

Tui Motu

InterIslands

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massacre of the innocents

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Cover: The assault against Afghanistan is already causing great suffering to innocent people. Oxfam and Médecins Sans Frontières have called for the bombardment to cease to enable relief convoys to get in. As we go to press, the bombs continue to fall.

Cover Photograph (and on p.12) courtesy of Agence France Press.

Photo p 26, courtesy Christchurch Press

Not so blithe spirit

One day recently God sent the angel Gabriel down to earth to see how the folks were doing. When he got back to heaven, Gabriel pulled a very long face indeed.

"Well?", said God.

"No good at all," said Gabriel. "In fact if you'll pardon the expression, they're in a 'god-awful' state down there! To start with, your own people are really playing up."

"Not again?," said God.

"Again," said Gabriel. "You remember how they were settled back in the Promised Land and then they took over Jerusalem. Well, now they're persecuting the people of the land – shooting them, driving them from their homes, not letting them have their own state. They think they're quite safe doing this because the Americans who have a lot of power back them. But it makes the other Arab peoples angry and before you know it all the other nations start taking sides."

"Then some of the Arabs hijacked planes and committed this terrible atrocity right in the heart of America. A lot of innocent people were killed. At least it made most people on earth come to their senses for a moment and condemn such a terrible deed. But of course in no time some Americans and their gung-ho allies were crying out for blood."

"And now they, the wealthiest nation on earth, are pounding hell out of the poorest. The men throw the bombs but it's mostly the women and children who get hurt."

"That's terrible," said God shaking his head sadly. "Do you think I should send Jesus down there again to sort things out?"

"You remember what happened last time!," answered Gabriel wryly. "Another thing. You'd think that with the beautiful world you made for them and all its variety and beauty, human beings might be content. Not a bit."

Some of the clever people are into creating new species to make more money. They've found out how to get inside genes and make new ones. You'd imagine they might have learnt their lesson after the unholy mess they made splitting atoms."

"Anything else?" asked God. "You might as well get all the bad news off your chest at once."

"Well, there are all these refugees," said Gabriel, "thousands of them with nowhere to go, driven from their homes by wars and famine. A lot of them found their way to a land where there's plenty of room. But – can you believe it – the people there wouldn't budge over and give them even a metre of ground."

"Cubit", muttered God, who isn't into metrification. "Is there no good news?"

"Not a lot I'm afraid," said Gabriel. "There is this lovely Irish lady, called Mary Something-or-other."

"Nice name Mary," said God with a wistful smile.

"She's doing her level best for the refugees – and a lot of other people in trouble. Jesus would be proud of her. You know – she shows real compassion," said Gabriel.

"That's good to hear. I was just wondering what the women folk were doing," said God. "They usually have a bit more heart than the men."

"Actually", said Gabriel, "I came across this marvellous statement written only a few weeks ago by some Religious Sisters. It's in *Tui Motu*. I brought it along to show you. There's a lot more in the latest *Tui Motu* about the sorry state the world is in, but you'll find that statement in full on page 5."

"Good," said God. "You'd better let me see it before the Holy Spirit gets hold of it. *Tui Motu's* inclined to disappear. It's her favourite magazine, you see."

M.H.

Peace or war?

Some reflections from letters received by Tui Motu

A widow's plea for restraint

My husband, Craig Scott Amundson of the U.S. Army, lost his life in the line of duty at the Pentagon on Sept. 11 as the world looked on in horror and disbelief. Losing my 28-year-old husband and father of our two young children is terrible and painful.

His death is also part of an immense national loss and I am comforted by knowing so many share my grief. But because I have lost Craig as part of this historic tragedy, my anguish is compounded exponentially by fear that his death will be used to justify new violence against other innocent victims.

I have heard angry rhetoric by some Americans, including many of our nation's leaders, who advise a heavy dose of revenge and punishment. To those leaders, I would like to make clear that my family and I take no comfort in your words of rage.

If you choose to respond to this incomprehensible brutality by perpetuating violence against other innocent human beings, you may not do so in the name of justice for my husband. Your words and imminent acts of revenge only amplify our family's suffering, deny us the dignity of remembering our loved one in a way that would have made him proud, and mock his vision of America as a peacemaker in the world community.

Craig enlisted in the Army and was proud to serve his country. He was a

patriotic American and a citizen of the world. Craig believed that by working from within the military system he could help to maintain the military focus on peacekeeping and strategic planning – to prevent violence and war. For the last two years Craig drove to his job at the Pentagon with a *visualize world peace* bumper sticker on his car. Gandhi said, "An eye for an eye only makes the whole world blind."

Amber Amundson

(from Sojourners' newsletter)

Letter from New York

On September 12, the day after the city's darkest hour, I walked towards Ground Zero and noticed the streets were desolate. The more than 10,000 yellow taxis that ply the city streets were nowhere to be seen. From atop the twin towers the colour yellow was always the most distinguishable feature of the city. The few people I did see walked with their heads bowed, in silence.

New Yorkers are an exuberant people and proud of their city. This day was a rare sight. I was bereft and felt the air of sadness, of sorrow. The moment begged for pondering, for joining humanity's painful procession of grief. I wept.

Outside our church stands the American flag and by its side, the Cross. They are two fitting and significant symbols. The tragedy and its aftermath will be a collective memory, a powerful reference point on how to live one's life.

How does one relate to others and not lose sight of God in the face of such evil? New Yorkers have found ways to do both. Pictures and descriptions of missing persons as well as words of compassion are posted in every conceivable public arena. The missing faces are noticed with full attention. The walls have become altars of repose.

Peter who worships at our church is missing. I have seen him playing with his son, Benjamin, across the street in a park. On Sunday before Mass, Peter's girl friend, Naomi, approached me and requested that Peter's name and description be announced to the congregation. Somehow the announcement helped her to cope, yet she knew she had to start planning for a memorial Mass.

There are hundreds of empty seats in the tables and homes of New York. Humanity once again has added to its list the faces of widows and orphans. To date, around 63 countries have lost citizens... Humanity is bleeding. God weeps and suffers. The attack on the World Trade Centre was an attack on humanity and an attack on God.

I have no doubt that New Yorkers and Americans are willing to sacrifice for the well-being of their country. They are also ready to uphold the values of liberty, democracy, diversity and different faiths – by all means and at all costs.

Ching Espinada SVD ▷▷

Fr Ching was parish priest in Taita, Wellington



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

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PEACE RALLY, Washington DC, 27 September 2001

Our bus to Washington DC was scheduled to leave downtown Manhattan at 6.00am on September 27. We arrived in Washington DC at 10.45am. Our last instructions: "Keep safe and remember your bus number!"

The rally itself was getting into swing. The 'kick off' time was 12 noon and, as the time drew near for the rally to get underway, large numbers of police decked out in their riot gear. We sat and surveyed the scene unfolding before us in Freedom Plaza, opposite the Ronald Reagan International Center for Trade, the irony not lost on us.

People of all persuasions were evident through the many banners, slogans, artwork and flags they were bearing. Various coloured T-shirts with the ANSWER logo abounded ('Act Now to Stop War and End Racism'). Christians of every kind (including the Catholic Worker movement), Jews, Muslims, Socialists, Communists, Anti-war, Anti-Nuclear, Anti-GM/E, environmentalists, migrant worker groups and so many others made up the large crowd.

Babies, only months old, through to grandmothers/granddads with 'walkers', every ethnic mix and language you could think of were present. There were wonderful street theatre groups, chants for peace, brochures, leaflets, newspapers, chalk/pavement writing – so

many artistic expressions saying *No to War – Yes to Peace!* Of course, we had the occasional crack-pot – such rallies always attract them – but that adds to the flavour and texture of the day. The gathering steadily grew in size as we approached the 'launch' time (3.00pm) for the march along Pennsylvania Ave toward the Capitol.

Introductions and speeches began sharp at 12 noon and continued until around 2.45 pm. Addresses were given by many groups, many delivered with fierce and tender passion in the hope of a peaceful solution. Just about every group that did speak was from what I would perhaps call those 'on the margins' of society, or those calling forth justice and truth in a democracy which is not up front in delivering either.

The media reports of the rally billed it as *Anti-capitalists clash with police; Anti-capitalist not patriotic*. No-one we could see ever clashed with police. In fact, at the end of the rally a friend asked a policeman if the rally had been incident-free to which he replied, "Yes, it was all very orderly."

I did wear my distinctive Aotearoa/New Zealand T-shirt and cap and waved my NZ flag when the time seemed right. This did draw comments – all positive – about my being in Washington DC at such a crucial time in the life of the planet and the great anti-nuclear stance we have taken as a nation. I felt very proud that so many commented on that!

The 'patriotic' attire also attracted the attention of a journalist from *The Washington Times* (later revealed to be a very conservative paper). She asked me some fairly direct questions to which I gave her some fairly direct answers! The two OPs with me thought the interview was fair.

However, when the journalist asked for my name I hesitated – for a moment. My immigration status (visa) flashed into my mind, to say nothing of the secret service activities that go on in this country. I would have no control of how she would write up the interview, or whether it would be newsworthy at all. Then I also had flash into my mind a quote from Joan Chittister: "what do you want to caught dead doing?" So, yes, I did give my name. To date, I have no idea what, if anything, was ever published, and I'm not really interested or worried. No-one has come knocking at the door!

Jacqui Ryan OP

In Ireland, 11-14 September 2001

I first heard of the catastrophic events in America on 11 September as I was driving with my wife Claire from Dublin to County Donegal in Ireland. Because of the special bonds between Ireland and the United States and New York in particular, Friday 14 September was proclaimed a national day of mourning.

A period of 3 minutes silence had been called for at 11.00 am. We sat at the edge of Galway Bay remembering those who had died and their families. We attended a Mass at Galway's impressive modern cathedral at 12 noon. Around 9.000 people crammed the building and its environs.

The congregation was made up of a good representation of all ages. It was particularly inspiring to see the number of young people and family groups who had taken to heart the call for special observance of the day. In Galway Ireland had shown its compassion for the people of America at a time of great suffering.

Norman Elliott, Auckland

letter to the editor

AIDS and condoms

I wish to reply to Donald Lamont (*Tui Motu*, October) by two separate arguments:

- In Third World countries where AIDS is endemic, whole populations, including blameless women and children, suffer and die. In reducing the spread of this disease, condoms must be better than to use nothing at all. Mr Lamont is unrealistic to urge self-discipline and heroic virtue in situations where people are demoralised, not by sexual self-indulgence, but

by sickness and poverty.

- Various hormones are used to treat women with menstrual disorders, which also have a contraceptive action. The Church does not consider this use immoral. Similarly, the use of condoms to combat AIDS does not have contraception as its primary aim. Therefore, the Church's own teaching is self-contradictory here. Idealism must be tempered by compassion and sheer common sense.

Joan Firth, Dunedin

Hearing the cry of the poor



Declaration of Women Religious Leaders

We, almost 800 women leaders of one million members of Catholic Religious Institutes throughout the world reflecting on the theme *Women Religious: Many Cultures, One Heart: to be a living presence of the tenderness and mercy of God in our wounded world*

publicly declare our determination to work in solidarity with one another within our own religious communities and in the countries in which we are located

to address insistently at every level

the abuse and sexual exploitation of women and children

with particular attention to

the trafficking of women

which has become a lucrative multi-national business.

Drawing on our long tradition as educators we will continue

to promote the education and formation of women

within and outside our own organisations

by committing personnel and financial resources

to ensure the holistic development of women at every stage of life

empowering them to develop an inner strength

and appreciation of their God-given gifts to promote and enhance life.

As women committed to human rights

we declare once more our solidarity with the poorest countries

and restate our resolution to work for the cancellation of the International Debt.

As women opposed to the perpetuation of war and violence

we express our commitment to the creation of a culture of peace

and we call on heads of governments and multi-national companies

to stop the sale and purchase of armaments.

As women concerned about the preservation of Mother Earth

we will take action when and wherever possible

to end the destructive behaviour that causes global warming and climate change

and threatens all forms of life on our planet.

We pledge ourselves to implement these resolutions

through a system of networking among ourselves

and with other existing organisations with similar concerns

within Churches and in society.

Attentive to the cries that arise with one voice from many cultures

we will respond as women disciples of Jesus Christ

seeing the world with the eyes of the heart

and with the compassion of a loving God.

(This declaration was made by members of the International Union of Superiors General participating at the UISG Plenary held in Rome, May 6-10 and ratified by the Assembly of Delegates on May 13, 2001)

Earlier this year Sr Judith Anne O'Sullivan OP attended the Conference of World Leaders of Religious Congregations for women (UISG). The themes of the conference were the 'reign of God', the cries of the poor and the needs of today's world. What is it that cries out for the tenderness and mercy of God in our world today?

