Tui Motu

InterIslands

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"I want to throw open the windows of the Church so that we can see out and the people can see in." – John XXIII

ecclesia semper reformanda

October 11 (the time most of you will be receiving this issue) is the date when dioceses around the world will hold celebrations to mark the 50th anniversary of the opening of Vatican II, and the beginning of the Year of Faith.

Many of the articles in this issue, not just those dealing with Vatican II, made me say: "Welcome once more to living a Christian life that tangles fully with the complexity of our beloved Church." Such a life is often messy and requires the determination and faith that it has always required. The next instalment of Church life promises to be as joyful and anguish-filled as Christian living of any other age. *Ecclesia semper reformanda:* the church is always in need of reform! Knowing a little church history, trying to pray well, and having a sense of humour, will provide us with the fortitude and hope we need for the journey!

Neil Darragh gives us five key ideas arising out of the Vatican Council. I hope many people will take up his challenge to write giving us their personal best five ideas of the Council. Personally, the encouragement given to the people of God to read the scriptures (*Constitution on the Sacred Liturgy,* § 22) is central to the way in which the Catholic Church has developed. The spirituality of every Catholic has been revolutionized by this simple fact.

One of Jo Ayers' challenges concerns the practical importance of lay participation: how do we find structures of church life that will survive the change of a pastor in a parish? Canon law needs to be modified to achieve this. Jim Elliston makes a similar point in Crosscurrents: "Overall leadership qualities don't come from ordination." And to follow Pat Snedden's idea: why can we not have liturgical texts which reflect the cultures and history of the people it serves, instead of one uniform text for all English speaking countries, imposed despite marked cultural differences. Such rich, diverse liturgy was the pattern of the early Church!

Susan Smith's thoughtful ideas about religious sisters since Vatican II go well with Sandra Schneider's take on women's ecclesial leadership in the context of Vatican II theology. It has been the genius of religious life (over the centuries) to push alternatives to then accepted ways of thinking: take Francis and Dominic in the 13th century; or Mary McKillop and others in the 19th. Sandra's theologizing comes as a result of the struggle now being played out between the Congregation for the Defence of the Faith and the Leadership Conference of Religious Women in the United States of America. The LCWR sisters are in careful and respectful dialogue with the Vatican, as yet unresolved. Sandra's closely reasoned theologising on the models of leadership developed by the LCWR since Vatican II is a courageous and helpful statement. It encapsulates well LCWR's discernment on issues of leadership.

Another link in this post Vatican II complex church-living is the interview with Cardinal Martini, prophetic to the last; while Edmund Little's response to Pauline O'Regan and her reply expand on another facet of contemporary church life.

There is plenty of stimulating reading here. Enjoy! **KT**

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This month's cover illustration: Donald Moorhead

blown away

With uncanny prescience the Australasian Religious Press Association (ARPA) chose the theme *Blown Away* for their annual conference held in Wellington during the first week of September. Their conference followed on from that of the Australasian Catholic Press Association (ACPA) but it was ARPA that managed to score the wild Wellington storm (experienced also by certain Argentinians!). Some good (even inspiring) speakers and some excellent professional development workshops made for two very full programmes. But there was still time for liturgies, a powhiri (which included a beautiful demonstration of the meaning and use of ancient Maori musical instruments), social interaction aplenty and two celebration awards dinners.

All *Tui Motu* supporters will be glad to know that Michael Hill, founding editor of *Tui Motu*, was a guest of the conferences and was made an honorary life member of ACPA, in recognition of his long and significant contribution to religious journalism. Congratulations, Michael, on a well-deserved honour.

Congratulations also to our sister publications in New Zealand whose work was recognised in the annual awards. *The Marist Messenger* team took out the winning place in three ACPA categories and another at ARPA. *The New Zealand Catholic* came runner-up in four categories overall. We were glad to be there to join the applause.

Tui Motu was successful also, with one win and seven runner-up citations. It sounds better if we say one gold and seven silver! This is a huge tribute to the quality of our writers, artist and layout team. We are grateful to them for the generous way they share their gifts within the *Tui Motu* family.

We are now looking for space on the walls to add the new certificates to the existing collection. ■

Our specific awards were:

ACPA

Best Interfaith Story – first place: *Young People's Servolution* by Danny Kettoola

Best Social Justice Coverage – runner-up: *Democracy, Climate Change and Southland Lignite* by Nicky Chapman

Best Article Applying Faith to Life – runner-up: *Jack*

Best Editorial Feature – runner-up: series of ten articles on policy, published during the months leading up to the 2011 New Zealand general election

Bishop Philip Kennedy Memorial Prize for Magazines and Electronic Publications – runner-up

ARPA

Best Feature (single author) – runner-up: *The Healing Game*, interview by Michael Fitzsimons with Jim Moriarty

Best Editorial/Opinion Piece – runner-up: *Gold in Christchurch* by Jim Consedine

Best Original Artwork – runner-up: *There's a time to be born and a time to die* by Donald Moorhead

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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.

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memories of vatican II

The September issue of *Tui Motu* was very moving, causing me to spill more than a few tears!

Not only for the very sad suicide stories, but for the missed opportunities, and memories of the excitement and hope, passed on to us by Bishop Delargy when he returned from Rome. He inspired so many to get involved in the CYM, and Cardijn's YCW after Vatican II; and later to take advantage of the wonderful opportunities to grow spiritually, at the Pastoral Centre in Palmerston North.

Maybe there is a tenuous connection between the two subjects!

There seems to have been a deliberate attempt to stymie the vision of Pope John XXIII by the more recent incumbents of "Head Office" in Rome. What a pity that Cardinal Carlo Martini, who died so recently, hadn't been around to be Pope at the time of John XXIII's death, making him the Pope of the Council. With all Martini's gifts of natural friendship and understanding of the world, plus his ecumenical connections through spending so much time in Jerusalem, Israel, he really would have been a power for good and difference in this 21st century.

May they all rest in love and peace.

June Swain, *Wellington*

the challenges ahead

What a timely article by Deirdre Kent and Helen Dew (*TM*, August), when the western world is stunned by the revelations of deep-seated corruption in the money system. These have led to public demands to:

- stop rich people and businesses dodging their taxes with the help of highly paid bankers and accountants;
- stop fraudulent cheating by bankers to profit themselves and their banks by falsifying the 'Libor' interest rates at which they lend money to one another;
- stop banks cheating small businesses by forcing conditions on their loans that the borrowers don't know about or understand.

All the evidence now available must surely make us to face up to the big question: "Why on earth do we allow our political leaders to continue giving commercial banks the huge privilege of creating the public money supply as profit-making debt at our expense?"

May the collaboration of people everywhere throw up their own just economies as Deidre and Helen suggest. Parishes are an ideal ground for establishing complementary currencies.

Ron Sharp, *Motueka*

vatican state - how come?

I have enjoyed reading Pauline O'Regan's history of the Vatican State (*TM*, July & August). I am part way through reading a relevant resource, *Hitler's Pope*, by John Cornwell. John Cornwell directs the Science and Human Dimension Project at Jesus College, Cambridge. He is a Fellow of the Royal Society of Literature.

Marie Venning, *Christchurch*

vatican state — how come?

Pauline O'Regan's insightful account of the Papal States/Vatican State in two recent editions called to mind Dom Helder Camara's reflection on the temptations of Christ in *The Gospel with Dom Helder Camara*, 1986: "The three temptations can be summed up in one, the temptation of prestige, of power. And this is the very temptation forever confronting the Church… One day someone gave the pope an estate. Other estates were later added to this one. And in no time at all you had the Papal States. The pope had become a king. The worst of it is, once you own estates, you've got to defend them…

"So once the Lord saw that our weakness could not rid the Church of the Papal States, as easy as winking, he raised up, in the cause of the unification of Italy, a fellow called Cavour and another called Garibaldi. And piff went the Papal States!

"Today the Church is in trammels again, this time of money and profit… When once again the Lord discovers we haven't the guts to do it, the Spirit will find a way of tearing the Church free of our weaknesses. I don't know when, I don't know how."

Twenty-five years later, Dom Helder would surely agree with Pauline that the Vatican State is a 'house built on sand'. However, as we celebrate again the vision of John XXIII and Vatican II, his prophetic voice still challenges us to hope, not despair: "But even at the mercy of our weakness, the Church still belongs to Christ. The Spirit of God watches over it."

Mary Britt OP, *Sydney*

a challenge to the church

Recently Bishop Colin Campbell courageously stated the Catholic Church's abhorrence of abortion and faced the inevitable personal attacks. I have been away from Dunedin so I do not know if the Church then proclaimed its programme to help those pregnant women who are in difficulty. What does the Church in Otago do for these women? I don't know! If the Church is going to attack abortion it must provide and advertise its alternative. Jesus asks us to look after those in trouble so surely the Church should put great effort and money into helping pregnant women who are in need of moral or financial support. Rescuing them should be a priority ahead of new plant or renovations of buildings. If God wants us to build churches etc, he will provide. He has asked us to provide for our suffering sisters and brothers.

Kathleen Kenrick, *Dunedin*

☞ 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 changing the meaning.
We do not publish anonymous letters otherwise than in exceptional circumstances.
Response articles (up to a page) are welcome — but please, by negotiation.

the london olympic games

Jim Neilan

Annus mirabilis is how some British commentators are describing 2012 in light of the success of the Olympic Games.

The opening ceremony set the scene: the pageantry of English village life, the Industrial Revolution, the growth of a multicultural society, the mercy shown in hospital scenes, and the unforgettable humour, demonstrating the confidence of a nation that can laugh at itself.

This contrasted with the formality of the actual opening of the Games. If you noticed a hint of the religious in this, you'd be right. Baron Pierre de Coubertin, the man behind the modern Olympics, unashamedly drew on religious ritual from his own Catholic background, with processions, oaths and hymns. The words of the Olympic creed were written by an Anglican bishop, Ethelbert Talbot, and the motto: *citius*, *altius*, *fortius* (faster, higher, stronger) was coined in 1891 by a Dominican friar, Fr Henri Didon. They would have been influenced by St Paul's metaphorical use of bodily and athletic images to describe the Christian life — training to "run the good race for a crown that will last for ever". St Augustine too, speaks a lot about virtues and good habits being acquired only by repetition and self-discipline: there is a price to be paid for anything worthwhile.

And surely there was a hint of Pentecost in the climax of bringing together 204 flaming torches to form a crucible of fire, the symbol of unity throughout the Games. These have now been taken back to their separate countries as a reminder of the Olympic charter: "to place sport at the service of the harmonious development of humankind, with a view to promoting a peaceful society concerned with the preservation of human dignity."

No individual can reach Olympic standard without discipline, pushing on through pain and sacrificing many attractions along the way in striving for excellence. Then there are the more social virtues: the giving and receiving necessary in teamwork, fair play, and the way in which victory and defeat are handled.

The concerns about the amount of money spent to stage the Games are partly offset by the good planning of the British authorities. All the sporting venues have been earmarked for future use and the Olympic Village will become a housing complex. There should be none of the left-over white elephants that dogged some previous host cities.

A less well-known follow-up to the Olympics is the John Paul II Foundation for Sport. This registered charity was launched by Pope Benedict during his visit to Britain in 2010. *The London Tablet* (4 August, 2012) lists its objectives:

- every parish to have a sports club;
- every school outside school hours to be open for sport;
- summer camps for young people; and
- prizes for those contributing the most and the best to sport.

Those joining the foundation are expected to subscribe to the virtues promoted by Pope John Paul II: fair play; a reverence for their own bodies and those of their opponents; respect for the rules of the game; to be humble in victory and dignified in defeat; to strive for excellence while protecting the weak and to seek solidarity with all, beyond differences of race, culture, gender and orientation, politics and religion.

It will be interesting to see what comes of this initiative. If successful, it could help bring a balance to all the money and effort that is poured into the elite top few of the sporting world and bring to a wider spread of people the benefits that result from a physically active population.

Sport can be an effective antidote to problems like obesity, addiction to alcohol, drugs or digital appliances and anti-social behaviour — all of which are moral issues in so far as they prevent people reaching their full human potential.

Mens sana in corpore sano, wrote a fourth-century Roman poet — a sound mind exists in a strong body. Let's hope that an enduring legacy of the 2012 Olympic Games will be awareness that the good qualities fostered in sport are important qualities for life as a whole.

(As I write this, the Paralympics are just beginning. They will bring a whole new inspirational dimension to the courage and strengths that sport can generate). ■

key ideas from vatican two

The writer has produced his fine personal list of the five principal and key ideas originating from the Second Vatican Council. It is, as he says, his list only. Would anyone else like to share their own list?

