



arcvoice

A Report from Australian Reforming Catholics
June 2005 Issue No. 16

Editorial

In the weeks following the death of Pope John Paul II, there were quite a number of articles written about the expectations of people as they awaited the election of a new Pope and even more once the name of Benedict was announced. Amidst the many statements, one sentiment did appear to stand out and it is a theme running through some of the reflections in this issue. That sentiment is the need for conversation and dialogue in order for the Church to grow in a healthy way that recognises the inner strength and conviction of all Christians.

Conversation and dialogue are necessary firstly within the Catholic Church, given that there are so many issues that Catholics feel should be given further consideration. Veronica Brady in this issue points out the extent to which the feminine voice on so many matters is largely ignored. It is not just that diverse opinions have not been taken into consideration, but that the dialogue, in many instances, has not taken place in order for them to be heard. It is a sad situation when the editor, Fr. Thomas Reese, of a major Catholic journal in the United States (*America*) has to resign when all he is accused of doing is presenting both sides of an issue. This illustrates how far the institutional Church still has to come in being comfortable with differing viewpoints. There is still a strong attitude held by the conservative elements that the putting down of any dissent is important in order to maintain unity. History would appear to question whether genuine unity is ever achieved in this way. "Authority that leads, rather than authority that commands" (so aptly put by Patrick and Lois O'Shea) is only achieved by dialogue that is open and transparent.

The dialogue is also essential between churches, and it is interesting to see that some clerics are now prepared to state that Christianity will fail if it does not overcome

outdated historical prejudices. It is encouraging to hear from one of the bishops in Victoria who stated that genuine dialogue, leading to a unified approach by Christian churches, is essential if Christianity is to have the necessary impact over the next decade.

If we read the thoughts of Fr. van Kilsdonk (page 7) in this context we become more aware of the essentials in Christianity that should always be to the fore as issues are discussed. When dialogue between Christians centres on sharing insights into the simplicity of Jesus' message, the 'huffing and puffing' that accompanies opposite points of view can be seen as somewhat futile. One of the objectives of ARC is to create through its on-line group and annual conferences the opportunity for genuine dialogue that promotes the mutual respect that leads to insight. Our unity, it appears to me, comes not from agreeing on all the answers, but rather from the approach that we take to finding them.

John Buggy

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Imagining Church in Australia

Our Focus for ARC Conference 2005

Renowned speakers Katrina Brill rsj, Patricia Brennan, Paul Collins and Michael Morwood will inspire and bring to life new understandings of being church in Australia. These speakers will engage you in conversation, exchanging ideas and pursuing questions and answers. The conference will provide links with other groups and the opportunity for networking. In an open, welcoming and prayerful environment we can experience Jesus, our friend, in our midst.

The four speakers, over two days, will complement each other, bringing different perspectives to an integrated approach. Josephite Leader, Katrina Brill opens up new ways of living 'religious life'. Patricia Brennan, forensic doctor and Anglican Franciscan, explores new roles for women in church. Religious commentator and author Paul Collins questions whether the church will survive in Australia and

author and speaker, Michael Morwood, addresses a New Story for Christianity. A feature of the conference will be the opportunity for workshops, questions and discussion.

We are delighted with the Dougherty Centre venue at Chatswood and the support we have had from neighbouring parishes. This popular venue offers a relaxed community feel, good facilities and proximity to transport. The Centre allows us to provide a light lunch as well as morning and afternoon tea.

For catering and administrative purposes, please RSVP to Chris Crothers on phone: (02) 9747 1787 or email chris.crothers@bigpond.com.au. For any enquires about transport/billeting/catering or if you would like to billet someone, please contact Chris as above. Tickets are available at the door: \$50 for two days including lunch and refreshments. \$35 concession.

We look forward to seeing you on SATURDAY 8TH and SUNDAY 9TH OCTOBER at The Dougherty Community Centre, 7 Victor Street, Chatswood. Registration will take place at 8.45 for 9.15 prompt start. We finish at 4.30 pm.

Letter to the Editor

Below is a small missive which outlines our expectations of the qualities we would like to see in the next pope, who will be elected in the near future. It may sound a little 'way out', of a dream-like quality, but it is all ours. Maybe others feel somewhat similar.



The One-eyed Pope

Habemus papam: Since it is the season for setting out what sort of a pope we want, this couple of packet-rats on old Peter's fishing smack thought we would try and envision the type of Pontifex Maximus we would like. It is all a dream but that is where change usually starts.

