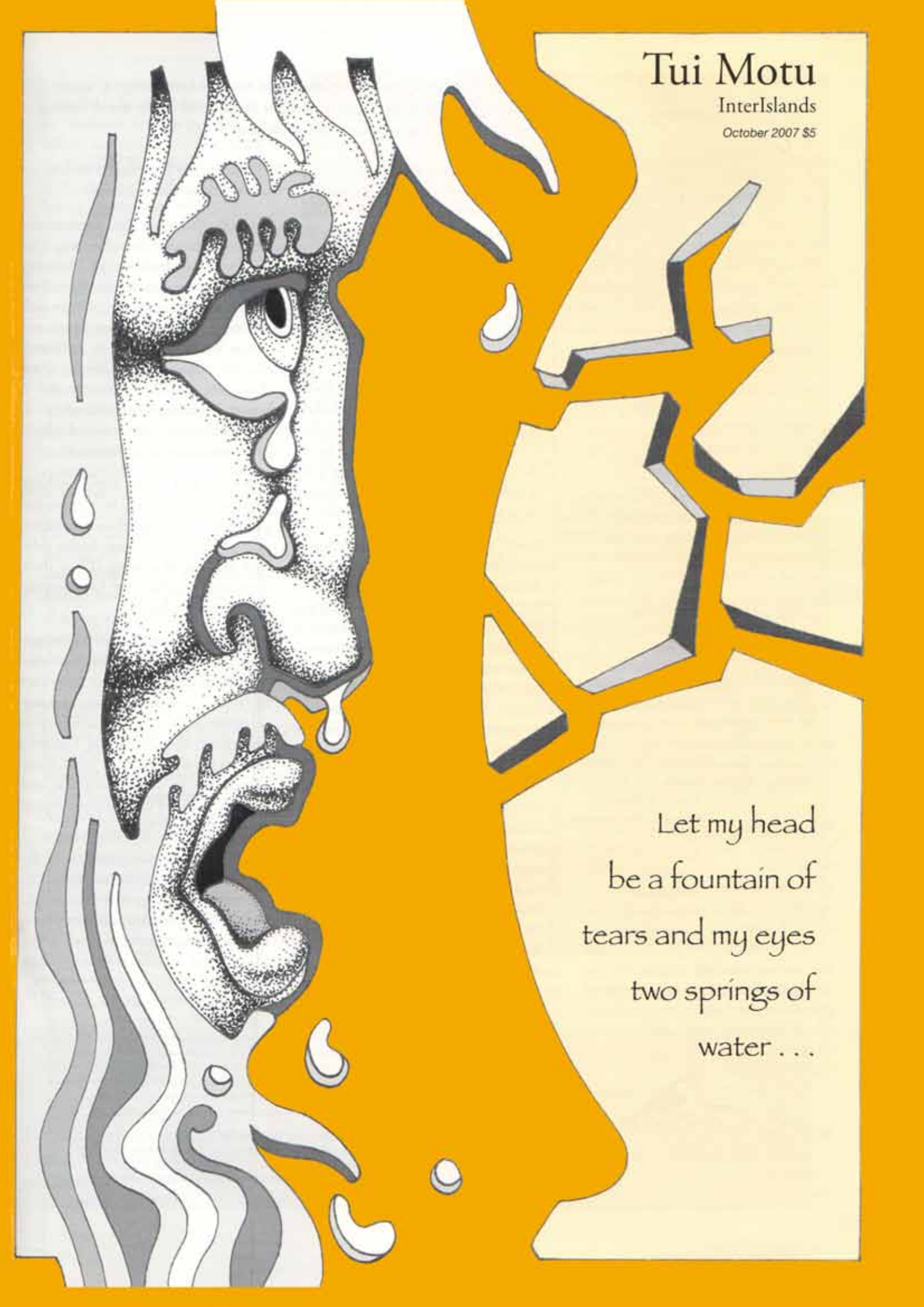


# Tui Motu

InterIslands

October 2007 \$5



Let my head  
be a fountain of  
tears and my eyes  
two springs of  
water . . .

## Contents

2	<b>editorial</b>
3	<b>letters</b>
4-5	Power and sex in the church <i>Kevin Toomey</i> <i>Humphrey O'Leary</i>
6-7	Being American in Kiwiland. . . <i>Zella Horrell</i>
8-9	Mary, model for a female priesthood <i>Adriana Janus</i>
10-12	Who is Raimon Panikkar? <i>Diane Pendola</i>
12-13	Pentecostalism <i>Susan Smith</i>
14-15	Prince of Bishops: Jean Baptiste Pompallier <i>Mike Riddell</i>
16-17	Oasis of prayer: St Patrick's Cathedral, Auckland
18-19	<b>Gandhi series: the seven deadly sins</b> Pleasure without conscience <i>Jacquie Lambert</i>
20-21	Five smooth stones <i>Glynn Cardy</i>
22-23	I feel very loved tonight <i>Daniel O'Leary</i>
24	A mother's journal <i>Kaaren Mathias</i>
25	Reflecting on <i>John</i> <i>Susan Smith</i>
26-27	<b>Quadratos:</b> looking at the four gospels in a new way <i>Alexander Shaia (interview)</i>
28-29	<b>Reviews</b> (books, film, DVD ) <i>Ronald Rolheiser</i> <i>Paul Sorrell, Peb Simmons</i>
30	<b>Crosscurrents</b> <i>John Honoré</i>
31	Honouring the wise <i>Mary Woods</i>
32	Leftover people (hymn) <i>Shirley Murray</i>

*Let my head be a fountain of tears and my eyes two springs of water ...  
so that I can weep both day and night on account of the death wound  
of the daughter of my people! (Jer 9:1).*

Jeremiah's plaintiff cry is directed at the plight of Israel, the 'daughter of Zion' about to be carried off to Babylon into exile. Jeremiah acts out the destruction of Jerusalem symbolically by taking a potter's jar and smashing it in the sight of the people. The prophet's call to repentance went unheeded. He suffered the fate of most prophets in history – to be persecuted or ignored.

Jeremiah's lament springs to mind with the publication in Australia of Bishop Geoffrey Robinson's extraordinary book, *Confronting power and sex in the Catholic Church*, reviewed (p.4) by Fr Kevin Toomey, with a commentary (on p.5) by Fr Humphrey O'Leary.

Kevin Toomey describes Robinson's book as a 'cry from the heart'. The Bishop looks at the sex abuse crisis in the Catholic Church, examining the power structures which lie behind them and delivering a scathing indictment of the way in which the church, from Pope down, has handled the crisis. Bishop Robinson was in a position to know: he headed the Australian bishops' task force for abuse cases.

Robinson says: "I was one of many people crying for strong and compassionate leadership on this matter..." (p 21). Instead the church's response was woefully inadequate. Robinson is of the opinion that if the Pope had spoken clearly from the very beginning, things would have been far better. When he publicly stated he was not happy with the support coming from Rome, he was officially warned

off! Eventually he resigned in despair and retired as bishop.

Will Robinson be listened to? He himself is pessimistic. The church has a tradition of claiming always to be right. It demands total loyalty from its members, bishops and priests in particular. It was significant that at a recent meeting in Auckland of the *Australasian Catholic Press Association* (ARPA), not once did I hear an Australian broach the subject of Robinson's book. There was an elephant in the room and no one noticed.

Robinson asks some very searching questions. For instance, he suggests the church has a bounden duty to examine thoroughly whether mandatory celibacy may not be a factor. If it is, then there will be a clear case for changing this age-old tradition.

These articles on Bishop Robinson's book are complemented by two laywomen. Zella Horrell, an American by birth, compares Bush's misuse of power with the way authority is sometimes wielded in the Catholic Church (pp 6-7). Adriana Janus notes Mary's role in the Redemption and sees it as a model for priestly ministry by women (pp 8-9).

Are these voices being disloyal to the church? Not at all. Like Jeremiah, they cry out because they love the church. People like Geoffrey Robinson have spoken *because* they are loyal. Silent concurrence is little more than cowardice.

M.H.

**Cover** – Jeremiah 8:23 and 19:10



ISSN 1174-8931

*Tui Motu-InterIslands* is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual and social issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed. The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed.

Independent Catholic Magazine Ltd, P O Box 6404, Dunedin North, 9030

Phone: 03 477 1449: Fax: 03 477 8149: email: tuimotu@earthlight.co.nz: website: www.tuimotu.org

**Editor:** Michael Hill IC; **Assistant Editor:** Frances Skelton; **Illustrator:** Don Moorhead

**Directors:** Rita Cahill RSJ, Philip Casey, Tom Cloher, Robin Kearns, Chris Loughnan OP, Elizabeth Mackie OP, Katie O'Connor (Chair), Kathleen Rushton RSM



## Catholicism today

Recently Chris Laidlaw spoke on the *National Programme* with David Yallop, author of a recent book on the Vatican. This book is a challenge to the authority of the church and the Papacy since about 1962.

We know that there have been good popes and bad popes throughout history. Failure is part of being human. The private writings of Mother Theresa revealed that she too struggled in a very human manner. But she would be less than human if she failed to be concerned by the human sadness around her.

We need to remind ourselves everyday that in spite of the failings of humanity, the remarkable thing is that something more than just the short term struggle of human beings has been needed to grow what we know as the Catholic Church. Something more than human striving has ensured that the church and the teachings of Jesus would outlast human frailty. The promise of Jesus to be "with you all days..." is exemplified in the continuity of the church today. (*abridged*)

Maurice McGreal, Auckland

## Language about God

Re Joan Chittister and Anna Holmes' letter (Sep '07).

It is quite simple really! All language about God is metaphor (St Thomas Aquinas). Men, including the fully human male Jesus, have generated from their psyche and life experience masculine images of the Divine. Women from their psyche and life experience generate feminine images of the Divine (see Mary Betz *Tui Motu* March '05).

Recognition that these two metaphor systems are equally valid and valuable is the only way forward for the church of the 21st century. Is this an impossible dream?

Trish McBride, Wellington

## The sin of Onan

In September 2007 issue the *Letters* section was very interesting.

However, I thought D Blackburn had a naive interpretation of Scripture.

### letters to the editor

We welcome comment, discussion, argument, debate. But please keep letters under 200 words. The editor reserves the right to abridge, while not altering meaning. Response articles (up to a page) are also welcome, but need to be by negotiation

Surely Onan's sin (*Gen.38:7-10*) was his refusal to give his dead brother an heir rather than *coitus interruptus*! Amazing how we miss the point, isn't it?

M White, Kenilworth, Q'land

## Farming methods

Thank you for devoting a large part of the Sept. *Tui Motu* to the most important issue confronting us today, our relationship with creation. Climate change, love of our earth in practice, and a critical analysis of farming methods all contribute important material to our quest for survival.

The ideals presented by Colin Tudge (*Sept TM*) will not be achieved by government decree. Without popular support, governments are unable to stand up to the financial giants whose sole objective is to maximise profits with scant regard for social and ecological consequences. Colin Tudge realises that putting into practice his beautifully logical holistic dream will have to overcome entrenched practices at considerable cost.

Today, dairy farming, like any other monoculture, is not a sustainable use of land, especially when grain is used to boost production. As Tudge says, it competes with grain needed for human food and recently, as you point out, with grain to feed our motor cars.

When high energy input makes food production too expensive, labour intensive organic food will finally be able to compete on the market and demonstrate its advantages in maintaining a healthy, humus-enriched soil which does not depend on irrigation and has the capacity to absorb carbon dioxide. It will attract and sustain real farmers, women and men who are prepared to exchange the tractor seat for the feeling of a healthy soil that is teaming with life between

their fingers, a sacramental sign of their bond with creation. Thank God, we already have pioneers brave enough to lead.

Meanwhile we have farms without farmers. Millions are spent on converting flourishing forests into fully-mechanised dairy businesses with a manager replacing the farmer. Chemical fertilisers are spread and washed into the aquifers with tons of pure water, which is often taken in competition with city households.

With herds of several hundred cows being 'put through' the milking parlour twice a day, the loss of human touch and personal relationship between farmer and animal has resulted in the degradation of the animal to a mere link in the mechanical production chain. The animals, and ultimately their keepers, will be the losers.

If we are not pro-active now, we will be witnessing the strange phenomenon of a collective intelligence being engaged in the destruction of its own habitat.

Frank Hoffmann, Drury

## Lay people in the church

Thanks to John Kleinsman (*editorial July*) for his observations on being a layman, even if they were somewhat depressing. More encouraging were the views of the pastoral co-ordinator and the lay member of a retreat team (*TM July*).

But there is another, greater dimension to being a lay person. Speaking in 1965, Bishop – then 'Father' – Peter Cullinane said: "You participate in the saving mission of the church, not because there is a shortage of priests but because you yourselves are a priestly people. You are apostles, not by reason of some concession or even mandate, but by reason of your dignity as Christians. The vocation of the Christian is to sanctify and consecrate the whole world..." (*National leaders training course of Catholic Youth – CYM*).

Have we lay people lost that vision? Do we no longer hear that calling?

(*abridged*)

Rod Orange, Wellington

# Power and Sex in

*Confronting Power and Sex in the Catholic Church:  
Reclaiming the Spirit of Jesus*

Bishop Geoffrey Robinson

John Garrett Publishing. 2007. Price: \$46.99 (approx.)

**Review: Kevin Toomey OP**

Serious doubts about the manner in which the Catholic Church has dealt with the terrible crisis of sexual abuse in the Western Church triggered the writing of this book. It is a veritable *cri de coeur*, a plea from the heart of a man whose knowledge and love of the church have been amply demonstrated in his long and distinguished church life: as pastor, academic, canon lawyer, retired auxiliary bishop of Sydney and, most poignantly, head for nine years of the Australian bishops' task force set up to deal with the crisis of sexual abuse. It was in dealing with those who had been the victims of abuse that he came to realise that more needed to be said and done.

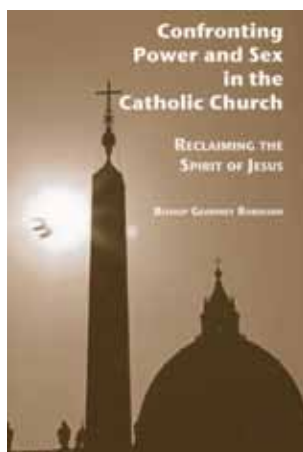
Bishop Robinson thinks that the church is presently managing rather than confronting the problem of abuse, and that sooner or later it will come back to hit the church in the face. Therefore, the abuse must be dealt with – and not just in structural and practical ways. More broadly, the Bishop throws down the gauntlet to what he sees as a lack of leadership from the top in our highly centralised church.

