised and hence what we might live for.⁵

Even in a culture where conditions are difficult, sources of charism retain the potential to transform the frame in which persons and communities think, feel and live, to bring forth the *theological* significance of all persons and human endeavour. Schools springing from charism are capable of offering a narrative of holiness, an account of authentic human identity to students and parents alike amidst a forest of competing narratives – journalistic, advertising, televised – which often provide only parodies of humanity and human fulfilment.⁶

Furthermore, in the midst of a Church marked by widespread disaffection and division, such schools share as well in the evangelical genius of their Religious Institutes, specifically, their ability to mediate between the wider Catholic community and a given social context, in this case, the lives of students and parents who may not be connected to parish or regular practice.

As Australian theologian David Ranson has observed, Religious Life is, in a sense, both “Church” and “beyond Church”, working at the margins with those who may never feel comfortable within the structures of the Church.⁷ Marist schools are likewise placed to mediate the meaning of faith to contemporary culture.

Indeed, it is important to recognise that schools springing from Religious Institutes have long expressed and incarnated a new inclusive imagination of holiness made possible by the Second Vatican Council. New understandings of holiness, as a universal call rather than the concern of a few, produced new forms of sociality in Catholic life.

Indeed, the long-collaboration of consecrated persons and laity in the life of congregational schools strongly prefigured, and now parallel, the social form of the new ecclesial movements of the second half of the 20th century, which include Opus Dei, Catholic Charismatic Renewal, and Communion and Liberation.⁸ Like these new ecclesial movements, Marist schools bring together diverse states of life into a corporately shared charism with continuing secular involvement.

How, then, might school communities look to these new movements and associations as a source of renewed vision and approaches to their own mission, one of renewed intent to manifest charism, the life of the Spirit, through all states of life present in the People of God?⁹

PRACTICES OF EVANGELISATION

What else might be “new” in the new evangelisation? The pastoral initiatives of the future must take account of the route by which new generations (sometimes called “millenials”) find themselves engaged in a life of faith.

As the Canadian philosopher Charles Taylor has noted, whereas once charitable work, meditation groups, study groups and pilgrimages were “optional extras” for those already entrenched in Catholic life, now it is frequently the reverse: people are now first drawn to a pilgrimage, a World Youth Day, a meditation group or prayer circle and then later, if they move along the appropriate course, find themselves embedded in ordinary practice.¹⁰

This “outside-in” dynamic extends to the Catholic school, where the off-site retreat is more typically the locus of transformation than the classroom. If this is true, how does the spiritual enthusiasm generated in that “liminal” space of retreat flow back into the main body of the school and find active support and challenge in that environment?

In reflecting on the new generations, the process of secularisation has the “happy consequence” that faith will be increasingly a personal and intentional choice rather than a mere cultural inheritance. In this sense we may, as has been suggested, be at the *dawn* of Christianity.

The “age of authenticity” in which we live has created a situation in which each person has his or her own way of realising one’s humanity. It is important to find out and to become all that one can be, to not simply run alongside the events of life but to be truly inside of them, living them from within.

The challenge for the mission of evangelisation is to engage with this new social imaginary, providing space for the personal appropriation of faith, the inner grasp of one’s own vocation which so often cuts across the prevailing narratives of the crowd (cf. the parable of the Good Samaritan).

Could spiritual direction in our parishes and schools, for instance, be one approach to creating personal spaces of conversion within communities of faith? We know that people can lose weight to a certain degree by themselves but need a personal trainer if they are to go further. Studies in Protestant communities confirm that people can stagnate spiritually without sources of personal support.¹¹ Of course, the Catholic Church has a long tradition of spiritual direction, of personal exchange in faith, however few parishes or schools offer such opportunities.

A further impulse of postmodern persons, of course, is the itch to do things *differently* which, especially among the young, can translate into the desire for something *other* than what is offered by the prevailing culture. This itinerary of conversion, of course, will not be the fruit of a technological method or even the appropriate structures but a creative process marked by a quality of relationship and the witness of a community.

PARTNERS IN EVANGELISATION: SCHOOLS AND PARISHES

What of the relationship between schools and parishes for these personal itineraries of conversion and living faith? For one, any approach that would consider schools and parishes as “hermetically sealed” or otherwise merely incidental to one another would signify a diminished understanding of both the Church and evangelisation.

We affirm that neither school nor parish exists for itself but for mission, for that humanisation in Jesus Christ and the Spirit whose life cannot be exhausted by any single practice or historical form.

While schools can be the “one experience of a living Christian community” with which many students, parents and staff have contact, a calm lack of interest in the life of the parish as the wider Catholic community would indicate an exclusivist tendency which cannot be squared with an authentically “catholic” or universal vision of God’s life and redemptive grace.¹²

In plain terms, the sacramental, communal and institutional life of parishes provide access to a faith that is richer, deeper and more ancient than what any one community, including a school, could achieve or claim for itself in splendid isolation. The ability of school staff, no less than parish staff, to witness to this *multidimensional* reality of the Church's life is critical to future evangelisation.

As a negative case in point, the often-heard criticism of the “institutional Church” (as if there existed elsewhere a “non-institutional Church”) indicates a collapse of the Church to just *one* aspect, that is, to structure or hierarchical leadership with little appreciation of other dimensions of the Church's life (for instance, its worshipping life and considerable social justice commitments).

As schools and parishes are critical to the handing on of faith to the young, the communication of a narrow or partial perspective of the Church would deprive the young of the chance to engage with the richness of its reality on their own terms. It risks, once again, Catholic identities that are constructed vicariously rather than by the integrity of firsthand experience, personal discernment and critical reflection, practices that we ourselves value in choosing our own, most dearly held, life commitments.

CONCLUSION

In presenting the “new evangelisation” not as an end or brute fact but as a *beginning*, an opportunity to express faith in young people and God's capacity to touch people through leaders in Christian service, the quality of our own witness will be paramount. The ultimate fruitfulness of the “new evangelisation” will not be independent of our involvement in this missionary impulse.

The Gospel is given to us as both gift and challenge: how might our communities manifest and draw life from a living sense of charism, a vivid sense of the eternal significance and promise of *this* moment of history, evoke a sense that we are related in some way, and our relationship is not insignificant in our awareness of who we are, and of where we are going, and of how we are related to God?

Evangelisation in this age, as in every other, will be this communion of whole lives, of whole itineraries towards God, necessarily personal and intrinsically social. The new evangelisation promises to be precisely this *convocatio*, a calling, of each one of us together, in Him who alone makes all things new (Rev 21:5). ■

ENDNOTES

- 1 It is important to note that “the new evangelisation” has not yet achieved the status of a technical term. Its precise meaning is evolving though the forthcoming Ordinary General Assembly on the subject in October 2012 will bring further clarity to this missionary impulse. For an overview of the term’s evolution, see Richard M. Rymarz, “The New Evangelisation: A Look at the Growing Range of Reference,” *Compass Theological Review* 44/2 (2010): 24-27, and Peter John McGregor, “New World, New Pentecost, New Church: Pope John Paul II’s understanding of “New Evangelisation,” *Compass Theological Review* 46/1 (2012): 18-32.
- 2 Henri de Lubac, *Catholicism: Christ and the Common Destiny of Man*, translated by Lancelot C. Sheppard and Elizabeth Englund (San Francisco: Ignatius Press, 1988), 342.
- 3 For an analysis of this specific cultural formation, see Tracey Rowland, *Culture and the Thomist Tradition: After Vatican II* (London/New York: Routledge, 2003).
- 4 Karl Rahner, *Grace in Freedom* (New York: Herder & Herder, 1969), 24-25.
- 5 As affirmed by the Second Vatican Council, charisms are not to be imagined as rare, exceptional or sensational gifts but are frequent, ordinary and basic to Christian life. Manifesting God’s *ever present* Spirit, charisms cannot be considered incidental to the Church’s life or identity but are, in fact, a part of its foundational reality. See *Lumen Gentium* #12.
- 6 See Michel de Certeau, “Believing and Making People Believe,” *The Certeau Reader*, edited by Graham Ward (Oxford: Blackwell Publishers, 2000), 125.
- 7 David Ranson, “Religious Life into the Future,” *Australasian Catholic Record* 85/4 (2008): 456-463.
- 8 The precise definition and range of an “ecclesial movement” remains somewhat elastic. While *Opus Dei* is, in canonical terms, a “personal prelature” and resists the description as an “ecclesial movement,” it is where the Church most often includes them. The same applies to Catholic Charismatic Renewal which does not trace its lineage from an individual founder but is, nevertheless, usually included among the movements. In a letter to the World Congress of Ecclesial Movements in May 1998, John Paul II defined a movement, in general terms, as “a concrete ecclesial entity, in which primarily lay people participate, with an itinerary of faith and Christian testimony that founds its own pedagogical method on a charism given to the person of the founder in determined circumstances and modes.” See John Paul II, “Movements in the Church,” *Laité Today* (1999), 18.
- 9 For remarks on the new ecclesial movements as prominent claimants of the “new evangelisation” see Daniel Ang, “The New Evangelisation” and the New Ecclesial Movements: Reflections on an Emerging Scene,” *Compass Theological Review* (forthcoming 2012).

- ¹⁰ See Charles Taylor, *A Secular Age* (Cambridge, Mass: Belknap Press, 2007).
- ¹¹ I am indebted to Mark McDonald, Eastern Region Youth Facilitator at Anglican Diocese of Melbourne, and former Coordinator of Youth Ministry, Catholic Diocese of Broken Bay, for this insight. The research was conducted by Willow Creek Association through its “Reveal: Spiritual Life Survey” (see <http://www.revealnow.com>). A synopsis and analysis of the research from a Catholic perspective is provided in Pierre Hegy, *Wake Up, Lazarus!* (Bloomington, IN: iUniverse, 2011), 196-207.
- ¹² *A Submission from Marist Schools Australia to Bishop Tim Costelloe SDB and Bishop Christopher Prowse, Representatives of the Australian Catholic Bishops Conference to the XIII Ordinary General Assembly of the Synod of Bishops ‘The New Evangelisation for the Transmission of the Christian Faith,’* 3.7. On the meaning and implications of “catholicity” see Avery Dulles, *The Catholicity of the Church* (Oxford: Clarendon Press, 1987).

MARK O' CONNOR

What Needs to be “New” in the “New Evangelisation”

Closeness to people' as a way forward

INTRODUCTION: A CRISIS

We live in a time where there is constant talk of the decline of Catholicism in Western Culture and of a ‘crisis of faith’. Unquestionably today there can be a serious crisis of faith due to “secularization.” And our mission is as J.R.R.Tolkien put it: ‘to rekindle hearts in a world grown cold...’

But one must also remember that it’s not only people who ‘leave the Church’ but sometimes the institutional Church itself that ‘leaves the people’.

It does so when it fails to exercise wise pastoral care. Church history abounds with examples of the failed pastoral projects of ‘evangelisers’ - who ‘alienated’ rather than ‘attracted’ people to the Gospel.

BUT WHAT TYPE OF CRISIS?

That is why I like the remarks of Bernard Lonergan S.J. when he spoke of a ‘crisis of culture’ as the larger and more pressing question or matrix for ministers of evangelization. We educators dare not forget that faith must always be incarnated in a culture - otherwise it’s a dead artifact - a museum piece.

Certainly both ‘types’ of crisis need to be reflected upon when responding to the call of Church leaders to “re-propose the Gospel” in a new way to young people. That’s the ‘new’ in the ‘new evangelization’.

Of course, ‘crises’ are hardly new to the Catholic Church. One could argue that a good knowledge of ecclesiastical history would indicate that

the Church began its first 'crisis' a few minutes after its birth at Pentecost and has been immersed in them ever since! It's worth noting that crises are not always bad things; they may be dangerous but they are also paradoxically; moments of opportunity. The life of faith has its 'seasons' that must mature in periods of doubt, decline and suffering alongside joy, growth and enthusiasm. In fact, a 'crisis' in the life of faith and one's own culture is absolutely normal. The long experience of believers indicates that if you are not in a state of 'crisis of faith and culture' fairly often - your faith is probably at risk of being boring!

The creative dynamism that is essential to 'attracting' others to the Good News involves a sense of urgency for the mission ahead. If it cannot excite passion in its proclaimers it is unlikely convince the wary.

We are not talking here of an ideological certainty that inevitably breeds complacency, arrogance and triumphalism. Some types of Catholic apologetics that are reemerging are just a little bit too *certain* of their own 'orthodoxy'. They lack grace and magnanimity of spirit.

DIAGNOSIS

Something much better is demanded of us as Marist educators as we reflect and plan for what is necessary for our "faith to have children". For although we are guaranteed Christ's final victory - every generation can most definitely fail unless it dares to show: imagination, faithfulness and creativity in the pastoral mission. Some of the contours of that pastoral mission and its challenge are becoming quite clear. Diagnosis comes before 'cure'. All of you who are involved in Catholic schools know that many of our contemporaries, of many age groups, are now confronted with a vast range of spiritual alternatives in the 'cafeteria' that is modern western culture.

Sociologists like Charles Taylor foresee more shifting and switching among religious outlooks and less continuity from one generation to the next. Though Christianity has always had large numbers of the less committed among their flocks, Taylor expects an even larger penumbra of those who are nominally Christian in today's secular society.

Another sociologist of religion Grace Davie calls this 'vicarious religion', a widespread Western phenomenon in which people stand at some distance from an inherited religion, with which they nonetheless maintain an affectionate identification. For them, religion becomes either an ancestral memory or a resource for marking rites of passage, especially funerals, or for providing comfort and orientation in the face of some collective disaster.

In other words, Catholic institutions need to figure out how the Word of God speaks to a Catholic population that is increasingly well educated but less catechized in the spiritual life and the theological understanding of our rich faith tradition; how that Word touches people who are immersed in a lifestyle which is impossibly busy and distracted, and where juggling multiple responsibilities (family, work, civic and social) is a way of life.

THE CHALLENGE FOR MARIST CATHOLIC SCHOOLS

So what is the challenge for us as Marist educators? This much we know. This is our cultural 'life world'. We see a much higher proportion of believers who will be shifting and switching in their beliefs and adherence. There will be far less continuity from parents to children, with many more people mixing and matching their beliefs out of various traditions. Many will keep a guarded distance from their inherited faith, turning to it for solace or solidarity no more than, say, a dozen times in their lives.

In that context how can Marist schools provide the necessary formation for a genuine religious identity – let us specify, a genuine Catholic (and Marist) identity that can be maintained, reexamined, and renewed?

One strategy will be to see ourselves as "Pearl Merchants". The importance of Catholic identity has been wonderfully highlighted by the pastoral success of events like World Youth Days. In a world where to be a young Catholic can almost seem to be a form of social 'suicide' – knowing one's self to be part of a larger Universal Church with other young Catholics – and actually 'enjoying' being Catholic – is a vital part of the mix.

No one can also doubt that there is much religious 'illiteracy' amongst young people. They have a right and we have a duty to provide them with the 'language' of our Catholic tradition. And to do so in an attractive manner that appeals both to reason and to the deeper aspects of the human spirit – such as in liturgy, art and the beauty of creation. We do not have to be apologetic about being Catholic and Marist! There is a 'rich gift' in being Catholic and we Marist educators 'must' give it! (and this presumes we have received it deeply ourselves!)

But that pastoral strategy must be complemented by evangelization strategies that also seek to **inculturate faith** in the real world of young Australians. In a redeemed graced world Christ is already present even before we articulate his Name. In other words we need to become – "Treasure hunters in a foreign land". Such a strategy has been well described in the following way by Bevens and Schoeder:

“Missionaries need to look long and hard for the treasure. They do not know where to look, but they know because of the treasure they already bear that there is, indeed, a treasure buried in this land to which they have come. They need to study the local maps with care; they need to learn the local language, the local proverbs, and the traditional wisdom of the local people. Most of all, they need to befriend the local people, engage them as guides, be taught by them. If they can, they recruit the local people to help them in their search. As a result of the search, both the missionaries and the local people are changed. Had the missionaries not come, the local people may not have discovered a treasure in their own soil of such richness and abundance, and so they are enriched. But also, had the missionaries not come, they would not have been enriched by a new people and a new wisdom, nor, ironically, would they have grown in as great appreciation of the treasure they already possessed. Arriving not to impose or conquer but to be enriched and enrich in return has made all the difference.”

CONCLUSION: ‘CLOSENESS TO THE PEOPLE’

In my personal experience and observation - the best evangelisers are definitely those who are close to people. That does not mean they are simply their ‘friends’ but they are certainly not ‘absent’ from the real lives and drama of the flesh and blood people they serve. When pastors abandon their flocks or when they are literally not ‘present’ to their people - the Gospel calls the Church to reform and engage in ‘new’ evangelization. Instructive in this regard is the research of Father Max Vodola from the Melbourne Archdiocese - who recently wrote a Doctorate in Church History at Monash University. His doctoral thesis was on “John XXIII, Vatican II and the Genesis of Aggiornamento: A Contextual Analysis of Angelo Roncalli’s works on San Carlo Borromeo in relation to Late Twentieth Century Church Reform”.