The figure that springs to mind is Mohandas Karamchand Gandhi, but he wasn't

a Catholic. Still God does not have favourites we are told. So Gandhi it is, and if he isn't a saint then who is?

He will need to:

- ◆ spend less time on his knees and more on his feet walking with ordinary people, especially the outcasts of the Catholic Church: homosexuals, divorced and remarried, faithful using artificial birth control, Catholics who won't dance to the Vatican tunes, married priests, women priests, prostitutes of both sexes.
- ◆ be a man who believes in Social Justice within the church as well as outside the church; who will associate with women like Sr Teresa Kane and not turn away. Christ didn't turn away or ignore anyone.

- ◆ live somewhere in the slums of the great cities with the poorest of the poor; this will show the world that the church is the church of the poor; doesn't just say it, but does it. Rent the Vatican.
- ◆ share the governance of the church with the bishops at all times and stops the show Synods.
- ◆ let bishops be bishops and not branch managers for head office; share the appointment of bishops with the people of the diocese; pay attention to national conferences of bishops. Recognise that different cultures develop their own traditions and organisations – variety not uniformity is natural.
- ◆ dare to let theologians write freely what they think and openly dialogue with them if he disagrees. Make sure that Catholic universities truly have academic freedom; listen to, and dialogue with, all people especially those who tell him things he doesn't like to hear. Be able to trust the faithful. Accept them and treat them as adults.
- ◆ celebrate the Eucharist or Mass in St Peter's without the grand Hollywood theatrical extravaganzas that make him look like Pharaoh in the temple of Karnak; leave the rich vestments and expensive properties aside; keep it simple and preserve the mystery.
- ◆ be a pope with authority that leads, not authority that commands; accept a limited tenure of office, say ten years maximum, resigning if he can't do the job.

Perhaps the summary of this dream talk ramble is to get back to the teachings of Vatican II and follow them, maybe even preparing for Vatican III. What would Jesus the Christ do?

P.S. We are not looking for superman but somebody like Papa Angelo; he knew when to quit.

*Patrick & Lois O'Shea
52 Royal Street Virginia Qld 4014*

WOMEN IN THE CHURCH

More monologue than dialogue

Veronica Brady

Any attempt to assess the significance of the long pontificate of John Paul II as far as women are concerned is a tricky business.....That is why I have problems with the direction in which the Pope was leading the church. For him, it seems to have been more a monologue than a conversation; one, moreover, from which the voices of women, half of the human race, were largely excluded.

By and large, he reiterated traditional teachings on matters such as contraception, the family, abortion and so on, seemingly without listening to what an increasing number of women may have to say on these issues, or taking into account recent developments in the understanding of human sexuality and fertility and the crisis of overpopulation facing parts of the world.

The language of his pronouncements was sexist, and God figures almost exclusively as masculine, although God is beyond gender. Not surprisingly, many women have begun to feel there is no place for them in the church and almost no concern for the issues that confront them.....

A proper conversation involves listening as well as speaking, and the Pope was not a good listener. At a time when so many certainties are being questioned, for instance, he showed little sense of the painful ambiguities facing people in the modern world.

As far as many women are concerned, perhaps the crucial aspect of this inflexibility was the Pope's refusal even to contemplate the possibility of the ordination of women.

In a world in which women's equality with men is increasingly recognised and is proclaimed in the Universal Declaration of Human Rights, and in which Australian law makes discrimination on grounds of gender unlawful, some of us find it scandalous that the official church should have lobbied to be exempt from some of the provisions of this legislation and continue to treat women as second-class citizens and exclude them from official positions of authority.

The argument, of course, is that women and men are different, but difference should not mean subordination, and the images of women in papal pronouncements point to what is really at issue: exclusion from power. A woman's

place, we are told, is in the home and women are represented as wives and mothers, submissive, sacrificial, dutiful and obedient, or not represented at all.

It is true that in countries such as the United States, and to a lesser extent in Australia, some women now hold positions of authority with the church in some dioceses, but that is partly thanks to their own efforts and partly because of the shortage of men to fill these positions.

This highlights the injustice, perhaps even absurdity, of the exclusion of such women from the priesthood, apparently for no reason other than that they are not men.

It also denies a basic principle that the church is supposed to represent: that all human beings are equal and equally worthy of respect before God.