"It was a privilege", says Judith Anne, "to walk into that auditorium and mix with more than 700 women of every colour, dress and shape, speaking a myriad of different languages. It took a little time to build up a sense of solidarity. Perhaps we were wary of one another. And there was some real apprehension because a report had





Sr Judith Anne O'Sullivan at the VISG meeting in Rome in May. With Sr Michael (left) from South Africa and Sr Giselle from Jerusalem.



We simply couldn't ignore it. The statistics of trafficking in women and children are horrendous. Issues of care of the earth and international debt were also important – and they stood alongside the main issue of abuse, which we as women felt. No doubt this abuse has always been there – but now it is coming to light. I was saddened by its extent, including situations where the victim was herself a religious.

“There were cases quoted where a priest would demand the sexual favours of a woman religious under threat of dismissal. And there was no way of redress. There were even cases of women seeking counselling or direction and being seduced by directors. One ‘excuse’ offered was that this was a way of resolving her difficulties.

▷▷ only recently come out about accusations of sexual abuse by priests in Africa.

“I was there representing the response of New Zealand women religious to the main theme. Reports from all over the world were summarised by Sr Barbara O’Dea. She took a symbol for each area: for Africa it was a clay pot; for Oceania our symbol was water; for Europe it was a pair of worn-out sandals, with the wry comment: “the sandals of yesterday no longer serve us today”! Sr Barbara placed before us what is *light* in each continent or zone, what is the *shadow*, what cries out for God’s *mercy*, what is the *response* of women religious, and what are the obstacles.

“When I realised after the first hour that what we would be dealing with was the sexual abuse of women, I wanted to escape and come home. Having served for some years on the Protocol committee in Palmerston North – I simply felt I’d had enough. But during the lunch breaks I used to go round and listen to the stories of suffering and oppression. Africans and Asians especially would speak of this. One fruit that came out of the conference was to empower these women to return home and speak out because they know now they are in solidarity with other women across the world.

“One day a Cardinal arrived from the Congregation for Religious – uninvited – and gave us a lecture on being obedient and prayerful. All this talk about sexual abuse was to stop, he said. You could sense a reaction boiling up in the auditorium. There was almost total silence when he finished.

“Then the President stood up and politely told him we were committed to standing together on this issue. There was huge applause. This man had ‘abused’ us. But the effect was to make the women all the more resolved to act together.

“Among the many reports from all round the world – accounts of poverty and suffering, this question of widespread abuse of women and children kept recurring.

“I discovered that in most places in the world there is no equivalent of the *Path to Healing*, the protocol document drawn up by the church in New Zealand. We have been blessed in this country by the fact that from Day One the bishops have been behind us. Whereas in some places the bishops were either conniving at what was going on or were themselves the culprits. I fear that although the cases from Third World countries stood out, this is a universal problem.

“One consequence of the debate was to emphasise how important screening procedures are in recruiting and also the kind of formation being put in place. A solidarity fund has been put in place to help those religious who cannot afford processes which are costly. This appalling problem has been brought out in the open and not just swept under the carpet. It was named; it is happening, even to Sisters – and we are not going to tolerate it. We are determined to empower ourselves and speak the truth for justice!

“The document we produced (printed in full on previous page) is a statement on behalf of all women Religious, to help raise consciousness, to promote the education of women – and the education of men. Its context is the sacredness of and reverence for the whole of creation – including the sexual aspect. Likewise it acknowledges the place of God in all human activities.

“For me, the good news was I came away ‘standing tall’ – there is a way through these problems. There is hope. We can stand together and support one another. What touches people on one continent affects us all. So often we feel there is little we can do alone – yet together we are a mighty force to be reckoned with. We can and will be responsible for changing our world.

“The Sisters at the Assembly were allowed to tell their stories however hard; they were heard and accepted – and not judged! We in New Zealand have to support the UISG, whatever the cost. I was really proud to be part of the process.” ■

Women for peace in the Solomons

by Jenny Collins

Almost a year after a ceasefire between rival ethnic militias, the tiny South Pacific nation of the Solomon Islands is poised on a knife-edge. The economy, in the words of a local Anglican bishop, is about to "hit the wall". The 466,000 people who live on six main islands and more than 300 islets and atolls face economic and social disintegration.

At the end of the rainy season, the capital Honiara has no water. Roads to surrounding regions, not maintained for a year, are impassable. Groups of sullen young men wander around the capital, Honiara, their discontent obvious. Conditions are worse on outlying islands with no fresh medical supplies, such as vaccines, for months. Yet in the midst of the difficulties, a group of Sisters continues to work for peace and reconciliation in these beautiful islands.

In a country where the churches still matter a great deal, the Daughters of Mary Immaculate Sisters struggle to meet the basic needs of their people. Founded in 1931, the Sisters became a Congregation in 1946, maintaining close links with the Missionary Sisters of the Society of Mary (SMSM) until the 1970s. Today their apostolate focuses on the development of women and their families.

The immediate origins of the difficulties in the Solomons lie in the Asian financial meltdown in 1997 and the collapse of the commodity export prices, particularly for timber. The country is now effectively bankrupt. Ethnic conflict erupted in late 1998 when the Guadalcanal Revolutionary Army (later renamed IFM) whipped up communal feeling, accusing settlers from Malaita of taking land, jobs and work from the Guadalcanal people.

Some 20,000 islanders were driven from the rural areas. Honiara, the

capital, became a safe haven for the non-Guadalcanalese on an island otherwise controlled by the IMF. In June 2000 the Malaita Eagle Force (MEF) took over Honiara and forced Prime Minister Bartholomew Ulufa'alu to resign, an action which led to open warfare between the IFM and the MEF.

The Sisters responded by getting together with the women of Visale, a town on the west side of Guadalcanal island, to form *Women for Peace*. To ease tension between the two ethnic groups the women make regular visits to the Malaitan and Guadalcanal camps, promoting peace through the sharing of food and prayer.

The Sisters have themselves few resources and dug deep into their pockets to bring food into the camps and also provide for large numbers of

The Sisters have experienced the fighting first hand. Early one morning last year a group of the MEF came ashore while Sr Mary Ceciliana, the Superior, was visiting the novitiate in Visale. Although terrified at the sight of high-powered guns she asked the invaders: "What are you doing here when you signed a peace agreement last Wednesday?" They told her they had come "to destroy men, women and villages". She begged them not to touch the Mission property. They agreed and left the Mission intact, although they destroyed other villages to the west and south.

The Sisters have faced some tension in their own communities. Sr Ceciliana decided to call the Sisters together to share their feelings. The Malaitan Sisters expressed outrage at the treatment of people by the IMF, who were responsible for killings, for driving out people and burning their homes. The Guadalcanal Sisters on their part shared their feelings about the Malaitan people invading their land. Sr Ceciliana explained to them that sharing their differences helps a community to resolve tensions, reminding them that as Religious they



Sr Maryanne Baird O.P. from New Zealand meeting with a group of Daughters of Mary Immaculate, in the Solomon Islands.

people forced to hide in the bush. A peace process which promised aid in return for disarming the militias has proved a failure. No money has been forthcoming, either from the Solomon Islands government or from Australia or New Zealand or elsewhere. Not surprisingly, there is now renewed fighting among the militias and reports of strafing of villages and burning of houses in remote areas.

are there to serve the people of God as one nation, not just as Guadalcanal and Malaitan people.

The apostolate of the Daughters of Mary Immaculate is a sign of hope in the midst of the current turmoil in the Solomons. Groups like *Women for Peace* have a crucial role in resolving ethnic tensions and working for peace and development in this tiny Pacific nation. ■

In the wake of the American terrorist attacks, people ask is this what we must expect from Islamic fundamentalists. But what exactly is religious fundamentalism? We look at three responses.

Fundamentalism

1 – Islamic and Christian

Greg Dawes

The word ‘fundamentalism’ is a hotly contested term, which not all students of religion would regard as helpful. Often, for instance, it is merely a term of abuse, a way of denigrating the deeply held religious convictions of someone with whom you disagree. But when its meaning is defined, the term is a useful one, as a shorthand way of referring to a particular set of religious attitudes.

Fundamentalism in this sense is a phenomenon which crosses religious boundaries, although the particular expression of those attitudes will vary from one religious tradition to another. For instance, Islamic fundamentalism has a strongly political dimension: it takes the form of movements which have overtly political as well as spiritual goals. This may happen within the Christian world as well, but overt political goals are not so common among Christian fundamentalists.

Common Fundamentalist Attitudes

- What fundamentalists have in common is a particular attitude to knowledge and truth. It is the conviction

that we human beings are in possession of a source of authority which is divine. This source of authority is therefore *infallible* or *inerrant*.

For instance, among Protestants in the 19th century there developed the doctrine of the inerrancy of the Bible. The doctrine of papal infallibility, first formally defined in 1870, is a Catholic counterpart to this Protestant notion.

It follows that while the source of authority may differ — it may be the Bible, the Papacy, the Koran, or the example of Mohammed — the attitude adopted towards that authority is a common one.

- Fundamentalists do not just hold that this source of authority is infallible or inerrant; they also maintain that the truths derived from this infallible source are *timeless* or *ahistorical*. This is in clear contrast to the position of modernist interpreters of the Bible or of the Koran, who see religious truths as the product of a particular time and place. The Scriptures may teach divine truth, but that truth was adapted to the needs of a particular age and needs to be re-interpreted in our own time.

Fundamentalists would reject that view. For them, the truth of divine revelation is timeless and accessible to all: its application to our own time does not require the apparatus of historical scholarship.

- But – the sceptic might ask – how do we know that the Bible or the Koran are divinely revealed (or inspired) sources of truth? The fundamentalist response is that the truth of divine revelation is a *manifest truth*, which can be readily grasped by those who approach it in good faith and with an open heart.

The truth of divine revelation is for them self-evident, or perhaps more precisely ‘self-authenticating’. As John Calvin wrote in the 16th century, the Bible ‘witnesses to itself’: it is sufficient evidence of its own authority. (Muslims, of course, have long made similar claims about the Koran.)

Fundamentalists, therefore, find it difficult to accept the possibility of an ‘honest atheism’ or agnosticism. Anyone not accepting the authority of divine revelation may be presumed to be acting through pride and therefore morally culpable.



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theologians as sophisticated as Thomas Aquinas. Why label them as 'fundamentalist'? Am I suggesting that John Calvin and Thomas Aquinas were fundamentalists? If so, does that not rob the word of any real meaning?

The objection raises an important point. It is true that these attitudes towards religious authority are entirely traditional. The act of faith, for both Christians and Muslims, involved submitting oneself to a source

of authority regarded as divine and therefore inerrant, giving rise to a knowledge which is supernaturally certain.

However, it is also true that to hold such a view today suggests a very different state of mind from that which characterised pre-modern thinkers. The difference lies in the context in which these attitudes are adopted. It is one thing to hold these attitudes when they were part of the taken-for-granted world view of medieval society; it is quite another matter to hold these attitudes today, when alternative views are common and seem to be well-supported.

In this sense, what I am calling fundamentalism is a distinctively modern phenomenon. It is a set of religious attitudes which are held in an act of self-conscious defiance, in reaction to those tendencies in the modern world which are seen as hostile to religion. It is no accident that while the doctrine of papal infallibility developed gradually over many centuries, it was only in the 19th century that it became an article of faith, in reaction to the challenges of modern thought.

- There is a fifth characteristic of fundamentalism which is perhaps more distinctively modern. This is the insistence that the very words of

Scripture are to be accepted and put into practice *without interpretation*. In this sense, fundamentalists are typically literalist in their approach to Scriptural authority. In the area of belief, for example, if the Scriptures speak of 'the hand of God' or of God 'sitting upon his throne' – language which seems inapplicable to God in its literal sense – the fundamentalist will be reluctant to inquire in what sense (if any) this language might be true of God. He will merely insist that its truth be accepted.

In the areas of law and ethics, fundamentalists do not believe that the commands found in Scripture ought to be adapted before being applied. Since they are expressions of a timeless truth, they need only be put into practice. It is true that such attitudes to religious authority are found among pre-modern Christian and Muslim authors. But they exist in heightened form in the fundamentalist movements of today.

Finally, fundamentalist leaders in both the Christian and the Muslim world are not generally what we would call 'simple believers'. On the contrary, because fundamentalism represents a self-conscious act of defiance, fundamentalist leaders are generally intelligent, well educated people, often with a sophisticated training in fields such as medicine or engineering. At times, they may even appeal to 'postmodern' theory in an attempt to reintroduce what are essentially a pre-modern set of religious attitudes, but in the very different context of our contemporary world.

Islamic Fundamentalism

In the Muslim world there exists a conservative style of Islam which strives simply to hold onto beloved traditions, the traditions which characterised Islam before the impact of modernity. (It is this which represents the point of view of the 'simple believer'.)