Through John XXIII’s study of the Council of Trent and the “new evangelisation” of Charles Borromeo, Pope John XXIII formulated a pastoral language and what it means. The minister is the one who cares for people, who visits people, and who wants to know what’s happening with people, whether it’s good or bad. There is a key - “closeness to the people” - and our particular ‘closeness’ to young people will provide us with a reliable way forward.

The task is, of course, daunting - but we ministers of the Gospel live above all in a graced world brimming over with the presence of Christ and already redeemed and saved..

The New Evangelisation

As the poet Tomas Tranströmer intimates in a poem he wrote after struck down with a stroke a decade ago. Still speechless to this very day - Tranströmer writes “*Don't be ashamed to be a human being, be proud! Inside you one vault after another opens endlessly. You'll never be complete, and that's as it should be.*” (‘The Half-Finished Heaven’. Tomas Tranströmer was the Winner of the 2011 Nobel Prize for Literature).

The poet reminds us that in drawing close to the interior ‘vaults’ of people we will discover the real evangeliser – Jesus - is already well at work!

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Bernard Lonergan, The Lonergan Reader University of Toronto Press, 1997

Especially his observation:

The crisis, then, that I have been attempting to depict is a crisis not of faith, but of culture. There has been no new revelation from on high to replace the revelation given through Christ Jesus. There has been no new Bible and there has been founded no new church to link us with him. But Catholic philosophy and Catholic theology are matters, not merely of revelation and faith, but also of culture. Both have been fully and deeply involved in classical culture. The breakdown of classical culture and, at last in our day, the manifest comprehensiveness and exclusiveness of modern culture confront Catholic philosophy and Catholic theology with the gravest problems, impose on them mountainous tasks, invite them to Herculean labors. pp. 400-401

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GREG O'KELLY

The Year of Grace

A Time for Hope and Rediscovery

The Church in Australia is taking a significant step in declaring, through its Bishops, this Year of Grace. The Year goes from Pentecost 2012 to Pentecost 2013. It overlaps to some degree the Year of Faith declared by the Holy Father, but both Years have the same hope and purpose.

It is not often that the Bishops of Australia take such a step as declaring a special Year. Why this time? What does the word “Grace” mean?

The word Grace (whose Greek form is Charis) is used throughout Scripture, and especially by St Paul who employs the word more than one hundred times. There are books and articles galore written about it by learned theologians. A definition that makes sense to me is the fairly simple one, “God’s love moving and working within us”. In St John’s Gospel Jesus says that He and the Father will come and abide within us. The indwelling of God in His creatures is what was meant by the term Sanctifying Grace. Think of the wonder of it! We have the presence of God within us, when our hearts are not clouded by sin. So when we pray “Hail Mary, full of grace...” it means that Mary was so attuned to the presence of God in her life that His love filled her totally, and moved her to make that wondrous statement of Yes to become the mother of the Lord of All. When we pray that we might have the grace to endure something, or live a vow properly, or whatever, it is a way of praying that the love of God within us will strengthen us and move us to live our life in that proper way.

For the Church in Australia then, the Year of Grace means a prayer that the love of God will work within and move greatly the hearts of all in our Church. Move us back to Christ, move us to opening our hearts again to receive Him and know Him, and live His love as Church. It is a type of year’s retreat for the Church.

The Australian Bishops in Conference do attempt to grapple with the huge issues that confront us as Church. There is indifferentism to religion; there are forces in society moving warped understandings of basic covenants such as marriage and sacredness of life; there are the declining numbers in our congregations, and a decrease in those for whom Sunday Eucharist is a special part of their lives; most grievously, we seem to see a disengagement of vast numbers of our young people from the worshipping Church, even though our schools are full; there is what is described as the devastating tsunami of sexual abuse cases that has reaped so much hurt and damage to individual lives and to the name of the Church; many women feel alienated from the Church not just because of issues such as ordination, but by the reinforcement of heavily male language in the Liturgy, and so on; there is the difficulty of providing Eucharist for many of our parish communities, especially in rural dioceses like ours. How can the Australian Bishops, a bunch of thirty-eight or so men, hope to tackle such an array of issues facing the Australian Church? There was a proposal that we organise a major ecclesial event for the life of the Church in Australia, and a suggestion by Archbishop Wilson as President of the Bishops Conference was to hold a Plenary Council. There have been a few of these in the history of the Church in Australia, but not for many decades. The difficulty with a Plenary Council is that it is also a legislative body, can make laws for the Church, and that was not quite what the Bishops wanted.

We need a turning of the soil, an imagining of the future, a revitalisation of the heart of the Church, and a Plenary Council might follow that. Looking at the pile of documents the Bishops have to discuss, one asked, “what is this to do with the person of Jesus in our lives?” As a question it shook us up. We can become so engaged in organising programmes, arranging celebrations, working at right order being followed, that we can sometimes forget why, and forget the One for whom we are doing this.

We need as Church in Australia to haul off and contemplate the face of Christ, to see where He is in our hearts and in our lives. For many in our country Jesus has become simply a good figure of history, a man to be admired and His teachings are beautiful – but nothing more than that. Yet we have the Incarnation, the Word becoming flesh, at the heart of our Christian understanding. This is one of the reasons that in the schools of our diocese I have instructed that the Angelus be reintroduced, so that basic belief in the Divinity of Christ is reinforced among the faithful, that the Word became flesh and dwelt amongst us.

We will not thrive as a Church unless we have these movements of grace and holiness to strengthen us. One Bishop put it that we need a new surge of Gospel energy, a new movement of evangelization. Only Christ can bring that to us.

So for a year we will try to take our Lord more seriously in our daily lives, and pay attention to how He wishes to dwell within us and move the hearts that He has made, and which He has called to follow Him.

May this year of retreat for the Church in Australia be very graced. ■

GREG HAY

The Year of Grace

Some thoughts from a Principal's Desk

I can see the playground from my window. It's morning. I hear the children first and then see them arrive, chattering and connected. There's the blurred noise of the bus and the laughter. Cars are quickly dropping young people off. I see the staff scurry and focussed. There are smiles, sideways hellos, books, lists and laptops. There's a teacher sandwich designed for efficient consumption because it's a yard duty day. And I know that early morning entrance becomes an exciting unfolding moment, busy and absorbed. I look out of that window to a community, feeling a sense of privilege. In the freshness of the morning it is a graced time as they enter.

When we walk into a school ground, we believe that we walk onto holy ground. That's the way we see things at school. There is something sacred about the stability of the property, the heritage of past spirits, the legacies of so many previous footsteps. There is the beauty of the architecture, the relationships nurtured, the dreams and the efforts. When we walk into school, members of staff share a time of co-mission; shared mission; shared commitment to students who are sacred, and noble, fragile and impulsive. It's a mission that watches them run around the school yard getting dirty, swinging from a monkey bar or slumping in school desks. A mission that sees them drift into that Friday afternoon catatonia and sometimes it's only Tuesday. Into this school ground we happily walk, cluttered, sometimes burdened, but with a sense of this purpose. We enter into a shared mission; our co-mission, which is nobler than ourselves and becomes holy because, in the mystery of God's presence, we members of staff in a Catholic school call it vocation. This vocation is a co-mission that loves community, is inspired by learning and sees the potential in someone; everyone I guess. That's what we try to do; that's what we commit ourselves to and become good at. Inspired by the learning and seeing the potential is what we do. I look out of the window and see our shared mission arriving with the muddle of their

lives and know it will be difficult and exhilarating and those students just seem to bring the best out in us even when we are supposed to bring the best out in them.

This year our Bishop will ask us to reflect on a year of grace. At Pentecost, the twelve month reflection begins. This will become a time for seeing the moments of blessing. The moments of grace. In my beginning time here at St Marks, from the window, I can't help but see blessing every day, all over the place, in the fields, playgrounds and classrooms of St Mark's. I see blessing in the manner in which people clearly care for one another and how the kids keep saying hello in the yard. I see blessing in the real joy of a staff room when a staff member returns with her new baby or when we rejoice and share someone's birthday morning tea. I see the blessing in a teaching group focussed around computers planning lessons or when a Year 10 PE teacher announced to his class that they were approaching a world record for throwing and catching and every one of them believed him and they tried harder. It was a moment of grace when a teacher hypnotised a yabbie and in speaking to the students about algal bloom, crustacean reproduction and Australian pub life, was able to hypnotise the Year 9s. I saw the blessing when the Year Level coordinator called himself an old sergeant and went out of his way to care for innocence and fragility with little sergeant bluster. I see it in the number of old scholar teachers who regenerate the spirit of this school and it is a grace that so many old scholars send their children here. There is grace in the laughter when the Reception student confused Bon Jovi and Don Bosco – perhaps St John Bosco would resonate with Bon Jovi whose famous song is "Keep the Faith". I see the grace in Year 7s holding the hands of the Receptions because they are buddies, and that's important, and it's a blessing that most of the Year 3 boys, so involved in life, are covered in playground sand. I see the grace when teachers are trying so hard to build professionalism and get those lessons humming and sometimes the students hum slightly out of tune. I see a graced moment in a Bishop who remembers names and makes the young people laugh. And he wryly invited the Year 10's to write a summary of his Opening Mass sermon. They blanched and half smiled and so did the Year 10 RE teachers. He gave a discreet smile in return and it is wonderful that we can gather with our Bishop. It is why the intimacy of this diocese in all its hugeness is a blessing. However, I will be listening more carefully to his homilies from now on.

Looking out of a window in the morning is grace filled; a holy moment. I join with that little Reception student and John Bon Jovi and Don Bosco, praying to 'Keep the Faith', and recognise the amazement of grace. ■

MICHAEL ELLIGATE

Preparing and Reflecting on Celebrating Eucharist

Stephanie Alexander ran restaurants in Melbourne for over thirty years. She has published her recipes in books like “The Cook’s Companion”, which alone sold over half a million copies.

In recent weeks she has published her autobiography entitled “A Cook’s Life”. It is a wonderful read and the centre piece of this writing is a remarkable woman who delights in preparing meals. Tastes, settings and people matter.

She reflects how meals bring people together. Her conversation happens over food and drink. Stories are told, explanations given and so much about ourselves can be revealed over a meal.

It’s noticeable that white Australians born in this country now see meals as much more important than ever before. Peoples from Europe, the Middle East and Africa have led us to see the deep value of having a meal together. Just think about the proliferation of restaurants in the last forty years.

The genius of John the Evangelist is to set a whole long narrative over a meal. This reflective section of the Gospel is popularly known as the farewell discourse. In popular terms it is often seen as Jesus last will and testament spoken over the Last Supper.

Obviously the text is not like a typed up account of Jesus instructions and heartfelt remarks.

The writer of the Gospel has brought together in a set of formal words many of the values and teachings of Jesus shared with the disciples during his years with them.

The writer in particular focuses on the needs in John’s community. So we hear the plea for unity among the followers, the clear call to stay close to the life of Jesus, and to be reassured that his love remains even if they can see him no longer.

Interestingly while John presents a magnificent meal setting towards the end of his Gospel, Luke chooses to present a series of meals throughout his Gospel, where the stranger finds a place at table. In the Gospel of John, the whole movement from the first sign given at Cana until the time of Passover in Jerusalem the action heads towards this HOUR.

Scholars have noted a certain obvious repetition in the farewell discourse, and point to abrupt stages where thoughts sit rather awkwardly together. They suggest that various reflections have been inserted at different times maybe to highlight a value needing to be reclaimed in a struggling community.

The passage is rich in ideas and themes. There is warmth, intimacy and reassurance. The plea to remain together in the Lord's love is very strong. Everyone will have their treasured passage, but perhaps the most prominent one is "Love one another as I love you".

We talk often these days about a quality of life. Here we are offered an enduring quality of life summed up in this remarkable supper conversation. Again the return to the starting point, these are words spoken over a meal.

It's interesting talking to parishioners about attending the Eucharist. Away from theological journals they simply tell their story. It's about feeling a sense of gathering with fellow searchers, it's about taking time out to reflect, it's about thanksgiving and making communion. Those age old symbols of bread and wine bring well treasured sustenance to life. They appreciate the sustenance that comes from the Word heard and explained too.

The mores or customs of the Eucharist have changed over the past fifty years in particular, many of us remember when going to communion happened at Masses early in the day. Any Mass after around 8.00am meant that hardly anyone shared Holy Communion. Part of this custom was due to the original requirement that people fast from all food and drink from midnight.

Remember parishes had Holy Name, Children of Mary and Sacred Heart Sodalities, that encouraged people to receive communion at least once a month. It was generally expected that one did not "go to communion" unless one had gone to confession, usually the day before.

All this has changed, for most people attending Mass now it is presumed that most will receive communion. For many reasons there has been a massive decline in the use of the sacrament of penance or confession. Some people find the communal celebrations helpful, but more people

seem to see the Eucharist as the sacrament of reconciliation. It may not be the desired practice by senior levels of authority in the Church, but it is very obvious that people freely come to communion at Mass, even if they have not been to Church for a short or long period of time. There is a strong nuance of returning to the sustenance of the table here. People talk about food for the journey, rather than seeing attendance at communion as a reward for good conduct.

Nearly fifty years ago the last great Council of the Church, Vatican II directed significant changes in the celebration of the Eucharist.

The farewell discourse in John's Gospel readily assumed that Jesus taught and prayed in the local language of his disciples. It is hard to remember the previous structure of the Mass where the prayers were said by the celebrant and altar services responded in rapid latin for the rest of the community. We knelt in silence as bells alerted us to the sacred moments.

For many years now the Eucharist has been celebrated on a table like altar facing the community. Large monumental structures often more remote from the community were often kept for the Blessed Sacrament, the remnants of the meal reserved for the sick and private devotion.

In recent times we have entered into a controversy over the language of the Eucharist. New translations that attempt to be more sacred, are constantly found to be so formal and profound, they lose their effectiveness.

The tension between warm engaging intimacy and the solemn celebration of the Eucharist are the two points under scrutiny.

The mood of John's farewell discourse offers a way through all this. Jesus words structured by the evangelist can be warm and intimate, yet they can be proclaimed with a deep sense of the sacred.

Meals have their moments when deeply moving matters can be shared, and yet the sense of gathering is not lost.

Scripture can be such a guiding presence in the preparing and celebrating of our liturgy. A significant perspective for us is that Eucharist is close to the human experience of meals.

Alongside this perspective we have the tradition of Eucharist as sacrifice, but this exploration must be kept for another time. ■

SUZANNE NOFFKE

Living in a Church in Heartache

We who love Catherine of Siena celebrate her as a woman who spoke truth to those in power within her church.... What do you think when you hear “church” and “speaking truth” in the same breath? Does the juxtaposition warm your heart, or does it bring a twinge of heartache?

If there is in fact heartache in our living within our church and as church today, what is the cause and where is the remedy? What insight might we as twenty-first-century Roman Catholic Christians glean from our fourteenth-century sister, Doctor of the Church?

Those who see Catherine as “challenger of the popes” often ask how she would speak truth to the church today, confident that she would insist on the need for reform of the hierarchy, of the institution itself. Others, who see her as “defender of the papacy,” would like to reform or silence those who challenge or dissent. Who is right? Is each view perhaps biased in “choosing its evidence”? But more deeply, is either an adequate representation of Catherine’s approach to the causes of heartache within the church?

What did Catherine understand by “reform”? How does the church need reform?

The church at its heart is “the fruit of Christ’s blood,” and this heart is never in need of reform.¹ Not law or dogma, but the mystery of God’s will to redeem! It is those called to minister this mystery who fail and are in need of reform.

Abuse of this reality sucks the blood from the very face of Christ, whose “mystic body” the church is. “Not that the fruit of this bride needs

to be reformed, because that never spoils or is diminished by the sins of its ministers.”²

When Catherine speaks of “reform of the church,” she always means the church’s *ministers* - but there is a mutuality between the sins of the ministers and the sins of those ministered to, a mutuality which is also a mutuality of ministry! And every Christian is called to be minister, servant of the Mystery, in some sphere!

Catherine never questions whether the church’s structures need reforming, because in her era those structures were believed to be immutable. So reform is in her mind personal, first and always.

