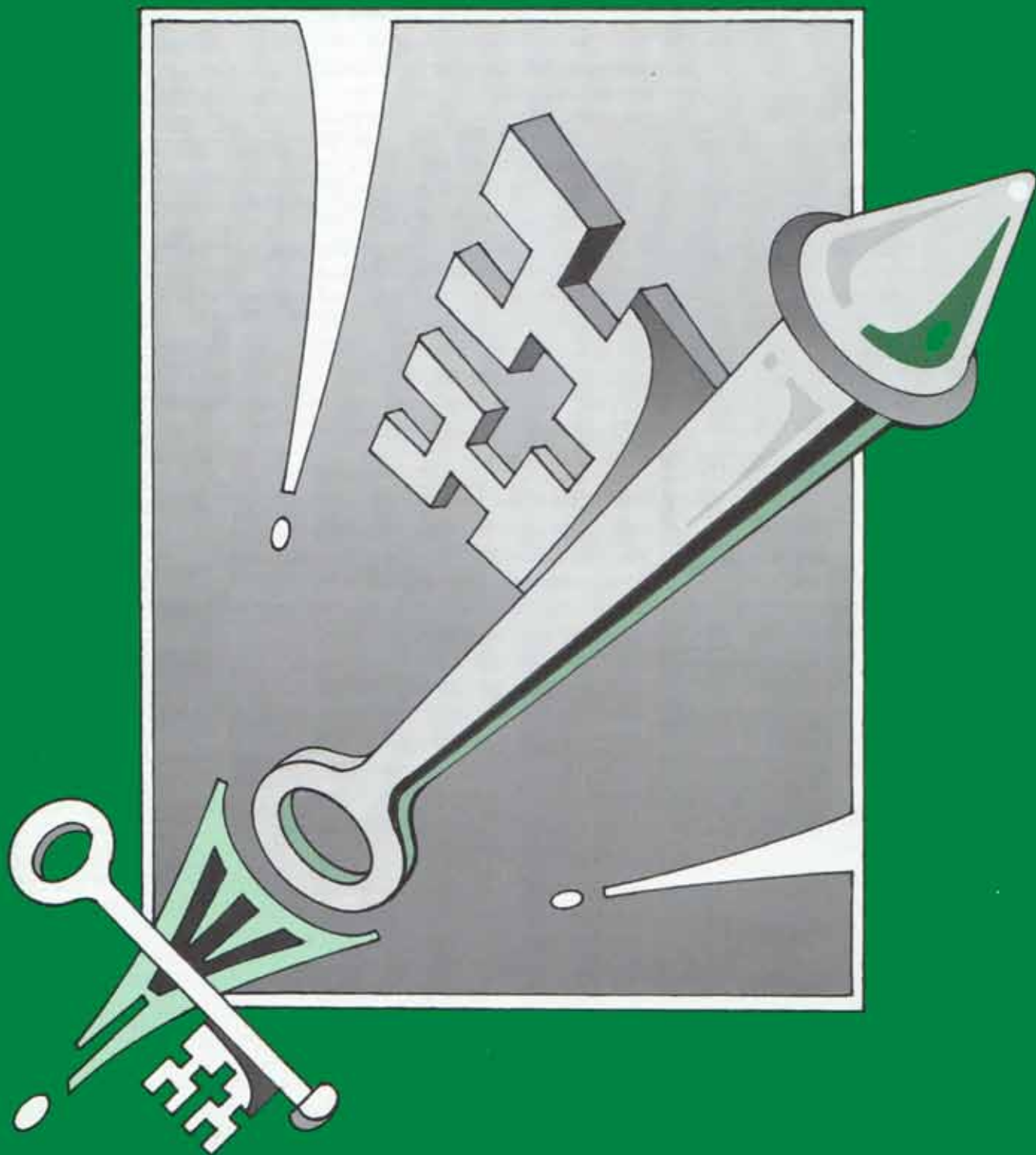


Tui Motu

InterIslands

Independent Catholic Magazine

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You shall receive power . . .

You shall receive power. . .

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This message will resound in the memories of returning pilgrims from *World Youth Day 2008*. The theme presented to them by Pope Benedict was that the Holy Spirit is alive within their hearts, awaiting the occasion to burst forth. Religion, suggests one author, is not simply to be believed, but is to be danced!

The returning Kiwis, from bishops to students, were exhilarated by the total experience as well as exhausted by the full-on intensity of their time in Sydney. We publish two accounts, from a Seventh Former and from a teacher and leader (pp16-19), and both capture the uniqueness of the atmosphere. It was a week they will never forget. And it leaves us with a burning question implied by Colin McLeod in his mature and challenging account: *what now?*

During the week I received two phone calls from readers who had been watching the wonderful TV coverage. For one, it was reminiscent of the early, heady days of charismatic renewal in the '70s. The packed Cathedral gatherings and summer conferences gave many participants a tangible sense that the Spirit was truly moving. But as my friend agreed, something more had to happen for renewal to impact on the church, let alone on society. There had to be a profound change encompassing body, mind and spirit.

The other call was more disturbing. My second friend had been watching the gathering of (largely Australian) bishops and was struck and angered by an absence – *no* Bishop Geoffrey Robinson. This man, who put his whole status as a churchman on the line by challenging hierarchy and church

on the burning issues of sex abuse and misuse of authority, has been ignored and snubbed.

To be fair, Pope Benedict many times issued public apologies to victims and voiced his sadness on the tragic cases of sexual abuse by clergy. But is that enough when the hierarchy itself fails to seek out causes, does nothing to look into the vexed question of enforced celibacy and the even more delicate issue – why the structures of authority malfunctioned so grievously?

So, what permanent value does an experience like *World Youth Day* have? The interview with Hans Küng (pp 7-9) reflects the journey of another prophetic voice in the church. Like Geoffrey Robinson, he dared to voice critical concerns. Küng is somewhat dismissive of grand occasions like WYD. He questions the value of such gatherings when the very heart of the church – the ordinary parish – is withering away.

Küng's challenge brings us back to Colin McLeod's question. *What now?* If the pilgrims return and find no opportunity for them to celebrate their rekindled faith in their home parishes, then most of the fruit will be left to decay. Or, to change the metaphor, the power rocket will fizzle out like a damp squib. It is a challenge to bishops, priests and people alike.

Meanwhile the Holy Father will go back to the Vatican well pleased with the wonderful reception he was given in Sydney. He 'came, saw and conquered' – like a famous Roman predecessor. Perhaps the fruit for him will be – as his old friend Hans Küng surmised – "that (now) he will finally do something really courageous." Amen to that.

