Tui Motu

InterIslands

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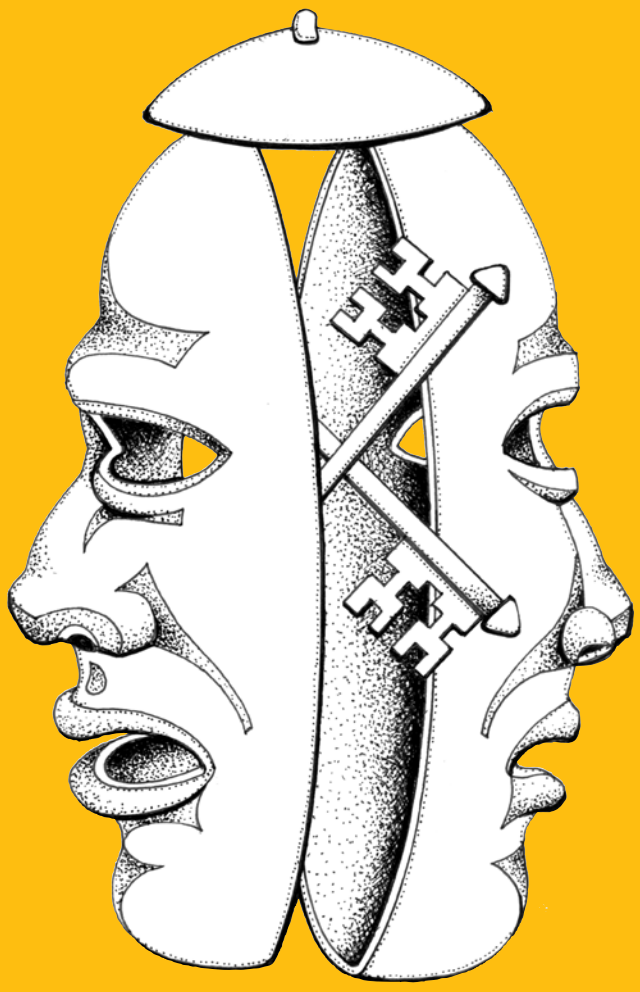

The two faces of Roman Catholicism

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Reminder:

Expressions of interest to become a Tui Motu Board member should be sent now to:
Tom Cloher, 26 Hopkins Cres., Auckland 1005,
Ph. 09 521 1342
Fax: 09 528 6241
email: cloher@free.net.nz
Closing date: 15 October

Following the issuing of the letter *Dominus Jesus* from Rome a couple of weeks ago I was speaking to a priest friend who has spent a long lifetime of loyal service to the Catholic church. He said that for the first time in his life he felt like leaving the church. I went down to our local parish church to celebrate Sunday Mass: outside I met an angry parishioner – again one of the 'ever-loyal' faithful – who immediately challenged me as to how I was going to answer a statement which on the surface seems so grossly offensive to fellow Christians.

It is an understatement to say that in this year of Jubilee we are receiving mixed messages for Rome. No one can deny to Pope John Paul his extra-ordinary contribution to the Year 2000. Let us reflect for a few moments on that.

• First and foremost, his ardent championing of the poorest nations and his espousal of the cause of debt repayment, which the G8 countries have reluctantly been forced to adopt and which they are prosecuting at snail pace. Furthermore the Pope has come out more strongly than ever stigmatising the 'free market' form of capitalism for what it is: hedonistic and godless.

• His visit to the Holy Land, symbolically embracing leaders of both Jewish and Muslim communities. No one could denigrate the Pope's utter commitment to the causes of world peace, reconciliation and the rights of oppressed minorities.

• The recent World Youth Day in Rome in the furnace of midsummer heat. The old Pope appeared reinvigorated by the response of two million young people who had gone there to express their Christian faith to him. On pages 14-15 we report the impression of two young New Zealanders who were deeply moved by the event and by everything the Pope said.

• also in September, the beatification of 'good Pope John', universal favourite among the Popes of the 20th Century: Pope of the Second Vatican Council, the Pope of peace, the Pope who espoused the cause of the reunion of Christian churches and made it an enduring bulwark of Catholicism. There can be no doubt that the present Holy Father is at one with his blessed predecessor in each one of these.

Having given credit where it is abundantly due, we need also to look at the other face which Rome is currently presenting to the world. At the same ceremony he beatified John XXIII, Pope John Paul also beatified Pius IX. These two Popes have some things in common. They were both Italians, both had a homely piety and both had warm personalities which endeared many people to them. But there the similarity ceases.

Where John XXIII had an uncanny, an inspired knack for reading the signs of the times and responding to them in an immensely fruitful and positive way, Pio Nono turned his back on the age he lived in and his reign as Pope was an unmitigated disaster. It was Pio Nono who issued the notorious *Syllabus of Errors*, in which the Catholic church formally rejected any accommodation with contemporary liberalism.

Apologists of the time like John Henry (later Cardinal) Newman struggled to put a kindly interpretation on the Pope's words, but the verdict of history remains. Pius IX was an unrepentant autocrat in an age when democracy and constitutional government was revolutionising the modern world. The best that can be said of him, as historian Eamon Duffy suggests, is that "Christian sanctity takes many forms, is compatible with making a mess of things, and was not invented in the 1960s". Faint praise indeed!

Is *Dominus Jesus* Pope John Paul's *Syllabus of Errors*? In so far as it has caused deep offence and put bishops and Catholic spokespeople all over

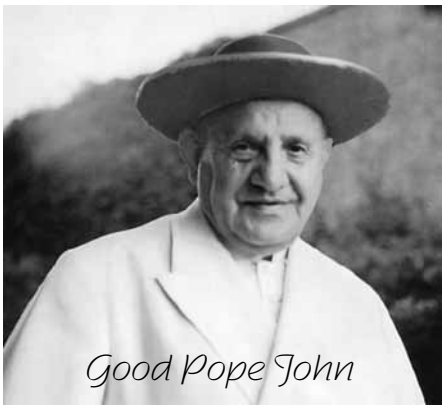
the world on the back foot desperately trying to defend it or explain it, there is an obvious similarity. However, for a better parallel turn your mind back to the beginning of the Vatican Council. A document was issued to the bishops by Cardinal Ruffini, a leading Curial cardinal, which listed a whole series of statements about Sacred Scripture "which", he said, "no Catholic could adhere to".

It turned out that many of these statements were written by Pope John's immediate predecessor, Pius XII. The bishops at the Council decisively rejected Ruffini's document along with the Curial mindset which it exemplified. And the Vatican Council launched on its journey of *aggiornamento*, to use Pope John XXIII's famous phrase ('bringing up to date').

What Cardinal Ratzinger, who is responsible for *Dominus Jesus*, has done is to echo Ruffini's gaffe, by saying it is improper to call the Anglican church a "sister church" That was the precise word used by Pope Paul VI when he called the Anglicans "an ever-beloved sister in the one authentic communion of the family of Christ". What a contrast between this language of love and respect and the gratuitous insult offered by Ratzinger!

What is *Dominus Jesus* aiming to achieve? It is a warning shot to theologians like the Jesuit Dupuis and the Sri Lankan Balasuriya to draw in their horns in their search to identify the truths of other religions and cultures beyond the borders of strict Catholic orthodoxy. The best that can be said about this Roman document is that it is a counter to the sort of wishy washy relativism which says it's all right to hold whatever you will as long as your conscience is at peace.

But there are good ways of providing a critique of relativism and desperately bad ways. A leading layperson in the Methodist church recently sent us a



Good Pope John

paper by Bishop Cullinane on much the same theme. Far from being offended, he was delighted by what the bishop wrote. With Bishop Cullinane's permission we have reprinted this address on pages 8-9. It is an object lesson on how the challenge of relativism should be articulated and criticised. Perhaps Bishop Cullinane should be transferred to Rome to teach the folk there how to write documents! His long ecumenical experience would certainly come in useful.

However, the problem runs much deeper. It lies fairly and squarely within the culture of the Roman Curia. The Curia represents clerical bureaucracy at its worst. An article we also print, by a layman working for Vatican Radio (pages 5-7), indicates that all the efforts of Pope John XXIII to throw the Vatican Palace windows open and of Pope Paul VI to internationalise the Curia seem to have been in vain. Even more sad, the strange disease of *odium theologicum* which only in Rome have I experienced in all its virulence, continues to flourish 40 years after Pope John called the Council.

In the famous opening address which set the course of Vatican II and changed the Catholic Church for ever, good Pope John said these things:

• the Council is to be a celebration of faith ever old and ever new

• it is a time of hope – and not a time for the "prophets of gloom" – meaning the Curial diehards – for whom "the modern world is nothing but betrayal and ruination"

• there needs to be a leap forward in doctrinal insight, with the authentic teaching (of the past) being expounded in the light of modern thought. "The substance of the deposit of faith is one thing, and the way in which it is presented is another".

• and, as regards dealing with error, it is better "to use the medicine of mercy rather than severity... showing the validity of (church) teaching rather than condemnations".

*(*from *John XXIII, Pope of the Council* by Peter Hebblethwaite *pp 430-433)*

Pope John Paul has declared his predecessor 'Blessed'. And the whole church rejoices at that. At the time of the Council John XXIII was called the 'Pope of the New Pentecost'. The Holy Spirit blew through the ancient church and changed it for ever. It is a pity the wind of the Spirit does not seem to have yet penetrated the inner sanctums of the Curia, especially the office presided over by Cardinal Ratzinger.

M.H.

Tui Motu-InterIslands

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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.

Independent Catholic Magazine Ltd P O Box 6404, Dunedin North, 9030
Phone: 03 477 1449 Fax: 03 477 8149 email: tuimotu@earthlight.co.nz
Website: www.catholic.org/newzealand/tuimotu
Editor: Michael Hill IC, **Assistant Editor**: Frances Skelton, **Illustrator**: Don Moorhead
Directors: Tom Cloher, Annie Gray, Elizabeth Mackie OP, Margaret May, Judith McGinley OP, Ann Neven RSJ, Chris Loughnan OP, Patricia Stevenson RSJ

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The Emperor's New Clothes

I write to encourage Fr Pat Maloney and any other pastors who have been brave enough to think as he has thought and written in the article ***How Merciful is the Catholic Church?*** (September issue).

It has long been a puzzle to me that many priests can and do offer quality appropriate care to people coming for pastoral guidance, be they trying to escape an abusive marriage, contemplating a second one, pondering contraception, or identifying as gay or lesbian. The puzzle is that the appropriate, supportive care is frequently at variance with the official teaching of the church as proclaimed and preached. As an interested lay person I have applauded the choices made by such priests, but wonder what sort of tension is created for them. How must it be for priests to live astride this split between the public teaching and the private pastoral care that can be so radically different?

There are several aspects to this which seem important. One is the reality that people are likelier to be able to make better moral choices if they meet with a loving acceptance, than if they are presented with a rule book and instructions to measure up or be cast out. Can you think of a time in your life when this proved to be the case? Which attitude has been the more genuinely useful and enabling? The answer to this question is surely the same as to the question ***What would Jesus do?*** Loving acceptance is the way of Jesus, and as Fr Maloney said, he did have a preference for the companionship of what might be called the 'B team' of the human race.

Fr Maloney suggests that a more merciful church would actually be more useful for both the people and the institution (for credibility and retention are indeed problems). This approach still seems to me to be somewhat demeaning to the people involved – they could be 'let off', have their 'weaknesses' taken into account, knowing that 'the Lord still loves them'. They can be 'permitted' to give God a second-rate offering. But I prefer to think of a God who positively wants the life-giving options for people with difficult issues.

I suggest that good pastoral guidance is actually based on an alternative sound and workable theology, rather than somehow just side-stepping the 'givens'. Such compassionate pastoral care is based on an Exodus theology. What liberates you? What is life-giving for you? How is God's invitation to you visible in the options you see? God did not encourage the Hebrews to stay in their bondage, to turn the other cheek, to forgive. What they were offered was the journey to freedom, long and desperate as it was.

But at the end was the promise of a better life. Jesus promised "life and life to the full", and that the blind would see, the lame would walk and the captives be set free. Is not compassionate pastoral guidance a fulfilment of that promise? So to Fr Maloney and pastors of similar persuasion I would say "Take heart. You are on the right track, the Way of Jesus. You have been asking yourselves ***What would Jesus do?*** and finding the answer of acceptance and compassion.

Nonetheless this all highlights another credibility problem. To have official teaching and pastoral practice at variance with each other causes problems. Because if people of faith who are struggling with these issues desperately try to 'keep the rules' only know of the existence of the public teaching, they are being wilfully kept in darkness. They are being hampered in their search for God's way to live their particular lives. Keeping public silence about compassionate pastoral solutions, effectively keeping them secret, is colluding with oppression.

Once upon a time if you wanted to know the 'will of God', you looked to the church for a description thereof. This came packaged in the absolutes, in the theologies that are seriously flawed because they ignore the key consideration of the lived experiences of those most intimately concerned. Now people are looking more to experience a God who makes sense humanly, because what is human good sense is not separate from spiritual good sense; in the words of psychologist Jack Dominian "a God who makes us feel lovable" (*Tui Motu*, December 1998). No longer is it healthy to have an authoritarian, patriarchal God who tosses down the rule book and then watches us flounder and agonise as we attempt to measure up.