Fundamentalist Islam, on the other hand, is quite different. It is not interested in preserving any kind of status quo: it is consciously endeavouring to reshape Muslim practice

- If we are in possession of an inerrant or infallible source of truth, whose authority is self-authenticating, then it follows that we can know the truth *with certainty*. There is no room for doubt when confronted with a divine revelation; there is room only for submission and obedience.

Once again, this attitude stands in contrast to the modernist approach to Scripture. The historian, for instance, argues that all knowledge obtained through historical investigation is at best an approximation to the truth, while the modernist theologian stresses that even what is found in the Scriptures is the result of human interpretation. It therefore shares in the provisional nature of all human knowledge.

This last claim, in particular, is strongly opposed to the mainstream Islamic tradition. For Islamic tradition, Mohammed is in no sense the author of the Koran; he is merely the messenger through whom we receive a revelation whose origin is God himself.

It may be objected that these four attitudes towards religious authority are merely traditional. As my reference to John Calvin suggests, they were characteristic of pre-modern religious belief in general, being found even in

▷▷ according to a divinely-revealed model. That model is provided by the Koran, the 'practice' of Mohammed, and the example of the earliest generations of believers.

In this sense, fundamentalist Islam may be regarded as a form of Islamic 'revivalism': the attempt to recreate the utopian state which existed at the time divine revelation was given. Indeed a critic of such movements, Aziz al-Azmeh, describes Islamic fundamentalism as "a politics of nostalgia for an imagined past", accusing its adherents of oversimplifying early Muslim history, which, he argues, was never as 'pure' as they imagine.

Islamic fundamentalism also has a strongly political dimension, insofar as it is a reaction to the Westernisation of Muslim societies. It is important to realise that the impact of Westernisation on many Middle East societies has not been a happy one. Western models of economic development seem to have done little more than bring poverty to the majority of people and huge wealth to the few. Western models of government have, all too often, degenerated into tyranny. Even the adoption of Western methods of military activity has been less than successful. In the conflict with Israel it seems to have brought only defeat and humiliation.

Given that the Westernisation of Muslim societies has had such unhappy consequences, fundamentalists argue that what is needed is a return to the religion which once made Islam great. In particular, Islamic fundamentalists are bitterly opposed to the modern Western ideal of a secular state, in which religion is effectively restricted to the private life of individuals. Their aim is to reshape society according to the demands of (their rather literal interpretation of) the *sharia*, the revealed law of God.

On the other hand, the political dimension of Islamic fundamentalism should not be overstated. While fundamentalists are committed to

political action, their movements are also movements of personal religious revival. Islamic fundamentalism remains a religious movement, even if it is prompted by political and economic factors.

In its political aspirations Islamic fundamentalism finds a certain parallel in European Catholic 'integralism', a tendency prominent in 19th and early 20th century Catholic thought. Its aim was to re-integrate religion and public life so as to restore the ideal of 'Christendom', a European society shaped by a single faith.

Traces of this way of thinking remain in contemporary European Catholicism, despite its apparent rejection by Vatican II. Nevertheless, even this form of Christian fundamentalism is not identical to that found in the Islamic world. The differences owe something to the very different histories of Christianity and Islam.

In Christian history, even though Church and State were *in practice* sometimes joined, *in principle* they were always distinct. In the Islamic world, by way of contrast, the religious and the civil order were *in principle* one and the same (although *in practice* they sometimes drifted apart). These differences reflect the fact that Christianity spent the first 300 years of its life in a society which was not Christian.

It also reflects the fact that Jesus, its founder, – who probably expected the present world order to end very soon – had apparently no political aspirations.

Mohammed, on the other hand, was a ruler and a soldier as well as being a prophet and religious teacher. He was, if you like, a Davidic figure rather than a Jesus figure. His aim was to establish a distinctively Islamic polity.

Similarly, the early history of at least Sunni Islam was a history of outstanding military and political success. Muslims came to take for granted that they would live in societies ruled by those who were (at least nominally) Muslim

rulers and shaped (at least in principle) by the *sharia*. That was the only way of being Muslim that Islamic history knew. Fundamentalists are those who are unwilling to come to terms with the very different history of modern times, in which Muslims find themselves living in secular societies and in societies ruled by governments which are not even nominally Muslim.

Attitudes to Women

Attitudes towards women may be regarded as a kind of litmus test of where religious groups stand along the fundamentalist–modernist spectrum. Modern Western history has seen huge improvements in the rights and well-being of women. Liberal religious groups have taken this on board.

Reform Judaism, for example, has an equivalent for girls of the *bar mitzvah*, and women can become Rabbis. Orthodox Jews, on the other hand, often regard such developments with abhorrence. Similarly, while women have come to play a more prominent role in mainstream Christian churches, fundamentalist Christian groups will take literally the New Testament commands that women be subordinate to their husbands and that they should not teach in church.

Parallel developments can be seen in the Muslim world. Islamic fundamentalists insist that women adopt the roles they are thought to have had during that utopian period when the divine revelation first occurred. By regarding the Koran and Sunna as infallible sources of timeless truths to be literally applied, fundamentalists give divine sanction to the gender relations of 7th century Arab society. In this sense, the tragic fate of women in Taliban-ruled Afghanistan is merely an extreme example of the fundamentalist tendency, a tendency which is by no means restricted to the Muslim world. ■

*“...it has to do with power and control.
It grows from a fear of change and a desire for security...”*

2 – Christian Fundamentalism a Tui Motu interview

There is a hunger for theocracy which lurks in Christian fundamentalism and which looks backwards to Old Testament models. Even in modern democratic America there's a desire among fundamentalists to see a government ruling in God's name and the rule of God established on earth. Fundamentalism is a 'totalised' movement – there's no room for subtleties. Questions and doubts are pushed to the fringe in pursuit of an overarching certainty.

The Baptist congregation I was a member of in Auckland was an open, accepting, journeying community. During my time as a Baptist minister, however, I observed the increasing inroads of fundamentalism among fellow Baptists. In a sense, Protestantism has something of a mortgage on fundamentalism. This is a bit of a sweeping statement – but when there is no Magisterium to appeal to, then Protestants have nowhere else to go but the Bible. And when people with little theological training begin to focus intensely on the authority of Scripture, you can soon get a distorted view.

One of the hidden factors is that a lot of it has to do with power and control. It grows from a fear of changing circumstances in the world and a desire for security: to retreat into something solid and secure, founded on Scripture and the rule of God. Anyone who questions or is dissident gets moved out or disciplined. At the centre of the movement is an abiding need to preserve control and to counter any threats to that sense of certainty.

When there is theological disagreement, often the only way to cope is to split apart. We used to joke and say that was the Baptist method of church growth! “We have the truth – and here is this other group disagreeing. So we need to separate ourselves.” That's another characteristic: the need to ‘separate ourselves from the ungodly’! Reconciliation rarely happens. More usually, one or other group fades away.

A friend of mine and I were once asked to provide worship for a Baptist Assembly in Auckland: I think it was in 1995. There were some 600 delegates assembled from all over the country, and we provided the Saturday night service. Afterwards, we felt it had gone well. But when we came back the following morning we discovered that a team of elders from the host church had been praying all night to exorcise the building from the demons which had been introduced.

A past President of the Baptist Union went on stage to pray a public prayer of exorcism, because they said the Devil had been present the previous night! It had been our attempt to provide some contemporary worship. We claimed a right of reply, but were told it wasn't allowed. However, we insisted on defending ourselves against an accusation of being agents of the Devil. Chaos ensued, and the assembly became divided.

Later we went to visit the pastor of the church who had not come back that morning. We wanted to say we were sorry for any offence and plead good



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intentions. He refused to let us cross the threshold of his home! It was very hard to accept. We were quite prepared to acknowledge we might have made mistakes. But to be demonised and seen as a threat was, to say the least, disconcerting. There simply was no possibility of dialogue.

Christians by and large do not see the Bible as Muslims see the Koran – as the unique word of God. For Christians, Christ is the Word of God. To call something else the word of God is to put a text or a writing in the place of Christ. Christian fundamentalists in my opinion have a mistaken hermeneutic: they come to the Christian Scripture as if it were the Koran. They see the Bible as having descended directly from heaven. Whereas Biblical scholars today see the Bible as the indispensable lens for viewing Christ, but we must not mistake the lens for the source.

It is true that Christ is also central to fundamentalist Christian belief – but it is Christ as a sort of totem, an icon. Exorcism, for instance, is done “in the name of Jesus”. But there isn't enough ▷▷

▷▷ work done to try to tease out the content of Jesus' message. Jesus is seen to be like the commanding officer of God's army!

One of the problems of fundamentalists of all faiths, it seems to me, is that they end up misrepresenting the very tradition they are striving to uphold. Fundamentalists tend to give Christianity a 'bad press'.

I think Catholicity is a very important religious principle in today's world – the ability to include different strands of belief. Dialogue and debate belong to Catholicity. Whereas for fundamentalist, defending a position they see as under attack, and to have dialogue, is anathema.

Even the possibility of there being some truth outside their beliefs is to weaken the central base they are defending. In terms of faith development the fundamentalist stays embedded in a black-and-white, simplistic, concretised type of belief.

Give Peace in our Time, O Lord

Who can look into the eyes of small children
caught in the brutal obscenity of war,
without being moved to pity?
Eyes of children deprived of human
dignity,
desolate, hungry and homeless,
terrified.
Eyes that have gone beyond pleading,
dark eyes sunken in deep sockets
incapable of showing interest in the
bleak surroundings
of a devastated landscape.
Eyes with profound desolation buried in
their depths
mirroring the despair on the face
of a desperate mother.
Children, born to laugh and be happy,
die unfulfilled, forgotten by
the world.
Dear God, cradle them all
in your arms and call
them by name,
and bring the world to peace!

Cathy Grant



*Are these blessings for a life of peace –
or for Jihad?*

Most people grow through various stages of religious or social development in their lives until they reach a synthesis they are happy with and can live with. But after living with this for a while, various encounters or crises begin to disrupt their synthesis.

You then have the choice: to go with these new influences, disrupt the previous synthesis and move on; or you can deny the experiences on the basis of their cherished synthesis.

One, I think, is the path of life and growth; the other is a retreat into death and a static position. Fundamentalism is a desire to retreat from experiences or questions which threaten the synthesis you hold to make sense of life.

The American religious situation is a complicated one. For one thing there's a lot of wealth involved. The Christian Evangelical camp is a very powerful lobby group. They long for theocracy and the rule of God. Bush is much more part of that culture than Clinton was. The right words roll off Bush's tongue – "crusade", "evil", and so forth. Those code words give him away.

If we look at Christian history, I think the elements of something like the Muslim reign of God were present in

the Church of the Middle Ages. But in its main stream, Christianity has grown beyond that.

Different theological schools and strands develop, without the church being pushed to a point of saying: you are right and they are wrong.

The driving force of fundamentalism is fear. For Protestants, it is the fear of liberalism. It becomes a flawed version of conservatism. Conservatism in the good sense is the desire to preserve what is good, and it will often allow reinterpretation for the sake of preserving the tradition. Fundamentalism will not tolerate that.

It is more consistent theologically for Muslims to tend towards fundamentalism because they see the Koran as something handed down as a package. But within Christianity, Scripture has always required interpretation.

The fact that fundamentalism exists in so many faiths indicates that it doesn't belong to one or other theology. It's more a cultural expression. Indeed, the New Right economists are 'fundamentalists': they know what the truth is, and it isn't open to argument. Like all fundamentalists, their task is simply to get it enacted. ■

3. A psychotherapist's view

Peter Frost

Fundamentalism is not an Asian or a Muslim or a Christian problem. It's a problem that crops up all over the world for psycho-social reasons; for the most part it remains only a nuisance among people, although it can become tragic where conditions allow.

American fundamentalists from the Puritan and the Founding Fathers' tradition believed that the early European settlement enjoyed God's special provision to form a kind of Protestant Empire. In the course of time, however, American society moved towards a more liberal understanding of Christianity and a more inclusive and less fearful or isolationist attitude towards the rest of the world. Most Americans have made this sort of social and theological adaptation – but not all.

In like manner modernising influences in Saudi Arabia and the Gulf states have moved Islam towards a more tolerant and inclusive form, so that the rest of the world has been able to recognise and value the peace-orientated aspects of the Koran, as of the Bible. Nevertheless, some people either choose – or are naturally orientated towards – more extreme positions for reasons that have little to do with the content of their respective faiths.

What, then, are the drivers? Who becomes a religious fundamentalist? Research in the USA has shown that more impoverished groups gravitate towards more rule-bound religious sects, those with simple basic principles of belief and conduct. More affluent and literate people are less attracted towards such simplified or reactionary expressions of faith. Fundamentalists tend to be intolerant of liberal Christians – just as liberals are intolerant of them. Much the same is true in Islam and in Judaism.