The pope must before all else be “another Christ.” “It seems, most holy father [she writes to Pope Urban VI], that this eternal Truth wants to make of you another himself, both because you are his vicar, Christ on earth, and because he wants you in bitterness and suffering to reform his dear bride and yours, who has been so pale for so long.... Now the time has come when he wants her to be completely renewed through you.... And she will emerge from this pain and trial pure as a young girl, rejuvenated in a new self with everything old cut away.”³

The hierarchy must be rooted in virtue: “The more the mystic body of holy Church is filled with troubles now, the more it will abound in delight and consolation [she hears God say in *The Dialogue*]. And this shall be its delight: the reform of good holy shepherds who are flowers of glory, who praise and glorify my name, offering me the fragrance of virtue rooted in truth. This is the reform of the fragrant blossoming of my ministers and shepherds.... I, eternal Truth, promise to refresh you, and after your bitterness I will give you consolation, along with great suffering, in the reform of holy Church.”⁴

Every Christian is called to prayer, obedience, true respect, peace, unity. To her disciple Nigi di Doccio Arzocchi, a priest, she writes: “The world is perishing because of all the miserable disrespect and persecution of holy church! I, the wretched cause of all evil, am begging you and my other children, for love of Christ crucified, to entreat the gentle spotless Lamb, with weeping and sighing and humble prayers, to be merciful to us and to grant us the reform of his bride. [Beg him] to give us wretched Christians light and knowledge, obedience and true respect for holy church, so that we may live in peace and tranquility and unity, as true children ought to live with their father.”⁵

From what must we as church be reformed?

Most fundamentally, we must be reformed from untruth, as she writes to Cardinal Pedro di Luna: “Truth is in [the church], and because truth is in her it must be administered by truthful persons who are in love with it and enlightened by it, who are not ignorant of or uninstructed in truth. But it seems to me that God’s church has a great shortage of good ministers because the cloud of our selfish love has grown so big in our mind’s eye that no one, apparently, can see or know this truth.”⁶ And we need reform from all that *follows* from untruth: “... darkness, ignorance, selfishness, impurity, and bloated pride....”⁷ And before we can act at all, we need reform from apathy: “We’ve slept so long we are dead to the state of grace,” she proclaims to a parish priest.⁸

Who is to bring about such reform? And how? Each member of the church within his and her responsibility!

As for the pope, Catherine warns him to use his authority. She reminds Gregory XI that he is, after all, in charge. “Oimé!” She writes to him. “*Use* your authority, you who are in charge of us! Uproot these weeds and throw them out where they will have nothing to administer! Tell [the stinking weeds who poison and corrupt the garden] to tend to administering themselves by a good holy life.”⁹

Clearly the pope cannot do everything, but he must do what he can: “Do you know what will happen if the remedy is not applied by your doing about it what you can?” she asks Urban VI. “God wants to reform his bride completely... If your Holiness will not do it ... God will do it himself, using great trials. He will so cut these twisted branches that he will straighten them out in his own way.”¹⁰ And what the pope can do extends even to laying his life on the line: “It is not a matter to be slept on, but one about which to do what you can - courageously and without irresponsibility, for the glory and praise of God’s name, even to the point of death!”¹¹

This responsibility extends also to the hierarchy, who she says must not only prod the pope to carry out reform “in deed and in truth, and not just with the sound of words,” but must themselves be “constant and persevering even to the point of death.” They must be vigilant over the pope’s appointments, for “unless good pastors are appointed, he will never realize his desire for reform.” And they must urge him to actually *want* at his side those “who will sincerely help him to bear his burdens” - if, she

says elsewhere, he is willing to listen even to what is hard to hear.¹² In the process, both pope and hierarchy, if they want “to drain the pus from this tragic sore, will have to suffer harassment and tongue-lashings.... But none of this will bother [them] if [they] are lovers of truth, ... and do not “load more on people than they can carry.” If they “know truth and are lovers of truth, suffering will not frighten [them].” They “will in fact rejoice in suffering. But if [they] are not living in this sweet and gentle love of truth, they will be frightened even by [their] own shadow!”¹³

Ah, wouldn't it be convenient if we could simply place the burden of reform on our pope and bishops! But here is the rub! For Catherine the burden of reform lies on every one of us who call ourselves church.

When she was seeking to assemble in Rome what she called a “council of holy people” to advise Pope Urban VI, some of her best and most capable friends declined the invitation because they preferred the peace of their hermitages. To one of these, the Vallombrosan Giovanni dalle Celle, she wrote:

Our duty to help our father in this need must really drive us. He is asking kindly and with great humility for the help of God's servants, wishing to have them at his side. We should be responding, consumed in the furnace of charity. We mustn't pull back but go forward in a pure truthfulness that is never contaminated by any human respect. With a courageous heart we must enter this battlefield, and with true and heartfelt humility.... Now I shall see whether you are lovers of God and of the reform of holy church, and whether you are concerned about more than your selfish comforts. I'm certain that if you have had your selfish love consumed in this furnace you won't mind leaving your cell and your comforts. Instead you will take to the cell of self-knowledge, and there come to the point of laying down your life, if need be, for sweet truth. Otherwise, no.... Let God's servants come out! Let them come and proclaim the truth and suffer for this truth, because now is their time!¹⁴

And her dear friend and mentor at Lecceto, the Augustinian William Flete, and his secretary Antonio da Nizza felt even more of her displeasure at their resistance:

I long to see you at the table of the cross [she wrote], conceiving hunger for God's honor, the salvation of souls, and the reform of holy church. We see that church in such great need today that it is imperative for you to forget yourselves and come out of your woods to help her. Once you see that you can produce fruit for her you mustn't stand there saying, "But I wouldn't have my peace!".... I shall see whether we have in truth conceived a love for the reform of holy church, for if you have, you ... will come out of your woods and come here to the field of battle. If you don't, you will be out of tune with God's will."¹⁵

We too have our "woods" and our hankering not to be disturbed in our "peace"! On the other hand, there is no room in this arena for "loose cannons." Not even Catherine of Siena spoke her every thought! Urban VI, who had begun his reign with an apparently sincere desire for reform, was soon exercising his authority with tactlessness and even violent suppression of any opposition, whether clerical or lay. Soon the cardinals, especially the French, were regretting his election and questioning its validity. Urban in turn threatened to overpower them with the creation of numbers of new Italian and Roman cardinals. Even Catherine's friend, the prior of Gorgona, had written to Catherine, "According to [Andrea di Piero Gambacorta], this holy father of ours is a monster, and is frightening people terribly with his words and actions. He says he wants peace, but with honor to holy church. . . . He seems to have a great confidence in God that makes him fear no one in the world." Yet Catherine wrote to the Spanish Cardinal Pedro di Luna, who at this point was still loyal to Urban, "I think, dearest father, that it is better for me to be silent than to speak about this matter. But I am begging *you*, as much as I know how and can, to ask Christ on earth and the others to make this peace quickly, and to do whatever is necessary for God's honor and the reform of holy church, and to eliminate this scandal."¹⁶

We must speak when we must - when we have cause and are well grounded both in the facts and in spirit. And at such points our very lives must be on the line. As Catherine wrote to Giovanni dalle Celle, "Don't delay; come with the firm determination to work only for God's honor and the good of holy church, and if necessary to lay down your life for this."¹⁷

So what of us, then, in this moment of history? Most of us can readily name what we see in need of reform today. We may be chomping at the bit to speak out and to act, especially over issues which anger us - the plight of women (and the laity in general) in the face of the clerical system, repression of theological dissent (or even what is simply interpreted by some as dissent!), episcopal pressure on politicians over certain issues often addressed in isolation....

Obviously we care. But *why* should we care? *Why do* we care? The issues about which we are passionate may betray what really motivates our passion - and that may not always be entirely unselfish....

Why would Catherine have us care?

- Because we believe that *truth* is being compromised - not simply because we disagree....
- Because people are being hurt by that compromise - not simply because *we* are being hurt....
- Because *God* is assaulted when hurt and untruth are championed in God's name - not because *we* are being assaulted....
- Because we love the church and every member of the church too much to let the church minister shabbily to the mystery of God in Christ and to the mystery of the redemption of all humankind....

How would Catherine have us express our passion for reform?

- First of all, in open and active listening. Several years ago Richard Rodriguez, a Hispano-American journalist who is deeply Catholic but also gay, wrote with sadness, "The church is no longer my teacher, maybe because my life doesn't teach the church."¹⁸ Teaching is always somehow mutual. "So far as authority is concerned you can do everything," Catherine told Urban VI, "but in terms of vision you can see no more than any one person can.... I know that your holiness wants helpers who will really help you - but you have to be patient enough to listen to them."¹⁹ If this is valid for the pope, for the hierarchical church, is it not also valid for us?
- Our passion for reform must be grounded in solid knowledge of the facts through our study of ideas, of history, of people, of events, of movements - in genuine and constant discernment. Catherine advises the Carthusian prior general to "take care to use wise persons of good conscience to search out and probe the truth."²⁰ And she tells Giovanna Queen of Naples that "we must see and recognize the truth in our neighbors, whether they are great or small, lords or

subjects. I mean that when they are doing something and ask us to do it too, we should want to know whether or not it is grounded in truth, and what is motivating this action. If we don't do this, we are acting stupidly and blindly, following after a blind guide grounded on a lie. We are showing that the truth is not in us, because we are not searching for the truth."²¹ Unless we are doing our homework, we have no claim to be heard!

- As Catherine learned, passionate and sometimes impulsive as she was, there is a time to speak and a time to be silent. We must indeed speak our considered insights when truth and the justice that springs from truth are at stake. "No more silence!" Catherine wrote to an unidentified prelate. "Shout out with a hundred thousand tongues! I am seeing the world going to ruin, the [church] bled pale as Christ's blood is sucked from her, because people are not speaking out!"²² How often in recent years we have heard this line repeated! But seldom do we hear what she wrote about two years later to Cardinal Pedro di Luna: "We do not keep silent about the truth when it is time to speak, for we are not afraid of worldly people, nor are we afraid of losing our life, because we are already prepared to give it for love of truth. We fear only God. Truth corrects daringly because truth's companion is holy justice, a pearl that ought to shine in everyone.... But truth is silent when it is time to be silent, yet though silent cries out with the cry of patience. For truth is not ignorant; rather, it discerns and knows where God's honor and the salvation of souls most truly lies."²³
- Our lives, says Catherine, must bear out what we preach. "Where I am," she writes in the same letter to Pedro di Luna, "the religious and ... secular clergy, and especially the mendicant friars, who are appointed by Christ's dear bride to announce and proclaim the truth, are opposing the truth and giving it the lie in the pulpit.... Oimé! Oimé! I am dying and cannot die when I see that those who should be dying for the truth are bereft of truth!"²⁴
- We may be wrong, may never know the "right" answer. Catherine herself, when asked by a Florentine *spirituale* whether she believed she couldn't be deluded, wrote in reply, "My only trust is in God's goodness. I do not - I know that I cannot - trust in myself. You wrote to ask me whether I thought I could be deluded - or rather, thought I could not be deluded - and said that such a belief is itself a trick

of the devil. Here is my answer: Not only in this matter, which is beyond the powers of human nature, but in all my other actions as well, I am always fearful because of my own weakness and the devil's cleverness. I do indeed believe I can be deluded."²⁵ What of us?

- So there is risk in speaking out, and we must be willing to live - or die - with the consequences. As Catherine wrote to Urban VI, "We are all ready to obey your holiness - I and those God has given me to love with a special love - and to suffer even to the point of death, helping you with the arms of holy prayer and by sowing and proclaiming the truth wherever it may please God's gentle will - even to your holiness."²⁶
- And - oh yes! - passion for reform can hardly be true without prayer - not simply, "For the reform of the church, let us pray..." No, all of our convictions and emotions, beyond personal anger, have to be invested. "I long to see you and the others as faithful spouses and servants of Christ crucified," Catherine wrote to her friend Alessa de' Saraceni, "so that you will continually renew your weeping for God's honor, the salvation of souls, and the reform of holy Church."²⁷ And in *The Dialogue* she heard God say, "Bring, then, your tears and your sweat, you and my other servants. Draw them from the fountain of my divine love and use them to wash the face of my bride. I promise you that thus her beauty will be restored. Not by the sword or by war or by violence will she regain her beauty, but through peace and through the constant and humble prayers and sweat and tears poured out by my servants with eager desire."²⁸

It is instructive here to observe Catherine herself at prayer.... In the final months of her life it is clear that her very life is indeed on the line.

I saw the need of holy church, revealed in God's heart.... I saw that this bride [the church] was offering life, because she holds within her such life that there is no one who could kill it, such strength that there is no one who could weaken it, and such light that no one could darken it. And I saw that her fruit never fails but is always growing. Then God eternal said..., "Those who do not bring the price of charity with true humility and with the light of most holy faith share [the blood] not for life but for death. They are like thieves who take what does not belong to them. For the fruit of the blood is for those who bring the price of love, since it is grounded in love and is love itself. And," said God eternal, "I want each of my servants to dispense it in love as I grant them, in different

ways, according to how each has received it. But I am sad because I am not finding anyone to dispense it. In fact, it seems every one of them has deserted. But I shall be the one to remedy this.” And as my grief and the fire of desire grew, I cried out in God’s presence: “What can I do, oh immense fire?” And God’s kindness answered: “You can offer your life to me again, and never let yourself rest. This is the assignment I gave you and now give you again-you and all those are and will be your followers.”²⁹

- Our prayer must be for God’s truth to prevail, not our own, as Catherine herself prayed: “Reform and guide the will of your holy bride’s ministers, so that they may follow you in your way, not their own.... Immerse them now, eternal compassion, in the calm sea of your will, so that they may not dawdle any longer, losing what time they have for the time they do not have.”³⁰
- In the end, this demands openness to personal reform first of all - on every level, from the pope to the least of us. “Let [your vicar] cling to you alone,” Catherine prayed, “for you are high eternal goodness. Use him to heal our weaknesses; make your bride whole again by means of his wholesome counsel and virtuous deeds. Still more, God eternal, reform the lives of these servants of yours who are present here; let them follow you the only God with simple heart and perfect will.”³¹
- Finally, if our prayer is true, it is Christ’s own prayer: “I beg you, then [Catherine prayed], since you breathe into the spirits of your servants eager and blazing desires for the reform of your bride and make them cry out with continual prayer, listen to their cry.... I desire and I pray that they may follow you perfectly, so that the prayers they offer and must offer to you for all the world and for holy church may deserve to be heard.”³² “Give us a voice, your own voice, to cry out to you for mercy for the world and for the reform of holy church. And listen to your own voice with which we cry to you.”³³

So how, folks often ask, did Catherine “get away with” speaking out so freely and frankly in the heartache of her church? And how do we in the heartache of ours? With the passion required by truth and born of love - a costly passion!

So what *do* you think when you hear “church reform” and “speaking truth” in the same breath? Bishop Kenneth Untener, who died in 2004, once said - and his words are so relevant still -

“Come the kingdom, the great issues in today’s church will be about the same.... They’re important, but they’re relative.... There are two ways to relativize. The first is not to care about anything, and that is the wrong way. The second is to be in touch with the great mystery of God, to experience first-hand the breadth and the depth of the magnificent reality that lies at the heart of our lives and spreads out in a panorama that the whole universe cannot hold. Altar railings? Economics? Issues to be sure, but how they pale in the brilliant light of the great mystery!”³⁴ ■

ENDNOTES

- 1 Letter T371, to Raimondo da Capua, February 15, 1380: “Then God eternal spoke: “All of this dignity, incomprehensible to your understanding, is given to you by me. Look with bitter sorrow and you will see there is no getting at this bride except by way of her external clothing, that is, by way of her temporal possessions. But you see her completely void of people who seek her pith, that is, the fruit of the blood. Those who do not bring the price, charity with true humility and the light of most holy faith, derive death rather than life from partaking of the blood. They act like thieves who take what is not theirs, because the fruit of the blood belongs to those who bring love in payment, since the Church is founded on love and is love itself.”
- 2 *Dialogue 12*.
- 3 Letter T346, late December 1378.
- 4 *Dialogue 12*.
- 5 Letter T216, January or February 1378.
- 6 Letter T284, late April 1378.
- 7 Letter T282, to Cardinal Niccolò da Osimo, November or December 1377.
- 8 Letter T24, to, Biringhieri degli Arzocchi, parish priest of Asciano, shortly after Easter (April 13) 1376.
- 9 Letter T206, to Pope Gregory XI, late March 1376.
- 10 Letter T364, to Urban VI, near January 1, 1380.
- 11 Letter T291, to Urban VI, very early July 1378.
- 12 Letter T302, to Urban VI, late June 1379 or possibly early September 1379 or mid-January 1380.
- 13 Letter T284, to Cardinal Pedro di Luna, late April 1378.
- 14 Letter T322, shortly after December 13, 1378.
- 15 Letter T326, December 15, 1378.
- 16 Letter T293, mid-May 1378.
- 17 Letter T322, to Giovanni dalle Celle, shortly after December 13, 1378.
- 18 *The National Catholic Reporter*, April 23, 2004.

- 19 Letter T302, to Urban VI , late June 1379, or possibly early September 1379 or mid-January 1380.
- 20 Letter T55, to Guglielmo, Prior and General of the Carthusians, September to November 1377.
- 21 Letter T312, to Queen Giovanna of Naples, October 7, 1378.
- 22 Letter T16, to a great prelate, February to April 1376.
- 23 Letter T284, to Cardinal Pedro di Luna, late April 1378.
- 24 Ibid.
- 25 Letter T92, to a Spiritual in Florence, July 1375 to early 1376.
- 26 Letter T306, to Urban VI, October 5, 1378.
- 27 Letter T277, to Alessa de' Saraceni, early May 1378.
- 28 *Dialogue* 15.
- 29 Letter T371, to Raimondo da Capua, February 15, 1380.
- 30 Prayer 1, Vigil of the Assumption, August 14, 1376.
- 31 Prayer 3, October 1376.
- 32 Prayer 14, February 20, 1379.
- 33 Prayer 10, February 14, 1379.
- 34 Often cited on the day of his death, March 27, 2004.