What seems to be at issue instead is institutional self-preservation. For many, the official Catholic Church now faces a crisis of authenticity.

Perhaps the most disturbing aspect of papal attitudes to women is the suspicion that, in the long run, they derive from misogyny, suspicion of sexuality and the association of women with temptation, the carnal other, that has existed for so long in the church but which has no basis in the teaching of its founder.

The Pope's continued insistence on compulsory celibacy for the priesthood contributes to these suspicions. ...

To say all this is not to deny the importance of the contribution the Pope made in many fields: in his attacks on so-called economic rationalism, consumerism and the destructive consequences of globalisation, for instance, and his defence of refugees, indigenous peoples and minorities generally.

It is therefore a sad and curious irony that he seemed insensitive to women's issues and failed to join the conversation opening up between men and women and between different cultures, presenting an image of God as somehow aloof from this present world, static rather than dynamically challenging.

Conversation, of course, is a difficult art, especially nowadays when, as a friend of mine says, in any one room you will meet people belonging to three different centuries: the 19th, the 20th and the 21st. It is surely important, however, not just to listen to voices from the past.

Voices from the present, especially of those excluded from and oppressed by power, and also those who look to the future, have a claim to be heard. □

Remembering Pope John Paul II

William Johnstone

The Religion Report, ABC

Radio National, 6 April 2005. Copyright. Used with permission.

<http://www.abc.net.au/rn/talks/8.30/relrpt/stories/s1333976.htm>

William M. Johnston was Professor of History at the University of Massachusetts from 1965 to 1999 and he now teaches at the Yarra Theological Union in Melbourne. He's the author of the definitive history of Hapsburg Austria, 'The Austrian Mind'. He provides a perspective that contrasts with the general tone, and one which may be very controversial. The following is an abridged version of an interview between Stephen Crittenden and William Johnstone

Pope John Paul II was an actor and superb performer, he was a master of the theatrical arts, and his skill extended beyond performing his own role to that of being the director, the producer, if you will, the impresario, and the stager of grand events. ... the concept of the Kafkaesque is one I would introduce to describe our present difficulty dealing with the clash that has come to light in the last week between a superb political public figure who brought welcome change in many countries across the globe, and the restrictive personnel policies within his organisation. It helps us to see that he may very well have imitated, or borrowed governmental practices that he saw during the 33 years when he was a priest in Poland before he became Pope.

... The Communist regime, by 1945, had developed a technique whereby the Communist party was a small group of loyalists who were subject to loyalty oaths, similar to what we have seen recently in the Vatican, and they were under constant surveillance and if they deviated from the party line – another phrase that's appropriate for this pontificate – they were often humiliated in the company of their colleagues, and that's a technique the Pontiff definitely used in the privacy of the Vatican. They were humiliated as an example to discourage any others from so deviating. Then the Communist party, relatively small, and tightly supervised, was expected to control and intimidate the much larger, more amorphous bureaucracy of the State, the State apparatus. ... the hierarchy refers to the bishops in their dioceses. Worldwide there are 4,000 such bishops, 3,000 of them appointed by John Paul II under a rule that only took effect in 1917. It is less than a century since the Pontiff has been appointing all bishops. The curia is the word we reserve for the central bureaucracy in Rome, that would be more analogous to the loyal, small, Communist party which is assigned the task under its own loyalty oath of supervising, controlling, and I hesitate to use it, intimidate the broader

State apparatus. The clash that was familiar in Communist countries between party and wide bureaucracy has come back to haunt the church because the curia is now intimidating the worldwide hierarchy to an unprecedented extent. And that is the analogy I see with Communist regimes. ... Silence and conformity at the top, and then a gradual loosening as you go down, pertains very aptly to all the Soviet regimes in Eastern Europe and regimes that also pertain in today's church. So that there is a pyramid with a maximum silence in control at the top, and then at the bottom there is more freedom of speech.

In these 2½ weeks before the next Pontiff emerges, we are all enjoying the freedom of speech without a central voice and without the apparatus repressing anyone, that is why this moment is special.

... Acts of personal cruelty ... The example I was told from an eyewitness when the American

bishops had one of their joint visits to the Pope in the early '90s, he greeted each of them individually as they stood in a circle. ... he knew their names, their diocese and something about them. He went around the circle and charmed all of them. There was one man he wished to punish and each of the three times he came to that man, he was overheard to lean into him and say, 'And what's your name? What's your diocese?' He did that three times. Now that kind of humiliation among ones peers smacks of Soviet governmental technique, and I think it was obviously deliberate, it is cruel, it is even vindictive and it is now coming to light. ...

