



arcvoice

A Report from Australian Reforming Catholics Inc.

December 2019

Issue No. 75

Looking to the true spirit of Christmas

Some Christians are overjoyed that a fragment of wood believed to be from the manger of the baby Jesus is back in the Holy Land for Christmas. It has been transferred from the Vatican to St. Catherine's Church adjacent to the Church of the Nativity in Bethlehem. It has been reported that many Christians there say that it represents the very essence of their faith.

Most people would view such an event, along with the emotions it evokes, with mild amusement. While some believers need tangible items to support their faith, it does nothing for the vast majority of people, even many other believers, who know that the nativity story is a myth. Most scholars today consider that Jesus was most likely born in Nazareth.

Although it has some shortcomings, James Fowler's theory entitled 'Stages of Faith' could be used to shape a perspective on the above (as outlined by J A Dick in this edition on page 10). Using his theory, we could conclude that those who are devoted to questionable relics are most likely locked into Stage 3 of faith development, namely Synthetic Conventional Faith. They need the tangible and what they held to as a child, unable to move beyond it. But does this provide them with the real meaning behind the original event which should influence their response to it as an adult?

Perhaps some other traditions less related to the nativity story itself have enabled much of the spirit of Christmas to be sustained. Almost universally, children have been led to believe in Santa Claus. Through this they experience a giving without reciprocity. The value of giving without necessarily expecting a return is enculturated and held long after belief in Santa has passed. If we look closely though, we may come to the conclusion that, for most of us, the generosity does not extend much beyond those that we like or see as deserving.

However, the full spirit of the Christmas message comes through in the actions of those who do the selfless giving without discrimination of any kind. These are the people who make no judgments about those they give out to, no presumptions about worthiness or background. They are found in hospitals, refuges, nursing homes, etc. They correspond to Stage 5 and possibly Stage 6 if we refer to Fowler's faith model,

whatever that faith may be. They are undeterred by contrary values around them.

This past year, in particular, has revealed so many scandals of abuse across Church, State and large private organisations that credibility in what is said and taught publicly is severely eroded. It is the dedication of people with mature faith and conviction demonstrated in their actions that sustains the spirit of what Christmas means and ultimately the viability of any Church itself.

John Buggy

IN THIS ISSUE

Editorial 1

John Warhurst: *Accountable, Inclusive and Transparent: A Better Church for Australia ...* 2-3

Vatican News: *Pope Francis: Amazon Synod involves everyone ...* 4-5

Terry Fewtrell: *Plenary Council—Faith and Hope in Abundance ...* 6-7

Letters to the Editor ... 7

Peter Donnan: *The Plenary Council: Searching for Australian Catholics ...* 8-9

J A Dick: *Faith Development or Stunted growth ...* 10-11

Rob Butler: *Hope for Reform ...* 12-13

More on Indulgences ... 13

Plenary Council 2020: Joint Parish Statement ... 14

New Book: Austen Ivereigh: *Wounded Shepherd ...* 15

Illustrator: Alan Holroyd

Subscriptions, Secretariat. Website ... 16

Talk to Concerned Catholics
Wagga Wagga Diocese Public Forum:
**Accountable, Inclusive
and Transparent: A Better
Church for Australia**

John Warhurst

24 October 2019

Introuduction

We can do much better and we must do much better by becoming more accountable, inclusive and transparent—at all levels of the church: parish, diocesan, national and ultimately international.

This is not a radical conclusion to reach because it is shared by a wide range of faithful Catholics in Australia (shown by the official summary of submissions to PC2020), by what we are told by our church leaders including Popes Benedict and Francis and Archbishop Mark Coleridge, by our own Truth Justice and Healing Council, and by an expert outside body, with a distinguished Catholic representative, the Royal Commission into Institutional Responses to Child Sexual Abuse. I can't put it any clearer or stronger than the words I will quote to you shortly. Nevertheless, it is a position which unfortunately still faces plenty of opposition and apathy within the church.

I should say, by the way, that it is no good to say that many other institutions are similarly in need of reform. That's true, but our own Catholic Church is our focus. We are interested in the state of the church itself.

In saying this I am speaking from my position as chair of Concerned Catholics Canberra Goulburn, formed in April 2017 to be a ginger group inside and a lobby group outside of faithful Catholics committed to reform. Our vision is for a church in which the talents, gifts and wisdom of all Catholics (lay, religious and ordained priests and bishops) contribute to all levels of participation and decision-making as spelled out in Canon Law and encouraged by Pope Francis.

Why (what is the problem)?

We are a shrinking church which has lost touch with our younger generations and older faithful Catholics in staggering numbers. We frequently neglect the talents and leadership abilities of our laity, especially our lay women. We have failed to live up to our own standards laid down by Vatican II in governance and

culture. We have been found guilty of widespread abuse of morality and power by a Royal Commission and by numerous courts. We have failed to be inclusive, transparent and accountable to our own people and to the Australian people. We are a powerful source of good in Australian society, but we must realise that we have not lived up to the privileged position that that society has accorded us. We have a lot to learn about principled organisational behaviour from society at large. We are lagging, not leading.

What needs to be done and how?

We have now reached the 'how' stage. What needs to be done is both general and specific. The general includes: adoption of accepted civic and corporate standards in our governance; transparency and participation in the appointment of bishops; the general introduction by bishops and priests of Diocesan Pastoral Councils and Parish Pastoral Councils; greater financial accountability at all levels of the church; co-responsibility of laity and clergy; greater transparency in all its forms at all levels; wider consultation between leaders and those affected over episcopal and priestly appointments; media freedom within the church and horizontal communication rather than top-down communication within the church; continued debate about the PC2020's composition and leadership; training in synodal leadership for all of the People of God so that cultural practices, not just official, structures change; etc, etc, etc]

A practical example: Pastoral Councils

An example of specific renewal is the matter of parish pastoral councils, which are not mandated in canon law (though parish finance councils are), and diocesan pastoral councils, which are mandated but have a miserable history of introduction and operation in Australia, in clear breach of canon law.

Parish pastoral councils are the building blocks for lay participation. They should be mandated and act in a spirit of co-responsibility in advising parish priests on all matters.

Diocesan pastoral councils to advise bishops should bring parish pastoral councils together through their representatives and carry out their business in a spirit of co-responsibility.

What is the Church doing?

There is a lot going on in the church.

Firstly, there are church responses related to the Royal Commission, child safety and governance reform.

Secondly, there are a few shining examples of dioceses and parishes moving independently towards renewal.

Thirdly, there is the Plenary Council scheduled for 2020 and 2021.

1. Participation in the National Redress scheme providing financial compensation up to \$150,000 pp for thousands of survivors and victims of child sexual abuse, which began operations in July 2018. This depends on hundreds of Catholic organisations signing up to the scheme. Most will have done so by the designated date of July 2020. Catholic Professional Standards Limited is the independent body tasked to ensure that all Catholic institutions, especially parishes and dioceses, have child safe systems in place.