Neil Darragh

The Second Vatican Council (1962–65) shifted the Catholic Church into a new understanding of itself and its mission. Some of the ideas that brought about that shift remain 'key' ideas for us today, nearly 50 years later.

My own list of key ideas includes: reform, human dignity, the church in the world, the vocation and responsibility of all members of the church, and diversity in unity. This is a personal list. It is a result partly of my experience as a theology student in Rome during the Council and partly of a more recent reading of the documents through New Zealand eyes today. Other people will likely come up with different lists. If people are prepared to share these, it creates a stimulating conversation.

reform

One of the key ideas of Vatican II was simply that of change itself — that the Church needed reform. There was opposition to this idea especially during the early sessions of the Council. Many Catholic Church leaders at the time saw themselves as responsible for defending traditional church institutions and beliefs — a responsibility of conservation. Yet the wider Catholic Church in the decades leading up to Vatican II was alive with movements and ideas for a better world and a better Church. These movements and ideas fed the 'progressive' trend in Vatican II and looked for reform. The reform that the Council did in fact undertake was based on two principles: bringing the church up to date (*aggiornamento*) and a return to the sources (*ressourcement*).

At the second session of the Second Vatican Council, 1963, New Zealand Bishops Delargey and Snedden look at the camera from the second row, while Bishop Kavanagh is seen in profile next to them. At the end of the third row sits Bishop Joyce.

This idea of reform appears quite early, in one of the first documents from the Council, the *Constitution on the Sacred Liturgy* (1963). It proposed that the Church's liturgy, which had been in place with only minor changes for four hundred years, needed to be reformed. This reform was to take place in the light of sound tradition and to meet present-day circumstances (§ 4), so that there be full, conscious and active participation by the people (§ 14).

Today, this idea of reform, as a continuing and dynamic feature of the Church's life, is fairly well established in Catholic thinking. Yet it remains a key idea for us to hold onto today because it is often weakened by the argument that reform should be undertaken only by central church authority and no one else. The idea of reform also meets opposition today in the form of a movement for 'restoration' that wants to return to a Church more like that of the 1960s.

human dignity

Membership in the Church, rather than the inherent dignity of being human, had been all important in the pre-Vatican II era. Yet it was the idea of the dignity of all human beings, not just of church members, that was a driving force in several of the most innovative documents of Vatican II.

In the early stages of the Council, some bishops and theologians opposed any declaration of religious liberty unless it was for Catholics alone. This was on the premise that 'error' has no rights or that the right to freedom of conscience contradicts the Church's duty to proclaim the truth. On the contrary, the Council's *Declaration on Religious Liberty* (1965) based its argument for religious liberty for all people on the dignity and inviolable rights of the human person, every human person (§1, 2, 6).

In the *Pastoral Constitution on the Church in the Modern World* (1965), the Church's activity in the wider world is again based on respect for the dignity of the human person (§ 12). From this follows the essential equality of all people as well as the need for freedom and participation in society. There is a single destiny for all human beings under God. The task of Christians is to help all human beings to achieve this, whether or not they choose to be members of the Church.

Much of this seems obvious today but some of it was hotly debated before and during Vatican II. The idea of the dignity of all human beings needs to remain a force today that drives our own commitment to justice in a world of extreme inequalities. It seems too that the implications of a belief in human dignity has yet to penetrate through to some of the Church's own institutions where there is often a lack of due and transparent process in dealing with dissent and innovative ideas.

the church in the world

In the first half of the 20th century, just prior to Vatican II, church leadership

tended to identify the Catholic Church with the work of God in the world. The Church had many faces but an important one was that of a fortress holding out against hostile forces. Internally the Church, as guardian of God's truth, had to identify and constrain any diversion from papal teaching including attempts (often labelled 'modernism') to adapt the Church to the modern world. Thus church leadership had an essentially negative attitude to the world outside the Church and was concerned to defend the rights of the Church against incursions by civil authorities.

By contrast, Vatican II proclaimed the Church's solidarity with the whole human family and its own commitment to serve humankind. Its *Pastoral Constitution on the Church in the Modern World* (1965) was promulgated during the final session of the Council. It begins, "The joy and hope, the grief and anguish of the people of our time, especially of those who are poor or afflicted in any way, are the joy and hope, the grief and anguish of the followers of Christ as well." Vatican II expresses high esteem for the goodness and justice found in human institutions (§ 42) and affirms the Church's commitment to help resolve issues in the modern world for the benefit of all (§ 1, 3).

This positive yet discerning commitment to the common good of all human beings remains an unfulfilled call to us today. It remains a call to be a church with an outreach to the joy, hope, grief and anguish of the modern world at a time when the Church seems to be becoming more self-focussed, defending its own heritage and battling against secularism.

vocation and responsibility of all members of the church

Vatican II proposed many images of the Church including that of a hierarchy, but one of its key images was that of the 'People of God' (*Dogmatic Constitution on the Church*, § 9–17). Here the emphasis is on the whole people, though with its own internal diversity and structure. This is a pilgrim church on a journey towards the fullness of the kingdom of God in which all people play a part.

The vocation and responsibility of all members of the Church derive primarily from their Baptism and Confirmation. All members of the Church, whether ordained or not, are called to holiness, to the fullness of Christian life, and to the perfection of love. All are called, each according to their status and talents, and in cooperation with one another, to take their own responsibility for the Church and its mission. (*Dogmatic Constitution on the Church*, § 32, 39; *Decree on the Apostolate of the Laity*, § 5, 6; *Decree on the Missionary Activity of the Church*, § 2,11).

This idea of the vocation and responsibility of all members of the Church remains a driver of many people's pastoral and apostolic ministries today. Yet in spite of many attempts at team ministry, collaborative ministry, and cooperative structures, the dominant model in parishes and dioceses remains that of hierarchy (or line management). An increasing clericalism in the Church today means that this key idea of Vatican II is often submerged under the notion that the ministries of the wider church membership are subordinate to that of the ordained clergy.

diversity in unity

The Second Vatican Council was the first universal council of the Catholic Church to include bishops from nearly all nations of the world with the exception of some communist countries. It showed a multi-cultural church moving away from the then prevailing ideology of 'Europeanism' — the belief that the European experience is the Christian experience and is definitive for all humanity.

The pluralism of cultures represented by the bishops at the Council was a major force in the Council's deliberations. It soon became evident that bishops from these many parts of the world did not see the world in the same way as the church's central administration in Rome. Important here too were the patriarchs and bishops of the Eastern Rite Churches who maintained their differences from the often ethnocentric attitudes of bishops of the Roman Rite.

A respect for pluralism was reflected in the change of 'style' in the way Council documents were written. Most earlier councils had formulated doctrines and denounced errors. The documents of Vatican II used the more inclusive style of explanation and invitation. They invited dialogue and collaboration with other churches, religions, and social institutions. They accepted a responsibility to foster unity and collaboration among people and among nations (*Declaration on the Relation of the Church to Non-Christian Religions*, § 1).

The diversity of cultures in many local churches has made this inclusive style of Vatican II one that is readily appreciated today. Yet the ongoing struggle for diversity in unity remains a current one for local churches in the face of increasing control from the Church's central administration in Rome including, most recently, its requirements for liturgical uniformity.

conclusion

Vatican II was essentially a debate among bishops and it had a bishops' view of the world. It was mainly about the masters of the household setting their own house in order, bringing it up-to-date in the 1960s (*aggiornamento*) but being faithful to its own foundations (*ressourcement*). Yet this endeavour also demonstrated an increasing concern for the Church's mission to the wider world. We could hope that a future council might be able to focus more on the wellbeing of the wider world, with its own household affairs needing less attention. ■

Neil Darragh is a retired priest of the Diocese of Auckland, a theologian and writer.

‘hope is a thing with feathers...’

A husband and wife write on the practical significance of the second Vatican Council in their lives, then and now.

Jo Ayers and Pat Snedden

Jo writes first:

Most Catholics of a ‘certain age’ — and I am certainly in that category — can instantly reel off the major changes we have lived through since the second Vatican Council: the Mass in the vernacular, the priest facing the people, the opening up of the scriptures, the receiving of the cup at communion. They can talk at length about participation in the liturgy by lay people, about changes in the celebration of the sacraments, about taking part in running the parish, about changes in our prayer life, about theological education and scripture study, about the music, about how we behave in church.

Many mature Catholics can also recall that prior to Vatican ll Catholics could not attend ceremonies in other Christian churches, and often hurt and offended friends and family by not attending weddings and funerals.

All of that seems so foreign to us now, and we laugh at the shocked faces of younger Catholics as they listen to these memories of the bad old days and wonder how we managed to tolerate it all.

While we rejoice now in the comparative freedom and humanness of the life of the Church, I think we should remember that this was not achieved with the stroke of the pen. The changes were very hard for many people. Hard for those who didn’t want and couldn’t understand the juxtaposition of the old and new. And just as hard for those who welcomed the changes as reasonable and life-giving but found them difficult to implement and often difficult to justify. Hard for the old parish priest nearly in tears at the prospect of saying his first Mass in English. Hard for the young people roundly criticized for playing the guitar in church or wearing nail polish when distributing communion. Strong reactions came from both sides as people tried to maintain balance and integrity.

As difficult as liturgical changes were, and still are, another deeper and more fundamental change has been taking place. We have undergone an identity change, a change that is seeded in the Council documents and with the work of the Spirit evolving still. Our understanding of who we are as members of the Church is being reshaped and revisioned. And this I believe is the source of much contemporary hope and anguish.

The Church of my youth was a passive reality. We took and received the consequent benefits here on earth and later in heaven. But really the Church, in work and worship, was the responsibility of the clergy, the bishop and religious orders and it could continue on unaffected by our participation. The action of the Church was done to us. The structures of the Church reinforced this view and supported those relationships.

Vatican ll described another reality. The Church is all the baptized. And the whole life and work of the Church is the responsibility of the baptized adults.

The Spirit works among the company of the baptized to bring about the reign of God in the world. Out of the ranks of the baptized come those needed to be in service of the Church, in mission, in liturgy and in the care of the membership.

This growing realisation gave a great burst of energy and creativity and meaning to my life and the lives of many around me. This translated into dedication, work and commitment both in the Church and in the society in which we lived. And as a consequence great things have been achieved.

However, there has been no change in church structures and power relationships to support this theology of Church. And herein lies a suffering for many. They are ready as responsible adults to play their part, but they have difficulty finding a place where their voice will be heard. They know too that any action and initiative can be easily vetoed or disestablished. This is not to ignore places where we have mutuality and shared adult responsibility for the life of the parish. But in fact the authority of the ordained does not work in partnership. It most often overrides the wisdom of the community in whom the Spirit lives and moves and has her being.

The increasing drive for centralization from Rome is not an

encouraging sign. New legislation is conservative, reinforcing hierarchical and clerical authority.

Our present challenge as local church, as diocese and as country is to look to the restructuring of our relationships that will nourish the Vatican ll model of Church.

Hope persists in the lives and work of many, as does the determination to keep faith with the inspiration of Vatican ll.

As the poet Emily Dickinson says,

Hope is the thing with feathers
That perches in the soul,
And sings the tune – without the words,
And never stops at all. ■

Pat takes up the theme:

Our house may have been unusual in retrospect. In 1967 I was a 13-year-old, one of five children in Mt Eden. Church was an accepted binding force, but any serious rules and regulations were for adults, not for children, save for a Catechism that acted as a benchmark for moral behaviour. Dad was a regular reader of theology at the Newman Hall Library in the city during his working lunchtimes. My Uncle Owen was a bishop and before that editor of the Catholic paper *Zealandia* and the house was no stranger to church and theological discussion. Pope John XXIII was a hero. His short papacy was a paragon of open virtue, courage and the common touch. He represented a new freedom.

By the time I was 20 this freedom had become more generally expressed by a Church liturgy in English, more expansive modes of musical celebration and a greater intellectual discourse for the ordinary churchgoer. A kind of ecclesiastical democracy emerged within our church class system of religious worthiness, which was under threat of extinction, or at least, radical modification.

I found this most attractively expressed at Newman Hall, now a Catholic student chaplaincy, where challenge to childish views of faith adherence was the norm. This was a moment for growing up and testing belief with the same rigour one might bring to academic discussion in other parts of our lives.

Social justice aspects of the Church's teaching were very appealing to me. It was, in effect, the best of times for a young person looking for something more substantial than a rote understanding of the cultural rules of belonging that were at once familiar, but intellectually under-developed.