Another one I find troubling is that there are 4,000 bishops, 3,000 have been appointed by the recent pontiff, and many of those 3,000 appointees involved passing over highly able priests who in the normal run of things would have become bishops. So I like to think that probably 2,500 more than capable potential bishops, who did not get the nod, ... have

***... the Pope defeated Communism
in Eastern Europe, only to
establish a Soviet-style apparatus
within his own church ...***

been excluded, they are not acknowledged, we don't know who they are, we can just imagine they are there. Their careers have been blighted, if you will, and I regard that as a mistreatment as well as a dreadful personnel policy, it is not the way to run an organisation. ... But you see, that again is the Eastern European technique, where, as Peter Hebblethwaite put it, you humiliate a few stars as a warning to the others, and the others then withdraw their dissent and go private. It is a technique of achieving conformity by punishing only a few exemplary figures. It works extremely well, and I would suggest the Pope saw how well it worked in Poland, and he just borrowed the technique and used it in his organisation, because it is an effective technique.

... I would like to talk about a process across the 26½ years of the pontificate, of in a way, an opening to the world that prevailed into the late 1980s and then, since perhaps 1989, the year of the fall of the Wall, increasing narrowness and draconian statement of moral values, the increased use of loyalty tests and so forth, and I think what we are noticing here as the pontificate has ended, that the narrowing had reached such a point that people are stifled, and there is a huge sigh of relief as we can now speak out. The narrowing had gone on so intensely in these last few years. I am sure many will say that, if the Pontiff had died 10 or 12 years ago, his image in the media and for historians would be very, very different than this funnel-like narrowing down towards a loyalist minority at the core brought before us.

... It has come from parties whom we will have difficulty identifying because they don't tell us who is in charge of what, and who is imposing what. Part of the technique is the secretiveness, which makes it hard for observers to pinpoint the source of policies or the source punitive actions. That is a basic technique for any secretive organisation. The metaphor of 'court' I take from the Hapsburgs is an 18th and 19th century concept of the papacy. What we've suggested in this interview is that in addition to that older courtly and, in a way, more lenient vision, we need to talk about this Eastern European pontiff introducing some of the stringency and calculated personnel policies that he would have witnessed in Communist Poland.

... Well yes, ironically, of course it is a modernising, it is a Kafkaesque updating, but it is also calculated, it has a rational quality to it which was sustained with enormous energy, the strength of his personality. So we have a court – yes, but it

is a court that functions like a Communist apparatus. But we must add, the court may function like that, but it doesn't mean the church at large has been in any way communised or transformed. It is the regime at the centre that has taken on these qualities, not the church as a whole.

... Christian humanism ought to mean the full flowering of each individual's potential to become the human being that is latent within that person and the flowering requires a full lifetime, including a blossoming in old age.

... This is where the Austrian bureaucrats would talk one party line and their Jewish critics would point out the hollowness of it, and I wish there were more Jewish critics of this papacy who could satirise this kind of thing, that it's hollow, and very sad that the authorities can continue to talk about human potential being fulfilled and blossoming through the leadership of this Pope, which is to give one example. Most people contemplating old age today in the democracies, talk about it as a widening, a broadening, an opening of horizons. This Pontiff modelled exactly the opposite; he narrowed, he constrained himself, he is the exact opposite of a humanistic process of ageing, and yet we are being told to celebrate him as a model of the opposite.

If I might, I would like to read two verses from a poem by the great Australian poet, A.D. Hope, which he wrote on the death of Pius XII in 1958. And there are two verses where, having talked about the fire in the trees in New England autumn when the death occurred, he had heard that this Pontiff, in his last years, had been spiritualised.

If to some lives at least, comes a stage
When all the active man now left behind,
They enter on the treasure of old age,
This autumn of the mind.

Then while the heart stands still beyond desire,
The dying animal knows a strange serene.
Emerging in its ecstasy of fire,
The burning soul is seen.

Will anyone say that of the last days of John Paul II? Because the ageing of this Pontiff was not about a burning soul going inward and being spiritualised, it was about a control freak exerting power over the leaders of his organisation. He is, if you will, a bureaucrat to the end. It's a cruel thing to say but that's how I see it. □

A vision without a task is a dream
A task without a vision is drudgery
A vision and a task is the hope of this world

(source unknown)

Church finances

Rob Brian

A recent article in the *Business Review Weekly* ["Inside the Catholic Church" March 24-30, 2005] prompted Rob Brian to send a response.

