



It is with great regret we announce that **Rachel Galea** has stepped down as ACMICA Secretary due to her present personal and professional commitments. Rachel has been instrumental in the founding of ACMICA and the early setting up of its structure. Although Rachel will continue to support ACMICA in other ways, she will be surely missed by the committee.

The good news, however, is that **Sr Trish Madigan** has accepted our nomination to fill this casual vacancy pursuant to cl.31 of the Constitution. Sr Trish is a Dominican sister with extensive experience in the student and graduate movement through her years in tertiary chaplaincy and education. She will officially take up her new role at next week's committee meeting.

The next ACMICA event will be in June. It is part of a series of ACMICA events started in 2002 to commemorate the **40th anniversary of Vatican II** (which took place from 1962 to 1965). This year's event will consist of a panel of experts from the lay, cleric and women perspectives. The panel will include canon lawyer and lay activist, **Stefan Gigacz**; and lawyer and human rights advocate **Frank Brennan SJ**.

Please mark the date in your diary: **June 10**, 7pm at the ACU North Sydney campus.

Reflection

The Church and the World: Friends or Foe?

By Peter Maher

It is common today to use the shorthand of "liberal" and "conservative" for the theological and pastoral battle lines in the Catholic

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Church. The conservatives are often seen as those who like to champion doctrine and traditional devotions, while the "liberal" more likely to be involved in social justice campaigns and liberal liturgical practices. This simplistic view of things is not helpful in dealing with the complex issues the church and the world face in an age of globalisation, political and religious fundamentalism, shrinking space for difference and a hegemony of discourse that favours silence and complicity. Can we as a Catholic community work together and if so how?



I was interested to read John Allen's article ("Debating Karl Rahner and Hans urs Von Balthasar" in *National Catholic Reporter* November 28, 2003) where the ideas of Karl Rahner and Hans urs Von Balthasar regarding the world are discussed. Allen argues that Rahner's optimism about the graced world we live in leads him to opt for a practice of "dialogue with a world striving for transcendence even while sometimes erring on the objective plane". This is based on the theology of dialogue with the world found in

Vatican II's *Gaudium et Spes* (The Church in the Modern World). On the other hand, Von Balthasar has a much more circumspect approach to the world. Allen quotes Von Balthasar's 1988 Retrospective: "Christ sent his believers into the whole world as sheep among wolves. Before making a pact with the world, it is necessary to meditate on that comparison"

“ The shorthand use of ‘liberal’ and ‘conservative’ for the theological and pastoral battle lines in the Catholic Church is not helpful in dealing with the complex issues the church and the world face in an age of globalisation. ”

If we take the view that the world is graced, we encounter deep problems with the rampart militarism, poverty, sexism and racism. What does it mean to say we are optimistic when we see greed and expediency taking hold on governments and multinationals across the globe? How can we say there is a tendency towards good in the world when we are surrounded by such questions as wars and terrorism, a disempowered indigenous population, and a spiralling gap between the rich and the poor? We are beginning to ask whether we have a sustainable world as biodiversity is ravished and climate changes raise real fears for the environment.

On the other hand, there is a sense that globalisation, emerging technologies, people power and the resilience of human creativity developing across the planet will under gird the will to survive, resist corrupt and nationalistic violence, call into question the race to the bottom and help silenced voices to re-emerge.

Clive Hamilton, an economist, offers an interesting view in *Growth Fetish* (2003). He argues that we can't find happiness while we are consumed with clawing our way to the top. His research suggests that those who follow the myth that there is happiness at the end of the money rainbow are no longer quite so sure. Social gold, if not money, is to be found at the end of the rainbow called "downshifting"

as he noted on a recent ABC Compass program. Downshifting means seeking happiness through a simplified life style to produce a better human outcome.

In this context we need to work beyond the division between "conservative" and "liberal". Navigating this maze is the challenge ahead. I would like to offer a few beginning comments on a synthesis of the theological notion of the world in the Rahnerian/von Balthasar dialectic and then some pointers toward christian praxis.

As we look at the world, Pollyanna optimism is unsustainable. Christian cosmology and anthropology have something to offer. Revelation has traditionally been found in the book of the Bible and the Book of Nature. Modern cosmology is a theological affirmation of a good God creating an inherently good world and good people. Amassing wealth through violence is only part of the picture. On the other hand human imagination, ingenuity and creativity has collaborated with the cosmos to produce innovation, wonder and surprise. Even in a time of the political suicide of war and territorial and economic colonialism there is the remarkable resilience of breaking boundaries through international law, diplomacy, technology, aid and grass roots resistance to oppression.