ELIZABETH QUINN

Stress Management Skills for Student Leaders

*Leaders are not “leaders” by appointment;
rather because others follow.*

Leaders, including student leaders, must learn to master the skills necessary for stress management because others take their cues from their leader. Any demonstration of stress or anxiety from their leader will likely trigger uncertainty or anxiety in them.

Stress is the psychological and physiological response to events that upsets our equilibrium in some way. The most commonly accepted definition of stress now is a condition or feeling experienced when a person perceives that “demands exceed the personal and social resources the individual is able to mobilize” (Lazarus, 1966). It’s what we feel when we think we’ve lost control.

Whether the threat is to our physical or emotional well-being, our fight or flight response is activated. Some of the cognitive indicators or symptoms of stress are indecisiveness, memory problems, inability to concentrate, trouble thinking clearly, poor judgment, negative thinking, loss of objectivity, and the experience of being overwhelmed. Affectively, we may feel agitation, restlessness, anxiety, irritability, and unhappiness. We may also experience behavioral problems such as changes in eating or sleeping habits, overindulging (alcohol, cigarettes, drugs, shopping), procrastinating, overreacting, and being belligerent. Physically, headaches or backaches, muscle tension and stiffness, insomnia, chest pain, rapid heartbeat, weight gain or loss, compromised immune system, and loss of sex drive often accompany stress.

In addition to the unavoidable stress that is part of life, leaders also experience power stress which was described by Boyatzis and McKee (2005) as the pressure that results from being the person who is ultimately responsible and accountable. They reported that leadership requires the exercise of power or influence over others, and it involves responsibility. In addition, because the buck stops with them, leaders are under constant scrutiny and evaluation. They must continually accomplish the desired results, take responsibility for outcomes that aren't met, and effectively manage crises. Leaders are expected to manage multiple stakeholders, exercise self control at all times, and place the good of the group or organization above personal needs.

The level of pressure and stress experienced by those in leadership positions is often ego syntonic as they tend to have a high need for power and are driven by responsibility and achievement. Leaders often report it is lonely at the top, that there is less affiliation, and there is a lack of realistic feedback from others. In fact, Goleman, Boyatzis, & McKee, (2002) describe "CEO disease" as what occurs when feedback going upward in the chain of command is distorted or diluted because workers may believe the truth may be unpleasant for the leader to hear. This means leaders are often required to make important decisions without the necessary information. Because of the isolation that accompanies the leadership position, leaders tend to work harder when under pressure rather than reach out to others for assistance. They typically expect more from themselves and believe the talents they possess are unique. It has been said that which makes us exceptional is also that which makes us lonely; perhaps this is the reality for those in leadership positions.

MANAGING STRESS

There is no half-time to rest; leaders must purposefully attend to stress reduction and recovery. They try to identify points of friction or problem areas in advance in an effort to intervene before crisis occurs. Effective stress prevention reduces the need for intervention strategies. That also means identifying the stressors that can be avoided. For example, we all know people who thrive on drama and cause stress in our lives. Whenever possible, limiting the amount of time we spend with them will reduce our stress. In addition, we can commit to no longer allow their stress to become "our stress;" we need not own what isn't ours. Eleanor Roosevelt would tell us "people can't stress us out without our permission." Other avoidable stressors are chaotic environments and recurrent situations,

such as repeatedly arguing the same inflammatory topics with individuals. We can choose to agree to disagree when resolution is impossible and then avoid such topics in the future.

A leader cannot motivate others if he or she is not optimistic, positive, and energized. Given that much stress is the result of feeling out of control, proactively taking responsibility for one's stress fosters a sense of control over life, this means using prevention, intervention, and coping strategies. There are many known and many idiosyncratic approaches to managing stress – find what works.

STRESS PREVENTION STRATEGIES

First and foremost, become responsible for your thinking

Be positive, believe in your capability, and think like a leader. Within every crisis is an opportunity and leaders routinely reframe problems into manageable learning experiences. This requires maintaining a belief in one's ability to problem solve and to thrive in the face of adversity. Such beliefs typically lead to positive outcomes in crisis management which, in turn, leads to the leader developing higher self-efficacy (Teed & Scileppi (2007).

Be flexible in your thinking. When a stressor cannot be changed, reduce its power by changing the way you think about it. For example, when your study group partners are stressing over the very critical final exam, reframe the test as an opportunity to demonstrate to the professor all you've learned that semester. You may not always have control over your stressors, but you always have control over how you think about and adapt to them.

Keep perspective; don't sweat the small stuff. Practice evaluating whether or not the situation stressing you out will matter tomorrow, next week, or next month. If not, don't let it upset you now.

Avoid believing your work must be perfect; perfectionism is an impossibility. When we strive for perfection, we will always fail, causing stress that is counter-productive. Instead, set realistic expectations of yourself and others as unrealistic expectations lead to unnecessary disappointment.

While on the topic of perfectionism, be sure to understand the relationship between perfectionism and procrastination. Very often perfectionist tendencies are accompanied by a fear of failure, and to avoid the possibility of failure, we procrastinate. By not attending to the

task, we avoid being evaluated, hence, we avoid the possibility of failure. Perfectionist students often leave important work to the last minute claiming, “I perform better under pressure.” However, the procrastination is actually unconsciously purposeful. The function of the procrastination is to protect the individual from his or her fear of failure. For example, if the student leaves a paper to the last minute, writing it at 4am for her 8am class, if she does poorly she can soothe herself by saying, “I only received a C because I did it last minute; if I had put any effort into it, I would have gotten an A.” If, on the other hand, the student spent weeks on her paper and received a C, she would have perceived that as a failure. This dynamic is further complicated by the fact that perfectionist students are typically successful students, so their procrastination is “rewarded” by their receiving good grades even when they do leave work to the last minute.

Maintain ownership of your time; become an expert at Time Management.

Time is the greatest asset in life; you CHOOSE how you spend it. It is important to recognize it is a myth that one can “have it all.” True, we can have it all, just not at one time. Unfortunately, one cannot be the star quarterback of his college football team who practices 4 hours a day, an excellent student who studies 3 hours a day, and president of the senior class who is involved in daily extra curricular activities all at one time. So we manage our time in accordance with what we value.

Don't ever be a passenger in your own life; be assertive when others are interfering with your goal attainment. For example, when you've decided you need to finish data analysis for Research Methods class and your roommates are insisting you hang out, you can spend 15 minutes with them before returning to your work. Avoid allowing others to determine how you spend your time.

Time management means learning to say NO such that we don't over-commit. Leaders promise only what they can comfortably deliver, and then exceed that expectation. It is important to know your limits and stick to them. Whether in your personal or professional life, refuse to accept added responsibilities when you're close to reaching those limits. Taking on more than you can effectively manage almost always leads to stress. [Note about the need to please: If you continually find yourself over-committing, you may be a people pleaser and you'll likely serve yourself well to consider “why?” Important self-awareness will be developed if you are able to identify the beliefs you hold about your need to please others at your own peril.]

Prioritize tasks toward goal attainment – not all tasks or problems are of equal importance. Given the finite nature of time, analyze your To-Do list (yes, you must write it down) to distinguish between the “shoulds” and the “musts.” Move to the bottom of the list, or cross off, the tasks that aren’t truly necessary or don’t advance progress toward goals. Reward yourself for completing the “should” and “must” do items with a “nice to do” item, as these are the activities that enrich our lives in special ways.

A word about goals: leaders set meaningful goals that are achievable and in accordance with their desires and ambitions. They operationally define goals as well as the steps necessary to accomplish them and schedule deadlines for completion. “Without a deadline, it’s just a discussion.” Very often, leaders define goals according to their performance rather than the outcome.

Delegate responsibility - Our best leaders worldwide manage stress by delegating **appropriately**. By not taking on too much they may be able to keep things under control and supervised by others. This also promotes ownership of responsibility by others and fosters their “buy in” to successful outcomes. In addition, an effective leader takes time to praise the achievement of others. When we think about how we feel about someone, those feelings usually have more to do with how the individual makes us feel about ourselves than any qualities inherent in the individual. Simply stated, we like and appreciate those who make us feel good about ourselves. Leaders gain respect by recognizing the achievements of others.

Lead by Example

Model effective stress management for others to emulate. Communicate the importance of practicing the following tips for quality of life improvement.

- Make keeping yourself healthy a priority by getting regular exercise and eating right. You can make yourself more resilient and stress resistant by strengthening your physical health. Never underestimate the mind - body connection.
- Take a timeout every few hours – no phone, no interruptions for 10 minutes – to regroup. This enables you to keep perspective by preventing becoming overwhelmed.
- Leaders understand they do not “control” their world, particularly the people in it. Rather they appreciate the world is imperfect and filled with flawed individuals who have limitations and make mistakes.

Over time, we all develop anger, disappointment, and resentment about people and our perceptions about their behavior, but we serve ourselves well when we strive to forgive and move on. Forgiving, or letting go of the hope things could have turned out differently, is the first step in moving on. Otherwise, these negative cognitions and emotions become toxic and take valuable energy to sustain - energy that could be used more positively.

- First seek to understand, then to be understood. Covey (2008) cautioned leaders only to advise after empathically understanding a person's situation; otherwise the advice isn't likely to be heard. In addition, keep in mind effective leaders don't dictate, rather they practice the art of compromise and continually demonstrate their respect for others.
- Laugh. Leaders appreciate the importance of their position without taking themselves too seriously.
- Live a good life that includes fun and relaxation! Balancing relaxation with work – even work you love – enables you to be better prepared to handle life's stressors when they inevitably come. Be careful to monitor life's demands such that they never prevent you from taking care of your own needs. Nurturing yourself is a necessity in successful living and effective leadership.

Leaders are not “leaders” by appointment; rather because others follow. Be the kind of person who models, in thought and deed, good living for others. ■

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KELVIN CANAVAN

Whitlam, Federalism and the funding of Catholic schools in Australia

As a young Inspector of Catholic Schools, I met Edward Gough Whitlam at a public meeting in April 1969.

The meeting was organised by the Federation of Catholic Parents and Friends Associations. We gathered in the cinema in Rowe Street, Eastwood. It was a Sunday evening. 1500 people were packed in and there was standing room only. State and Federal political leaders spoke about their respective parties attitudes to financial assistance for Catholic and other non-government schools.

Parents were well organised and quizzed the speakers on the actual dollars and cents they could expect to receive, and by when.

This was one in a series of eight meetings organised by parents. Whitlam attended 7 of the 8 meetings.

The final meeting was in the Sydney Town Hall on 6 June 1969. 5000 people crowded into the main hall, the lower hall and the front steps (years before Occupational Health and Safety requirements!). Proceedings were broadcast live on radio station 2SM.

Again, all political parties were represented.

This was a high stakes meeting with half the evening devoted to questions and answers.

The major parties were forced to be very specific about their future school funding policies, at both state and federal levels. Members of Parliament had nowhere to hide!

Whitlam was in full flight. Archbishop James Carroll and Malcolm Fraser had just spoken. Whitlam reminded the audience that the 1966 Australian Labor Party Federal Conference, and now the Labor caucus,

supported the establishment of a Commonwealth inquiry into the needs and priorities of government and non-government schools, and how these priorities would be funded.

CD recording of speech: 6 June 1969.

Some extracts

“Government and non-government schools in Australia are not as good as schools in comparable countries.”

“There is no prospect of Australian schools catching up to schools in comparable countries unless and until the Commonwealth becomes continuously and comprehensively involved in financing them.”

Need for “a permanent and non-political framework” for school funding.

Inquiry into the needs of government and non-government schools should be established

A Labor Government was eventually elected on 2 December 1972, and Whitlam became Prime Minister. He quickly put together the membership of the promised inquiry. Under the leadership of Peter Karmel, this Committee surveyed the needs of Australia’s 9,500 schools and reported back within five months.¹

The *Karmel Report* addressed many of the shortcomings and inequalities Whitlam had spoken about, and proposed a series of funded programs that were to be needs-based.

The recommendations were implemented without delay and the Commonwealth – through its Schools Commission – quickly became a major player in school education.

Expenditure on schools was rapidly increased to fund the new programs. In 1973-74, Commonwealth expenditure on schools was \$240m. In 1974-75, it was \$567m. In 1975-76, it had risen to \$636m.²

By 1999-2000, Commonwealth expenditure on schools was \$4.8b and in 2009-10, the figure was \$20b.³

Before the election of the Whitlam Government, Catholic schools were in a parlous state, and their future was uncertain. Let me elaborate.

In the 1960s, I taught in Catholic primary schools in Sydney. Classes were large – partly explained by post-war immigration – and facilities were inadequate.

Education

There was zero government recurrent funding.

In 1966, I taught 68 boys in Year 5 at Marist Brothers' Eastwood. I was also responsible for the primary department. This school was similar to other Catholic schools. The demand for places outstripped supply and the very survival of these schools was uncertain.

In the late 1960s, the financial situation had become so desperate that the Sydney Catholic Archdiocese considered a proposal to have either primary or secondary schools, but not both.

However, in 1968, small State government recurrent grants (\$12 primary and \$18 secondary) gave some hope and all schools remained open.

Let me read from the *Karmel Report* on Australian schools (May 1973):

- level of resources – both human and physical – are inadequate.
- inequalities in school funding need to be addressed.
- need for a system of basic recurrent and building grants for all schools, according to need.
- need to raise the standard of under-performing schools.
- educational outcomes need to be improved.
- need for specific purpose programs to meet needs of particular students.
- parents have a right to educate their children outside government schools diversity important.¹

Catholic school teachers, parents and students soon saw the benefits of the additional Commonwealth funding. More teachers were employed and average class sizes started coming down.

Resources became available to help students from non-English speaking backgrounds, and the new *Disadvantaged Schools Program* provided additional opportunities for students in low-Socio-Economic Standard schools.

Much of the opposition to the funding of Catholic schools by governments, and the sectarianism that was very obvious in the 1950s and early 1960s, had largely disappeared by the early 1970s. Whitlam played a key role in this change of attitude across the electorate.

He gave legitimacy to the claim by Catholic parents for some government funding for their schools. It was a justice issue rather than a religious issue for Whitlam.

He also raised community expectations about the future role of the Commonwealth in school education.

Whitlam was pleased with his early success. In his election policy speech in April 1974, he said:

“The parents of Australia well know – and history will record – that the greatest single achievement of our Government in its first year was to change the face of education in Australia, and to change the basic attitudes of the Australian people towards education.”⁴

Over the next 40 years, the role of the Commonwealth continued to expand. Recurrent funding was indexed annually to keep pace with rising costs, and funds for capital works were available on a needs basis.

A consequence of the decision by the Whitlam Government to fund Catholic systemic schools through Catholic Education Offices (CEOs) and Commissions (which would distribute block funds according to need) led to the growth and development of CEOs which are unique to Australia.

In addition to recurrent and capital funding programs, we now have a national curriculum, a national student testing (assessment) program, the Smarter Schools National Partnerships program and a review of government funding for Australian schools and a national My School website.

Federalism saved Catholic schools, and for the past 25 years these schools have contributed to the nation by educating some 20% of all students in Australia.

The Commonwealth now contributes 57% of the net recurrent income for Catholic schools, the states and territories 20% and parents/private sources 23%⁵. Prior to 1968, governments made no recurrent grants to Catholic schools.

These schools, on average, now have net recurrent income about 10% below government schools. This funding has enabled Catholic schools to survive and to contribute to the common good.

However, the recent wide-ranging *Review of Funding for Schooling* (2011) conducted by an eminent panel, led by David Gonski, reminds us that when measured against some very specific and limited international benchmarks

“over the last decade the performance of Australian students has declined at all levels of achievement, notably at the top end”⁶

EGW would be pleased with the “continuing and comprehensive” involvement of the Commonwealth in school education but disappointed to read in Gonski:

“Australia needs effective arrangements for funding schools across all levels of government – arrangements that ensure resources are being provided where they are needed.”

“The current funding arrangements for schooling are unnecessarily complex, lack coherence and transparency, and involve a duplication of funding effort in some areas.”⁷

Gonski went on to state:

“There is an imbalance between the funding responsibilities of the Australian Government and state and territory governments across the schooling sector”⁸ and

“a significant increase in funding is required across all schooling sectors, with the largest part of this increase flowing to the government sector due to the significant numbers and greater concentration of disadvantaged students attending government schools.”⁹

This *Review of Funding for Schooling* (2011) echoes much of what we read in the Karmel Report in 1973. Gonski says:

- a new schooling resource standard is required as a basis for funding of schools, according to need. [Karmel: school resources index with 8 categories]
- reducing educational disadvantage is a high priority...improved educational outcomes of disadvantaged students [Karmel: Disadvantaged Schools Program]
- educational outcomes need to be improved [Karmel-the same]
- choice of schooling is a value supported by many parents [Karmel: right of parents to choose].

