



arcvoice

A Report from Australian Reforming Catholics
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Editorial

Running through this edition is a recurrent theme – the use and abuse of authority. We did not plan it that way, but having asked for some informative articles from the contributors, together with reports from overseas and a summary of the lecture by visiting speaker, Dr Carol Christ, the areas of concern seem to fall into this broad subject heading.

Perhaps it is a good opportunity to reflect on our approach to the use of power and authority since we have some wonderful subject matter in these pages. Do we bask in the advantages that we have obtained from the abuse of power by others in the past and simply accept the status quo because we had no part in bringing it about? The article by Father Ted Kennedy reminds me of the hurt I once felt because a group of Aborigines did not come to a reconciliation Mass that a number of us had arranged. I had failed to appreciate the institutional hurt that had been suffered by those invited and also failed to appreciate that they were unable to extricate me from the failings of the institution. Our awareness of this should emphasize the need to go to extra lengths to overcome the effects that the abuse of authority has produced as we attempt to build the relationships that will demonstrate what our faith means.

Father Peter Kennedy provides some wonderful insights into the way institutionalisation can create blindness to the very things that the institution was supposed to be promoting. 'Does authority build me up or put me down?' is the poignant question that he asks. The authoritarianism that puts people down appears to be more and more what we experience in the institutional Church today. We see instances of people being banned from premises because their views differ from those in authority, not only in Australia, but also in other countries as indicated in our International Observations.

Much has been written in recent months about the rise of ultra-conservative forces within Christian churches in the USA and in Australia and about their strong endorsement of conservative governments. The conservative governments in both of these countries have used this trend to give justification to many policies that continue to increase the gap between the rich and the poor. In this climate the witness that is given by the churches becomes very ambiguous.

While we are inspired by those who write so lucidly about the disappointing shortcomings of our institutional Church and we take some comfort in the extent to which they confirm

our own viewpoint, the situation still leaves many with a deep sense of frustration. Is there anything we can do about it? Will anything that we attempt to do make a difference?

The approach being taken by ARC is to attempt to make a difference, difficult as that may be. In Sydney alone we see publicly visible examples of authoritarianism exercised in the insensitivity towards Aborigines in the inner city parish of Redfern, in the takeover of parishes and their functions against the will of parishioners, and in the banning of speakers from premises simply because their views are not liked.

The ARC Secretariat will continue to keep members informed of the situations where it is clearly evident that the spirit that we expect in our Church is being eroded by the misuse and abuse of authority. We will speak out on your behalf when we judge that we have a clear view of unsatisfactory situations and we welcome input from all members about the issues to be addressed and the manner in which we seek to bring them into a wider consciousness. As our membership grows we hope to be able to show a different perspective, shared by a significant number of Catholics, that is often more in tune with the way Jesus would have acted. Let us remember that it is 'our Church' and, when we respond to the Spirit, it thrives more on what we say and do than on anything else.

John Buggy

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Aboriginal Reconciliation

Homily given on Trinity Sunday: St Vincent's Church, Redfern AND St Patricks, Church Hill, Sydney

Ted Kennedy

The one subtle bequest of the coloniser to posterity is the myth – the myth, the enslaving myth that is a very special sort of downright lie. It is like a pernicious virus that pervades the human psyche. In the Aboriginal world it is invasive, the instrument which allows the original Invasion to occur afresh every day.

That is what I want to point to today, in this Week of Prayer for Aboriginal Reconciliation – to that one thing that permeates the psyche of many White Australians, which distinguishes us from pretty well all Aborigines, our seemingly inexhaustible capacity for self deception

Aboriginal people are not fools – they never have been. Right from the beginning they have been observing and noting in detail the alliance of white people including white Christian missionaries with the cruel colonising power. By and large, they have decided not to have a bar of either. Today I want simply to suggest that we each go personally to Aboriginal people and ask for their help in extricating ourselves from the cursed capacity of denial which lies like lead on our consciences.