Once a simple belief is established, simple answers become possible. If the fundamentalist comes across someone who believes something else, that's a sign that such a person is not a true believer and is therefore non-Christian, or non-Jewish, or whatever. Such people are seen as dangerous, to be avoided at best – or destroyed at worst. They have no rights. We see patterns like this in Afghanistan today, where people failing to measure up to all the standards of the Taliban might lose a hand or their life.

Some years ago Laurence Kohlberg, at Harvard, developed his celebrated six-stage theory of moral development. (*These are summarised below right*). Although most people progress through most or all stages in the course of their lives, some individuals will remain stuck and fail to develop beyond a certain stage.

Thus, it is possible for some people – or even whole societies – to remain at Stage Four. In such a scenario one can imagine a society justifying a Jihad or a self-righteous military retaliation

against some alleged offence.

A further complication occurs if an individual is cognitively or psychologically unable to develop normally and becomes psychologically unbalanced. Such sociopathic individuals cannot function normally in society. Alcoholics may be like this, and their moral development remains arrested around Stage Two on Kohlberg's scale. Such individuals will be a nuisance in society: they may wreck marriages and cause traffic accidents. If such a personality succeeds in gaining power in a company or in politics, then look out!

A great psychologist, R.D. Laing, wrote this: "Any technique concerned with the other without the self, with behaviour to the exclusion of experience, with a relationship to the neglect of persons in the relationship, and most of all, with an object-to-be-changed rather than a person-to-be-accepted, simply perpetuates the problem it purports to solve."

In religious terms, who is right and who is wrong in an argument or discussion is never decided without tolerance, pain or conflict. ■

Kohlberg's Stage Theory

The six stages of moral development through which young people pass:

- Stage 1:** They are oriented to the avoidance of punishment. "What is punished" equals "wrong". The avoidance of pain is the only motivation and there is obedience only to those people who punish them.
- Stage 2:** They are oriented towards seeking their own pleasure, satisfying their own needs. What secures their own interest is good; what does not is wrong.
- Stage 3:** They are oriented to the approval of others. Young people now do altruistic things (e.g. share with siblings), but do it to earn approval.
- Stage 4:** They are oriented towards maintaining the social order. Rules are sacred and are to be obeyed for their own sake. Authority becomes extremely important.
- Stage 5:** They become now concerned with the rights of others, apart from their own convenience or social approval or disapproval.
- Stage 6:** They are oriented towards their consciences. They base morality on principles which are logically consistent and universal.

In touch. . . with those who suffer

Mike Noonan



It's a daunting challenge to talk about *Peace as a by-product of charity*. Or it was for me, until the tragic and awful events unfolded in America. The anguish and suffering we have witnessed, despite being on the other side of the world and seen through our television screens, has been palpable.

The opposite of peace is not war, but *anguish*. There is a saying: "if you desire peace, prepare for war". But the key preparation each of us must make, if we truly desire peace, is *how we relate to anguish*. How do we stand in relation to those who are suffering? And, the question which determines our answer is: *how do we stand in relation to anguish when it arises in our own lives?*

The Gospel story about anguish is the Passion narrative. One of the aspects of that story is that it reveals the many human responses to the suffering of Jesus.

In the Garden of Gethsemane the disciples go to sleep.

Tired after a day of celebrating what must have been a very bewildering passover meal, it may have been that the disciples just failed to see what was going on for Jesus. But there are other reasons for tiredness in the face of suffering.

My sister has just lost her husband to multiple myeloma, a disease that eats away at the calcium in the bones. His illness lasted two years and his death was hard. I spoke to my sister this week and she told me how exhausted she was. Witnessing the suffering of one you care

for is deeply exhausting.

Some get angry and want to strike back.

At the time of Jesus's arrest Peter comes out "all guns blazing" as it were. He draws his sword and cuts off the High Priest's servant's ear.

Some run away in terror or confusion.

Most of the apostles were not to be found anywhere near Jesus or the events unfolding around him after his arrest, indeed in their fear they locked themselves in.

Some use or provoke the event for their own political purposes.

The High priest was clear that "it is expedient that one man should die for the people".

Some ride the events hoping for a particular outcome - then despair when it turns into something beyond their control.

Judas realised the awfulness of the events he had set in motion and committed suicide.

Some deny all knowledge.

Peter was very clear later that he had no idea who the arrested Galilean was. In some way he was right. Peter had followed a strong Jesus who knew the answers and who had always slipped out of the traps that had been laid for him. This weak and defenceless Jesus was in many ways a stranger to him. How important it is for Peter and for us to be on the winning side - but the 'feel good' factor has never

been the companion to Jesus's message.

Some, like Mary and John, stand present and supportive to the one humiliated, despised, suffering, crucified.

Our faith too means we don't have to live in fear of weakness, vulnerability and death, but in the light of the Risen Jesus.

There were as many reactions to the news of Jesus's rising from the dead.

One woman, Mary, wanted to touch and hold on to him, a bit like Peter and his desire to make three dwellings on the Mount of the Transfiguration.

The apostles were terrified and thought he was a ghost. Jesus had to give the very practical demonstration of eating some fish to disprove their theory!!

Some were depressed "*lets go back to the old ways - to what we know*" - "*I'm going fishing*" said Peter.

One, Thomas, (Jn. 20: 26-29) had a reaction I want to focus on. When Thomas is present and is allowed to touch the wounds of Christ, his belief is immediate; "My Lord and my God", he says. Touching the wounds of Christ compels Thomas to believe. Touching the suffering in the world today is the same as that action of Thomas's in touching the wounds of Christ - it can deepen our belief.

But it depends on the attitude with which we touch. If we touch the wound in fear or anger it can deepen the wound. And what are the wounds of Christ in our world today? It is the fact that the most vulnerable and needy amongst us are marginalised and sometimes demonised for being vulnerable.

I think that the example of Mary and John at the foot of the Cross encourages us to learn to be present to people in pain. In running away from pain we run from people who are in pain. It is difficult if not impossible to be truly present to another's pain unless we have learnt to be present to our own inner pain. We learn this at home in our families. Our families teach us how to behave in the face of suffering.

Some families have not received the support they need in the suffering they face.

what are the wounds of Christ in our world today?

Let me tell you the story of one such family. The mother had been abandoned by her own parents and by the time she was three, every bone in her face had been broken. Her childhood was spent in numerous placements. Her life was characterised by violence meted out by the adults. By her early twenties she had the face of someone more than twice her age. Her relationships were with men who repeated the patterns of abuse that she knew so well from childhood.

At one level, she did not know that life could be any different; at another level she had a dream that it would. She was pregnant, and despite her history of abuse and poverty, chose to proceed with her pregnancy.

Yet with her history, she would struggle to parent. Not having experienced much in the way of human compassion and gentleness, she had to learn from scratch. People had many responses to her, in her network of neighbours and

professionals. Condemnation, lack of trust that she could parent, a sense that her baby would not be safe. Not many who could care for her or believe in her.

Turning back a history of abuse is not simple. What we in voluntary sector organisations strike over and over again are people who don't believe us. There are funders who deny the usefulness of our services because they want to save the government money. Sometimes our Boards of Management cannot see, because they are governing from a distance and are unable to touch the woundedness we are privileged to attend to.

Sometimes the helping agencies themselves can demonise the poor. That infamous campaign to 'dob in a beneficiary' put out a strong message that the poor are not to be trusted. Those who suffer disturb our peace. Like Thomas, we will not be transformed until we touch with compassion and actually experience the human significance of the wound.

Can you see how important it is – the way in which we stand in front of suffering? How can the American people (who are themselves deeply hurt) stand in front of the suffering they have experienced and promote peace? These were extremely deep wounds.

In the aftermath of September 11 the media in the USA conducted numerous polls to establish whether there was public support for retaliation and if so, at what cost. On the day of the attacks a poll asked: "Should the U.S. retaliate even if innocent people are killed?" **Response: Yes** – 66 percent. **No** – 20 percent.

The media often seek instant reactions to deeply traumatic events. I believe that the effect often can be to freeze traumatised people in the flush of their immediate reaction and to harden their gut reaction.

You can see from these polls that, in a democracy, how each individual relates to violence, suffering and anguish builds

up a picture upon which politicians will base their national response.

Our voices matter. If the numbers of people who support a war in which there are heavy losses of life, both civilian and military, are significant to a government, then it is important for us as Christians to examine how we stand in relation to the anguish that is caused by violence.

In the end, there are three basic human responses to anguish. One is to turn it inwards and inflict the pain upon the self; another is to turn it outwards and inflict the pain upon others; another is to do what Jesus did which was to go through it and bear the suffering lovingly, without hating or passing it on.

Thomas was a man who had a history with Jesus. His relationship with Jesus – his love for the wounded one – meant that in touching Jesus's wounds he did not traumatise them further but received the gift of belief in risen life.

Our world is experiencing a dangerous and volatile situation. Where will we as Church be found? Will it be in the heart of Peter, who drew his sword in retaliation, or in the heart of Mary, John and Thomas who witnessed, believed and prayed? Peace and justice are only achieved alongside charity and the willingness to touch with compassion the wounds that we see in our world today.

Is not this the fast that I choose: to loose the bonds of injustice, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?

Is it not to share your bread with the hungry, and bring the homeless poor into your house; when you see the naked, to cover them, and not to hide yourself from your own kin? (Isaiah 58:6-12) ■

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"For hundreds of years Indonesia was sucked dry by the rich countries of the West. It wasn't just Indonesia, but all the countries of the coloured peoples. In this way the West became strong and prosperous, controlling finance and commerce. Now we are dictated to by the IMF and the World Bank.

"A country as rich as Indonesia has been turned into a country of beggars because the Indonesian elite are spineless." (Pramoedaya Ananta Teir, former author and political prisoner)

The New Rules

Early in October TV One screened a documentary by journalist John Pilger on the reality of globalisation. Auckland commentator Jim

In 1997 the World Bank proclaimed: Indonesia is a dynamic economic success, a model pupil of the world economy. In a documentary shown recently on *TV One*, Australian journalist John Pilger shows the reality behind the propaganda. Taking Indonesia as a case study, he graphically illustrates the brutality inflicted on millions by Western greed and starkly reveals a network of influential groups who have successfully re-colonised many countries in the name of freedom and democracy.

Destitution is widespread; 70 million live in extreme poverty, communities have been uprooted, and local cultures are undermined.



A rich country has been turned into a country of beggars

Giant corporations like *Nike*, *Reebok*, *GAP* (clothing), and *Adidas* produce their goods in poor countries by letting contracts to local manufacturers. The aim is to get the cheapest possible labour, thus increasing profits for shareholders while being able to disclaim responsibility for working conditions. They market their wares by appealing to the vanity of consumers like us, using personalities such as Tiger Woods, who is paid almost as much to promote *Nike* as the entire Indonesian workforce making its products.

In his film Pilger showed overcrowded workers' barracks situated in disease-ridden surroundings. They were crudely built from substandard materials, with scant protection from the vagaries of the weather, adjacent to an economic processing zone.



Labour camp for workers paid 40p for Reeboks sold for £100

In reality this zone is a vast area of sweatshops; in some, a thousand and more young women work under one roof in temperatures that can reach 40C. Air conditioning is restricted to the upper floor where management resides.

We heard from workers of conditions reminiscent of those of battery hens. Twelve-hour shifts are common, no sitting down allowed. It is not unusual to be forced to work an 18-hour stretch to complete an urgent order. One described having to work 24 hours with only a couple of short breaks, and then starting another 12-hour shift a couple of hours later. "Why don't you refuse?" asked the interviewer. "It didn't occur to me to refuse", came the reply, "I'm too scared of the consequences".

Workers receive about 40 pence for running shoes that sell in

rs of the World

*ned a devastating documentary
economic situation in Indonesia.
Elliston gives this analysis*

the UK for £100; 4p for boxer shorts retailing at £8. Workers were astounded to learn the mark-up. One pointed out that a minimum of 3000 pieces per day was demanded from her factory.

Under outside pressure Western corporations have drawn up codes of conduct for contractors, but appear to make only token attempts at enforcement. A worker explained inspections were common, but.. "Personnel section tell us how to answer. We are not allowed to mention the length of shifts and we must not say anything that brings the factory into disrepute".

Trade unionist and former political prisoner Dita Sari described the powerlessness of the unions. Unemployment is high, so any work is better than starving. The Government bases its campaign for foreign investment on the supply of cheap labour. Contractors, some of whom are Korean or Taiwanese, victimize trouble-makers, and anti-unionists physically attack them. Factories pay the legal minimum wage of \$1-a-day, half the living wage, according to Indonesian Government sources.