I loved the radical thinking of liberation theology, the contest in the Church about expressions of sexuality and the challenge about lay participation in the shaping and execution of the ritual. This was heady stuff and a university context was a great place to test the limits of tolerance.

The chaplain through much of this period was Eugene O'Sullivan, an Irish Dominican with a knack for making theological discourse accessible to the ordinarily intelligent. He was also a magnet to interesting philosophers and theologians who would turn up at Newman Hall to come and see him. We benefited from this rich stream of referred intelligence from people who actually counted in the politics of theological ideas.

When I contrast this with my experience of our Church today, I see much less of this dynamism in play. My own children (all five of them) have uniformly rejected a church that seems out of step with their lives. Those with children are devoted parents. All are fully engaged in the issues of the day and well up to the intellectual and practical discourse about faith and values. Yet they reject a mode of delivery of these values that no longer nourishes or interests them because it excludes their friends who 'don't make the cut'.

They mean the gay couples, the divorced, women who can't fully participate in liturgical ritual and a priesthood that de facto excludes all of these people in favour of a celibate ordained class of practitioners. They are outraged by the sexual predation exposed in the last decade and the compromised papal approach to acceptance of responsibility.

Unlike their parents they feel no cultural responsibility for this hypocrisy and reject it.

For my part I cling on with others in our inclusive, women-friendly church community, trying to find the expressions of goodness in ordinary affairs and seeing these as God's redeeming action in everyday lives. But the pressure to suffocate remains.

The new liturgical vernacular is foreign to me. It rejoices in a language that puts distance between me and the Eucharist. It is no longer accessible to all. It imposes on me, and I resent its imposition. Unlike my children, however, I still have the residual hope that maybe I might just find the answer.

Only time will tell. ■

Jo and Pat live in Ponsonby, Auckland. They have five children and three grandchildren.

vatican II and catholic religious life

The writer looks at the guiding principles of the reform of religious life at the time of Vatican II —the scriptures, and a return to the charism of the founder— and looks at what happened and what the future may hold.

Susan Smith

Vatican II (1962–1965) was a watershed in the history of religious life. It authorised religious communities to examine their way of life and work given the momentous changes occurring in church and society. For example, in the post-colonial world of the 1960s, former mission territories were emerging as strong and vibrant local churches; in the 'developed' world the growing secularisation of society and its impact on institutional religion was an invitation to reassess what ministry would involve in the future; and finally, a growing awareness of the poverty in which millions lived was encouraging religious congregations everywhere to reassess mission priorities. These factors — ecclesial, political and socio-economic — helped prepare the way for both attitudinal and structural changes regarding the role of non-clerical religious in church and society.

going back to the sources

The Vatican Council taught that the renewal of religious life would happen by "a continuous return to the sources of all Christian life" (*Perfectae Caritatis,* 2), and "an adjustment of the community to the changed conditions of the times" (PC, 2). The Council identified three major sources for renewal: the scriptures, especially the gospel; church teaching; and the reclamation of the founder's vision for the community. Sadly, a founder's particular vision had often been obscured by an excessive adherence to episcopal directives in the exercise of mission, and by the 1917 Code of Canon Law.

universal call to holiness

From 1965 onwards change was in the air. *Lumen Gentium*'s universal call to holiness allowed religious Sisters and Brothers to understand that they were not a separate and distinct category, hovering between ordained ministers and the laity. But even more demonstrable changes were seen when religious recognized that the monastic life-style characteristic of most 19th-century congregations was no longer appropriate.

Communities began moving from monastic prayer to more personalised and contextualised ways of praying, and from living in big institutions to smaller homes, often in poorer areas. Part of saying goodbye to a monastic way of life included changes in how Sisters and Brothers dressed. This more noticeably affected women religious than their male counterparts. It was a move that generated both delight and consternation among the laity. What was happening to the 'nuns'?

responding to new calls

A number of religious began to move out of schools into ministries that they discerned responded more effectively to societal demands and pressures. Again not all ordained and lay people understood that religious identified this as fidelity to Vatican II's mandate that they reclaim the vision of their founder. Thus when three Mercy Sisters in Christchurch discerned that fidelity to Catherine McAuley's vision meant leaving their well-established secondary schools and turning to the poor in Aranui, there will be many who remember the shock or joy that greeted this move. Fidelity to a founder's vision meant the Sisters of Our Lady of the Missions interpreted their mission as working in cross-cultural contexts both in New Zealand and overseas.

Such developments accelerated in the 1980s when Catholic schools were integrated into the State system, and so the income of religious communities became slightly healthier. (There is a certain irony in the fact that religious moved into the schools in a significant way after 1877 when lay teachers could no longer be paid, and began moving out again when lay teachers were more generously remunerated.)

sisters in catholic education

Why did Catholic Sisters respond so enthusiastically to Vatican II's call to *aggiornamento*? After the 1877 Education Act when education in New Zealand became 'free, secular and compulsory', bishops had turned to Catholic Sisters and to a lesser extent to the Brothers to staff

the parish school system, primarily because they did not have to pay them proper wages. In 1978, church historian Father Ernest Simmons wrote: "It is difficult to find anything to admire in the blindness that prevented the bishops, clergy, and the laity from seeing that they were building a church on the bent backs of the nuns". In order to generate sufficient income to allow for a very simple life, most convents had music and speech teachers whose long hours teaching generated a minimal income for the community.

As one church historian, Christopher van der Krogt. wrote: "At its 1929 annual general meeting, the Wellington Catholic Education Board decided to raise the annual payments to nuns teaching in its schools from £25 to £35 but the Marist Brothers received £100 each, as well as £50 to employ domestic help. Because of their vow of chastity — and in spite of their vow of poverty — the brothers needed extra money to hire a woman to perform domestic chores for them. Similarly parish clergy (vowed to celibacy but not to poverty) employed women as housekeepers and cooks. Nuns were expected to do their own domestic work and where possible, supplement their meagre income by teaching music."

responding to change

I quote from Simmons and Van der Krogt as I think their comments help to explain the enthusiasm Vatican II meant for so many Catholic sisters. The discussions and conversations that followed the Council allowed Sisters to reflect on their histories and to see how fidelity to a founder's vision had all too often been obscured by episcopal needs to find cheap workers in the vineyard of a rapidly expanding Catholic school system.

lives touched by new ideas

The teachings of Vatican II, the growing commitment of the Church to social justice seen in the 1971 Synod document, *Justice in the World*, and

the influence of Latin American liberation theology touched the lives of religious, particularly of Catholic Sisters, in truly remarkable ways. I believe that the latter's experiences of economic hardship, of injustice, and of gender discrimination in a male-dominated church meant that they could better appreciate the economic, social and cultural discrimination and disenfranchisement of others in New Zealand and elsewhere. Discerning the signs of the time as required by Vatican II's *Gaudium et Spes,* 4, mandated them to respond to injustice in the lives of others and in their own lives.

and the future?

What about the future? Today in New Zealand, the number of younger women and men seeking to become professed religious is going down and the age median is going up. Certain groups within the church are more than willing to ascribe the decline in the number of women religious to their not wearing a traditional habit, not following a monastic life-style, or not teaching in parish schools. Such positions are given more credence than the fact that Catholic cultural practices are no longer so important as they were prior to Vatican II. Then larger families, for example, meant that parents were more than happy for one or two children to become professed religious. Significantly, these reasons are not so enthusiastically advanced to explain the decline in the numbers of Brothers. On a more positive note, since Vatican II it is widely recognised that the call to mission and ministry flows from baptism, not ordination, not religious profession.

Religious life is not going to disappear. Like other religious congregations in New Zealand, the median age in my own community is in the low 70s. In Vietnam, now our largest province, and in our other Asian provinces, the median age is in the 40s only. There was a time when the Church was strong in Turkey and the Middle East and, more recently, in Western Europe. That is no longer the case. It has virtually disappeared from the first two places, and it does not look particularly strong in Western Europe, but it is rapidly expanding in Africa and in much of Asia.

the road to Emmaus

Like the two disciples on the road to Emmaus, my heart still burns within me as I recall the thousands of dedicated religious who have gone before me, those who are still walking with me and those who will continue to walk the wonderful road of religious life in the decades ahead, and who will be African or Asian, maybe even New Zealanders. ■

Susan Smith is a Mission Sister living in Whangarei.

danger ahead

Baroness Ilora Finlay is a doctor, professor of palliative medicine at Cardiff University and an independent crossbench member of the House of Lords. She explains to **Michael Fitzsimons** *how her opposition to euthanasia is not on religious grounds, but entirely a matter of public safety.*

Baroness Ilora Finlay flies into New Zealand and straight into a media storm on euthanasia. Most media opinion is favouring 'death with dignity', a phrase that somehow has become synonymous with physician-assisted suicide. Even Prime Minister John Key has entered the fray, expressing his broad support for euthanasia and offering the view that it already happens in New Zealand hospitals. His views draw a sharp denial from palliative care specialists.

Several public meetings and a number of interviews later, including one with the hard-talking Kim Hill, Baroness Finlay sits down to chat in a quiet corner of the Hotel Intercontinental in Wellington. A highly qualified and articulate woman, Baroness Ilora has dedicated her professional life to ensuring that the dying are treated with compassion and dignity.

"It's important first to understand that the Bill you have before you in New Zealand is the most radical and extreme of any piece of legislation anywhere in the world, because basically it's euthanasia on demand," says Ilora. "Its safeguards really are paper thin, to the point of being absent. It's even more extreme, in some ways, than the Netherlands legislation. I'm sure it will be at least amended, but I think a lot of the dangers that have occurred in other parts of the world are slap-bang in the middle of this legislation."

The legislation she is talking about is Labour health spokesperson Maryan Street's End-of-Life Choice Bill that is currently in the Members' Bill ballot in Parliament. The Bill would make it legal for those diagnosed as terminally ill, or with an irreversible medical condition and in control of their mental faculties, to choose to die. Assisting clinicians or family members would be protected from liability. The Bill also includes provision for end-of-life directives, so a person can make their wishes known before the advance of a terminal illness.

According to Ilora, who is co-chair of a UK-based think tank which researches, analyses and publishes the evidence surrounding euthanasia, Maryan Street's Bill fails to take account of the realities and complexities of an end-of-life decision.

> "… the [euthanasia] Bill you have before you in New Zealand is the most radical and extreme of any piece of legislation anywhere in the world."

"If you're going to make any decision, you first need to have accurate information, the mental capacity, and freedom from coercion. Now, this Bill first of all requires that the person has a prognosis of less than a year to live. It is impossible to predict this. Even if someone is in the last hours or days of life, it's impossible. There is a lot of evidence that in 3 percent of cases where people are given 48 hours to live, they don't. So that's pretty meaningless.

"As for the diagnosis, even with that time-frame, we know that about one in 20 post-mortems show that the diagnoses have been wrong, and that people have been treated for the wrong thing. How do you know as a patient, then, that this really is a life-limiting condition? How do you know if there isn't something treatable that's been missed, that your prognosis is right? That you're not going to be someone like Stephen Hawking, who was once given months to live?

"Just as importantly, the legislation only requires one week to pass between the first assessment and when they can receive the go-ahead. There are many people that may feel for many weeks that their lives aren't worth living, but later on go on to say they're glad to be alive — people's desire for death is fluctuant."

Ilora also takes issue with the Bill's requirement that a person wishing to end their life must be asked about informing their family, but the family doesn't have to be told.

"Imagine a person who thinks they're being a burden on their family, who believes that their life is of no worth, and who's been told they have a life-limiting illness — and imagine that perhaps they've had some cross word with their family. Now, their family goes away for a fortnight, and that person has decided to kill themselves. How does that family live with that, explain this to their children?

"Not only are there no safeguards for the patients, but it also ignores the fact that people are interconnected, that even people who feel apart and lonely are connected to others."

"Mental capacity fluctuates and can't be measured as a one-off," says Ilora.

"It's very difficult to measure mental capacity. You need to have good psychiatric or neuropsychiatric training to assess mental capacity in many disease states. Drugs also affect

Baroness Ilora Finlay. [Photo: Mike Fitzsimons]

the way patients make decisions — patients on therapeutic steroids often describe feeling emotionally labile, hypersensitive to things, easily weepy, somewhat depressed. There is evidence from Oregon that of their patients who have gone through the safeguards process and have been given the go-ahead for a lethal injection, one in six has an undiagnosed and untreated depression."

Freedom from coercion sounds straightforward, but it's a freedom that is terribly hard to preserve in practice.