The Implementation Advisory Group is the largely-lay body created in 2018 tasked to implement the 100+ recommendations made to the church by the Royal Commission. The Governance Review Panel Team is the largely-lay sub-committee of IAG, of which I am a member, created late last year to implement Recommendation 67 of the Royal Commission regarding a review of culture and governance in the church. Its stated purpose is: ‘To review the governance and management structures of the Church and make recommendations of reform to ensure that the contemporary standards of good governance are mandatory elements of the Church in Australia at all levels. The governance and management of dioceses and parishes adopted by Church leaders must focus on an unending commitment to protect the most vulnerable and rebuild trust and credibility among the Catholic and broader community.’ Its March 2020 report will be both a general resource for the church and an input into the preparation for PC2020.

2. Individual Parishes and Dioceses across the country are taking some leads in co-responsibility and lay participation. One example is the various diocesan assemblies which are now belatedly taking place. There is no need to wait. Those that are ahead of the pack should be recognised and congratulated and used as models of best practice.

3. Plenary Council 2020 preparations have been underway for more than 18 months and will culminate in two sessions in October 2020 in Adelaide and May 2021. It is a massive exercise in public consultation which, like most such exercises, is flawed, but it still provides opportunities for lay involvement. These are patchy opportunities because that is the fragmented nature of the Australian church. It all depends on your parish and diocesan location. My opinion also is that the whole process has been too tightly controlled from the centre and more could have been done, including publishing the 17,500 submissions, to facilitate debate and discussion within the church.

Where to from here?

Get informed and involved, be sceptical, support those clergy and bishops in favour of renewal, do things locally rather than wait for diocesan, national (PC2020-21 and others) or international developments. Be ready for some opposition and disinterest; but take heart that you have widespread support.

Presentation:

In this spirit I would like to present a copy of *Getting Back on Mission: Reforming Our Church Together* (Garratt Publishing, 2019) on behalf of Concerned Catholics Canberra Goulburn to Concerned Catholics Wagga Wagga Diocese. It is signed by those members of CCCG here this evening and presented with our best wishes for your productive future.

This book is the submission by Catholics for Renewal to the Plenary Council 2020 and has the support of the Australian Catholic Coalition for Church Reform, made up of 15 reform groups from across Australia, including CCCG. It is a road map for the necessary increase in accountability, inclusiveness and transparency which will make our church better. □

On receipt of this statement, Rev. John Bunyan, an Anglican Minister and long-time ARC Member, sent the following message:

Thanks, Rob, for passing on this very helpful statement. I particularly appreciate quotes from Benedict and Francis that I shall pass on to some of our Anglo-Catholic clergy. In some of our parishes the problem of clericalism is very much present—and changes have again and again been made in parishes of all Anglican traditions, and especially in Sydney Diocese, without consultation with the laity, let alone their approval, even though the Constitution of our Australian Church specifically provides for the latter.

The ministry of Pope Francis is certainly an inspiration to us all even if there are still areas needing to be brought to his attention—e.g. unsustainable world population growth which is not helped by R.C. opposition to contraception in Africa, the continent where this is the major problem. And the need for married priests does not only exist in South America. Even here, in the more than 21 years I have been a volunteer C. of E. chaplain at Bankstown Hospital, we have had an RC chaplain only for a few years, and this year there is none, though local clergy comes for emergency calls. So I visit as many RCs as I can, often anointing patients (and others!) and providing a small icon prayer card. Years ago we had sisters collecting names of people for Communion. Now I notice requests for Communion are far fewer, though one factor of course is the much shorter stays in hospital. Perhaps I have said all this before—my memory is so poor. No reply needed but all good wishes. □

Pope Francis: Amazon Synod involves everyone

Vatican News

Following the approval of the Final Document on Saturday 26 October 2019, Pope Francis closes the work of the Synod of Bishops for the Amazon, and tells them ‘We are all winners when we carry out the Church’s pastoral work together’.

Pope Francis began his address to the Synod fathers and participants by summarising the four dimensions discussed at the Synod: cultural, ecological, social and pastoral.

Cultural dimension

Beginning with the cultural dimension, the Pope said he was particularly pleased with the discussions regarding inculturation, evaluating and respecting cultures. Inculturation is a tradition of the Church, he said, recalling that the issue was addressed at the Puebla Conference 40 years ago.

Ecological dimension

Pope Francis then referred to the ecological dimension of the Synod’s deliberations. He paid tribute to Ecumenical Patriarch Bartholomew of Constantinople, saying he was one of the first to stimulate awareness of this issue. The inspiration to write the Encyclical, *Laudato Si’*, followed, said the Pope, and now ecological awareness is making headway.

Pope Francis went on to stress the importance of the Amazon, calling it a symbol. The future is at stake there, he said. ‘We have seen how many young people are demonstrating in favour of the Amazon,’ said the Pope. Young people are aware of the ecological dangers ahead, not only in the Amazon but also in the Congo and in other places, like his own home in Argentina.

Social dimension

Pope Francis then addressed the social dimension examined at the Synod of Bishops. He noted how exploitation ‘does not just harm creation, but people’. The people of the Amazon have had to face brutal exploitation at every level, as well as the ‘destruction of their cultural identity’, he said. This includes human trafficking. When he was at Puerto

Maldonado, in Peru, he noticed a sign at the airport alerting people against human trafficking, an indication of just how diffuse this reality is.

Pastoral dimension

Turning to the pastoral dimension, the Pope confirmed that the proclamation of the Gospel is necessary and urgent, saying this dimension is the most important of the four. He added that the Gospel needs to be ‘understood, absorbed and assimilated by these cultures’. Priests, lay people, men and women religious and permanent deacons can all contribute to strengthening the proclamation of the Gospel, said the Pope. Greater creativity needs to be applied with regard to new ministries, he continued. This includes studying the role of women and permanent deacons in the early Church. The Pope said he intends to pursue setting up a new commission together with the Congregation for the Evangelisation of People, *Propaganda fide*, for that purpose.

Reforms

Pope Francis went on to note that, during the Synod, some things emerged that need reform. ‘The Church always needs reform,’ he said. Starting with priestly formation, the Pope confirmed this is the responsibility of episcopal conferences and called for greater zeal among young religious. Their vocations are solid, but they need to be formed with apostolic zeal so they can go out to the peripheries.

Pope Francis said it would be a good idea for Vatican diplomats in training to spend one or two years in some challenging area of the world, at the service of a bishop in a mission territory. Another good reform, he said, would be to redistribute priests within a country.