Although it was not published, we think many ARCvoice readers may resonate with his sentiments of frustration.

The article made public what many inside the Catholic Church, of which I am a loyal member, also resent, namely, that our Church does not feel it necessary to be publicly accountable, at least to those who raise most of its funds.

Priests have told me that when they asked where the Cardinal was getting the money from to establish Notre Dame Sydney University they were told, basically, that it was none of their business. If the priests are not told, we ordinary Catholics, who are made to provide most of the income by thrice yearly levies in the form of the Charitable Works Fund, certainly have no idea how our money is being spent.

There is no accountability and it is about time that our Church authorities realised that they ought to be accountable and that we ordinary Catholics ought to have a say in how the money is spent. In my experience Parish Finance Committees, which are required by Canon Law, are mostly a farce.

Mostly the Parish Priest picks the members for the Finance Committee (where there is one!) and, provided they do not ask too many questions and more or less rubber-stamp and meekly accept what the PP tells them, the same people are likely to be nominally on these Finance Committees for many years. Accounting practices seem quite bizarre and I have been told by people with accountancy qualifications, who happen to be on a Finance Committee, that if they were to audit such accounts they would most certainly fail them. That is a very serious matter.

The Church ought to be above suspicion that its funds may not be properly spent. After all, the funds Catholics raise for the maintenance of the Church belong to all of us and those who spend those funds ought to do so in an accountable way.



Many aspiring cardinals would have seen their hopes dashed at the election of the new Pope. Dermot Dorgan also suffers from similar delusions of grandeur!

Bishop for a Day

I want to be a bishop for a day
 I want the Pope to fix it right away
 I've got a big agenda
 And a document called '*Splendor Veritas*', to impose without delay.
 I'd like to wear a mitre on my head,
 I'd prove the Inquisition isn't dead.
 I'm the bearer of salvation
 And of excommunication,
 And the guardian of the matrimonial bed.
 The Catholics of modern times are going to the pack
 They think the Church belongs to them
 and now they want it back.
 Let them have their parish councils
 if they think that makes them free,
 But a bishop's creed's the title deeds and they belong to me.
 I want to be a bishop for a week
 I want to see them nodding when I speak
 For nothing could be sweeter
 Than to steer the barque of Peter
 Despite the fact it's drifting up the creek.
 I want to hold a crozier in my hand
 And feel its jewelled handle while I stand
 To condemn with great perception
 Artificial contraception
 And impose the Billings method by command.
 Some people say that bishops should be chosen by election
 A democratic choice to be avoided like infection.
 The laity are simple folk and simply couldn't cope
 And the only vote I need's the one I'm getting from the Pope.
 I'd like to be a bishop for a year
 I'd make the role of women very clear.
 The feminist brigade,
 I'd take steps to see they're made
 To go to Bosnia, Sarawak or Kashmir.
 A final word of warning must be said
 In this Church there are the leaders and the led.
 Know your place — you won't regret it,
 I'm the boss and don't forget it
 You're the legs and you're the arms, but I'm the head
 Know your place you won't regret it.
 I'm the bishop don't forget it
 You're the legs and arms and feet —
 Pardon me if I repeat —
 I belong to the elite
 'Cos I'm the head!

Dermot Dorgan

Songs of an Armchair Activist
 Tape: *The Cockroach and the Vatican*
 POBox 8409
 Woolloongabba Qld 4102
 Tel: 07 3391 5159

Modern Day Saints

Fr. Ted Kennedy

They were there in their hundreds, the highest in the land and the humblest, all come to pay their last respects to Ted Kennedy, faithful follower of Jesus and priest of His Church.

It was Tuesday, 24th May 2005, and we were at *The Block* in Redfern under a huge tent. Ted's coffin was among us and his spirit was close. Bishop David Cremin was to officiate and very many priests had chosen to concelebrate with him (including a cardinal and some bishops) – they had sensed that this colleague of theirs had lived heroically and they wished to acknowledge it.

On the wall of the building behind the altar was a huge Aboriginal flag. Throughout the Mass the Aboriginal input (smoking ceremony for purification, testimonials, songs, the didgeridoo lament) added a spiritual dimension that is hard to describe. It was as if there was direct knowledge of and connection to eternity.