"Subtle coercion is often there. Older people quite often do have a sense that their family should be spending money on the younger generation and they are of value to nobody.

"The people who want to end their lives are not doing so because of pain. The distress seems to be much more around people's perception of themselves, worries about being a burden, issues of dignity. If people treat you with a lack of respect, as a nuisance, you lose dignity. There are profoundly disabled people who need an enormous amount of help — look at Stephen Hawking — but that doesn't make them any less of a person.

"I think we also have generations now, like my own, who think that you have to be young, fit, and beautiful to be worth something, without recognising that it is normal to age, and that we're fortunate to be able to age."

Ilora's views on euthanasia have been tested to the limit by her personal experience, when her mother — an independent, intelligent, strong-willed woman — developed breast cancer at 84 and didn't wish to carry on.

"My father had died some years previously and she was living alone. She didn't want any treatment at all. Then she developed cancer in her pelvis, and severe pain went along with that. She initially refused radiotherapy, then accepted some. She did not want people caring for her. She was convinced she wouldn't be able to return to her home, and she certainly didn't want to be dependent on my brother or me.

"She was angry at me for opposing Lord Joffe's Bill on physician-assisted suicide.

"I felt very conflicted. Here was my mother, who had been our family's mainstay, who could see no value in her own life and wanted to commit suicide. She fitted every criteria in your Bill twice over. This went on for several weeks.

"But then the hospice chaplain came and spoke to her. He knew that talking religion was a waste of time and instead engaged her in an argument about philosophy, which was her area of study. He allowed her to argue with him, and came back the next day to argue more. I think she thought, 'although my body is broken, my brain still works, and here's someone who's interested in the intellectual side of me'. She felt she'd regained value, I think.

"She set about living again, and engaged in physiotherapy, and eventually she went home and got to live independently. She came to visit me, she made a radio programme, she wrote a piece called 'Hope and Hopelessness' for the *Journal for the Royal Society of Medicine*. She remained at home and eventually deteriorated, and although in the remaining days of her life she spoke about wanting to die again, this time she didn't want to precipitate it deliberately. She said the last four years of her life were some of her richest."

Ilora is adamant that if a system of supplying legal drugs is put in place, it shouldn't be part of clinical medicine.

"Don't ask your doctors and nurses both to improve quality of life and anticipate death, to go both ways at once. The result will be that some will slip away from striving to improve quality of life, because it's actually very, very hard work. It's easier to give up sometimes. There are times during my own career that I've been glad the law is the way it is because it has stayed my hand and forced me to go back and think again, and when I've been tired and stressed with my own issues it has taken extra effort to do that."

For Dr Ilora Finlay, the practice of medicine is about the living and the palliative speciality is not a depressing one at all.

"Quite the reverse. The thing that gives me hope and fulfilment is being able to use my best diagnostic skills to work out what's wrong with them and relieve their distress. It's about finding some way forward, while always accepting that death is inevitable. I've become aware that life is transient and fragile, and that sometimes the most unexpected and beautiful moments happen when nobody would have expected them." ■

how faith has formed me

Earlier this year, Bishop Peter gave a lecture in Whanganui in a series entitled "This I believe". We reprint this address as a series of three articles, in which Bishop Peter gives his response to those perennial questions: 'What deep down do I believe, what gives my life meaning, what makes me tick?'

Peter Cullinane

Experiencing the mystery of existence! Where on earth does one start? Well, it actually starts before the earth was formed. As I said in the personal witness I wrote a few years ago:

At the one moment in the whole of history
when uniting sperm and ovum
could have been me
(any other combination would have been someone else),
You spoke and I came to be.
While gases and dust still swirled about
before the planet was formed and
through every turning point of history and human free choice
you guided the universe towards my life
which later became what you and I would make together.
What else can it mean to believe that
you are Lord of all history
and of my life too, even as you make me free?

(*I Believe Within the Church,* Veritas, 2006, p 52)

More recently, in fact one day last year, I received in the mail notice that I must re-apply for my driver's licence, bringing with me a doctor's certificate as warrant of my fitness. I soon realised that this was because the earth had cruised around the sun 27,375 times since I was born. That seems to be the magic number, because it also signalled the time when I was expected to tender my resignation as Bishop of the Diocese of Palmerston North.

Because I share the life of this planet and must go wherever it goes, I can't help remembering that the ride is taking me even further out into cold, impersonal space, and that one day the whole universe is going to implode. Because I take the sciences seriously, it comes naturally to ask: why am I part of a universe that started with a big bang and looks destined to finish with a bigger one? What is the meaning of it all? And how can I enjoy the planetary ride if I don't discover some satisfying answer to these questions? Or, should I, like a sheep in an affluent paddock, just put my head down and never ask why?

I don't get any comfort from the thought that we're all in this cosmic predicament together. It is still *my existence* that is at stake, even though, paradoxically, I feel I am meant to enjoy it:

Who is this, so much at home where children play,
but not yet home,
holding on to what I know, yet yearning for something more?
Bathed in sun's warming beams
sinking in the sensuous sand
drowned in the sound of the sea
lost in the infinite blue
gliding through planetary space
all the time by this log, I am here:
it is me.
The flower beside me tells of You.
(ibid, p 12)

Nature is a sacrament of God's

presence. One enters this sacrament through stillness and silence. One of the great tragedies of our era is that many do not. One of my earliest memories concerns a time when I must have been about 9 or 10 years old. I was roaming the hills we had leased from our Maori neighbours when I entered under the canopy of a glade of native trees. A lone grey warbler's song accentuated the silence and stillness, and these in turn accentuated the warbler's song. And I became aware of the mystery of existence; of time and timelessness entwined. I am not claiming for myself anything that isn't your experience too. It's as if nature around us and above us, as well as our own nature, is trying to tell us something.

How else do you account for those moments when something wonderful in nature leaves you feeling you are part of something much bigger than your own lifetime? Or, the sudden feeling that even the good things of life (a good marriage, a successful business, good friends, good health, etc) still leave an empty gap somewhere inside you? Your own deep self tells you that there's something more than all this.

Or, someone you love has died, and suddenly everything around you appears in a different light: the things that seemed so important to you don't seem quite so important now, and the things you knew only vaguely, like heaven, suddenly seem so real.

Or, some sight or sound or scent will trigger some fond memory, and you know you are still linked to people and places of your past. There's a feeling that they are still part of you, and that one day all good things will come together again.

Or, you might be listening to the kind of music that makes you want to be still and quiet because it seems to be drawing you towards something. Or, in some quiet space on your own, you just experience the mystery of your own self, unique in all the universe, so why?

Rirorirо

the New Zealand grey warbler

There are moments too when you know that what God wants is also what you yourself most deeply want, even if it is demanding; or you experience a joy you can't fully account for; or you know with deep certainty that you can trust God; or you find yourself thanking God even for the cross you hadn't wanted.

These are parables of daily life in which we discern "the Holy Spirit, the Lord, the Giver of life" at work in us and in the world around us, summoning us to life. Recognising God's presence in our lives is how we see God. In these moments of wonder, joy, thanksgiving, and trust, we come alive. And becoming fully alive is what God made us for. This is what St Irenaus was saying in the fourth century: "The glory of God is human beings fully alive; what makes us fully alive is seeing God".

All this is very close to answering your question "what makes me tick?" But not quite: the mystery is deeper yet:

This same world which leads me to expect more than it can give

seems unable to tell me what I most need to know.

It cannot tell me that goodness has the last word over evil

and life over death.

I think of broken hearts and people hurt

by loneliness, hunger, fear….

those with nowhere to go and no one to care;

people trapped in illnesses of the mind

or in camps for refugees;

others from whom your gift of life and their right to live

have been torn away by guns or greed

or clinical termination: the result is the same.

I need to know that love's sacrifices are not all for nothing

and friendship's joys are forever.

I see the stars and watch the sea and marvel at your glory;

but centuries ago others looked and they are gone….

Someone cried, and we don't know their names.

O God, do you not have something more to say? (ibid, p 17)

At its best, our present life allows us to possess life's joys only in fragmented moments, separated by time and place, never all at once and together and for keeps. Death, if nothing else, is the ultimate spoiler. In answer to the question "what now?", the grave, in fact the whole cosmos, is mercilessly and relentlessly mute. Somehow death itself needs to be overcome, and people's ability to live fully depends on their knowing that it has been, or will be, and that "all the good fruits of our nature and enterprise in this life we will find again, cleansed and transfigured…." (Second Vatican Council, *On the Church in the Modern World,* 39). ■

(to be continued)

Peter Cullinane is the first Bishop of the Diocese of Palmerston North. He retired as bishop in 2011.

The Timeless Po

For centuries, art has expressed ideas about the human spirit, our own mortality, spirituality, and the nature of life. Leo Tolstoy summed this idea up in his seminal work What is Art, *describing the beauty of the artistic experience as when "Art lifts man (sic) from his personal life into the universal life." Two works which I recently encountered beautifully exemplify this timeless, meditative and philosophical potential of art.*

Jan Davidsz. de Heem (1606 – 1684), *Flowers in a glass vase on a draped table, with a silver tazza, fruit, insects and birds*, oil on canvas, 114.3 x 91.4 cm

In July last year, I saw one of Jan Davidz. de Heem's masterpieces on sale at Christie's, London for over £3,000,000. Flowers were one of the greatest luxury items in seventeenth-century Holland, and the bouquet created by De Heem would not only have theoretically cost thousands of guilders to assemble, but contains such seasonally diverse flowers that they could never in reality have been in bloom at the same time. In creating this luxurious, fictitious bouquet, De Heem was therefore veering away from reality and seeking to construct a reflection on the fleeting nature of human life.

The use of flowers, insects, and fruit symbolises human mortality,: grounded in the Protestant spirituality of the day. This religiously inspired iconographic scheme encouraged viewers, as expounded in the devotional text *The Imitation of Christ*, to "ever have the house of death before their eyes ... every day dispose themselves to die". These beautiful, blooming flowers are therefore a symbol of both life and death, and in such a way, that what may on the surface appear to be a simple visual still-life study is actually a deep and spiritual reflection.

otential of Art

by Rachel Kleinsman

Caspar David Friedrich (1774 – 1840), *Monk by the Sea*, 1809, oil on canvas, 110 x 172 cm

In encouraging the viewer to contemplate the vastness of creation, German Romantic artists also reflected on the human condition and our relationship with the physical and spiritual world. Caspar David Friedrich is one of my favourite artists, and was one of the leading innovators of German Romanticism. The beauty and sheer power of his land and seascapes effectively portray a sense of human vulnerability in the face of the sublime. *Monk by the Sea* is a dramatic, powerful work which depicts the sole figure of a monk staring out at a vast sea and skyscape.

Friedrich's goal was to bear witness to the presence of God in nature, and thus facilitate a meditative experience and spiritual engagement with nature through art. The power of this landscape effectively conveys a sense of the mysticism of nature, and uses the figure of the monk to remind us of our own vulnerability and insignificance when faced with the vastness and sheer force of creation. At the time, this approach of Friedrich's was controversial, and the work received heavy criticism from the Berlin Academy in 1810. Nonetheless, his revolutionary treatment of nature and the sublime has stood the test of time and is both powerful and deeply evocative. ■

Rachel Kleinsman is a student at Sotheby's Institute of Art, where she is currently completing a Master's degree in Art Business.

‘and did those feet . . .’

Dancing is most usually seen as exuberant and joyful, but it articulates the entire spectrum of human emotions, encompassing everything from freedom to deepest loss and death itself.

Daniel O’Leary

The Celtic harvest festival Lughnasadh on the first of August takes its name from the Irish god Lugh. It has been celebrated until recently at wakes, fairs and summer revels in Wales, Scotland, the Isle of Man and Ireland. Dancers would whirl around an effigy of the harvest goddess, touching her garlands or snatching a ribbon from her hair to ensure fruitful, fertile fields for next year.

This feast is the backdrop chosen by Irish playwright Brian Friel as the setting for his beautiful play *Dancing at Lughnasa*. It features five sisters in their County Donegal cottage in 1936. Things are not good for them. Disgrace, penury and a great sadness are stifling their souls.

At the end of the play, in a most extraordinary burst of combined energy, the women release their profound emotional suppression. Their celebrated dance gives a glimpse of the unquenchable passions that come from far beyond words, far beyond the sisters’ kitchen window. Some kind of sacramental shutter was thrown open and, for a moment, unbidden, a suppressed wildness, desperation even, burst free from the shadows of their souls. It ended with a terrible stillness.