We can maintain a dialogue between a shipwrecked world while still maintaining hope and the leaking bark of Peter. Just as a Pollyanna approach to the world is unhelpful so it is in the Church. Our boat is sinking or at least lacking in motivational energy. Whatever Balthasar had in mind, I doubt it would be the inward naval gazing and siege mentality often seen the "liberal" and the "conservatives". Even if the Rahnerian optimism is not fully founded, the theological notion of risk as a constitutive element of faith must be reclaimed with a playful spirit of the resister. The church might be taking itself too seriously. Yes we need those who would challenge our walking into the lion's den, but we also need those who would walk in anyway because there are strong forces in the world that understand neither the language of logic nor poetry nor history. A christian needs all three to face the world with reality and courage.

So I do not see the need to abandon *Gaudium et Spes* as dangerous or a temptation to

relativism and syncretism. I am happy to embrace the dialogue with a world that has made massive inroads in spirituality and social justice that we may embark on a mutual search for a more just and compassionate world. But let's not be naïve, there are elements of Christian tradition we forget at our peril. But in protecting these at all costs, we may tempt others to ignore us altogether.

Christian praxis begins with rigorous study and analysis of the features of our socio-political world, careful engagement with all of good will, a genuine attempt at interreligious dialogue and a sincere commitment to foster and support the action of grass roots progressive organisations of civil society. In the words of the Eucharistic Prayer for Masses for Various Needs and Occasions : "Keep your church alert in faith to the signs of the times and eager to accept the challenge of the gospel. Open our hearts to the needs of all humanity, so that sharing their grief and anguish, their joy and hope, we may faithfully bring them the good news of salvation and advance together on the way to our kingdom". It is worth noting that the ecclesiological point of *Gaudium et Spes* on which this text is based is missed by the author of the Eucharistic prayer. The bishops of Vatican II were insistent that the identity of the christian is born of the "deep feeling of solidarity with the human race and its history". There is a confluence of the hope and anguish of christians and all humans. These are the same, the bishops remind us. We must resist becoming cynical about human nature itself in the light of terrorism and wars waged on the basis of choice. We are asked to understand these political strategies with critical thinking in the formation of more humane strategies.

“ Let's not be naïve, there are elements of Christian tradition we forget at our peril. But in protecting these at all costs, we may tempt others to ignore us altogether. ”

Solidarity with all humans challenges us to find our unique identity precisely in the dialogue with the human struggle. It is not in protection of doctrine that uniqueness will

emerge but in the dangerous praxis of the struggle to love unto death as Jesus did. It is in the living of Christianity that its uniqueness will be revealed especially through the struggle "of those who are poor or afflicted in any way" (*Gaudium et Spes* No1). "Everyone will know that you are my disciples to the degree of love you have for one another" (John 13/35).

“ Solidarity with all humans challenges us to find our unique identity precisely in the dialogue with the human struggle. ”

The uniqueness of Christianity does not however guarantee its correctness, nor can it accept uncritically those who choose to act in its name. But we do have a strong ethic that will work to the betterment of humankind especially when we are immersed in the struggle of the oppressed. That is why it is so important that we are seen to stand out in the moral debates that inhabit our socio-political world. Christian leaders are called to discern the ethical imperative that inspires a commitment to ask questions that lead us to think in ways that call for action on behalf of the oppressed not in self interest or the interests of the powerful. That is the message of Christ crucified. We christians are impelled by the Crucified to act, to say "no more"; let's not repeat the unrepeatable. Fr Frank Brennan pointed out during the discussion at the Lenten series at St Aloysius College Sydney on March 16 2004, that the detention of Iraqi woman and children on Nauru with their husbands legally on temporary protection visas in Australia, while Australia bombed Baghdad under the guise of rescuing Iraqis from decades of violent oppression stands in my mind as the most unethical and morally reprehensible act of hypocrisy in Australia's history. Christians can't stand unmoved because the Crucified is in the face of the refugee being crucified. This is not only to say that others will not be equally as moved to act but that it is in that interaction that Christianity finds its deepest meaning.

Those who suffer are calling for leaders with moral courage. Christians might become known for their love as we work together with all people of good will.