It is often said there are many priests from the Amazon ministering in the United States and Europe. Others go somewhere to study and end up staying there. One bishop from Italy told him there are priests who will not go to mountain villages unless they are paid. Pope Francis called this a scandal and said we need to be zealous in bringing about a reform in these countries.

Women

The Pope then spoke of the section in the document that deals with the role of women. He said the section was a bit short. ‘I would just like to underline this: we still have not realised what women mean in the Church.’ We are only thinking about it from a functional point of view, said the Pope. ‘The role of women in the Church goes far beyond mere functionality.’

Reorganisation

The last part of the document touches on the issue of reorganisation. It mentions service structures like REPAM. The Pope referred to the existence of episcopal conferences, semi-episcopal conferences and regional conferences in other parts of the world, and asked why the concept of smaller bishops’ conferences could not be applied in the Amazon.

Rites

Pope Francis said the Synod had also discussed rites and liturgies. ‘These fall under the responsibility of the Congregation for Divine Worship,’ he said, which would examine proposals aimed at inculturation. Speaking of existing Rites in the Church, he noted that they started off small and grew. We should not be afraid of these entities that have a special nature within Holy Mother Church. She is the ‘Mother of all who supports us on this pathway’.

With regard to an organisation within the Roman Curia, the Pope said this is something that needs to be done, and that he will speak with Cardinal Turkson to open an ‘Amazon section’ within the Dicastery for Promoting Integral Human Development.

Thanks

The Pope then thanked all those ‘who worked outside this room’, including secretaries, the media, the broadcasting team, those who prepared the meetings, all those who contributed to what happened ‘behind the scenes’, making things work.

After thanking the Presidents, and General Secretariat of the Synod, Pope Francis said he wanted to express his gratitude in a special way to the communications media for disseminating the news of the Synod.

He asked that, when communicating the Final Document, the media focus on the diagnosis presented regarding the cultural, social, pastoral, and ecological dimensions discussed. Society needs to

take this up as its own, he said. There is a danger of giving importance to specific groups, whereas the world needs to understand all four areas analysed. There are always people who want to focus on a small part of the document, the disciplinary or intra-ecclesiastical areas. They want to see who won and who didn’t. ‘We are all winners’ when we carry out our pastoral work all together, said Pope Francis.

Catholic elites

The Pope then referred to what he called the ‘elites’, Catholics or Christians who focus on the technicalities and forget the broader picture. He recited a line from Charles Péguy’s *Joint Note on Descartes and Cartesian Philosophy* (1914):

Because they lack the courage to take up earthly affairs, they believe they are taking up God’s. Because they are afraid to be part of humanity, they think they are part of God. Because they love no one, they delude themselves into thinking they love God.

Pope Francis said we cannot be the ‘prisoners of this select group’ that pursues their own ends in this area of the Synod and ‘forget the major part of the Synod and the diagnosis that we have made’. □

*Accept surprises
that upset your plans,
shatter your dreams
and give a completely different turning
to your day.
And who knows...to your life!
It is not chance.
Leave the father free himself
To weave the pattern of your days.*

— Dom Helder Camara

Plenary Council Faith and Hope in Abundance

Terry Fewtrell

Catholics are growing restless with their bishops. A Plenary Council process is underway to review the state of the church in Australia. But Catholics are increasingly wary, amid fears attempts are being made to stifle calls for reform from ordinary Catholics.

This comes as Catholics realise they have been empowered by Pope Francis to be ‘active and assertive’ in church affairs. The pontiff made this very clear in his Letter to the People of God in August 2018, in which he urged ordinary Catholics to speak up and help him reform the church. Curiously, Australian Catholics find themselves empowered by the Pope and at risk of being marginalised by their bishops.

More than 17,000 submissions were made by Catholic groups and individuals to the Plenary Council. Groups of Catholics urging significant reform have been active around the country in making submissions and advocating that only bold thinking can save the church. The submission from Concerned Catholics of Canberra Goulburn is but one example. It calls for action to achieve a church that is transparent, accountable, non-clericalist, inclusive and humble. The Royal Commission made clear recommendations for the first three attributes, and Pope Francis is a strong advocate for the latter three.

Mysteriously, all submissions to the Plenary Council have been kept secret, unless disclosed by their authors. Catholics have been assured they have all been read and, in some form, will feed into the next stage of the process, described as ‘communal discernment’. This involves the production of various position papers that are likely to shape the formal proceedings scheduled for October 2020.

Catholics were assured that the groups tasked with writing the position papers will consider ‘the big questions...raised by the faithful’. But it now appears that this part of the process is being stacked and certain topics are not for discussion. Applications were invited for positions on the writing-groups. Few members of the reform groups were selected. Feedback from the selection process indicated that

they were seemingly rated low on the criterion of participating productively in a communal discernment process.

Those selected are largely church employees, ‘known quantities’, and sadly open to the perception that they can be leaned on and intimidated. It seems also that the intimidation is coming from the over-representation of bishops and archbishops on the writing panels. So, a process that we were assured would be open and truly collaborative, is in fact becoming controlled and emasculated by the bishops. An amazing situation when one considers that the bishops already have the numbers in the Plenary Council, by virtue of canon law.

It says much about the inability of the bishops to engage collaboratively and how they instinctively revert to operating in the only way they have learned. For an exercise that must have the removal of clericalism in its sights, this display of brutal clericalism, if not thuggery, is an inauspicious start. It is a measure of the problem, that the bishops don’t seem to realise the impact of what they are doing.

At this stage the overall balance sheet for the Plenary Council has several clear deficits. These are in **transparency**, **fair lay representation** and **procedural fairness**. Given what is happening with the writing groups it seems likely there will also be deficits of **courage** and **innovation**. Balancing that, however, the Plenary Council is the best chance for real reform in the Australian church.

While many still practising Catholics will tell you that they expect little to come of the Plenary Council, those in the reform groups will continue to participate in the process. They continue to have real hope. It is a hope tempered by a faith in the Holy Spirit (how can a church that has become so self-absorbed and strayed so far from gospel values, not be open to serious change?); Pope Francis, who is urging his bishops to face realities and be brave; and the fact that Australian Catholics are awakening. They are becoming organised, active, assertive and they will be persistent.

Many times, in recent years, I have said to my wife, Christine, that I wish I could just forget about the Catholic Church. But I can’t. It is a strange and bothersome thing. I have thought at times of *The Hound of Heaven*, Francis Thompson’s poem that the Christian Brothers introduced me to about 60 years ago. But in fact, it is not Thompson’s Hound of Heaven that pursues me—it is the Kelpie of Christ. I say that as it is an image with far more resonance to us, the long suffering faithful, of the Australian church. For years we have watched, not as

bystanders but as part of the active faithful, as our church has become lost in its trappings and its compulsive desire to create little gods on this earth, rather than give authentic expression to the power of the Incarnation in this world and in our land. We in fact have been Christ's kelpies of the faith in this land. We have been loyal to the gospel and the teachings of Christ.