We dance in our distress. We dance to survive. The American poet Mary Oliver once encountered an old man in “a headdress of feathers” who “danced in a kind of surly rapture”. In “Two Kinds of Deliverance” she writes:

As for the pain
Of others, of course it tries to be abstract,
but then
There flares up out of a vanished
wilderness, like fire,
Still blistering: the wrinkled face
Of an old Chippewa
Smiling, hating us,
Dancing for his life.

People dance for many reasons. We dance our joy, our freedom, our worship, our deepest loss. I suspect we even dance our death. Ben Okri tells a story about the flamenco dancer preparing for the terror of the dance which may destroy her forever. “When the music starts she begins her dance with ritual slowness. Then she stamps out the dampness from her soul. With a dark, tragic rage, shouting, she hurls her hungers, her doubts, her terrors and her secular prayer for more light into the spaces around her. Soon she becomes a wild, unknown force, glowing in her death, dancing from her wound, dying in her dance... In the silence that follows no one moves.”

Recently, on an empty day, I went to see *Billy Elliot* again. At the end of his disastrous interview at the Royal School of Ballet, he was given a last chance. They asked him what he felt when he danced. “It sort of feels good,” he said. “It starts stiff and that, but once I get going then I — like — forget everything and sort of disappear. Like I feel a change in my whole body. There’s fire in me. I’m just there, flyin’ like a bird, like electricity, yeah, like electricity.”

“When grace enters,” wrote W.H. Auden, “humans must dance.” And when does grace enter? It enters, when, for instance, I make the choice each morning to live freely today rather than exist like a victim, to run the way of beauty rather than stumble along the blind way. When I begin to believe that God is always holding on to me, no matter what — I want to dance.

A kairos time and timing for dancing is when we begin, after many years, to live our unlived lives, so as to die without regret. We create a tiny dance floor when we hold off, even for a split second, these dark and deadly thoughts, allowing our souls a sliver of saving light. We can dance in that space because in it we have regained our blessed balance, our divine energy. This space may last the length of a human breath, but it hides and reveals the heart of redemption.

Something in all of us wants to dance when courage taps us on the shoulder, when the chains of fear and the baggage of false guilt fall from our shoulders. We want to dance when we feel a passion for the possible, when we hear the music of hope.

And sometimes we dance when there's no alternative. An 83-year-old woman once said: "Life may not be the party we hoped for, but while we are here, we might as well dance."

The time to dance is now. Too often we think that it is only when our worries are over, our health is restored, our job is secure, the bills are paid, our relationships are back on track, our mind is at peace and our corns are pared that we can rejoice and dance. But we cannot put our lives on hold and wait for the perfect space and moment for dancing. Tomorrow is not always our dancing day.

The urge to dance and the urge to despair may be partners on the floor of our souls. Theologian Leonardo Boff believed that without our darkness as well as our light, our demons as well as our angels, our hearts will never truly dance. Writer Fr John Shea believes that: "Life will always include suffering. When we spend all our energies in rejoicing only in those parts of our days that are painless, we will never enter into the dance of life because of too many unreal expectations."

There is no energy left for dancing when we are not living the life we love, but rather the life expected of us. "We have fallen out of rhythm with the secret signature and light of our own nature," is how John O'Donohue puts it. "We need to feel the soul's dream with the wonder of a child approaching a threshold of discovery. We come into rhythm with ourselves, and then gradually learn to dance beautifully on this magnificent earth."

Albert Einstein holds that everything dances. "Human beings, vegetables and cosmic dust", he wrote, "all dance to a mysterious tune intoned in the distance by an invisible player." That invisible player is God. The early Church Fathers used the word *perichoresis* to describe the gracious movement of mutuality between the persons of the Blessed Trinity in each one's soul. Richard Rohr calls it "God's circle-dance of communion".

That dancing Trinity is within us all, beckoning us to join in. The invitation is echoed by Ronan Keating of Boyzone when he sings:

Promise me that you'll give faith a fighting chance;
And when you get the chance to sit it out or dance,
— I hope you dance. ■

Fr Daniel O'Leary is a priest of the Diocese of Leeds, Great Britain. His website is www. djoleary.com

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CLOSING CEREMONY FOR CIT

After 22 years of theological research and education The Catholic Institute of Theology is to close. The Closing Ceremony will be at 7pm, on 26th of October at the Columba Centre, 40 Vermont Street, Ponsonby.

CIT is keen to contact and invite all friends and supporters and all past students to be part of this celebration. As part of this ceremony the History of CIT *Exploring Theology Together*, by Diane Strevens will be blessed and launched.

Please contact Margaret Curlett at **CIT@auckland.ac.nz** or call **09 3796424 Ext 728** if you would like to join us for this final gathering.

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feeding the heart

The writer, a regular contributor, looks at five matters that go to the centre of who we are as Christian people looking for a truly contemplative spirit. Then we can begin to say that we are nurturing ourselves and our world.

Joy Cowley

We have busy lives. Our time is taken up by a thousand tasks, a thousand demanding voices. Where do we find the space to nurture ourselves? We talk about 'Feeding the Heart' or 'Feeding the Soul' to make some distinction between it and information-based learning. The world is full of information. We are battered by it every day and while that is not bad in itself, it does get in the way of reflective self-knowledge. It is difficult to grow spiritually without time spent in regular reflection. By reflective self-knowledge I don't mean some pious activity. Often that is not about reflection at all, but about adherence to law and outer forms of religion. Reflective self-knowledge is about taking time out to know ourselves and listen to the sacred voice of guidance within us. It's what Jesus did when he left the crowds and went into the mountains to pray.

what fills us?

We can start by identifying what fills us. After all, contemplation is a broad subject. How we come to it depends on who we are. Are you the sort of person who feels nurtured by walks in the bush or on the beach? Do you feel most at home with yourself sitting in the garden with a glass of wine? Do you like listening to music? Do you find nourishment reading poetry? Are you a jogger? Or a swimmer? Do you wake up at night with a stillness and awareness that you don't usually have during the day?

When I ask what fills you, I don't mean entertainment. A woman said she found fulfilment in her grandchildren, but then added that while she enjoyed being with them, she was exhausted afterwards. I'm talking about times when you are essentially alone and feeling comfortable with your aloneness.

awareness

It is the senses that feed the heart. When you are alone and relaxed, be aware of what you are feeling. Your breath is a life gift that you take for granted. Feel the air moving in and out of your lungs and be aware of the miracle of your body. Focus on your hands and feet and how they are resting. Consciously bless them for all for all that they do for you. From feeling, go to sight. See beyond seeing. Look minutely at things you may not usually notice. If you like you can pretend that you will go blind in ten minutes and you have those ten minutes to remember every detail of your environment. Try listening beyond your normal range of hearing. Or try to identify the smells that are in the air you breathe. All of these are exercises in awareness.

In Buddhism and Hinduism, there is much emphasis on awareness as the key to spiritual journey. Jesus made the same emphasis, only the word that comes to us from the Aramaic and Greek is 'Wakefulness'. How often did he make a statement like, "Be awake! The Kingdom is at hand." Or, "Be awake. The bridegroom is coming." He was telling people to be in the present moment, to be aware of what was happening within them and around them.

listening to oneself

When we take time out for awareness, that is, when we use our senses to rest in the present moment, we notice the language of the heart. There is something in us that opens up like a flower when we are in a situation that nurtures us. The same body movement happens in reverse when something is not right for us. Something inside us closes. It is a simple yes or no and it is very finely tuned. This inner movement doesn't pay too much heed to social notions of what is desirable or undesirable. Nor does it have to move the same way in every like situation. At the same time, you will know it is truth for yourself. You will recognize that truth because it comes not from fear but from the gentleness of love.

listening to others

In the Jewish tradition it has been said that we see and hear what we are meant to see and hear. In this age of noise, I'd prefer to put it this way: we notice what we are meant to notice. That hungry heart will reach out and grab some truth that it was meant to see and hear, and will be grateful. Often some new realization comes from someone else at the very moment we hear it. We have the inner response, "Yes! That's it!" Or sometimes, when we have self-doubt, we get affirmation — not just once but several times. Eventually, we get

the feeling that we are indeed in Life School and we are being given everything we need for spiritual growth as long as we are able to receive it. You will have had these experiences, and the more you are aware of them, the more they will happen. But we do need to be in that receptive state.

relationships that support us

At any stage of our journey we have fellow pilgrims who share the path. We value these people. We share meaningful conversations with them. We feel at home in their company. Some are fellow pilgrims for many years; others for just a short time. Whatever, they nourish us and we them. There is a mutual giving that makes us aware that life is made up of connections. The more we appreciate this, the more we realize that we experience God in one another. Let us take a quiet moment to say thank you for the people in the past who have been important to our growth.

lectio divina

Lectio divina is a way of reading Scripture that usually feeds the heart in a satisfying way. We sit down to a passage of Scripture or an inspirational book, asking the Holy Spirit to guide us. We then read a passage thoughtfully, slowly. Chances are that a particular sentence or phrase will speak to us. It will seem to rise off the page to connect with us. We take those words and repeat them, and carry them into our day. They are for us. As Jesus said, "Ask and it shall be given to you; knock and the door shall be opened."

Not everyone has the option of a monastic prayer routine, but a routine of ten to fifteen minutes of *lectio divina* morning and night, will feed the hungry heart. ■

Joy Cowley is a much-loved New Zealand writer and giver of retreats. This year she received special mention in the Storyline Notable Junior Fiction List.

cardinal martini's last words

Carlo Cardinal Martini died this August 31. He had been a popular Archbishop of Milan commanding respect from Pope and laity alike. He gave this interview to a brother Jesuit in early August, knowing his death was imminent. It contains both criticism of the Catholic Church he loved and acute challenges.

How do you see the situation of the Church?

The Church is tired, in prosperous Europe and in America. Our culture has grown old; our Churches are big; our religious houses are empty; the Church's bureaucratic apparatus is growing; and our rites and our vestments are pompous. Do such things really express what we are today? ... Prosperity weighs us down. We find ourselves like the rich young man who went away sad when Jesus called him to become his disciple. I know that it's not easy to leave everything behind. At least could we seek people who are free and closer to their neighbors, as were Bishop Romero and the Jesuit martyrs of El Salvador? Where among us are the heroes to inspire us? We must never limit them by institutional bonds.

Who can help the Church today?

Fr Karl Rahner liked to use the image of embers hidden under ashes. I see in the Church today so many ashes above the embers that I'm often hit by a sense of powerlessness. How can the embers be freed from the ashes in order to rekindle the flame of love? First of all, we have to look for those embers. Where are the individuals full of generosity, like the Good Samaritan? Who has faith like that of the Roman centurion? Who is as enthusiastic as John the Baptist? Who dares to do new things, as Paul did? Who is as faithful as Mary Magdalene was? I advise the Pope and the bishops to look for twelve people outside the lines for administrative posts — people who

are close to the poorest and who are surrounded by young people and are trying out new things. We need to be challenged by people who are fired up so that the spirit can spread everywhere.

What means do you advise against the Church's weariness?

I recommend three very strong means. The first is conversion: the Church has to recognize its own errors and has to travel a radical path of change, beginning with the Pope and the bishops. The paedophilia scandals are driving us to undertake a path of conversion. Questions about sexuality and all the themes involving the body are an example of this. These are important for everyone, sometimes perhaps too important.We have to ask ourselves if people are still listening to the church's advice in matters sexual. Is the Church in this field still an authoritative reference point or simply a media caricature?

continued on page 27 . . .

developing gospel leadership

Tui Motu *prints Sister Sandra Schneiders' speech accepting the Leadership Conference of Women Religious 2012 Leadership Award during their annual conference in St Louis, Missouri, this August. Sandra explores possibilities for a different style of church leadership.*

Sandra Schneiders

I can find no words to express adequately my appreciation to the Leadership Conference of Women Religious (LCWR) for their choice to associate me in this special way with their extraordinary ministry of leadership not only to women religious, but to the whole Church, and to the world to which the Church is missioned. Wonderful as this occasion is, however, it would be disingenuous to pretend that this year's meeting of LCWR is simply an 'annual event'. As its president, Sister Pat Farrell, said in opening the meeting, "this is a meeting like no other."