Analysis

Here's how we might achieve a peaceful future

By Professor Stuart Rees*



This is an edited extract of an address to the Australian Institute of International Affairs, entitled "Peace in 2004: local, national and international prospects", March 18, 2004

Two assumptions affect my interpretation of the means of achieving peace this year and beyond.

- If "peace" means only a cessation of hostilities, the controversies that provoked conflict will recur. Only the goal of peace with justice would address underlying human rights issues and thus increase the likelihood of peace agreements being permanent.

- The struggle to achieve peace with justice refers to creative, non-destructive ways of exercising power: whether in personal relationships; in the design of social policies; or in the conduct of international affairs. I assume a direct link between power exercised in private, personal relationships and that which is practised within bureaucracies or in negotiations which affect the direction of international relations.

Influenced by these assumptions, the task of promoting peace with justice – what Denise Levertov calls "Peace, not only the absence of war" – requires an understanding of the consequences of exercising power in different ways plus a familiarity with the philosophy and language of non-violence. Such understanding needs to be coupled to an awareness as to how undue respect for age-old notions of sovereignty has become an obstacle to peace with justice. These form three interdependent topics: the creative exercise of power; non-

violence translated into policy and practice; sovereignty redefined so that the goal of attaining universal human rights can be realised.

Exercising power democratically

In the conduct of government and in the management of institutions, a familiar way of exercising power is top-down, controlling, one-dimensional, almost certainly dogmatic and frequently authoritarian. Such practice values obedience and does not tolerate challenge. It is Machiavellian in its culture. It blindly gives to politicians the prescription that the only way to security lies in the possession of overwhelming power. Hence the massive increases in defence budgets, in the apparatus for spying, for organising military intervention and for conducting wars on terrorism.

“ Only the goal of peace with justice would address underlying human rights issues and thus increase the likelihood of peace agreements being permanent. ”

An apparently more democratic way of exercising power is to find a place for the voices of opposition by insisting that in the agenda for peace with justice, unofficial as well as official perspectives will be included. This inclusion of official and unofficial points of view is two dimensional, even pluralistic. Within this political culture the voices of the powerless – such as those of religious and ethnic minorities, of women and children, of people living in poverty and even of prisoners – may be heard. Such two-dimensionality is more open than the one-dimensionality already discussed, but may flatter to deceive. Questions about the means of peace with justice may be asked but only within the guidelines of official policies and always constrained by a media which is either unaware of non-violent uses of power or is disinterested in such practice. The status quo bias of such a dominant media – some performers on Sydney commercial radio come to mind - would not entertain the possibility

that the armed forces of a State may also be dubbed terrorists.

The means and ends of peace with justice demand a creative exercise of power in every country and culture, in every context of life. Such multi-dimensional ways of thinking and acting require that discipline boundaries be crossed, that the constraints of official policies and media practices be challenged and that the beautiful alternatives to destructive uses of power be removed from the periphery of life to centre stage. This would involve policies to address poverty, to promote disarmament, challenge militarism and cut back on defence forces.

It would generate a culture which pays due respect to Indigenous peoples' right to development and would ensure that the human rights of vulnerable groups such as asylum seekers be recognised. In Jacques Derrida's terms, it would be a culture of cosmopolitanism and forgiveness. In the words of the Canadian poet Robert W Service, it would challenge us to live at peace with the environment and to recognise that such peace-enhancing interdependence would affect individuals' health and self respect. Service uses the word "wild" as a metaphor to invite people to cross boundaries. Applied to contemporary events he might have been inviting anyone to learn more about Islam and to engage in dialogue with leaders of Islam. Better to do that than to demonise their societies as extremist or as uncivilized.

Prioritising non-violence

In an age of wars, terrorism and the assumption by governments that violence is a way to seek redress or to provide for security, the encouragement of non-violence has never been more needed. Fascination with violence needs to be replaced with literacy about non-violence. How might this be achieved?

At the interpersonal level the opportunity exists to engage in dialogue with opponents as well as friends, with enemies as well as allies. Dialogue presupposes a willingness to comprehend perspectives that derive from different cultural and religious experiences. It requires a certain humility about one's own position, however convinced we are about our point of view. We cannot afford the righteousness of Bush, Blair or Howard. Polarisation of views hinders the chances of

even beginning a dialogue. Care needs to be taken to overcome that tendency to rush to judgement about opponents, to discourage that need to always look for the opportunity to justify one's own position.