As Paul Keating said in his memorable speech at Redfern Park on 10th December 1992:

We took the traditional lands and smashed the traditional way of life. We brought the diseases, the alcohol. We committed the murders. We took the children from their mothers. We practised discrimination and exclusion. It was our ignorance and our prejudice and our failure to imagine these things being done to us. With some noble exceptions, we failed to make the most basic human response and enter into their hearts and minds. We failed to ask, 'How would I feel if this were done to me?' As a consequence, we failed to see that what we were doing degraded all of us.

As I stood there in the open-air gathering in Redfern Park in that summery gala atmosphere, I saw what I had never yet seen in all my years – the tears welling up in the eyes of countless Aborigines who had believed that they would never hear a Prime Minister of Australia say that.

I imagine that you people who frequent St Pat's here must have a real pride in the memory of the Irish priest, John McEncroe, the first parish priest of this Church. As early as April 1834, before the first Catholic Bishop, John Bede Folding had even arrived in Australia, McEncroe was speaking of the Aboriginal people as 'the rightful proprietors

of the soil' – He spoke of the 'problematical conversion of the Aborigines' thereby showing a healthy distrust of the then current European methods of evangelising indigenous peoples. He suggested that if there were other tribes in other nations who had embraced the 'mild sway of Christianity', they should first be consulted. He was more than a century ahead of his time in respecting Aboriginal spirituality as possessing its own right to be. (The 2nd Vatican Council would declare that rightful honour for all non-Christian religions. Yet there are still white Christian missionaries in Australia who can't even hear the message to stand clear.) McEncroe was particularly derisive of the fundamentalist antics of certain white missionaries claiming to have won aboriginal converts and personally drawing on large amounts of Government funds to increase their merino flock. He defiantly claimed that the black man was only obeying 'the first dictate of nature' by repelling the white invasion of his hunting ground – these 'lovely forests' which he had held 'in peaceful occupation'. McEncroe was surely one of Paul Keating's 'noble exceptions' because he subsequently named and criticised Sir George Arthur, the King's man, the Governor in Tasmania for exterminating the Aboriginal race. Instead, he publicly charged the British authorities to adopt the truly Christian policy of 'doing unto others as you would wish to be done by.'

The Protestant Colonial poet Henry Kendall, when McEncroe died in 1868 wrote of him:

*In fiery times when Faith is faint,
And Doubt has many words to say,
We'll often think how well this saint
Kept fear away.*

Aborigines could see when white missionaries were compliant with and subservient to the British Crown, so they rejected them out of hand. That is why McEncroe's friend and fellow Irishman, John Joseph Therry was fully acceptable to Aboriginal people. Certainly it was in that period between 1826 and 1837 when his Government salary had been cancelled and the Colonial Office refused to negotiate with him on any issue, that John Therry lost his own heart to Aborigines and won theirs so fully. I would argue that his seething alienation from the occupying power was an intrinsic condition of his pastoral success with Aborigines.

It was true in the case of Fr Therry in the 1820's, as it is still true today that Aborigines respond with instantaneous intuition to the undivided heart and uncompromised allegiance towards the poor. It is by no means an indefinable or rare quality. It goes by the name of plain human trust.

And we Catholics who each stand today under our own personal challenge in this Week of Prayer – have we not the right and duty to ask ‘where was the Catholic Church on the fateful Australia Day Massacre of 1838 at Waterloo Creek NSW, where up to 400 blacks lay dead?’ Ironically it was the 50th Anniversary of the Invasion, and the Bishop of Sydney was calling for prayers of thanksgiving to God for the blessings bestowed on the Colony. There were no pastoral letters sharing any of the anguish, where he should have spoken loudly and openly throughout those months when the daily papers were crammed with the debate on whether blacks were simply vermin.