It was only a couple of weeks after I received the call from Janet Mock telling me of this award that the Vatican Congregation for the Doctrine of the Faith (CDF) launched a staggering assault on LCWR that stunned its leaders and members and shocked many in the larger Church and beyond.

ecclesial leadership

I do not want to minimize the seriousness and even danger of the distressing situation with which our leaders have been dealing over these past days, much less whitewash the genuine scandal it has caused. But in the context of this evening's gathering which, despite everything, is meant to celebrate the remarkable history, the current life and vigor, and the free and hopeful future of this wonderful organization, I want to focus, in this golden jubilee year of Vatican II, on the theological issue at the heart of this struggle and of others that are stressing our Church at this time: that of *ecclesial leadership in the context of the theology of Vatican II*.

The leitmotif of the Council was the nature and mission of the Church. The Council recognized that if the Church was to be for the modern world what it is called to be, the Body of Christ at the service of the world that God so loved as to give God's only Son for its salvation, the Church's self-understanding, structures, procedures, and relationships required thoroughgoing *aggiornamento*, both reform and renewal.

The most important documents that emerged from the Council concerned divine revelation [*Dei Verbum*], which is the ground of the Church and its life and whose mediation into the world is the Church's primary vocation and responsibility; the nature of the Church [*Lumen Gentium*] expressed and celebrated in the liturgy [*Sacrosanctum Concilium*] and lived in its mission to the modern world [*Gaudium et Spes*]; freedom of conscience [*Dignitatis Humanae*] which enables people personally to engage revelation, to participate in the Church's internal life, and to take responsibility for its mission as adult human beings called to share in God's life; and the promoting of the Church's relationship in mutuality with all people including non-Catholic Christians, people of other spiritual traditions [*Unitatis Redintegratio, Nostra Aetate*], and even non-believers. I want to concentrate for a moment, then, on the theology of the Church, its identity and mission, in order to raise the issue of what kind of leadership the Church needs in this time of crisis.

roots of ecclesiology

The Council took us back to the roots of ecclesiology in the Old Testament, to the theology of the Church as the Pilgrim — that is, the not-yet-arrived — People of God, created in God's own image as male and female, who are equal partners with each other participating in God's own responsibility for creation itself, including the human family, on its historical way through this world to the New Jerusalem. In the New Testament that Chosen People was called more deeply into the mystery of God, called to become not only a 'light to the nations' (see: Is 42:1–9; Lk. 2:29–32; Mt 12:15–21; Acts 26:18–23) but the very Body of Christ, the presence of the Risen Jesus, acting in the world for its salvation (see: Eph 4 and Rom 12:3-8).

a christology

God, in the person of Jesus, acted out for us what that salvific work should look like. In Jesus we contemplate the paradoxical relationship of God, the all-powerful Creator, to power. Jesus did not come to exercise coercive power over recalcitrant sinners, to mould them forcibly according to some abstract divine plan of moral perfection. Jesus did not even found a family of which he would have been, in his culture, the patriarchal head and absolute authority. He neither sought nor accepted any office or position of authority or power in his religious community of Israel.

called to be prophet of truth

He was called to be a prophet (Lk 4:16–21), to exercise a spiritual ministry that was not guaranteed by any official appointment, conferred no office, and gave him no institutional leverage. As a prophet he exerted only the influence of truth and love, the authority of his own integrity in witnessing to the God who sent him. Jesus never resorted to violence,

thought-control or loyalty oaths, intimidation through shaming or threats of rejection, expulsion from the covenant community, execution, or eternal damnation. Rather, Jesus taught by world-subverting parables, challenging questions, insistent dialogue, by patient persuasion, repeated invitation, probing argument, and especially by his original and arresting interpretations of Scripture which were sometimes startling in their radicality because Jesus favored people and their needs over the requirements of even the most sacred laws (eg, Mt 12:1–8).

questions and challenges

Jesus questioned and challenged both the ordinary people he dealt with and the authorities of his religious tradition. He, though divine by nature, refused to be made complicit in anyone's programme of playing God in relation to others (Jn 8:1–11). But he also allowed himself to be challenged, for example, in regard to his sense of the exclusivity of Israel's vocation (Mk 7:24-28).

jesus' death

But finally, when he was rejected by the leaders of his religious community and sentenced to death by the powers of the Roman Empire, he accepted death rather than change or suppress the message he had come to offer: the radical, almost unbelievable, message of God's absolute and unconditional love for every human being, a love that would not be withheld from or defeated by even the most serious sinner.

jesus' resurrection

God raised the executed Jesus from the dead and restored him to his followers, whom he then empowered to continue to be his saving presence in the world, warning them that they would face the same fate he had if they remained faithful to his 'scandalous' message of God's all-inclusive, law-relativizing love. This is the nature and mission of the community called Church, the Body of Christ in this world.

church model of community?

The spirituality of Christian leadership is determined by the kind of community the Church is and the kind of mission with which it is charged. The Church that Jesus formed around himself is not an imitation of any secular model of community and therefore its leadership cannot and must not mimic the exercise of authority of secular power structures. The Church is not a divine right monarchy in which some individual person is vested by God with absolute divine power over all the members.

Nor is it a one-person one-vote democracy in which truth or even policy is decided by a majority, leaving the minority to fend for itself. It is not an oligarchy or rule by the powerful few whether they be titled nobles, or military officers, or corporation moguls, or vested clergy. It is not a plutocracy or rule of the very wealthy, nor a totalitarian dictatorship in which truth is decided and right is established by the brute force of the most powerful. It is not even that probably best form of secular government we humans have devised so far, the republic in which power is vested in, and exercised representatively by, the governed.

church a unique community

The Church is a unique kind of community, the union of those baptized into Christ, formed by his word which is not bound (2 Tim 2:8–9) — never fully grasped nor controlled by anyone — gathered around the table where we share Christ's Body in order to become his Body for the world. It is a community in which there is no slave or master, no national or ethnic superiorities, no gender domination, no inequality that is theologically or spiritually significant except holiness, and in which even distinctions of role and function are not titles to power but differences which must serve the unity of the whole. It is a community in which all vie for the lowest place, wash one another's feet, lift rather than impose burdens, and dwell among their sisters and brothers as those who serve.

spirituality of leadership

What kind of leadership is possible and appropriate in such a community, in the Pilgrim People of God called to be the Body of Christ in this world? What is the spirituality of leadership that Jesus modeled and taught among the somewhat ragtag group of very ordinary women and men whom he formed into the first Christian community? What does such leadership

continued on next page

look like on the ground, in our day and age, in our post-modern culture? Let me make three suggestions about what, minimally, gospel leadership would look like.

from the community

First, the leaders would emerge from the community rather than imposing themselves or being imposed upon it. They would be chosen because they share, incarnate, model, and articulate the faith and hope and commitments of the group. Several times since the mandate of the CDF was imposed on the LCWR the bishops in charge have insisted that they have no problem with the sisters whom they love and admire. It is only their leaders who are problematic.

But, unlike clerical leaders who are regularly imposed, without consultation, on communities to whom they have no relationship, because of the loyalty of the appointee to the higher authority rather than to the community to whom he is sent, the leaders of religious congregations are freely elected by the members precisely because they do represent the best hopes and commitments of the community. Leaders of religious communities are chosen from the community, for the community, and when they complete their term of service they will not move up to a higher post in a power structure but will resume their place in the community. Leaders in religious communities are and remain fundamentally equals of their sisters or brothers. They are not called or empowered or sent to dominate or lord it over the community, to take the first place in the assembly or dress in finery or give themselves honorific titles or demand obsequious marks of respect, but to be the servants of all, even to the laying down of their lives in various ways for those they serve.

anticipatory leadership

Secondly, the leader of a gospel community, a community with a mission to the whole world which God so loved, would, like Jesus who prepared his disciples for what lay ahead, exercise what Pat Farrell in her recent National Public Radio interview called 'anticipatory leadership.' Anticipatory leadership is not just crisis management, or shop-tending, or status quo preservation, and certainly not a channeling of abstract absolutes from without. It is an active fostering of discernment about what is coming toward us from the future and how we can be prepared, like good stewards drawing on treasures both old and new (Mt 13:52), to meet those new challenges with the riches of the gospel tradition but also with the best contemporary resources and communal reflection.

witness to integrity

Third, the leaders of a genuinely Christian community must be capable of leading that community not only to do what is needed in this world but also to be what is needed by this world, not only to act efficaciously but to live with integrity. It is not enough that leaders themselves not abuse or dominate the members of the community but, like the Good Shepherd who does not abandon the flock when it is in danger (Jn 10:11–13), they must resist and energize the community to resist whatever threatens its integrity, whether such threats come from within or without, whether they are spiritual or societal or ecclesiastical. To incarnate, promote, and above all witness to the freedom of the gospel in the face of interlocking domination systems, both secular and religious, is a primary task of the Christian community, the Body of Christ in this world, and we have been made very aware in the past six months of just how urgently the Church, and even people outside the Church's formal boundaries, are looking to religious communities for leadership, for a witness to integrity, for a living model of what it means to be Church in these difficult times.

a genuine alternative

Given the project that is Religious Life it is not at all surprising that this lifeform has generated, and is still developing, a form of gospel leadership which is increasingly emerging into public view as a genuine alternative to ecclesiastical or secular leadership defined as dominative power. This, for me, and I think for people all over this country and beyond, is what LCWR is about. This kind of servant leadership in this kind of gospel community is as baffling to those in power today as was Jesus' mode of leadership to the Temple hierarchy and the Roman Empire of his time. Those in power only wanted to know, under penalty of death, whether in fact, Jesus was a king, a dangerous challenger subverting their domination systems. But Jesus replied, "You are the ones who are talking about power. For this have I come into the world, to bear witness to the truth. Those who are of the truth hear my voice" (cf Jn 18:37).

thanks

It is that witness which I have so long admired not only in the leadership of my own religious congregation, but also in the courageous and visionary leadership of those gathered in this room and their predecessors. Thank you for this honour, but most of all, thank you for your service and witness to all of us, your Sisters, and to the Church and world we serve. ■

Sandra Schneider is a Sister of the Servants of the Immaculate Heart of Mary and professor emerita at the Jesuit School of Theology, Santa Clara University, Berkeley, California, USA.

a response to 'a vatican state - how come?'

The writer expresses disagreement with some of the material included in Sister Pauline O'Regan's two articles on the foundation of the Vatican State which we published recently.

Sister Pauline O'Regan (*Tui Motu*, July and August) writes harshly and unfairly of Pope Pius XI and his dealings with Mussolini.

When the Piedmontese army conquered Rome and annexed the Papal States in 1870, Pius IX (and later popes) did indeed refuse to recognise the new Italian state, and for good reason. The conquest of Rome and the other independent Italian territories was not the triumph of liberty over repression but the action of an aggressive, militaristic and nationalistic Piedmont. Not only the Romans, but the Lombards, the Neapolitans and the Venetians had resisted the so-called 'patriots'.

One of the justifications then and now for invading the ramshackle Papal States had been the avowed aim of 'rescuing' their inhabitants from reactionary rulers and introducing them to civilisation and progress. Similar arguments were used to justify Mussolini's invasion of Abyssinia! To seek compensation for loss of property was no more deplorable than religious orders and dioceses asking for the return of property confiscated under communist regimes.

The ramshackle government of the Papal States was forcibly replaced by a ramshackle Italian regime which lacked popular support and, by the end of the First World War was descending into anarchy. Any strong person who could restore order to the country would have been welcome. It is idle to blame Pius XI for not appreciating the danger posed by Mussolini when the Fascists marched on Rome in 1922. The Pope was effectively powerless. When Pius' predecessor, Benedict XV (1914–22), attempted to end the First World War, all the belligerent nations rejected his efforts. Few others sensed the danger in Mussolini. The Liberals supported him. The Socialists facilitated his power bid by opting out of government. He came to power by constitutional means. Mussolini was a respectable and respected figure in America and Europe even as late as 1935 when he was viewed as an obstacle to Hitler's expansionism. It was even thought that a strong Italian army would prevent the *Anschluss* with Austria.

Mussolini's desire for a concordat with the Church doubtless surprised Pius XI who knew that earlier Mussolini had expressed a loathing for Catholicism, even advocating its abolition. In the negotiations leading up to the Lateran agreements, Pius was in a weak position. The enclave of the Vatican, entirely surrounded by the Italian state and smaller than many golf courses, could be invaded at any time. The Pope's courageous insistence that his minute territory be recognised as a sovereign state had precedents. The Republic of San Marino, all 61 square kilometres of it, was, and still is, independent of the Italian state.

Odd that Sister Pauline condemns Pius for being too cosy with the Fascists, but castigates him for wishing to be independent of them! Would she have wished the Pope, and religious orders, to be legally subject to Mussolini? It is a tribute to Pius' skill that Mussolini was persuaded to allow what he ultimately most detested: an independent power and voice beside his own.