As Australian Catholics we also carry a special responsibility. The forensic report of the Royal Commission was effectively a statement of requirements for the church in its operations and participation in Australian society. It is a statement made on behalf of the Australian community. We, as Catholics and Australians, have dual responsibilities to ensure those reforms of transparency, accountability and the removal of clericalism are achieved. We should also recognise that we have 24 million allies, our fellow Australians, who would support those objectives. If needed, we will round up that support, like good kelpies would.

To achieve a church-saving outcome from the Plenary Council will mean there must be robust debate. There will be struggle. Catholics have

watched and witnessed as the church has lost virtually three generations—largely all its own work. All this means those urging reform will persist. They are determined to call out hypocrisy, manipulative behaviour, dishonesty, inertia, fudging, dissembling and delay. They will insist on accountability from leaders and a church that always manifests gospel values. They are determined to do this in the steps leading to the Adelaide 2020 sessions and both in, and parallel with, the proceedings of that forum. The issues won't go away—neither will the advocates of reform. Their faith has sustained them thus far and they have hope in similar abundance.

It is the bishops who are likely to find themselves in a strange place—outflanked by their own flock and Pope Francis.

This is an edited version of a speech by Terry Fewtrell to a meeting of Concerned Catholics Wagga Wagga Diocese in October this year. Terry Fewtrell is a long-time resident of Canberra and long-term Catholic. Terry led the consultation process initiated by CCCG and was lead author of its submission to the Plenary Council. He has written various articles and opinion pieces on church reform and other topics for *The Canberra Times* and other journals. It was posted on *Pearls & Irritations* on 31 October 2019. □



Letters to the Editor

I have just read the September issue of *ARCvoice* and thought to myself: Say thank-you!

Every article shared its own wisdom, insight, scholarship, intrigue and challenge.

Thank you for compiling such a valuable collection of important writings. We need all the help we can get in finding touchstones on our wobbly pathway as Catholics.

Helen McDermott

I just want to thank you for the information on the Catholic Church that you have presented over the past years. The time has come for the faithful to step forward.

The entire Bundeena congregation recently met Bishop Fisher on a weekday afternoon. Many of us asked questions. One that I asked was: 'Exactly why had he come that day?' His response was that our parish numbers had decreased and that it was our responsibility to bring the children of all ages back to Mass. My response to our parish priest, standing near me, was that it is because we are now aware of the child abuse carried out by priests. He nodded and agreed with me. Many young parents have left our church and are attending a Communal Church in our area.

Until the Catholic churches are nearly empty, I cannot see the church confronting itself or permitting the necessary changes which must be inevitable as the future unfolds. I wouldn't want to be in Pope Francis' position!!!

Moya Turner

The Plenary Council: Searching for Australian Catholics

Peter Donnan

Approximately 8% to 10% of those who identify as Catholics are regular mass attenders and almost a third of these are between 60 and 74; decline in mass attendance has been occurring since the 1950s, according to the National Centre for Pastoral Research. Many Catholics have fled the pews, following an era of sexual abuse of children and the shame of the Church's response. Cardinal Pell, the senior cleric in Australia, is in jail, awaiting a judgement by the High Court on a leave to appeal. Is this time the dark night of the soul for practising Catholics in Australia?

When I consider my life as a Catholic over seventy years, I am fortunate to have been a member of vibrant Christian parish communities and that remains the case today. In no small measure has that been because of wonderful parish priests. So I am a remainder. Nevertheless, I see the upcoming Plenary Council in 2020 as an opportunity for radical change, rather than softly-softly. Other contributors to this site (*Pearls & Irritations*) such as Michael Sainsbury, have stated the dilemma in more urgent terms—'Reform or die'.

The case for substantial reform is compelling. We have in Francis a pontiff who seeks to focus Catholics on encountering Christ; he quips about prelates with funny hats, whether birettas or with feathers; he seeks to remove fraud in the Vatican by bringing in specialist finance consultants such as KPMG; his consistories lead to more non-European cardinals; he has led a trend away from hard-edged traditional dogma (the way the Church treats divorcees etc) to a more pastoral orientation. With bishops from nine Amazon nations in Rome in October 2019, ten of the twelve groups are considering married priests as part of their agenda—perhaps a sign of the future.

Reform is challenging and there are many opponents. Charles Lamb [*The Tablet*, 20.9.19] argues: 'The most serious threats to the unity of the Church are forces—found largely in the Roman Curia and among well-funded groups in the United

States and traditionalist networks across the world—intent on undermining Pope Francis' reforms.' Bishops at the Plenary Council possess powerful voting rights and their initial appointments, Episcopal networks and *Ad Limina* visits, promote an orientation to the Church of Rome.

Sometimes the fierce loyalty of faithful, conservative Catholics resists change. In a time of Israel Folau, Trump, Hillsong and evangelical born-again Christians, with a prosperity gospel, fundamentalism, linked with a literal interpretation of scripture, becomes a major obstacle to reform.

Opposition is also associated with small numbers of conservative cardinals and their followers. Cardinal Raymond Burke has clashed with Pope Francis about relaxing attitudes towards gay people and Catholics who have divorced and remarried outside the church. Another is Cardinal Gerhard Müller, whose theology envisages eternal damnation to Hell for those who die in mortal sin; rejects divorcees receiving the Eucharist; defends priestly celibacy in terms of 'self-giving in the service of Christ; bridles about the term 'clericalism'; excludes women from the diaconate and priesthood; and believes attempts to change *Humane Vitae* are a 'crime against the Church'. Catholics attracted to Müller are older people, educated, definite about sin and damnation, with an interest in theology.

Differences in theological emphasis and models of church underpin many of these conflicts. Perhaps it began with Constantine in 381AD when the Church imported its hierarchical structure from Roman governance. In early Christian communities disciples possessed different charisma and talents but they were not defined by gradation and status. Spirituality or holiness is an inner disposition, a metanoia or change of heart, and is evident in the love Christians have, one for another. But hierarchy is often the antithesis of gospel values and the beatitudes. Paul Collins has argued in *Pearls and Irritations* that hierarchism 'is a stranded asset, unsellable anywhere, least of all to anyone trying to follow Jesus. The ecclesiastical hierarchy is about power and how bishops are initiated into it through papal appointment and ordination. In the process, baptism is forgotten and equality in the Christian community is lost.'

For many Catholic parishioners, the broader institutional Church in Rome has become irrelevant. Some believe it will be a great day for the Church when the Curia converts to Christianity. Few Catholics at the grassroots levels are preoccupied

with the importance of the Magisterium or clamour for more Canon Law; nor do they yearn for the lovely logic of Thomas Aquinas; nor for the dogmatic teaching of the Church regarding *Humane Vitae*. Most recognise the unequal roles of women in the Church and are far more impressed with a lived spirituality than a rigid predilection for doctrine.