M.H.



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Tui Motu-InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual and social issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed. The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed. Independent Catholic Magazine Ltd, P O Box 6404, Dunedin North, Dunedin 9059 Phone: 03 477 1449; Fax: 03 477 8149; email: tui motu@earthlight.co.nz; website: www.tuimotu.org Editor: Michael Hill IC; Assistant Editor: Frances Skelton; Illustrator: Don Moorhead Directors: Rita Cahill RSJ, Philip Casey, Tom Cloher, Robin Kearns, Chris Loughnan OP, Elizabeth Mackie OP, Katie O'Connor (Chair), Kathleen Rushton RSM

The election blues rap

Yo! Listen up y'all. It's a rap.
You need to get in the groove,
if you're gonna dig it and make us move!

Stop pressing the pause, and hitting on snooze,
else before long there'll be nothing to lose
C'mon look around you and you'll see the clues
Oh sister, I got those election blues

There ain't no rewind, that's all a big fiction
Climate change and transition are part of our diction
We've created this mess by our own addiction
Hope for the future needs political conviction

Politicians wanna take control of our nation
But their rhetoric just fills me with trepidation
Their language is filled with hollow sophistication
Their old economic system, it's a real abomination
and it ain't gonna help with no transfiguration

We live in fear at the rising cost of food
Wars are being fought at the end of cheap crude
And all this time the poor are just getting screwed,
C'mon baby, I'm just not in the mood.

We keep on building roads to nowhere
But the price of oil can't be protected by *laissez faire*
what we need are transport solutions that get us there
Politicians on your soap boxes beware – change is in the air

How long do we worship the gods of free trade
and stuff our economy, when we could buy Kiwi made?
This ain't the way the game is meant to be played
To our politicians I say – we've been betrayed

And then they gave us a China FTA
so underpriced imports look here to stay
on our shelves, markets flooded – we seem so *passé*
and human rights they seem to decay

But c'mon people let's not be mistaken
Wars have been fought, this land has been taken
It's filled with real poverty and alienation
We need a new way, celebrate the new nation!

Are the politicians even lookin'
Or do they line up just to put the boot in
Holding policy secrets, you wonder what's cooking
This isn't something that we should be brooking

Quite soon election has its day
Do we vote for people with stuff right and just to say?
Or will we let our minds get carried away
By the greed inside that holds such sway?

The new guy on the block John Key
Can't continue to speak with such impunity
His contradictions are for all to see
Ain't no way they're gonna set the poor free

Mr Key enjoys five minutes of fame
With a billion says he'll buy himself a plane
So I guess that means we won't see him again
The domination of greed: not in our name

They say in politics that blue's the new cool
But believing that just makes you a fool
Helen Clark had her day? or is she a jewel?
Well I ain't following their political school

Th' government's done some political cavorting
It's produced beneficial social reporting
They know violence and poverty both need thwarting
But I can't support everythin' to which they've been resorting

Hey Michael Cullen did us a favour
His prudence gave us kiwisaver
But changes in tax law won't be something to savour
Incentives to manufacture offshore ain't good behaviour

These politicians are just out to please us
Their politics aren't those of Jesus
Ain't no cross or communion, just wine and cheeses
Power's not given up, it's what they seizes
Perhaps it's time for us to put on the squeezes

Winston Peters' undeclared donation
Seems to have caused a consternation
His suit's lost its shine, ain't no celebration
He opens his mouth, it's the voice of desperation

So you might ask, what's my plan?
Yo, like Jesus I support the poor man
And the way the Greens have been performin'
Perhaps we should vote for Russel Norman

But then again, think of where you stand
The Maori Party represent the people of the land
The voice of the marginalised they want to expand
Kia kaha, e hoa – change is at hand!

This land is yours, this land is mine
But I think we're running out of time
We're heading to where the sun don't shine
Brother, sister these election blues are mine

This ain't about me, or you, but us all
We walk in the light, we live in the fall
This domination of power ain't no passing squall
Open your eyes – we've been subdued y'all!

We need a politic based on morality
Not unfettered market system brutality
We need an ethic that promotes locality
Where justice and peace are the modality
An expression of deepening spirituality

It's time for the church to get into action
Perhaps we are a political faction
Seeking to bring justice and divine satisfaction
To all who are least, without no distraction
Following Jesus with a kind of gravitational attraction!

Anthony Dancer is Social Justice Commissioner for the Anglican Church

St Paul's 'pink fit'

June TM discusses St Paul who undoubtedly had a passion for mission, and it is apparent that his mission was fruitful. Paul – and his companions – was not encumbered with Canon Law containing well nigh 2000 provisions, nor did he have a copy of the 892 pages of the Catechism of the Catholic Church.

Paul didn't get into the business of buying property, building churches and schools and a whole lot of other temporal activities – yet thousands heard from those early missionaries the good news of God's great love for humanity and of our salvation through Jesus Christ.

I am wondering if the church of today has lost its sense of mission. We seem to be concerned more with how much beeswax should be in the altar candles and limiting rose-coloured chasubles to special occasions in the liturgical year.

I am guessing that Paul would have a 'pink fit' if he discovered a community had incurred a financial indebtedness of millions of dollars primarily through being in the business of buying properties.

L Bardwell, Dunedin.

letters to the editor



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

Southern Star Abbey

Some years ago you published an article by Catherine Alington on the proposed developments of Southern Star Abbey, Kopua. Your readers may be interested to learn that the community's vision for the future is beginning to take shape.

On June 7 the new Guest House was blessed and named *Whare O Te Rangimarie (House of Peace)*. The building is beautifully simple, spacious and serene, providing comfort and privacy for those seeking a spiritual refuge from the cares of the outside world for a short time. The views from the large windows reveal the beauty of the surrounding countryside and help the guests reflect on God's presence in their midst.

A large crowd assembled for the Blessing Ceremony, conducted by

Kaumaturia Manahi Paewai and Abbot Brian Keogh. Later in the morning a Mass of Thanksgiving was celebrated. As one of the first to stay in the Guest House I was delighted by the atmosphere of peace, community and prayerfulness already existing in this building, which will I am sure be a source of inspiration for many others in the years to come.

Irene Stevens, Australia

Eugene O'Sullivan

Denis Horton's gracious tribute to Eugene O'Sullivan (July issue) ended with the observation that Eugene would have rejoiced at the advent of Caritas Aotearoa and the Nathaniel Institute as welcome newcomers to the Catholic scene.

Maybe it felt too close to home but he could have added *Tui Motu*. Had Eugene lived long enough *Tui Motu* would have given him a decent option to *Craccum*; and more to the point, he would have been a welcome and willing embellishment to its pages.