Mussolini did violate the Lateran agreements and relations were strained to breaking point, but the sovereignty of the Vatican and the practice of religion were upheld against all expectation. Without the Lateran agreements Pius XI could have been arrested for his anti-fascist and 'treasonous' encyclicals *Non Abbiamo Bisogno* (1931) and *Mit Brennender Sorge* (1937); refugees could not have been sheltered in the Vatican; relief work could not have been conducted; and Pius XII would have been in no position in 1939–40 to act as go-between for opponents of Hitler and the British government.

Pius XI deserves gratitude, not disparagement, for his bold and subtle diplomacy. It is significant that in 1943 Hitler blamed both Pius XI and Pius XII for the downfall of Mussolini, claiming that both popes had tried to undermine the dictator. ■

Edmund Little, *Takaka*
(abridged)

Sister Pauline replies:

I should like to thank Father Little for his response to my two articles about how the Church acquired the Vatican State. I do not agree with what he says, but I appreciate his saying it. I can only assume that he and I have studied the history of the unification of Italy and its subsequent events from very different sources.

If as a result of these two differing presentations, some *Tui Motu* readers are encouraged to seek out the facts for themselves, I shall be well satisfied. My chief aim in taking up the challenge of writing on this subject was to establish that the Church has no need of worldly power in order to fulfil its mission to spread the Christian Gospel throughout the world. It is a premise that Jesus himself rejected.

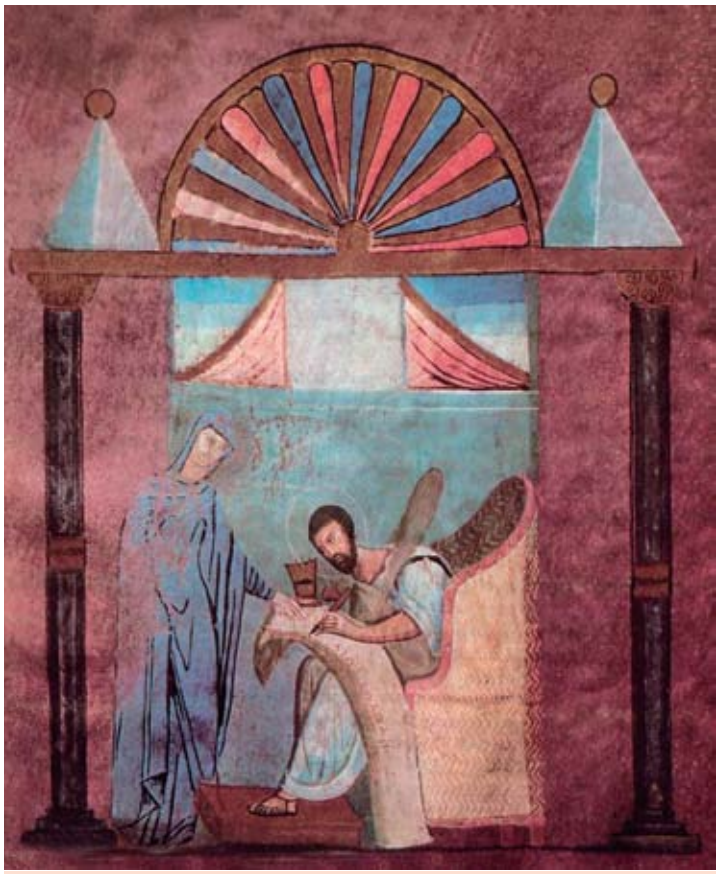
return to the beginning

Mark 10

26th – 30th Sundays of Ordinary Time (7-28 October)

Kathleen Rushton

We ambled along the way to the shops, my little niece and I all those years ago. It is a walk I have never forgotten for it took me into the world of childhood again, that way of trust, simplicity, delight and wonder. Close to the earth, Trudy was in a world of exploration and adventure I did not see. Or rather I was too focused on getting to our destination to notice that down there were cracks in the pavement in which mosses grew, flowers to touch, smells and colours to recognise and name. There were scurrying ants and fluttering butterflies too. Recently, I saw a DVD which explained that the prolonged period of childhood was one of the features that distinguish the human person from other creatures in the evolutionary process. This time of utter trust, dependence on others, wonder and playfulness is a considerable period in the span of the life of a human person. In the good news of Jesus childlikeness is an attitude of being, a trusting way of being in relationship which we are to expand and grow into to receive the reign of God.



Illumination from *Rossano Gospel of Wisdom* – Sophia inspiring Mark. 6th Century.

Chapter 10 of Mark's gospel which is proclaimed on the Sundays of October (26th – 30th Sundays of Ordinary Time) returns us to "in the beginning of creation" (v 6) and ushers in Jesus' radical teachings on poverty, powerlessness and childlikeness. As a new creation through Jesus' death and resurrection, we are called "to receive the kingdom of God as a little child." Childlikeness is an attitude of being in relationship which enables us to recognise Jesus' teachings about "the beginning of creation" as revealing God's loving destiny for human persons. In five areas of ordinary life, Jesus teaches the disciples about returning to the way of original simplicity to enable us to follow Jesus on the way.

First, Jesus is shown talking about the unity between man and woman that was at the beginning as the norm for human relationships (vs 2–9). Often this discussion of divorce is dealt with apart from Mark's whole gospel and its context of Mark 10 which focuses on how to "receive the kingdom of God as a little child."

Second, previously Jesus embraced and placed a child in the midst of the 12 saying "Whoever welcomes one such child in my name welcomes me" (9:36). Here he seems to be teaching the disciples the value of powerlessness. Yet again, Jesus holds up children as models of the detachment from power needed to enter the kingdom: "whoever does not receive the kingdom of God as a little child will never enter it." (10:15). In contrast to the disciples who tried to turn the children away, Jesus holds these little ones up as ideal members of the reign of God.

Then, third, in a dialogue set up between Jesus and a rich man, Mark shows Jesus teaching the disciples that they must divest themselves of possessions and learn to trust totally in God's Providence (vs17-30). This essentially good man who kept the commandments and whom Jesus loved shies away

from the ideal that demands so much. The man went away.

the disciples' failure to understand

Fourth, Mark leads us next to see the failure of the disciples to grasp these teachings by showing parallel incidents that put the focus on three key disciples — Peter, and then James and John (vs 35–45). In the first incident Jesus assures the disciples that "for God all things are possible." This way of living demands total dependence on God. The words that pass between Jesus and Peter show how little Peter has understood (vs 28–31). His focus is on how much he has done already: "Look, we have left everything and followed you."

In the second incident ironically James and John ask as though Jesus was their servant: "Grant us to sit, one at your right hand and one at your left, in your glory." Later Jesus replies, "whoever wishes to become great among you must be your servant (*diakonos*)… For the Son of Man came not to be served but to serve (*diakonein*)" (vs 44–45). Mark highlights further the irony of the disciples' dimness by placing these incidents either side of Jesus' third and most explicit prediction of his suffering and death (vs 32–34).

symbolic healing of bartimaeus

Fifth, in conclusion, Mark tells us about the healing of a blind beggar who out of his powerlessness and poverty is ready and able to become a disciple of Jesus. His story is the reverse of the rich man who was not able to become a disciple because of his possessions. The beggar Bartimaeus' healing both echoes and summarises many of Jesus' "mighty deeds" in the first half of Mark. This man cries out. Jesus instructs the disciples to call him. Then "throwing off his cloak" which symbolises his few possessions, "he sprang up" when told to "get up". This word "rise up" (*egeiro*), is a key word in Mark which is a refrain that points to Jesus' resurrection. "Immediately, he regained his sight and followed him on the way." (v 52). Bartimaeus affirms the potential of every human person to follow Jesus' way of return to the beginning. This way of poverty, powerlessness and childlikeness is explained by Jesus in his radical teachings on trust in God. ■

Kathleen Rushton is a Sister of Mercy working in adult education in the Diocese of Christchurch.

cardinal martini's last words

. . . continued from page 21

The second is the Word of God. Vatican II restored the Bible to Catholics... Only someone who receives this Word in his heart can be among those who will help bring about the renewal of the Church and will know how to respond to personal questions wisely. The Word of God is simple and seeks as its companion a listening heart... Neither the clergy nor Church law can substitute for a person's inner life. All the external rules, the laws, the dogmas were given to us in order to clarify the inner voice and to discern the spirits.

Who are the sacraments for? They are the third means of healing. The sacraments are not a disciplinary instrument, but a help for people on their journey and when life makes them weak. Are we bringing the sacraments to people who need new strength? I'm thinking of all the divorced and remarried couples and extended families. They need special protection. The Church upholds the indissolubility of marriage. It is a grace when a marriage and a family succeed...

The attitude we take toward extended families will determine whether their children come near the Church. A woman is abandoned by her husband and finds a new companion who takes care of her and her three children. This second love succeeds. If this family is discriminated against, not only the woman, but her children, too, will be cut off [from the Church]. If the parents feel they are outside of the Church and do not experience its support, the Church will lose the future generation. Before Communion we pray: "Lord, I am not worthy..." We know we are unworthy... Love is grace. Love is a gift. The question whether the divorced can receive Communion ought to be turned upside down. How can the Church reach people in complex family situations by bringing them the power of the sacraments?

What do you do personally?

The Church is 200 years behind the times. Why doesn't it stir? Are we afraid? Afraid instead of courageous? Faith is the Church's foundation — faith, confidence, courage. I'm old and ill and depend on the help of others. The good people around me enable me to experience love. This love is stronger than the feeling of distrust that I sometimes perceive in the struggles of the European Church. Only love conquers weariness (tiredness, exhaustion). God is Love.

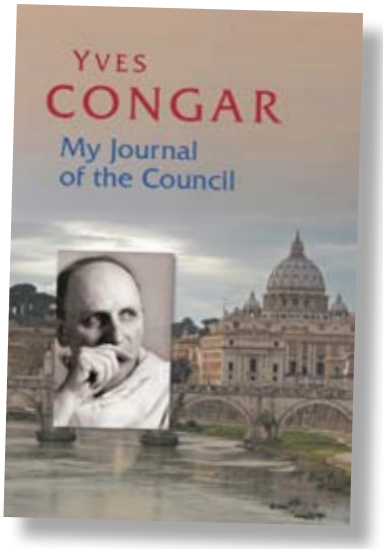
Now I have a question for you: "What can you do for the Church?" ■

indispensable reading on vatican II

My Journal of the Council

by Yves Congar OP
(English Translation Editor: Denis Minns OP):
ATF Press, Adelaide 2012, $69-95A, ISBN 9781921817441

Reviewer: Mons Vincent Hunt



This large volume of 978 pages is the English translation of Yves Congar's personal journal of the Second Vatican Council. At one level, it is a daily chronicle of events in the life of a theologian whose theological work did much to pave the way for the Council, and who contributed significantly to it as it proceeded. At another level, it reflects a total experience of one who was completely committed to and immersed in this great event in the life of the Church. For the Council brought into relief important aspects of the Church and its life, glossed over or ignored in the ordinary routine of its existence. One finds here the promise and general enthusiasm it engendered, the early organisational difficulties and, at times, confusion, the deliberations, with the struggles and conflicts, from which our documents emerged.

Congar, with other prominent theologians of the Council, had been suspected of doctrinal aberrations by the Holy Office; he was suspended from teaching for a time. He had a sense of being watched during the Council years. But we also find in the journal a suspicion that major figures in the Roman Curia were seeking to undermine the work of the Council or render it ineffectual. It should be said that little evidence of this is provided.

Congar, together with the other scholars, had devoted himself during the previous decades to retrieving the deeper tradition of the Church on a number of key issues, thus marking out a path for the contemporary Church. The Council proclaimed by Pope John XXIII was clearly a heaven-sent opportunity for the Church to renew its life in the light of the work of these theologians, and by so doing, present its authentic face to the modern world. It was the Kennedy era in the United States, a time of hope and youthful vigour. I recall no allusion to Kennedy in the diary, apart from the fact of his assassination; yet it is difficult to believe that the time proximity of the Vatican Council and the election of Kennedy was pure coincidence.

Our author not only took every opportunity to take part in Council Sessions, served on the Theological Commission, and drafted and critiqued documents, but also engaged in an endless round of meetings and lectures. The demand for lectures was enormous, for the Council had generated a keen appetite for theology in Rome. Congar did all he could to help satisfy this appetite in spite of the fact that he suffered from chronic tiredness and had a condition that left one of his legs numb and almost useless.