3.5m students are at the centre of this quality report. For the sake of present and future students, it is imperative that the Australian state and territory governments, major political parties and the various stakeholder groups work together on the Gonski blueprint to develop a new funding mechanism that is fair and equitable, designed to improve outcomes for students and to reduce educational disadvantage.

The Gonski report calls all involved in education to take a long-term view for the sake of a generation of young people and the future of Australia.

It will be a sad day if the opportunity to develop a new system of school funding is lost. ■

ENDNOTES

- 1 Report of the Interim Committee for the Australian Schools Commission, May 1973 [Karmel]
- 2 Schools Commission Report, 1977-79, p 112
- 3 Review of Funding for Schooling, December 2011 p 39 (Gonski)
- 4 Gough Whitlam's 1974 Policy Speech, 29 April, p 11 (Google)
- 5 Review of Funding for Schooling p 15
- 6 Review of Funding for Schooling p xiii
- 7 Review of Funding for Schooling p xiv
- 8 Review of Funding for Schooling p xiv
- 9 Review of Funding for Schooling p xv

INVITATION

Readers are warmly invited to respond to any of the issues raised in this edition of the Champagnat Journal.

In seeking such feedback in the form of 'Letters to the Editor', the Management Committee maintain the normal publishing responsibilities to edit the responses when needed as well as determining whether or not to publish them. Responses should not exceed

150 words, and they should be addressed to:

The Editor, Champagnat Journal, PO Box 753,
Templestowe, Victoria, Australia, 3106. They can also
be emailed to: tony.paterson@marists.org.au

THANK YOU

Thank you to Kath Richter and Brother John Horgan for assisting with the proof-reading of this edition of the Champagnat Journal. We are very grateful.

ROMUALD GIBSON

Presenting the Modern Mary To Young People Today

There is an old French saying, *plus ca change, plus c'est la meme, chose*, “the more things change, the more they remain the same”, and there is a certain basic truth in its strangeness. Often what changes are the superficial elements, the surface characteristics, while the inner reality remains the same despite the surface change. The *substance* and *accidents* of the Greek philosophers, fascinated as they were by the process of change. Water is water, whether it comes to us as liquid, as ice, as steam, seemingly drastic changes but it remains always just that – water ! Communication, whether it be in Facebook, telephone, email, letter or TV is still the sharing of human thought whatever medium it uses.

Over the centuries, the understanding of Jesus has gone through a widely varying range of presentations – depending on the needs of the Church at that time, and, not surprisingly perhaps, on the type of ruler governing - beginning with the Good Shepherd , the Teacher and the Feast Provider of the catacombs, the protector of a flock under threat, through to the imperial *Pantokrator* of the Byzantine Church when the greatness of the Saviour was recognised, to the Lord and Judge of the medieval cathedrals, and, in the times of war and famine and plague, the graphic crucified of the Spanish and German artists, to the stern demanding Lord of Calvin and of Jansen, to the Sacred Heart, and in our own day, the more egalitarian times, to the Lord of Divine Mercy. Yet in all, despite the different interpretations used, there is always same Lord, the same Jesus.

The presentation of Mary, through the ages, seems to keep in step with the way in which Jesus is presented. She has been shown as the mother figure the catacombs, the Empress beloved by the Byzantine church, the *Theotokos, Mother of God*, as the Queen, crowned and sceptred

of the Middle Ages, the *Pieta* in times of suffering and turmoil, and – in a contrast to the stern Judge and Lord, – as a mediator and intercessor, softening the rigours of divine justice, the Lady of Mercy. In more recent times she is shown as being with us on earth, as the praying Lady of Lourdes and Fatima. Yet in all, despite the wide variety of imagery, the same woman, Mary of Nazareth, the mother of Jesus. She is the echo of Jesus, and as the image of the Christ changes, so does hers.

Which brings us to the first principle of presenting Mary to our young people today. Mary cannot be separated from Jesus, nor he from her. In preparing the documents of the second Vatican Council, there was a strong body of opinion that Mary should be honoured in a special statement, apart from the document on the Church. This was voted down and Chapter 8 of the *Lumen Gentium* document details our present understanding of Mary and her role in our Christian life. It emphasizes that she is one with the Lord, one with the Church, one with us.

To present Jesus without reference to Mary is to show the rosebush without the blossom; to present Mary apart from Jesus is to cut the rose from the stem.

As in our teaching, we track through the story of Jesus, Mary is there to remind us of his humanity, and of the strange and marvelous ways of God in a human life which she celebrates in her *Magnificat* and in her life of faith and love. In the themes we take in presenting Jesus to our young people – his incarnation, his teaching, his loving compassion and mediation, – in whatever aspect of Christian teaching we set before our pupils, Mary has something to contribute that illuminates for us the ways in which God comes to us, and the ways in which we are called to respond to the Lord.

In scripture studies, in doctrinal studies, in ethics, in Church history, in the core values of our charism, in apologetics, in presenting liturgy and the Church's year, in promoting prayer, in Christian art and poetry, the memory of Mary is there, first as mother and then as disciple – the first disciple – of Jesus and her quiet presence permeates and somehow “grounds” our belief. For our response to the truths of Jesus can often be guided by the question, “What did this mean to Mary, his mother? How, do you think, did she react to what her Son was doing .. was saying? How did she feel about what she saw, what she heard?” A prelude to the personal question of “What does this mean to me? How am I to react to this insight into Jesus, into life? How do I feel about it?”

The second principle for the presenting of Mary to young people today draws on the understanding we have of her as a young village woman, called by God to become the mother of the Messiah, who gave birth to her child in the poverty and wretchedness of Bethlehem, who was a refugee, who knew the terror of losing her child in a turbulent Jerusalem, who felt the pain of knowing she did not fully understand him, who helped with village weddings and found a way to save the young couple from embarrassment, who followed her Jesus in the months and years as he preached the Kingdom of God to people who gradually turned against him, who saw him die in torture as a condemned criminal. We see her therefore essentially as one of us. She lived our life and danced the joys and wept the sorrows of life, as we do. She is one of us. Not for us today, the bejeweled and silk-satin clothed Queen, pedestal led and distant. She is our companion. As Pope Paul VI points out, *In the early Church, Mary is seen praying with the Apostles. In our own day she is actively present, and the Church desires to live the mystery of Christ with her*¹. Mary is *present to us*, as she was to the Apostles and in this presence she is *actively engaged* in helping us walk the Christian way in the hurley-burly of our lives today.

It is traditional to present Mary as a model for us to imitate. Her readiness to risk, her undoubted courage, her steadfast living of the mystery of her Son in faith and love, her concern for those in need, her sense of justice, her gentleness and humility. A strong woman, a passionate woman, who learned from her son to be counter-cultural to the harshness of the Law as it was applied in her times. Her *Magnificat* is a challenge to the injustices and oppression that she saw around her. Imitating Mary has helped many to great holiness.

But in our own day, we need more than a model, for models can be distant and at times rather intimidating. Mary was given to us by Jesus on Calvary as companion, to walk with us, to be alongside us, to guide us perhaps, but mostly just to be there, understanding, sympathetic, vitally interested in all of our life, to mother us. Awareness of her companioning presence, her *active presence*, leads us to Jesus. She brought Jesus to the Magi, to Elizabeth and John, to Simeon and Anna, to the people at Cana. She brings Jesus to us. St. Marcellin Champagnat, speaking to the first Brothers, could say, *Mary welcomes us simply to give us to Jesus and to fill us with Jesus*².

In presenting this understanding about Mary, we can be helped by the fact that much of the depicting of Mary in today's art and films illustrates this principle. She is shown as a woman that we can easily relate to, a village girl, simply dressed, loving and joyous, delighting in her child, secure in the love and care of a youthful Joseph. Or as a woman who experiences the suffering of bewilderment, of fear or heartfelt grief, of loss and isolation, so much like the anguished women and mothers of today caught up in the horrors of war, famine, exploitation. Using art in the classroom can be a powerful way of deepening relationship with this woman and of making us aware of her accompanying presence, leading us to Jesus. Encouraging the writing of cinquains, poetry or song, can bring this realisation home to pupils.

Another principle that can shape our presentation of Mary to modern youth is drawn from our present-day sense of *greatness, of nobility*. Greatness elicits our wonder and admiration, our sense of the sublime, and, mostly, leads us to try, in our own way, to emulation. We imitate what we admire. It can shape our goals, our hopes, our efforts. And in looking over the centuries, we see that the idea of *greatness* has fluctuated wildly. For so long, greatness was associated with rank, noble and regal status, with power and position, and often with domination. This idea has waned, especially in our countries where one has to earn admiration, not be born into it. Greatness, to us, has come to be associated with *achievement*, with the culmination of extraordinary effort and steadfast dedication. Or, if not entirely the achievement longed for, the excellence of the relentless effort to reach towards a goal that finally proved unattainable.

So we honour greatness in people who have *achieved* in their lives. be that in the compassion of Mother Teresa, the forgiveness of Mandela, the genius of Beethoven and Michelangelo, the heroism of the Anzacs, the grace and dexterity of our sports stars, the daring of our explorers and space travelers. And, deliberately or unconsciously, we tend to model ourselves along the lines of what we see and admire as greatness, in our own ways, in our own strength.

In presenting Jesus to young people, we look to his achievements. To what he set out to do, to the way in which he held unwaveringly to his destiny as the one to show us how to live life to the full, even when opposition hardened against him and finally killed him. And yet he came back to set the seal upon his work and to be with us, To be with us, Lord and loving companion, throughout our own lives. This is supreme achievement, this is supreme greatness.

So, in presenting Mary, especially on her feast days, or when in our classes we deal with the lives of inspiring people, we can look to Mary's *greatness*, to see what this woman *achieved*. What she accomplished in her life that has seen her admired and honoured down through the ages. Quite simply, she was asked to do what no other woman was ever been asked to do – to become the mother of Jesus, the Messiah and the Son of God. To live caught up in the mystery, the suffering and tragedy of his life, and the fulfillment of his mission, living so far out of her depth that only superlative faith and trust and love sustained her. A woman who could stand alone when the faith of all others died on Calvary, still believing, still confident that despite the horror of his death, God would vindicate his Christ. A mother who could gather the distraught disciples, and be with them as they struggled to form the infant Church. A young village girl, called to greatness, and through difficulty after baffling difficulty, achieving that greatness with humility, poise and dignity.

It is interesting to see the Rosary hung around the necks of young people today. Maybe this is one way of being *cool*, since pop stars and sports notables festoon themselves with the beads. Traditional “devotions” that honour Mary have changed markedly and such well-established practices as the Rosary, the Scapular and the wearing of her medals, the May altars, the statue processions have mostly disappeared. Yet, in contrast, pilgrimages to Marian shrines are as popular as ever. And the traditional is still important and vital in some cultures. More suited to today's understanding, perhaps, is the association of Jesus and Mary in Christian prayer, just as we associate them in presenting their lives and their values to the youth of today.

Pope John Paul II has this to say to the General Chapters of the Marist Family, speaking to them in Rome in 2001 :

It is up to you today, to manifest in an original and specific way, the presence of Mary in the life of the Church, and of mankind, developing for this purpose a Marian attitude, characterised by a joyful willingness to accept the calls of the Holy Spirit, an unshakeable confidence in the Word of the Lord, a spiritual journey in relation to the different mysteries of the life of Christ and a motherly attention to the needs and sufferings of today's people, especially the most needy.

Education

A call, to teachers and especially to Marist teachers, to find the best ways to help today's young people to be aware of Mary and of the part she has to play in their Christian life. ■

ENDNOTES

- ¹ *Marialis Cultus*, note 11, Rome, February 1974
- ² Brother Jean-Baptiste, *Life of Benedict Joseph Marcellin Champagnat*, Bicentenary Edition, Rome 1983, p. 104

CHRIST'S BOUNTIES

O Son of God, do a miracle for me, and change my heart;
Your having taken flesh to redeem me was more difficult
than to transform my wickedness...

It is you who make the sun bright, together with the ice;
You who create the rivers and the salmon all along the river...

Although as children of Eve, we ill deserve the bird
flocks and the salmon, it was the Immortal One on the
cross who made both salmon and birds.

It is He who makes the flower of the sloes grow
through the surface of the blackthorn, and the
nut flower on the other trees;

Besides this;

What miracle is greater?

*Fifteenth Century Irish Poet as quoted in Paul Murray,
In the Grip of Light, London: Bloomsbury, 2012, Page 40.*

MICHAEL KELLY

The Elephant in the Room

Ministry: Yesterday, Today and Tomorrow

Viewed overall, the state of the Church is not too encouraging. In the space of a single generation, the deepening dearth of priests will lead to the collapse of the entire structure of parish administration, and I cannot see sufficient courage or creativity among those who have assumed responsibility for running the Church as an institution to find some real alternatives or at least to systematically prepare the community of believers for a situation in which they will soon have to live their faith without support of many things that the Church has regarded for centuries as essential and matter of course.

We must not allow ourselves to be drawn into the murky waters of cynicism, passivity, and bitterness. However, nor must we don the rosy spectacles of illusory optimism.

*Tomas Halik, Czech priest and author of *Night of the Confessor: Christian Faith in an Age of Uncertainty**

About twenty years ago, I was having lunch with a dear friend and one of the larger than life gentlemen ever to grace the Australian clergy – Dr Grove Johnson. He is now close to 90 and lives in retirement in his home diocese, Rockhampton. He is remarkable for many reasons not least his courage to leave Rockhampton at the age of 15 or 16 for Rome where he studied at Propaganda Fide College. He arrived there in short pants, as one of his clerical friends is wont to observe.

He stayed in Rome through the War, returning to Australia in 1947. When I came to know him he was Rector of Manly Seminary and later National Director of Catholic Mission. It was when he was in the latter

office that we were having lunch regretting some of the short comings of the Church's leadership of the early 1990s. An incurable optimist, Grove also is a man of the big picture. When discussing some of the difficulties I was having with some priests and bishops, he stopped me with a question.

"Michael, do you know the two subjects Paul VI would not have discussed by the bishops on the floor of the Second Vatican Council?" "No Grove" I said. "I was nine when the Council opened and about to turn 13 soon after it ended. I am not aware of what His Holiness would not allow discussion of." "Contraception and clerical celibacy," said Grove. "And what are the two issues that have bedevilled the Church for forty years?" "I don't know, Grove," I said. "Tell me". "Female anatomy and the nature of ministry".

Grove should have been a headline writer. But as one summarising the questions to take us into the future, he's framed our issue tonight. It's not celibacy of course. The elephant in the room is the nature of ministry.

One of the best things I was told when I was ordained in 1984 came in a card from a priest friend. He told me "the people make you the priest you become".

That was all news to me because I have to say that prior to the Ordination and indeed for a good time after it, I hadn't thought very much about being a priest. I joined the Jesuits and was captured by a world embracing mission, a group of companions with all the get up and go to take on the world and a spirituality that took human experience seriously as the food that nourished a relationship with God.

Priesthood was to me a bit like celibacy - part of the package, not something actually desired or sought. It just seemed to be an unavoidable stop along the way.

But what a discovery lay ahead for me – about ministry I mean, not celibacy! Properly enough, I discovered ministry to be something that could only be found in the community of the Church. It is an inherently, one could perhaps say (as some moral theologians might of sins) intrinsically interactive. My first and most enduring experience of the ministry of a priest is the trust that is invested in you. As a priest, people welcome you into the most significant and eventful reaches of their lives – to tell their story, invite support, reassurance and encouragement, share their deepest joys, their most bitter grief's and their most appalling shame. It is the most privileged form of companionship I can imagine being offered anyone. Such trusting is not so much therapeutic, though clearly there is a

therapeutic catharsis at work. It is intimate companionship and whatever the companion may experience, mine in ministry is only one of gratitude for being invited to share the story.

So that's the surprise for me over almost three decades, a journey that began in this Church when I celebrated my first Mass here in 1984. But personal experience aside, the context in which I came to be ordained merits some attention if the nature of ministry in Church is to be appreciated fully.

There seemed to be still priests in abundance. I was one of five Jesuits ordained that year. The practice rate among Catholics was nearly 40% down from its peak in the 1960s and now running at less than 15% and continuing to fall each year.

In 1984, as my friend Frank Brennan has observed (and Frank was ordained the following year), parents were actually pleased to have one of their own put their hands up to serve the Church community. It was something to be proud of – that one of yours was ready to serve in way that entailed hardship and sacrifice to deliver the service but also brought respect and appreciation from a community that named some of its clerical and religious leaders as tribal heroes.