Archbishop Polding is on record as making a plea for Aboriginal land rights in 1845. On the other hand, John Hosie, the Marist Father, in his excellent book ‘Challenge’ recontextualises Polding’s life by showing that there was much to be desired in his pastoral attention to Aborigines. In 1869 Rome nudged the Australian Bishops into a call for the cessation of the bloodshed. But then followed the long drought of more than a century when the Catholic Bishops remained silent about Aboriginal rights. Judge Roger Therry, reminiscing in 1860, admitted with some alarm, that as the law stood in the Colonial Government, Aborigines had the right to vote. That right to our shame was taken away. The Catholic Church said nothing, as it said nothing in 1967 during the Referendum when white voters of Australia showed enough compunction to include Aborigines as persons, in a move certainly not spear-headed or even adverted to by the Catholic Church.

By that time the graphic words used by St Paul to describe apostleship-in-action could have been applied with most accuracy to the aboriginal people.

But it seems to me God has put us apostles at the end of his parade with the men sentenced to death; we have been put on show in front of the whole universe, angels as well as men We have no power but you are influential; you are celebrities, we are no-bodies.

To this day we go without food and drink and clothes; we are broken and have no home..... We are treated as the offal of the world, still to this day, the scum of the earth. 1 Cor. 4, 9-13.

I ask you; to whom do those words most aptly apply in Australia today?

For us whites, reconciliation starts not with guilt but with the acknowledgment of the truth. Unspeakable atrocities were perpetrated. Great Britain was unquestionably guilty, and countless settlers and convicts followed suit. The Catholic Church was silent for too long.

Guilt cannot be passed down, for Christ has taken guilt away. Guilt is unproductive, indeed harmful.

But shame is another matter. We do share the shame whether our ancestors came on the First Fleet or we are new migrants who came on the last plane, we all share the shame. We must all remember that not one of these good things which we non-Aboriginal Australians enjoy today – benefits which are the envy of the world, which seem to sparkle the more in the Australian sunlight – not one of these good things have been attained without the wrenching distress and the grieving, starvation and dying of Aboriginal people in the past.

There was denial and fantasy and there was white self-delusion in Henry Lawson’s lines in 1891.

*They needn't say the fault is ours
If blood should stain the wattle.*

The real truth should be reflected in our shame that the golden Australian wattle had already been drenched in blood. Unacknowledged truth has a way of setting iron bands on the soul. The paralysis chokes. And unacknowledged truth also has one of those perverse ways of imposing a sadness and a false guilt on the victim’s heart. As a child can carry the hounding guilt of a father’s abusive betrayal of trust, so many Aboriginal people can carry a false internalised image of themselves that the perpetrating coloniser has created for them. It is true that shame brings its own embarrassing confusion. But there is a single exit from that confusion. It is by letting go of the grand, deluding myth, so pervasive in the white psyche as to cause us to brandish hollow sounds of what we call ‘Australian pride’, so invasive of the Black world as to assure them that the Invasion is still going in.

When Aborigines notice that we non-Aborigines are beginning to see that our liberation is bound up with theirs, the healing power of truth will begin to set each of us free.

*I mourned again for the Murray Tribe
Gone too without a trace,
I thought of the soldiers' diatribe,
The smile on the Governor's face.
You murdered me with rope, with gun
The massacre my enclave,
You buried me deep on Me Larty's run
Flung into a common grave
You propped me up with Christ, red tape,
Tobacco, grog and fears.
Then disease and lordly rape
Through the brutish years;
Now you primly say you're justified,
And sing of a nation's glory.
But I think of a people crucified –
The real Australian story.*

The Spiritual Blindness of Authoritarianism

Peter Kennedy

Today's Gospel of the man born blind (Jn 9) speaks of the difference between religion and faith. The Pharisees were religious but had no faith – the man born blind had no religion but came to faith.