How much more life-giving to have a God who wants what is good for us whatever that may entail! Jesus cursed the Pharisees for adding to the burdens of the people. A church which adds to burdens rather than relieving them is not in the mould of the Christ. So – '*yes*' to mercy, but an even louder '***yes***' to recognising the Christ Way as authentically present in gentle, accepting support for people's lived realities as they engage in wrestling with moral choices.

Trish McBride, Wellington

Letter to the editor

Mea Culpa

Thank you, Fr Maloney, for having the courage to speak out on divorce and contraception. Obviously you have been reading *Gaudium et Spes 62*: "All the faithful, both clerical and lay, should be accorded a lawful freedom of enquiry, freedom of thought and freedom of expression". To disagree with the Pope on matters which are not infallibly defined does not mean a person is in bad faith.

Sadly I have children who have left the church because of divorce and contraception. Surely in this Year of Jubilee, should we not, as a church, be saying *Mea Culpa* to these people and inviting them back?

Paddy McCann, Waikanae

It's a man's world

... and a very clerical one.
Journalist Robert Mickens, who himself works in Vatican Radio, looks at the world of the Roman Curia.

He asks – what sort of outlook and culture is bred by working in such a clerically dominant atmosphere?

A few years back at the Synod for Africa a bishop suggested the clever idea of making women cardinals. Since the cardinalate is a human invention that does not strictly require holy orders, he reasoned, it would be a creative way for the church to allow women to share power without having to ordain them priests. The remark drew chuckles from some in the synod hall and huffs of irritation from others.

Catholics know their church is not a democracy. Yet for most, daily life means living within democratic structures, where women as much as men have an opportunity to hold power and govern. In nearly every organisation and institution throughout the democratic world women occupy positions of significant leadership and authority. Even the churches, Catholic included, are today promoting women to positions of influence. Parts of the Anglican Communion and most Protestant communities are ordaining women priests and ministers.

Another world

But the Vatican is another world. Indeed, it always has been. You won't find women in any of the top decision-making positions there. Not even close. At least not those decisions that directly affect the governance of the church. The first thing that strikes you when you walk into one of the offices of the Roman Curia is the overwhelming presence of men, most wearing a Roman collar, a cassock or a religious habit. In this sense, it is not so much the lopsided disproportion of men to women but of ordained priests to lay people. One cannot imagine another such place on earth (and we certainly hope it is not the case in heaven).

The Vatican is the last Western monarchy to wield real and absolute power. The Pope is 'king', and as Canon Law clearly states, against his decisions there is no recourse. He exercises an authority and jurisdiction practically unparalleled in modern times. Of course, popes have always needed others – ordained clerics – to help them reign, and in the church we call this the hierarchy.

At the Vatican the Pope rules the universal church with the help of the Roman Curia, which consists of a number of offices (or *dicasteries*) that deal with specific areas or concerns. In every single one of these offices, without exception, the head (prefect or president) is a cardinal or a bishop. The number-two man (secretary) is, in all cases, a bishop or priest. And the holder of the third-highest ranking post (under-secretary) in all but two of these offices is also currently a priest. The only two exceptions are laymen.

Women are not totally excluded from holding Vatican jobs. They just don't hold high-ranking ones. The highest-placed woman in a governing office of the Roman Curia at present is an American religious, Sr Sharon Holland. She is the office manager (*capo ufficio*) of the Congregation of Institutes of Consecrated Life and Societies of Apostolic Life (Religious!) – which makes her number four in the pecking order. In her office, as in almost all others at the Vatican, the men far outnumber the women by a landslide.

The power centre

• The ***Secretariat of State*** is the Vatican's top office and the one the Pope works with most closely. It is divided into two sections: the Cardinal Secretary of State (prime minister) is assisted by an Archbishop Substitute (**interior** minister) and an Archbishop Secretary for Relations with States (**foreign** minister). These three, in daily consultation with the Pope, 'run' the Holy See. ▷▷

The Secretariat of State is the power centre. Though there are a handful of women in minor secretarial positions, the staff is otherwise made up of priests. More than half have studied at the élite Pontifical Ecclesiastical Academy (the *Accademia*), the training ground for Vatican diplomats and nuncios. Priests from the Accademia routinely serve at least part of their time in the secretariat of State's foreign affairs section. Some of them, like Pius XII and Paul VI, may end up there for nearly their whole lives.

• Next in importance are the ***congregations,*** once called the 'sacred' congregations. There are currently nine congregations. Chief among them is the Congregation for the Doctrine of the Faith, formerly known as the Holy Office. Other congregations deal with Eastern Churches, liturgy and sacraments, sainthood causes, bishops, evangelisation, clergy, religious orders and Catholic education.

Each is headed by a prefect who is already a cardinal or who will become one. The members – those with power to vote – are always cardinals and bishops. Some are employed in the Vatican, while others head local dioceses. The people who staff these offices are mostly priests (well over 80 per cent), while there is a small presence of lay people and religious women.

Three tribunals are next in the Vatican's line of power. These offices deal with questions of 'internal forum', ecclesiastical court cases and appeals to canonical decisions. The Apostolic *Signatura* can be considered the Church's Supreme Court. This world is 100 per cent male. All of the officials are cardinals, bishops or priests, though a tiny number of laymen work as minor staffers.

• Third in importance are the 11 ***pontifical councils***, which largely stem from Vatican II. These councils do not have any real juridical or governing power. Instead, they promote church teaching in such different areas as culture, social communications, charitable operations and the work of peace and justice. They also foster dialogue with non-Catholic Christians, other religions and even non-believers.

Here we see a greater presence of lay people and more women. Since mostly they are not empowered with legislative authority their members are not required, in all cases, to be priests or bishops. Even so, five of the eleven councils have no lay members at all, and 39 women currently serve on the others – just over 10 per cent of the total. No woman today occupies as high a position as Australian-born Rosemary Goldie did from 1967 to 1976. Paul VI appointed her undersecretary, or number three post, at the *Council for the Laity* – the highest position ever held by a woman in the Vatican.

Overqualified and underpaid

Male predominance in the Vatican has a long history. The Church is hierarchical – exclusively bishops, priests and deacons. In the Roman Catholic church that means all men. Members of the hierarchy occupy most positions at the church's administrative centre. In fact, in 1988 Pope John Paul II clearly stated that 'matters requiring the exercise of power of governance be reserved to those in holy orders'(*Pastor bonus).*

the exercise of power of governance reserved to those in holy orders

Not all are edified by this situation. A young priest from North America who recently took up a job in the Roman Curia was shocked to find a superabundance of priests doing minor jobs that could easily have been done by lay persons. He was even more dismayed to see clerics routinely assigned tasks (like sorting newspapers!) requiring no qualifications.

Snakes and ladders

Why is this? The easiest explanation is loyalty and careerism. A young priest is 'loaned' for a number of years to the Vatican by his diocesan bishop or religious superior. If he is particularly sharp a prelate in the Vatican will become his 'protector' or 'patron', taking him under his wing and making sure the priest is steadily moved up to better positions, sometimes culminating in episcopal ordination.

an old boys' network based not on merit but on cronyism

The system allows for talent-scouting and a verification of the cleric's intelligence, loyalty, political savvy, etc. But it closely resembles an old boys' network based, not on merit, but on cronyism. This fosters an environment of 'climbers', while promoting unflinching loyalty. Those who faithfully carry out company policy are rewarded. Priests who complete five years at a Roman Curia office without blotting their copybooks, are normally given the title 'monsignor', a first step up the ladder.

Not all priests who work in the Roman Curia are ambitious. Many spend an average of five to ten years at the Vatican before returning to their dioceses or religious orders, having offered their service to the Pope in his ministry of governing the universal Church. These bring to the Curia the richness and diversity of their native cultures. However, their presence has not been an effective guarantee against the cronyism that existed before Paul VI. The only difference is that now Latin and North Americans, Africans, Asians and other Europeans are also part of the patronage system.

House-hunting; maternity leave

There are other practical reasons for the predominance of clerics in the Vatican. For example, being willing to work for modest salaries. We're not talking about the best paying jobs in Rome or anywhere else. However, Vatican

employees are exempt from state and fiscal taxes and are provided with health benefits comparable to those offered by the Italian state. They also have access to low-priced petrol at the Vatican pumps and discounted groceries at the Vatican supermarket.

The Vatican justifies these less-than-robust salaries on the basis that its employees are expected to see themselves as privileged co-workers in the Petrine ministry of the Pope. Since they know they are not likely to get rich working in the Vatican, these employees – whether they be priests, religious or lay people – are genuinely dedicated to furthering the work and mission of the Church.

Obviously, single people and celibates (not to exclude the independently wealthy!) are in a better position to accept these less-than-lucrative financial conditions of employment. It is much more difficult to find competent lay people who are willing to work for a Vatican salary, especially if they are married and have a family.

One challenge may be finding an affordable place to live in a city where this can become an unending nightmare. Financially, it is all but impossible for foreigners to relocate to Rome and live decently on a Vatican wage. From the Vatican's standpoint it is much more expensive to hire people with families because of the health benefits afforded their dependants, and the generous maternity package offered to female employees.

Preserving an image

This male-dominated, priest-heavy environment hardly reflects the experience of most dioceses. It certainly does not reflect the world at large. Diocesan offices for instance employ more women (especially professional women) than does the Vatican.

Italy has traditionally been slow to adapt to cultural or social change. The Vatican, which sits comfortably inside the confines of the country's capital, has been even slower. And this suggests that there are cultural reasons that affect its workings. The Vatican is an age-old organisation which has assumed a universal jurisdiction only over a long period of time. Changes come slowly – more likely a blessing than a curse for the rest of the Church.

What message does all this give?

What message does all this give? No Catholic diocese in the world has such a surplus of priests that it can appoint them in overwhelming numbers to secretarial or office jobs.

Not only is the Vatican a man's world; it's a priest's world. There is no hint of a priest shortage in Rome or the Roman Curia. No wonder that requests for married priests – to cite just one example – so often and so easily fall on deaf ears. No wonder the promotion of women and lay people to positions of authority in dioceses around the world – such as pastors or parish administrators – is often given a less-than-enthusiastic response.

The Vatican is, without a doubt, a place unlike any other on the face of the earth. It would be interesting to hear a behavioural scientist explain the effect this has on the people who work there and the attitudes they form towards the rest of our growing Church and changing world. ■

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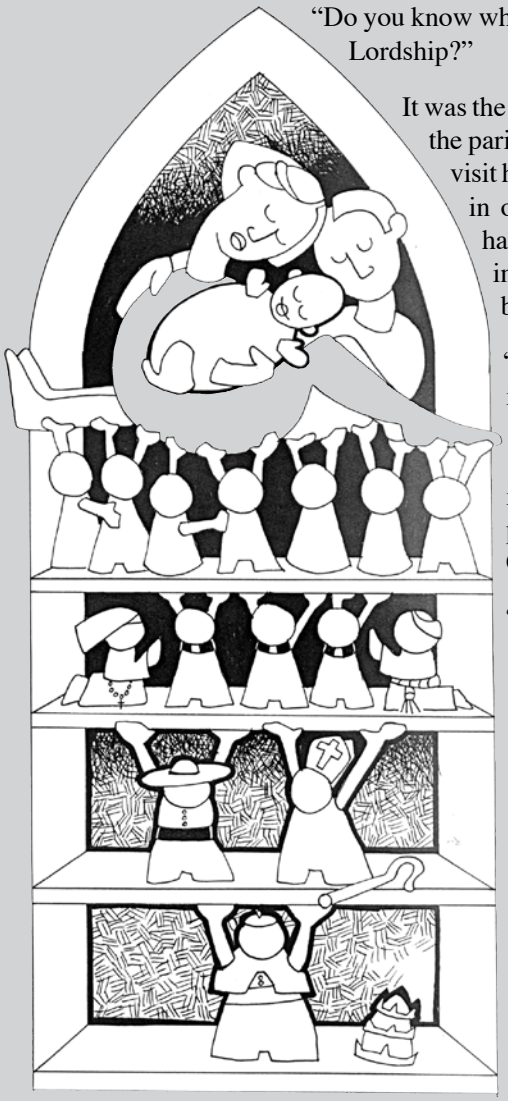
The inverted triangle



"Do you know who the *Ecclesia Docens** is, Your Lordship?"

It was the time of the Vatican Council, and the parish priest had taken the bishop to visit his parish 'prodigy', Tom, a fitter in one of the local factories who had become enormously interested in theology. "Tell me", said the bishop."

"The *Ecclesia Docens*", said Tom in his expansive North Country brogue, "is the muther cradling 'er babe on 'er knee – and she is teaching him his first little prayers and introducing him to God.

"And Dad is alongside of Muther supporting 'er with the rest of the family. And underneath is the parish priest – all due reverence, Father. And supporting the priests is the bishop with all his fellow bishops.