And we still had Religious throughout health care, welfare institutions and the Catholic education system though their presence was beginning to fade. Once Gough Whitlam guaranteed a decent wage for teachers in Catholic schools, the service provided by generations of Religious – as cheap teachers – was no longer needed. The tribal heroes that Religious became – sacrificing their lives to serve a community struggling to find a place in emerging Australia and focusing the faith of Catholics in a diverse and ideologically competitive society – ceased to offer the sort of life that later generations of Catholics saw to be a good place for their children to spend their lives.

The winds of change were blowing and today Religious make up less than 1% of teachers in Catholic schools, the average age of the Australian clergy is over 70 years of age, that of Religious probably higher, and those volunteering for training as priests are so few that, despite claims to the contrary by various Church leaders around the country about current seminary entrance rates, there is simply no way that the supply of priests can meet the demand for services required of them.

Some two decades ago, pastoral planners in Melbourne reported that their Archdiocese needed to be ordaining 12 priests a year to meet its

pastoral requirements then. It hadn't received 12 entrants to the seminary for some years before this discovery was announced and the intervening years have seen no more than three ordinations for the Archdiocese a year.

But there was something else at work in the Catholic culture of those years of abundance. Parishes were festooned with devotional groups for people of all ages and genders; devotional practices were everywhere – the nine First Fridays, the ten First Saturdays, all night vigils every month in this parish, Benediction every Sunday evening, Novenas as public events and the exhortation to private Novenas for special needs, weekly Confession throughout Saturday afternoon and during all Masses on Sunday, Eucharistic processions every Corpus Christi at Manly Seminary, parish Missions on a regular basis. I remember coming to one here at North Sydney in 1961 or 1962 – at the age of 8 or 9 – to listen to the eloquent Irish Jesuit Robert Nash enthral us with the adventures of Jesuit Missionaries in China and I can still recall being ready to walk to Circular Quay that night to get on a boat to join them.

It was a world full of high ideals, religious enthusiasm and appeals to the heart. Then came Vatican 2 and the sober appreciation that a lot of devotional Catholicism was animist, manipulative and debased, that it plays at cornering God into doing things in a magical way, that it cannot withstand the scrutiny of an informed appreciation of the way the world is and how God works and that, above all, it was part of that signal failure of Catholicism since the Reformation – it bore little or no relationship to the foundation of Christian faith – the Old and New Testaments.

What followed as recommended in the Council's decrees was a review of this devotional culture and the encouragement to replace it with a Eucharistically centred and biblically formed approach to our relationship with God.

In many countries, Australia included, devotional Catholicism disappeared because it was unsustainable. However, part of what made this culture thrive before the Council was the abundance of clergy – there were a lot more of them relative to the Catholic population than we have now and in that culture they had a lot to do.

In Australia, little has appeared to replace these devotional practices as a popular means of accessing, recalling and celebrating the mysteries of the faith. And while scripture and revisions to the sacraments have made their impact, we shouldn't be so high and mighty and say that the loss of this devotional culture is without its costs. The devotional practices and

beliefs were the carriers of faith to generations of Catholics who trusted those introducing them to the tradition. Carriers are just that – they carry participants to what is central: the engagement with God. Dispense with them as they lose their purchase and credibility. But leave nothing after, and a pretty arid religious world emerges.

I remember when I applied to join the Jesuits in 1970, I was in my last year of school at St Aloysius and late in that year, I was invited to meet the Provincial of the time, Fr Peter Kelly who left the Order five years later. A serious and deep voiced man, Peter Kelly asked me the routine questions about why I wanted to join. I gave the routine answers. This routine experience ended with his encouragement of me to “go away and pray about my decision”.

At the time I asked myself why I would want to do that? I had made up my mind and probably implicitly believed (though never admitted to myself) that it was the Jesuits’ good fortune that I had chosen to join them. What on earth did praying about it have to do with my clear sighted choice?

My practical ignorance of the basics of the faith I had chosen to become a promoter of was highlighted even more in my first year of the Novitiate when we were put through a post-school catechesis by an excellent theologian, Andrew Hamilton, and such exotic topics never considered by me to be very important – the divinity of Jesus and the Triune God, for example – were topics I really had to face as if for the first time. Whatever I did in Religious Knowledge classes every day at Aloysius is known only to God.

But lining up at 18 to be a Jesuit seemed the natural enough thing to do. Boys for a decade before me and for a couple of years after me did it every year. And when I got to Watsonia in Victoria where the Novitiate was, I found another 30 mostly of my age doing the same thing.

The culture authorised and endorsed such behaviour. A few years later and ever since, it hasn’t done anything like it.

What, of course, is happening in Australia is occurring across the world on a much wider canvass than that covered by the Jesuits is here. My point is retelling what follows is to underline that where we’ve been as a Church has left us with some major challenges for the future and going backwards to look for the future isn’t getting us very far (which is why the nature of ministry is the elephant in the room).

For example, this Church seats five or six hundred people – enough to fill a bigger Manly ferry. Ten years ago in the United States, for every three ferry loads of parishioners, there was one available priest. That has close to doubled. Ten years ago in the Philippines, however, there was only one priest for every 12 ferry loads of parishioners; and two years ago there were 23 ferry loads of Catholics seeking the attention of a single priest. Yet we are still hoping to get priests from the Philippines to fill gaps in the ranks of Australian clergy.

The opposite patterns appear to prevail in Africa and Asia. In the twenty years from 1985 to 2005, the Catholic Church grew at 87% in Africa and 51% in Asia, with a growth in the number of priests in Africa of 55% and 60% in Asia. Plainly the growth in Africa is not and in Asia is only just keeping pace with the growth in the Catholic population. There are no clergy mines to quarry in those Continents for the needs of Europe and other parts of the world. In Europe the size of the Catholic population has remained stable and the number of priests has declined 11%.

In Australia, in the years since I was ordained (1984), the Catholic population has grown much larger and the available clergy and religious have diminished. We all know this. And during the opening decade of this century, the average number of Catholics encompassed by a parish rose by 25% and the nominal Catholic population grew 10% in the second half of the decade; now at least one in four parishes is without a resident priest, the average age of active clergy is 60 and the overall average age of the Australian clergy is 72.

Of course, there's nothing wrong with being 60. I turn that myself next birthday. Nothing wrong with being in your 70's. I look forward to having a relaxing time in retirement at that stage of my life. But to rely on people my age now or older is to rely on people NOT of the ages you want to take a community in need of dynamic and extensive change to where it needs to be, let alone maintain it in its present state for very much longer.

As V I Lenin asked when facing the failure of his first attempts to topple the Romanovs: What is to be done?

Let's go back briefly to look at what structures brought us to the circumstances we are in and then look around us now for how we might use that heritage to address the challenges we face.

First place to start is the New Testament and the evolution of Ministry in the first few centuries of the Christian era. The most accessible work

on formalised ministry in the early Church comes to us from the now deceased American biblical scholar Raymond Brown. He would have to be the most prolific Catholic biblical scholar in the last fifty years and his eminence is undisputed. He was also a regular object of attack from fundamentalists, among them some Catholics, for what his research did to undermine comforting delusions. His sudden death in 1998 was a great loss to the Church.

In his work *Priest and Bishop*, Brown does an unusual thing for a biblical scholar – he looks back from what was consolidated in the first four and half centuries of the Christian era to what started to happen in New Testament times.

What was consolidated is what are now four distinct parts or features of priestly ministry. Those four features compressed into present day priesthood were callings taken up by different people in the ancient community, and are now compressed into the role definition of a single, male person. They are the disciple, the presbyter-bishop charged with oversight and leadership of the community of faith, the celebrant of the Eucharist and other sacraments and the apostle. Brown nominates them as being the way in which the foundational role and ministry of the Twelve Apostles was extended in an authorised way through the early Church. The first role and ministry of the Apostles was to be witnesses to the Resurrection of Jesus Christ.

Regarding the celebrant of the Eucharist, a special relationship existed and still exists between the ordained minister who presides at the Eucharist and other sacraments for “the building up of the Body of Christ”. Although not explicitly developed in the New Testament, it nevertheless lies beneath designated ministry as a fundamental element. Brown is also quite explicit about how the consent of the community was an integral part of the regularising of the service offered by one who displayed the appropriate gifts of grace to exercise this function. Ordination emerged naturally out of the experience of the young Church: there was some awareness that those who would act in the name of the Apostles should receive some explicit sign of their relationship to the ministry of the apostles.

Such a sign, rudimentary as it may have been in the earliest stages, was a natural act of the Church toward those who would minister from the very beginning. Whatever cultural or practical factors may have influenced the Church’s understanding of the ordained ministry, it recognized the

need “for specific, designated, empowered individuals in the body to assure the continuity of the authority and power of the risen Lord in the Church.” These individuals were seen to bear the authority of “holy orders,” a designated office bearing a particular relation to the life of the whole body, whatever particular form of ministry the person “in orders” might be called to fulfil.

And, as any familiarity with the Churches Paul founded will show, the ministries that were consolidated in later centuries into what became the ordained ministry did not exhaust the gifts and ministries active in the early Church. In 1 Corinthians 12:4-11 Paul nominates gifts for the service of the community to be those of wisdom, knowledge, faith, healing, distinguishing or discerning spirits, tongues and their interpretation, teaching and administration as gifts given by the spirit for the common good and the building up of the Church.

In 1 Corinthians 12:28 he goes further and identifies the roles of those blessed by God’s grace – apostles, prophets, teachers, wonder workers, healers and guides.

That’s how things unfolded in New Testament times and then for the first half of the first millennium of the Christian era. Many features of ministry in the name of the Church that are the forebears and antecedents of our contemporary health and welfare systems were conducted by those not in orders but under vows – religious of different kinds. They were responsible for the corporal works of mercy which are another way of spreading the Good News through self-sacrificing action.

As well, over the next thousand years, the scale of “Orders” came to reflect the tiered social structure that developed in medieval Europe – from Minor Orders that welcomed at Church doors or readers at Mass enjoyed through three levels of Orders: the sub-diaconate, diaconate, priesthood and then the “fullness of the priesthood” – the episcopacy.

The structure became so elaborate and the reach so extensive through the male population that all manner of reprobates became counted among the clergy. The structure allowed the appointment of child bishops so inheritances could be arranged and kept within families and the protection of clerical status provided a protective wall for criminals to evade detection charging and judgement. For example, Ignatius Loyola, founder of the Jesuits into whose care this Church is placed, managed to avoid prosecution for some violent misdemeanour, perhaps murder, by pleading what in England is called “the benefit of clergy” – Ignatius was

able to escape charges and trial because earlier in life he had received the tonsure, the primary or basic level of entry into the clerical state. It meant he could not be prosecuted in civil or criminal courts but only ecclesiastical courts which were open to manipulation. I would note that this was an event in Ignatius' pre-conversion life as a soldier and long before the Jesuits were established.

But when Luther nailed his thesis on the Cathedral door in Wittenberg 1517, there was a lot for him to be upset about. The Council of Trent, whose first session in 1545 convened a mere 28 years after Luther's performance in Wittenberg, was focused not only on contending with the heretical doctrines of the Reformers but also on reforming the Church and especially the clergy. And reform in abundance came: bishops were to reside in their dioceses, every cleric was to be mandated by and accountable to a bishop and even more extensively effective, clerics were to be trained, educated, assessed and graduated through what became the seminary system.

Seminaries are amazing things. After Church founded universities in the medieval period, seminaries would have to be the most long-lasting education system in the history of the world, serving more or less as conceived in the 16th Century until the beginning of their demise in the traditional form in the 1960s – almost 400 years later. Seminaries of sorts exist now. But they are nothing like they were when their purpose was, in the immortal words of the late Fr Ted Kennedy of Sydney, to provide “ways of keeping men in short pants”. It also kept clerics, if they let themselves be, corralled as part of a closed and exclusive if rather sad and out of touch club. And the baleful influence of these formative institutions is plain to see in the clerical culture spawned by them that has had such a destructive effect in the cover-up of clerical misdemeanours “for the good of the Church”.

And it is timely to ask where exactly we are now and where we might go.

Quite apart from the problem of what the current Pope and his predecessor have told us we're not even allowed to think about or discuss – ordaining women – there is a much bigger issue facing us all.

The quote from Tomas Halik earlier in this paper focuses on this part of the consideration of ministry. My little excursus into the numbers earlier was about this – that our prospects of continuing to offer the celebration of the Eucharist on the scale required by the growth of the Church are not looking good.

However, when you look elsewhere in the Church in Australia and across the world, ministry is being delivered in abundance by new armies of people with no authorised status as ministers by the Gospel – catechists, visitors of the sick and housebound, school teachers and religious education coordinators, liturgy coordinators, spiritual guides for retreats or for individuals who check in with a guide on a regular basis, the vast number of people who work to make healthcare and welfare services of the Church operate and then those who help their communities to grow through finance and planning, school boards, nurses/doctors/administrators in health services, providers of palliative care, relationship counselling, musicians and readers in support of liturgical celebrations, welcomers to new comers to increasingly very mobile parish communities, supporters and servants of the poor and neglected in our cities and so on the list goes.

In my lifetime, all these activities have moved from being the often exclusive possession of clerics and religious into lay hands. For example, in Catholic schools, Religious were up to 65% of their staff in the institutions in the 1960s while today they are no more than one percent. And the same is true in Catholic parishes and other services.

The recognition, resourcing and endorsement of the sorts of gifts and services to the Church that Paul identified in his First Letter to the Corinthians, along with other roles and responsibilities in the development and expression of faith couldn't arrive at a more timely moment for the Australian Church. The culture that served the Church well in Australia for one and a half centuries has clearly cracked open. That's a good thing because the culture of tribalism and ritual practice and conformity, the clericalism and management by command and control, the centralism and authoritarianism that shaped Church governance may have worked well for a poor, embattled and uneducated immigrant minority as it struggled to shape an identity and lay claim to a destiny. But they are plainly unable to meet the challenges that life in Australia today sets the Church as a community. The very success of the Church's biggest investment in its future in Australia – the Catholic education system – has produced what education aims to provide: resourceful people who can think for themselves, choose their directions in life and make their own evaluations.

If Catholic life is to be a persuasive offer in contemporary Australia, it needs to take as given this pluralistic and opt-in condition and one where the choice to be Catholic is more unfashionable probably than at any time

in Australian history. The bigotry of old was systematic and entrenched but only occasionally was allowed to bubble to the surface. The palpable anti-Catholicism alive and well in the media, reflecting general public perceptions, has things said and prejudices expressed that if they were said of Jews or Muslims would be howled down in no uncertain terms. I have lived outside Australia for going on four years and my mediated contact through newspaper sites and TV along with occasional visits has led me to believe that hostility to Catholics as narrow minded, prejudiced and bovine is the common condition.

Some elements of the Church don't help by their confirming the worst features of that stereotype in their public displays and frequently expressed view that Catholics are in on their terms or not all. The metaphor of the football team, doing the captain's bidding at every turn, is as tedious as it is adolescent.

But what this context has led me to believe is this: that the future prospects of Christianity in our religiously thin culture in Australia will mostly come down to these things – attraction to Catholicism will be by invitation and persuasion rather than interdict and control; it will require visible evidence of what faith in action means, one that demonstrates a robust engagement with and response to the pressing needs of the neglected and outcast in our society. In a world grown weary of ideologies, this will be for more attractive than repetition of catechism answers or the establishment of an identity that gets its life negatively from what it opposes and condemns; and central to the flourishing of the faith is a more developed spiritual experience than that offered by the devotions of old through the provision of opportunities for more people to develop the skills and the capacity to deepen their inner lives. Distinctive service to the world that plainly flows from faith and a deepening and discerning spiritual wisdom are antidotes to the pervasive forms of escape in our culture and the real home for believers in a world grown weary of religion.

And what do these challenges suggest? Firstly, they say that the challenges we face are great. But secondly, we need to recognise that the resources are many. I wouldn't for the life of me propose that Church authority outline a structure aligned on the triple tier priesthood we have now – deacon/priest/bishop - as the answer to the challenge of the times. There are already in the Australian Church thousands of theologically educated lay people able to grasp and respond to these challenges. There are now hundreds of trained spiritual guides able to guide and assist people

in their journey of faith. A fact of Catholic life today is that families more readily identify with the schools their children attend than they do with the geographic parishes they may nominally belong to. Today, leadership of the Catholic community rests more in the hands of school principals, religious education coordinators and lay chaplains and pastoral workers than it does in the hands of the declining number of ageing clergy. But these suggestions are only a start. I'm sure you would have other roles and responsibilities that you could name as points of growth for the building up of the Church.