“ **In an age of wars, terrorism and the assumption by governments that violence is a way to seek redress or to provide for security, the encouragement of non-violence has never been more needed.** ”

Bertolt Brecht wrote powerfully on the non-violence inherent in dialogue which involves a willingness to hear and consider another's views, saying in "Listen While You Speak":

*Don't say you are right too often teacher.
Let the students realise it.
Don't push the truth:
It's not good for it.
Listen while you speak.*

Non-violence can also be expressed in social policies that protect the vulnerable and that provide for people's security without resort to militarism or to militaristic ways of thinking. By "militarism" I mean the assumption that forms of armed control exerted by police forces, armies or even by security guards are the way to protect a nation's citizens and institutions. Such militarism often results in expensive forms of state violence and makes few contributions to peace with justice. To say this is not to deny people's need for safety and protection, or to ignore the responsibility of police forces to ensure the rule of law. But it does mean that we should never be fooled into thinking that bigger police forces, more prisons and larger defence budgets will produce peace with justice. On the contrary, in contemporary Australia I am convinced that people's security would be best enhanced by radical changes in social policies: generous maternity leave, a bolstering of resources for universal healthcare and a re-commitment to achieve full employment.

At the level of international relations, every effort needs to be made to discourage any resort to violence, from stricter gun controls to

the outlawing of any private citizen's entitlement to bear arms, from cutbacks in military expenditure to a sustained programme of nuclear disarmament. There is a widely supported international programme called Global Action to Prevent War (GAPW). Consistent with the UN Secretary General's goal of preventing conflicts, the architects of GAPW have been concerned to enhance the United Nations' resources for intervening in trouble spots in order to extinguish any smouldering controversy before violence and anarchy occurs. GAPW proposes steps to freeze the size of armed forces plus a 25 per cent cut in military spending and arms production. Phase II calls for worldwide cuts in military spending, arms production and trade. Phase III addresses the need to immobilise and store all nuclear weapons. By Phase IV it is envisaged that forces maintained by the UN and regional security organisations will guard against rearmament and trans-national violence.

Disarmament, however, does not refer only to steps to prevent war. It also refers to the process of institutions and individuals disarming themselves of any arrogant certainty that their way of living is the way, that their culture or religion has a monopoly of wisdom or righteousness. Whatever the strategies for disarmament, we shall always need to return to the philosophy and language of non-violence. The properties and the skills of dialogue are at the hub of such a philosophy.

Redefining sovereignty

The third issue that has a direct bearing on efforts to achieve peace with justice concerns assumption's about a nation's sovereignty. More recently this has been referred to as border protection and has even arisen in the Gilbertian task of excising islands and pockets of land so that for immigration purposes they cease to be part of a sovereign state. For the purpose of achieving justice for the world's vulnerable peoples, a key assumption about sovereignty is that it enables the representatives of a state to exclude people who are deemed not to be citizens or who are considered to have only fragile claims to be judged refugees. By contrast, the sovereignty that would contribute to principles of humanity and thereby to peace with justice would be concerned with policies of generosity and tolerance, of hospitality and inclusion.

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In the conventional interpretations of sovereignty, degrees of intolerance are coupled to national pride and assumptions about various violent means to maintain such sovereignty. Yet in several respects sovereignty ceases to have meaning. If free trade was designed to reflect the free-market principles that influence the conception of such policies, national boundaries become irrelevant. The power of the corporate free traders takes over. When fears are raised about epidemics such as AIDS, SARS or Chicken Flu, the intervention of international organisations such as the WHO become imperative and override any considerations of national boundaries. The threat of disease becomes analogous to the dangers of international terrorism for which the best defence is international cooperation.

Peace with justice is a global goal that would be the best antidote to terrorism and an effective way to provide for security. To promote that goal we have to demystify old-fashioned notions of sovereignty that are maintained by a self-justifying logic as in familiar claims: "Our way of life is the best"; "Terrorists threaten what we stand for"; "Our democracy is at stake." Beneath these claims lies another reality, which says that there are several ways of living and diverse interpretations of democracy. In addition, we need to be reminded that state terrorism is perceived in some parts of the world as being as dangerous as the behaviour of those who take the law into their own hands.