"And down at the bottom is 'Is 'Oliness the Pope in Rome, and,'e's propping 'em all up. And that," he pronounced triumph-antly with a broad grin, "is what the *Ecclesia Docens* is!"

('Ecclesia docens' means the*

A culture of peace

Individualism undermines the building of a culture of peace, suggested Bishop Peter Cullinane of Palmerston North, at a recent ecumenical gathering

Peace is very much more than the absence of conflict and fighting. It is a way of accepting one another based on a profound respect for one another, and an ability to reach out to others across every kind of difference. This is the culture from which peace springs. The General Assembly of The United Nations used the word 'culture' in its designation of the year 2000. It spoke of a "*culture* of peace and non-violence".

This profound respect for others, and reaching out to them, doesn't require the down-playing of differences, or the fiction that differences don't matter, or the blurring of differences, or the need for all to be the same. On the contrary, it presupposes that there are differences, and that they *do* matter, but that they don't have to disrupt human relationships.

However, – and this is the point I want to elaborate – conflict can be avoided only so long as there is an ***underlying common ground*** on which we can enter dialogue with one another, debate issues and work for consensus. Tragically, it is this common ground that is at risk from an ideological virus that is already within Kiwi culture and throughout the Western world.

Culture is much more than song and dance and ethnic differences. It properly refers to a people's most natural way of thinking and choosing and relating to one another. It is a people's ingrained way of doing things. It is the mentality that is common to them as a group.

Unfortunately, any culture can be distorted by elements of ignorance, fear, prejudice and ideology, even unknowingly and in good faith. That is why we need from time to time to re-examine our assumptions – the things we take for granted – and be willing to purify whatever is distorted. None of us can claim immunity from this obligation to the truth – not even in the name of ethnic identity or culture or tradition or religion or agnosticism or academic qualifications. Correcting false assumptions can require what the Christian Scriptures, and other religions in their own ways, call a *change of heart*; for, as Jesus put it, "it is from the overflow of the heart that the mouth speaks".

That brings us to the nub of the problem: there would be no reason ever to change anything if truth were whatever the individual thinks it is, and if right were whatever the individual chooses. These are the fatuous claims, promoted by some and parroted by others, that now permeate the culture of Western liberal democracies.

..why bother to change anything if truth is whatever the individual thinks it is

These claims are also implied by those who misuse terms like tolerance, pluralism and impartiality to condone a kind of indifference to differences, and to opt out of responsibility for judging between true and false. Such an abandonment of responsibility cannot be a secure basis on which to build peace. Good relationships don't have to depend on avoiding the issues.

It is one thing to respect the person who holds views different from our own; and to respect the right of every person to choose and to follow their own sincerely held convictions, and to shun deceit, manipulation and pressure as ways of influencing others. It is quite another to say that every opinion is as valid as the next one; and that individuals have a right to do whatever they please; and that no one else can judge whether a particular way of behaving is right or wrong; and that there is no way of ultimately knowing what is true or false anyway.

These glib claims amount to a massive denial that anything needs to change. For why change anything (and for that matter why bother with any form of moral education) if truth is whatever the individual thinks it is, or if nobody really knows what it is, or if right is whatever the individual chooses, or if 'nobody can judge' another's behaviour? What we are dealing with here is the ideology and the cult of ***individualism***. Any creditable view of tolerance and pluralism and liberal democracy needs to disengage from the ideology of radical individualism.

I am not arguing for the imposition of any sectarian or denominational version of the truth. I am arguing that if truth is ultimately only a matter of each individual's opinion, and if right is whatever the individual chooses, then the very possibility of dialogue, public debate and consensus is ruled out from the start. The very grammar of dialogue and consensus-building is our shared obligation to seek the truth as something that isn't of the individual's own making.

Individualism affects our culture like a virus. Personal rights are often defined without reference to social responsibilities. Even those who piously talk of 'balancing' rights with responsibilities are missing the point because rights and responsibilities aren't in any kind of opposition to each other. Rights, properly understood, only exist for the purpose of enabling us to carry out our responsibilities. Likewise, a concept of freedom that doesn't include an obligation to seek and follow truth is not freedom, and actually leads to freedom's own undoing.

The role of conscience used to be to measure one's conduct against norms that were not of one's own making. Now, conscience is deemed to *decide* what shall be right and wrong; and sometimes this means no more than mere personal preference. Terms like 'honesty' and 'authenticity' used to indicate a commitment to certain ideals that one might fall short of. Now they seem to imply dropping the commitment if one is struggling to live up to the ideal. That is said to be 'honest'. These aberrations are not harmless. They diminish the potential of our lives, and they erode any culture of peace.

Individualism affects our culture like a virus

A good general education can teach us the need to accept one another and to accept the fact of differences in a pluralistic world. Religious education can give us a reason for loving one another even when the other seems undeserving. The human and social sciences can give us tools for enhancing understanding and resolving conflicts. The law can draw the bottom lines of what is acceptable in our relationships with one another. Political, social and economic policies can adjust our access to resources that belong ultimately to all.

But all these are undermined when there is a faulty understanding of what human life and human relations should be like. It comes down to a sound anthropology. No amount of fine-tuning of our education system, or of our political and economic policies, or of our laws, will make our lives more truly human if there is an underlying misunderstanding about *what it means to be human.*

Some of us will look to divine revelation to know what it means to be truly human because reason without faith can't know that human beings have a dignity and worth beyond their usefulness, whether to themselves or to others. The consequences of not knowing this are huge. But that is secularism.

Building a culture of peace depends on what we understand human persons and human life to be worth. And the greatest statement on that is the Incarnation – the lengths God would go to for our sakes. The deepest peace within ourselves, and between one another, comes from knowing how much we mean to God. That is the ultimate yardstick of our real value, and it turns out to be all good news.

It is in the light of divine revelation that we find the most decisive basis for respecting ourselves and respecting others, without which there can be no culture of peace. This respect is not a passive thing: it involves reaching out actively to promote the rights of others. If we accommodate ourselves to living with the injustices that others suffer, we are indulging in the kind of peace that Christ did *not* come to bring, when he spoke of bringing a sword instead.

The individualism I have described does not ultimately include concern for others in its understanding of self-fulfilment. It is essentially a false anthropology. To be made in the image of God means that we are persons only in relationship to other persons. We cannot properly be ourselves, cannot be authentically human, if a right relationship with others is not our concern. And a right relationship with others is what we mean by justice. Building justice is essential to a culture of peace.

True justice doesn't set boundaries; it is truly inclusive. Pope John Paul II has called for human rights to be properly factored into international law, and for human rights violations to be no longer regarded as the merely 'internal affairs' of sovereign states.

A culture of peace – the peace that springs from justice – does not let us feel helpless before injustices that seem too big for us. The reason why they are big is because ordinary people don't do all the little things they can do. So, if to mark the year 2000 we want to do something more for peace than we have been doing, let's start by throwing off the defeatist attitude that we are powerless.

And if you want to know what ordinary, little people like us can do, even about such things as dictatorships, the arms industry and the duplicitous policies of some Western governments, I suggest you read John Pilger's book *Secret Agendas* (Vintage, 1998). You'll be shocked, ashamed and angry. But let us at least be informed, and allow ourselves to experience sympathy with those who suffer. Without genuine sympathy, a sense of identifying with them, our commitment to justice and to building peace simply won't last.

the reason injustices seem so big is because little people don't do what they can do

Finally, I said that deep respect for others and the active pursuit of justice are fundamental ingredients of a culture of peace. Now let me say that they are not its source. There is One who is 'our peace and reconciliation' and who gives us his peace. It is a gift, and it involves forgiveness. We become the recipients of that gift, and the instruments of his peace, when we love and forgive as we have been loved and forgiven. ■

Saying 'no' to smoking pot

Tui Motu looks at the DARE programme in schools

I could easily have become a cynical, hard cop," says Constable Paul ('Pup') Chamberlain. And he should know, after over 20 years in the police. "Front-line policing is a very stressful occupation: you're often dealing with hostile people, sometimes with real human tragedy, and you've always got to be ready for the 'unknown'.

"Then suddenly I was offered this opportunity in the police educational service. I'd always wanted to be a teacher. I love working with young people. I enjoy their enthusiasm. There's always something delightful going on in the classroom. And working with the DARE programme I saw 'here was somewhere I could really make a difference'.

"First, you're teaching young people to become assertive rather than aggressive. Or they may be simply passive, and maybe destined to a life of being a victim. Instead, they learn to take charge of their lives. Even those who come from the most disadvantaged homes at least see the positive side of policing and for once they don't just see us as 'the enemy'.

"I love to hear parents coming up to me and saying they've seen their children grow in maturity through this programme. I'm really enjoying this kind of police work. If you go for promotion you may get more money, but inevitably there's more administration. Whereas I like working with people.

"The police are very good. They give us a lot of autonomy. The programmes are very flexible, and we can fit them to the needs of the school and the child. It's just a great job, where you really feel you are making a difference."

Where did the DARE programme come from?

The police were looking for a drugs education programme and through Rotary they heard of DARE which had just started up in the L.A. area of the US. We found the format and philosophy was the sort of thing we were after. It was brought over and rewritten for New Zealand: we're the first outside the US to adopt it. That was in the mid 80s.

I got involved about the time I moved to mid-Canterbury , eight years ago. An education position was coming up in mid-Canterbury, so I went for it. We now have 140 police education officers nationally, and I think that could be doubled. You are working at the 'top of the cliff'. You can anticipate so many adolescent problems: violence, sexual misconduct as well as alcohol and drug abuse – they're all symptoms of young people struggling to cope with the malaise of society.

Society has changed dramatically: even the huge rise in solo parenting has created many problems for kids. Or both parents may be working. TV and the computer become the child minders. The values of a generation or two ago have been diluted.

How DARE works

There are six programmes altogether. The principal one is '***dare to make a choice***' which we cover in Years 5-6 and then again in Years 7-8. The aim is to target 'pre-users'. Although even that may be wishful thinking: I've come across children as young as this sniffing harmful substances. By intermediate age kids may be experimenting with alcohol or cannabis. When I was at school we'd never heard of cannabis, so my first years in the police were an eye-opener.

Coming into the educational branch you find yourself no longer concentrating on a small percentage of persistent offenders, but with a much more reflective group of human beings. When I first go into a class I say: "we're all going to learn something before

the end of this programme, including myself". And that is true.

DARE is a 'life skills' programme. We meet the Principal and staff, introduce it to them; then they decide whether they can fit us into their curriculum. What we ask for is two one-and-a-half-hour sessions per week for five weeks in the Junior Programme and seven with the seniors. It fits in well with the Health and PE programme current in NZ schools. Then we train a teacher to work in tandem with the police officer, in the hope that the message doesn't end when we walk out the door. And the children see two adults working in tandem. At the end of the programme there is some sort of activity day and we try to involve families.

Right at the start we meet with the parents. And we also have a programme for the parents: '***Dare to support your kids***'. In mid-Canterbury close to 900 parents have gone through. It is really important for the parent or caregiver to get the same messages as the children. The parents need to have more information of drugs: there are problems now which weren't around when they were young.

The same skills which we give the children – listening, problem-solving and decision-making – are put before the parents too, so that they are able to reinforce what we are teaching. And it can help the parents communicating with their children.

Each programme is tailored to the immediate needs of the particular age group. So, with country children in Year 5, we may be concentrating on medicines, alcohol and smoking. By the time we get to Years 7 and 8 they will research topics for themselves, with our supervision. They then report back what they have discovered. Again, it's what they want to know about.

One danger of giving them a whole lot of information about drugs is that you may be arousing their curiosity. It's a worry that when one of the children asks about, say, sniffing, you know that quite likely one or two may go away and try it. You may have spoken very negatively about it – but what they may pick up is the fact you get a 'buzz' from it.

You're never going to stop children trying it on. The stuff is out there, they are inquisitive and society is saying they mustn't. It is much the way it used to be with smoking or alcohol. The more you say *don't*, the more some will try it. The programme attempts to do what dedicated parents do: give them values and information to help get them through the teenage years. The hope is that even though they will make mistakes, they'll come out all right.

If information of drugs is accurate, it will help them make the right decision. But they also need the communication skills. We use role play and this will involve all the children present, not just the ones who pick up the message straightaway. The passive ones, too, will grow through the programme to the point when they too will be able to say *'no! I don't want to do that!'*. That's a real achievement for one who could be destined to be one of society's victims. They feel the power of actually standing up for themselves. You are also working with the aggressive characters and giving them skills so they learn you don't have to be aggressive to get what you want: being assertive is enough.

The teenage programme

At the age where peer pressure becomes so strong, you have another problem entirely. I do a programme : ***Dare to Drive to Survive*** *for Fifth Formers*. This deals with alcohol mainly, but also cannabis and other drugs which may impact on their ability to drive. At Ashburton College all ten Fifth Form classes go through that programme over three one-hour sessions. It's very well received. The young people seem to enjoy it and respond well. Most of them know us from having met us in the junior programs. You have a relationship to build on as soon as you go into the classroom, and that's great.