The diary offers many pages of brief summaries of presentations made during Council sessions, but also comments on the mode of presentation and the contents. Congar is wide-ranging in his observations, and his mental alertness, sharpened by a choleric temperament, provides valuable insights into the Church and its life. He shows little tolerance for those he considers theologically inflexible. He describes one prominent ecclesiastic as "a freak with no culture, no horizon, no humanity".

More positive is his alertness to aspects of the Church's life. He is conscious that the main point of the Council was to establish a new spirit and new awareness. The hope of this was severely tested by the great assembly of the bishops of the Church who at the opening ceremony "sang nothing, and said nothing". For him the 'operatic chorus' that replaced the singing of the bishops was but one aspect of the Renaissance pomp that still continued to surround papal ceremonies. In fact, one of the great developments of the Council was the way in which the bishops found their voices both in the liturgy and in the sessions.

I venture a few comments. There are many names in the pages of Congar's Journal, but almost without exception, names of bishops and male theologians. One is not surprised that these predominate in a document on a Council of the Church. But there seems no indication that the reflections of laymen and women reached the bishops and entered into their thinking. This concerned Pope Paul VI.

A second point is this. Congar singles out the theologians of the University of Louvain for their special contribution to the deliberations and functioning of the Council. He contrasts the French theological institutes, which, in his view, contributed virtually nothing. This reveals the narrow institutional base on which the preparation and essential support for the Council depended. It also indicates the potential of the theological institute being established by our bishops to be a centre of ongoing renewal within the Church. ■

a magical childhood romance

Moonrise Kingdom

Director: Wes Anderson

Reviewer: Paul Sorrell

The world presented in this stylish and engaging film is a topsy-turvy one — a place where children behave like adults, and adults like children. Some serious themes are dealt with, but — like the escapist teen fiction devoured by the young heroine — this is a fantasy kingdom where everything is seen through the wonderful if sometimes distorted lens of childhood imagination. If some films by Wes Anderson (*Fantastic Mr Fox, The Royal Tenenbaums, The Darjeeling Limited*) emanated from the head, this one comes straight from the heart.

Moonrise Kingdom explores the world of two 12-year-old children living on New Penzance Island, the fictitious New England community where the film is set. Intelligent, independent and assertive, Suzy Bishop feels iolated in the big house where she lives with her three small brothers and distracted parents. The binoculars she wears around her neck give her sharply focussed but limited glimpes of the outside world she yearns to explore. Sam Shakusky is likewise a talented but troubled youngster, an orphan whose foster parents have given up on him, and an exemplary Boy Scout who nevertheless feels the odd one out in his troop.

Having met at a performance of Benjamin Britten's *Noye's Fludde*, presented as a children's pageant, the pair lay plans to abscond together, and the first part of the film shows their (entirely improbable) progress across the island. Sam sallies forth in coonskin cap and regulation hiking pack, while Suzy totters behind, laden down with suitcases, a portable record player, and her cat in a basket. There is adventure, wonder and romance in their brief escapade. The awakenings of pre-adolescent sexuality are tastefully handled, merging into the fantasy world of the film that embraces everything from the physical landscape to the mental one.

Despite our uncertainty as to how seriously we should take this film, it offers cinematic delights on every level, from the yellow-tinted 1960s cinematography and luxuriously long camera takes to the highly enjoyable adult roles by such Hollywood troupers as Bill Murray, Bruce Willis and Frances McDormand, with a sharply delivered cameo by Tilda Swinton as 'Social Services'.

In his essay *On Science Fiction*, C. S. Lewis wrote: "I have long since discovered my own private phobia: the thing I can't bear in literature, the thing which makes me profoundly uncomfortable, is the representation of anything like a quasi love affair between two children. It embarrasses and nauseates me." After seeing *Moonrise Kingdom*, you may beg to differ. ■

Crosscurrents

Jim Elliston

october evangelization synod

Recent economic history has taught us two fundamental rules: a business must stick to its core reason for existing, and work to retain clients while seeking new ones. Appropriately trained personnel are a must. This all applies to the Church, which Vatican II called to return to its core principles, summed up in §9 of the Constitution on the Liturgy — its first major document. First comes worship of God. Flowing from this the baptized must be formed in an adult appreciation of faith so that they can carry out 'preaching' the Gospel to unbelievers by charity and word (evangelization).

Change, especially that involving action, is not readily accepted. Resistance, active and passive (including from the laity), has been widespread. In the preliminary draft paper for this month's Synod the words 'business as usual is not an option' were emphatically stated. Chapter 2 says: "The new evangelization is proposed as an exercise in evaluating every area and activity in the Church so that the Gospel might be proclaimed to the world," and asks: "Do Christian communities plan pastoral activity with the specific aim of preaching conformity to the Gospel and conversion to Christianity? … The project of the new evangelization requires formation in view of proclamation and witness." (§2)

In the working paper for the Synod, drawn up from the responses to that draft, §48, states: "The adjective 'new' refers to a cultural situation which has changed and the need for the Church, with renewed energy, determination, resourcefulness and newness, to look at the way she lives and transmits the faith. The responses … seem to show that many Christian communities have not fully perceived the challenge and the magnitude of the crisis generated by this cultural environment, even within the Church."

The working paper contains a number of comments that, if followed through, could well trigger some fundamental changes. §107 says the parish must become an agent of evangelization. But function determines form: first determine the purpose, then discern what needs changing. I suggest leadership: it appears that in the early Church natural leaders in a community were chosen for ordination to the priesthood. By the Middle Ages a change, resulting from a confluence of theological and societal developments, had taken place: a priest was now seen primarily as the leader of Eucharistic worship. Canon law evolution giving parish priests jurisdiction over all aspects of parish life had the unintended consequence of allowing the uncooperative ones to stymie much needed pastoral developments. Overall leadership qualities don't come from ordination. Unless bishops can appoint people with pastoral leadership abilities, irrespective of whether they are ordained (or female), the parish will not become an agent of evangelization.

I think this Synod has the potential to be a game-changer. I hope its participants are emboldened by Cardinal Martini's words (cf p 21).

us elections

By this time next month the US elections will be over. The Romney-Ryan ticket is in thrall to the disastrous Chicago School of economics. As well as ensuring tax cuts for the super-rich, Romney has promised that his first step will be to abolish Obama's health care legislation, meaning that the impoverished millions will be severely disadvantaged. But that doesn't directly affect us. US foreign policy does, and it seems that Obama's moderate stance on the Middle East is not backed by the Democrats in Congress.

In a *National Catholic Reporter* article, Stephen Zunes described how both Republicans and Democrats have mobilized to undercut the Obama administration's timid efforts and strengthen Congress support for Israel's right-wing government. He listed many examples. For instance: "the vast majority of the U.S. Congress gave Netanyahu a particularly enthusiastic standing ovation when he denied that Israeli forces and settlers on the West Bank were foreign occupiers … [whilst] polls show the overwhelming majority of American Jews are far closer to Obama's position than that of Netanyahu and Congress."

Obama is resisting pressure to give backing to Israeli military attacks on Iran. Signs are that Romney wouldn't resist so strongly.

communication

Vatican II was the first Council with regular media coverage (mainly through leaks from participants). This merited a limerick from one of the bishops:

There was a New Yorker named Rynne
Whose reports when in doubt he kept thin.
But Bob Kaiser of 'Time'
Thought conjecture no crime
And every doubt Rynne left out he put in.

Bob Kaiser recently had a short piece in the *National Catholic Reporter* listing many areas of progress since then. I turned 35 the month the Council ended. I wouldn't have believed possible the ensuing changes. I agree with Kaiser, but also with Cardinal Martini.

A lack of professional communications systems has often resulted in avoidable bad press for the Church under Benedict. The recent appointment of a highly respected professional, Greg Burke, who has an office next to that of the Secretary of State, should rectify that. ■

malls and churches

Peter Norris

Recently I visited another city. I enjoyed the break as it is normally difficult to go for a wander. I was struck by the number of young people in the malls. Some were obviously in high schools but others were in their late teens and early twenties. They seemed happy and enjoyed one another's company.

I later went for a drive with a priest friend and we passed a number of churches. These were tidy but empty. It was not Sunday so no one was around and I imagine that even on Sundays there would not be many young people. I said to my friend that we cannot compete with the pulling power of the malls. When we chatted I could not help thinking that the churches, when they started, were like civic centres, but with the professionalism and control of religion we have been relegated to 'religious duties.'

It is hard to say that 'life giving' events have been taken over by the malls. Perhaps it would be more accurate to say that 'fun events' have been taken over. In many ways we have been restricted to a much older age group and to a more serious set of tasks. We have some great people in service roles but not a lot of joy. Perhaps the general tightening up in practices and texts is responsible, but I think it is deeper than that.

We belong to a generation that respects tradition but will not be determined by it. I find that students respect established patterns but want to see why. Hearing that the popes or cardinals are the reason 'why' does not really count. This is not only the case in matters of religion, but the quest for 'why' and 'relevance' is also dominant in education. Position is not as important as it once was.

So, what do malls offer that we do not offer? I guess the malls have the illusion of taking people as they are and not asking anything. People just amble, or sit and watch. They also have the opportunity to have a hot chocolate or eat something while they are ambling or watching. Churches are much more intentional. Sometimes people in malls will actually buy something, but it is not demanded. In churches, the supposition is that we are there for a reason and that we will take something away with us.

I often see students wandering through Dunedin's one mall area. They seem to enjoy wandering all over the place and I do not see any reason for their particular paths. They seem to be happy and just wander. I do not see any pattern other than having a bit of fun. Our churches do not seem to be such fun venues, and visitors only come with the intention of taking something away. Disappointment at not getting whatever it was probably counts for a lot of non-attendance later. The malls are different. With little expected, there is no disappointment and people are happy to return to the premises.

What do we do? Perhaps we could reclaim some of the civic centre tradition. A Byzantine rite Jesuit I know once said that "pews are an invention of the devil." He may have been right! The problem is bigger than pews. Perhaps we need to see ourselves as connected to life in a vibrant and radical way. ■

Father Peter Norris is the Master of St Margaret's College, University of Otago.

a Mother's Journal

by Kaaren Mathias

The sudden rainfall turns the already-tired morning at Baar village into a short but exuberant festival. We adjourn our discussion on the marginalised role of women in Indian rural villages and head out to catch the fun. The road of floury dust and pot-holes is now running downhill, a thick tomato soup. Three boys roll trousers up their skinny legs, hoist up black stick-insect umbrellas and wade in the slurpy soup, floating their jandals in boat races.

Our project team had been talking through our hopes for bringing change in Baar block, the southernmost part of the populous state of Uttar Pradesh. Symbols chosen by different team members included a leaf, an oral reydration salts packet, pens, a glass of water, some coins and a bicycle wheel. They represent reforestation, accessible health services and knowledge, enough water for crops and new livelihood options. But what about the large aluminium bicycle wheel? Somehow, obliquely, it represents a community working together, united and functional only because of wire thin spokes, each under equal tension and pulling from different directions to make it run true. A wobble-free wheel spinning smoothly is a beautiful visual metaphor for inclusion. Imagine a Baar block that includes everyone: people with disabilities, women, low caste people, indigenous and those with mental disorders. Everyone. Really listening, validating, little pulls from different viewpoints to centre the whole community.

Prescient that this cooling and cheerful rain party won't last long, two young boys strip naked and run under the unravelled rope of water falling through the rusted drainpipe. The little one tips his head back, opens his mouth wide and tries to catch the lithe strands. He falls over backwards, laughs and jumps up to try again. I pull out my camera but they've both run away, chasing each other down the narrow concrete wall lane. Oh well. I'll carry that picture of slippery happy boys bathing under a drain pipe in my heart instead of an SD card.

I leap the tomato soup river, and drop the wheel back to the two guys in the bike shop. There are other knots of men in the samosa shop, the barber's, and truck repair workshop. They drink chai, exchange sparse words, smoke, watch the rain, watch me. As the shower dissipates I realise here are no other women walking in the street, selling or buying in the shops. No girls play under leaky drainpipes. Many girls are not at school either, more 'useful' at home or in the fields.

The jubilant rain is nearly gone now, a few last drops spatter sporadically and the festival mood falls back into everyday reality. I head back, less exultant, without the bike wheel, to my own reality. Today that includes our workshop on social inclusion in this little village in Uttar Pradesh. I wonder who else noticed that despite a monsoon invitation so abundantly generous, mothers and daughters were excluded from the party. ■

Kaaren Mathias lives and works in community health and development in North India with her husband Jeph and four children.