Bad as the situation was, it has been exacerbated by the devaluation of the currency during the Asian crisis. Products are now cheaper for

the corporations which increases their profits, but there is no sign they have increased their payments to compensate the workers for the change. To compound the misery, the IMF in its recent rescue package forced reductions in subsidies on food, education, electricity and oil for cooking, resulting in many being able to eat only twice a day. Workers become more tired and so more liable to fall ill. But why worry... replace-

ments are easily found.

The contrast with the life-style of the Indonesian elite is enormous. It was illustrated by the opulence of a society wedding which was shown. Pilger calculated it would take an ordinary

worker 400 years to earn enough to pay for it. This shot was a potent symbol of the problem enunciated by the former political prisoner interviewed by Pilger (quoted above). It evoked in me two contradictory thoughts.

The first was Christ's words to those whose rulings affected the common people: "Hypocrites. You are like painted tombs, handsome on the outside but full of rottenness and corruption on the inside". The second: they probably don't see anything wrong with the situation. The value system they have imbibed from childhood inures them to the reality around them. Or if they do, they feel powerless to do anything about it.

The corruption rampant in Indonesian society is engendered by Western political and economic policies. Just as disease-carrying mosquitoes breed in swamps, corruption flourishes in conditions where injustice is perpetrated by dictatorships bolstered by foreign powers for their own purposes.

This situation is not confined to Indonesia. Third World countries are currently boosting the coffers of the rich by \$100 million per day in interest on debts incurred in the name of development. There have been many projects that were worthwhile, but all too often they were undertaken for the benefit of the donor rather than that of the recipient. As Dita Sari explained: "The poor are paying off Suharto's debts".

While the World Bank's proclamation that 'Indonesia was an economic success' was self-serving propaganda, the statement that it is a model pupil of the world economy takes on a new significance. >>



▷▷ Indonesia is rich in copper, gold, oil, timber and labour, so how did this come about?

It had been a Dutch colony for 300 years. They were driven out by the Japanese during World War II and not allowed to return. A nationalist, Achmed Soekarno, then became its first President.

Soekarno, who strongly believed in economic autonomy for his Republic, had kept the great Western corporations out, and expelled the World Bank and the International Monetary Fund. The latter were established in 1945, originally to reconstruct war-ravaged Europe and to promote development (WB) and trade (IMF). The World Bank was now lending to developing countries, a seemingly positive stance, except that privatisation of their economies and access by Western corporations to their raw materials and markets were essential conditions for obtaining loans.

In 1965 one of Soekarno's generals, Suharto, seized power with secret support from the British and Americans on condition that he remove trade barriers. A bloodbath followed. A million people were killed – teachers, students, civil servants, peasant farmers because they were communists (read nationalists). American officials later revealed that the CIA had provided a list of 5,000 opponents and Embassy officials crossed them off as they were assassinated. Two British warships escorted a ship transporting troops to where the locals were then massacred.

Re-colonisation

Now began the subtle re-colonization of what US President Nixon called 'The greatest prize in Asia'.

In 1967 the world's most powerful businessmen, along with Suharto's representatives, attended a conference in Switzerland that planned Indonesia's corporate takeover, designing the legal infrastructure for investment. Privatisation followed, the new owners of major enterprises being the Suharto family and cronies that included the army. Between them, according to a World Bank internal memo, they have siphoned off 20 - 30 percent of aid (\$6-8 billion) over 30 years. In the 1980s the Thatcher government beefed up UK arms industries, a major client being Indonesia, funded by credits. A remark at the time by the UK Ambassador Sir Andrew Gilchrist, underlines the contempt with which big business and their agents regarded the inhabitants: "A little shooting is an essential preliminary to an effective change."

It was not until 1998 when the façade had begun to crack, that the World Bank for the first time ventured criticism of the social system in Indonesia.

World Government

It is Pilger's thesis that the new rulers of the world are the major capitalist states, in league with the major corporations (200 of which control 25 percent of the entire world

"The poor are paying off Suharto's debts"



Dita Sari – Trade unionist and former political prisoner

economic activity) and their agents, the World Bank and the IMF. During the entire cold war the World Bank, which presents itself as an economic development agency focused on the reduction of poverty, distributed resources to mostly authoritarian regimes that supported the West. In the name of defending democracy it propped up dictatorships.

What does this have to do with us?

Can we do anything change the situation illustrated by Pilger? When faced with this kind of situation the normal reaction is dismay, anger, and a feeling of hopelessness. *I can do nothing. It is up to big business to change its ways.*

Then come the half-truths: *they have received billions in aid.* That is true, but a large proportion of aid is given to further the foreign policy interests of the donors, or to enhance their trade, rather than strengthening indigenous economic infrastructures."

Or, *the growth of world trade is inevitable.*: True, but whether it is fair trade or unregulated, which is the unspoken meaning of the term free trade, will determine the outcome. Trade is not truly free unless it is fair.

Or, *it is up to governments to do something.* True. But Governments are responsible to those who keep them in power, be it the military, the big landowners, foreign powers, or big business.

Therefore, it is public opinion in those countries where multi-nationals are domiciled, or where their products are sold, which will ultimately determine the fate of the world. The fact that the powerful news media organisation, *Time/Life Corporation*, sponsored the 1967 conference makes one wonder about the part the press has had to play in forming attitudes in Western countries. ■

Dying well – a November reflection

Paul Andrews, S.J.

Why didn't you come to my funeral? asked John. The question made sense to his friend Dermot. John was a gardener in Emo, and generations of Jesuit novices knew him with affection and high regard. Years passed, John retired, and when the national papers carried a death notice of John Tracy of Emo, many former novices went down to the funeral, only to find the old gardener among their fellow-mourners. Dermot had looked hard at the details in the papers, and saw the deceased was a different John Tracy from the gardener; so he stayed at home. Next time he met old John he was rewarded with this unique complaint: *Why didn't you come to my funeral?*

It says something about John's ease with death. Funerals and mourning still have a comfortable position in the rhythm of our lives. Not quite as comfortable as before, perhaps. You seldom find people trying on their shroud or sampling their coffins, as has happened in the past. But as a priest you are often called in to a sick person to think about the details of the funeral Mass, where it should be, who should be asked to take a big part in it, and so on. People in terminal cancer can be cool-headed and systematic in summoning old friends, and even old enemies, to their bedside, so that they can say goodbye in peace.

As I watch a sick brother fighting cancer in a Chicago hospital, I marvel at the care and ingenuity with which the medical staff cover all the angles of the body, and work to keep pain and even gross discomfort at bay. They are using the immense progress of recent decades in pain-control to wonderful effect. But even those huge achievements are slight compared to what you see in our hospices. That is the other side of care for the dying. Dr Elizabeth Kubler-Ross put it well:

The sick man may cry out for rest, peace, dignity, but he will get infusions, transfusions, a heart machine, or a tracheostomy. He may want one single person to stop for one single minute so that he can ask one single question – but he will get a dozen people around the clock, all busily preoccupied with his heart rate, pulse, electrocardiogram or pulmonary functions, his secretions or excretions, but not with him as a human being. ... Is this approach our own way to cope with and repress the anxieties that a terminally ill or critically ill patient evokes in us? Is our concentration on equipment, on blood pressure, our desperate attempt to deny the impending end? This end is so frightening and discomforting to us that we displace all our knowledge onto machines, since they are less close to us than the suffering face of another human being, which would remind us once more of our lack of omnipotence, our own limitations and

fallibility, and last but not least perhaps, our own mortality? You remember that story of the siege of Toledo in the Spanish Civil war. The starving garrison inside the fortress was commanded by Colonel Moscardó. The Red Army besieging him telephoned the Colonel. *We have captured your son. We will shoot him unless you surrender.* Moscardó asked to speak to his son on the phone. When the boy came, his father spoke only two words: *Muere bien, Die well.*

Of all we have to do in this life, here is the hardest task, to die well. The thousands of deaths we see on television do not prepare us to see it as a task at all. Death is the ultimate failure in the bang-bangs that flood our screens. But the most comforting memories of my years as a priest are of the people who showed me what it was to die well.

In a New York hospital I was called to an old Irishman. He was worn out by a life of hard work on the docks, and he knew he was dying. Alone in this harsh city, he had drifted rather than moved away from the church. He was so overwhelmed by joy at finding an Irish priest, and receiving the last sacraments, that both of us were weeping. He could remember the *Hail Mary*, and as his strength ebbed away, he kept repeating with total contentment: *Pray for us sinners, now and at the hour of our death.* It was the next best thing to the traditional blessing of *bás in Éireann*.

November reminds us of the communion of saints. For us who are going to die, and who have lost friends and relatives to death, that communion is supremely important. Those who go to God are now joined with all their loved ones who went before them. And we who are left behind can stay in touch in a peculiar way.

Bereavement counsellors say that grief comes in two parts: facing death as a fact, and facing death as a reality that will last for the rest of your life. When someone is close to us, as spouse, mother, father, child, we carry them around as an inner mother or whatever. That is what gives a baby the courage to let his mother out of his sight.

Many people continue talking to their loved ones who have died. Denis Potter speaks of having fought his father all his life, but after death he would say: *Come on in, Dad.* He could welcome him into his heart for a chat in a way that blossomed as the years passed. After death people can continue as a powerful force in our lives. You talk to your inner mother, or husband, and even listen to them. You pray for them as they pray for you. The thought of the Holy Souls need not be all purple and gloom. If they are holy, they are happy, having a good time with God. After death, as before it, they can lift our hearts. ■

Pauline O'Regan and her Mercy community in Christchurch complete their reflective journey through the Creed. Faith in the Spirit has too often been relegated to the Church's 'too hard' basket



In Search of Belief

I Believe in the Holy Spirit...

Do we believe in the Holy Spirit? With one voice we echoed Joan Chittister, 'You bet we do!' The Spirit of God who created us is with us still, the presence of Christ who redeemed us abides within us in Spirit. The Spirit of God permeates the world and lives within each of us as an ongoing call for the Christing of the universe, generation after generation.

In the light of this active, life-giving divine energy it came as a shock for each of us to recall that when we received the Sacrament of Confirmation, we were still using the term, Holy Ghost. We rejoiced that we have come to know the Spirit, not as a ghostly presence, vague, eerie, passive, but as an electric charge animating the entire world, suffusing all of life, calling us to the mystery that is God, reminding us of the model that is Jesus, bringing us to our fullest selves.

As we discussed all this, we were able to pinpoint for one another when we first became actively conscious of the Holy Spirit in our spiritual lives. For most of us, it was thanks to the Charismatic Movement whose members burst into our consciousness with joyful proclamations that the Spirit lives! For one of us, it was a Retreat given by Graham Donnelly sm on the indwelling of the Holy Spirit; for all of us, it happened well into our adult lives. We

could say with Saint Augustine, *Late have I loved Thee* – not because we had strayed from God, but because this was the God so rarely spoken of, the forgotten God, the Holy Ghost.

The Church has never been quite comfortable with the Holy Spirit and never more so than today. The Holy Spirit is too hard to control, too full of surprises, too ready to pull the mat out from under the Church's feet. It is not the Holy Spirit who is being problematic here. It is the Church itself. As it has become more and more clericalised, it tends to listen only to the clerical voice as speaking for the Holy Spirit. It forgets that the Spirit breathes where it will.

In the past, for instance, the Church, acting well outside its own sphere of theology, made solemn pronouncements about the cosmos. Then when the evidence mounted to make creation look like evolution, it took the Church centuries to accept that the Holy Spirit might be speaking, not with the voice of Theology, but with the voice of Science.

Finally, its members embarrassed, itself red-faced, it had to admit to the possibility of evolution. The Church has a problem here: the Holy Spirit is not supposed to speak through Science. Nor, for that matter, is the Holy Spirit supposed to speak through the laity, nor through women,

nor through those calling for reform – not in history, not today.

Reformers...

When Martin Luther called for reform about the selling of relics, the payment for indulgences, the inadequacy of merit theology, the harm of clericalism, no one listened. We now admit that the Holy Spirit was saying very important things through the reformers of the 16th century. But then as now, the voice of the Spirit is not supposed to come through such as these.

The laity...

Could it be possible that the Holy Spirit might speak with a lay voice? The clerical church has a huge difficulty here. Like the reformers, the lay voice is distrusted, virtually unheard. Even when the church asks that particular voice to speak to it, it cannot bring itself to trust what it hears. In the 1960s Pope Paul VI invited married couples, medical professionals, leading lay Catholics from all over the world to reflect lay opinion and give their prayerful, considered opinion on birth control. The clerical church rejected it, with what has proved to be incalculable harm to its own authority.

Women...

When you think that the Holy Spirit, in an act of unique and exquisite love-making, caused a woman to conceive God in the flesh, it seems strange beyond all reason that the Church has such fear of women. It has faithfully taught that God's Holy Spirit gives charisms and gifts to the *entire* Church, sons and daughters alike, to build up the People of God and to effect the reign of God on earth.