They are seeing 'Pup', that guy they met and got to know in Form Two, talking about drivers dying in his arms on the road through alcohol. It's quite an emotional thing for me – and it becomes real for them. It brings credibility to an issue they are already meeting: drinking and driving. High School programmes on drugs have not always been very successful, and that is why we concentrate on the pre-user level in primary schools.

It is not easy to evaluate the effectiveness of a life skills programme. Parent feedback is helpful. For instance, a parent told me about a fifth former who was at boarding school in Christchurch. He told his parents he'd been offered cannabis . What did you do, they asked? "I remembered what Pup Chamberlain had said in DARE so I told them to 'piss off'". "Well," I said, "I didn't exactly put it like that!". Nevertheless, this young man is now able to stand up for himself and not be pressured by his peers.

Another story was from a teacher who spoke of one child who had lacked confidence, but by the end of the session was a totally different child and could look people in the eye and speak up for herself. These stories are valuable to me. Especially when parents begin to notice how their children have become more responsible. It makes you confident your message is getting across.

▷▷

Drink-driving

Alcohol has always been a bit of a 'god' in rural communities. What has changed is that the age of use has come down. The legalised pushing of alcohol and its association with the leading sports teams make it hardly surprising that boys especially get the message they will not be a 'man' unless they drink such-and-such a brand of beer. These messages are hard to counter. A 12-year-old in class will recite you the beer commercials they see on TV. They are brain-washed. There is certainly an alcohol problem in mid-Canterbury. Binge drinking is common. And spirit drinking has gone up dramatically in New Zealand.

I tell the 5th Formers that they play with fire by drinking spirits: it's a drug ten times as strong as beer. Teenagers who drink beer will become sick before they become drunk; but spirits get into their bloodstream too quickly. Overdoses and deaths are not uncommon.

There is no question, alcohol is our most abused drug. It is said we could halve the number of police overnight if it were not for alcohol. You don't have someone die in your arms because of smoking; you don't go to a domestic and find a victim battered as a result of cigarettes. Property damage doesn't happen after young people have been smoking too much. Smoking is a health issue all right. But alcohol is a huge social problem.

Cannabis comes a close second. The conditions for growing cannabis are ideal in mid-Canterbury. So it's common enough among the young. Cannabis came in as the 'peace' drug in the 70s. It had a reputation of being harmless. But the cannabis you buy today is a different drug from 20 years ago. It is like the spirits-beer comparison. It is very much stronger now. The narcotic element for hydroponically grown cannabis is up to 24 percent now compared with the 3 percent of years ago. The oil can be over 40 percent. It's a 'mind blowing' drug compared to what it used to be.

Regular cannabis use has certain recognisable effects – like paranoia, and an increased incidence of mental illness among those who are inclined that way. With the young there are two worrying effects: loss of short term memory, which is confirmed by a lot of research. Youngsters who smoked a

Saying 'no' to cannabis

Most University students try cannabis, many use it regularly, a few were heavy users – and these would find it affected their capacity to carry on. Alcohol at Lincoln was a bigger problem: we would lose between two and eight students a year through alcohol-related accidents.

The impact of alcohol in rural NZ is huge. The combination of alcohol and pot is devastating: It has a negative influence on one's reaction time – that response to sudden need which is essential to drive safely. The active cannabis ingredient hangs around in the system. Traces can be found up to six weeks later. Which of course means that it is a cumulative poison in the system.

Cannabis is habit-forming rather than addictive. An emotional or psycho-logical need is built up. Long term high users do however acquire a depend-ency. Then it requires a higher dose to achieve the same buzz. High users tend to lose their sense of purpose in life, and that's extremely destructive to them.

Medical effects

The habit tends to be come self-defeating. The effort of trying to stop becomes such a hurdle that they do not want to be bothered to attempt it. Users drift into a negative way of life which prevents them achieving. They lose motivation and the will to persevere, and find relationships hard to sustain.

Cannabis use has now been around for more than one generation, so if parents have been users they are not going to be so concerned about their children starting to use it. Twenty five years ago people would have said that cannabis was far less of a danger to health than alcohol or opiates. Now it is found that heavy use of cannabis is psycho-logically destructive; it may affect fertility, and in combination with alcohol it certainly affects motor skills. It may be a contributor to lung cancer and chronic bronchitis. Also, there is a lot more 'doping' of friends as a joke than there used to be – lacing their drinks and so forth. There seems to be a creeping tolerance to it as a drug.

Cannabis does not make people aggressive, compared with alcohol. Alcohol is responsible for quite a lot of direct violence; cannabis only contributes to violence in a social situation where people are growing it for profit. There seems little evidence that cannabis smoking leads users into more serious addiction. It rarely gives people 'nasty' experiences, although it can precipitate psychotic episodes in those who are prone to psychological illness, and very occasionally it will cause a psychotic episode in an otherwise normal person.

Overall, cannabis is much more available, so more young people try it than once was the case. Peer pressure is strong, so it takes strength of character to resist it. Meanwhile, serious alcohol abuse has moved to a much younger age group. And this has meant that in the university student population you find many more students addicted to alcohol than problem pot smokers. ■

Dr Anna Holmes was for some years medical officer at Lincoln University

cigarette on the way to school may have been paving the way to long term health damage – but it didn't affect their ability to concentrate in class. But a youngster who smokes a joint of cannabis will be sitting in the classroom later taking very little in.

The other effect is a 'mellowness', which is another way of describing a 'don't care' attitude among young people. It takes away the motivation to succeed or set oneself goals – in other words, to drop out. It's a depressant and it will affect your ability to drive alertly just like alcohol. It affects your reaction time.

It's said that it is not as serious as alcohol – but it depends on how much you smoke. Unlike alcohol it isn't as easy for a law enforcement officer to detect. One side effect is that it suppresses the tendency for someone who has drunk too much alcohol to throw up. That means that in combination with alcohol, it allows a person to consume more alcohol. They are often taken together – and that's a potent and dangerous combination.

Do the young people take any notice of DARE ?

I don't think they rubbish what they hear, but they have always to cope with peer pressure. I usually conclude speaking to 5th Formers by saying you may make a choice by what you have learned – but accept the fact that some of your peers are going to make a *different* choice: don't put pressure on them to do otherwise. These young people are quite open. They will tell you if they've already smoked cannabis. We have built up sufficient trust that they know I won't use that information against them. My role is to help build them up.

All the schools in mid-Canterbury have accepted the DARE programme, and I feel I can walk into any school and be welcome. Ten or 15 years ago nothing was happening in this field. Now it's seen as a professional aspect of policing, so there is a hope that it will continue to grow.

The biggest 'buzz' I have got out of being involved in DARE is to witness a change in attitude by the young towards the police. Ten years ago they saw us as the unknowns, the 'pigs', people who worked against them. There were faults on both sides. In those days police wouldn't go into schools.

I can recall first going into the College here and getting the 'grunt' response. But now when I walk in, if anyone behaved like that their peers would soon put them right. Now they will happily come up and talk to you. You are no longer seen as the enemy. You can explain to them why they will sometimes be stopped in their car by the police: they are not just being picked on! In New Zealand we have a tradition of working with the public. And that is what we want to achieve by our work with these young people. ■

DARE *drug abuse resistance education*

Social and ethical aspects

The drug problem raises issues for moral theologians. To poison one's body and mind, to lose control of one's reason and freedom is clearly a serious moral disorder.

However, it is difficult to assess how free a person is to control an addiction. Chronic addicts are thought to be excessively dependent people, often with a history of disturbed interpersonal relations. They tend to overcompensate for their personal deficiencies by escaping into a make-believe world. Addicts are sick people in need of healing, and one should resist adopting moralistic attitudes towards them. In this respect one need go no further than the Gospel stories, and note how Christ brought healing and hope to those who had been written off by the moralisers of his time.

Penal laws should be aimed at drug dealers rather than addicts who are already suffering. It is the moral duty of governments and similar responsible bodies to provide proper education and information, aimed especially at those exposed to the dangers of addiction.

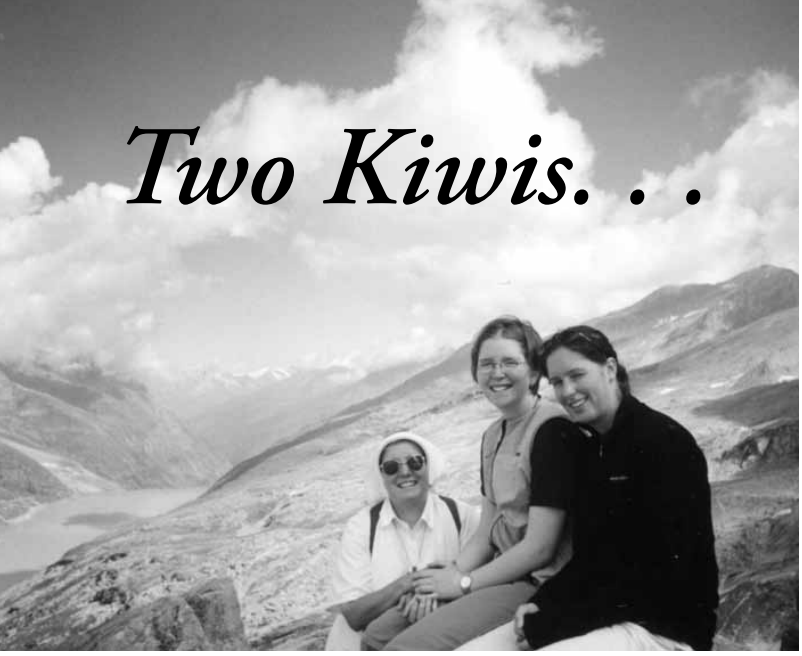
Mrs Pat Harrison, former Principal of Queens High School in Dunedin, insists that in dealing with young people it is always desirable to establish clear boundaries. Otherwise the young simply do not know where they are. When they are in the developmental stage it is necessary to say NO clearly to drugs. An equivocal attitude is far too dangerous. Drug taking restricts a young person's growth as a human being. At the very least it impairs their ability to concentrate and therefore to study effectively.

What is one to say to the adult who claims a right, as does Nandor Tanczos, to the occasional recreational use of cannabis? Why is it any different from the occasional, moderate use of alcohol? One difference is that moderate use of alcohol is an aid to socialising. It helps people to celebrate. It enhances social mingling. Whereas it is difficult to see how something as stupefying as pot-smoking can do this. Even 'happy baccy' makes people silly rather than sociable.

The crunch question is: what sort of signal would decriminalising of cannabis give to the impressionable and vulnerable young people of New Zealand? ■

Jim Neilan

Two Kiwis. . .



Viva Italia Bella! Patty Doran and Angela Kennedy on an alpine peak in N Italy with their host, Rosminian Sister Pier Antonia

Of all the millions of young people who went to Rome in August none came further than two girls from Sacred Heart parish, Dunedin. Tui Motu asked them to share their experience

. . and 2 million others

On the first night (Tuesday) there was a vigil in St Peter's Square. The Square was packed solid. We were very lucky to get a good place, right in the middle. We started queuing about 3 o'clock in the afternoon and it actually started at 7. We were between the obelisk in the middle of the Square and the platform where the Pope was. He drove in the Popemobile only 10 metres away from us. There were dancers who came up through the middle of the crowd: they wore different colours representing each continent. It was a dance for the Pope.

On this first night he just welcomed us and told us we were wonderful, and that it was great that we were all there. We had brought Walkmans and you simply tuned in to your own language: we were told to bring them with us. It was our first experience of being in such a huge crowd – all the different countries. People were cheering and jumping around and interrupting the Pope. There was quite a bit of chanting in English – *JP2, we love you!* And he answered: *I love you too!*

Afterwards we walked home with some Belgian boys. You kept meeting people everywhere like that. You'd meet them that one time, but never see them again. We never actually saw the others from Dunedin the whole time.

It was a strange experience, quite hard really. You've never before been in a situation where you are 'foreign'. It makes you realise you have to make an effort to make people like that who come to New Zealand feel at home. It's an eye-opener. But it's quite fun to try to talk to them.

During the week we could choose to go to various things. There was the Catechesis, which was a sort of lecture-study-discussion programme. We had to go right across Rome to find the place. A retired American archbishop spoke to us: he talked in stories and he was good. The theme was "The Saints of the new Millennium". We are the potential saints, but it depends on how you choose to live your life. That was one of the sub-themes of the whole week.

On the Friday night there was the *Via Crucis* – from the Roman Forum to the Colosseum. It was after dark and everyone was carrying candles, so it was really spectacular. At each station the procession stopped and there was someone from a different country leading the prayer or giving a testimony. It was very crowded and some people fainted in the crush.

And there were other events going on all the time. One day we went to the Taizé prayer in a beautiful church with chandeliers up a flight of steps in the centre of the city, next to Michelangelo's piazza – Santa Maria in Ara Coeli. Then different countries had their own cafés or craft workshops you could visit and buy rosary beads or juggling balls or frescos!

On the Saturday we had to take the subway out of Rome to Tor Vergata for the main event. The subway was very slow: it took two hours to go what was usually a threequarter hour journey. It was the hottest day of the year, 42°C. We were all given food baskets. There was a two hour pilgrimage walk, but it was so hot that the Italian people came out with drinks or hoses to cool us off. They used 62 million bottles of mineral water! It was hard but quite an experience.