His thesis is simple: with power goes responsibility. Within the church's present hierarchical structures the pope is the one who has the power to oversee the making of many necessary changes in church life. This would involve two things: first an in-depth survey of the causes of the problem of abuse. Bishop Robinson's personal experience of nine years at the coal face of this crisis ensures that what he says about reform, vis-à-vis the structural and practical matters dealing with sexual abuse, makes good sense.

Secondly, and beyond these matters, he sees the need to look at many broader theological issues, issues which he says are tied in with, and underlie, the church mindset dealing with this power base which has allowed sexual abuse to grow. It is when he broaches these broader theological issues that the Bishop's thought is most challenging.

The passion with which he writes shows that he is a man with a very large dream or vision for the future of the church. Some ideas find an immediate resonance

with me, for example when dealing with questions of conscience, the role of the Roman Curia, the way the popes have exercised their authority in the last century and power of the Synod of Bishops. Other matters, for instance his thoughts about the doctrine of infallibility, are not so well thought out. His expertise is as a canon lawyer, not as a dogmatic theologian. In speculating so freely, he opens himself up to having the validity of his major criticisms dismissed as well.



In its best sense, the book can be seen as a commentary on the statement in the Vatican Council's Constitution on the Church, *Lumen Gentium* 22: "Together with their head, the Supreme Pontiff, and never apart from him, they (the bishops) have supreme and full authority over the universal Church." Bishop Robinson's push to have the authority of local bishops more clearly recognised in the delicate interplay between pope and bishops is an important one. He is a bishop. He knows this issue as an insider. His opinions deserve a good hearing.

More generally, Bishop Robinson hopes that all he writes will spur a large and broad dialogue at all levels of the church, so that not just the views of the pope and the Roman Curia will be heard in the renewal of the church but the voices of all church members. This will be a fond wish, I fear, unless he receives great support from his fellow bishops and ordinary members of the church. It is touching to see that the Bishop is open to his ideas being judged to be wrong; but not before they have inspired renewed debate at all levels of the church.

I recognise very clearly Bishop Robinson's courage in putting his considered thoughts down on paper. He is clearly troubled by the present practice of authority within the church, and can no longer remain silent when he sees the way ecclesial power is being exercised.

This public honesty in uttering his doubts and misgivings openly is rare, and will carry with it a huge cost. To say the least, it will ruffle many ecclesial feathers in Rome and in Australia. My hope is that there will be a measured church response which does not crush this man who has had the courage to speak out.

An afterthought: each chapter ends with a meditation. I found many of these inspiring and helpful for prayer. They gave me a fine glimpse into the spirituality of Bishop Robinson, whose avowed aim is to help us reclaim the beatitudinal Spirit of Jesus. ■

# the Catholic Church

Recently, the draft was circulated in Australia of an online petition to the nation's Catholic bishops. This called for the bishops at their plenary meeting next November to acknowledge that there is a major crisis in the country regarding ministry. They must plan how to prepare suitable women and men for ministry, and among other steps look to ordaining married men. Those interested were urged to send the petition to their own bishop and to the secretary of the Bishops' Conference.

Pre-conference response has varied. It has run from Archbishop Philip Wilson of Adelaide, President of the episcopal conference, putting out a letter strongly supporting the continuance of a celibate clergy, to Bishop Pat Power, auxiliary of Canberra, publicly expressing support for the petition. The latter recalled the repeated but unsuccessful attempts he had made in his 20 years as a bishop to have the Roman authorities consider the ordination of married men and the return to active ministry of priests who have married.

His experience would ring a bell with our own bishops. At the 2005 Synod on the Eucharist in Rome, New Zealand bishops were to the forefront in airing long taboo topics. Bishop Denis Browne spoke of the increasing shortage of priests, raising the possibility of the ordination of married men. His remarks caught world-wide attention and were echoed by other participants. The papal document *Sacramentum Caritatis*, summarising the work of the Synod, did not so much as mention this possibility, even to reject it. So much for collegial dialogue.

The debate has moved to a wider level with the publishing by retired Sydney auxiliary bishop, Geoffrey Robinson, of the book ***Confronting Power and Sex in the Catholic Church – Reclaiming the Spirit of Jesus***. My first reaction on seeing the title was to wonder how such a restrained and cultivated man as Geoffrey Robinson could have come to write a book with such a title. This man is no maverick. Over many years I saw him in action, initially as Secretary, then as President, of the Canon Law Society of Australia and New Zealand. He is no way-out liberal. I know the respect he enjoys among his colleagues.

The book stems from Bishop Robinson's years as chair of the *Professional Standards Committee*, established by the Australian bishops to deal with the increasing wave of complaints of sexual abuse. He resigned two years ago, disillusioned by the church's handling of sexual abuse complaints. He sees people at every level seeking

to 'manage' the problem and to make it 'go away' rather than truly confront and eradicate it.

He regrets there has never been regarding sexual abuse a papal 'sorry' in the name of the church. If only the Pope had spoken clearly at the beginning of the revelations, inviting victims to come forward so that the whole truth, however terrible, might be known and confronted; firmly directing that all members of the church should respond with openness, humility and compassion, consistently putting the needs of victims before the good name of the church – how much fairer it would have been for the victims and how much better for the standing of the church.

## Commentary

Humphrey O'Leary

Bishop Robinson's book is not simply about the sexual abuse crisis and the church's inadequate response to it. He sees this tragic episode as just one more manifestation of a consistent misuse of power in the church. He recalls the Italian phrase *far bella figura* – literally – to make a beautiful figure, better translated as 'keeping up appearances'.

This mentality he sees as deeply entrenched in a church that has its centre in Rome. Authority has too often been more concerned to look good than to be good. Papal Infallibility has led to the entrenched idea that the pope and the church he rules can never really be wrong.

Robinson spells out the need for a radical reassessment of how power is being exercised in the church. Too often voices that should have been listened to have been ignored. He considers that the bishops and, indeed, all members of the church have the unpleasant, difficult and unwelcome task of getting through to the Pope that he is falling down on his task of being the rock on which the church's life and ministry is founded. The sexual abuse scandal could be the occasion for getting home to the Pope and to so many others that there are deep-set patterns of misuse of power in the church that must be recognised and corrected.

In calling bluntly for a better church, one he would see as less contrary to the mind of Jesus Christ, Geoffrey Robinson has ignited a bombshell. Read his book for yourself, and consider whether you personally have a part to play in this drama. ■

Kevin Toomey, a Dominican priest, acted as Assistant in Rome to the Master General of the Dominicans, Fr Timothy Radcliffe. Presently he is working in a Dunedin parish. Humphrey O'Leary, a canon lawyer, is Superior of the Redemptorist community in Auckland



*Zella Horrell  
takes a critical look  
at America,  
the land of her birth –  
but also at Catholicism,  
her cradle faith*

## being American in kiwiland

*...and being a Catholic*

I was asked to respond to the question, “What is it like to be an American just now?” It’s a loaded question. There’s a great deal of implied accusation within it. I think the curiosity behind the question is placed at how I balance global perceptions of American greed and hostility against my conscience and identity, so my answer is going to mirror the question. Being an American is very similar to being a Catholic. The Catholic Church also carries some global perceptions that are not always flattering.

### **The consumer society**

There are a great many rewards in being an American and in being Catholic, but everything of substance casts a shadow when placed in the light. I’ve lived in New Zealand for over 20 years, but it has only been during the last ten years that I have become aware of the global shadow cast by America. As an American, consumption was simply a way of life. I had no one telling me I was taking too much. On the contrary, I was surrounded by messages to take more.

My first years in New Zealand were plagued by frustration on the retail limitations placed upon me. I

remember needing a certain object from a shop, and then having to seriously work to access and purchase that object. Sometimes it felt like the shops didn’t actually want to sell anything. Whereas, in America, I may not have *needed* anything, but a saunter through a department store or shopping mall would instil desire so deeply in me that I left convinced I needed a great deal more than I had.

---

### *consumerism*

*has set up shop in Godzone  
– I don’t think it’s fair to blame  
America for that*

---

The contrasting experiences gave me my understanding. Initially I was perplexed. I couldn’t understand what New Zealand was doing wrong. Eventually I became more adept at coping with less, which remarkably left me feeling like I had more, possibly because I learned that I had enough. Now consumerism has taken hold of the Land of the Long White Cloud. Parallel importing and bulk buying ensure that Kiwis can have more than

they need, and America is taking the blame for the accompanying change in culture.

I often hear that New Zealand is being taken over by America. In a discussion about the change from carrying a handkerchief to using disposable tissues, a woman I quite admire actually said, “The Americans did that”. It made me laugh inside because it’s such a funny notion – as if Americans care about the way New Zealanders blow their noses!

The Americans did not do that. New Zealand citizens did that. They’ve made choices that inspire the huge, sell-everything, mini-business-district stores that were once the bane of only American cities; they are seen as advancement. Choices that harm communities or the environment are allowed because they are good for the economy.

Consumerism, or unadulterated capitalism, has set up shop in Godzone, but I don’t think it’s fair to blame America for that. American-based corporations may be behind some of the changes, but it is the economic and political institutions of New Zealand that have fostered those changes and ensured that they take root.

If the changes are wrong or unwanted, why don't the ordinary citizens do something to stop them? Because it's difficult to know what to do in the middle of a blizzard. Ordinary people are continually forced into places of coping, processing changes that come too fast and that seem non-malignant in nature. It is difficult for the human mind to have the clarity and strength of conviction to battle the relentless onslaught of change. It is also difficult to find the time.

America's economic power allows it to be seen as both greedy and hostile. But the war in Iraq, the sinfulness of Guantanamo Bay and Abu Ghraib bring shame and embarrassment to thousands of Americans. Thousands of Americans gathered in Seattle in 1999 to protest the *World Trade Organisation* Conference and the advance of globalisation. I am a dissenting voice to the post 9/11 hysteria, and because of that, I have been called un-American by my sisters and my friends on more than one occasion.

Questions about who is behind the ideologies used to promote free trade, to strip away personal freedoms and privacy, and to engage in unjust wars were seen as offensive. I was no longer 'one of them'. I had deserted, so my opinions were no longer valid. The daughter of my one-time-best-friend actually called me a coward. I felt like Benedict Arnold, who was a traitor during the Revolutionary War – it was the ultimate curse of betrayal among children.

There is confusion and doubt, apprehension and resentment attached, but I am still an American. I spent 12 years pledging allegiance to the flag; that kind of loyalty is hard to undo, but it may also be hard to understand. So... imagine being a Catholic!

### Being a Catholic

I was baptised a Catholic, went to 'Sister School' which the nuns taught each summer, was confirmed, married a Catholic man in the Catholic church, baptised all my children, taught CCD,

attended retreats, synods, and Lenten Discussion Groups, am secretary of the parish council and president of the Parish Ladies Group. Yet my commitment and loyalty to the church has been questioned on several occasions. In fact, last Christmas a young priest suggested that I leave the church.

The power structure of the Catholic Church is just as vulnerable to abuses of power as the government of the United States. It's easy to compare the need for 'national security' with obedience to 'Vatican law'. Innocent people suffer from both. If my identity as an American is fed by the romantic notion of life, liberty, and the pursuit of happiness, then my identity as a Catholic is fed by equally romantic notions: antiquity, purity, and the divine.

---

*no institution  
can live up to our highest  
ideals – but when the church  
betrays us, the hurt is  
more profound*

---

No institution can consistently live up to our highest ideals, but when the church disappoints us or betrays us, the hurt is much more profound. My faith in the church has been shattered on more than one occasion. I've watched, aghast, as rudeness and manipulation were not only tolerated but also defended because they served the greater good of the church. Those offences scar. They cut deeply, but they are overlooked so as not to draw attention. Infection naturally sets in.

Power brokers in America use national security as a suit of armour. Everyone is treated as a potential bad guy in an attempt to make everyone else feel safe. In the Catholic Church the taunt of being called a "cafeteria Catholic" is used to ensure we don't question the authority of the church. We are told that we can't just pick

and choose. Our baptism demands *all-or-nothing* obedience.

Even though post-Vatican II theology teaches that 'we' are the church, there are many in positions of power who believe the rules are the church, or that the ritual, or the hierarchy, are the church. They do not want change or progress. They want control, and they fight aggressively to maintain it.

Too often America looks like a bully. Unfortunately, the plans carefully laid within the Constitution to prevent abuses of power are slowly being eroded. The power structure of America can no longer be trusted to do what is good for us all. But there are power brokers within the current Catholic Church who use authority, obedience, and tradition as a means of maintaining the *status quo* with such effectiveness that many innocent people are crushed or turn away out of a sense of despair.

For me, being an American is like being a Catholic. I am watching the vines of change grab hold of New Zealand, which is much smaller and much less important on a global scale than either America or the Holy Roman Catholic Church. Many New Zealanders are uncomfortable with the changes in attitude and many resist the changes altogether, but the changes aren't seen as 'New Zealand' itself. We can wonder what traditions and lifestyles will endure and which ones will collapse, but current events do not define the nation as a whole.