"It is for judgement that I have come into this world so that those without sight may see and those with sight turn blind." (Jn 9:39) Jesus is talking about spiritual blindness, i.e. unbelief. The man born blind, a sinner in the eyes of the Pharisees, was open to the light and came to believe. Yet the self-righteous religious leaders knew enough to see but closed their eyes to the truth. The worst blindness is the darkness of those who will not see.

One of the stumbling blocks for people coming to faith is, paradoxically, the institutional church. Whenever people come together into community, inexorably with community comes institution. They are two very different things, but they are inseparable from one another. They differ in this way: institution has no heart but community does have heart. "All were of one heart and one mind", the Acts of the Apostles (4:32) tells us about the early disciples of Jesus. But quickly those young communities formed structures because as soon as you have people together, you have to institutionalise the group, even in the most rudimentary way.

In a religious community, what gets institutionalised is doctrine, morals and ritual. You see those elements in today's story of the man born blind. Now what is the danger when an institution (without a heart) standardises these elements of religion? The danger is that everything gets frozen – what was like flowing water becomes as hard as ice. When the hierarchy of an institution refuses to allow for flexibility in religious expression, it runs this risk. "Are you trying to teach us?" they replied. 'And you, a sinner through and through, since you were born!' And they drove him away." (Jn 9:34)

FATHER PETER KENNEDY is the Parish Priest of St Mary's Catholic Church, South Brisbane - he was mentioned in ARCvoice No.14 under 'Spies in the Pews'.

Doctrine and morals give us a map, but we must go on the journey ourselves. You may have to correct the map a little bit because you may see that the river has changed its course. The institution tends to set everything in concrete; it stifles by having no respect for freedom or intellect.

The same happens with the ritual of the liturgy – liturgy becomes rubrics. Keeping the liturgical laws, which are set in concrete, chokes the celebration, stifling creativity and spontaneity.

What you have here is religious authoritarianism. The difficult task is distinguishing genuine authority from *authoritarian* authority? The inability to do so is part of the stumbling block that is a by-product of institutional religion which prevents people from coming to faith.

Authoritarian authority keeps itself in power by putting others down. For example, the Pharisees were intimidated by the authority with which Jesus spoke and so tried to discredit him. "Then some of the Pharisees said, 'this man cannot be from God: he does not keep the Sabbath (law).'" (Jn 9:16)

However, the function of genuine authority is to build other persons up, to help them know and act. In the Gospel

story, Jesus succeeded in bringing the man born blind to faith because he spoke with affirmation. His is a message of life: "I have come that they may have life and have it abundantly." (Jn 10:10) "Jesus heard they had driven him (the man born blind) away, and when he found him, he said to him, 'Do you believe in the Son of Man?' 'Sir,' the man replied, 'tell me who he is so that I may believe in him.' Jesus said, 'you are looking at him; he is speaking to you.'" (Jn 9:35-37)

You can always tell the difference between the two kinds of authorities by asking the simple question, "Does it build me up or does it put me down?" The Pharisees put the man born blind down, Jesus built him up.

Authoritarian authority is alive and well in our churches today. In contrast the Gospel message is one of freedom and life. But for many people looking to come to belief, the institutional religion is what they encounter and are turned off, and remain in unbelief. □



UP OR DOWN?

Who is that man?

Who is that man,
The man who hangs there?
His arms spread out – his head
Bowed down, accepting,
Accepting death,
Accepting pain.
Alone, he hangs there.
What was his crime?
He is but young.



Was he that boy,
The boy who plays there?
His running feet – his face

All smiles, enjoying,
Enjoying youth,
Enjoying life.
By friends surrounded, playing.
What will be his fate?
He is but a child.

Was he that babe,
The babe who lies there?
His swaddled body – tight shut eyes
Asleep, not knowing
Not knowing pain,
Not knowing sorrow.

By love protected, sleeping,
What will be his fate?
He is but a babe.

Who is that man,
The man who hangs there?
His arms spread out – in welcome,
In mercy, accepting
Accepting us,
Accepting freely.
With him, none is alone
What was his crime?
Unending love.