The Pope came in the evening. It was the same all the time – he was completely focused on us. Some people keep on about what you should be doing and how we should be living. But he was focused on us, telling us not to be afraid,

to have faith in Jesus Christ and it will be all right. It was a very simple message. He said how the youth gave him energy. "It's hard to believe in these times – but don't be afraid to believe; just go out there and 'do it'".

There were also people giving testimony. There was one young man from somewhere in the Middle East whose parents had been killed, and then his brother was killed, so he had to look after the family. Often the testimonies were about people who lived in great poverty: it was so different from our experience. The Pope met them and welcomed them all. At the end everyone was singing the Millennium song and dancing and the old Pope was in the middle waving his arms with the music. It was the theme song, and it didn't matter that everyone was speaking a different language.

Where we were there was a group from Georgia (in what used to be the USSR) on one side and from Zambia on the other. We just pulled out our sleeping bags out in the open and used our clothes for a pillow. There were fireworks at midnight so we didn't get much sleep. But we always felt safe, because everyone was so happy to be there.

The following morning the Pope came back for the Mass. It was very hot. Fortunately Fr Kevin Toomey had given us an umbrella: we would have died without that because there was no shade. The Pope spoke on the importance of the Eucharist. At Communion time lots of priests came out each one under an umbrella so you could see where to go to receive (***see below***).

. . . at the World Youth Day

What has it done for you?

It has made us realise how small the world is. We think the world is huge and we're on the edge. But once you get there it seems so much smaller, and now we are part of it. We are now world citizens. People have to learn to get on, just as we got on with the youth of the rest of the world. Everyone was just so happy to be there – and the Pope belonged to everyone, not just the Italians or the Poles. You can't experience that staying in New Zealand.

The Pope was amazing. It's easy to think of him as an old, old man. But he's actually really 'cool'. He had a natural connection with the young people: it was awesome! And the message was authentic. It makes you more enthusiastic for your faith. He emphasised that although we need to share the experience with others, it was for *us*: it's *ours*. He was talking to each one of us personally, not as groups, not as 'the church', or 'Sacred Heart parish'. It is too easy to forget that each of us has our own needs.

In Milan we were looked after by a Rosminian Sister Pier Antonia and Stefania, a girl from Santo Spirito parish who spoke good English and could translate for us. The small towns in the north of Italy were so beautiful: the houses all had window boxes. One amazing experience was to be invited to have lunch with an Italian family outside Milan: it took about three hours to eat. They all knew about Jonah Lomu. They were very interested in us and wanted us to do the haka for them. The mother wanted us to live there and work on the farm so that they could learn English! They showed us all round their farm. They were so excited to be with us that we had a great laugh together.

We liked Milan. It wasn't as hot as Rome, but we enjoyed the shopping. We received a lot of hospitality. People were very kind. They insisted on paying for everything, buying us cups of tea and so forth. It was just an unforgettable experience. ■

Arrivederci Roma! Angela and Patty throwing their coins in the Trevi fountain in the centre of Rome, and wishing one day to return !

When one frond a

Helen Fisher is a Wellington composer and secondary teacher who all her life has had a love of music. In recent times she has been brought into close working contact with young Maori students. When her family had grown up Helen went back to school to study musical composition; at the same time she went to Polytech to study Maori language. She held a post as 'composer in schools' in Wellington schools: part of this was to support Maori students doing their own composition.

In 1998 she worked in tandem with Rangimoana Taylor to produce *Taku Wana*, a musical reflection on the interaction between Maori people and the European settlers in Nelson. The piece focused on the 1843 tragedy of the Wairau incident, but its theme was that hope comes from pain. Eventual reconciliation between the two peoples was expressed through biblical texts: the commandment of love in the Gospel of *John* and the love theme of *1 Corinthians 13*.

In 1997 she and Rangimoana gave a workshop on *Taku Wana* at the Sing Aotearoa Choral Festival in Ohakune. There she met Ngapo and Pimia Wehi from Auckland and also Karen Grylls, director of the New Zealand Youth Choir. Helen discovered that Karen and the choir had been working in a similar way with Ngapo and Pimia Wehi and the Maori performing arts group *Te Waka Huia*, in Auckland. Out of this meeting grew a resolve to work together on a new product-ion. *Tete Kura* was born.

In February 1999 when Helen and Ngapo met in Auckland, they were both feeling the pain of widening social divisions within New Zealand. They agreed they needed to give their work a contemporary theme. However, the shape very much follows the path of reconciliation through pain that characterised *Taku Wana*. They applied to *Creative New Zealand* for funding.

Back in Wellington Helen started working on the theme – with many phone calls to Ngapo in Auckland – and with Fr John Greally who wrote some of the lyrics. Their aim was to blend the spiritual values of the two cultures through music. *Tete Kura* is focused on young people today – where they have come from, their problems and aspirations. *Tete Kura* means a 'fern frond': its unfurling signifies the journey towards a future full of hope.

One source of inspiration for her, says Helen, was Benjamin Britten's *War Requiem*. In that piece the sombre war poetry of Wilfred Owen is juxtaposed with the traditional chant of the Requiem Mass. In *Tete Kura* the Maori *karanga* expressing the creation story is set alongside the *Veni Sancti Spiritus*, with its theme of the creating Spirit of God coming to enlighten the lives of the poor.

So, now *Tete Kura* has been successfully performed, how does its inspirer feel about it? Helen is full of gratitude for the journey she has shared with her co-creators, for the fine performance by *Te Waka Huia* and the New Zealand Youth Choir, and for all the support she has received, especially from her own whanau of *te Ngakau Tapu*. In the tradition of *Project Waitangi* she has had a vision of the two cultural groups coming together, each 'standing tall'; at times each group performing separately in their own accustomed styles, be it choral or kapa haka, and at other times crossing boundaries and linking into each other's performing worlds. She is satisfied that *Tete Kura* has succeeded in depicting both the separation and the union, the pain and the hope.

"It has been a privilege," says Helen, "to be part of a team which has created something so full of hope at a time when there is so much negativity regarding race relations, especially in the media and in the political arena".

lies, another grows

Tete Kura
Review: Philip Cody, SM

Photos: Leon DeLorenzo

Ka mate he tëtë kura, ka tupu he tëtë kura' When one ponga tree frond dies, another grows. This Mäori proverb captures the theme of *Tëtë Kura*. It was performed on Saturday 29 August in the Wellington Town Hall.

Written by Ngäpö and Pïmia Wehi, Orini Kaipara, Taru mai-i-tawhiti Kerehoma, John Greally and Helen Fisher, *Tëtë Kura* seeks to express the hope of new growth for the youth of Aotearoa to whom it is dedicated. Performed conjointly by the Tower New Zealand Youth Choir and the Auckland based Mäori cultural group *Te Waka Huia,* the evening guaranteed a striking musical and indigenous experience.

We were in for a challenge when Mäori karanga and Latin *Veni Sancte Spiritus* echoed and pulsed out. It captured the respect of differences and unique roots. Also the need of the Spirit if we are to face, heal and resolve relationships.

'Corporate Beat' expressed the pressure on youth to 'measure up' to the corporate world. How hard to let an individual's voice be heard especially one crying from the depths of need. *(Psalm 130.)*

The anger of the haka: felt violence that seeks an answer for those *'kua ngaro nei te wairua',* who have lost their way…

The power of hope. The hope of a bi-culture visually portrayed in the moving scene of the tidy new uniforms of the National Youth Choir and the swishing piupiu of *Te Waka Huia*. Here were the youth of our nation standing together, singing strongly to the Spirit, the poi symbolising the unity of *'the circles of love'* unfurling the *'tëtë kura'* of justice and peace.

Tëtë Kura moved me. Sometimes I felt puzzled: how can we handle this social situation – it is too big, too painful, too many differences; other times I was inspired: the colour, the movement and sheer power of singing. Already I have used its message of hope in reaching out to youth, staff and whänau in our Colleges. *'Me kotahi i roto i te aroha, ka ora ai'*. Let us work together in love; that is our well-being.

Tëtë Kura is part of the formation of our nation through music and drama. A forerunner of the New Zealand Symphony Orchestra and Tainui Iwi in their "Two Cultures in Concert" *'Taaua'* performance. The sort of music I hope future historians will listen to capture the 'signs of our times'.

Tëtë Kura is a star shining. "A small nation's cry from the heart" Jenny McLeod calls it. Hope in the face of some pretty negative news in our country. It is a message of hope when we need it most ■

To log

...or not to log

Peter Allan

A forester with forty years experience suggests there must be a middle way between a slash-and-burn policy towards our native timbers and the too-sacred-to-touch approach

Are there theological principles which can help us decide which trees can be used to meet human need? Is it a case of species or age or geographical positioning? Does God dwell only in particular types of forest? Is reverence for creation compatible with using human ingenuity to sustain production? In the global village, is it okay to lock up our own indigenous forest resources whilst exploiting those of our neighbour?

Shifting to Otautahi/Christchurch from my turangawaewae Te Tai Poutini/The West Coast, where practically everyone has a relationship with the bush, my new circle of friends increasingly appeared to be people disconnected with the forest, unfamiliar with its dynamics, yet genuinely concerned about its retention.

I have become increasingly frustrated about my new friends seeing the locking up of potentially productive beech forests as a laudable thing to do. Their perception totally contradicts my 40 years experience of working in our indigenous forests. In my frustration I have been asking, where are the theologians who are familiar with the forest and able to write and speak about our own indigenous forests of Aotearoa?

There are two contrasting approaches to dealing with our indigenous forests. In the past we have had the domination (colonising) approach where Judeao-Christian application of the *Genesis* injunction – ***have dominion over all living things, name them, and subdue the earth*** – was often without consideration of the long term future. Today, particularly in our urban environment, we have the too-sacred-to-touch approach, suggesting that nature is so sacred and fragile that it must not be touched by humans.

The language we use to describe the two approaches, first pointed out in a letter to Hon Helen Clark by Rev Patricia Allan in 1989, is that of either *whore* or *madonna.* In the former – penetrate, exploit, ravage, rape, plunder, etc. In the latter – virgin, hallowed, untouched by man, untrammeled, needing to be saved, etc. There is, I believe, a middle way. No healthy woman would want to be described as either whore or madonna. Neither, I would argue, does a forest.

West Coast forests have survived centuries of the mighty forces of nature blowing them over, shaking them to death, inundating them in floods and annihilating them by insect pests yet they have continually bounced back to produce a

new generation. Foresters have long understood the natural resilience of beech forests and their amenability to human management. Ample evidence occurs to illustrate that our beech forests can be sustainably managed for perpetual production of some of the most beautiful timbers in the world.

What we know about managing West Coast beech forests for perpetual yield of timber is that both the forests and human society can benefit. For the forests there can be an increase in natural biodiversity and improved health through effective control of pests, reduction of infected trees and increased native bird populations. For humans there can be assured sustainable contribution to maintaining the socio-economic viability of local communities, greater recreational opportunities, sustainable production of highly valued furniture timbers and enhanced productivity.

For me, the forest is a sanctuary, a safe place and a holy place. I feel closest to the Creator when I am working or recreating in the indigenous forest or on the hills overlooking the forest. I find the sustainably managed beech forest, a place which is healthy, welcoming, fruitful, bountiful, nurturing, and a blessing to those who dwell within and those who dwell nearby.

To exclude humanity from the forest does not make sense to me; nor does abusing it to delay its recovery by decades or centuries. The only approach that makes sense to me is one

The Spider

I passed her as I went about my gardening,
a silent being, stretching wide to cover her silken bag.
Her frail legs failed even to reach to the edge of the nest that housed her young.
Her dark body, so exposed on the woven whiteness, seemed vulnerable and small.

The stillness in her spoke to a stillness in me.
Softly to and fro I went, casting giant shadows and stirring the air of her world but she did not move.

Poised to protect, she is the mothering God Isaiah praises, the steadfast, loving, watchful one.
Moses sings of the Most High as an eagle with her young,
but a mother spider shows God to me.

"Lin"

Inshil Yoon is Korean. She lectures in Asian Studies at Auckland University. Last month in the first part of her article on Prayer she distinguished carefully between meditation and contemplation. Meditative prayer is "a purposeful quest of mind seeking to understand how to live the Christian life". Contemplation, however, "is the simplest prayer possible... like a close sharing between friends... a gaze of faith and humble surrender to the loving God..."
In the second half Inshil focusses on Jesus' relationship with the Father as revealed in the Gospels. She sees it as the ideal model for our own Christian prayer journey

Abba Father

Born as a human being, Jesus babbled and chuckled, cried out loud and smiled sweet smiles. He started to sit up, to walk and to talk. As a Jewish boy he learned prayers from his parents: Joseph, a righteous man, and Mary who cherished all the great things the Almighty had done to her. Her prayerful life was manifested in Magnificat.

The child grew and became strong, filled with wisdom, and the favour of God's blessing was upon him. *(Lk 2:40)* There is no significant mention on how the boy Jesus prayed. But a remarkable incident, which reveals many things, happened accidentally.