Americans don't see the Iraqi War, the Patriotic Act, or even over-consumption as 'America'. They are events happening to America. America is something indefinable lying beneath a multitude of layers. There is a risk that 'America' will be smothered, but – and I actually feel like I am speaking for a nation here – I sincerely hope not. And the same thing goes for being a Catholic. ■

*Zella Horrell lives with her farmer husband  
and family in Riversdale, Southland*

# Mary

## model for a female priesthood

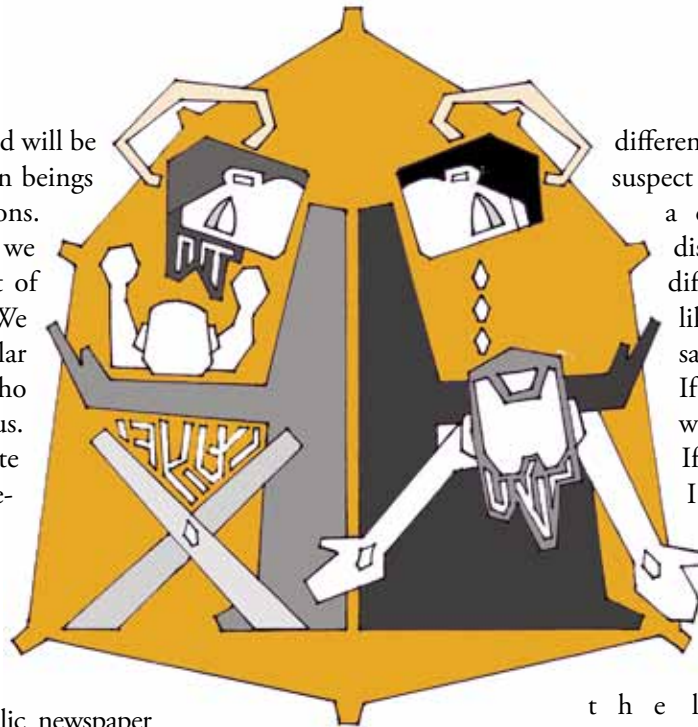
It has been said before, and will be said again, that as human beings we are full of contradictions. We like our routines, but we also long for the excitement of newness and adventure. We have friends who share similar interests, and yet others who are very different fascinate us. We seem forever to oscillate between attractions to sameness and difference.

The church has this internal contradiction within itself. Archbishop Migliore (Vatican observer at the UN) was recently reported in a Catholic newspaper as having addressed the UN saying that “equality between the sexes will only be accomplished when their differences and complementarity are recognised.” Vatican officials have expressed similar sentiments on numerous other occasions, not only when addressing institutions outside the church but also in response to women’s voices inside the church.

The insistence on difference is an interesting one considering that same church is still happy to issue an English language version of the *Catechism of the Catholic Church* in which no such concern for distinctions between men and women is evident in the way it addresses the faithful. In the *Catechism*, God still “calls *man* to know him, seek him and love him,” and “he invites *men*, through the Holy Spirit, to become his adopted children.” Women are addressed with a generic term which ambiguously also refers to the male half of our species only.

Many of us remember the heated debate that went on around the publication of this *Catechism*. In those days it was women who were asking for a respectful recognition of their difference, and officialdom that denied it. Now, the roles are reversed. When women ask to be admitted to the Sacrament of Holy Orders, the church points out their differences from men and the implications of these when it comes to vocation.

I often wonder where this resistance to sameness and



difference alike comes from, and I suspect it has something to do with a deep fear of chaos and its disorienting effects. Too much difference spells disorder, and likewise so does too much sameness or non-distinction. If you and I are the same, then what is left of my uniqueness? If you and I are too different I might have to change to accommodate or understand you. Both challenge a comfortable and cherished sense of identity. What, then, is the way forward in the legitimate search for equality of men and women in the church?

### Looking to Mary

In Scripture we see that from the moment men and women were created, creation was entrusted to their care, and God intended ongoing creation to be a project of co-operation between the two of them and God through work and personal fruitfulness. When that moment in history arrived when God wanted to restore creation and save it through a most direct revelation of the divine in the person of Jesus Christ, it again became a project of cooperation between God, a woman and a man.

We all know the story of Mary, the Annunciation, the overshadowing of the Holy Spirit and the subsequent birth of Jesus. In fact, Mary’s role doesn’t stop there but extends well beyond the Resurrection of her son and into the life of the early church.

Yet nowhere do we see this element of co-operation, this vocation to ‘partner’ of both men and women in the work of salvation, reflected in the official ministry of the church. The role of Mary is not symbolised in an incarnational way. The ministerial priesthood, known as ‘fathers’, is not complemented by a ministerial motherhood. Mary, though we have decorated her with the exalted titles of *Mother of God*, *Mother of the Church*, *Queen of Heaven* etc., is safely



kept in the realm of the mystical and not allowed any concrete expression in the here and now in a formalised sacramental ministry.

### A contemporary viewpoint

In her recent writings, theologian Tina Beattie suggests (*The Month*, 257, 1996) the expansion of the Sacrament of Holy Orders to include a ministerial motherhood as one of those possible safe ways forward that Sr Joan Chittister speaks about in the August issue of *Tui Motu*. It would preserve some degree of distinction in separating the ministry of men and women as well as acknowledge the male/female partnership (an expression of sameness) in the work of salvation. It would have foundations in Scripture in that familiar scene in *John's* Gospel where Jesus addresses his mother from the cross, giving her as mother to his disciple with the words: "Woman, behold your son."

It would have sound foundations in the Tradition. Firstly in the exalted status she already enjoys as *Mother of the Church* and *Mother of God*; secondly in a hidden historical tradition recognising Mary's priesthood which became suppressed through papal intervention in the early 20th Century.

Would it be legitimate to sacramentalise a ministerial motherhood? Or in the words of the Catechism, is Mary's motherhood "a sign of grace, instituted by Christ and entrusted to the Church, by which divine life is dispensed to us"?

The author of the Gospel of *John* would likely say 'yes' to that, as well as the millions of believers who frequently seek her help and intercession. But perhaps the following lines from a contemporary poem say it best:

*Did the woman say,  
When she held him for the first time in the dark of a stable,  
After the pain and the bleeding and the crying,  
'This is my body, this is my blood'?*  
*Did the woman say,  
When she held him for the last time in the dark rain  
on a hilltop,  
After the pain and the bleeding and the dying,  
'This is my body, this is my blood'?*

In recent decades there has been much interest especially among feminist theologians to 'retrieve the historical Mary.' This was necessary because many women could not recognise themselves in the exalted Mary. Nevertheless, the way forward now for women in the church may not lie in bringing Mary down to our size, but in elevating the status of women and allowing them to be sacramental signs of Mary's ministry in the church. ■

*Adriana Janus is married with a family. She works as a pastoral associate in a north Auckland parish*

## PIONEER

The Pioneer Total Abstinence Association of the Sacred Heart of Jesus was founded by Fr James A Cullen, SJ in Dublin on 28 December 1898

*Aim of Association:*

***Peace and harmony in the home***

*The Pioneer contribution:*

***The spread of the christian virtue  
of temperance throughout Ireland  
and abroad***

*Means:*

- Prayer; an alcohol-free lifestyle and public witness to the infinite love of the Sacred Heart by wearing the pin
- Support for the young and victims of drug and alcohol abuse
- Alternative social and cultural activities
- A monthly family magazine and use of other media
- Promoting Pioneer membership worldwide

*For more information, please write or phone:*

John Joe Lynch, 15 Loch St, Remuera, Auckland,  
Ph: 09 522 1728 after 7pm  
Father Leo Doyle, 97 Galway St, Onehunga, Auckland,  
Ph: 09 636 4647

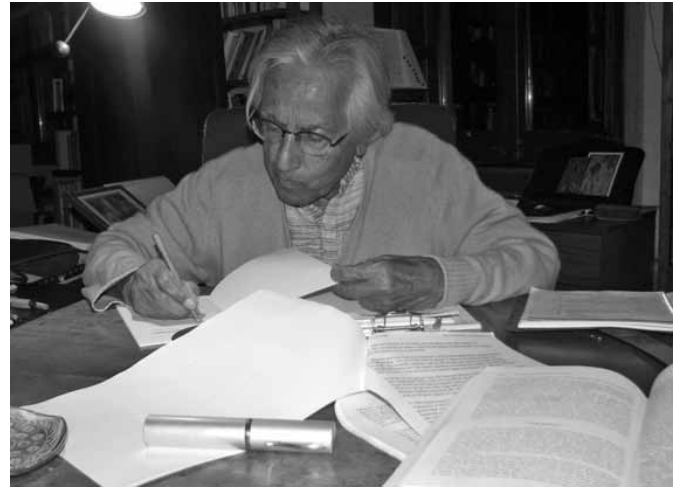
Rogan McIndoe ad

# Who is Raimon Panikkar?

*Diane Pendola discovers one of Catholicism's great sages*

“Humanity will collapse if we do not gather together all the fragments of the scattered cultures and religions. But togetherness does not necessarily mean unity, nor is understanding absolutely required. What is needed is trust, a certain trust that sustains a common struggle for an ever better shaping of Reality”

*(Invisible Harmony, p.175)*



**W**ho is Raimon Panikkar? This is a question worth asking, worth a lifetime of exploring. The who is important. We can begin to discern the what through reading his 55 books and thousand-plus articles written – and thought – in more than a half dozen languages. However, one cannot know him through the what alone.

I met Raimon Panikkar when I was 19 years old, a college junior with a major in religious studies at the University of California at Santa Barbara. I had been raised and schooled in Catholicism, but by my college days I had quit Christianity. I had rejected the Christian God as remote and capricious, the Catholic church as rigid and exclusive, the resurrected Jesus as anachronistic and absurd.

And then I met Raimon Panikkar – University professor; cross-cultural scholar; exotic mixture of Spanish Catholic and Indian Hindu; speaker of more languages than I thought any person capable of; with doctoral degrees in chemistry, philosophy and theology; and – how could it be? – a Catholic priest! So began an expansion of consciousness into the mystical vision of Raimon Panikkar. Now, over 30 years later, the journey continues.

The depth and breadth of Panikkar's work and scholarship is stunning. His journey, which began in the conservative Catholicism of early 20th century Spain, eventually took him to India. There he formed deep friendships with early pioneers in Hindu-Christian dialogue such as Jules Monchanin, Swami Abishiktananda (Henri Le Saux) and Dom Bede Griffiths. He taught Sanskrit in Madrid, philosophy in Rome, Indology in Bangalore, comparative religion at Harvard and the University of California. He says of his own path: “I ‘left’ as a Christian, ‘found’ myself a Hindu and return as a Buddhist, without ceasing to be a Christian.”

## Encountering the mystical

This message was like music to my soul, evidence of an invisible harmony at the heart of the human search for meaning. This was why I had come to study comparative religions at Santa Barbara. If this man could still identify himself as a Catholic and a Christian, perhaps there was something there that I had missed. Perhaps I should look again.

There are many doors to walk through into Panikkar's thought. You can enter through the door of the encounter of religions. You can enter through the door of interculturality, pluralism and dialogue. You can enter through contemplation, ecosophy and the cosmotheandric reality. As a University student I was privileged to approach several of these thresholds.

But it was as a participant in the extraordinary liturgies that Raimon celebrated on Easter mornings, during his tenure in Santa Barbara, that I was able to enter into the core of his mystical vision. Atop a mountain, with the dawning light breaking over the Pacific Ocean, we broke bread and shared wine. All of reality became present: the sun, the earth, the water, the breath, the human hands and human eye and that dimension of divine mystery intersecting the human and the cosmic.

In claiming the Eucharist as my entry point into understanding Panikkar, I establish myself firmly within the Christian *mythos*. Panikkar's understanding of *mythos* differentiates it from the more commonplace understanding of myth as mythic story, what Panikkar would call the *mythologumenon* or the narrative that gives voice to the myth. Rather, his understanding of myth is more like that of light: “You cannot look directly at the source of light; you turn your back to it so that you

may see, not the light, but the illuminated things. Light is invisible. So too with the myth..."(*Myth, Faith and Hermeneutics*, p.4).

He understands faith as the dimension of our humanness that corresponds to myth, whereas belief provides the bridge by which we cross from *mythos* to *logos*, from the invisible to the visible, from the silence to the word. "What expresses belief, what carries the dynamism of belief – the conscious passage from *mythos* to *logos* – is not the concept but the symbol." (*MFH*, p.6)

My participation in the ritual expression of communion called Eucharist is a symbolic participation in the entire reality, a reality of which I am a microcosm, a reality which Panikkar calls *cosmotheandric*. In his book *The Cosmotheandric Experience* Panikkar says of Eucharist: "...The consecrated bread does not cease to be bread. On the contrary, it becomes integral bread, a bread that contains the entire reality, a bread that is divine, material and human at the same time. It is the revelation of the cosmotheandric nature of reality.

"When we break bread in everyday life, we tend to be forgetful of this fact, and we alienate ourselves from this integral experience. The Eucharist reminds us of the whole and makes it real for us: 'This is the Body of Christ'... The Mystical Body does not mean just a group of humans. It extends to the 'breadth' of the entire universe in its proper status" (p. 69).

When I speak of Eucharist, I am speaking out of my own mythic horizon. By doing so I don't mean to imply that an appreciation of Panikkar is limited by the Christian tradition; quite the contrary. Panikkar's work in the area of myth, faith and hermeneutics allows for the diversity of mythic horizons to come into dialogue and mutual fecundation. This is a great contribution to a most urgent need of our time. Are not most of our current wars and conflicts based on what appear to be irreconcilable religious and ideological differences?

Panikkar has created a philosophical bridge which neither destroys nor diminishes difference, but embraces diversity and opens a pathway to dialogue, understanding and metanoia. "Nothing short of a radical metanoia, a complete turning of mind, heart and spirit will meet today's needs" (*CE* p.46). Panikkar has created the philosophical foundation for such a transformative process. The work is ours.

Returning again to the Eucharist, from a Christian point of view it is a symbol inclusive of the entire reality. We all have a point of view. Neutrality is not a possibility. We do not observe reality. We participate in reality, and we participate through the light that illumines what we see through our own window, from our own point of view. This is fundamental to Panikkar's approach to interreligious dialogue.

## Meeting other faiths

We do not bracket our own beliefs but we also realise the dimension of faith, of *mythos*, underlying our beliefs. When we enter into dialogue with another we show up fully. And we also open fully to the mystery and the faith of the other. My mythic horizon is not that of a Buddhist, but when I open, for example, to the Buddhist teaching of *pratitya samutpada*, (the deeply interdependent nature of reality), my own horizon expands and I am changed by the encounter. My experience of Eucharist itself deepens and my communion expands.

In our encounter with other traditions as well as in the deepening understanding of our own, Panikkar is asking us to open our inner eye, the eye of which Jesus referred when he said: "If your eye be single, your whole body will be full of light". As Panikkar says, "Without a mystical vision, the Eucharistic reality disappears" (*Christophany*, p.172).

## Road to Emmaus

When I think of Raimon Panikkar and the way he has touched my life I think of the Road to Emmaus. You remember the story – Jesus has been crucified. All the hopes and dreams that people had projected on him were dashed with his death. Two people are walking along the road, depressed and dispirited, talking of all that had transpired in Jerusalem. They are joined by a stranger.