But how can we do this, when only a part of the Wisdom and the gifts that the Spirit imparts, gets taken into account? As Joan Chittister says, the Christian community has meta-morphosed into a clerical system to such a degree that the laity in general and women in particular are locked out from the policy-making assemblies of the Church, and all women and all married men are debarred from serving the Church in the ordained priesthood.

In Jesus' time, the religious leaders sought to contain the Holy Spirit in a straightjacket of endless laws and rules, but the Spirit burst free in the resurrection and vindication of Jesus. It is the same today. We Catholics are growing ever more and more aware of the Spirit Life within us – pulsating, anti-gravitational, energising – calling us onward. With all our hearts we believe in You –

*Spiritus Sanctus Holy Spirit,
Wairua Tapu Sacred Breath,
All Holy Spirit of God.*

Conclusion

As we draw to a close these reflections on some of the chapters of Joan Chittister's book, *In Search of Belief*, our community wishes to express deep gratitude to the Editor of *Tui Motu* for inviting us to undertake this exercise. As we returned to our discussions, week after week, we each experienced a deepening of faith and were confirmed in our firm belief in the essential teachings of the Catholic Church. More than that, as a community of five, we knew ourselves to be a microcosm of the Church itself and we felt ourselves to *be* Church in a singular way.

The Fathers of the Church wrote the Creed with *blood, tears and sweat* as they defined our beliefs with infinite care. Joan Chittister, for her part, has written a careful and loving commentary on the Creed and we have tried to faithfully filter her writing in a greatly condensed form. We were constantly beset with the fear that we were not doing her justice, but we carried on with constant cries to the Holy Spirit for help and guidance.

As we finish writing, we now make it our ongoing prayer that many readers might be inspired to read this book, *In Search of Belief*, and in so doing, to re-discover the depth of the treasures of their faith that are contained in the Apostles Creed. ■

In Search of Belief

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Secular Spirituality

In mid-year Tui Motu focussed in successive issues upon the hunger for spirituality in contemporary society. Pa Hemi Hekiera, SM kindly sent us this article by Adrian Smith M.AFR on the same topic which rang a bell with him

The late Gerald Priestland, the religious broadcaster, once said 'Our western world is becoming less and less religious but more and more spiritual'. If Priestland's statement is true, what is it that is happening in our western culture that is causing this swing?

A few years ago I was invited to take part in a three-day workshop on 'Spirituality in Organisations.' There must have been some 120 participants, business consultants, managers and other executives. The word 'spirituality' was taken to include anything from meditation to circle dancing to astrology to aromatherapy, and much else.

The event revealed a growing awareness that we humans are three-dimensional beings and unless all three dimensions – body, mind and spirit – (or as St Paul expresses them 'spirit, soul and body' in *1 Thess 5:23*) are in harmony we are unbalanced creatures. The spiritual dimension, our religious orientation in the *religare* sense of binding us back to our source, is as much part of our humanity as is our mind and our body.

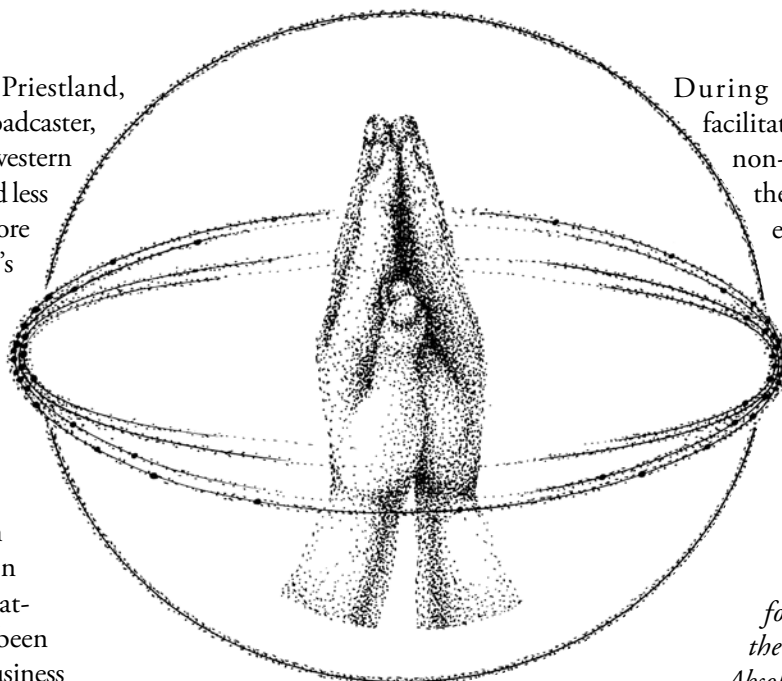
An Awakening of the Spiritual Dimension

There is much promotion of mind and body in Western society these days while less of the spiritual. Ten years ago some

friends and

I launched a series of weekend retreats advertised as 'Non-religious Guided Retreats'. Since then they have become increasingly popular. They attracted over 400 inquiries last year and it is the 'non-religious' aspect that is attracting people.

The majority of our participants fall into two categories. There are those with no roots in any particular religion. They are on a spiritual search; the sort of people who frequent the big bookshops which have shelves dedicated to all forms of self-development, methods of meditation, and offering paths to enlightenment. The others declare themselves to be Christians – practising church members, even – but feel that their parish is not providing the spiritual nourishment they desire.



During many workshops I have facilitated for spiritual searchers in a non-church context I have asked them to give me a phrase which expresses to them what the word 'spirituality' means. Here are some samples: *Getting in touch with the real self. Merging towards oneness with everything. Unconditional love. Finding a meaning in life. Asking, 'Who am I?' Being in touch with feelings. Compassion. To live your truth. Questing for one's higher self. Sensing the divine. Moving towards the Absolute. Acknowledging one's own and others' divinity. Being in the present. The point of unity among human beings. Harmony with all creation. Getting in touch with the essence of our nature. A return journey to our innocence. Being open to the Spirit. Cosmic interconnected-ness and others..*

All these are 'comfortable' phrases. In our present climate of accelerating change, increasing stress and seeming chaos, one might ask if in the search for comfort, spiritual comfort has become more relevant than Truth? Are people simply searching for pleasant feelings, naive expectations of release from daily pressures, escape from suffering in all its forms?

The Underlying Dynamic

Without a religion – and without Christianity in particular – many are without a meaning to their lives. Those

fundamental questions that we creatures of all cultures have asked ever since we evolved from our primate ancestors, are still being asked: *What is life all about? Why are we here? What is our destiny? And in particular, why do we have to endure suffering?*

People today are seeking their answers in the context of a new 'story', a new cosmology. I believe two strands of physics in particular are having an influence over us without our adverting to them.

- *Astrophysics* – which is 'putting us in our place' in the universe. It makes us aware that our own human species is just one of millions of other species on one of nine planets circling one star (our sun), which is only one among the hundred million stars making up the great celestial whirlpool we call the Milky Way galaxy, which in turn is only one of a hundred million other galaxies spread out over the vast tracts of space. Having been brought up to believe that we human beings were created by God to have dominion over all creation, it does make us feel a wee bit small!

- *Quantum Physics* – which is making us aware, even subtly, of the interconnectedness and interdependence of all beings and of the immeasurable influences that everything has on everything else, in the spiritual realm as well.

This new awareness relates not only to the question of 'What is life all about?' but also to 'Where is God in all this?' or more particularly, 'How does our traditional perception of God relate to all this?' and of course it makes a nonsense of any understanding, other than a metaphorical one, of a 'God who came down to earth' and 'ascended into heaven'.

Our Christian Response

What should be the attitude of the Church to this phenomenon?

I propose five approaches the Church needs to take towards today's secular spirituality if the Good News of Jesus is to make any contribution in the

Western world to humanity's future.

The *first* is to recognise the many directions in which the Holy Spirit is blowing these days, beyond and sometimes, despite the Church. Our evangelisation priority must be with Kingdom-realisation before Church-growth. We should enable spiritual searchers to appreciate how much the Holy Spirit is active in their lives without their being aware of the source of their spiritual drive.

Raimon Panikkar would call this phenomenon, as he did Hinduism, 'Christianity in potency'. He wrote: "The Christian attitude is not ultimately one of bringing Christ in, but of bringing him forth, of discovering Christ".

Secondly, we need to recognise and appreciate that classical spiritualities are regarded by many laypeople as world-denying and body-denying. In secular spirituality on the other hand, they are drawn by a sense of wonder for creation and a feeling of interconnectedness with all aspects of it. Planet Earth is not just our home but 'we are Earth', related genetically to everything that contains the DNA molecule.

Thirdly, not to regard spiritual searchers with a superior attitude giving the impression that we have something we think they ought to have. The values by which so many of them live can put us 'practising' Christians to shame.

Fourthly, inculturation. This has not only a geographical dimension: equally it has an historical dimension. If God, Religion and the Church have no appeal to so many people today it is because they are spoken of in concepts that have remained unchanged since the Middle Ages and bear no relation to the world as people are experiencing it today. The problem is linguistic.

The way we address God in prayers, hymns and the liturgy and propose a belief in divine realities urgently, needs to be 'inculturated' if the Church is

not to remain on the margins for an increasing number of people.

Finally, we need to learn from secular spirituality:

- to delve into our own mystical heritage, especially to rediscover the ways of deep meditation that were taught;
- to appreciate our role as co-creators with God;
- to move our liturgy from the head-centre to the heart-centre;
- to introduce the imaginative, the spiritual into our education system – to value intuition and creativity;
- to return to respect for religious experience;
- to recover the primacy of right action (orthopraxis) over right belief (orthodoxy);
- to place more emphasis on the future than on the past.

In Carl Jung's words: "We are still looking back to the Pentecostal events in a dazed way instead of looking forward to the goal the Spirit is leading us to"; and thereby restore hope to people's lives.

The Second Vatican Council said this: "The future of humanity lies in the hands of those who are strong



Bible Society Ad



Sione... and the drunk

Rob Allen

They were a strange couple. The one, Wayne, palangi and 40, constantly sitting in his chair. The other, 20 and Samoan, forever hovering over Wayne or pushing him around. They seldom talked, but had a close bond. I always saw them together. The boy drove the van that carried Wayne, who sat high in the back on some type of lift that would lower his wheelchair to the ground. They were always together. A strange sight. Wayne with his twisted and crippled frame, sitting in the wheelchair, drool collecting at the corners of his mouth, and the young, fit, well-muscled Samoan – his baggy cargo pants half way down his arse and his black beanie over his shaved and tattooed head.

I saw them often, mostly at *The Alleluia Cafe* in St Kevin's arcade. Sione seldom spoke. Wayne, on the other hand, loved to talk although he was hard to understand. Later I found out why. He had two problems. One was brain damage caused by a skull that had crumpled like tissue paper. The other was a smashed jaw, broken at the same time he had copped the head injury.

Sione did everything for Wayne as far as I could see. He drove him around, took him to the toilet; ran his errands; rolled smokes; made tea and generally did all he could to make Wayne's life better. I came to love them both. The older man for his sharp sense of humour that kept him smiling when I didn't see a lot about his life that would make me smile. The boy for the way he looked after the older man.

I had felt excluded that first day I met them. Wayne and my friend Eddo the ex-gang member, had talked about lock-ups they had been in, and screws they had known, and it seemed some had been good and some had been bad. Yet neither man talked with any bitterness about the past. Sione sat still and quiet most of the time, shifting in his seat only when Wayne needed a refill of tea. I knew there had to be a story here regarding Wayne and Sione, but I didn't learn it that day, returning home none the wiser. But from that time on, whenever I went to town I would look in at the *Alleluia Cafe*. If Wayne and Sione were there I would stay for a while and have a coffee with them. Sometimes we would play chess using

the sets the owner guy provided, and it was a pleasant way to kill an hour, playing chess with Wayne, and chatting in the sun while Sione rolled smokes for him or refilled his coffee.

Then out of the blue, quite unexpectedly one day as we played chess, Wayne leaned over and said... "Jesus you're a patient bastard Robbo. You been coming here nearly six months and not once have you ever asked."

It was obvious what he meant.

"The chair?" I queried.

"Yeah. The chair."

"What happened?" I asked.

"Got beaten up. Smashed. Five street kids. I was coming out of the pub drunk one night, and I gave them arseholes and called them coconuts. What I didn't know was that they were as gone as I was. Me on piss, them on glue. I got smashed good. They left me for dead, but the hospital put me back together again – or tried."

"I'm sorry..."

"Don't be," he interrupted. "It was my fault. Should have known better, but the grog's always been a problem for me. Not now. Can't drink at all now," he smiled.

"And Sione?" I asked.

"Yeah. He was there. I don't remember but he says that it was him that did the real damage."

"But you're..." I stammered.