The Final Report for the Plenary Council Phase 1: Listening and Dialogue NCPR, on Plenary has distilled issues and themes for discussion. A few brief clips illustrate lines of division:

- ◆ One of the most frequent themes raised was priestly celibacy. There was a strong consensus that this should end and priests be given the opportunity to marry if they wished.
- ◆ Rosary and Benediction, Eucharistic Adoration and First Friday and Saturday devotions to combat modernism and other secular practices. A few asked for more traditional practices such as Baptism by full immersion and head coverings for women.
- ◆ It is critical to open up opportunities for women priests, deacons and acolytes, not simply use them as support staff—as readers, catechists, flower arrangers, vestment launderers and church cleaners....The only Australian saint is a woman who had to fight the hierarchy to provide for children and the poor. Consequently, she was excommunicated for ‘disobedience’ to threatened power-bearers.
- ◆ A significant aspect of the topic ‘Bringing the Church into the 21st century’ was modernising Church teachings. There were six key issues raised relating to modernising Church teaching:
 - Contraception and in-vitro fertilisation (IVF)
 - Same-sex marriage
 - Abortion and euthanasia issues
 - The concept of sin
 - Liturgy and sacraments
 - Outdoor marriage celebrations

Any reform of traditional Catholic teaching, culture and practice is likely to be divisive. What can be particularly difficult are devotional practices and traditional piety that have been embedded in Catholic life. Take, for instance, the words of the Bishop of Parramatta, Vincent Long, in his evidence at the Royal Commission in 2017: ‘People still address me,

especially the faithful Catholics, as ‘Your Lordship’, and I sort of cringe at that. Or when they come to see me, or they come to meet me, they kiss my ring. I’m not very comfortable with those sorts of practices because they encourage a certain infantilisation of the laity and that creation of the power distance between the ordained and the non-ordained, and I think we have to look at these things seriously.’ Or again, consider the words of Paul Collins when he wrote on this site that bishops should ‘jettison their silly outfits like mitres, skull caps and other hang-overs from history.’

These two examples are confronting because they are in the guise of personal attacks on genuine pious practice. Their supporting arguments are important: Bishop Long advocates a church where there is much greater equality between all Catholics; Paul Collins states that ‘abandoning paraphernalia symbolises a deeper change to make pastoral care, rather than power, a bishop’s primary priority. The church is here to serve, not to promote an ideology of gender, sex, reproduction, or end-of-life issues’ and he also relates it to the Pharisees wearing ‘wider phylacteries and longer tassels’ (Matthew 23:5) which makes it more pointed.

The Plenary Council phase 2, **Listening and Discernment**, is now occurring across Australia. It is likely to be a time of anguish for many loyal Catholics, a time of searching, of letting go, of clinging on, of doubt and confusion. Even at the First Council of Jerusalem, Peter and Paul had different views and to some extent conflict has frequently occurred under the Catholic umbrella. Recommendations and resolutions will be principally determined by the bishops who have a deliberative vote. There will also be some bishops who will dismiss certain views because they are perceived as fashionable, or misguided or not what they believe God wants of the Church here and now. Archbishop Fisher, for instance, has concerns: ‘What [Synodal Fathers are] wary of, I think, is the way synods might be manipulated today, swept up by the fashions of the age.’ There is much at stake for the future of the Church in Australia, there is still much to unfold and a successful Plenary Council will promote a sense of unity about the way forward for the Catholic Church in Australia.

Peter Donnan is a retiree. He taught in Public and Catholic high schools and worked in two Australian universities. This article was posted on *Pearls & Irritations* on 25 October 2019.

Faith Development or Stunted growth

J A Dick

Thinking about some well-known public personalities who, despite their age, are still rather adolescent in their beliefs and behaviour, I went back to James Fowler's understanding of faith development.

James W. Fowler (1940-2015) was an American theologian who was Professor of Theology and Human Development at Emory University. He was director of both the Centre for Research on Faith and Moral Development and the Centre for Ethics until he retired in 2005. He was a minister in the United Methodist Church.

Fowler described faith as a person's or group's way of moving into the force field of life: the way one finds coherence and meaning in the multiple forces and relationships that make up our lives. In his book, *Stages of Faith*, he proposed that faith development occurs in six predictable stages, though not everyone progresses through all six stages; and some people get stuck in earlier stages, primarily because they cannot move beyond their own self-centeredness.

Pre-stage: Infancy and Undifferentiated Faith

Before Stage 1, Fowler described a Pre-Stage, of Infancy and Undifferentiated Faith, roughly from birth to age two. This is the time of developing 'Trust vs Mistrust'. Here Fowler stressed that 'the quality of mutuality and the strength of trust, autonomy, hope and courage (or their opposites) developed in this phase underlie (or threaten to undermine) all that comes later in faith development'. Indeed, this stage provides the foundation for the future.

Holding my recently-born great-great niece a couple weeks ago, I felt so happy for her because she has been born into a warm and loving family network. Trust vs Mistrust.

Stage One: Intuitive-Projective Faith

Most typically for children aged 3 to 7, Intuitive-Projective Faith is learned through stories, images, feelings and actions from significant adults. The child's imagination plays an important role in this

stage of faith development. The child's religious descriptions may not make sense logically, because they are symbols, images and stories that fit together in seemingly random patterns.

The Stage 1 child learns self-awareness, without understanding that others may have a different perspective.

Stage Two: Mythic-Literal Faith

In the Mythic-Literal stage, the young person begins to take on the stories, beliefs and observances that symbolise belonging to a community. Faith stories are understood as logical, concrete and literal.

In Stage 2 the young believer learns to distinguish between real and make-believe. Justice is based on fairness, and rewards and punishments are given based on adherence to moral rules. The person in this stage is better able to take on the perspectives of others.

God is thought of in anthropomorphic terms, described with human qualities and actions. This stage is mostly found in school-age children, but some adults remain locked in this stage for their entire life. (A very important understanding for pastoral ministers....)

Stage Three: Synthetic Conventional Faith

Synthetic Conventional Faith generally develops during adolescence when personality and self-identity emerge. Interpersonal relationships and being known and accepted by a group are extremely important in this stage, because self-identity is formed as a member of the group.

Since self-identity is still developing, there is often little independent perspective beyond that of the group to which the person conforms.

Synthetic Conventional faith relies on external authority. For these reasons, many religious institutions (but political ones as well) work best with a majority of committed people locked in Stage 3. Many church authorities can be quite satisfied when most of their members maintain a Stage 3 faith of unquestioned commitment to the beliefs and practices of the church. (I remember a bishop telling me, when I was a high school teacher on Michigan, 'Your duty is NOT to question but to obey'.)