This stranger opens up the Scriptures to them. It's as though the stranger is able to open their third eye, their mystical and single eye, so that they can see their own tradition with an enlightened perspective and understand it in a new and liberating way. They invite the stranger into their home to stay the night with them and share their meal. It is when the stranger takes the bread, blesses it and hands it to them that "their eyes were opened" (Lk. 24:31) and they recognise him to be Jesus. In the moment of that recognition he vanishes from their sight. They are left with their hearts burning within them as they remember the effect of his illuminating presence.

Through my encounter with Panikkar I have felt an inner illumination grow within me, so that I can turn again to the tradition of my ancestors and to the mystical waters through which my spirituality was birthed, and see them not only with new eyes, but recognise my own eyes and my own seeing as part of the unfolding revelation. I have looked through the windows of 'strangers', those from other faith traditions and, in seeing from their points of view, my own perspective has changed and deepened.

The Christian God that I had rejected as remote and capricious has come as close as my deepest identity, more trustworthy than the ground I stand on. The Catholic church that I had rejected as rigid and exclusive, I've come to understand as co-extensive with the entire universe, inclusive by its very definition. The resurrected Jesus that I rejected as anachronistic and absurd has





# Pentecostalism

*Catholics need to dialogue with Pentecostal churches, suggests Susan Smith, not just view them with suspicion*

Pope Benedict XVI's visit to Brazil in May triggered off a number of reports about the decline of Catholicism in that formerly most Catholic of continents. For example, in Latin America during the 20th Century, more Catholics converted to Protestantism, especially of the Pentecostal variety, than in Europe during the Protestant Reformation. Catholics can be attracted by Pentecostalism's simplicity, fervour and willingness to involve lay people in leadership roles.

Such an exodus has prompted some soul-searching among Catholics, who attribute the loss of the church's

monopoly to such factors as the often 'passive' nature of Catholic liturgy for most of the laity, or the aggressive proselytising of Pentecostal churches. Underlying many Catholic conversations about the influence of Pentecostalism is the conviction that Pentecostals set out to subvert the faithful through dubious means. This results in a rush to join Pentecostal communities. This is not the whole truth, although it gives Catholics permission to avoid engaging in critical self-reflection.

Instead of dismissing Pentecostalism, Catholics need to be more aware of what such movements are

offering people today. We ignore Pentecostalism at our peril. The reality is that even where Catholics remain Catholics, in more and more countries – particularly those in Asia, Africa and Latin America – their faith is influenced by realities integral to Pentecostalism, particularly its emphasis on *healing*. Therefore we need to be more aware of the origins, practices and appeal of Pentecostalism and the steps the church is taking to ensure a more meaningful dialogue with Pentecostals.

## The origins of Pentecostalism

Pentecostalism refers to those churches or Christian communities

▷▷ become the Cosmic Christ, symbol of the whole cosmic, human and divine reality. Released from the grip of historical time this cosmotheandric reality allows the 'end of time' to be reinterpreted as the 'fullness of time', "which would allow the presence of the whole to fill our lives – precisely in the present" (*Cosmotheandric Experience*, p.69).

## Conclusion

Who is Raimon Panikkar? For me he has been the carrier of the Spirit, the embodiment of Christ, the revealer of the word awakened and burning in my heart. As Raimon so well says, we cannot know another person except through love. And we cannot love except through coming into a kind of union, where we recognise the other as our Self and love the other as our Self. That is why I began this article by saying you will never know Raimon Panikkar by the what alone. It is who he is that has touched my heart. I hope that you will allow him to touch yours. You can enter through many doors.

I have entered through the Eucharist and through the Christian mystical tradition. You can enter through the door of interreligious dialogue (*Myth, Faith and Hermeneutics*, 1979; *The Interreligious Dialogue*, 1978). You can enter through Hinduism (*The Vedic Experience*, 1977) or through Buddhism (*The Silence of God: The Answer of the Buddha* 1989). You can enter through secularity (*Worship and Secular Man*; *Cultural*

*Disarmament: The Way to Peace*, 1995) or through the contemplative life (*Blessed Simplicity: The Monk as Universal Archetype*, 1982; *Invisible Harmony*, 1995). You can enter through Christ (*Christophany*, 2004), through Ecosophy (*A Dwelling Place for Wisdom*, 1993) or through the Trinitarian vision of reality (*Trinity and the Religious Experience of Man*, 1973; *The Cosmotheandric Experience*, 1993).

As you can see, there are many rooms in Panikkar's house. In his house I have found space, not only for all the religious and human traditions, but all of creation and the entire universe to dwell. In his house one feels an invisible harmony at work, a harmony that exists precisely through the complexity and diversity of all the voices present and the abiding silence from which they sing. In this house I sense the dawning of a new religious consciousness and experience the foundation, built on trust, for a dynamic and creative peace. ■



©Diane Pendola, July, 2007. Diane is the director of Skyline Harvest, an eco-contemplative center in the mountains of California. She can be contacted through [www.ecocontemplative.org](http://www.ecocontemplative.org)

which emphasise receiving the Spirit and practising spiritual gifts such as healing, speaking in tongues and prophesying. Pentecostals understand that they have received the Spirit and that they are sent by the Spirit. Because of the immediacy of the Spirit in their lives, they tend to place little reliance on hierarchical structures and rituals so important to mainline churches.

The Assembly of God, the world's biggest Pentecostal denomination, began in Kansas at the beginning of the 20th Century, and Assemblies continues to expand both in the Western and non-Western world. Increasingly, classical Pentecostalism as found in the Assemblies of God is complemented by the birth of non-classical Pentecostal churches, particularly in the non-Western world where half the world's Christians now live.

The extraordinary growth of Pentecostal churches is attributable to a variety of factors which include the search for a more contextual and relevant, cultural form of Christianity; the rise of nationalism; a reaction to what is perceived as 'colonial' forms of Christianity; the burgeoning Pentecostal and Charismatic Renewal movements in mainline churches; the Pentecostal belief in, and emphasis on, healing particularly in places where professional medical care is virtually non-existent; and the non-clerical nature of church leadership, including the leadership of women. Not that this necessarily means such communities embrace democracy and/or egalitarianism: the personal authoritarianism of a particular leader can be just as stifling as the institutional authoritarianism sometimes found in mainline churches.

### **Catholic-Pentecostal Dialogue**

As early as 1972, the Catholic *Secretariat for Promoting Christian Unity* began to dialogue with Pentecostals, first attempting to overcome the mutual mistrust that existed and which still exists between Catholics and Pentecostals. Most of us are unaware

of this dialogue, but its importance should not be underestimated given that these two Christian communities represent about two-thirds of the world's Christian population.

By the 1990s the difficult areas of mission, proselytisation and witness figured prominently on the agenda – delicate topics given that it is estimated that in Latin America, 8000 Catholics join Pentecostal or Evangelical communities every day. Dialogue was and is a challenge. Finnish Pentecostal theologian Veli-Matti Karkkainen writes:

---

### *Catholics are attracted by Pentecostalism's simplicity, fervour and involvement of lay people in leadership*

---

"Theologically and ecclesologically, Roman Catholics and Pentecostals are in many ways diametrically opposed to each other. The one is a highly structured, hierarchical church with a pronounced sacramental theology and a formal liturgy while the other is a lay movement, with spontaneous worship style, non-written (oral) theology, and no international body to speak for it" (*International Bulletin of Missionary Research* 25/1, 16).

Both groups agree on the unique revelation that Jesus Christ signifies. Pentecostals have affirmed Paul VI's teaching that "there is no true evangelisation if the name, the teaching, the life, the promises, the Kingdom and the mystery of Jesus of Nazareth, Son of God, are not proclaimed" (*Evangelii Nuntiandi* 22). Both agree that the Spirit prepares the hearts of people for the reception of the Christian message, and increasingly Pentecostals are recognising that their need to be involved in the great social issues of the day, although an emphasis on personal evangelism and individual conversation can obscure that recognition.

It is probably Pentecostal proselytising activities among Catholic communities that causes the most tension, and many Catholic missionaries are concerned about the impact of such activity on the life of the local church. However, the earlier mutual name-calling seems to be on the decrease, and there seems to be no truth in the charge that much Pentecostal activity is financed by government and non-government groups in the United States, fearful of the impact of liberation theology on America's love affair with the free-market.

At the same time, if Catholics freely choose to leave the Catholic church because of its perceived inadequacies, then the church must begin to address the serious ecclesiological issues this raises. Catholics acknowledge readily that salvation can occur outside of the church, something that Pentecostals cannot accept (hence their emphasis on the need for personal conversion).

What is encouraging about the present situation is that both communities recognise the need for ongoing dialogue. This probably needs to occur at three levels: first the official dialogue that has already begun; second, dialogue that engages both Catholic and Pentecostal scholars; and finally and perhaps most importantly, dialogue of life between grassroots Catholics and Pentecostals. ■

### **Beatification**

On November 18, Antonio Rosmini is due to be beatified at Novara, in northern Italy. Rosmini was probably the most illustrious Italian Catholic priest of the 19th Century.

He was a highly original thinker, and some of his writings were condemned by the church. This condemnation was only lifted by the Holy See in 2001. He was also a passionate Italian patriot.

Rosmini was founder of the Institute of Charity (IC). Rosminian priests and brothers have served in the dioceses of Auckland, Dunedin and (for a time) in Christchurch, since 1961.

# Prince of Bishops

## *Jean Baptiste Pompallier*

*Prince or pauper, saint or sinner, sage or fool?*

*Mike Riddell gives an assessment of this most celebrated pioneer of both Nationhood and Catholicism in 19th century New Zealand history*

Most New Zealand Catholics are aware that the establishment of the faith in this land owes much to the dedication of a lofty Frenchman, Bishop Jean Baptiste Pompallier. Yet how well is our spiritual forbear known? Four years ago when I began work on the storyline of a feature film about the enigmatic bishop, I was uncertain whether his biography would sustain it. I quickly learned that he contained the sort of tragic character conflicts which produce rich drama.

Two remarkable events from his life might serve to illustrate this. The first occurred in September of 1868, 30 years after his arrival in the Antipodes, when the venerable bishop was in Europe, ostensibly raising funds to cover the debts of his diocese. Doubtful of the success of this enterprise, his own clergy allowed creditors access to the bishop's Auckland residence, where they seized his personal possessions and offered them for auction. Pompallier was devastated by this act of betrayal. But it demonstrated the disregard with which he was held by many prominent members of his own diocese; a lack of trust which made the end of his ministry inevitable.

The other event, more contemporary, was one which caught the attention not only of New Zealanders but the whole world. In 2002, a delegation of pilgrims led by Pa Henare Tate journeyed to France to exhume Pompallier's remains from a Paris cemetery, and bring them home to New Zealand. As the bishop's casket was toured from one end of the country to the other, there was an astonishing outpouring of love and veneration toward him. He was finally laid to rest at Motuti in the Hokianga, not far from where he had first set foot in the land. Local Maori honoured him as one of their own, and his resting place has become a site of pilgrimage.

Known by his contemporaries as the 'prince of bishops', Jean Baptiste François Pompallier was a man with the sort of flair which divided opinion. To Maori, then and now, he

was a leader of sufficient mana to win their loyal devotion and respect. To his own Marist fellow missionaries, he was often considered a profligate and a tyrant. To the Sisters of Mercy, he was an inspirational and devout guide. To the respectable lay Catholics of Auckland, he was the author of their economic misfortune and an administrative failure.

How should we judge Bishop Pompallier? As biographer Ernie Simmons asks, "Was Pompallier the prince or the pauper, the saint or the sinner, the wise leader or the incompetent fool?" The truth, as so often when it refers to human existence, is complex and elusive. Historical figures are often mythologised, for good or for ill, according to the projections and concerns of their chroniclers. Pompallier's career is made all the more difficult to assess because of competing agendas which swirled around him.

France saw the bishop as a forward scout for a potential colonial venture in which New Zealand might be added to its territories. The founder of the Marists, Fr Jean Claude Colin, hoped that Pompallier would earn enduring respect for his newly-established Order. Vatican strategists sought to see off the Protestants who had stolen a march on Catholicism in the Pacific. Maori saw a sympathetic potential ally in the strangely attired 'man in red'. And the British regarded him as a subversive threat to their own ambitions in the region.

What of Pompallier himself? He was, by all accounts, an aristocrat of regal bearing. He was tall for the time, highly intelligent, and cut quite a figure in his bishop's regalia. From the time when he arrived in the Hokianga in 1838 and the Methodist Nathaniel Turner stirred up local Maori to repel the papists into the sea, Bishop Pompallier's presence was felt. These early years up until 1845 were to prove definitive for him and for the land to which he had come. Within that period of time he both fulfilled his missionary vocation and vacated it, consigning him to a life as the sort of clerical administrator he loathed.





Perhaps the key to understanding Pompallier is his relationship with *tangata whenua*. There is little doubt that in the early years of his mission, he found a remarkable reception among Maori. Some aspects of this are readily understandable. His Gallic romanticism and love of life struck an accord with Maori. He understood and promoted the value of ancestry, a trump card which he played against the Protestants. By maintaining a clear spiritual focus, he steered clear of the taint of colonisation (though playing a prominent role in the Treaty negotiations, sympathising with those Maori who opposed it).

But the less tangible truth is that he was a man with *mana*. He understood authority and employed it. In every sense of the word, Pompallier was a leader with stature. And undergirding all that he did was a very genuine spirituality based on a life of prayer and devotion. I believe it was this element of his life which Maori recognised and responded to and which induced the sort of veneration with which he is still regarded today.

In addition, his attitude to mission was humanistic and enlightened given the context of the times. In his *Instructions for Mission Work*, written in 1841, Pompallier advises: "Always show them that they are not despised but warmly loved in every way for their happiness in this life and (especially) for their eternal happiness. (God) is not a God foreign to this land; He made New Zealand, just as He made all other great lands. He has always been in New Zealand – it is His, as all New Zealanders should be His."

He counselled his men to learn both *Te Reo* and Maori customs, and made such concessions as allowing weapons to be brought into worship services as an accommodation to culture. And it was Pompallier who requested the so-called 'fourth article' of the Treaty, which guarantees religious freedom (even if motivated by the desire to protect the position of Catholicism). The bishop impressed people with his character, his preaching, his astuteness, and his vision.