"After three days they found him in the temple, sitting among the teachers, listening to them and asking them questions. And all who heard him were amazed at his understanding and his answers. When his parents saw him they were astonished, and his mother said to him, 'Child, why have you treated us like this? Look, your father and I have been searching for you in great anxiety.' He said to them, 'Why were you searching for me? Did you not know that I must be in my Father's house?' But they did not understand what he said to them." *(Lk 2:46-50)*

Some may regard the 12-year-old boy, Jesus, as rebellious as our own teenagers. And I often chuckle at the holy family, at this exhibition of their family conflict and embarrassing moment in public. I sympathise with and am consoled by Mary, who did not seem to have control over her son in front of the Jewish teachers in the temple. The important thing is that Jesus proclaimed that God the almighty was his *Father*. Few in Jewish history had ever claimed God as Father. Then where did his answer, which even his parents did not understand, come from? Where did his intelligent answers, which amazed doctors of law, come from?

The boy Jesus must have listened attentively to the Scriptures read, the psalms sung and the teachings in the synagogue. However, the realisation that God is his Father would have come from his understanding of the Scriptures, through meditation on them with the help of Holy Spirit. God helps those who seek to understand him just as the risen Jesus opened his disciples' hearts to recognise the Scripture. *(Lk 24:45)* It is also amazing that Jesus not only meditated but also expressed the understanding he acquired from his meditation as it is revealed in this story.

There is no specific mention of Jesus engaged in meditative or contemplative prayers during his ministry, either. From the description of his frequent retreats to a quiet place to pray by himself, however, we can assume that he was regularly engaged in this kind of prayer.

Nevertheless, his silent prayers were not limited to his retreat. An explicit example of his prayer shows a glimpse of his meditation amidst his compan-ions. The 72 people whom he had chosen came back from a mission and said, "Lord, in your name even the demons submit to us!" *(Lk 10:17)* On hearing this, Jesus said to them, "I watched Satan fall from heaven like a flash of lightning. See, I have given you authority to tread

on snakes and scorpions, and over all the power of the enemy; and nothing will hurt you". *(Lk 10:18-19)* At that same hour Jesus rejoiced in the Holy Spirit and said, "I thank you, Father, Lord of heaven and earth, because you have hidden these things from the wise and the intelligent and have revealed them to infants". *(Lk 10:21)*

This was a vivid remark of awakening. Jesus continued: "Yes, Father, for such was your gracious will."*(Lk 10:21)* Jesus witnesses the Father's will being realised. He recognises the Father's touch and the way he works. Another remarkable thing is that he shares his joy of awakening with the Father. We can see from this scene how attentively and intimately he lived with the Father and how much he loved him.

We know how much the Father loved Jesus from the voices directed to him. When Jesus was praying silently, while being baptised, the Holy Spirit descended on him as the form of a dove and a voice came from haven "You are my Son the Beloved; with you I am well pleased". *(Lk 3:22)* After Jesus foretold his death and resurrection for the first time he went up to a high mountain with three disciples. When he was engaged in silent prayer, he was transformed and again a voice came "This is my Son, my Chosen; listen to him!" *(Lk 9:35)*

We can also recognise Jesus' knowledge of the Father's love towards him. He mentioned several times "I have loved you as the Father has loved me". Jesus would have always felt Father's loving gaze on him.

As we all know, however, he did not just contemplate. He was a contemplative in action. He reached out to lepers, tax collectors, those possessed by demons and the Samaritan woman: the marginal people in his society. In the faces of the Samaritan woman and Zacchaeus, who were thirsty for lasting love, he would have seen the Father's thirst for them.

Jesus lived with an awareness of the Father's loving gaze through his passion, even on the cross, until the moment he couldn't see him. He cried, "My God, my God, why have you forsaken me?" *(Mt 27:46)* This can be interpreted as "I have been doing your will and seeing you in the smallest creation of yours. But, where are you now?" Just before he passed away, Jesus prayed, "Father, into your hands I commend my spirit." *(Lk 23:46)*

Without seeing him he trusted his life to the Father. We, too, often have to do so when we go through dark nights. By contemplating and listening to Jesus, the disciples learned to pray to the Father. We also learn to pray to the Father by contemplating and listening to the Son, the Word made flesh and the contemplative in action. ■

A rethinking of "mission" since Vatican II

... a reflection for World Mission Sunday, 22nd october.

Susan Smith

The Second Vatican Council, (1961-1965), was an opportunity for the church to redefine mission. Before the Council, 'the missions' were about priests, assisted by religious, going from the established Western church to countries where the church had not yet been firmly planted. Mission was about church extension. However, the idea of mission as a few chosen people doing something heroic in distant lands was not the post-Council understanding. Mission pointed to what all members of the church should be: witnesses to the good news wherever they are.

Important shifts affecting our understanding of mission since Vatican II

First, the church is to be understood as both local and universal. This means that the local church proclaims the good news in a way that recognises the local culture. This may cause problems for the local church; often enough the centralised leadership of the universal church is concerned that local initiatives run counter to what it identifies as essential qualities of Catholic life. Such concern explains the recent Vatican condemnations of certain theological writings of Indian Jesuit Anthony de Mello and Sri Lankan priest, Tissa Belasuriya. Both priests were desirous of explaining the good news in ways that reflected their awareness of local cultural realities.

Second, traditionally mission was understood as an activity that belonged primarily to the priest because he was responsible for the sacramental growth and life of the Catholic community. In this perspective, to be missionary flowed from ordination. Virtually no lay people were 'on the missions'. Religious sisters and brothers could be involved since their communities, canonically related to church structures and hierarchy, were controllable by bishops. Indeed, their work in education was an important adjunct to the priest's mission of preparing people for the sacraments. Yet, Vatican II has emphasised that the call to mission flows from baptism, not ordination.

Third, the Christian community has traditionally found its mandate for mission in the gospels. Perhaps the most important text has been *Go and baptise all nations in the name of the Father and the Son and the Holy Spirit* (Matthew 28:19).More recently the text *The Spirit of the Lord is upon me, for he has anointed me to bring good news to the poor. He has sent me to proclaim liberty to captives, sight to the blind, to let the oppressed go free (*Luke 4:18-19) has become the biblical text influencing missionary endeavour. The language in these scripture passages speaks of two different approaches to mission. *Matthew's* is the language of command, the language of growth. *Luke's* is about openness to the Spirit, about reaching out to the poor, about freedom.

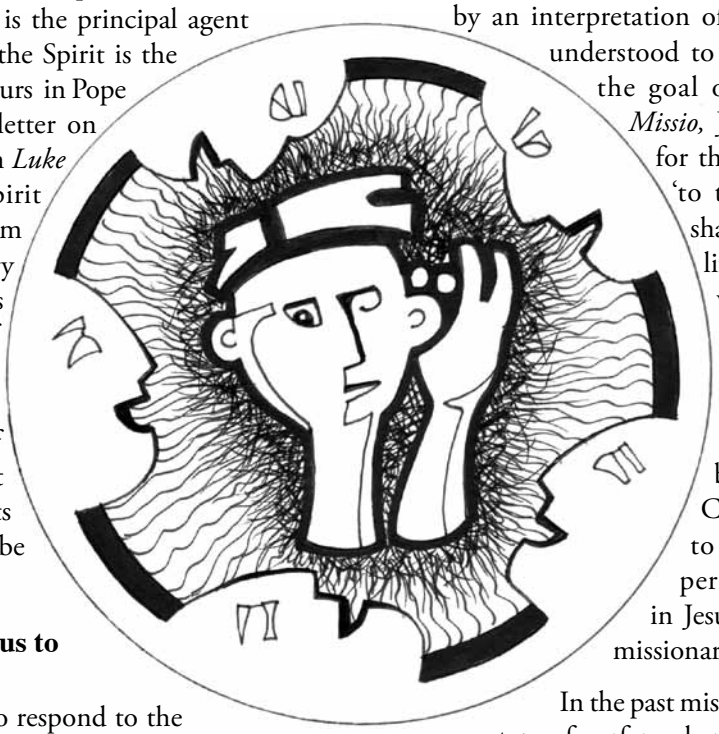
Fourth, today's focus is not primarily on church growth. Mission is more concerned with meeting the other in dialogue situations, and with relating to people in the sense that *Luke 4:18-19* suggests. It is about being part of a movement that hastens the Kingdom of God among us. We come to understand more clearly that the Kingdom of God is not coterminous with the church.

Fifth, the idea of 'going to the missions' fits in well with *Matthew 28:19*, and presumes there is a geographical dimension to mission. It suggests going from a Christian place to a pagan place, and baptising people. The word 'missionary' was used first in the 17th century to describe the specialised work of those European Jesuits who accompanied the Spanish and Portuguese explorers and conquerors to the Americas. But mission is not just about travelling, it is about a way of being:

'I am always in mission'. To be people in mission, we are to be people on the move, though not necessarily in the cabin of a Jumbo 747. Rather, the movement that counts is that of the Spirit prompting us to enter into new and life-giving relationship with others.

Sixth, the experience of the decolonisation process in 'Third World' countries has been accompanied by the growth of local churches whose leadership – lay, religious and clerical – is increasingly indigenous. These churches no longer wish to be the object of the missionary attention of Western churches. They realise that they are called to mission, and it seems that their mission is to speak out on behalf of those who are poor and oppressed.

Seventh, perhaps one of the most important shifts occurs in the awareness that the Spirit is the principal agent of mission. The expression, "the Spirit is the principal agent of mission" occurs in Pope John Paul's 1990 encyclical letter on mission *Redemptoris Missio*. In *Luke 4:18*, Jesus speaks of the Spirit of the Lord coming upon him as he outlines his mission-ary mandate to bring good news to the poor. It is the gift of the same Spirit at Pentecost that allowed the first disciples to continue the mission of Jesus after the Ascension. It is the same Spirit who invests us with power at baptism to be missionary.



Where is the Spirit calling us to be missionary today?

First, the Spirit is calling us to respond to the grinding poverty and injustice that affects millions of people. Globalisation and the free-market economy may be a blessing for those who worship at the altar of Mammon, but they are a curse for others. One important missionary response to this in recent times has been the efforts of people from diverse religious backgrounds to lobby first world government and financial institutions for debt relief for the victims of rapacious globalisation.

Second, the Spirit calls us to struggle against gender discrimination. Not only does this involve struggling against the legal and economic discrimination and physical abuse that women experience in many parts of the world. It also involves Catholics continuing to struggle against the church's traditional practice of assigning women to secondary roles in the church.

Third, the presence of the Spirit in all cultures and religions means that we can no longer divide the world into those who are baptised Catholics and those who are not. Rather, we recognise that we encounter in other cultures and religions deep expressions of religiosity and spirituality, as people of good will seek to find in other religious traditions the presence of the Spirit. We are seeking what unites us to the other rather than on what divides.

Fourth, today there is an urgent need to recognise the integrity of all creation. It is imperative that we begin to reframe our relationship with creation. The immense damage we are causing through our exploitation of natural resources and the pollution of the environment demands immediate attention if the integrity of God's gift of creation, our own and the well-being of future generations are to be guaranteed.

An important question for today

Pre-Vatican II understanding of mission was deeply influenced by an interpretation of *Matthew 28:19* which was understood to see church expansion to be the goal of mission. In *Redemptoris Missio,* John Paul affirmed the need for the church's mission *ad gentes*, 'to the nations', to attempt to share the church's experience of life in Christ with those nations who had not yet received the good news. Liberals may feel a concern about this given the cultural oppression that often has accompanied it. Yet belief in Jesus is at the core of Christianity and what it offers to the world, not something peripheral. How is this belief in Jesus to be conveyed by today's missionaries?

In the past mission was often understood as a type of warfare whereby souls were won for Christ. While we are not required to give up our faith convictions in the interests of dialogue, perhaps the life and death of Jesus rather than his triumphamt Resurrection may provide the key to understanding what contemporary mission means. Mission is not about 'war' and winning all for Jesus, but, especially for those in the 'first world', mission is about looking to Jesus of Nazareth as our model in approaching the other. He was dismissed as the carpenter, the brother of James and Joses and Judas and Simon (*Mark 6:3*). There was nothing triumphalistic about his relationship to others. His example teaches us that being missionary is about dying to that kind of Christian identity that suggests cultural domination and superiority.

Perhaps it is women and men like Dorothy Day, Jean Vanier, Suzanne Aubert, Mary McKillop, Bishop Belo, Bishop Desmond Tutu who offer the most appropriate examples for understanding mission today. ■

Voice of the people

Twenty years ago Oscar Romero was martyred. His life stands as an example of personal conversion and heroic pastoral leadership

Kathleen Doherty

The people of San Salvador did not need to hear the name of their beloved Archbishop, Oscar Romero, specifically mentioned at a ceremony in Rome this year celebrating 20th century witnesses to the faith, to know that he was one deserving of such accolade. They knew it a long time ago. They knew it even before the day 20 years ago when the Archbishop was assassinated while celebrating Mass, having put himself unequivocally on the side of the oppress-ed of his country and consequently in conflict with the oppressors.