The beliefs and value system of Stage 3 are unexamined and tacitly held. Like fish in a fish bowl, people in Stage 3 are unable to view their system

from the outside and unable to understand that there are other systems, other fish bowls.

Transition to Stage 4 can only be precipitated by the experience of leaving home, either emotionally or physically, or both. This can occur through marriage, going to college, entering the workforce, or joining the military, when the Stage 3 person encounters people from other groups and different perspectives.

I was edged out of Stage 3 when, as a young man, I left Southwestern Michigan to become a graduate student in Louvain, Belgium. It was exciting but unsettling as well.

Today, I try to nudge people toward a higher stage of faith development, through educational trips, engagement with other cultures, and interfaith dialogue: placing people in contact with other people with differing world-views.

Some people of course don't want to be confronted with a differing world-view. They regress or retreat to a fundamentalist or even fascist perspective. Donald Trump and his supporters are found here; although one can really question whether or not DJT has any genuine Christian faith.

Stage 4: Individuate-Reflective Faith

Individuate-Reflective Faith usually begins in young adulthood with exposure to the wider world of diverse cultures and perspectives. This can be a time of disequilibrium as unexamined beliefs and values are called into question and compared to alternative value systems.

Authority in Stage 3 comes EXTERNALLY from the group. In Stage 4, authority shifts INTERNALLY to the self, with an emphasis on individuality, independence and self-fulfilment. The individual makes her- or his own judgments about values and beliefs.

Previously accepted religious symbols, practices and biblical narratives can be rejected as naïve. People at this stage often reject traditional faith of any kind. Today, a lot of millennials and post-millennials are at this stage, as well as the people whom sociologists call the 'nones'.

As an older fellow, I am especially interested in this group, because they are often asking all the right questions.

Stage 5: Conjunctive Faith

Conjunctive Faith is rare before mid-life. With it comes a greater acceptance of diversity, complexity, mystery and paradox.

Conjunctive Faith is often called the 'second naïvete'. Previously rejected religious symbols and practices are now reaffirmed as tools that help one encounter God and the truth, rather than as merely ends in themselves. One begins to appreciate life as a journey of discovery.

Knowing reality in Stage 5 is characterised by a willingness to let reality speak its word. One develops wisdom and an appreciation in knowing things as they are, without seeking to modify, control or order them to fit one's prior categories.

Stage 6: Universalising Faith

Universalising Faith is extremely rare. James Fowler mentions people like Gandhi, Martin Luther King, Jr., Mother Teresa, Thomas Merton and Dietrich Bonhoeffer as examples of people who reached a Universalising Faith. People at this stage can become important religious teachers because they have the ability to relate to anyone at any stage and from any faith. They are able to relate to others without condescension but at the same time are able to challenge the assumptions of those in other stages.

The perspectives and actions of Stage 6 people often run counter to the surrounding culture. They see all men and women as part of a universal family. They selflessly serve others. Many of them are persecuted and martyred in life, but later revered in death.

Concluding thoughts

While there is some predictability due to age and intellectual development, progression through these stages of faith is not automatic. Some people move more slowly than others from one stage to the next. And some people remain in earlier stages throughout their adult lives.

In all of this the Christian community plays a key role. A kind of 'sponsorship' by the community can make a significant difference as people move from one stage to the next and they grow in their faith. A sponsoring—ministering—community can provide affirmation, encouragement, guidance for a person's ongoing growth and development.

May we continue our journey together □

Hope for Reform?

Rob Butler

The Yarra Theological Union hosted a conference in Melbourne, entitled ‘**Voices of Hope and Challenge**’, over the weekend of 15-17 November. The venue was packed and the participants were full of enthusiasm as they looked forward to hearing from an impressive list of talented presenters.

The conference began with an address from Bishop Vincent Long. He spoke of the need to confront the issue of clericalism and include women in Church governance. He rejected what he said was the old patriarchal and monarchical Church, saying we must look for new ways, focussing on people and building relationships rather than empire. Pope Francis had led by urging change to a humble, serving and inclusive Church and reclaiming the spirit of Vatican II. Francis has spoken of the need for a synodal, collegiate structure with an inverted pyramid of governance, incorporating listening to the *sensus fidei*. It should be a Church of the baptised, not the ordained. He rejected the old rigid paradigm of the ‘hermeneutics of continuity’ and, in a humorous aside, said reform would be like ‘rolling back the GST’. There was a need for re-founding rather than renewal, going back to our roots. Interestingly, on several occasions, he referred to the example of Rosa Parks, the African-American woman who played an important role in the US civil rights movement when she insisted on retaining her seat on a bus in favour of giving it up to a white passenger. Vincent urged us that we must ‘take our seat on the bus’ and a number present took these as encouragement for more direct involvement over and above the mere expression of opinion.

The first speaker the next morning was Noel Connolly, a Columban priest involved with the Plenary Council Facilitation Group, whose topic was the *Sensus Fidei Fidelium*, delivered with several entertaining anecdotes, and often directed into a strident criticism of clericalism. He spoke about a church which utilised the ministry of the baptised, not confining this function just to the ordained. Indeed, he referred to the example of Pope Francis who, when a well-wisher remarked to him that his election to the papacy must have been the proudest moment of his life, responded in the negative saying that he regarded his day of baptism as being far more important.

John Warhurst, a member of the Australian Bishops Governance Review Panel, told of the recent sudden restructuring of the body by the Bishops without consultation with the members. He spoke of the need for governance which is transparent, accountable and responsible and not secret, elitist and authoritarian. Perhaps, the bishops were unhappy with the direction being taken by their Review Panel? He also spoke of the need for financial accountability and transparency.

Robyn Horner, an academic from ACU’s Institute for Religion and Critical Inquiry, presented statistics on religious adherence in answering the question in the lecture title ‘Will Our Faith Have Young People?’ and amplified them with reference to her own experience as the mother of teenagers. She examined the merits of four approaches to the threat to the church of an increasingly secular world. Both resignation to the situation and battling the secular world were dismissed as useless. She warned that the approach of trying to make the church relevant to the young and their secular environment was also doomed to failure as research showed that, in compromising, it was Christianity that would suffer. Her recommendation was the approach of making the practice of our faith meaningful to the young and warned of the problems which arise in cultural Catholicism.

Andrew Hamilton SJ, Editorial Consultant of Eureka Street, spoke about the toxicity of clericalism and saw the Church today as a flower growing in the rubble with the need to nurture the seeds and encourage new growth. He saw these valuable seeds in several areas: the commitment of older Catholics; migrant groups; Catholic outreach groups in schools, health services and social services and; those ‘caught’ by the Gospel who go on to share it.

Alicia Deak, Social Justice Coordinator, St Ignatius College, Geelong, presented with a background in theological training and the enthusiasm of one who’d just celebrated her thirtieth birthday. She spoke of the challenges facing the young people in finding their place in the Church and also a personal challenge in trying to answer the queries of her students on a number of social issues.