*Mike Riddell is the screenwriter for a feature film on the life of Bishop Pompallier; a French/NZ coproduction with support from the NZ Film Commission*

Unfortunately, as with so many visionaries, he was impatient with practicalities. Pompallier had a clear idea of how money must be spent to enable the mission to proceed; but a very limited appreciation of how to husband the limited resources available. He could impart to his men the grand plan of how salvation might be communicated in a new land; but he dismissed as insignificant the privations which those men had to endure for the grand cause. And the very qualities which contributed to his mana were the same which others recounted as arrogance and pomposity.

In the short term, Bishop Pompallier was undone by historical events. The sacking of Kororareka in 1845 by a coalition of Maori led by Hone Heke, effectively terminated the role of that region in the evolving politics of New Zealand. The Marist mission was wracked by debt and internal dissent. One of his own men wrote of the bishop: "He conceives gigantic enterprises, such as wishing to build a church in brick, to buy a boat and keep it in repair... We are like an army that has used up part of its ammunition in fireworks." The end result was a ruling from Rome which split the country into two dioceses, and established Pompallier as Bishop of Auckland.

This new role, giving him responsibility largely for Pakeha settlers, was not one suited to the adventurous Pompallier. He was constrained by the office, required to be an administrator – a challenge which he largely failed to meet. Significantly, he never went north again to visit his beloved Maori flock. Perhaps the contrast with his former life was too painful. Eventually he died a forgotten man in France, his reputation sullied by those who held him in contempt. But that which history condemns, it can also redeem.

So it was that our founding father was brought back in honour and pageantry in 2003, by the people of the Hokianga who had never forgotten him. He has at last received the dignity and recognition due to a man who gave his whole life to establish faith in these lands. ■

*In his diary of the first voyage to New Zealand, Bishop Pompallier describes a perilous incident near Vava'u (Tonga):*

"Not a breath of air was to be felt, but strong currents were carrying us towards the rocks of the island, which are perpendicular. It appeared impossible to escape the danger which threatened our ship and our lives; there was safety for no one. It was half-past eleven at night. The storm being over, the darkness was no longer so profound; we could plainly see ourselves going into the jaws of death. The only hope we had was that a providential breeze might spring up and enable us to make headway against the current.

"This, then, was the object of our vows and prayers which we addressed to the Lord through the intercession of her who is called Star of the Sea and who is patroness of the sailor. But, alas! the wished-for wind came not, and there was nothing left but to submit ourselves to the impenetrable designs of God.

The schooner was already amidst the foam caused by the sea dashing itself against the rocks. We were surprised that the keel did not strike against some ridge; but just at the moment when we were awaiting all the horrors of shipwreck and death, a breeze sprang up from the direction of the very rock upon which we were drifting. It filled our sails, we gained the open sea, and in less than half an hour were out of all danger.

"The life which had been preserved to us seemed a resurrection. Our deliverance we at once attributed to Mary and to the power of God. The captain, a Protestant, fell on his knees, joined his hands, and lifting his eyes toward Heaven seemed beside himself. He knew not how to give utterance to his sentiment of gratitude before God. He was trembling and overcome with emotion, and cried out, *Good God! Good God!*"

*(From Early History of the Catholic Church in Oceania by Bishop Pompallier, translated by Arthur Herman, 1888.)*

# St Patrick's Cathedral

a jewel



St Patrick's Cathedral, Wyndham St., in the heart of Auckland. There has been a church on this site since the 1841. The present Gothic church dates from 1884, completed in 1907. It is now open again after two years' closure for restoration. It is surrounded on three sides by a cobbled and paved piazza. Once upon a time the Cathedral dominated the Lower Queen St. area. But now (*below right*) it is dwarfed by the surrounding high-rise office blocks.



**details:** (*left*) The statue of Jesus Divine Workman, in the porch. (*centre*) One of the original Stations of the Cross: the full colouring has been faithfully restored. (*right*) Side chapel with the icon of the Holy Family. This, along with much new artwork, was carried out by Michael Pervan.



# Cathedral, Auckland

revealed



## Oasis of Prayer

Visitors to Auckland should not miss the newly reopened St Patrick's Cathedral, right in the heart of the city. The restoration is simply stunning.

What immediately strikes the discerning eye, apart from the sparkling freshness of the ancient interior, is the exquisite balance of all its elements. The Stations of the Cross, the statuary, the icons, the altar furnishings are just the right size. There is no clutter. The sanctuary has been totally remodelled, but the furnishings, new and old, are in exquisite taste. They fit! (*see left*).

All elements combine to give a sense of peace. The Cathedral welcomes the casual visitor, the simply curious or the troubled soul seeking the solace of quiet prayer. The main doors (at the back and in each transept) are left open, with plate glass inner doors, so the interior beckons the passer-by. Already, hundreds of people drop in each day to say a prayer or simply stay awhile in God's presence.

Fr Bernard Kiely and his team are to be congratulated on a work well done.

M.H.







# Seven deadly sins – a Gandhi series

Jacqui Lambert

*In a society increasingly pressured to consume more,  
earn more, party more, sanity can only be restored  
by seeking our pleasures with conscience*

## Pleasure Without Conscience

Arun Gandhi commented on his Grandfather's idea of 'Pleasure Without Conscience' in this way: "People find imaginative and dangerous ways of bringing excitement to their otherwise dull lives. Their search for pleasure and excitement often ends up costing society heavily..."

He understood 'Pleasure Without Conscience' as being connected to one of the other 'sins', 'Wealth Without Work', the premise being that somehow we have developed a sense of entitlement to things such as money and pleasure at any cost, so long as we get what we want. "What's in it for me?" This is an idea fed to us time and time again through a barrage of media and advertising. Of course what one individual finds pleasure in, another may not and so there is a very individual take on this particular 'sin' in each of our lives although it also works within the contemporary corporate and institutional ethos.

In this throw away and frenetic society, we have become a civilisation on the brink of exhaustion; culturally, socially, economically, sexually and any other ...ally you can think of. Ironically we have so little time that we seem to have lost the art of simple ethical recreation and leisure.

In our fast-paced and product-driven work lives we run on empty tanks, nothing left for family or friends at the end of the day. In weekends we madly deliver kids to sports games, shop, watch TV, and maybe share a meal together, if we're lucky. Now you'd think that with all this action we'd treasure simple, quiet pleasures in life, but no. As society notches up its expectations on us so do we on our idea of what brings us pleasure. Less emphasis on books, movies, family games, gardening or a swim, and more on expensive cars, high tech computer games, holidays on the credit card, and increasingly dangerous or obsessive hobbies/pastimes.

These pleasures in themselves are not 'bad', but it is the motivation behind the seeking that is the problem as unchecked it can dominate lives. Each holiday has to be better than the last; teenagers seek more action, faster cars, easier sex; adults look for better houses, better relationships or excitement outside a primary relationship. This is 'catastrophising' for sure, and most people may know how to draw a line in their lives, but it is unfortunately the reality for far too many people and we all know one or two of them.

Now I must emphasise that for centuries the Church in particular, has made a mission of piling truck loads of guilt onto individuals for even considering indulging in pleasurable activities, particularly sexual, even within marriage. I'm not suggesting that we return to these times, in fact I think it is one of the main reasons we struggle today with how to enjoy life and find pleasure in ethically nourishing ways. If you make pleasure

a 'sin' in itself, like chocolate cake on a diet, then when you come off the diet, or in religion's case, when society becomes increasingly more secular, the worm is likely to turn and bite you in the butt. Not that the church was very successful when it did try to demonise pleasure, with many of its more vocal leadership ardent and often public 'sinners'.

In fact the Church as an institution along with other secular institutions and corporate entities can stand accused of seeking 'Pleasure Without Conscience', at times. The particular brand of pleasure I am talking about within the Church for example, is power, the drug of choice for many large institutions and individuals and throughout its long history Christianity has never been immune to it. Protection of the pleasures of power and entitlement has seen some shady dealing in the area of religious conscience within the Church and continues to cause dissension, the role of women and the gulf in ecumenism to name but two areas. It stands as a reminder that we must always look within before casting stones.

**G**andhi felt that pleasure should come from, 'within the soul', and excitement from service to others. This means that pleasure already brews within us. We simply need to open the valve and provide an opportunity to express and experience it in our lives. And it doesn't have to be complicated. The experience of pleasure is vital to living life fully. It rates up there just under oxygen and water because without it, what point is there to simply surviving?

No, this is not about demonising pleasure. It's about pleasure with conscience, making choices with thought to what it is we are doing to ourselves, families, friendships, society, environment and so on. This is part of the 'service to others' bit. Does my source of pleasure, be it sport, holidaying, gardening, church activities, computer surfing,

drinking, gambling, internet chat rooms, smoking or whatever, impinge on my partner, kids, workmates, the environment or my financial security? What the costs in time, money, reputation and hurt?

Does our choice of pleasure fill us up spiritually, remembering that everyone is different; for some it may be church, for others its gardening. And even if it does, too much of a good thing is still too much. Too much time away from family involved in church commitments, volunteer work, or developing your garden may not be in service to those closest to you. It doesn't build strong families and achieving this can be one of the most exciting, pleasure-filled experiences you can have. Independent pleasure at the cost of relationship or corporate 'pleasure' at the cost of social morality/responsibility is an empty and dangerous endeavour. We do not have to look far to find those costs written all over our newspapers and six o'clock news.

The experience of God is the experience of pleasure; it is part of the conversion process. If we didn't find pleasure in God why would we bother? It goes with the idea that those who have addictive personalities and seek pleasure in drugs etc are looking to fill the hole that only God can fill. So we need pleasure but we need to experience it in ways that don't bankrupt us morally, financially, environmentally, socially and emotionally. And we need to model healthy pleasure sources to our kids; pleasure that fills us up spiritually; not binge drinking, expensive holidays, one-up-man-ship, or power and control.

As the mother of a teenager I see this conflict experienced in their world every day; families relying on annual holidays to bond and have fun but on a day-to-day basis, hardly able to meet together even once a week to share a meal. Parents with high academic and career aspirations for their kids but no idea what their teenagers are doing on Saturday night or afternoon for that matter.

There is a great risk in parenting today of seeking pleasure through our kid's achievements rather than simply in the blessing of their existence. We have bought into the idea that success, defined by society as a good job, high income, nice house/car, attractive partner, slim body, high-achieving children etc brings pleasure. It is a lie as we all know. None of these can bring lasting pleasure in and of themselves and yet it continues to be a very powerful message sent to our kids and one only we as parents can turn around.

Conscience is grown, it needs practice and feedback. It is nurtured throughout the process of maturity and continues to be fine-tuned all our lives. We have to step out, make mistakes, learn through trial and error from child to adult. We must test age-appropriate decision-making in a safe environment with consequences as children and teenagers, in order to build an understanding of accountability and respect. Too much or too little parental control makes the success of this process much less likely. Not an easy line to walk however and one highlighted in the contemporary NZ dilemma of, how do I teach my teenager to treat alcohol with respect? Pleasure with conscience.

Pleasure is a good and healthy thing but it's like cake. It has a short shelf life. We need to know why we crave it, what is the nourishment value of different cakes, and manage our intake. We need to know who baked it, can we trust the ingredients and what is the cost to our health, our purse, our relationships? We need to recognise when the recipe hasn't worked, why, and how we teach what we've learned to our kids. And perhaps most important of all, we need to discover that perhaps the greatest pleasure in life comes from giving sharing the cake with others rather than eating it ourselves. Enjoy. ■

*Jacqui Lambert is a writer and Spiritual Director living in New Plymouth*

# Five Smooth Stones

Glynn Cardy

There is little actual, factual history in the account of David and Goliath (*1 Sam. 17*). David and his band of terrorists, after many years of sniping from the wilderness, eventually overthrew Saul, king of Israel, and installed David as the new monarch. They then set about justifying this seizure of power by rewriting both religious and secular history. Those histories found in our Bible tell us that David was attractive to women, men, and religious alike. He was strong, brave, musical, artistic, and, of course, chosen by God. They are 10th century BCE spin doctoring.

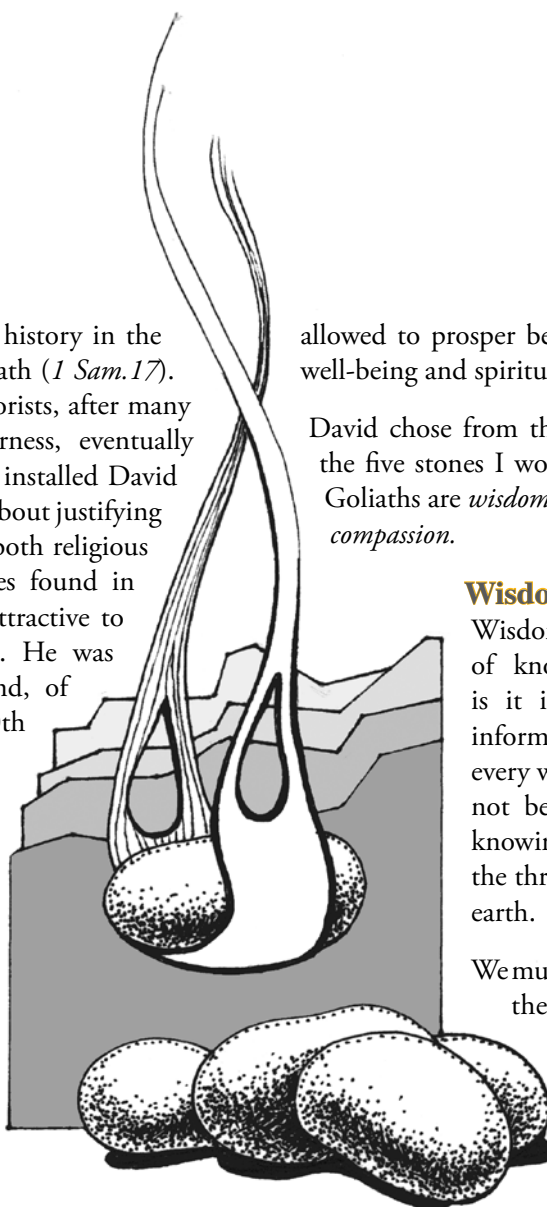
The David and Goliath account is part of the spin doctoring. The young, armourless, yet brave shepherd boy does what all the mighty warriors of Saul cannot. He slays the giant. Rather than a man, Goliath might have symbolised the collective threat of neighbouring Philistia, or might have symbolised the obstacles David needed to overcome in order to usurp King Saul.