J McLean, South Canterbury

Israeli viewpoint

I appreciate *Tui Motu's* policy of publishing different viewpoints. In *Crosscurrents*, John Honoré consistently writes about the plight of the Palestinians and expresses anti-Israeli sentiments. I am concerned that readers never hear the Israeli side.

I draw your attention to a series of articles on anti-Semitism by Sir Jonathan Sachs, Chief Rabbi of the united Hebrew congregations of the Commonwealth.

(available www.chief Rabbi.org).

Would it be possible to reproduce these so your readers may receive a more balanced view on the multidimensional reality of Israel and the Palestinians.

L Puthenpadath, Mangere Bridge
Watch this space: ed.

'Blessed Sacrament' within

Re Fr Tom Keyes' conclusions about my article in the *Tui Motu June* edition, he might like to reread the article. The

AUCKLAND DIOCESE CATHOLIC PRISON MINISTRY

Catholic Prison Chaplains and Catholic Family and Community Services are having a gathering to support Catholic Prison Ministry on

Saturday 9 August 2008 from 2.00 PM to 4.00 PM

at the St Columba Centre, 40 Vermont Street, Ponsonby, Auckland.

This time will support people already involved with prison visiting or other prison ministry. It will also be an opportunity for people who want to know more about this ministry which is at the heart of the Gospel. Our time together will include times of sharing, of prayer and liturgy. Bishop Robin Leamy will lead a reflection on the place of prison ministry in the Gospel and the life of the Church. We will also have time to mix informally.

Please telephone Sonja at Catholic Family and Community Services, Telephone 09 378 9650 for more information or to register for the gathering.

relevant paragraph begins: "While there is a shortage of priests..."

My suggestions for coping during this time of priest shortage seem to suggest to Fr Tom that I am proposing we don't need priests, and we don't need the Mass when we can have Scripture and other ways of encountering Christ. They are his conclusions, not mine. Fr Tom also states that "there is no Blessed Sacrament within". If by "Blessed Sacrament" Fr Tom means "there is no Host within", he is correct. If he means "there is no Christ within" and "we cannot be nourished and refreshed by the Christ within"... well, I've been off the track all my life!

Fr Alan Roberts, Blenheim.

Permanent diaconate

Susan Smith's article (*TM May 07*) reflects a widespread concern that the permanent diaconate poses a threat to the rightful place of lay ministries

within the priesthood of the whole church. Given that the proper function of the diaconate (except as a sort of apprenticeship for the priesthood) has been fairly obsolete for many centuries and its restoration largely untested, such a view seems very prejudicial.

Such a pessimistic view is based mainly on the emphasis placed by the Council of Trent on the centrality of the ordained priesthood, which obscured the proper place of the ministry of the baptised within the priesthood of the whole church. The Tridentine emphasis overshadowed not only the collective priestly ministry of all the baptised but the diaconate also. Might not the restoration of the permanent diaconate as a separate ministry in its own right help rather than hinder lay ministry in the church?

One of the traditional duties of the deacon is to dismiss the congregation

after Mass: *Ite, Missa Est* (Go, the Mass is ended). This is like saying our eucharistic service of God is finished : you and I must now go forth to serve God and others in our daily lives and work.

What could provide a better opportunity for partnership than that?

T Starbuck, Papakura (abridged)

Alleluia Tui Motu

Surely the July *Tui Motu* must be one of the finest yet. The quality, relevance, and diversity of the contributions was such that it would be invidious to particularise. Their overall impact urged me to cheer, but you need company for that.

My option is to invite as many TM readers who feel as I do to join me in a standing ovation for the writers and editors who brought such an issue to the light of day.

C Billington, Hawkes Bay

Promoter's Corner

Hello fellow Tui Motu enthusiasts

I thought it would be rather nice to tell you about some of the people and groups around Aotearoa who in a variety of creative ways keep *Tui Motu* alive and vibrant.

My first big thank-you is to the *Pax Christi* group in Whangarei who adopted TM as one of their acts of "mission" and who have promoted us for since our Foundation Appeal in the Whangarei parish. In particular I want to give a special bouquet to Margaret Shanly, who has been a tireless promoter there until recent ill health prevented her. May she recover speedily.

We see a great opportunity for parish groups like this – Catholic Women's League, Vincent de Paul, the parish Marian group or whoever – to adopt us as a 'charism' and help promote us to individuals and families. When a group takes on the responsibility, then there is back-up and shared effort. We would love to hear from you if your group would be prepared to help us.

Of course parish promotion hinges on getting the

blessing from your local PP. Let me share with you my personal experience of approaching our pithy padre who is famous for his honed homilies (nobody takes a nap in Gore, believe me... or you'd miss the message!). I gave him my personal guarantee that I could say something short and snappy in less than 30 seconds and if I failed he could fire me – no hard feelings! I haven't been sacked. . . yet!

And then we have some great priests around the country, who not only believe in us but regularly talk about us at Mass, like Fr Brendan in Invercargill who gets my second bouquet for his active promotion of *Tui Motu* from the pulpit each month. Those are just some of the people and groups that I know about who help us. I know there are many others. These are a couple I've heard about recently.

So, warm thanks to all you unsung heroes out there. We are inspired and motivated by what you do for us. Blessings



Katie O'Connor (Board chair)



full of grace

Hail Mary full of grace.

Hail Mary, woman of mystery, woman of prayer.

Hail Mary of the virgin space in our lives.

Hail Mary, who reveals the secret of Christ
within us.

Hail Mary present at our hearth and table.

Hail Mary with us at every birth, marriage,
suffering and death.

Hail Mary with us at every resurrection.

Hail Mary, the hidden of God.

Joy Cowley

Mary's feast

Pat Morrison

The context:

It was a two-inch news story, buried on page 12 of a daily paper. At first glance, it seemed like just one more in the never-ending tragedy of spousal abuse. A Bangladeshi court sentenced Swapan Gazi to death for maiming and attempting to murder his wife in a slum town. Gazi had hurled a glass of acid on her face and head, leaving her blind and partly deaf. The attack had been provoked because Gazi's new bride refused to leave her parents' house to move to his. But here's where the story takes a sharp detour from the usual domestic abuse account. Gazi's wife was nine years old.

We who live in the West are often unaware that in many parts of the world in this third millennium, arranged marriages and child marriages are still common. In some cultures it is not unusual for a girl who has not even reached puberty to be given in marriage – or, more properly, sold, because her family is poor and needs the money, livestock or goods the marriage will bring – to a man four or five times her age.