"Mates? Sure we are. Even went to court and spoke up for him when he was being sentenced. Didn't matter but... he still got two years. Out after one though. Good boy, clean record up to then."

"You spoke up for him in court?"

"Had to."

"How come?"

"It wasn't just his fault. Some of it was mine and I've been inside and didn't want a kid spending any time there on my account. Besides... if I hadn't been drunk..."

The young Samoan boy had been staring nervously out the window while we had spoken. So far he had said nothing.

"He forgave me man," he said now. Even that much of a sentence caused him to turn red under his brown skin.

"Yeah that's right," confirmed Wayne. "Better that way. Saves wasting energy being pissed off, when with the way I am I need all my energy just to cope with the day."

"He got the people at rehab to bring him to see me inside," said the boy.

"That's amazing Wayne," I said.

"No it's not. Just common sense. Too much to do to hate anyone. Tires me out anyway... but I'll tell you what is amazing... Sione's been out for a couple of years now and every day.. never misses.. he comes and looks after me."

I looked at the two of them and felt like crying. Educated men, men who had never been in prison, some who wore habits

and dog collars, some like the United Nations diplomats paid for bringing peace, had less going for them than these two. And me? I was no better. What about the mental hit list I was always compiling? Some days individuals made the list. People from the past who had hurt me. Some days the Church was the target with its hypocrisy and cynicism, its bleak and withered spiritual landscape that cast people out into an arid desert of faithless existence. On these days I too was an exile. Some days politicians with their lies and insincerity were the enemy. Their total disregard for both people and truth qualified them for my grudge list, and on these days, watching the evening news was a trial. Yet the plain fact was that no matter how much bitterness and resentment I mustered, nothing in the world changed. People did what people did, and by stewing over it, the only person hurt was me. I suffered greatly through my own reactions to the wrongs of others.

"See," said Wayne. "When I thought about it I knew I owed it to Sione and his mates to speak up for them. If I hadn't been pissed and stoned it would never have happened. My alcoholism was the problem."

"No Wayne. Me and my mates did the damage," argued the boy.

"Never mind. Doesn't matter. If it hadn't happened we wouldn't be mates so it's not all bad," smiled Wayne and he patted Sione on the arm.

I coughed, embarrassed by their closeness. We lapsed into silence and continued with the chess game. It struck me as we sat, that I had never accepted personal responsibility for any of my discomfort or problems. Had always looked to blame someone or something else for my misfortunes. These two had grown well beyond that.

Sione, bored, wandered over to another table where a couple of young women sat and started to do what young men do in that situation... work hard to impress. Difficult for Sione because he was almost an elective mute. Luckily the girls were as chirpy as the sparrow that searched for crumbs in the arcade, and he could just sit there and look good.

"Must have been interesting when Sione tried to apologise. He's pretty shy," I said.

"Sione never apologised. Didn't have to. Tried to, but I stopped him."

I looked at Wayne and realised he was an angel. A crippled, twisted, recovering alcoholic of an angel... but an angel nonetheless. Wheelchair-bound and broken, Wayne was a serene and happy man. He had found a grace within himself to forgive Sione and his mates for the damage they had caused, and in doing so, had helped himself. Now he was helping me. And Sione? In daily helping Wayne, he too had found peace and serenity. A point of forgiveness for himself. The thought struck me that it was time that I let go of the hurts of the past and did what these two had learned to do. The Master had said.. "Love your enemies..."

Wayne and Sione knew. ■



*Australian activist
Ciaron O'Reilly
was in Christchurch in
September to launch his
new book Remembering
Forgetting.
"A restless, nimble spirit",
Daniel Berrigan calls him
in the book's Foreword.
"The dreadlocks, the
elegance, the hefty frame,
the rhetoric of scorn and
celebration, the sheer
brazen, unstoppable
spirit..."
Yet beneath this perhaps
daunting exterior, lies a
deeply Christian spirit, as
Kath Rushton found when
she interviewed him for
Tui Motu.*

A restless, nimble spirit...

C*an you tell me how your protest came to receive a specifically Christian focus?*

Who influenced you?

I grew up in Brisbane from an Irish background. There was a fairly racist, authoritarian government headed by Jon Bjelke-Petersen, and protest was in the air. That was in the '70s. I was challenged to think beyond merely reacting. What did I really believe in? I started to explore my Christian faith.

The beliefs of Jesus, I found, had an anarchist orientation to power, domination and exploitation and a pacifist orientation towards violence. So that led me to Dorothy Day and the *Catholic Worker Movement* that had been going since 1933. The Berrigan Brothers, Daniel and Philip, brought the movement beyond pacifist conscientious objection to a more

proactive non-violent campaign: this had evolved by the 1980s to the *Ploughshares* movement.

During this period our focus was community living and hospitality – offering hospitality to homeless people and making a living off co-operative work. We started a house in 1982 in Brisbane, a house of hospitality for young aboriginal children who seem to be fast-tracked towards prison or early death. In a very, very racist environment aboriginal people only made up two percent of the population yet they made up 35 percent of the male prison population, and over 60 percent of the women. They were systematically impoverished.

The Berrigans pointed us to what the global economy really is – armed robbery. Exploitation by Nike, Reebok, British Petroleum can only continue in

countries like Indonesia and Columbia because of the weapons pointed to the heads of the poor.

Pope Paul VI said, "If you want peace, then work for justice." The flip side is 'if you want to maintain exploitation, prepare for war'. That was why the military became our focus for resistance.

And that led you to getting arrested in the US.

In 1989 I went to the United States with New Zealander, Moana Cole. Together we explored different *Catholic Worker* communities. While we were there the Gulf War mobilisation began. We joined with two Americans and decided to disarm a B-52 bomber as our contribution towards peace.

Much to our surprise we accomplished this. We didn't find out until we were on trial that our ten minute scramble put the B-52 out of action for two months and closed the runway for two hours. We were sentenced to one year in prison after receiving a more traditional punishment – transportation to Australia!

It was after that I noticed that the same countries who perpetrated the Gulf massacre on the moral pretext of stopping a large country invading a small one, were the very same states who facilitated the Indonesian invasion of East Timor.

When I returned to Australia I helped start the Greg Shackleton House in Brisbane. Greg was one of five journalists murdered in East Timor. We focused on Australia's contribution to the genocide in East Timor. We also initiated the *Sanctuary* movement offering sanctuary to East Timorese against deportation to Portugal.

In your book you talk about symbolic actions? Why do you see them as so important – from outside, they appear to be seemingly useless?

The power of symbols was very clearly expressed during the Gulf War. The first break in consensus was when Jeff Patterson, a marine in Hawaii,

sat down on the tarmac and refused to board a troop carrier, saying that this war was all about oil profits and not about defending democracy. The U.S. Marine Corp totally freaked out, not just because they were losing one more marine, but because of the symbolic nature of a marine following his conscience and not following orders.

You can never underestimate the power of symbols. In some of our actions we use human blood. It's a very sacred symbol. It does not require a lot of explanation and it's very powerful. Another way is to take a ritual we are familiar with and bring it out before the world. We once had a repentance ritual on Ash Wednesday on the steps of the Brisbane mining company involved in supporting the occupation in East Timor. We burnt their report and created the ash of complicity and repentance out of it.

Dan Berrigan' writes in the Foreword to your book: "the implications are classical, biblical and deeply traditional" Is that what you were doing that Ash Wednesday?

Yes it was. Another example was *British Aerospace* getting an injunction on us and saying we would be put in prison for inciting people to resistance. So we broke that injunction on the *Feast of Innocents*, the anniversary of the Magi breaking the injunctions Herod put on them to return with information about the Christ Child.

The church's feast days offer a great context. At Jabiluka in the Northern Territory we disabled uranium mining equipment on the anniversary of the Nagasaki bombing. That bomb was

dropped by a predominantly Catholic bomb crew. They were blessed by Father George de Belcoe who later repented and become a pacifist. We brought that whole history to the place.

We often have acted on Easter Sunday morning in the spirit of resurrection and hope. I was once arrested at a Nativity scene on Christmas eve: I was standing at the wharf as American soldiers got off a war ship. Catholics can offer this really wonderful sense of liturgy and ritual. At the same time Protestants have offered us great insights into Scripture.

Berrigan also says in the Foreword that your book is a worthy commentary on the Acts of the Apostles.

When you think of it the original 12 apostles were in and out of jail all the time and were unrepentant in terms of faith – they were full of the news of the kingdom. We definitely see we ourselves in that tradition.

Can you say something about the Ploughshares movement?

Modern war is waged in two ways. One is a high tech overkill – a Hiroshima type blast of Cruise missiles, high-tech weaponry fired from very safe distances or dropped from B-52s at 40,000 feet. The other way is low intensity conflict – the daily grind of war against the poor. Here the killing is subcontracted out to Filipino and Columbian boys.

Church pacifists need to go beyond conscientious objection and carry out more proactive actions. The Gospels were composed in a third world context – in Galilee; and they provide the basis for a theology of liberation. Chad Myers says the theology of liberation does not ring a lot of bells in the comfortable first world.

What is needed is a theology of repentance and resistance. Repentance – not as self-flagellation, but as a change of mind and heart, as the Greek word implies. For my own part it means I must take responsibility for my story. I am a white Australian and all this oppression preceded me: I have to come to terms with that.

What are your thoughts about recent events in Washington and Manhattan – and on the responses of revenge?

I lived in New York for six months two miles from the World Trade Centre. It is where the *Catholic Worker* still exists. New York was where our movement was given birth. I really enjoyed my time in America.

Think of this. Jesus came out of the Temple and saw a widow getting exploited and he said that "this Temple will not stand, not a stone upon a stone". 30 years later it was levelled by the Roman legions.

Just so, the World Trade Centre and the Pentagon cannot stand. They will either be taken down non-violently as in Seattle, brick by brick; or it will happen via a kind of fascist group mimicking the power of America; or it will be taken down when we pollute ourselves to death.

George Bush says we are 'at war'. That's true. But Manhattan and Washington were not the first shots. The first shots were the one million Iraqi children dying through U.S. and British sanctions. And the daily bombardment of Palestine.

During this crisis we have been traumatised by the endless filming of the victims, the destruction and the family members. But you may be sure that the guys who flew into those buildings had watched an equal amount of videos of Iraqi children dying slowly of leukemias and cancers in hospitals barren of equipment. There is grief watching Iraqi children die. There is grief watching Americans die.

At the beginning of 1996, four women in England used our hammers and got into a British Aerospace site and did £2 1/2 million of disarmament to a £15 million Hawk fighter. They were in jail. I knew one of these from Washington DC, so I went over there to organise around their case. During the trial José Ramos Horta, John Pilger and some East Timorese gave evidence. The jury who had never heard of East Timor before, found the women not guilty. So we formed a Catholic Worker community in London and East Timor exiles joined us. The book *Remembering Forgetting* deals with all this.

Changing a deadly sin into a source of life

Transforming fire: Women Using Anger Creatively

Kathleen Fischer

Paulist Press, Mahwah New Jersey, 1999

Review: Sue France rsm

In the preface to *Transforming Fire* Kathleen Fischer describes the book as “a resource, a kind of guide to anger”. In so doing she divides the text into three sections: Naming Our Angers, Integrating Love and Anger, and Transfiguring Anger’s Fire.

The first section looks at being able to identify and understand anger from a number of perspectives. The middle section of the book looks more specifically at different kinds of experience, and offers ways of integrating anger and using it as a creative force in our personal lives. The third and final section broadens out to look at how anger can transform oppressive systems and give the energy needed to work to change society. Helpful in this section is the discussion of the connections between anger and non-violence and anger and creativity. What I found less helpful in these latter chapters was the continued insertion of strategies for individual change. While useful in the second section, here they seemed to distract from the treatment of the systemic issues around women and anger.

Fischer draws on a wide range of sources, both academic research and psychological theory, Scripture, literature, history and the lived experience of many women as she seeks to give voice to: *A spirituality of anger: a way to harness the fire in us and all of creation, to move it toward life-giving rather than death-dealing ends.* (Preface)

As a theologian and therapist, Fischer articulates some of the struggles women encounter in their everyday lives regarding anger. She connects faith and experience with clarity and compassion.

I believe this book could be particularly useful for women of faith who are struggling with common cultural prohibitions around women’s experience and expression of anger. *Transforming Fire* is also a helpful resource for spiritual directors and counsellors who are working with women seeking to deal with issues of anger in their lives.

As the author describes it, “transforming anger is the process of redirecting vital passion” to enable us to live as fully and as creatively as possible. This text offers some insights into how we might embark on this process. *Transforming Fire* is not a book to be read in one sitting. Rather it is a helpful book to dip into and reflect on a chapter at a time. ■



That grief is now being manipulated to cause more grief. The ‘ethic’ states we are going to indiscriminately bomb Afghanistan to show that indiscriminately bombing New York is wrong. This is the same ethic that Bush brings in Death Row, to show killing is wrong. It simply leads to a cycle of violence.