Regardless of actual, factual history the story of David and Goliath has a mythological life of its own. It is about the small overcoming the mighty, the weak bettering the strong, and courage besting power. In 1976, when the US nuclear-powered cruiser *Long Beach* was confronted at the entrance to Auckland Harbour by a flotilla of small yachts and boats, later to be called the Peace Squadron, at least one news report spoke of it as the little David challenging the Goliath of nuclear armaments. As George Armstrong wrote, "It was a deeply religious occasion as some celebrated their deepest feelings, aspirations, and commitments."

There are large Goliaths that still need confronting, not least the arms industry. There are Goliaths of self-interest, greed, and oppression that continue to favour the strong over the weak, the rich over the poor, men over women, and straight over gay. When these Goliaths run amok, or simply are

allowed to prosper because good people do nothing, the well-being and spirituality of us all suffers.

David chose from the brook five smooth stones. Today the five stones I would choose for the fight against the Goliaths are *wisdom, courage, imagination, gratitude, and compassion*.



## Wisdom

Wisdom is not simply the acquisition of knowledge, nor its application, nor is it intelligence. You can have all the information of the internet, have memorised every word in every encyclopaedia, and still not be wise. Rather, wisdom starts with knowing yourself, where you are from, and the threads that bind you to others and the earth.

We must learn to value stillness, the night, and the soul. Stillness is not disengagement or retreat. It is listening to the self, the soil and the unspoken sighs of so many. When it's dark and still, it is easier to listen... it's also easier to fall asleep!

Wisdom involves falling in love with our unique identity and our integration with all of life. If we don't love ourselves we will find it difficult to love our obstreperous neighbours. If we don't love our neighbours, our self becomes bloated - like an enclosed heart that has nowhere to pump its lifeblood.

Wisdom is about knowing when to stop and when to move quickly; when to believe and when to be sceptical; when to stick to our guns and when to trade them for the sake of our children; and when to give and when to give until it hurts.

## Courage

Recently Louise Nicholas epitomised the second smooth stone - courage. Seven times she has stood up in court and repeated the details of her rape and sexual assault. She has endured scorn, disbelief, and ridicule. Louise has stood



up against the Goliaths of entrenched attitudes regarding women, sex and male accountability. As she said: let's hope that her trials will make it easier for other women in the future to get some semblance of justice.

There are other types of courage too. There is the courage of those police officers who have long believed Louise and carefully compiled cases against their colleagues. Breaking ranks, particularly for the sake of a woman, is seen as a great male crime. Courage involves endurance, not being thanked or acknowledged and, unfortunately, repeatedly losing. The Bible uses the word *kenosis* or self-emptying. It means costly persistence for the sake of others.

### Imagination

The third smooth stone is that of imagination. It means thinking creatively, playfully, beyond what is anticipated or expected.

Many years ago there was a gentleman who upon his death divided his camels between his three sons. To the first he left half his camel herd, to the second a third of his camels, and to the last born a ninth. The problem was however that he left in total 17 camels, and apart from killing and chopping up an animal or two, thus reducing the value of the bequest, the sons couldn't see a way to follow their father's will. They decided to consult a priest.

He simply lent them a camel. Now with 18 camels in total the eldest son took his half – 9 beasts; the second born took his third – 6 beasts; and the last born took his ninth – 2 beasts. In total that came to 17 camels. And they gave the 18th camel back to the priest.

Apart from being a fun story for those of a mathematical bent, the 18th camel is a metaphor for imaginative problem solving. To help people through the impasse of their circumstances we need to offer not only novel ideas, but also something of ourselves. There is a cost to creativity. In this story the camel was returned, but in my experience it is usually used to pay the lawyer who settles the estate, and the creative solution itself will quickly become an idea that the brothers dreamed up themselves.

### Gratitude

The fourth smooth stone is gratitude. Being thankful doesn't come naturally. It needs to be both cultivated and practised. It needs to be spoken, and acted out in gift-giving to others.

I have a little coffee coaster that says, "Don't forget to pause and thank God for everything". We hesitate around the word 'everything'. There are many things in our lives we are not thankful for, and nor should we be. The Goliaths of this world – systems, structures, and powers – trample on many of the things we hold precious and dear.

Yet there is a deep wisdom in exercising a thankful spirit. That spirit is about the beauty that is ours to find, the sun

that breaks through the clouds, and the smile that we can elicit from one another. It is the power of recovery after the fall. It is the power of hope. It is the power of a small stone to fell the oppressive Goliaths.

### Compassion

The last stone I choose is that of compassion. It is the exercise of hospitality and goodwill towards both friend and stranger. It is taking the risk of that hospitality, and defending the person who is different when others want to exclude him or her. It is noticing who is not present, who is overlooked or discounted. It is speaking up to counter prejudicial attitudes.

It is forgiving what seems to be harm done to yourself. It is putting up with difficult people. It is giving clothes, food, and money away. It is consoling the sad, and going to neighbours' funerals. It is the love for the many, *aroha nui*. It is believing that that human community is joined at the heart.

In the final analysis the Goliaths of this world don't understand the heart. They don't understand the love that is not selfish, greedy, or oppressive. They don't understand the spirit of giving with no return. They don't understand listening to the stillness and cherishing it. They don't understand courage where there is no gain, but just lots of cost. They don't understand gratitude when there is seemingly nothing to be grateful for. They don't understand valuing insignificant people.

What they don't understand they don't plan for. What they don't plan for they don't expect. What they don't expect is what will destroy them. David had five smooth stones, but only one was necessary to slay the giant. ■

*Glynn Cardy is parish priest of St-Matthew-in-the-City, Auckland*

## Jubilee Bursaries

### *for university theological education*

Applications invited for Semester 1, 2008

Applications close 5:00 pm 16 November 2007

*Applicants must be Catholics making a contribution to the mission of the Catholic Church in the Auckland Diocese*

**The bursaries are a contribution toward university fees for theology papers**

For an information and application package:

Catholic Institute of Theology

(09) 379-6424

[cit@auckland.ac.nz](mailto:cit@auckland.ac.nz)

# *I feel loved tonight*

Daniel O'Leary recalls how one man tried him and became  
the litmus test of his faith

I cannot switch off from Joseph. He has inched his way into my soul. He comes to the presbytery on a Saturday around four. He smells, he shouts, he stares. He is a heavy drinker, a gambler, and has frequent brushes with the law. He barges into every conversation I try to have with parishioners before and after Mass. He mutters obscenities and will not be silenced. He rings me at all hours of the day and night. He wants me to vouch for his purchase somewhere in the city, of a pair of shoes, of a Daniel O'Donnell or Marilla Ness video, of an anorak.

My heart sinks when he presses the doorbell continuously some time before evening Mass. I'm folding the newsletters or snatching a brief nap. He staggers through the door in a storm of blame. "Celtic should have drawn with Rangers, not beaten them" (he had bet on a draw). "Kieran Fallon should have used the whip in the 2.30 at Cheltenham" (his horse came fourth). "Fr So and So is turning against me; he told me to get lost last Sunday" (he had lost a fruitful source of revenue).

Boundaries have little meaning for Joseph. "No drinking in the kitchen," I warn in a hard voice, and Joseph smiles indulgently. "No shouting



during Mass" and Joseph nods his head understandingly. I have lost my temper with Joseph – often. In my exasperation I have used intemperate language with him that I have deeply regretted. In some kind of extreme frustration I once chased him through the streets around our church to get rid of him – me, desperate; him, stubborn and defiant.

Yet, in spite of all of this, I just cannot understand how Joseph has wrapped himself around my soul. I see him at two levels. On the one hand, I do not judge those who have no time for him. Part of me agrees with those who refuse to have any truck with him. He spends what he gets on drink. His rudeness should not be tolerated in any church.

He frightens people and may well dissuade them from coming to Mass. He makes parishioners feel decidedly uncomfortable. Maybe because he reminds them of something in themselves that they find unacceptable.

On the other hand, there is something about Joseph that makes me see him as Jesus Christ. This fact may come across to people as strange or shocking. And it is. But sometimes we misread the raw and uncompromising vision of his mission that Jesus repeated so often. The weekly gathering of the faithful is not meant to

be just about a neighbourly, warm meeting of local Catholics. It is more than a parochial, domestic cosiness, worshipping without any sense of sacrifice. It is about a radical turning upside-down of what our respectable society regards as acceptable.

Some months ago, during Mass, I noticed some unusual activity going on down in the body of the church. Joseph had barged through the pews and created quite a racket during the consecration. A few able-bodied worshippers had eased him out into the street. The Mass continued in peace and quiet – with no disturbance, no irritant, nothing but the usual routine. In one sense, the incident was but a passing moment. And yet I felt

it to be a significant one too. I shared my thoughts with the congregation before the last blessing.

**I**t comes as a surprise to our parishioners when the counter-cultural nature of the Eucharist is revealed. Its prophetic dimension, almost by definition, has to be rejected. It is too shocking. Two thousand years on, how can this still be so? After all, we have spent our lives reading and listening to the words of Matthew 25, to the Beatitudes, to the stories about the pharisee and the publican, the cup of cold water.

It is one thing to make a fuss over disabled people who are neat and tidy, who call out to our compassion, whose wheelchairs we gladly push while they thank us cheerfully for doing so. Joseph is different. Yet the truly Christian Sunday Eucharist would place him in the front seat. It would honour him as the special guest. It would cherish him as a perfect example of the outsiders in the Scriptures – those despised, marginalised and often hated members of a society intent on destroying them. Such are the people that Jesus lived, loved and died for. Such are the people that Jesus placed before everyone else. And such are the people whose feet we, today, are called to wash. Warts and all, Joseph is the litmus test of our faith.

He makes me think of this poem by R.A.K. Mason:

*His body doubled under the pack  
that sprawls untidily on his old back,  
the cold, wet deadbeat plods  
up the track.  
The cook peers out:  
O curse that old lag  
here again with his clumsy swag  
made of a dirty old turnip bag.  
“Hey Cook, bring him in from the  
gray smelly street;  
put silk on his body, slippers on his feet;  
give him fire and bread and meat.  
Let the fruit be plucked  
and the cake be iced,  
the bed be snug and the wine be spiced  
in the old cove’s nightcap – for this is  
Christ.”*

Joseph travels a long way to visit us. I often try to fob him off by leaving him in the kitchen with a cup of coffee (three sugars) and a rough sandwich (no cheese). But within minutes he is following me down the corridor, into the sacristy, around the altar. And he is talking, talking, talking – about the price of a pint in The Fox and Hounds, the reduction on chicken curry at Asda, the greyhound, horse or priest who let him down. Joseph is barred from betting-shops, off-licences and video stores all over the city. He spills it

all out without embarrassment or guilt.

There is a shocking innocence about Joseph. He may be feckless and reckless but he is not two-faced or devious. I sometimes think he only wants to be listened to, to be respected as a human being, to be understood. Sometimes the veil slips and I have glimpsed this other, tender side of Joseph. Out of the corner of my eye, I have twice noticed Joseph pausing for a moment from his restless ranting and pacing around the church. For some reason his attention was caught by the slanting light on a statue or on the intricate Pugin reredos over the altar. His face changed and he looked as though he was trying to remember something elusive, something from another time, another land – maybe his childhood.

A few weeks ago, after evening Mass, he was once again setting out into the dark to catch his bus “home”. It was then that Joseph, “the least of these my people”, the butt of the world’s jokes and anger, turned to me. “You know,” he said, a peculiar, impish little smile transforming his ravaged face into its lost youthfulness, “people miss me when I’m not around. I feel very loved tonight.” ■

Daniel O’Leary is based at Our Lady of Grace Presbytery, West Yorkshire



## *A CWS documentary dealing with the issue of water*

Many believe that, after oil, water will be the next cause of war in the world.

## *“water, who owns it?”*

... takes the case of Sri Lanka where, in face of World Bank pressure to privatise distribution, CWS partners struggle to maintain water supplies for the vital production of rice by small farmers.

Available on vhs video or DVD, the documentary comes with written background material and may be purchased for \$30 or hired for \$10 per month.

Contact *Christian World Service* stating dates if borrowing and vhs/DVD preference.

PO Box 22 652, Christchurch. email: [cws@cws.org.nz](mailto:cws@cws.org.nz)

or Donation at [www.cws.org.nz](http://www.cws.org.nz)





## A Mother's Journal...

Kaaren Mathias

It's getting to birthday time in our family – our twins turn eight in a few weeks time and the anticipation is mounting already. Surely there are few beings more helpful in the world than eight year old girls... we're looking forward to it too. With another birthday come my quandaries again. Presents.

Why a quandary? What kind of mother am I to even hesitate about how much and how many? Kids love gifts. They're already dropping broad hints when we're at the shops. They love people who give them presents too. Even Jesus said earthly mothers and fathers know how to give good things to their children...

So I love giving presents too – I don't want to be a party pooper – but if I don't think about what kind of presents and how many to give, I end up with the default option of buying lots of stuff that our children don't need – and will discard after a few months anyway. I will support the large consumer culture and its economic system with its inequitable trade rules. I buy with apparent nonchalance about our possession-focused lifestyles which are causing global warming. Even the plastic-shelled, battery-operated Barbie walkie-talkies we got last Christmas have cast a carbon footprint.

"So buy at Trade Aid or an Op Shop!" counsels a friend to ease my angst. "You can salve your conscience and save the world by buying organic food boxes, fair trade coffee and recycled envelopes!"

Sure, I think they're all very important – I think we need more organics, fair trade and recycling. It's still buying though – still supporting the consumerist system that increases inequalities for the half of the world that *Have Not*.

So maybe this year I won't buy any gifts at all – could I make a gift voucher for ten pancake 'breakfasts-in-bed'?

Or for one of my girls who loves camping – a voucher for 'an overnight camping trip with Mum and some marshmallows!' Maybe finish that doll I started sewing a year ago. And we'll celebrate on the day with favourite food, games, flowers and friends.

But how to stop all the other consumers out there on our daughter's behalf? Grandparents aren't a problem – both my mother-in-law and my mother are wonderfully generous with their time, love and prayers – and share our ideas about present giving. They give us home-knitted jerseys and interesting books – some new, more second-hand, some carefully repaired. We love the Indian bird book and the craft activities book... I appreciate them not wanting to buy toy shops for children who don't need it all. If they were *Toy Town* fans I'd just have to spend time talking and explaining our different values.