Current versions of sovereignty have also been sustained by reluctance to uphold the rule of international law or to support the United Nations, except when it suits. The United States' refusal to recognise the International Criminal Court and its pleading with the UN to

re-assume responsibilities in Iraq – after it had initially snubbed the international body – are examples of this inconsistency about international institutions and the principles they are empowered to uphold. Only the sovereignty of international law, the sovereignty of the United Nations and a world-wide respect for non-violence would recognise people's interdependence and produce a version of sovereignty that transcends national differences.

Reference to the sovereignty of non-violence is an appropriate way to end this discussion. Such a view presupposes an emphasis on sharing resources, on the significance of altruism and on the wisdom associated with humility.

** Emeritus Professor Stuart Rees is Director of the Centre for Peace and Conflict Studies at the University of Sydney.*

State of the World

Iraq

US no longer in command: Papal nuncio in Iraq

Papal nuncio in Iraq, Archbishop Fernando Filoni, has said the US is "no longer in command of the situation", and he does not know whether they will regain control in Iraq.

Speaking to the Italian daily *Il Giornale*, Archbishop Filoni offered a critical appraisal of American policy in Iraq, recommending that the US should "have the courage to transfer power immediately."

"In Washington, they still don't understand that they will never be loved, and that the people of Iraq will not tolerate the occupation," he said.

The people of Iraq "need a leader who can speak their language," he said, suggesting that top US official in Iraq Paul Bremer, does not understand the situation as native Iraqis see it.

"If the governor would leave his bunker, and walk around through the city, he would realise that things are not going well," the Archbishop said.

Archbishop Filoni also condemned the Iraqis who have taken Western hostages, saying that they have "lost all sense of proportion" in their approach.

The Archbishop, who has been the Vatican's representative in Iraq for three years, remained at his station in Baghdad throughout the war, choosing to stay in the city even after virtually all other diplomats fled.

Source:

"Papal nuncio gives grim report from Iraq" *Catholic World News* 15/4/04 and *CathNews* 16/4/04

State of the Movement

International News

Poland to host ICMICA world assembly

ACMICA in Pax Romana-ICMICA Assembly

By Bill Neville

May 1, 2004 will be a significant date in Polish history. Then the country will become one of the fourteen new members of the European Union.

The year 2004 is also significant for Polish participation in the International Catholic Movement for Intellectual and Cultural Affairs (Pax Romana-ICMICA), the world-wide Catholic graduate movement of which ACMICA is the Australian affiliate.

For the very first time the triannual World Assembly of the Movement will take place in Poland, hosted by the local affiliate – the club of Catholic intellectuals, Klub Inteligendji Katolickiej (KIK).

KIK is one of the strongest ICMICA members in Europe with a full-time office in Copernicus Square in Warsaw and branches in all the major cities of the country. It was one of the few organisations able to exist during the

Communist period and became a focus for a Catholic counter-culture in those difficult times. A number of its leading members became active in Solidarnosc and some were advisers to Lech Walesa. One became the first speaker of the post-Communist Parliament.

After many years of KIK representatives coming to ICMICA activities across Western Europe (including one serving as Secretary General in the 1970s), ICMICA is going to Poland. **The 29th ICMICA Plenary Assembly will take place in Warsaw and Krakow, 24 - 30 July, 2004.** The theme will be "Poverty and Injustice - Challenges to Ethics and Cultures: Christian Professionals' Responsibilities". The first part, called a study session consisting of addresses and workshops, will take place in the Polish Senate building in the capital, Warsaw.

Three keynote speakers have confirmed their attendance: **Ms Mary Robinson**, former President of Ireland and former UN High-Commissioner for Human Rights; **M. Jerome Binde**, Deputy Director of Social, Philosophy and Human Science at UNESCO, Paris; and **Cardinal Renato Martino**, President of Pontifical Council for Justice and Peace. Several more prominent speakers have been invited. The study session will be open to all ICMICA members and friends. A large attendance is expected not only from Poland but also from former Communist-controlled countries in Central and Eastern Europe.

On 27 July there will be a one-day tour to the site of the Auschwitz concentration camp and to cultural places in Krakow, the ancient royal capital where the kings of Poland and the national hero Tadeusz Kosciuszko (after whom Australia's highest mountain was named) are buried in the crypt of the cathedral.

This will be followed by the Statutory Session at the Jesuit Retreat Centre in Krakow. The session will be concerned with the legal and administrative business of ICMICA including the election of international office bearers and of the affiliated countries who will provide the members of the international council. Among the most important business will be to elect the Secretary General to replace Anselmo Lee from Korea who has served as since 1997. It is open only to official delegates of ICMICA federations (maximum three delegates per federation).