Ted was a several-generational Australian but of pure Irish stock. It was most appropriate that the main celebrant had a warm Irish brogue, also a great sense of humour. At one point Bishop Cremin had cause to go to a second microphone that happened to be malfunctioning. When it came good he remarked that he'd been about to exclaim, 'There is something wrong with this microphone', but stifled it when he had this vision of the congregation replying, 'And also with you!' Laughter filled the tent and we knew that Ted would have enjoyed the joke too.

Like the Gospel story, the crowd was miraculously fed, with food to spare. As I munched on a sausage I overheard one gentleman exclaim, 'I was almost proud to be a Catholic!' Yes, the Church is by no means perfect but for a few hours we celebrated much that is good in it.

Barbara Campbell

Fr. Jan van Kilsdonk

The late Cardinal Alfrink once said: 'I am very happy that we have Fr van Kilsdonk, I am also very happy that we have only *one* Fr van Kilsdonk.' This priest, now 88 years of age and still going, has been a nail in the coffin of the present 'neoconservative' hierarchy in The Netherlands.

He established his *Students Ekklesia* in the Dominican Church in Amsterdam because he did not want to celebrate the 'Thomas masses' (this was before Vatican II). In his Ekklesia everyone is welcome and they do come, not only students of the universities, not only Catholics, but many other Christians as well. His unorthodoxy was, naturally, rejected by the hierarchy, but the bishops didn't dare to intervene because of Van Kilsdonk's tremendous following, especially from university students and other young people.

'To be a pastor means to be among people and to respect them. The kernel of being a pastor is respect for the people.'

Why did van Kilsdonk become a chaplain of prisoners, and counsellor for students? 'Why does a person do something? There are things which you don't want to ignore. A mission? No, I have no mission; I am passionately interested in people and also devoted to theology.'

In 1947 his provincial proposed that van Kilsdonk should go to Rome to get a PhD. His answer was – and he considered that this was the only time he spoke decisively and wisely – 'No don't send me to Rome, that will only cause mishaps; I will always come in serious conflict with the Roman orthodoxy.'

In distributing communion he would say: "The body of Christ for the poor". 'If I had not been a Christian, I would not have become one through the often brilliant St. Paul, but I would seriously consider becoming a Christian on the basis of the Gospel of St. Luke.'

'We know little about the historical Jesus, but he must have been an irresistible man. He preferred to keep company with publicans and sinners and the sick, for whom he was a stranger. That is his mystery. He healed them, he lifted them up and he identified with them. Thus he was anti-clerical, he was not a priest, and finally he was crucified. Later the story was that the crucifixion was to redeem us. I say: "Sorry, I don't know anything about that." But that this man lived and talked in such a way that he became eligible to be cast out and crucified, that is for me highly significant. That makes him the example to which men and women can be called in the depth of their souls. All these theories about redemption, alright, alright, I don't say that it is pure nonsense, but it is nothing to me. All that is said in the Christian churches is familiar language for me, but mostly it does not appeal to me. The present pontificate is conceited enough to waste time on condoms. Why don't they say something about Christ, over whom the people have hundreds of questions? But condoms? I don't want to get mad about that anymore. It is all so infantile. I have been allowed to accompany about a hundred AIDS patients to their death and burial, so I know what AIDS was in The Netherlands. And it is a real scandal what church dignitaries say about homosexual people. I have never felt myself abandoned by God, but that may be because I prefer to avoid any speculation about God's immediacy. What about the hereafter? The resurrection? The gospels use only figurative language. Also the resurrection stories, the stories about the open, empty tomb are figurative language. The old Hebrew language about the hereafter was indeed very modest, nothing more than light and rest. That is what has been promised to us. That is all we know.'

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contributed by Jim Taverne

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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ARC Brochure

A new brochure has been produced and is available on request. It includes a Membership Application form and addresses the questions:

- ◆ What is *Australian Reforming Catholics*?
- ◆ How was **ARC** established?
- ◆ What does **ARC** do?
- ◆ How is **ARC** organised?

Distributing the brochure is an important way of helping our movement to grow. Enquiries:

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ARC Conference - 2005

"Imagining Church in Australia"

with speakers

Patricia Brennan Katrina Brill RSJ
Paul Collins Michael Morwood

Dougherty Centre, Chatswood
8-9th October, 2005

\$50 for two days; \$35 concession
(includes lunch and refreshments)
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