We've talked about this all with the children. We explained why we don't think it's good for us or the world to have a huge present-fest... and asked how they'd feel if we ask all the kids and adults who come to join our celebrations not to bring a present. They think that's fine, as long as they get a few presents from somewhere. We can cope with that. If this idea works OK, from maybe we'll see if our larger family will join us in a Nothing Bought Christmas!

So it's to be a Himalayan Wild Animals birthday. I've got handfuls of porcupine quills supposed to be made into a suit. I'm actually glad that the nearest mall is eight hours drive away. Homemade is suddenly easier. I'm sure it'll be a Happy Birthday.

Kaaren works and plays with her three children and husband Jeph in the hills of Himachal Pradesh, North India. She also works with Himachali people in community health. See [www.manalihospital.com](http://www.manalihospital.com) under the section on Jibhi clinic, for details



## communicate

How to speak well in public and in private!

**Ian Grant**

A book full of creative ideas and skills on how to communicate to a crowd, to children, to your spouse, to a teenager, in the media. Full of humour, stories and ways to help you be heard.

Clear print. 164pp. rrp \$34.99

**Pleroma's price \$29.99 + \$3.50 courier to your door.**



Freephone 0508-988-988: Freefax 0508-988-989

Freepost 609, PostShop, Waipukurau

email: [order@pleroma.org.nz](mailto:order@pleroma.org.nz)

[www.christiansupplies.co.nz](http://www.christiansupplies.co.nz)

# Reflecting on John

Mary of Bethany Anoints Jesus

John 12:1-8

Susan Smith

**J**ohn's passion narrative, like those of *Mark* and *Matthew*, is introduced by a wonderful story of a woman anointing Jesus. In *John*, we see Mary of Bethany anointing the feet of Jesus with the expensive ointment which filled the house with its wonderful fragrance, something that contrasts starkly with the stench of death that earlier has come from her brother Lazarus' tomb (*Jn 11:1-44*).

This narrative about the hospitality Martha, Mary and Lazarus extend to Jesus is often interpreted as gratitude to Jesus and a celebration of Lazarus' return to life. But there are other ways of interpreting this important text. First, Mary's act of generosity differs drastically from that of Judas who is concerned about Mary's extravagance and wonders why this money had not been given to the poor. But, as the author assures us, this apparent munificence has less to do with a generous impulse and more to do with allowing Judas easy access to community funds.

Second, both *John's* and *Mark's* accounts of women anointing Jesus are



imbued with missionary significance. *Mark* tells us that wherever the good news is proclaimed – language similar to that we find at the end of *Mark* and *Matthew's* gospels – the woman's action in anointing his head will be remembered. In *John's* version, the words “the house was filled with the fragrance of the perfume” likewise have missionary importance. Clement of Alexandria (*Paedagogus* 2:8, *MPG* 8:466-490) understood these words about the spreading of the odour as symbolic of the spread of the gospel throughout the gentile world.

Third, Mary's action is prophetic. Her anointing of Jesus' feet looks forward to Jesus' washing of the feet of his disciples at the Last Supper. She is the true disciple whose actions

are like those of Jesus. Jesus washes the disciples' feet at a farewell meal. Mary's anointing also occurs in the context of a meal, another last supper in fact, as Jesus knows that his hour has come and that he will soon return to the Father.

Fourth, I wonder if we can attribute Eucharistic significance to Mary's actions. As our Holy Thursday liturgy demonstrates, loving service of one another symbolized by foot washing is identified as an essential dimension of our lives as Eucharistic people.

In our contemporary church, as we ponder on the roles of women and men, there is much in this short narrative that warrants close attention and prayerful reflection as we seek to identify new ways of discipleship for ourselves. ■

*Susan Smith is a Sister of Our Lady of the Missions and teaches in her congregation's Asian provinces*

## Catholic Prison Chaplaincy Auckland Diocese

*From time to time positions are available for chaplains in the various prisons in the Auckland Diocese. This unique and challenging Ministry is at the heart of the Gospel message. The positions are salaried.*

*If this is a ministry which you believe you would like to explore please contact:*

Eric Allan,  
Director, Catholic Family and  
Community Services  
Telephone 3789 650.

*Enquiries or expressions of interest are currently being sought*

Bible Society Ad

# Quadratos – Looking at the Four Gospels in a new way

*Alexander Shaia is a celebrated educator and spiritual director in the United States. Here he is interviewed by Gerry McCarthy, editor of The Social Edge, a Canadian on-line magazine.*

*The Gospels, says Shaia, are not about a dead philosopher but a risen Jesus.*

*The four Gospels according to his book **Quadratos**, are the four texts of spiritual practice: change, suffering, joy and service.*

*As events, they happened 2000 years ago; in their essential meaning they are happening to us today.*

**Gerry McCarthy:** You've talked in your book about fundamentalisms on the left and right in Christian denominations today. Can you say more about this?

**Alexander Shaia:** Today, both sides of the continuum are flattening the message of Jesus Christ down to one aspect. One side is passionately focused on the literal words in the Scriptures. The other side is concerned about history and the re-creation of the 1st Century and Jesus' original words. The Gospels were not intended to be about a dead philosopher but a risen Jesus Christ.

We need to find a faith that is living and practical – one that is about prayer, service and the transformation of our personal lives. If Jesus Christ is the great truth of the universe, that truth will also be found in good science, philosophy, theology or worship. Anytime the search for Jesus Christ is reduced to only one aspect (and that aspect is proclaimed “the one and only” aspect) it hampers us in the expression of inclusive truth – which is built on the perspective of many disciplines.

In early Christianity those communities knew Jesus Christ was risen and living. Did they want to hear the stories of Jesus? Of course. But that is not why these four Gospels were written or collected into the canon. These four Gospels – and only these

four Gospels – form the internal and eternal sequence of spiritual practice: *Face change, endure suffering, receive joy, and serve.* Early Christians wanted to know how to practise Christianity – not the flat words of an ‘original Jesus’. That great truth has endured the passage of centuries and numerous translations.

**GM:** If religion is about being in touch with ultimate mysteries – is there a danger in looking for greater certainty in matters that may be obscure?

**AS:** People are constantly asking me: *Do you believe these stories are true?* Yes. *Do you believe these stories happened in history?* Yes.

But the truth of them having happened in history is that they happen in every moment. It's not about what happened in 33 years of the 1st Century. If Christ is risen, then these texts must be the living record of truth that rings in the human heart, relationship, community and faith tradition – regardless of age or culture.

When 4th Century Christianity said: “Here are four eyewitness accounts”, they were not saying these are the original words of a Jesus. Rather, they were saying: “These are four texts of spiritual practice in the sequence of living.” They were not looking to choose historical records of Jesus, but rather one text for each of the four great questions: *Change, suffer, joy and serve.*

I see these four Gospels replicated daily as a Spiritual Director sitting with others. I see them replicated daily in faith traditions and in prayer. I see them proven in the best of science and philosophy. Jesus Christ is the pattern of reality that has been observed since the first moment of time.

**GM:** Can you speak to me about the four questions in the gospel cycle – the *Quadratos* – you've talked about?

**AS:** Early Christians were not simply searching for the ‘true Gospels of Jesus’. They wanted to name the four texts of spiritual practice. They chose *Matthew*, *Mark*, *John*, and *Luke* because each speaks to one of the four great spiritual questions.

The first question in the cycle (in *Matthew*) is how to face *change*. The second question (in *Mark*) is how to endure *suffering*. The third (in *John*) is how to receive *joy* or what is the meaning of joy. The fourth (in *Luke* and *Acts*) is how to *serve*.

Those four questions in sequence were replicated throughout early Christianity. Preparation for baptism was a four-stage process. There was the period of Inquiry, which is the question of *change*. Next came the period of the Catechumenate, which is the question of *suffering and trial*. Third was the time of Purification and Enlightenment, which is the question of *joy*. And last was the period of



*Mystagogia*, which is the question of service.

The choice of the four Gospels and their ordering is also the sequence of Sunday worship (the Eucharist). The Gathering through the Penitential Rite is in essence the call to *change and transformation*. The listening to the Word is the call to sit in time of *trial and suffering*. Then we move to the Table, the great Eucharist prayer and come to the reception of Communion (the experience of *joy*). But the summit is not at the table but in the final blessing the *Missa* (Mass) – meaning to be sent, which is to *serve*.

Early Christianity knew that grace moves in a patterned way, and they ordered everything in our tradition to move us through the process of growth and transformation in Christ in an ever-repeating cycle.

**GM:** In the book, you write how it was stunning that this ‘fourness cycle’ is almost the foundation upon which every one of our spiritual processes of the Church is built.

**AS:** When this realisation came (and it felt like a personal epiphany) it was stunning, because all of us have been looking at this greatness for so long, but we missed the blueprint. I would never say *Quadratos* is the final answer. There is no final answer. But I believe it’s a new level of truth for us to re-claim.

The same pattern can be found in the Ignatian Exercises. Grace happens (the way Jesus the Christ happens in us) and moves in a universal, invariant sequential pattern. We bring ourselves to the Exercises, and the Exercises will move us in the different way that’s right for us. That same pattern of the Exercises is the pattern of the four Gospels as ordered in the three year Sunday reading cycle. That’s the veracity from which the church in the 4th Century can say: Yes, we have the four eyewitness accounts.

**GM:** You’ve spoken before about the over-reliance on the rational. Do we think there’s an attempt to rationalise

Jesus’ words and make them into a coherent intellectual system?

**AS:** Yes. I’m going to answer this with a piece that I’ve been wrestling with the last year. The Gospel of *Luke* has some of the most exquisite and beautiful stories of reconciliation in any of the Gospels. In *Luke* we find The Prodigal Son, the Good Samaritan, and Jesus from the Cross saying: “Father forgive them.” And yet, *Luke* also has very strident passages. It seems like there is a dichotomy.

Then I remembered *Luke’s* great metaphor – which is the *heart*. *Luke* is the only Gospel that continually speaks about the importance of the heart. For example: “Mary pondering things in her heart”. The disciples coming back from Emmaus saying: “Were our hearts not burning?”

I went to my Jewish scholars and said: Speak to me about *heart* in Judaism. They said: This image of *heart* is *very-ness*. It’s knowing something with every fibre. It’s not simply head, feeling, will or gut. It’s the place where all of those parts come together. Heart infuses *very-ness*.

**GM:** There are numerous sharp divisions within the Catholic Church today. Where do you see signs of hope?

**AS:** I’m greatly heartened, because I know the pattern of the Gospels – the pattern of *Quadratos*. The second path (*Mark*) is about a time of enduring enormous opposition where the tension between voices and ideas becomes strident and strained. The practice of that path is to realise that neither side of the discussion has a full answer. We have to stay in prayer and stay at the table with each other asking for the grace to find our way together with new integration.

My only concern for us as Roman Catholics is that we don’t begin to schism and divorce. As long as we keep the sense of good intention and good will, in the midst of great dialogue and discussion (sometime heated) but always knowing that everybody and every voice is welcome at the table. If we do that work, God will lead us to the third place – the Gospel of *John* and a wider joy as the One Body of Christ. ■

**Work for a world free from poverty and injustice...**

*become a*

***One World Partner***



As a regular donor with our One World Partnership you will be supporting whole communities – not just individuals – in their struggle against poverty and its causes.

A regular monthly contribution of twenty dollars or more is all it takes.

For more information contact Caritas on 0800 22 10 22 or visit [www.caritas.org.nz](http://www.caritas.org.nz)

**oneworld  
partnership**



**Caritas**  
Aotearoa New Zealand  
The Catholic Agency for Justice,  
Peace and Development

## Can Spring Burst Through Winter's Corpse?

*The Italian*

Film Review: Paul Sorrell

Cast as a kind of parable or even myth, *The Italian* leaves its audience poised between hope and despair, between an awareness of human potential at its best and the grim reality of a society where life is bought and sold, or simply discarded. This delicate balance is preserved throughout the film, right down to the heart-stopping ending. Told in the languorous, expansive style typical of much Eastern European cinema, the movie leaves a lingering sense of truth that grows in the mind long after the lights have gone up.

Set partly in a tumbledown orphanage in Russia, *The Italian* tells the story of six-year-old Vanya and his precocious quest for personal identity. In the terms of the world he inhabits, Vanya is the luckiest of children – a

wealthy Italian couple, brought to the orphanage as adoptive parents, have chosen this 'adorable' little lad and are prepared to pay big money to take him back to a new life beside the sunny Mediterranean. In anticipation of this scarcely conceivable but imminent transformation, Vanya acquires a nickname – "the Italian" – from the other children.

On the surface, Vanya's role in affairs seems quite outside the realm of personal choice. The orphanage is a rotting pile, dominated by a group of older boys who run various 'businesses' which involve exploiting youngsters like Vanya and Irka, a barely teenage girl who sells her body to passing truck-drivers. The institution's director is an ineffectual alcoholic dominated by 'Madam', who is only too aware of the handsome profits to be made from the adoption business. And what resources has a boy of six to determine his own future?

Yet, Vanya shrugs off all these barriers and sets out on an epic quest to track down his birth mother in a distant town, showing remarkable – some would say incredible – courage, maturity and resourcefulness. His life experience to date has certainly taught him to be streetwise. In his unflinching pursuit of his goal Vanya falls in with thieves and vagabonds, but also with ordinary, good-hearted folk who help him on his way. He charms and disarms almost everyone he meets, including those most intent on stopping him.

Set against an ever-present backdrop of chilling mist and ice, *The Italian* presents a sombre picture of life in the 'new Russia', where the old totalitarian certainties have dissolved and the worst excesses of Western-style capitalism have been let loose. Yet amidst the social and personal turmoil and decay, tender shoots of hope spring up to hint at a brighter, warmer future. ■

## Cancer – stories of survival

*He Oranga He Oranga-Healing Journeys*

A Feature Documentary DVD

Directed and Produced by Kathleen Gallagher (2007)

WickCandle Films

Running time 82 minutes

Review: Peb Simmons

Cinema is a demanding craft and when the goal is to create a documentary whose subject is recovery from cancer, the possibility of producing a seamless work of art is an unlikely achievement. But with *He Oranga He Oranga-Healing Journeys*, the director-producer, Kathleen Gallagher, and her team have succeeded in making a sensitive, intimate film of 11 cancer survivors, women

and men, recounting their individual adventure with life-threatening disease, each story as unique as the form of the disease itself.