Add to the arranged marriage the also still-prevalent custom in too many nations in Africa and parts of the Middle East of female genital mutilation, which tortures and maims a child for life. According to WHO and Amnesty International, more than 150 million female children each year are tortured as they are subjected to the 'cultural' practice of female genital mutilation; thousands die from infection following the mutilations. The only purpose is to satisfy males' demand that a bride be a virgin.

Abuse of women around the world has reached epidemic proportions. A UNICEF report states: "The prevalence of domestic abuse of women and girls around the world is alarming. Statistics are grim, no matter which part of the world one focuses on. No country or region is exempt..."

The feast:

This month millions of Catholic and Orthodox believers celebrate one of the oldest feasts of the Blessed Virgin Mary, the Assumption (taking up) or Dormition (falling asleep). That teaching holds that the physical body of Jesus' mother, like the glorified body of her risen Son, already shares in the fullness of eternal life. To those church fathers, doctors and theologians who declared woman evil, soulless, "misbegotten males" and the source of all sin, Mary's Assumption is a much needed corrective.

As we honour Mary assumed into heaven, we need to remember the millions of girls and women living today whose bodies are not glorified or honoured, but rather tortured and violated; whose lives are not valued, but abused and exploited. Christians celebrate Mary, the woman who exulted that "the Almighty has done great things for me!" Justice urges us to "call her blessed" by doing whatever we can to help all women, Mary's sisters in the human family, who suffer.

August 15 is the Feast of the Assumption of Mary, Patronal Feast of New Zealand

Hans Küng at 80

*Marking his 80th birthday
earlier this year by celebrating Mass twice,
Hans Küng is first and foremost a priest
but also the church's most progressive theologian.
Tempered by age, Küng is still committed
to a radical reform of the church,
as he explains to Paul Vallely.*



Hans Küng insists that he is not the Leader of the Opposition in the Catholic Church but, talking to him, you can see that there might be those in Rome who take precisely that view. The leading theologian was in London last week for the launch of the second volume of his memoirs, and to give a lecture on Islam to Members of Parliament and assorted Anglican bishops, but his views roamed far beyond his designated subject – offering judgments on the past and present Pontiff, the global food and oil-price crises, Tony Blair and even who should become the new Archbishop of Westminster.

At the heart of his thinking remains his conviction that world peace – and arresting the decline of ethical standards in global politics and economics – will only be possible if there is dialogue between the world's religions. And that that can only come about if they understand one another, and their own internal dynamics, far better.

In order to help such progress, he proffered an analysis of what he called the paradigm shifts within the three Abrahamic faiths over the centuries.

“Every religion is a living developing reality,” he said, charting the chronology of Christianity from Christ's contemporaries, through the early church's Hellenistic to the mediaeval paradigm of the Catholic Papacy.

Thereafter, with the Reformation, came the Protestant paradigm, then, with the Enlightenment, the modernist paradigm and finally the

*in all religious traditions
there are white sheep and
black sheep and in between
a lot of zebras*

contemporary post-modern paradigm, which he tentatively characterises as ‘ecumenical’. A critical factor, he suggested, was “how does a religion react to its own Middle Ages?”, which was why Islam, which has had no Reformation, “has particular problems with modernity.

“In all religious traditions there are black pages and white pages, white sheep and black sheep and in between

a lot of zebras,” said the theologian. Küng himself has been seen by many in the Catholic church as a black sheep – though there is a substantial group of Catholics for whom he is not so much a sheep as a shepherd. His books, including *Why I Am Still a Christian*, have helped define Christian faith for many readers.

Küng remains a controversial figure. Born in 1928 in Switzerland, he was the child of middle-class parents. He memorably compares his own bourgeois upbringing with that of Benedict XVI in his just published memoirs. “What you have to remember about Joseph Ratzinger is that he was brought up in a police station,” he writes of the former head of the *Congregation for the Doctrine of the Faith* (CDF).

After studying at the Gregorian University in Rome and being ordained in 1954, Küng rapidly made a name for himself as a theologian; he was appointed professor at Tübingen in 1960 and, like Joseph Ratzinger, became a *peritus* or theological adviser to the Second Vatican Council, being at the time the more celebrated.

But by the late 1960s Küng began to be seen as something of a rebel in the church and in 1971 he published the book *Infallible?* challenging the theory of Papal Infallibility. Eight years later he was stripped of his licence to teach as a Catholic theologian but continued to work as a tenured professor at Tübingen.

Today, after all his years taking on the church, there is a sense that Küng has mellowed. He is a man at ease with himself. Yet the sense of purpose remains. With his *Global Ethic Foundation* he is striving to distil a common ethical vision from the world's religions to create a shared code of non-violence, solidarity, tolerance and equal rights based on the shared injunctions not to kill, steal or lie or abuse sexuality. Current events show how lacking is this international political and economic ethic.

"The terrible scandals in banking (and the global credit crunch) are based on dishonesty," said Küng. "The whole Iraq war was based on lies. I wrote to Tony Blair and told him I thought it was wrong. I had been impressed how he had brought peace to Northern Ireland; that's why I invited him to Tübingen for the first global ethic lecture. He replied in a hand-written letter (saying) 'even if you don't agree please believe I was honest in my intentions and didn't want just to please the Americans'."

The inculcation of a common ethic must begin in schools, he says. That means something between the secularism of education in France – "which doesn't have ethics beyond a belief in human rights" – and the blatant clericalism of those following the approach set out by Pope John Paul II in which the state interferes in contraception and abortion.

Liberals, too, have a responsibility, he says – of restraint. "I didn't agree with the homosexual Episcopalian who became a bishop in the United States (Gene Robinson). It would have been

better if he had said 'no' when he was offered the position. He should have said: 'It is not time yet and it is not necessary.'"

Such restraint, he insists – though his critics, most particularly in Rome, might feel otherwise – has characterised his own approach over the years. "In the second volume of my memoirs I describe how I tried throughout my life everything to avoid a division of the church. I resisted constantly the suggestion that I became the *Leader of the Loyal Opposition* to his Holiness. And I didn't want to form a party inside the (Catholic) church. I wrote against parties in the church. We always have to keep a certain balance."

I resisted the suggestion to become Leader of the Loyal Opposition

Hans Küng, for all his criticism, self-evidently feels warmly towards a Pontiff whom he has known well, he says jocularly, since they were "teenage theologians" together. Throughout the 27-year papacy of Pope John Paul II – the man he calls 'Pope Wojtyla' – Küng wrote repeatedly to request a meeting but John Paul II refused even to reply. A few weeks after the election of Joseph Ratzinger, who had been a colleague in the theology faculty at the University of Tübingen, he wrote to the new Pope suggesting they meet.