Margot Taverne

My Struggle for Freedom

Hans Küng

William B. Eerdmans Publishing Company (USA), Novalis (Canada) and
Continuum (UK) 2003

Inside front cover (abridged):

Hans Küng is one of the most important theologians of our time, but he has always been a controversial figure, and as the result of a clash over papal infallibility had his permission to teach revoked by the Vatican. Yet at seventy-five years of age Küng is also something of a senior statesman, one of the 'Group of Eminent Persons' convened by United Nations Secretary-General Kofi Annan, and a friend of heads of government like Britain's Tony Blair and President Hosni Mubarak of Egypt.

In this fascinating autobiography Küng gives a frank account of the first four decades of his life. He tells of his youth in Switzerland and his decision to become a priest, of his doubts and struggles as he studied in Rome and Paris, and of his experiences as a professor in Tübingen, where he received a chair at the early age of thirty-one. Most importantly, as one of the last surviving eyewitnesses of Vatican II, Küng gives an authentic account of the conflicts behind the scenes. Here it becomes clear just how major an influence he was, to the point of shaping the Council's agenda and drafting speeches for bishops to deliver in plenary sessions.

Küng's book offers an acute analysis, of meetings with presidents like John F. Kennedy, popes like John XXIII and Paul VI, great theologians like Karl Barth and Karl Rahner, and journeys around the world. It paints a moving picture of Küng's personal convictions, including his relentless struggle for a Christianity characterized not by the domination of an official church but by Jesus.

Pope John XXIII has long been affectionately venerated as the Catholic Church's liberator from medievalism. However, Hans Küng reveals that, despite the pope's 'infallible' status, he made some terrible mistakes, the effects of which haunt us today. Küng writes:

Abridged extract (pp.176-7)



'I am certainly not the only one to be disappointed that Pope Roncalli doesn't make better use of the unique chance offered him to renew the Roman Curia. ... He makes one wrong decision after another, and this betrays a dangerous weakness in leadership.

Wrong decision I. ... The pope confirms all the cardinals of the Pius Curia (Ottaviani, Pizzardo, Micara...) who are against reform, and finally he even fills all the free posts with conservative curial functionaries.

Wrong decision II. ... John XXIII keeps the Curia of Pius XII, whose exponents are resolved to show allegiance to the new pope only so far as is absolutely necessary and otherwise practise 'damage limitation' and obstruction in order to be able to preserve the previous power structures.

Wrong decision III. At the wish of the Curia he 'consecrates' all the secretaries of the individual dicasteries (ministries) – hitherto simple 'Monsignori' – arch-bishops, now 'Eccellenze'. The situation is like that in ancient Byzantium.

Wrong decision IV. The nomination of the Curia cardinals of the Vatican dicasteries as heads of the preparatory Council commissions inevitably proves paralysing.'

Re-Imagining the Divine

with Dr Carol Christ

With excitement and anticipation some 200 people, including priests and nuns, gathered on the 12th of March to hear Dr Carol Christ, whose scholarship has marked out the field of Feminist Theology. Banned by Cardinal Pell from speaking at Santa Sabina, Strathfield, a quick change of venue to the nearby Uniting Church ensured that her voice would be heard. And heard she was to resounding applause.

Dr Christ presented the Divine as truly a God of love and many were left wondering what all the fuss had been about. Are not the Covenant and the Trinity emphatic statements that God is about relationship and doesn't the Gospel shout from every page that God is Love? In accepting God's love, many of us have left behind images of a distant, cruel and sadistic God of punishment and reward, of hierarchy (heaven is better than earth), of racism (sin is black, God is white), of torture of beloved children (eternal punishment) and all manner of evils which we would not contemplate for each other but easily ascribe to God. We could wonder with Dr Christ why the Cross is seen as a paradox but there is no paradox of Justice – God's Justice, it seems, is taken for granted and is apparently more powerful than love.