The man who was assassinated was not the same man who had been appointed to the position of archbishop in 1977 because he was generally thought to be conservative, malleable and 'safe'. It is not overstating the case to say that in the years following his installation as archbishop, Oscar Romero experienced a conversion which changed him from being a staunchly conservative upholder of the status quo into an increasingly outspoken opponent of the establishment.

Civil unrest was almost the norm for El Salvador, Latin America's smallest country. Private armies on the right upheld the status of the landowners, guerrilla movements on the left sought to disrupt it, and the country's armed forces had a doubtful relationship with the US-backed government. Caught as victims in this increasingly tense and violent situation were the powerless poor.

Into this maelstrom, as Archbishop of San Salvador, came the 60-year-old Oscar Romero. His appointment was not universally welcomed. He had a reputation for conservatism which had led to his continuing progress within the hierarchy of the church whose complicity was sought by the oppressive government.

As a bishop he had warned against taking too far the liberality of the 1968 conference of Latin American bishops in Medellín, Colombia, which had debated the principles of Vatican II. The discussions at Medellín came to be associated with the term *liberation theology* which included the belief that the church belonged firmly on the side of the poor and must accept as a legitimate worldview the theory that maldistribution of wealth created class conflict.

The Salvadoran government had let the Vatican know that it would prefer an archbishop who would mind his own, and not the government's business, and was pleased with the appointment. Progressive priests, base communities and those who had embraced liberation theology were not. "Why didn't God deliver us from this man?" was one reaction. And another predicted that they would have to go underground: "... now we'll have to go back to the days of the catacombs".

It took just three weeks for Archbishop Romero to prove everyone wrong. A Jesuit priest, Fr Rutilio Grande, an old friend of the new archbishop, was shot and killed as he drove with two companions to celebrate Sunday Mass. There had been killings before, and violence against priests, sisters, missionaries, the poor and their advocates, but this killing radicalised the archbishop and, by his own account, drew him into the role of the prophetic voice of the Salvadoran people.

He wrote immediately to the outgoing head of state, President Molina, urging

an exhaustive investigation into the killing. "The government, as the highest authority, has within its hands sufficient instruments with which to investigate and carry out justice in this country... The church will not participate in any official act of government until the government has done everything possible to shine the light of justice upon this outrageous sacrilege that has caused consternation in the entire church ..."

Nothing was done, and Archbishop Romero was true to his word. During his three years as archbishop he never participated in a single government occasion. Four months after the murder of his friend he flouted church and state convention by staying away from the inauguration of Carlos Romero (no relation) as the new president. Widespread violence and fraud had accompanied the election of El Salvador's new president, and the archbishop signalled that he was leading his people down another path.

In his Sunday homilies, broadcast to every part of the country by church-run radio stations, and in his four pastoral letters, Archbishop Romero became increasingly outspoken about the failure of successive governments to carry out promised reforms, and about the violation of human rights which were a daily part of Salvadoran life. The church, he claimed, "can and must pass judgment on the general intention and the particular methods of political parties and organisations, precisely because of its interest in a more just society". And he placed himself with the liberation theologians by writing "the most acute form in which violence appears on our continent is what the bishops of Medellín called 'institutionalised violence' ...the result of the unjust situation in which the majority of men, women and children find themselves without the necessities of life".

Archbishop Romero made clear that he would tread nowhere that the words of Christ and the apostles and the popes did not lead, but his pronouncements won him no friends in the government, and he upset those called by his friend Rutilio Grande 'fireworks Christians' – those who turned their eyes upwards and prayed to heaven and never looked around them or concerned themselves with their neighbours.

Even within the church his radical views, so unexpected from the man who was once thought to be so mild and compliant, were not always popular. The papal nuncio to El Salvador constantly criticised him; several of the country's bishops claimed that the popular political movements which the archbishop had praised were virtually Marxist organisations. And Archbishop Romero himself reported coldness from Pope John Paul II at their first meeting, during which he was told that the best thing he could do was to work for harmony with the Salvadoran government. But the poor, the people with whom he increasingly identified, loved him – it was said that more people listened to his homilies than to the soccer – and he was nominated by US senators and British parliamentarians for a Nobel Peace Prize.

The day before his death, in his Sunday homily, Archbishop Romero spoke of the "genocide against the Salvadoran people" and urged the men who filled the ranks of the army to cease the repression. "...No soldier is obliged to obey an order contrary to the law of God... it is high time you recovered you consciences and obeyed your consciences rather than a sinful order." Many thought it a call to mutiny.

The end came on 24 March 1980. The archbishop had just finished his short homily at a memorial Mass for a friend's mother when he was killed by a single bullet as he stood at the altar. It was inevitable that his killer was never found.

Two weeks before his death Archbishop Romero had spoken of the probability that he would be the target of an assassin. "If they kill me I will rise again in the people of El Salvador ...if God accepts the sacrifice of my life, then may my blood be the seed of liberty... may my death be for the liberation of my people and as a witness of hope in what is to come. Can you tell them, if they succeed in killing me, that I pardon and bless those who do it. But I wish that they could realise that they are wasting their time. A bishop may die, but the church of God, which is the people, will never die."

The 20th anniversary of archbishop Romero's death has been marked by the release of an English translation of *Oscar Romero; Memories in Mosaic* by Maria Lopez Vigil, (Darton, Longman and Todd). It is a collection of memories and impressions of the archbishop recounted by those who knew him and worked with him at all stages of his life, and particularly in the three tumultuous years before his death. It has the impact and immediacy of conversations with those who were there. ■

The church's 'best kept secret' fully explored

Catholic Social Teachings and Movements
By Marvin L. Krier Mich
Twenty-Third Publications
Price: $100 approx
Review: Tony Eyre

Book reviews

Joseph Gremillion's *The Gospel of Peace and Justice,* published in 1976, was for me an inspiring and penetrating analysis of Catholic social teaching, a book that played a significant role in my own faith journey of the 1970s and 1980s. Now, over 20 years later, Marvin Mich's book, *Catholic Social Teachings and Movements,* adds a new and unique dimension to our understanding and appreciation of Catholic social tradition. The author, Marvin L. Krier Mich, is Academic Dean and Associate Professor of Christian Ethics at St Bernard's Institute in Rochester, New York.

What makes this book unique is the author's success in integrating official Catholic social teaching with the prophetic voices and movements that helped shape that tradition. In each chapter, commencing with *Rerum Novarum* in 1891, Mich surveys the major encyclicals and pastoral letters over 120 years, giving the context, content and brief evaluation of the teaching. Interwoven with each decade of history are the stories and visions of some of the church's best and least known women and men who have helped shape our social justice tradition.

In the 1930s, notable examples are Dorothy Day and the Catholic Worker Movement, Catherine de Hueck and her Friendship Houses, and Belgian priest, Joseph Cardijn for his 'See-Judge-Act' method of social analysis.

The 1960s and 1970s with their unprecedented and rapid expansion of Catholic social thought are a major focus in the book. With Pope John XXIII's *Mater et Magistra* (1961) and *Pacem in Terris* (1963) as a backdrop, the author explores major themes of freedom, peace and racism, drawing very much on examples from American society, notably the Civil Rights Movement in the United States and John Courtney Murray for his ground-breaking work on freedom.

Other chapters are devoted to the Third World focus of Pope Paul VI's *Populorum Progressio* (1967) and *Octogesima Adveniens* (1971) together with the Bishop's Synod document *Justice in the World* (1971).

The 1971 documents have proved to be milestones in Catholic social teaching. Two powerful statements, namely the "preferential respect due to the poor" and "action on behalf of justice" being a "constitutive dimension of preaching the gospel", had a significant impact on the church, particularly in developing countries. The author demonstrates with a number of examples how the vision of these documents was a catalyst for a new level of commitment to the church's social justice ministry.

Chapter Nine surveys the 'official' social teachings of the Latin American Bishops' Conference (CELAM) and the 'unofficial' ecclesial movement of 'liberation theology'. This makes for compelling reading as the author explores the impact of the radical Medellín documents on the church and the effects of Vatican-imposed control on subsequent CELAM Conferences at Puebla and Santo Domingo.

The issue of justice for women as a 'missing piece' in Catholic social teaching is comprehensively explored by Mich in one of the final chapters in the book. Beginning with a review of the role of women in the first 70 years of modern Catholic social thought (1890-1960), the author then unfolds the story of the attempt-ed pastoral letter on women in the church and society by the US bishops. Its troubled 10-year path raised many questions for me and shows that the Catholic community has much work to do yet in addressing the dehumanising sexism that permeates the church.

The final chapter focuses on Catholic social teaching on the environment. Here Mich engages in a theological review of what he refers to as an 'emerging earth ethic'.

For anyone with an interest in Catholic social teaching, this is an extraordinary book in the way it tells the story of the prophets and activists, thinkers and analysts who have helped forge, shape and challenge the church of our times. The book is very readable with extensively sourced notes. Each chapter concludes with Discussion Questions to further extend the reader's grasp of the issues. ■

Pluralism and American Catholic culture

Catholics and American Culture: Fulton Sheen, Dorothy Day and the Notre Dame Football Team
by Mark s. Massa
New York: A Crossroad Book
Price: $63 NZ
Review: Mary Eastham

The title itself suggests the author's intention to appraise three very different and colourful personalities of the American Church: Fulton Sheen, Dorothy Day and Theodore Hesburgh, president of the University of Notre Dame. However, if you had the book in front of you, you would also see photos of Thomas Merton and John Fitzgerald Kennedy. And if you opened the table of contents, you would see a chapter on anti-communist zealot Joe McCarthy, ultraconservative Leonary Feeney SJ and his 'Slaves of the Immaculate Heart of Mary', and the battle between the Los Angeles *Sisters of the Immaculate Heart of Mary* with Francis Cardinal McIntyre over changing apostolic priorities and their 'habits'. Apart from the fact that the same institutional structure and symbol system informed their worship and belief, no more diverse religious or cultural expressions of American Catholicism could possibly exist.

That's the point. This entire motley crew all fervently believed they were drawing on the centre of the Catholic heritage even though the Catholic vision of one clearly contradicted the other. Imagine Joe McCarthy and Dorothy Day sitting next to each other at Sunday Mass!

Church historian Mark Massa draws on the insights of social theory to explore the phenomenon of pluralism in a religious community as rich and complex as American Catholicism. Particularly useful is his appropriation of Protestant theologian Reinhold Niebuhr's category of irony because it conveys all the bittersweet resonance of unintended consequences. To give but one example, he paints a portrait of Thomas Merton challenging middle-class Americans to eschew the materialism and banality of postwar American culture in favour of a contemplative, perfectionalist spirituality. However, the outcome was to 'legitimize' a kind of self-help spirituality that made it possible for many middle-class Catholics to conduct business as usual without having undergone any radical conversion at all.

With wit and humour Prof. Massa deals critically and compassionately with each Catholic he is studying, as he introduces the reader in a highly accessible way to the contributions of Emile Durkheim, Erik Erikson, Clifford Geertz, Victor Turner, Peter Berger and Max Weber to the study of religion. This in itself gives an immensely rich texture to the complexities of pluralism in contemporary American society.

As a critical theological tool the category of irony is also quite poignant in that it offers keen insights into both the 'dark side' of religious zeal, and even more importantly, how God somehow uses the light and darkness within all of us to achieve the divine purpose in history.

This book will be a must for New Zealand Catholics who would like to understand the contradictions within the New Zealand Church. Prof. Massa's study provides concrete personal examples of exactly what H. Richard Niebuhr meant by the five ways in which 'Christ' (the Church) has related to culture in Western history:

Christ above culture,
Christ within culture,
Christ transforming culture,
Christ and culture in paradox,
Christ against culture ■

What kind of priest is today's church producing?

The Changing Face of the Priesthood
By Fr. Donald B. Cozzens
The Liturgical Press
Price: $48
Review: David Bell

The issue of sexual preference is a touchy subject in many circles of society. When it is proposed as one of numerous problems facing the church, and particularly vocations to the priesthood, then the ripples are far reaching. While many commentators in both secular and religious papers have raised something of a storm about Fr. Donald Cozzen's latest book *The Changing Face of the Priesthood*, this slim book is concerned with more than just the problem of the sexual orientation of today's priests. His assertion that up to 48 percent of the priests in the U.S.A. are gay demands serious attention. But the more radical problem of both the quantity and quality of priests and seminarians, in his view, arise from a church culture that encourages some to become priests and discourages many others.

Certainly Fr. Cozzens is well qualified to address issues of priesthood within the church. For many years he has been president-rector and professor of pastoral theology at St. Mary Seminary and Graduate School of Theology in Cleveland, Ohio. He has a doctorate in psychology. He is well experienced in his subject from a history of counselling priests in crisis and his study of paedophilia and ephibophilia in clergy and religious.

This book is set out into four parts discussing the issues, challenges, concerns and finally the realities facing priesthood. Each section is well presented and builds up to his final conclusion. The second part on challenges, I found, was more like the scherzo of a sonata but it is not a light treatment of his subject. I found chapter six – *Tending the Word* – to be particularly positive and en-couraging. As he states, "Effective preachers are found among those mature individuals who are counted because of their wisdom, spirituality, and common sense, as elders of the Church, who believe deeply and with passion". Here is an author who brings pastoral experience to his writings, one who shares and knows both the joys and sorrows of his priesthood and the celibate life.