To date, Australia will be represented by the Pastoral Animator, Fr Peter Maher, and former international president, Bill Neville.

Local News

Rachel Galea steps down as Secretary

It was with great regret that the ACMICA National Coordination committee accepted the resignation of Rachel Galea as Secretary at the last meeting.

We recognise the unique and valuable part Rachel has played in the founding and early development of ACMICA. Rachel was instrumental in the first ACMICA conference, the early setting up of a structure for ACMICA and played a significant role on the Coordination committee. ACMICA members will be always in her debt for this initial commitment. Rachel's present personal and professional commitments have precluded her from continuing as Secretary.

Thank you Rachel for all you have given and we look forward to seeing you long into the future as a member.

New Secretary for ACMICA: Trish Madigan

The Coordination committee are pleased to be able to announce that this casual vacancy has been filled. Sr Trish Madigan, a Dominican sister with extensive experience in the student and graduate movement through her years in tertiary chaplaincy and education, has accepted our invitation to act as secretary till the next General Meeting when elections can be held. Trish has been a member of ACMICA since its founding.

Since 1997 she has been at the forefront of many developments in interfaith relations in Sydney, especially those involving women. Currently she is working with the Columban Centre for Christian-Muslim Relations at Turramurra and the Commission for

Ecumenism, Broken Bay Diocese. She is a member of the Catholic Bishops Advisory Committee for Ecumenical and Interfaith Relations. Welcome Trish.

Soulful Conversations

A report on the ACMICA-UTS Chaplaincy joint event last month

The three evenings at UTS in March were wonderful opportunities to share stories and engage with the personal journey of making meaning in our lives. The way we live the gospel challenge is best explored when contextualised in daily living. On the first night Minh's story asked the questions about hospitality, refugees and where boat people go when they stop being political fodder. Jacinta had us exploring identity development in the light of our ancestry. Finally Peter took us on a topsy-turvy ride through relaxation, story and play just for the fun of it; or was there something much more serious in there that we hardly noticed?

These times of discovery are also times of learning from experience and transformation. Let's hope we can have some more times like this next semester – bring on *Soulful Conversations Two*.

Action and Events

Where has the Catholic social conscience gone?

Advance Notice

Sydney seminar on: Finding the Catholic Social Conscience For Today

Mark in your diaries today!

Thursday, June 10, 7-9pm

Venue: Ryan Auditorium at MacKillop campus, Australian Catholic University, North Sydney

Speakers:

1. Stefan Gigacz, Australian canon lawyer currently working in Asia with extensive

expertise and experience in Catholic lay movements through his work with IYCW (International Young Christian Workers).

2. Fr Frank Brennan, a Jesuit and lawyer, is the Associate Director of Uniya. He a prominent human rights advocate and author of several books, the most recent of which is *Tampering with Asylum* (2003).

3. TBA.

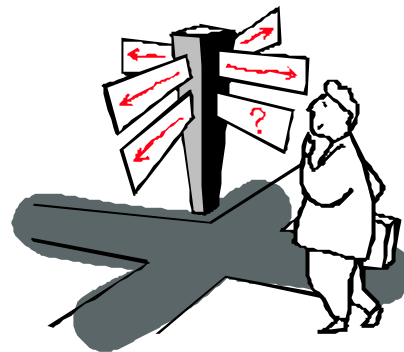
About this series:

This seminar is part of a series of events over 4 years leading to a major event that will enable lay groups in the church in Australia to assess how we are facing the challenge of engaging with the modern world. ACMICA (Australian Catholic Movement for Intellectual and Cultural Affairs) is sponsoring this event and we are looking for expressions of interest in making events collaborative. Contact ACMICA, email: mnguyen@acmica.org website: www.acmica.org

Previous events in this series:

2003: "Cross Cultural Stories in a Post Vatican II Church" with Fr Froilan Rivera (Philippines).

2002: "Lay Movements: the Hope of the Church; the Hope of the World? The Role of the Laity 40 Years after Vatican II" with speaker K Amal SJ (India) and response from Tissa Balasuriya OMI (Sri Lanka).



Seeking ENEWS Contributions

Do you have a burning issue you want to write about? Is there a must-read article you want to bring to our attention? Do you want to respond to anything you've read in this newsletter?

Don't hesitate to email us with your contributions: enews@acmica.org