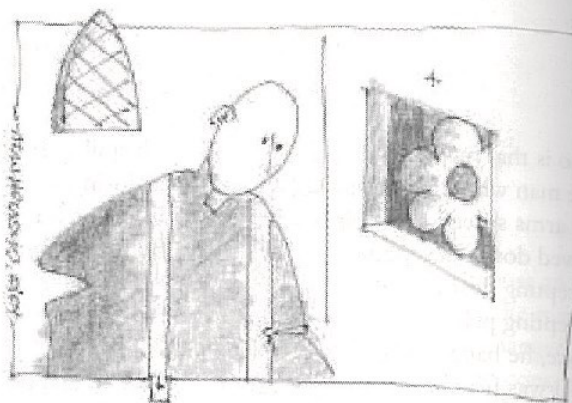
We were reminded that such notions are based on the Classical Greek idea that Perfect equals Unchanging; but to be in relationship is to change, to love is to be open to change. Dr Christ portrayed for us the God who chooses life, the personal, eternal Thou who is capable of feeling the feelings of others and who calls *us* to do the same – to be compassionate, to share our joy and life to the full.

Classical Dualism, a hierarchical separation of mind and body and the identification of maleness with soul, spirit, rationality, immortality and so with divine power, is critiqued by contemporary thought about what it means to be human. Dr Christ affirmed that today we honour differences but not stereotypes: women are free, men are also embodied and relational, we *all* need to come into our bodies – both male and female. We were invited to critique cultural/religious stereotypes (as Jesus did) and to counter their hold on our imagination by re-imagining God as She.

What is it then, about feminine images of God that church authorities find so alarming? Dr Christ believes that God as She is powerful. We felt it as we listened to her speak. Cardinal Pell's motto is "Be not afraid." Surely this implies a more trusting and open-hearted response.

Chris Crothers

Carol Christ *She Who Changes*, (N.Y.: Palgrave Macmillan, 2004)
available from Kentigern, 16 Masons Drive, North Parramatta.
Open 10-2 Mon-Fri Tel: 9683 6472.



I DROPPED POLLEN TWICE...

Bless me, Father

This song grew out of a controversy in the Catholic Church about Rites of Reconciliation. Progressive congregations favoured a more communal rite, but this practice was later effectively banned by the Vatican

Well, I grew up in a Catholic home and a Catholic school as well,
And for years my life was haunted by an awful fear of hell.
At school retreats they'd spell it out in well-remembered phrases
'If you die without confession, boys, you'll surely go to blazes'.
So confession soon became for me a weekly institution,
Till certain churches started giving general absolution.
But pressure from the Vatican has made them now withdraw,
And Rome has said, 'You can't do that, it's breaking Canon Law'.

So we're back to the confession box once more
(I was in one last in 1984).

The Church has never won a prize for welcoming dissenters,
But it's always welcomed sinners who turn out to be repenters.
Now it's welcoming the bloody 'Catholic Advocacy Centre'
And we're back to the confession box again.

So I'm getting all my sins off pat – all thoughts and words and deeds
As I listen to the shutter and the rattle of the beads.
And a drowsy sleep comes over me and then I simply seem
To be with the Lord in Palestine in a strange and vivid dream.
Says Jesus to a sick man, 'I forgive you all your sins',
And the sick man he got up and walked on paralytic pins.
Then up arose a lawyer with a notebook in his claw,
'Excuse me, Lord, you can't do that, you're breaking Canon Law.'

So we're back to the confession box again
For the Third Rite is coming to an end.
We know the Lord's forgiveness is a thing that never varies
And that folks who think the box is best are way off with the fairies.
But it won't be long before you're out there saying three Hail Marys
'Cos we're back to the confession box again.

Dermot Dorgan

Songs of an Armchair Activist
CD: *The Call of the Cappuccino*
POBox 8409
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International Observations

Jim Taverne

Australian parishes are not the only ones....