"I made two conditions, which he said afterwards made it easier for him to accept. I didn't want to get

back my *missio canonica* (his licence to teach as a Catholic theologian, which was removed in 1979 when Küng challenged the doctrine of Papal Infallibility). And I said it was useless to talk about topics of reform where we know very well that we have diametrically opposed positions. Rather, we should explore common ground."

It helped, he said, that he did not personally want anything of the Pope. "I'm a free person academically. I'm still a priest in good standing; I said Mass twice in public for my 80th birthday, a solemn Mass in Tübingen and in my home town in Switzerland. People told me that the Pope could not agree to meet me but he wrote a nice letter saying, of course, we should have that conversation."

In a four-hour meeting with a very friendly atmosphere they discussed topics "...where we found common ground: the relationship between science and faith; the importance of dialogue between religions; and the global ethic. He insists very much on reason in faith. More of a problem was that he identifies reason with the Magisterium. When it comes to questions of truth, ultimately he says, of course, reason cannot contradict the Magisterium. So he's at the same time able to defend *Humanae Vitae*, which is absurd."

But Küng is reluctant to criticise the Pope's Regensburg address, which incensed Muslims across the world. "He didn't realise the political implications of such a thing. He thought that a quote from a Byzantine emperor could not be attacked. But to

The reforms of Vatican II, suggests Küng, "were stifled both in the public arena and behind the scenes". He draws attention to the downgrading of the Council's doctrine of collegiality – that the church is governed by the college of bishops, with and under the Pope – and focuses on John Paul II's reconstruction of "an imperial papacy". The bishops had walk-on parts. Küng cannot think of a single decisive reform emanating from the bishops' synod. Can anyone?

John Wilkins – review of Hans Küng's Memoirs: Volume 2

quote a Christian emperor as a witness on Islam was... rather awkward," he said, choosing his words carefully. "He didn't have good advisers. He had sent Michael Fitzgerald (whom the Pope had moved as the head of the Pontifical Council for Interreligious Dialogue) to Cairo because he was too liberal. But he was able to correct himself because in Turkey he behaved in a very different way.

"There is a danger that now in the Roman Curia there are only 'yes men'. Cardinal Daneels is correct: *where are the thinkers?* It would be nice if, for the new Archbishop of Westminster, you had a candidate who is really capable and not just obedient to the Roman Curia. The heritage of Pope Wojtyla is many mediocre bishops, some absolute failures and very many incompetent people just obeying Rome's orders. This is a very big problem. It's a dangerous policy just to appoint people who toe the party line."

Does he think that Benedict XVI is intent on going further back on Vatican II?

"He was always sceptical on the reform of the liturgy," Küng says, referring to the restoration of the Latin Mass. "At the beginning you could have said for a certain time you can carry on with the Latin. I even defended Lefebvre. But now it's different: to allow again the Latin Mass is obviously a step backwards."

Küng is highly critical of Pope John Paul II's attitude to collegiality. "Pope Wojtyla wanted to be the high priest

Küng is a prophet on fire with the message of Jesus Christ and driven to communicate it to everyone who will listen... when I have interviewed him in Tübingen or heard him speak in London, I have gone out believing in God more that I did when I came in.

John Wilkins – ibid.

For Küng, the historical-critical exegesis of the Bible is the measure of all things. He sets out in this way to reach the 'Jesus of history' who is in his person the Christian message. This approach became central to Küng's systematic theology – the bar of judgment before which all positions stand or fall...

Joseph Ratzinger, for his part, applied the same historical-critical method only within limits and with restraint, subordinating it to dogma and tradition. For Ratzinger, the marriage of the Gospel message with Hellenistic philosophy was providential and cannot be discarded.

John Wilkins – ibid.

and reduced the bishops to film extras who have nothing to say but who have just to applaud. Benedict XVI would tell you he talks to the bishops all the time. He's very attentive. He doesn't bang the table like Pope Wojtyla and say, 'I don't want to hear about the lack of vocations'. But he is different in tone, not in substance

large events are the façade of the church – but nothing changes in our parishes

Large events such as the Pope's attendance at *World Youth Day* draw Küng's fire. "They are the façade of the church but the fact is that nothing changes in our parishes – and that is the criteria, not how many people come to an event which has a short impact. Our parishes are crumbling. In my home parish in Switzerland we rely on a visiting priest aged 90 to say Mass. It's a catastrophe. But the bishops just don't see the reality. Whenever they go to a parish, everyone turns up to see the bishop and they get the false impression.

"The paradox is that because of the lack of priests we now have more women in charge of parishes. They do the work and the priest is just a visitor. Protestant churches in Germany have no problem recruiting men for the ministry. But the authoritarianism of a mediaeval, anti-modern church is not attracting young people to enter the priesthood. There is no creative theology to attract them.

"The irony is that because of the celibacy law homosexuals are attracted to seminaries in disproportionate numbers. All this creates a very unhealthy atmosphere which must be changed. So you have a disproportionate number of homosexuals in the priesthood."

His parting shot is for *Humanae Vitae*. The Encyclical has its 40th anniversary this year. "It should just be corrected. It would be possible to write a draft for a new Encyclical (saying) we understand things better; we see the whole problem of the population explosion differently; across the world there are riots because of the lack of food; to speak against the use of condoms to stop the spread of AIDS in Africa was a historical mistake." As it is, he says, "the Catholic Church is co-responsible for the food crisis, the AIDS problem and a dangerous increase in the world's population." After a broadside like that you might be forgiven for wondering what he would say if he did style himself the Leader of the Opposition!

He smiles and returns to the personality of Benedict XVI, for whom he clearly retains great affection: "I have not given up hope that he will finally do something really courageous." ■

Paul Vallely is associate editor of The Independent. Hans Küng's Disputed Truth: memoirs, Volume 2 is published by Continuum, £35 and £18.99. Interview reproduced by kind permission of the London Tablet.

What do the Greens

Can the Greens work with National?

We have worked with all parties when we have found common ground – even with the ACT Party to try to improve behaviour in the House and get rid of outdated Sedition laws.

But when it comes to going into coalition, we would only make that decision based on a whole ‘basket’ of policies – ours and theirs. We will look to see who comes closest on our four basic principles. These are:

- (1) ecological wisdom – the various environmental issues;
- (2) social justice – looking after the most vulnerable;
- (3) appropriate decision making – using democratic processes; and procuring a stronger voice for women;
- (4) truth and non-violence – from non-violence in the home to not making war.