If Christ taught us anything on the cross, he taught us how to suffer in order not to cause suffering, to die rather than to kill. How to break out of that cycle is what the Christian church should not only be saying but demonstrating by resisting non-violently in the tradition of Ghandi and Martin Luther King.

Why do you say that ‘resistance’ is prophetic?

Moana and I stand on a runway and look at B-52s – and we predict a future of dead children. We see the present and we see the future. We then imagine a future of peace and justice in which the hungry are fed. Disarming a B-52 means it can’t kill. That’s the basis of prophetic action.

After that action on the B-52 some old-time friends treated us very cynically. But a guard on duty that night resigned his commission in the airforce. So you never know where the Spirit will move, and you do not want to define any one out of existence. The Spirit can move anywhere. ■

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Storytelling as it used to be

The Fox Boy: the story of an abducted child

by Peter Walker

Published by Bloomsbury, London,

Price: \$29.95

Review: Kathleen Doherty

Reading *The Fox Boy* demands that the reader cog down, take a spell from reading for information only, be prepared to go at the narrator's pace, follow his convolutions and go up all the side roads. It is an exercise in reverting to the days of storytelling as it used to be, where truth is interwoven with myth, personal observation and opinion are given equal weight with historical fact, and strict chronology is not on the menu.

Peter Walker's stated objective was to discover what had happened to the little Maori boy "wearing an Eton suit and good English boots" whose photograph he had seen just before travelling back to New Zealand to research a travel book. Walker, a New Zealand journalist who has worked in London for the past 15 years, was close enough to his homeland to know that it would not be hard to find out more about the child than the brief published references could tell. He knew already that he had been adopted by the Premier of the day, Sir William Fox, given his adoptive father's name, and received legal training, and then at the age of 19 had gone back to his own people. Filling in the gaps lead the author from the story he believed he was going to write to the threshold of one of New Zealand's greatest stories, that of Parihaka and the violent overthrow of the passive resistance synonymous with the name.

It is thought that Ngatau Omahuru was five or six in 1868 when he was captured by colonial forces during the Taranaki Land Wars. The photograph taken within days of his capture shows a little boy who looks, says the author,

"stern and angry, but also quite lost, like a child fallen down a well...". He had already suffered the trauma of being plucked from his whanau. Now he was in these constricting European clothes and facing he knew not what sort of future among the Europeans who had invaded his land.

That future included primary school and enrolment in 1874 as one of the first pupils of the new Wellington College. Later came a period as a law clerk in the practice of William Buller, now remembered mainly for his book *History of the Birds of New Zealand*. It is known that young William Fox made at least two trips in his role as a minor law official to Maori Land Court hearings in Wanganui and that he re-established contact with his birth family in Taranaki before leaving European society and joining Te Whiti and Tohu at Parihaka. Accounts given in contemporary local newspapers of this "defection" leave the reader in no doubt that the colonists of the day thought they had done the young boy a favour by taking him into their society, and betray an arrogance which, at this distance, is shameful and offensive.

The facts established about William Fox Omahuru, as he was subsequently known, are few, but Peter Walker has

used them as the starting point for a personal exploration of the conflict and broken promises which characterise the contact of colonial administrations with the Maori of Taranaki. In particular it is an exploration of the story of Parihaka, which he describes as "one of the most perplexing, and yet redemptive, events in the history of European colonial expansion" and this country's "greatest moral drama".

William Fox Omahuru never married and had no direct descendants. The author was able to find and interview two women who are great-neices, but their stories were sketchy and vague. He died in 1907 after periods spent as a translator and interpreter of Maori in Wanganui and Hawera, and was buried at Lepperton, north of Mt Taranaki, not far from where a European child, Caroline Perrett had been abducted by Maori and brought up as one of them. The author was unable to find his grave: "I had a notion that this bright, intelligent and peaceable man, whose destiny it was to be fought over and never to belong, had packed up everything, even his gravestone, and had slipped, very quietly, away."

The definitive book on William Fox Omahuru has yet to be written. In *The Fox Boy* Peter Walker has made a valuable contribution to opening up study and discussion of a time and a story which has many layers and

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One dinner too many for Jenny

Jenny Shipley has been named the weakest link and it's *Goodbye* from Bill, Bolger (Ha-Ha) and, more ominously, Boag. The National Party has always had trouble with forceful women, going back to the era of Marilyn Waring. It eventually gets rid of them, and it's back to the party image of solid, dull, blue-suited men.

Jenny had to go. For the last few months she had been leading a lack-lustre opposition with no support from her colleagues, but plenty of talk of 'coups' against her. The kiss of death came when Michelle Boag was elected as National Party President to promote change. Her "unwavering support" for Shipley and Bill English's remark, "Jenny Shipley will lead National into the next election" gave warning of the classic political stab in the back. Boag called for resignations at the top, but

Crosscurrents

by John Honoré

not one man in the Caucus reacted, so Jenny took the rap. She had one dinner too many in New York and lost the plot.

The stolid Bill English is now surrounded by such luminaries as Lockwood Smith and David Carter in the finance portfolio,

Brownlee for superannuation and the so-called "brat pack" which made absolutely no impression during Shipley's reign.

But a splendid irony is apparent. The National Party is now run by the formidable Michelle Boag, who dresses in leather jackets and snakeskin stilettos and with experience in corporate affairs which Sir Selwyn Cushing could only dream about. I expect the naming of a few more weak links in the next 12 months. Goodbye John, Max and Clem, and watch your back, Bill. I would suggest that Boag will be too much for the staid National Party.

Not a 'just war' in Afghanistan

Images of the US pulverising Afghanistan with cruise missiles and cluster bombs under code names such as "infinite justice", are beginning to appear obscene. What has been achieved? Osama bin Laden remains defiant and at large. Civilian casualties must be more extensive than the media portray. The support for such massive air-strikes is waning and worldwide protests are spreading. As winter approaches, millions of people are in danger of starving to death. Where is the justification?

It is worth remembering the circumstances of Bush's election. Only 50 percent of the voting public exercised its democratic right and it was the republican majority on the Supreme Court which forced through Bush's disputed majority. Bush cannot claim he speaks for all Americans. The bombing brings to mind the notion of a 'just war'. Within the ambit of morality, the US has every right to declare war against terrorism. It is a just cause. The intention to right a wrongdoing is valid. However, St. Augustine adds a proviso to the conditions for a 'just war'. If the desire to hurt, the cruel wish for revenge, and anger that is harsh and

implacable, and a savagery in conquest are predominant in the response to wrongdoing, then the justification collapses. In other words, force must not exceed due limits.

Is the US response within the bounds of international law? I quote a comment in the Guardian. "There is no sanction under international law for vigilante justice, still less for waging war on a sovereign state on the mere suspicion that it is harbouring someone who has perpetrated a crime". The world's most affluent country is waging war on Afghanistan and bringing further devastation to a country already suffering from decades of strife and misery. It has the makings of a war of religion. This is the obscenity which could well haunt the Western world in years to come.

Responsible boards

The collapse of Air New Zealand has been discussed and analysed by the media and we, the taxpayers, are left with having to rescue the airline from the incompetence of its management. The following hard lessons should be learned from this fiasco.

- It is a myth, spread by organisations

like the Round Table, that directors and CEO's must be paid huge salaries here or they would go overseas to exercise their great talent.

- All NZ boards should disclose details to their shareholders of the contracts they sign with CEOs concerning redundancy clauses, share options, performance bonuses and contract severance clauses. A copy of the contract should be a question of open debate.

- What seems to be a staple resolution at every AGM of every NZ company is the approval of an increase in director's fees or the allocation of share purchase privileges to executive officers. These matters should be automatically questioned by shareholders.

- The presence on *any* board of directors of the 13 members of the original Air NZ board, or the presence of any ex-politicians, should be automatically questioned. It could be cronyism or a sinecure which secured the position and not ability.

- On election, directors serving on various boards at the same time should be challenged on the possibility of a conflict of interest. The assurance that a director would "abstain from voting" in such circumstances is not good enough and was manifestly a disaster for Air NZ. ■

Roman Synod and counter synod

In recent years we have become used to the sight of protests outside meetings of the World Trade Organization as their members (immaculately dressed and groomed, and usually male) discuss the global economy. In contrast, the protestors fairly represent both sexes and are usually less than immaculate in their appearance, as they accuse the WTO of widening the gap between the world's rich and poor.

A similar situation occurred in Rome last month. In this case the executive group was uniformly dressed (black and white with purple trimmings) and exclusively male. The protestors (men and women) were in casual dress. They too were critical of a growing gap between those with global power and the general population.

300 bishops made up the first group assembled in a Synod to discuss the role of the bishop in the Third Millennium. The second group was dubbed "The Shadow Synod of the People". About 100 participants, supported by 300 Catholic groups around the world, held a series of meetings from 4–7 October. The bishops at the Synod were given an invitation to join any of the discussions – none did. "We will be in Rome for the

same purpose as you: to pray and reflect on the role of the bishop in the Church of our time," their Secretary wrote to the Pope and the bishops in charge of the Synod. "We sincerely believe that, from their life experience, Catholics in the pews have much to offer to the discussions of those who govern our Church."

Delegates were open in their criticism of the secrecy surrounding the bishops' deliberations, and were less than impressed by a reply from Cardinal Schotte, "The bishops are responsible to no one but the Pope." A *Statement of the Synod of the People of God* was issued on 8 October, calling on Church leaders to work for the eradication of all forms of violence, including poverty, discrimination and exclusion. There should be respect for role of the *sensus fidelium* (judgment of the people) and respect for the conscience of those who are faced with decisions about sexuality and reproduction. The People of God should elect their bishops and church leaders, an attitude of open theological enquiry should prevail and, as God is properly imaged as either male or female, the leadership of the Church should include women as well as men.

As I write this, the bishops are in the final week of their Synod. The *relatio*

– the document which summarises talks given by each participant – has been completed, and the signs are that nothing has changed. As with previous synods, the Vatican is diluting or ignoring many of the criticisms and concerns expressed by the bishops in their presentations.

Cardinal Danneels and several other bishops had strongly advocated a better process for these meetings, but have been told that the matter is not to be discussed. About 20 percent of the bishops spoke of the undermining of collegiality by Rome's policy of increasing centralisation, but the *relatio* makes no mention of this.

One of the strongest international groups behind the Shadow Synod is *We are Church*. It is sad that they are opposed by the powers in the Curia wagging their fingers and saying, "No! *We are Church*." One can feel sorry for the bishops in their dioceses being caught in the middle. They have had another chance to speak out boldly as a college and insist that, as leaders and teachers in their dioceses, they are answerable to their people and to the Pope – not to the Ratzingers and Schottes of the Vatican. Has another opportunity been lost? ■

Jim Neilan

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They knew not what they did

What wonderful progress we've made! During my 80-plus years things have become faster, safer, easier and more accessible. And yet the notion that progress is illusory persists. We are hung up about nuclear waste, have found that the razzle-dazzle of market forces has lined only a limited number of pockets, and can't cure the common cold.

Right now we are floundering in the genetic modification fog. There can be no real argument about experimentation within the laboratories of universities and research centres, but there is real division when it comes to playing about with crops and animals. The Greeds versus the Greens is how I see it. The big corporations and the owners of vast tracts of farmland are

on one side, their opponents who don't want a bar of any sort of modification are on the other.

Being neither scientist nor capitalist, and never having hugged a tree, I am in the third tent from the left in the *Don't Know* camp. But as an historian of sorts I find myself looking over my shoulder. The chap who let loose a few rabbits at Bluff in 1938 just wanted something he and his mates could shoot at, New Zealand being short of feral quadrupeds. He could never have imagined that these furry creatures would eat their way into the balance sheets of the nation. Again, the people who introduced the possum at Riverton (Southland has a lot to answer for!) in 1858 wanted only to start a skin trade. Forest decimation and the

menace of mastitis would never have crossed their minds.

Moving from fauna to flora, let's contemplate gorse. This is easy. Look out almost any rural window. Gorse was a sentimental import by those who were brought up among British farm hedgerows. How could they know that before long the hills would be alive with the sound of bursting seedpods?

We have introduced in good faith a vast range of weeds and pests. Should we now heed the lessons of history? Is this a good moment to recall that H.G. Wells described history as a 'race between education and catastrophe'? Maybe I'll stick that quote on the door of the fridge as I keep on pondering. ■

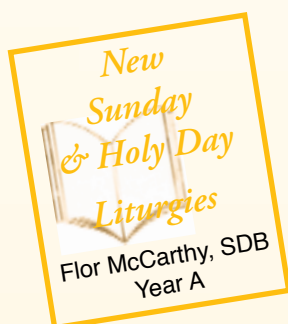
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