In the report on the annual conference of the Dutch Mariënbuurgvereniging held 30 October 2004, the Committee relates the stories of two parishes in different dioceses.

One of them was the result of a merger due to lack of priests. Both had developed into very well-functioning communities with space for everybody, shared responsibility and many capable volunteers, supported by an up-to-date pastoral team.

They each got new parish priests who began to destroy the community by taking all decisions themselves and disbanding the various working groups. Both these priests and their bishops refused dialogue.

People of both parishes decided to "go it alone" with profound cooperation with Protestant communities and support from other priests in the region.

(Editor's Note: I have been advised that many dissatisfied Catholic women from Berowra Parish in the Broken Bay Diocese have happily "defected" to the local Baptist Church!!)

Protestant Church offers confession rituals

The Protestant Church in The Netherlands (PKN, in which most of the Protestant denominations united in 2004) offers rituals for the confession and subsequent absolution of sins. The second volume of the Book of Services, published in December 2004, includes examples of individual and collective rituals through which the faithful can voice what worries their soul and receive the words of absolution.

According to Rev Paul Oskamp, editor of the chapter on Confession, the growth of a Protestant practice of Confession reflects the increasing need for rituals in the whole society. Protestant pastors cannot avoid the Confession anymore. He feels: "every pastor must have it in his/her satchel".

The President of the conservative Reformed Alliance in the PKN, Rev G. Kamphuis, is less enthusiastic: "It is good that the Church pays attention to the confession of guilt and forgiveness, but that should not be accompanied by all sorts of rituals. We must not get into Roman-Catholic practices."

However, these appear to be more and more neglected. Nowadays hardly anyone goes to Confession in the RC Church, notwithstanding frantic attempts by the Pope and the Dutch bishops.

In 1999 only 9% of the Catholic faithful went occasionally to Confession. These are no signs that meanwhile the tide has turned.

(Volzin 3 Dec 04)

God pays a visit

After hesitating a long time, God visited the Earth again. The weather was splendid.

God thought: 'Before I go somewhere to eat, I'll walk around a little.' God walked down from the hill to a village, of which God was sure that it was there.

The first thing that was obvious was that something remarkable had happened.

In the centre of the village square stood a mass of stones bound together on top by a dome, next to a long arrow which pointed straight up. On top of that arrow stood a cross of gold. God ran down the hill and up a monumental staircase and entered a chilly, gloomy space full of remarkable images such as a mother with a child with small hoops above their heads, and an image of a half-naked man with nails through his hands and feet. The space was somewhat lit up by the flames on top of a number of yellow-white rods.

God also saw small men walking around in dark-brown and black frocks with thick bundles under their armpits.

'What is this?' God asked one of those sombre little men

'What this is? A church. This is God's house.'

'If this is God's house, why are there no flowers growing here? Why does no water flow here? Why does the sun not shine here?'

'I don't know that', the man said.

'Do many people visit here?' God asked.

'Well, lately the numbers are decreasing, Madam'

(Volzin 3 Dec 04)

Quotable quotes

√ Indeed, hell does exist, but there is nobody in it. *(Pope John XXIII)*

√ Good and evil grow up together almost inseparably. *(John Milton)*

√ A fulfilled life still needs luck. It is vulnerable, tragedy always lies in waiting. *(Aristotle)*

√ Go with the time, but return from time to time.

√ He had a clean conscience. He never used it.

√ The devil does not sleep – with anyone.

√ Blind faith has an evil eye.

√ Do you know the password to your own inner-self?

√ In my opinion there is no atheist who would not run for help when he hears the SOS from the good God.

√ God is not only our Father, but also our Mother. *(Pope John Paul II)*

√ The task of a leader is to make him/herself superfluous.

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 (maximum length: articles 700 words, letters 100 words)

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

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Send to: Jim Taverne, 4/1035 Pacific Highway, Pymble, NSW, 2073