The speakers on the second full day were led off by a stimulating presentation from Mary Coloe, a Presentation nun and well-qualified and published New Testament Scholar. She gave numerous examples of women in leadership roles in early Christian times from Scripture and early historical documentation. These women were given titles

including deacon, presbyter and even episcopos. Indeed, there are two women ‘*episcopa*’ buried in Rome, the memorial of Theodora giving her the aforementioned title. Tertullian (150-220 AD) was the first to refer to ‘cleric’ as distinct from laity although he also referred to men and women in clerical orders. The subjugation of the role of women was said to have originated from Aristotle who saw their role in reproduction as just the nurturing of the male seed. An illustration of a biological diagram of early times showed a completely developed foetus within a spermatozoa and it was this biological ignorance which underpinned some teachings of Thomas Aquinas and others. At YTU, Mary teaches scripture and theology at a tertiary level to seminarians, priests and the occasional bishop but, under canon law, because she is a woman, is not permitted to preach a homily during a Catholic service!

Rosie Joyce, a Brigidine, canon lawyer and a member of the Victorian Marriage Tribunal, explained the position of canon law, giving examples of how it has been changed, a recent example being the endorsement of the death penalty in certain circumstances by John Paul II and it being described as ‘inadmissible’ by Pope Francis. So, it is quite possible for impediments to reform by virtue of canon law to be overcome by changes in this law. She endorsed the qualification for governance to be by baptism rather than ordination and called on the Plenary Council to make it compulsory for the establishment of diocesan and parish pastoral councils, the former being extant in less than a fifth of Australian dioceses.

The experience of the establishment of a diocesan council in Adelaide, immediately following Vatican II, served as a model for other jurisdictions. Pat Fox, a Mercy nun, illustrated the experience of successive archbishops in Adelaide who ensured that government at the highest advisory level was inclusive of women, both lay and religious. The small leadership team to advise the Archbishop in the work of governance and function as an executive of the diocesan pastoral team included a lay woman and Pat herself.

Paul Bongiorno, an experienced political journalist who, incidentally, has a Masters Degree in Theology from the Pontifical Urban University in Rome, looked at the position of the Church post the royal Commission. He endorsed the principle that there could be no justice without truth and condemned the expenditure of millions of dollars in defending the reputation of the Church and the employment of the

egregious Ellis defence to avoid the legal claims of victims. He saw hope in the vision of Pope Francis for a humble rather than a monarchical Church. He also felt that there had been manipulation of the membership of the writing groups for the Plenary Council, with exclusion of those known to seek reform and strong representation from Church employees, not to mention the clergy including two bishops.

The Conference included a number of sessions of informally arranged break-out groups to aid in discernment and outcome formulation. In the final forum led by Bernadette Keating pbvm, a large number of suggested outcomes were displayed. Many related to the recognition of the *sensus fidei fidelium*, the eradication of toxic clericalism and the need for more inclusive participation of the laity and women in governance. There was also a call for the Plenary Council to begin with a lament and for the Council to ask for forgiveness from the victims of clerical abuse. It was clear that the ‘voices of hope and challenge’ had had enough of the current situation and were prepared to consider ways of more direct action in ‘taking their seat on the bus’.

The papers presented are being posted on the website of the Yarra Theological Union www.ytu.edu.au and are commended for reading.

Rob Butler is a member of the ARC Secretariat.

More on Indulgences

In Martin Luther’s day, the Church promised its followers some very enticing deals indeed. If you sinned, and feared eternal damnation in the afterlife, all you had to do was open your purse and buy an indulgence. In the early 16th century the Church employed professional ‘salvation peddlers’ who wandered the towns and villages of Europe and sold indulgences for fixed prices. You want an entry visa to heaven? Pay ten gold coins. You want your dead grandparents to join you? No problem, but it will cost you thirty coins. The most famous of these peddlers, the Dominican friar Johannes Tetzel, allegedly said that the moment the coin clinks in the money chest, the soul flies out of purgatory to heaven.’

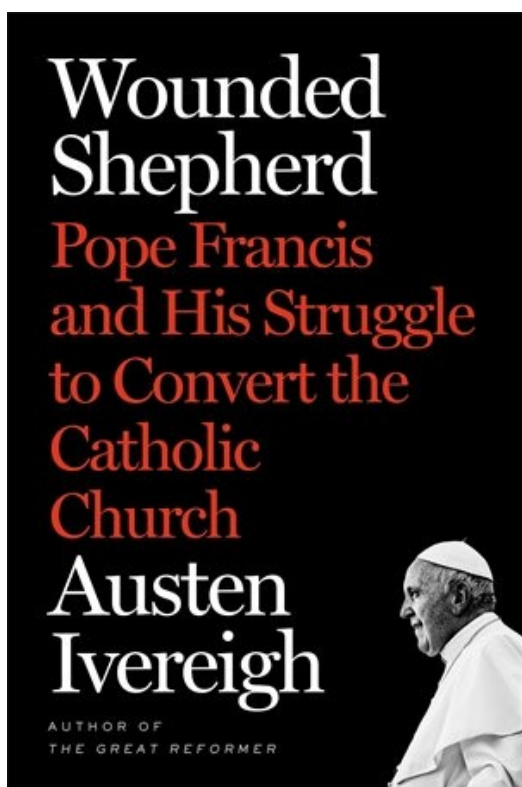
Quotation from
Yuval Noah Harari *Homo Deus: A Brief History of Tomorrow*

Plenary Council 2020: Joint Parish Statement

May 2019

This statement is made by a group of parishes in Melbourne. We are deeply concerned about past trends while also hopeful that real change can be achieved before and at Plenary Council 2020. The extent of the sexual abuse tragedy is overwhelming. We believe that the leadership in the Church has failed ordinary Catholics. We experience a profound feeling of shame, and demand change. The Church must reform itself, and protect the rights of people, especially children, rather than of those who have caused this damage. The Church needs the full involvement of women at all levels, and recognition of the role of laity and priests as equal members, with the Bishops, in the People of God. We want to see the following changes made.