What do you see as key issues for Election 2008?

Climate change and the current environmental nightmare must be top of the agenda, for us. There needs to be greater urgency.

Then, *what is happening to our food?* Labelling to show countries of origin, removal of pesticides; supporting organics; reducing obesity – and so on.

Human rights. The free trade agreement with China legitimises a regime with an appalling human rights record, and not just in Tibet.

... some concrete steps to fight climate change?

Real sustainability is the key. The *Emissions Trading* scheme is just a start. Coal mining should be phased out altogether.

Pouring billions of dollars into building motorways is folly. Better quality public transport must be the top priority.

We need to look also to other ways. The rail system must be capable of carrying passengers and long-distance freight efficiently. Coastal shipping must be encouraged since it is the most efficient way of carrying goods. The increase of dairying must be controlled, because dairying is a major polluter.

Are other parties prepared to come on board ?

I don't see that happening. Mostly they say: *what is the cheapest way we can meet our Kyoto obligations?* David Parker in the Labour government has done some very good things. I don't think a National government would come in and dismantle the energy efficiency and climate change initiatives already taken. The Labour government has shown more interest in climate change than National over recent years.

What about new technologies?

Marine energy will be the next cab off the rank. We don't know how long this will take, and if the cost is too big it won't happen. My feeling is that within ten years we will see wave and tidal

Katie O'Connor interviews Green Party co-leader Jeanette Fitzsimons, tapping into her passion for environmental issues. . .

power machines feeding into the grid. New Zealand has great potential here just as it has for harnessing wind power.

Another new discovery is long-term storage of carbon in the ground. This enhances soil fertility and is a real boost to organic farming. In the Maya civilisation for instance, when they cleared the forests to farm they made charcoal out of the wood and buried it in the soil – and it's still there. A forest takes carbon out of the air, but when you burn the wood for heat the energy is simply circulated. If you grow trees, the wood not used for timber can go into biofuels or making charcoal stored in the earth making the soil more fertile.

Should we be looking again at Nuclear Power?

It is not even sensible here. Electricity generation contributes barely ten percent of our current greenhouse emissions, and this will diminish with better renewable technologies. Nuclear power only gives you electricity. It doesn't provide transport fuels. It is an answer to a problem we don't have.

Nuclear generators overseas are much bigger than anything we would ever need here. And a little country like ours could

not afford the backup needed to keep such a system going. It might be a different story in China.

Should we use grain for biofuel production, when grain prices are rocketing?

That makes no sense. It is inefficient, using more energy to produce the ethanol than there is in the ethanol produced. It takes food out of the mouths of the hungry and puts it into SUV tanks. In a global free market the stomachs of the poor do not compete with the motor engines of the rich. The price of wheat has risen 40 percent in a year. Storage of grain has plummeted. Biofuels simply replace one scarce energy resource (oil) with another.

But that does not mean all biofuels are bad. In New Zealand we can generate biofuels from waste – which is a good idea provided it is energy efficient. Whey from dairying and tallow from the freezing works can generate ethanol. The quantities are limited. Algae growing on sewage can be turned into biofuel, and that actually improves the sewage as fertiliser.

The most promising source is timber waste. Only half the wood we grow finishes up as dressed timber: the rest could be used for biofuel generation. All these are all sustainable methods. The good news is that the whole world is moving in a green direction. But the tragedy is there are many false steps, and it's a very slow process. ■



have to say to us?

*...and Justice spokesperson of the Greens,
Sue Bradford, whose passion for the plight
of the underdog continues burning bright*

Tell me a little about your background in politics?

When I was young I rebelled against my father who was an atheist – so I became a seeker after God! In the 1980s I became involved with the *Unemployed Rights Centre*, and some church groups were the only people who supported us. I found I was closest to the Catholics. They were helpful to us in establishing a philosophy for developing advocacy for beneficiaries and the unemployed.

We were also involved in an organic co-operative farm with Sr Noeline Landrigan and Fr Peter Healy. It was a sort of partnership between the Sisters of St Joseph and the Bradford family.

My own passion for social justice comes from very early in life – with the Vietnam War and the nuclear threat during the '60s. When I was 16 I was involved in a demonstration and the occupation of the United States consulate, and I spent time in the cells. It was quite a shocking experience for a 16-year-old. But it determined whose side I would be on in my later life – fighting for the underdog.

Nowadays I continue to be on the side of the voiceless, and especially child victims of violence. As regards the amendment of the *Criminal Justice Act*, in spite of the backlash an increasing number of New Zealanders are looking for change with regards to family violence.

The debate has been intense, but it's been an education for people in the middle, who now agree there are better ways to deal with children than physical violence. It is a real culture shift, and that always takes time.

I have to accept the right of those opposing my legislation to launch a petition: it is part of the democratic process. Continuing the debate is no bad thing, if it helps change a few more people.

Of course, no law change can ever stop an adult battering a child. Laws against murder and rape do not stop violent crime. What the law does is to remove the defence that violence is justified. This new legislation gives the child the same protection in law as an adult.

The important thing now is for funding to go to church and community groups to help them with programmes to educate families regarding domestic violence. The focus needs now to move onto older groups. I hope that a future National Government would continue to support such

measures. I am confident that the Green Party could work with National in these areas of social concern. For instance I found Katherine Rich very good to work with, and I'm really sad to see her go from parliament. She supported my Bill in the National caucus right through.

The main underlying causes of violence are social dislocation and intergenerational dysfunction. There is a group of people who no longer belong to the mainstream. The question to ask is: *how do we bring them back?* They need to be able to find jobs, bring up their families properly and live in a decent house.

We have little idea how many people today are actually homeless – and I don't mean simply those who choose to sleep rough. It's the woman who escapes to a refuge to get away from a violent partner, the mental health patients with nowhere to go. Community housing developments in these areas are a crying need. So, protecting children and getting better housing are my two priorities.

How much real poverty is there and what is being done?

It can be tough dealing constantly with people 'on the edge'. I have spent much of my time with the unemployed, who can be tough on each other. I have always fought for the rights of workers

– and for the existence of unions whereby the workers can strive for their own rights. We succeeded in getting the minimum wage raised to \$12 an hour – but now it needs to go up to \$15.

The *Employment Contracts Legislation* in 1991 effectively destroyed unionism in New Zealand. It was shocking. Private sector unions have never recovered, so that many workers now have pay and conditions well below what they are justly entitled to.