When Bill Clinton beat the one term President George Herbert Bush in 1992, his recurrent theme and reference point in the campaign, you may remember, was "The economy stupid". The answer to what I've been saying might well be "the laity stupid". Despite various efforts to thwart it, the Spirit seems to be creating a whole new Church, one that does actually embody and enable what Vatican 2 hoped for – a Church of the laity. Only question that remains is when, if ever, will the powers that be in this situation actually wake up to what's happened to the Church in places where the faith was planted many moons ago and authorise the movement of the Spirit already much at work? And when that happens, let's hope the provision and availability of the Eucharist is addressed. Until then, the matter of ministry will remain the elephant in the middle of the room. ■

TONY PATERSON

Discipleship in Luke's Gospel

INTRODUCTION

Luke's Gospel, in a nutshell, is an unfolding of God's Way, a way of living, taught and demonstrated by Jesus of Nazareth, the Son of God. This paper will focus on how Jesus teaches his first followers "the way of God" (20:21) so that they become his disciples. The scope of this paper will focus on two areas: first, the meaning of the term "disciple" at the time of Jesus' public ministry; and secondly, discussion on how Luke adopts a somewhat different understanding of the term by listing a number of conditions for discipleship. These conditions are presented in Chapter 9:23-27 of Luke's Gospel and they will form a foundation for discussing the theme of discipleship throughout the Gospel. It is important at the outset to also keep in mind, that Luke develops this theme with his disciples primarily on the journey *to* Jerusalem for that is where he is destined to suffer and die. It is also *from* where the gospel is destined to spread outwards to the rest of the world (24:47); and it will be the first disciples, formed by Jesus, that play a key role, through the work of the Holy Spirit, to lead this mission.

DEFINING DISCIPLESHIP

The word "disciple" is derived from the Latin *discipulus*, meaning pupil or learner. In each of the Gospels, the followers of Jesus of Nazareth are referred to as his "disciples"; and hence the word "discipleship" appears. It defines those who followed Jesus; who were instructed by him as their first teacher; and who sought to imitate his life and work in proclaiming the Kingdom of God.

The concept of "disciple" was not a new phenomenon at the time of Jesus' life on earth. Fitzmyer suggests that a master-disciple relationship took shape in the philosophical schools of the Hellenistic world, and that it developed in time not only with the imitation of the master, but even with the veneration of him, seemingly in a quasi-religious sense¹. Similarly, the

“master-disciple” relationship existed also in some of the mystery religions of the Greco-Roman world². In these situations, one obvious difference with the disciples that Jesus called was the fact that very often these other disciples were required to make a monetary payment to the master for his tutoring services³. Such an arrangement was not on the agenda for Jesus. He acted in a completely opposite fashion. Likewise, both the Rabbis and the Pharisees of Jesus’ time also had disciples: to teach them the respective laws of both groups. Each of the evangelists mentions once “disciples of the Pharisees” (Mark 2:18; Matt 22:16 and Luke 5:33). This could well be a way of referring to the adherents of Pharisaism⁴. However, it would seem that the idea of “disciples” was not a new one at that time. Obviously, there were differences in understanding of the place of the disciple. In Judaism for example, the disciple could choose his own teacher and attach himself to that teacher. None of Jesus’ disciples attaches himself of his own volition to Jesus. The disciples who follow Jesus are able to do so simply because they are called by him, because they respond to the command, “Follow me”. The choice is Jesus’, not the disciples. Likewise, in Judaism, it was for his knowledge of the Torah, that would-be-disciples approached a particular rabbi. In contrast, Jesus waives any legitimization of his authority on the Torah. He expects his disciples to renounce everything not for the sake of the law, but for his sake alone. The significance of the use of the word “disciple” in Luke’s Gospel is further enhanced when one takes into account that for the disciple of Jesus, discipleship is not the first step toward a promising career. It is in itself the fulfilment of his destiny. The disciples of Jesus are not just students. They are called to be servants and missionaries. Their formation is ongoing, it is a life-long process. Similarly, Jesus is not only their teacher, but also their Lord. Jesus says to them: “A student is not above his teacher, nor a servant above his master” (Matthew 10:24). In other words, the “master” is also a “servant”. So when John tells us of Jesus washing the feet of his disciples, we begin to further understand this two way process between master and servant, a process based on mutual respect and unison in mission (John 13:2-17). The culmination of his service is, of course, his death on the cross.

It is important to note at the outset that Christian discipleship is not for its own sake; it enlists those called by Jesus to be disciples in the service of God’s reign. The disciples of Jesus are a vanguard of the messianic people of the end-time; the parousia. These first disciples are not an exclusive group or “super-followers” of Jesus. They are simply the

first fruits of the Kingdom that we are all called to through baptism. In other words, discipleship in the Christian context does not involve being led by a group of “hereditary administrators”⁵. Thus, during the time of Jesus’ active ministry, his disciples were essentially members of the Jesus community who were learners in the school of Christ, who were committed to a sacrificial life for his sake, that is, giving up father and mother and taking up one’s cross⁶. The disciples act to fulfil the climactic obligation of discipleship, namely to make disciples of others. It is within this context then that Luke uses the theme of discipleship as an important building block in writing his Gospel. In a very real sense, Luke’s Gospel is about the training or professional development of the first disciples called to follow Jesus. Such a program continues to form each of us as we seek to do the will of God for the sake of the Kingdom.

CONDITIONS FOR DISCIPLESHIP

In general terms, when Luke depicts Jesus gathering his disciples, he is in many respects dependent on his Marcan source⁷. As in Mark, the Lucan Jesus is constantly surrounded by such companions, whom he has summoned to himself and whom he sends out with instructions to preach and with power to heal (Luke 6:13; 9:1-6). The disciples witness his wondrous deeds (4:31-44). As in Mark, the disciples are given privileged instructions (Luke 8:9-10). But more specifically, Luke goes on to develop his theme of discipleship throughout his Gospel with specific reference to particular conditions for those called to follow Christ. Early in the Gospel, some very basic and maybe not very attractive statements are made by Jesus with regard to following him. In particular, five conditions are given for following Christ. These conditions are based on the sayings of Jesus in Chapter 9:23-27. These “sayings” are sometimes referred to as *logia*.⁸

In the first saying, Jesus states that: “If any man would come after me, let him deny himself and take up his cross daily and follow me” (Luke 9:23). In other words, becoming a disciple of Jesus is not going to be easy, one is going to have to do things that one may not wish to do; one is going to have to have a change of heart; one is going to have to carry his cross; and to make matters worse, the cross will have to be carried “daily”. This means taking oneself out of the centre of the picture and selflessly placing oneself at the service of Jesus and the Kingdom of God. In Luke’s story of the Good Samaritan, one soon realises that this is not simply a report of a “nice man” helping someone who had been attacked, robbed by bandits and left on the side of the road to die (10: 25-37). In

actual fact, this parable marks a significant, highly provocative step in the mission of Jesus⁹. Jesus' audience, including his disciples, must have found this parable unpalatable, even "obnoxious". The Samaritan in the narrative represents profanity; even more, he stands for non-humanity¹⁰. In terms of the Jewish religion the Samaritans were enemies not only of the Jews, but also of God. The Samaritan thus has a negative religious value for those listening to Jesus. The Samaritan does not fulfil the Jewish law; he is at the bottom of the religious and moral hierarchy whereas the priest and the Levite are at the top¹¹. Jews were forbidden to receive assistance from non-Jews and were not allowed to purchase or use oil and wine obtained from Samaritans¹². Yet it is this Samaritan who freely offers his time and money to help and to pay for the care of the injured man at the inn. Despite the negative opinion and treatment of Samaritans by Jews, it is this Samaritan that saves the life of the injured man. It is this Samaritan that has "taken up his cross" to assist one who is in desperate need. It is this Samaritan that exemplifies the qualities of a "disciple" of Jesus. Thus, this parable is not only a "culture shock" for those that heard Jesus tell the story, but it calls for a change of heart, and a "psychological shift" in attitude for those that are called to be Jesus' disciples. Such ministry is a complete reversal to the accepted practice of that time.

In Luke's second condition for discipleship, Jesus says: "For whoever would save his life will lose it; and whoever loses his life for my sake, he will save it (9:24). Saving one's life and then losing it implies directing all one's energies to preserving, securing and enriching one's own life for this world only, and missing out on something far more wonderful – the sharing of the glory of the vindicated Son of Man. Once again, there is a "reversal theme" here for the disciple, for the loss of life in this world results in "saving one's life"; that is, it brings the essential person to Christ¹³. Luke exemplifies this point in the parable of the Pharisee and the Tax Collector (18:9-14). Here we find the righteous Pharisee in the temple where his prayer is one of peripheral vision. As Johnson suggests, the Pharisee: "assumes God's role of judge: not only does he enumerate his own claims to being just, but he reminds God of the deficiency of the tax-agent, in case God has not noticed"¹⁴. In contrast, the prayer of the tax collector is one of simplicity and truth. He acknowledges that he is a sinner and he seeks God's mercy (18:9).

This parable speaks to something deep within the heart of every person. Its message is something that the disciples of Jesus must learn to internalize.

The mission of Jesus is far larger than a quest for self-preservation where one seeks to “fortify” their own life in this world at the expense of their neighbour. The pious Pharisee can receive no gift of salvation because he cannot stop playing the role of judge and as such praising himself. There is no humility here on his part. Thus, the Pharisee has not learnt to lose his life for the Kingdom; there is something “false” about him; and Jesus places emphasis on this as part of the ongoing formation of his disciples. Johnson reinforces this point in his commentary on the parable when he states that if prayer is “nothing more than self-assertion before God, then it cannot be answered by God’s gift of righteousness”¹⁵. The prayer of the tax-collector, on the other hand, is faith in action, and an important focus for discipleship. Prayer is not an optional extra in piety; rather it is a seeking of a relationship with God just like the tax collector. The latter stands before God with “nothing” and seeks forgiveness and mercy; a first step in the journey to losing one’s life for the Kingdom.

In Luke’s third condition or *logion* for discipleship, Jesus states: “For what does it profit a man if he gains the whole world and loses or forfeits himself” (9:25). This saying is couched in the commercial language of the world: profit, loss and consumerism. An accumulation of such wealth and one’s addiction to it may ensure that an individual survives the biological phase of life. However, it does not mean that one finds meaning for the world around them, or an understanding of what God is asking by way of discipleship. This applies to each of us as well as the first disciples that Jesus formed. Luke records the story of Zacchaeus, another tax collector, to make his point here (19:1-10). For the joy of being recognized and “counted” by Jesus, the transformed Zacchaeus uses half of his tainted money for the poor, and he repays fourfold those whom he has cheated. On this basis, Jesus declares: “Today, salvation has come to this house” (19:9). Zacchaeus is “saved”, declared righteous, and he becomes a member in good standing in the household of Abraham bringing blessings to those that he had treated badly.

Prior to Jesus’ encounter with Zacchaeus, the latter is regarded by the crowd as an outsider, and it would appear that the followers of Jesus had every intention of keeping him there. Jesus breaks through these “blocks” as part of his teaching methodology and this in itself is an important lesson in discipleship. Similarly, just before the Zacchaeus story, Jesus encounters a blind beggar on the road to Jericho (18:35-43). The beggar cries out for mercy. Rather than assisting the man to move closer to Jesus,

those near him exacerbate the outcast's dilemma by casting him further out of the social circle. He is a man beyond status or standing. The blind beggar is *persona non grata*. But the man shouts even louder: "Jesus, Son of David, have mercy on me" (18:39). In response, Jesus stops. Such an interruption is for Jesus, the main point; and must be for those that follow him. The blind beggar does not want all the money in the world; he simply wants Jesus to give him his sight. Thus, the man seeks mercy, he receives it from Jesus, he joins the journeying Jesus, and glorifies God. The man is restored to communal well-being for he has experienced something of the Kingdom of God. This saying then clearly suggests that it is not just a question of the accumulation of money or material wealth that can block our understanding of and participation in the Kingdom of God, but also our power. At times it is possible to "control" others, and to physically and psychologically prevent them from seeking the healing power of God as in the case of the blind beggar. This, in the long term, does not profit those who use their power incorrectly. Both the blind beggar and Zacchaeus are paralleled by Luke in predicament, in negative crowd response, and in the welcoming demeanor shown by Jesus.

Luke's fourth *logion* or condition for discipleship is focused on the issue of shame or the disownership of Christ and his teachings. Jesus states "For whoever is ashamed of me and of my words, of him will the Son of man be ashamed when he comes in his glory and the glory of the Father and of the holy angels." (9:26). If the disciples with Jesus (or Christians in general) are ashamed of him and his words, then they cannot share in the glory that is to follow his suffering (24:26). In one sense there is a real contradiction in one seeking to follow Jesus as a disciple, and at times being ashamed of the implications of such a commitment. This does happen, both momentarily and permanently. In the case of the apostle, Peter, he denied that he knew Jesus three times (22:54-62). From Luke's Gospel though, we learn that we should not lose sight of the fact that another central feature of discipleship is compassion and forgiveness (6:36). Peter is forgiven and his bitter weeping reflects his acknowledgement of his sin (22:62). On the other hand, Judas prefers to take the money from the chief priests and the officers and betrays Jesus (22:1-6). Effectively, he has withdrawn his involvement as a disciple-in-training, he lacks faith, and he will not share in the glory that will follow the suffering of Jesus.

A further example of this situation is the Parable of the Lost Son (15:11-32). The father, ever on the look-out for his lost son, but having

given full rein to the young man's will, waits. When the son returns, a banquet is thrown, a salvation feast. By way of comparison to the father's treatment of his lost son, the dutiful son feels overlooked and undervalued. His rage is eloquent. His complaint may appear to be just and correct. He is ashamed of his father's actions, and prefers to acknowledge his brother as "this son of yours" (V30) when speaking to his father. The lesson here is that the God presented by Jesus in this parable is like the father in the story. We never fully comprehend the ways of God. The older son is ashamed of his father's "gushing response" and he will have to try and change his attitude or he will in fact be lost. This will be a huge call for him and it demonstrates the radical nature of discipleship. In this parable we should also keep in mind that the question of "shame" works two ways: the eldest son is ashamed of his father for receiving the lost son back; but the father is distressed and ashamed of this son for not being more open to receiving the younger son home. The father also attempts to be fair in his final response to the older son: "Son, you are always with me, and all that is mine is yours. It was fitting to make merry and be glad, for this your brother was dead, and is alive; he was lost, and is found" (V 31-32).

The final condition for discipleship focuses on the Kingdom of God. Luke reports Jesus as saying in this *logion*: "But, I tell you truly, there are some standing here who will not taste death before they see the Kingdom" (9:27). While one may initially think this to be impossible, we need to place it in the context of Luke's approach to his Gospel. Two things are happening here. First, this statement is made just prior to the Transfiguration (9:28-36). This event commences with Jesus praying as he did prior to his baptism (3:21). Jesus prays before a major event and this in itself reflects a "connection" with his Father in heaven. More to the point though, for a brief moment on the mountain, the three disciples with Jesus, shared a vision of the understanding of just who Jesus was, and this "belongs to the post-resurrection situation".¹⁶ Even though the three disciples may not have fully comprehended what they experienced, they had witnessed one important aspect of the Kingdom- the Father talking about his Son and giving instructions: "This is my Son, my Chosen, listen to him" (9:35). The suggestion is that these three disciples may have seen something of the Kingdom in this experience. The second point is that for most of us, Jesus is not necessarily going to take us up a mountain for a transfiguration experience. However, Jesus acts in other ways, and for Luke this is a very creative theme in his Gospel. Luke portrays the Kingdom as

already with us. It is not a question of sitting around being good and possibly “conscripted teetotallers” waiting to biologically die so that we can enjoy the Kingdom of God in the after-life. Luke demonstrates that the Kingdom is here now, and this is an important lesson for his disciples.

In the Emmaus story (24:13-35) for example, Bryne reminds us that this is not only Luke’s masterpiece that “offers a paradigm of Christian life and mission” but it also provides us with a glimpse of the Kingdom.¹⁷ The two disciples in speaking with Jesus ask: “Did not our hearts burn within us while he talked to us on the road, while he opened to us the scriptures?” (24:32). So they experience Jesus not only in the blessing and breaking of the bread that they share (V30), but also in the hopeful discussion that commenced when they first encountered the stranger on the road to Emmaus (V15). Jesus is still teaching them in this experience to be disciples, to imitate him. “Experience” is always a good resource for a teacher, and here the first hand experience the disciples have on the road to Emmaus, energises them to go forth and to preach what they have seen and heard. This is what is being expressed by Jesus in his fifth “saying” or *logion*. It is important to keep in mind, that it is the journey motif in Luke’s Gospel that provides us with an ongoing glimpse of the Kingdom: the infancy narratives recount two journeys of Jesus to Jerusalem in the presentation visit (2:22-38); and the Passover visit (2:41-51). These two early visits are overshadowed in one sense by the final journey to Jerusalem leading to Jesus’ death and resurrection and followed by the Emmaus story and a journey back to Jerusalem (Luke 24). Throughout this journey Jesus heals the blind; he heals the sick and the troubled and preaches that the Kingdom of God is here and now. While some of his followers have trouble comprehending the lessons, there are those like the blind beggar at Jericho, or Zacchaeus, or the father of the Lost Son, or the disciples on the road to Emmaus whose faith leads them to see and hear the voice and actions of God in this life. They clearly demonstrate that one does not have to wait to pass from this life to experience salvation.