1. **Address the Sexual Abuse Crisis.** All Catholic institutions with possible historical sex abuse complaints should immediately join the redress system. A trauma-informed, treatment approach with support that is both competent and adequate is needed to assist the survivors. The Church must provide an on-going ministry of support to victims/survivors of clerical child sexual abuse.
2. **Change the Nature of the Plenary Council.** If the Council is not seen as genuinely representative of the Church it will fail. A majority of the delegates to the Council should be lay people and priests working in parishes, with at least half of these women. Voting must be open and transparent, with the 'sense of the faithful' revealed by processes involving all those attending.
3. **Encourage an Open and Inclusive Church.** Many are currently excluded from full participation in the life of the Church. These groups include women, the LGBTQI communities and those divorced and re-married. The Council must make a strong commitment to full inclusion of these and other groups.
4. **Promote Servant Leadership for a Humble Church.** A new leadership model is needed. This requires dismantling the dominant male celibate club, banishing the trappings of power and reshaping the training of priests. All new priests need regular mentoring and support to help them develop servant leadership.
5. **Change the Composition of the Priesthood.** Rather than relying on overseas priests and the clustering of parishes under one priest, immediate action is needed on widening access to the priesthood. We support optional celibacy for priests, re-admitting former priests now married, beginning the ordination of women as deacons and endorsing the principle of women priests.
6. **Implement New Governance Changes.** The Council must instigate a move to a new governance structure, suitable for the People of God. Lay men and women should be involved at all levels, with transparent and accountable structures throughout the Church. All leaders should be subject to regular review.
7. **Make the Liturgy More Relevant.** The Council should move to make the liturgy more relevant for a truly synodal church, for example by reforming the language used, reinstating the Third Rite of Reconciliation and removing the moral restrictions on attending the sacraments. As Pope Francis has said, the Eucharist is not a prize for the perfect but nourishment for the weak.
8. **Renew our Focus on the Poor and Marginalised.** The Council should set out to revitalise and extend the important work for the poor and marginalised that the Australian Church has done over the past 150 years. We need to build on past achievements to increase our outward-facing focus, reaching out to our first nation people, asylum seekers, the vulnerable and the disadvantaged.
9. **Protect and Restore the Earth.** The Australian Church has failed to respond adequately to climate change and the destruction of the earth more generally. We endorse a major new mandate in this area, consistent with the powerful call from Pope Francis in *Laudato Si'*. □



This deeply contextual biography centres on the tensions generated by the pope's attempt to turn the Church away from power and tradition and outwards to engage humanity with God's mercy. Through battles with corrupt bankers and worldly cardinals, in turbulent meetings and on global trips, history's first Latin-American pope has attempted to reshape the Church to evangelise the contemporary age. At the same time, he has stirred other leaders' deep-seated fear that the Church is capitulating to modernity—leaders who have challenged his bid to create a more welcoming, attentive institution.

Facing rebellions over his allowing sacraments for the divorced and his attempt to create a more 'ecological' Catholicism, as well as a firestorm of criticism for the Church's record on sexual abuse, Francis emerges as a leader of remarkable vision and skill with a relentless spiritual focus—a leader who is at peace in the turmoil surrounding him.

With entertaining anecdotes, insider accounts, and expert analysis, Ivereigh's journey through the key episodes of Francis's reform in Rome and the wider Church brings into sharp focus the frustrations and fury, as well as the joys and successes, of one of the most remarkable pontificates of the contemporary age.

'Austen Ivereigh has established himself as the most astute historian of the pontificate of Pope Francis, through his meticulous research, dogged interviewing and vast knowledge of the church. His new book is a peerless look at the sometimes overwhelming challenges facing this ground-breaking pope, whose task is at once simple and complex: to help the church proclaim the Gospel in the modern world. Learned, subtle, and deep, his book is indispensable for understanding this man and this church.' —James Martin, SJ, author of *Jesus: A Pilgrimage* and *The Jesuit Guide*

'No one has understood the Francis papacy these past six years better than Austen Ivereigh. Masterfully told, with exquisite detail, probing insight, and good humor, his *Wounded Shepherd* is essential reading for anyone seeking to understand the Church of today—and tomorrow.' —Christopher White, National Correspondent, *Crux*

'Ivereigh's first book on Pope Francis, *The Great Reformer*, was terrific; *Wounded Shepherd* is even better. Meticulously researched, beautifully written, insightful, and uplifting, this is the book that goes to the heart—in every sense—of the Francis pontificate: his accomplishments, his failures, and why he acts the way he does.' —Mark Shriver, author of *Pilgrimage: My search for the real Pope Francis*

'The most insightful and nuanced assessment of this extraordinarily consequential pope. Ivereigh shows why Francis has become for so many the emblem of renewed faith and hope for a badly troubled world.' —Robert Ellsberg; Publisher, Orbis Books

'Timely, well-researched, with significant new background information and insights, *Wounded Shepherd* dispels the myths spread by those who oppose Francis's prophetic ministry, allowing the reader to grasp the significance of his far-reaching reforms. Essential reading.' —Gerard O'Connell, author of *The Election of Pope Francis: An Inside Story of the Conclave that Changed History*

About the Author

Austen Ivereigh is a British writer, journalist and commentator on religious and political affairs who holds a PhD from Oxford University. His work appears regularly in the Jesuit magazine *America* and in many other periodicals. He is well-known as a Catholic commentator for the BBC, Sky, ITV and Al-Jazeera.

Have your say!

ARCVoice is a report of news, opinion and reflection on the renewal and reform currently experienced in the Catholic Church.

Your contributions, letters, articles or comments are most welcome

The opinions expressed do not necessarily represent those of the Editor or of ARC

Please send material to:

The Editor

ARCVoice

Unit 68/28 Curagul Road
NORTH TURRAMURRA NSW 2074

OR (preferably) email: mknowlden@bigpond.com

Tel: 02 9488 7927

ARC Secretariat

Barbara Brannan 02 9451 7130
barbarabrannan@mac.com

Rob Brian 0438 718 519 rbrian@vtown.com.au

John Buggy (Spokesperson)
0419217543 jbuggy@ozemail.com.au

Rob Butler 03 5989 8496 butlershore2@bigpond.com

Alan Clague 07 3376 3879 clague@aapt.net.au

Margaret Knowlden (Editor) 02 9488 7927
mknowlden@bigpond.com

Peter Meury 0243 884 809 petermeury@bigpond.com

Ron Watts 0415 389 910 claudew1@bigpond.com

ARC Website: www.e-arc.org

Contains all back copies of *ARCVoice* + indexes of subjects and authors (1-25 only)

Standby Committee

(for special events)
Maureen Brian
Maureen Couch
Norma Piper



Annual subscription (from 1 July to 30 June):

\$30 Concession: \$20 for Religious & Pensioners (NOT Seniors)

Renewal [] New Member []

Name

Address

..... Postcode

Telephone (...) Mobile

.....

Fax (.....) Email

Subscription \$

Donation (always welcome) \$

TOTAL \$

Would you like to share in the work for ARC in any way? circle: YES / NO

If YES, please let us know what you would want to do.

Payment can be made by cheque, money order, cash or by direct deposit to ARC's Westpac Account BSB 032-089 Account No. 14-7944 (Record your name at the bank and let us know)

Send to ARC c/- Rob Brian 28 Lancaster Road, DOVER HEIGHTS, New South Wales 2030

Tel: 02 9371 8519 e-mail: rbrian@vtown.com.au