Another issue is prisons. The Green Party campaigns generally for just treatment of prisoners. For instance, we support mothers in prison being able to keep their babies with them – and for more than just six months. We want that extended to two years and not just in low security prisons. The needs of the child must always be put first. Incidentally my Private Members' Bill on this has received unanimous support from all parties – and that must surely be a record!

I fear a National-led Government will backtrack on many of these justice issues. We know little about their policy, and we don't know what they may spring on us if they win. I am suspicious of John Key and the leaders – but I would love to be proved wrong! ■



Over five years the conflict in Darfur, West Sudan, has killed some 300,000 people and uprooted 2.5 million. Attacks on camps and villages continue, rebel groups splinter.

A new United Nations/African Union peacekeeping force is only one-third deployed.

The Darfur Emergency Response Operation (DERO) is a combined churches' response.

Formed by Caritas International and Action by Churches Together (ACT)

International, with local Sudanese help DERO provides health care, water and sanitation, agricultural support, education and peace building.

This article, from ACT-Caritas staff, Nyala, Darfur, focuses on one important programme – the safety of mother and child.



At Um Labassa a mother gives her mal-nourished baby a nutrition supplement

Safe delivery in Darfur

“**T**here was no one around in the village to help when my pregnant sister told me: ‘I want to deliver.’ I assisted the delivery and after that I became a birth attendant,” recalls Hawa, a traditional ‘birth attendant’, now called *grandmother*.

In the rural areas and camps of Darfur most babies are born at home, with mothers sometimes being assisted by a midwife and more often by a traditional birth attendant, who may or may not have any prior training. Hawa was forced to flee her original village in West Darfur three years ago due to the conflict in the region. She now lives in a camp for displaced persons in Kubum, South Darfur, where she continues to work, each week assisting three or four mothers to deliver their babies.

“I am very old, I have helped women to give birth and I am now helping their children to give birth,” explains Hawa. “The work is in the heart. God is the only guidance I have had.”

The stark reality of the basic conditions in which many women give birth becomes clear as Hawa explains that the

only equipment she has used in the past is a razor blade (not necessarily a new one), wash cloths and hot water. Due to her age Hawa had not received any training in midwifery or any prior education. She only speaks her mother tongue of Fur. (Darfur means *land of the Fur people*, though the region is home to several tribal groups.)

Many traditional birth attendants, especially older ones, are also illiterate and have never received any formal training. Even younger, traditional birth attendants typically only receive three months of training and have a similarly limited range of equipment, extending to include a pair of scissors and maybe a pair of clamping forceps as well.

Over the past three years, **ACT-Caritas** has set up mother-and-child health care services in all its health care facilities across South and West Darfur. The centres offer ante-, intra- and post-natal services, health education, safe delivery facilities and assistance carried out by trained midwives. Record keeping was introduced in the clinics two years ago even though birth registration is not

widely practised outside of towns in Darfur. Reporting was limited, nevertheless the results revealed an alarming rate of infant and maternal mortality.

Reports also indicate that despite the large number of consultations there are very few deliveries in the clinics, with the vast majority of women, around 85 percent, still preferring to give birth at home. In Darfurian culture women typically will only go to a hospital to deliver if there is a complication with the birth.

At the town clinic in Kubum, run by **ACT-Caritas**, Hadilla is pregnant with her fourth child and is visiting the midwife for a check up. “When it’s time to deliver I will call for the midwife to come to see me in my home, and if there are no complications I will stay at home to deliver. Thanks be to God, my three other children were easy deliveries and there was no need to go to hospital.”

Prompted by data from the reports **ACT-Caritas** last year trained and equipped 82 midwives and traditional birth attendants, who are working in camps and rural areas in South and West Darfur to improve services and support the clean, safe delivery of babies. “The training taught me the importance of cleanliness during delivery so as to prevent disease. Since the training I have changed the way I work. Now, I wash my hands, use gloves, only use a new razor and new cloths – and I sterilise the equipment,” says Hawa.

In Kubum camp Mariom talked about her latest delivery of a healthy baby boy, her sixth. “Hawa helped me during the delivery, and washed the baby and me, and brought me pain relief tablets afterwards,” she said. For traditional birth attendants like Hawa the training was the first they had ever received.

For midwives and those with some training already, the course served as a refresher covering topics which include the theory and practice of ante-natal care, recognising and dealing with complications early, sterilisation and clean delivery, hygiene and post-natal care.

Earlier this year, **ACT-Caritas** trained 100 women midwives and traditional birth attendants; while another group of 50 midwives of all ages, from across South Darfur, attended a five day refresher-training course held in Nyala. Butheina, one of the younger midwives from Kass locality, talked proudly of all the things they had learnt on the course. “We have learnt how to combat harmful traditional practices, how to care for women before and after delivery, as well as the need for urgent referral in complicated cases.”

Fatima Omer, who has been working as a midwife for 18 years and has delivered over 300 babies said: “The skills we have learnt here are something new, so we are going



Prenatal care is an important part of primary health care at a nutrition centre in Um Labassa

to share this with our sisters in the village who did not have the chance to be here.” This was her first chance to receive any training in eight years.

With the investment by women who are learning new skills and the safe and clean equipment provided by ACT-Caritas, birth attendants like Fatima and Hawa are now able to better support and reduce the risks faced by both mothers and babies in South and West Darfur. ■

Photos: Paul Jeffrey/ACT-Caritas

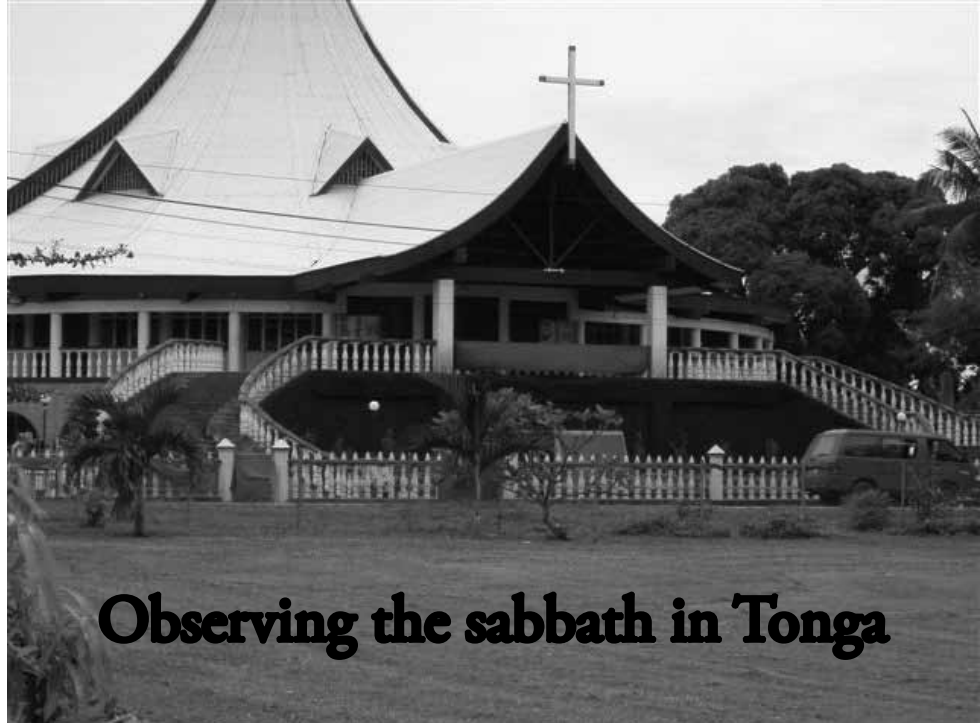
Caritas Aotearoa New Zealand and Christian World Service (CWS) are running a joint appeal for Darfur, to support DERO.