Cozzens is positive in seeing that "priests are now in the midst of discovering a deeper more holistic identity as members of the people of God and as presbyters of the Church". Speaking of what he calls the 'Dialectic of Priestly Identity' he uses metaphors such as 'bearer of the mystery', 'doctor of souls', and 'tender of the Word'. He is not anti-establishment. He quotes John Paul II *Pastores Dabo Vobis* as a model of this holistic approach to priesthood, but is critical of those in authority, who, often out of fear, suppress the challenge of open dia-logue and new ideas.

Some criticism will come from those who consider Cozzens is too con-cerned with matters of sexual orientation and his consideration of 'priesthood as a Gay Profession'. The author draws on the research of writers such as Andrew Greeley, Eugene Kennedy, and Richard Sipe who delve at greater depth into the psychology of priests and the treatment of their and the church's ills. He raises dis-turbing questions and claims regard-ing gay issues that need addressing, without dismissing a role or a place as priests for those who are gay.

Yet his main concern is to bring about change in a system that he considers produces priests, who are, in the words of Michael Crosby, "prisoners of privilege". There are issues I believe relevant to New Zealand. What kind of priests are we producing today? Why are so many families not encouraging their sons to become priests? The seminary, he says, can be an antechamber in which seminarians are spared "anxiety about earning a living, paying off a mortgage, or raising a family".

I found this little book hard to put down, compelling reading for all priests. As I read it, I was called to reflect upon the ups and downs of my own life as a priest. It is well set out, plainly written and I was grateful for the numerous footnotes set out at the foot of the page eliminating the necessity of frequently turning to the back of the book.

There is a genuine love for priests and the priesthood evident throughout the book. Cozzens sees positive signs of hope. It is not a depressing book. He concludes by saying: "the strongest reason of hope, of course, is their (priests') faith in the power of the Spirit to be with them through the darkest hours. In the power of the Spirit they are reminded that nothing can separate them from Christ's abiding love and saving promise of their creator God. In this abiding love and saving promise they look, without fear, to the renewal and trans-formation of the priesthood". We can only hope that those in places of influence will not just read this book, but will fearlessly support and effect open dialogue during what is, in fact, the ever-changing face of the Priesthood. ■

Pricking the bubble of liturgical pomposity

God Goes to Church
By Edwina Gately
Pax Christi USA Publications
Price: $24.00
Review: Michael Hill IC

Here is a little cartoon book, words and picture Edwina Gately – a somewhat non-conformist Cat laywoman who has initiated various Gospel based enterp across the English-speaking world. Edwina is a prop person. As one might expect from her, dressed in the gu an impish sense of fun this book has some profound things to say about the way human beings – and Christians in particular – have built themselves a grossly distorted picture of God.

The story is about God and an angel called Stardrop deciding to go and visit Earth. They are taken on a conducted tour of various denominations and flavours of worship by Chester, the church mouse. Each liturgical style is lampooned deliciously and gently. All are found wanting, and God finds godself in a growing state of bewilderment. Eventually they chance upon what is pronounced to be 'the best church of all'.

I recommend this book to anyone who like myself is intensely irritated by the latest liturgical pronouncement – yet to be promulgated – coming from Rome. Indeed Edwina's book should be translated into Italian and made required reading for the monsignori who conceived such a document, so that they can retract what they have written and bring out a revised version more in keeping with contemporary human needs.

The way some people choose to worship God tends to rouse the wrath and intolerance of others more than practically any other facet of religion. Wars have been started by angry worshippers throwing stools at the preacher's head. What is lacking is a sense of humour and a tolerant acceptance of diversity.

Often enough, liturgists can be unhelpful because they focus more on the letter than on the spirit. Vetoes and pettifogging rubrics are substituted for prudent directions and a healthy reverence for the freedom of the people of God.

As a cure for such frustrations I recommend Edwina, especially to those whose job it is to oversee parish liturgies ■

A learning curve for Maori political leaders

Since MMP, Maori have a greater influence in government and a more public voice in the community. However, MMP has not produced Maori Cabinet Ministers who seem equal to the task of furthering the coalition government's intention of "closing the gaps". To date, these political leaders have been responsible for bad publicity for the coalition and have tended to hide the good work done in other fields by dedicated Maori who are working within the parameters of the political system, but without the public profile.This puts unnecessary political pressure on the government and makes it difficult to win public support.

The problem is not new. In the first MMP National-led government, the behaviour of Tau Henare and Tukoroirangi Morgan led to the fragmentation of the NZ First Party and the weakening of the National coalition. Winston Peters had to be jettisoned and Jenny Shipley ousted Jim Bolger to accomplish this. Tuariki Delamere was a disaster as a Cabinet Minister and unpredictable in his decisions.

Now, in under a year of Helen Clark's valiant attempt to redress the social balance between Maori and Pakeha, every one of her Maori appointments to Cabinet has been embroiled in controversy and embarrassment. Minister of Maori Affairs, Dover Samuels, brought low by the Maori-bashing Richard Prebble is, nevertheless, not fit to head this portfolio. Further, Samuel's attempts to undermine Helen Clark's authority as leader are self-defeating. Sandra Lee, a strong and articulate woman, proposed a new road to nowhere and had to withdraw the suggestion after political and public opposition. Associate Minister Tariana Turia's remarks on post-traumatic stress disorder, related to the Holocaust, have alienated a further section of the community. She was, no doubt, quoted out of context and these remarks might have been well meant but her responsibility lies with her people not with her own agenda.

Politicians elected to represent their people must not, as far as humanly possible, bring with them reputations or agendas which could jeopardise their representation. They must have the political skills to further their cause within the disciplines of the political party or coalition of which they are part. These Maori Cabinet Ministers must learn to operate within the system, or run the risk of alienating a vast majority of New Zealanders.

Protest stirring in the global village

The world-wide protests against the WTO, the World Bank, the Group of Eight nations at Okinawa, the IMF and the World Economic Forum's Asia Pacific meeting in Melbourne question the validity of globalisation. These demonstrations, against the foundations of globalisation, are coming from "ordinary" people who are demanding justice for the poor and protection against foreign capital and foreign control. This is truly the voice of the people and it should not be derided as the fringe element of society. Nor are these minority groups seeking publicity for their own ends.

Globalisation has the potential for good and it could benefit poorer nations but it is perceived as a self-indulgent rich man's club. These huge organisations control the money flows and, by definition, are equated with global market capitalism. In the global economy, competition means extending markets and reducing costs and this competition leads to lower wages and fosters a culture of consumerism. The power of the global market is in the hands of the richest nations and they control these corporate bodies. Their directors become isolated from the desperate plight of the third world and dangerously out of touch.

Mike Moore, director-general of the WTO, said on a recent trip back to NZ that running the WTO is easy because "now I'm dealing with intelligent people". The G8 thinks nothing of having a $750m talk fest at Okinawa. The Melbourne Forum, with a record number of attendants, just happens to finish days before the opening of the Olympics in Sydney. Very convenient. It is not surprising that people are protesting.

Globalisation fuels individual and corporate ambitions. Developed nations, with the power and the capital, can dictate terms to poorer nations with the promise that humanity as a whole will benefit. But hidden behind these attitudes, as Pope John Paul II has stated, are real forms of idolatry : money, ideology, class and technology. Capitalism, wearing the mask of globalisation, runs the risk of making the market into an idol which always demands human sacrifices. These global organisations tell us that unemployment and exclusion are necessary for the creation of a wealth that will eventually "trickle down". In New Zealand, these arguments sound ominously familiar.

An alternative economic practice called "the social economy" is spreading in industrialised countries. The protests against the international financial institutions are the manifestations of a social conscience which seeks to promote a fairer society. Ironically, globalisation has produced a powerful weapon for protest groups and they are exploiting it to the full. The Internet empowers the "ordinary" people, with its ability to coordinate protest movements on a global scale.

This is the first generation to live in a "global village" and it is starting to be driven by a collective human will for the well-being of all.
Long may people protest.
Honi soit qui mal y pense ! ■

Cry from the heart in Fiji

Mike Field

Many of the more tortured souls supporting Fiji's coup profess themselves to be Christians on a crusade to create a God-fearing Christian state. It's a deeply sick, hypocritical message in which the Bible, particularly the Old Testament, is ruthlessly utilised in the endless battle for power in Fiji. When somebody proclaims the need for Fiji to become a Christian state, almost always it has nothing to do with Christ's message and loving one's neighbour. It is all about cleansing Fiji of its "heathens"; the peaceful Hindu, Muslim and Christian Indians who make up 44 percent of the nation.

That, though, is not the end of it; the May 19 coup was not about Christianity or Indians — it was about who among the indigenous Fijians won power. The permutations were circular; western chiefs vs Lauans, chiefs vs commoners, vanua vs individual. What is wrong with Christianity in Fiji is that it has no guardians for itself — it is but a tool for something else.

Nothing in Fiji happened without a prayer. The horrible night of George Speight's triumph, when he came to accept the military state's surrender in which he was granted amnesty for hostages, began with the military chaplain blessing the darkness. Speight's gun-toting men held their hostages just that little bit longer, so that they could say a prayer. And through it Fiji's Christian leaders, dogmatic and strident, faltered and stumbled and compromised themselves. So too, in a curious way, did the Hindu and Muslim leadership — but it can be said they were the victims here, not the oppressors.

Two contrasting images

Sunday at Parliament as the hostages stayed under armed guard hundreds of men and women, with children in tow, dressed in their Sunday best, came to "church", held just metres from the prisoners. It was always a fundamentalist, loud kind of thing, brutal and unforgiving, full of ranting. At times I could not stand it and would flee, worried that like some American POW in a North Korean camp, I was being used in some sort of weird Christian brain-washing experience. This was no Sermon on the Mount; this was akin to Nuremburg rally religion.

Meanwhile, every morning at the Anglican Church, a small group of women, indigenous, Indian and "fruit-salad" as they call those of mixed heritage, gathered. It would be the daily vigil, of quiet prayer not only for the hostages but for the nation. Mocked and threatened, they won no points in Fiji. But each time a hostage was freed, like a slowly leaking tap, they would come to the vigil.

One of the more outrageous issues in Fiji was the business of forgiveness. Everybody was forgiving everybody else, even as the sins continued to be committed. It was such a striking aberration that one wondered if it actually infected the state and determined the outcome.

On May 19 hundreds of people had plundered and burned downtown Suva, one of my favourite towns. It's nothing fancy and the stores, by the standards of New Zealand shopping malls, are not extravagant. They're mostly family owned. A friend realised a little jewellery store had been destroyed by the mob: the man who had run it for nearly 40 years had lost everything. My friend, a ▷▷

mother now, cried, for as a child, she remembers the man pierced her ears for the first time.

It was a brutal kick, therefore, when the churches of Suva, including the Catholics, two weeks later dished out what amounted to a general absolution to the congregations involved in the looting. No remorse, regrets or act of repentance or compensation for those, the victims of the sinners. Just the sinners with clean slates to go forth and sin again. Worse, the churches were forgiving Speight and his men — day after dreary day as they continued to hold the hostages. Forgiveness was the cover for inertia, the alternative to doing anything.

Virmati Chaudhry, the prime minister's wife who, like a surprising number of Indo-Fijians, is Christian, told a church service that she had forgiven Speight just as she knew God would have wanted her to do.

"Before the elections, many Christians fasted and prayed to God to appoint a leader. Not once did I mention Mahendra Chaudhry's name to be a leader because I know that the choice is the Lord's," she said. "I know that whatever has happened is beyond our control."

Methodist church head Reverend Tomasi Kanailagi condemned Speight but then said the church maintained contact with the hostage takers "in matters relating to ongoing pastoral care and counselling". In a full-page notice in all newspapers he added: "The church has to be where its members are to continue to be the prophetic voice, even if it means being in the wilderness."

One of Fiji's great problems is its lack of leadership. Only one churchman really stood up during Fiji's crisis, Reverend Josateki Koroi, the retired former head of the Methodist church. Koroi was virtually driven from office in 1989 when he did not support the 1987 coup of Sitiveni Rabuka. He slammed the church's disagree-with-the-method, agree-with-the-cause approach to the coup. "Speight wants power first before he could serve the indigenous people, but he's got it back to front," he told the *Daily Post*. "He needs to serve the indigenous people first, before he gains respect and could attain that power. Political paramountcy is the monopoly of the few self-centred individuals hungry for power."

The Bible, he said, makes no mention of indigenous rights, only human rights. Speight has argued that all land must be owned by indigenous Fijians, but Koroi points out that in the Christian faith God gives the land to humankind as trustees and custodians, not as owners. Fiji land was well secured by law and nothing could take away the owners' rights, Koroi said. "Nothing is lacking; therefore, there is nothing to fear about land ownership. The only thing lacking is the motivation for diligent, hard work of cultivation of the land by those entrusted with it." ■

Michael Field covers the South Pacific for Agence France-Presse.