Each person, placed before the non-intrusive camera, relates the before and after experience of their cancer event. Framed against a backdrop of their particular New Zealand environment, accompanied by native birdsong, haunting taonga puoro, Celtic harp and flute, and contemporary waiata, their stories are woven into a seamless whole.

The viewer's mind, eye, ear and heart are effortlessly invited, challenged and uplifted by examples of unrelenting human courage and devotion to life. The glorious New Zealand land and

seascape remain the bedrock of these 11 lives. A silent statement that as these isolated – still largely unknown – islands, have survived the forces of nature, so too can each human being survive the outrages of illness and tragic life events.

The Cancer Society, in supporting this film, was fortunate indeed to receive the production and direction of Kathleen Gallagher, a filmmaker at one with the New Zealand environment. The John Christoffels and Peter Young cinematography reveals this wild and unexpected land as a poetic experience. The 11 people who generously shared their stories, and the dedicated team who worked on this fine production, have created a film that is a gift of hope for all those who view it. ■

Available [www.wickcandle.co.nz](http://www.wickcandle.co.nz)  
Price: \$30 (includes postage)

## Brilliant, Grumpy Old Men

*A Man without a Country*

Kurt Vonnegut

*The Force of Character*

James Hillman

Review: Ronald Rolheiser

Two of the better books I've read lately come from secular authors, James Hillman and Kurt Vonnegut. What these writers have in common, beyond common sense and great insight, is the fact that they're both senior citizens, Elders, at that age where one is free enough to say what is needed without having to apologize.

Vonnegut's book, *A Man Without a Country*, is a series of essays all loosely held together under the umbrella of the thoughts and feelings of an outsider, an exile, a man who can't find a home even when he is supposedly at home. Here are a couple of examples:

On creativity: "The arts are not a way to make living. They are a very human way of making life more bearable. Practising an art, no matter how well or badly, is a way to make your soul grow, for heaven's sake. Sing in the shower. Dance to the radio. Tell stories. Write a poem to a friend, even a lousy poem. Do it as well as you can. You will get an enormous reward. You will have created something."

Reading this, one is reminded of the challenge that the poet, William Stafford, once threw out to an audience. He told them: "Get up each morning and write a poem before you do anything else!" "How can you do that?" someone asked, "you don't always feel inspired!" "Lower your standards!" said Stafford. Creating anything, even if it isn't up to professional standards or up to our own fantasies, makes the soul grow.

Vonnegut offers some insights too on marriage: What women and men are really looking for, he contends, is someone to talk to. But two people alone in a room or in a marriage don't

always add up to enough people, particularly if one is a woman and one is a man. More people need to be around, lots more. Big families, he says, have this figured out, and that is why marriage works best in extended families where there are more people to talk to. What really happens when a man and a woman are struggling in a marriage is this: no matter what their actual words, they are really saying to each other: "You are not enough people!" That's the real inadequacy in most marriages,

James Hillman's book is entitled, *The Force of Character*, and is on aging. He begins with a question: "Why? Why is it ordained, by nature and God, that just when we reach the age when our mental capacities are at their greatest, our bodies begin to fall apart and no amount of doctoring can keep us glued together?" His answer? the best wines need to be aged in cracked old barrels. So too the soul. It needs to be aged in a cracked old barrel. The physical infirmities and humiliations of old age are what mellow the soul."

He then writes a series of chapters, each of which reflects on one of the physical challenges of aging, showing how that peculiar challenge is meant to shape and mellow the soul in a needed way. Here's an example:

Why, he asks, does nature arrange it so that, at a certain age, you have to get up at night to go to the toilet? Why this indignity and cruelty?

Monks know the answer: they ring a bell at night and get up to pray a particular set of prayers called vigils. Vigils are properly done in darkness. Their mood and purpose are only served at night. Nature knows this too and it turns us all into monks before we die. It makes us get up to attend to a humbling bodily imperative, but, once up, we don't so quickly get back to sleep because Nyx, the goddess of night, pays us a visit and brings along

her children – phantoms of fate, death, guilt, despair, blame, revenge, lust – and they keep us awake and force us to deal with them because we won't deal with them during daylight.

Awakening in the dark has always been seen spiritually as helping open one's eyes to the other world and as a way of building character beyond selfishness. All religious traditions have the idea that night is the time we can gain the most insight from the other world. Monks have secrets worth knowing. They pre-empt nature and get up voluntarily at night to deal with these things. We don't, and so Nyx and her children, perhaps angry at us for avoiding them during the day, make their unwelcome appearance and force us to deal with them. When we can't sleep at night, we are forced to recognize that our lives in the light have not been shadow-free.

Another nugget: healthy sexuality, he says, "lies less in controlling lustful fantasies than in understanding their transpersonal nature as a cosmic dynamic."

James Hillman and Kurt Vonnegut, a couple of grumpy, brilliant old men who do what Elders are supposed to do – dispense wisdom to the young! ■

*Used with permission of the author, Oblate Father Ron Rolheiser. Currently, Father Rolheiser is serving as President of the Oblate School of Theology in San Antonio Texas.*

**We will find those books for you**

Books mentioned in this paper, or any other books you can't find, can be ordered from:



*Use our email to order – or to receive our fortnightly email newsletter*

Tollfree 0800 886 226  
99 Lower Stuart St, Dunedin  
Ph/Fax (03) 477 9919  
email: [shop@ocbooks.co.nz](mailto:shop@ocbooks.co.nz)  
Website: <http://www.ocbooks.co.nz>



# The banality of evil in Iraq

The disintegration of Iraq continues and is becoming the very definition of Hannah Arendt's phrase – the banality of evil. The world at large and the media seem to be drifting with the times and refusing to think critically of an entire country being laid waste by the imperial might of America.

General David Petraeus appeared before Congress in a dress uniform covered with medals, badges and insignia, no doubt won in previous American killing fields, to advise that the occupation must continue. Not only that, but he couched his testimony to lay the groundwork for the next war with Iran. Statements like "The security situation in Iraq is improving", "Military objectives of the surge are being met", were greeted with approval by rabid Republicans. The killing of Iraqis will continue and air-strikes will destroy what is left of Iraq's infrastructure. Not a word will be said in defence of the civilian population.

Less than a year ago, the *UN High Commission for Refugees* estimated that 3,000 Iraqis were fleeing the country every day and that four million people had been forced to leave their homes. Doctors, academics and health professionals have departed. Iraq is disappearing in the shock and awe of an illegal occupation and being replaced by the biggest foreign embassy in the world, covering 104 acres in the heart of Baghdad. The symbolism is reminiscent of Shelley's poem *Ozymandias*, "Look on my works, ye mighty, and despair!" This monument to US Middle East hegemony confirms the intention of the Bush Administration to establish a permanent military base in the Gulf region, with endless war and at whatever cost in human lives.

The tragedy of Iraq is now a fact of life. Refusal to recognise the inhuman conditions under which Iraqis live

---

## Crosscurrents

John Honoré

---

and the failure to criticise the army of occupation is an admission of defeat in "the war against terror". It is the ignominy of our generation. The US will eventually be expelled from the Middle East. The finale will be from another helicopter pad on an embassy roof or simply by sharing the fate of Ozymandias.

## Volte-face

Only a few months into his tenure as President of France, Nicolas Sarkozy has declared his intention of breaking with the past by implementing sweeping reforms that strike at the heart of French socialism. At the same time his holiday in America, which included dining at George W. Bush's table, seems to have given him an appetite for America and American imperialism. Whether the French people accept this uncomplainingly is another matter.

In what is seen as a frenetic pace, Sarkozy announced that public service pensions would be reduced and many privileges inherent in the public sector would be scrapped. His 'cultural revolution' would begin by cutting more than 20,000 jobs in the public sector. Naturally he has the employers' support. For them, he promises to slash income tax and reduce corporation tax. Labour Minister, Xavier Bertrand, has the unenviable task of informing the unions who have already declared the plans a "declaration of war". Massive strike action is being considered in October. Sarkozy is on a collision course with France's powerful trade union movement.

From Jacques Chirac's refusal to become involved in the Iraq *débâcle*, Sarkozy now seems willing to accept American imperialism as a counterbalance to Russian influence in the Middle East,

which Sarkozy views as inhibiting French business interests. His Foreign Minister, Bernard Kouchner, on a visit to Baghdad expressed willingness to support the American occupation. All of France took a deep breath.

Further, the same Foreign Minister said France must prepare for war over Tehran's nuclear aspirations to which Mohammad El-Baradei, head of the *International Atomic Energy Agency*, urged calm. Sarkozy wants to force the EU to impose extra sanctions on Iran and thus alienate France's relationships with the rest of Europe, particularly Germany. The Elysée Palace's rhetoric has become American strategy expressed in the French language. From whence comes this *volte-face* and will the French people tolerate a foreign policy *à la américaine*?

## The cup runneth over

Readers will turn with expectation to Page 30, knowing that the latest hot gossip from Paris concerning the Rugby World Cup will feature largely. They are not to be disappointed. Firstly, there is no truth to the rumour that the giant plastic rugby ball in front of the *Tour Eiffel* was fatally punctured with knitting needles by the residents of the retirement home, "Nearly There".

It could be true though, that after the final whistle is blown in Paris and the All Blacks win, a bus will transport all of them to their new European rugby clubs with whom they have contracts. If they lose, the bus will transport them to Siberia. Either way, they may never be seen in New Zealand again. *C'est la vie!*

However, this column can now reveal that the Conference planned for 2011 in Uzbekistan will have as a keynote speaker none other than Rui Cordeiro of Portugal: the first man in Coimbranian history to score a try against the All Blacks. Portugal's cup runneth over. ■



### Six wise women

The Adult Education Trust that brought Sr Joan Chittister to Christchurch in July used the occasion to honour six women aged from 76 to 96 who had throughout their lives worked in the South Island for peace, justice and equality for women in the church and society.

From top left clockwise they are: Ellie Palmer, Colleen Costello, Pat Matheson, Sr Margaret Quinn OP, Eileen Oswald and Sr Pauline O'Regan RSM who is talking with Joan Chittister. Since the gathering, the senior member, Pat Matheson, has been ill in hospital. We wish her a speedy recovery.



### *Tui Motu InterIslands Subscription*

*If you know a friend who might enjoy reading – and maybe subscribing to Tui Motu – then fill in the name below and send it to us at:*

Freepost 97407  
P O Box 6404  
Dunedin North 9030

*– and we will send them a free back copy*

Name:.....

Address:.....

.....

Name:.....Sub No:.....

Address:.....

.....Area Code.....

\$24 for FIVE issues: ☐ \$48 for ONE YEAR'S Subscription (11 issues): ☐

*Unwaged \$22 for five and \$44 for eleven issues*

Overseas: Australia & S. Pacific \$65 ☐ All other regions: \$70 ☐

• I am enclosing an additional donation to secure the future of *Tui Motu*: ☐

I enclose a cheque for \$.....

or please debit my credit card (Visa/Mastercard)

Card No: \_\_\_\_\_

Expiry date..... Signature.....

*Mail to P O Box 6404 DUNEDIN NORTH 9030*

email: [tui motu@earthlight.co.nz](mailto:tui motu@earthlight.co.nz)

website: [www.tuimotu.org](http://www.tuimotu.org)

## Leftover people in leftover places

*"The least of these..." (Matt.25:40)*

Leftover people in leftover places,  
troubled, disabled, the needy and sad,  
scavenging crumbs from society's plenty,  
sick to the soul when their life has gone bad,  
these are the ones in God's upsidedown kingdom  
deemed to be worthy and called to the feast,  
soup-kitchen people invited to banquet,  
valued as greatly as royal and priest.

Leftover people, disposable people,  
locked into prisons of drugs and despair,  
poverty's children in poverty's spiral,  
locked out of learning and earning their share,  
these are the ones in God's upsidedown kingdom  
these are the Christ in their shabby disguise,  
these are the least and the highly unlikely,  
given a hope and new light in their eyes.

Here is God's testing of true Easter people,  
spirited people with service to give,  
taking to heart the compassion of Jesus,  
feeling how others must struggle to live,  
we are a part of God's upsidedown kingdom,  
we know the heart of the gospel's demand,  
taking our part with the leftover people,  
widening the space of the lines in the sand.

© NZ Shirley Murray April 2007  
© Rest of World Hymn Society in US and Canada  
Music Colin Gibson



## Spirituality in Our Times

GEOFFREY (Monty) WILLIAMS, SJ., B.A.; M.A.; M.Div.; Ph.D.

New Zealand Visit – October 2007

Monty is a member of the Upper Canada Province of the Society of Jesus and is co-author of *Finding God in the Dark: Taking the Spiritual Exercises of St Ignatius to the Movies*. Known as a leading teacher in North America on the Spiritual Exercises and Ignatian spirituality and for his analysis of contemporary theory and culture, he has given workshops and retreats throughout North America and in Malaysia and Australia. He is currently Director, Loyola House (Guelph)/Regis College (Toronto) Internship Program in the Ministry of Spiritual Direction.

### Presentations and Workshop

**Morning** (9.30am – 12.30pm): Cost \$10

(1) *Films and Spirituality* (2) *The Incarnation and Contemporary Culture*

**Afternoon** (1.15pm – 4.00pm): Cost \$10

*Workshop for Spiritual Directors*

**Please Note:** Morning and Afternoon Tea will be provided; hot water, tea and coffee will be available at Lunch-time

#### Venues:

**Wellington:** Saturday 20 October, St Joseph's Mt Victoria  
Enquiries and Registration by 13 October to:  
**Phil Cody SM Ph: (04) 380 2060 Email: cody@smnz.org.nz**

**Auckland:** Thursday 25 October, Columba Centre, Ponsonby  
Enquiries and Registration by 18 October to:  
**Kevin Conroy SM Ph: (09) 360 0923  
Email: conroy@paradise.net.nz**

**Christchurch:** Saturday 27 October, St Joseph's Parish  
Centre, Papanui

Enquiries and Registration by 20 October to:

**Carl Telford SM Ph: (03) 379 1068**

**Email: ctelfordsm@actrix.co.nz**

**or Caroline Fisher (Parish Secretary) Ph: (03)379 1068**

**Email: stmarysparish@extra.co.nz**

Sponsored by the New Zealand Province of the Society of Mary