CONCLUSION

This paper has focused on presenting an interpretation of how Jesus developed the theme of discipleship as a means to instruct and to prepare his disciples for their mission. A particular focus has been on the five sayings (or the *logia*) of Jesus as presented in Chapter 9 of Luke’s Gospel. On the journey to Jerusalem, Jesus “teaches his disciples what in turn will be expected of them and he binds them into a community by reason of his intimacy with him”.¹⁸

The explanation of these sayings has required one to draw on references from across Luke's Gospel, particularly the section addressing the great journey to Jerusalem. It is on this journey that Jesus "binds" his disciples into the first Christian community.

This paper does not present a conclusive reflection on all that Luke presents by way of Jesus' teaching on discipleship. His Gospel devotes time to looking at a number of other aspects of discipleship for those called by Jesus. These include details on the required lifestyle of the disciples; their prayer-life; the cost of discipleship; and the explicit mission of the disciples that has only been touched on briefly here. Scobie reminds us that for Luke, Christian discipleship involves embarking on a journey "guided by the Holy Spirit, sustained by prayer, living by faith, and with singleness of purpose witnessing to the gospel in ever new situations".¹⁹ This is our call today, as it was for the first disciples, and Luke provides us with a road-map for this enterprise. ■

ENDNOTES

- 1 J.A. Fitzmyer, *Luke the Theologian*, New York: Paulist Press, 1989, 122.
- 2 R. Reitzenstein, *Hellenistic Mystery Religions: Their Basic Ideas and Significance*, Pittsburg Theological Monograph Series 15; Pittsburg: Pickwick, 1978. 237-267.
- 3 J.A. Fitzmyer, *op.cit.* 122.
- 4 *Ibid.* 121.
- 5 J.M. Lochman, "Church and the World in the Light of the Kingdom" in *Limouris*, 58-72.
- 6 Refer to Luke 14:26. This will be further discussed in this paper with specific reference to Luke.
- 7 J.R. Donahue, *The Theology and Setting of Discipleship in the Gospel of Mark*, Milwaukee, Wisconsin: Marquette University, 1983, 377-401.
- 8 M. Mullins, *The Gospel of Luke*, Dublin: Columbia Press, 2010, 279.
- 9 J. Ford, *My Enemy is My Guest: Jesus and Violence in Luke*, New York: Maryknoll, 1984, 93.
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- 15 *Ibid.* 274.

- 16 M.D. Hooker, *The Gospel According to Mark*, Peabody, Massachusetts: Hendrickson, 1991, 214.
- 17 B. Byrne, *The Hospitality of God*, Strathfield, Australia: St Paul's Publications, 2000, 186-189.
- 18 P.J. Bernadicou, "The Spirituality of Luke's Travel Narrative", in *Review for Religious*, 36, 1977, 455.
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SONIA WAGNER

To Live is to Change

Vatican II and the pilgrim Church

*“To live is to change. To be perfect is to have changed often.”
(John Henry Newman)*

In 1962 as we prepared for the opening of Vatican Council II, there was an air of excitement and heightened expectation in the Brisbane Church. What would this ecumenical and pastoral event mean? I was in my final year of high school and we were fortunate to receive regular updates and information about the Council. I recall asking the Franciscan priest who came to speak to us about the Council: “What is the chance of unity – say, between the Anglican and Catholic Churches – as a result of this Council?” The answer was swift, somewhat deflating but of course accurate – “Buckley’s!”

Fifty years later, I was in Santa Teresa Mission outside Alice Springs in the Northern Territory celebrating the silver jubilee of Good Samaritan Sister, Elizabeth Wiemers, with the community at Sunday Eucharist. During those days I experienced and pondered changes in the Church and religious life – changes that I could never have imagined back in 1962.

The Church going into Vatican II was ostensibly in good health. Whereas previous councils had responded to schism or attack, the focus of this Council was to be radically different. John XXIII, a revolutionary Pope with a simple, deep spirituality and relentless optimism, ushered in a spiritual renewal – “aggiornamento” – that would throw open the doors and windows of the Church.

Called as “pastoral” Council, it was assumed that all Church doctrine and dogma was accepted. The call was directed to all the People of God to live and apply the Church’s teaching in a rapidly changing modern world. Vatican II was then, not just a ground-breaking achievement, but an ongoing summons to mission at the heart of the world in which we live.

In many ways we have moved beyond the Vatican Council. So, the task is not retrieval of past vision or working hard to recover what has been lost. We are facing challenges and situations that the Council Fathers could never have anticipated. There are, however, resources in the documents that can help us read today's signs and situations.

The documents of Vatican II provide us with inspiringly balanced, scriptural and Christocentric views of the Church. One powerful and appealing image of Church is that of the People of God on pilgrimage echoing the words from the Letter to the Hebrews 13:14, "We have not here a lasting city, but we seek one that is to come".

The image shift from a militant to a pilgrim Church bring with it revolutionary connotations. Rather than joining a battle march, pilgrims set out to discover the world. They are invited to a shared journey, a shared quest. Learning takes place as they travel along an ever-changing path. The relationship with other travellers is the bond of a common past and an as-yet-to-happen future. Glory replaces triumph as a descriptor of the end point of the journey.

"The Church, in which we are all called in Christ Jesus, and in which by the grace of God we acquire holiness, will receive its perfection only in the glory of heaven, when will come the time of renewal of all things (Acts 3:21). The Church on earth is endowed already with sanctity that is real though imperfect" (*Lumen Gentium*, 48). Such an honest admission of sin, weakness and incompleteness was unprecedented. Pointing beyond itself, the Church is ever on mission, always on pilgrimage, never for its own sake and always looking forward in hope.

In the spirit of the prophet Isaiah, we are reminded:

"No need to remember past events.
No need to think about what was done before.
Look, I am doing something new,
Now it emerges; can you not see it?
... The people I have shaped for myself will broadcast my
praises" (Isaiah 43:18-25).

Tradition, treasuring our heritage, seeing ourselves as part of the communion of saints, remain highly significant for the Catholic Church as pilgrim. However, that does not cancel out all change. As Monica Hellwig reminds us, "Tradition implies change is continuity with the past".

Blessed John Henry Newman referred to as "the invisible thinker of the

Second Vatican Council” has spoken eloquently of the change process and the relationship to time.

“[A great idea] in time enters upon strange territory; points of controversy alter their bearing; parties rise and fall around it; dangers and hopes appear in new relations; and the old principles appear in new forms. It changes with them in order to remain in the same. In a higher world it is otherwise, but here below to live is to change, and to be perfect is to have changed often (“Essay, on the Development of Christian Doctrine”, 41).

Vatican II echoes these thoughts of Newman, locating authentic change, not merely in external realities but rather in the minds and hearts of the People of God.

“The Tradition which comes from the Apostles makes progress in the Church with the assistance of the Holy Spirit: the understanding of the things and words handed down grows, through the contemplation and study of believers, who ponder these things in their heart (cf Luke 2:19; 51)and through their interior understanding of the Spiritual realities which they experience. The Church, we may say, as the ages pass, tends continually towards the fullness of the divine truth, till the words of God are consummated in her” (*Der Verдум*, 8).

The People of God on pilgrimage make up the Body of Christ, the Church. It is significant that the Council defined People of God to include the laity alongside the clergy and religious equally. Laity before this ran the risk of being overlooked as a passive body. The Council affirms that all must share in the discernment of God’s will. Consultation and collaboration should be the right and the obligation of all the pilgrim People for God.

At the heart of the Council’s theology of the laity is the focus on our common Baptism, the sacrament that configures all the believers, including the ordained, as Disciples of Christ. St Augustine knew this truth when he said:

“When I am frightened by what I am for you, then I am consoled by what I am with you. For you I am the Bishop, with you I am a Christian. The first is an office, the second a grace; the first a danger, the second salvation” (St Augustine of Hippo, Sermon, 340, 1)

Moving the diversely gifted People of God to apostolic activity and bearing witness to Christ while always “on the way” as the Pilgrim Church towards a heavenly kingdom are key exhortations that emerge from the Council. Much of the work of the Church should be around discovering, freeing up and empowering of gifts, among the People of God, for the world; gifts as opposed to offices, roles or something into which one is educated. A new appreciation for the diversity of gifts and ministries described by St Paul in 1 Corinthians 12:12-27 is called for.

Pope John knew well the evil that is present in the less than perfect world. Nevertheless, he was strongly convinced that we must not exaggerate that evil and give in to gloomy, judgemental pessimism. He urged Christians to “read the signs of the times” and while not closing our eyes naively or foolishly to injustices and suffering, to be equally prepared to identify the signs of grace that abound in our world. Vatican II urged us to live in vulnerable and open mission to the world and always to be prepared to engage generously and constructively.

The Church has the responsibility of reading the signs of the times in the light of the Gospel so that it may carry out its task (*Gaudium et Spes*, 4) The Gospel call of the pilgrim Church calls us away from being simply a follower or being told the right path. It leads us to be a participant, actively involved, making choices, listening, doing, reading the signs of the times and reflecting and learning as we go.

As Vatican II's Dogmatic Constitution on Divine Revelation reminds us, “sacred tradition, sacred Scripture and the teaching authority of the Church... are so linked and joined together that one cannot stand without the others..” (*Dei Verbum*, 10). What ultimately holds them all together is the Holy Spirit; what immediately holds them all together is the *sensus fidelium*, the sense of the faith that the People of God share among themselves: “The body of the faithful as a whole, anointed as they are by the Holy One (cf 1 John 2:20, 27) cannot err in matters of belief” (*Lumen Gentium*, 12).

The Church will come close to truly taking up the challenge and invitation of being a Pilgrim Church if it fully and radically embraces at every level its reason for being, namely, a People of God, on the way, universally called, richly gifted, at the service of the world. ■

Books



**Botthian and Amphian:
De La Salle Brothers in
Australia 1864-1867**

*Br Rory Higgins fsc (2011)
De La Salle Brothers, Australian
Province RP. \$45.00.
Email: admin@delasalle.org.au
Telephone: 02 9795 6400.*

It places the story of the Brothers of the Christian Schools within the context of the local and regional histories of the communities served by these men during the nineteenth century. The study has an international setting too with an investigation of the mission of Jean Baptiste De La Salle, and the later expansion

beyond Europe to North America, India and Singapore. Schools in Calcutta and Agra were to be the link between Singapore and the fledgling foundation in the Swan River colony later known as Western Australia. While eventually (1906) the De La Salle Brothers opened a school in Armidale, NSW. It was to be another ninety years after Botthian's departure before the Brothers finally established a school in 'the West' despite ongoing efforts by Bishops Griver and Gibney to re-establish a foundation in colonial times.

Printed by Transprint Corporation, Quezon City, Philippines, the standards achieved in this hard back edition of 344 pages, illustrated volume, reflect well upon both the author and the printer. It has a comprehensive bibliography, index, list of contents, appendices, tables and maps and is presented in a clear font. The maps and illustrations are of particular relevance as the volume is targeted at an international readership as well as a national one, while even many Western Australians would not be aware of the singular contribution made by two De La Salle Brothers in Perth and Fremantle in the 1860s.

The Brothers, Botthian and Amphian, were domiciled with Bishop Griver and the priests and travelled out to their separate schools. In 1950 Michael Mannix of Wembley then ninety eight, could recall being taught by these men who also developed the Catholic Young Men's Society and supported the fledgling St Vincent de Paul Society.

The title of the book conveys the thrust of the story which also embraces far flung schools in the northern and the southern hemispheres. The dust cover created by a member of the Institute in the Philippines, links the main protagonist, Botthian Schneider to the origins of the Order and its approval by Benedict X111 in 1725 of Jean Baptiste De La Salle and his outreach to the marginalised.

Through the research, analysis and interpretation provided by the author in this study, the reader gains a sense of mission of two particular men endeavouring to live out their commitment to the Institute; but doing so proactively and not as mere neophytes. Br Rory has brought his material together in a compelling narrative. The reader meets those men as the Brothers, or those others who had been appointed priests or bishops. The reader is not being restricted to an analysis of the institutional

church without regard for the human frailties, strengths or social attitudes relevant to the times.

The authoritarianism, unacceptable now, that permeated the Catholic hierarchy in the nineteenth and twentieth centuries and impacted upon the management of the convents and monasteries according to the strictures of Canon Law and each Congregation's Constitution, is placed in context. The pressure for adaptation to better meet the needs of pioneering conditions whether in America, on the Orient or in Australia as faced both by local bishops their clergy and the Brothers, is well examined by the author. The absorbing narrative loses none of its pace in meeting this test. Archival material is used very effectively and author research unearthed a number of documents pivotal to a more complete understanding of several issues within the Institute's rich international history with a focus on colonial conditions in Western Australia.

In drawing on public and private archives and collections for photographic material, the author has provided an engaging pictorial record of the era, including previously unpublished photographs and sketches.

The sacrifices and the initiative shown by these resolute men are well captured in the resources

Books

marshalled by the author, and give the reader a strong sense of conditions of the time. The sandy stretches designated as streets that led towards the Bishop's 'palace' where one classroom was located are captured as is the Fremantle Presbytery (demolished 1915) where Brother Amphian was thought to have taught and then later visited to offer weekend catechetical lessons.

A long standing member of the De La Salle Brothers and successful classroom practitioner, Br Rory Higgins, a Master's graduate from the University of Sydney, lives in the Philippines where he is Novice Master for the Brothers' region of Asia and the Pacific.

The author has consulted archives nationally and internationally as well as communities of De La Salle Brothers during this research, and the readers of this fascinating volume will be pleased with the final result. Sr Frances Stibi pbvm from the Archdiocesan Archives of Perth, and archivists from New Norcia, the Sisters of Mercy and the Christian Brothers, and the State Library are among those whose generous involvement has been identified by Br Rory. The formal acknowledgements express a ready appreciation for the local support given in the preparation of this book which brings together many aspects of history. ■

Clement Mulcahy
Past President,
Royal Western Australian
Historical Society





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Information and Guidelines

Champagnat is a peer reviewed quarterly publication. It is intended for readers who are engaged or actively interested in school and/or post-school education, especially but not exclusively in Marist contexts. In the first instance, therefore, it addresses the range of today's Lay and Religious Marists, specifically all who are involved in Marist education as teachers, animators of Marist communities, members of MSA teams, school principals, assistant principals, supervisors, boarding directors, directors of faith and mission, support staff and auxiliary bodies.

The aim of the journal is to help promote a comprehensive understanding of the teaching and values of Christ and of the diverse ways in which Marists can bring the graced intuitions of Marcellin Champagnat to the work of Christian education of today's youth.

Accordingly the journal is a forum for writings on things Marist, on broader topics in areas such as education, theology, and philosophy, and on ways in which modern studies of these kinds relate to Marist life and mission.

Articles submitted for publication should demonstrate a level of scholarship and research appropriate to the topic and to our targeted readership. They should also satisfy good standards of quality in expression and content, final judgments in these matters being reserved to the editor. The editor also reserves the right to make minor changes to manuscripts prior to publication without consulting the author.

Writers should make restrained use of endnotes, not use footnotes, and include references in parentheses in the text, providing a related bibliographic list as appropriate. For example -

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The preferred maximum length of an article is 3,500 words. Often shorter articles and occasionally longer ones are acceptable.

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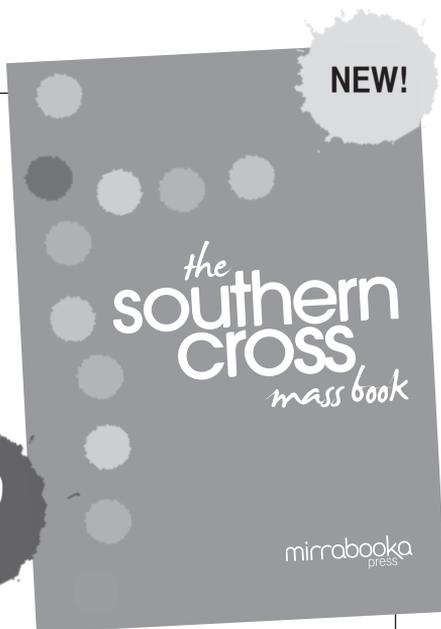
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Devotion

Matthew 16:18

"On this rock I will build my church, and the gates of Hell will not prevail against it."

...the Lord said to Peter, "You are Peter, and on this rock I will build my church, and the gates of Hell will not prevail against it."

quote for the week

"Those who believe in me will not come into condemnation, but they will have eternal life through me."



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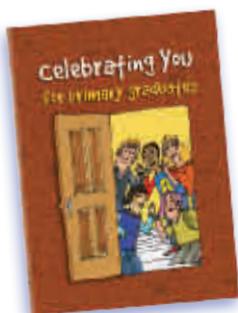


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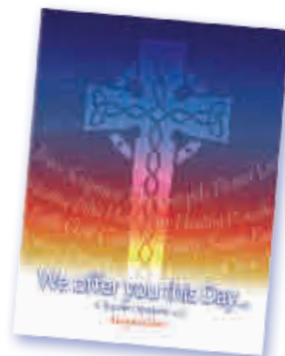
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