Freephone Caritas 0800 22 10 22; or CWS 0800 74 73 72; or refer www.caritas.org.nz or www.cws.org.nz

Caritas ad

*On August 1
world dignitaries will
descend on Tonga for the
coronation of the new king.*

*The visitors will find a
society somewhat different
from the secularism accepted
as 'normal' in the West,
writes Michael McBryde.*



Cathedral of the Immaculate Conception of Mary, Ma'ufanga

The Constitution of the Kingdom of Tonga dates back to the year 1875. That makes it, after the Constitution of the United States, one of the oldest in the world. Some elements of it were borrowed from the Constitution of Hawaii, in those days an independent Kingdom too, but the bulk of its contents came from the combined labours of King George Tupou I and the Methodist missionary Shirley Baker. It comprises 115 articles altogether, expressed in fairly plain language.

Article Six reads as follows:

The Sabbath Day shall be kept holy in Tonga, and no person shall practise his trade or profession, or conduct any commercial undertaking on the Sabbath Day, except according to law, and any agreement made or witnessed on that day shall be null and void and of no legal effect.

As the Constitution has been amended many times in the 133 years that have passed since it was first promulgated, one might expect that this Article too could have undergone some change. The provision forbidding commercial undertakings "except according to law" might perhaps have been given a more liberal interpretation over the years, especially as neighbouring countries relaxed their own rules related to Sunday activities. But that has not proved to be the case in Tonga.

One of George Tupou I's descendants, King Taufa'ahau Tupou IV, decided that bakeries could bake and sell bread for a strictly limited period on Sunday. Otherwise Sundays in the Kingdom are indeed still a 'day of rest'. Tourists must fend for themselves on that day, as there are few dining opportunities except at resorts. Because no petrol station is open, they must remember to fill their rental cars on Saturday evening. Indeed queues sometimes form at petrol stations as Saturday draws to a close.

One of the more surprising aspects of the law is the prohibition on aircraft movements into, out of, or within the country on a Sunday. The argument has been made by outsiders that if tourism in Tonga is to compete with other destinations in the Pacific, tourists must be able to travel on whatever day they choose. If no flight exists on their chosen day, they will look at a different destination.

At various times the airlines have suggested scheduling Sunday flights, but no proposal of this kind has ever been approved. Successive Governments have considered the possibility of change, but have chosen not to challenge the established Free Wesleyan Church and the other denominations which descend from the work of those early Methodist missionaries.

To a greater or lesser extent all the churches, and indeed the public at large, support continuation of the ban on Sunday flights. Exceptions are made only in cases of real emergency, such as search and rescue missions or medical evacuations, and each request must be separately approved.

After the rioting, looting and arson attacks that took place on Thursday 16 November 2006 in central Nuku'alofa, all flights were halted for several days until the airlines were satisfied with the level of airport security. Once that had been achieved, *Air New Zealand* was ready to come in on the Sunday evening to collect the first load of anxious travellers. But even in those circumstances the Government decided not to change existing policy, and so the first flight was put off until Monday morning.

Some radio stations shut down on a Sunday. On those which do broadcast, only religious music can be heard. On *Television Tonga*, the main Sunday fare consists of programmes featuring American evangelists, along with entire local church services in the Tongan language.

So a Sunday in Nuku'alofa is different. The central city, normally a hive of activity, is virtually deserted. Cycling can be enjoyed without risk on that day, as there is hardly any traffic.

Apart from the time they spend in church, people tend to stay at home, eating or sleeping. Organised sport is forbidden. Even swimming in the sea tends to be frowned upon if practised within sight of a coastal village. It is tolerated in more remote locations and at the beaches of offshore resorts.

For visitors from New Zealand, all this must seem strange. For many years now, they have been accustomed at home to a situation where Sunday is just another day of the week. They need not worry about the contents of their vehicle's fuel tank or their ability to catch a plane. Every shopping mall opens as usual for uninterrupted indulgence in retail therapy. It is undeniably convenient; nevertheless, as one who has moved between the two countries I have sometimes reflected on the extent to which we have lost something the Tongans still have – a day of rest, one day in seven which differs from the others, a day for families, or for spiritual reflection.

The Catholic Church became established in Tonga in the 1840s, some years after the arrival of the Methodist missionaries. Bishop Pompallier said Mass on the small offshore island of Pangaimotu in 1843, after arriving from Wallis and Futuna. There was some hostility to the advent of a Catholic presence, and the first adherents of the new faith tended to come from the ranks of those who opposed the establishment.

That reputation remained current for many years. The late Bishop Patelsio Finau, who in 1993 dedicated a memorial at the site where Bishop Pompallier said Mass, supported the pro-democracy movement and was regarded as an opponent of monarchical power.

But with democratic change more recently regarded as a mainstream aspiration, endorsed by Parliament and encouraged by the new King George Tupou V, the Catholic Church is no longer isolated. Indeed in early 2006 a Catholic MP, Fred Sevele, was appointed Prime Minister. For the first time, Tonga had a Head of Government who was neither royal, nor noble nor Wesleyan. Fred Sevele was educated by the Marist Fathers in Fiji and then in New Zealand, where he attended St Bede's College before going on to Canterbury University. He speaks fondly of his years in Christchurch, and is pleased to meet and share experiences with people who have come through the Marist education system. Given the historical closeness of the links among Tonga, Fiji and Samoa, it is interesting to note that the current leaders of all three countries were educated by the Marists.



Basilica of St Anthony of Padua, Nuku'alofa

In October 2007 a new Coadjutor Bishop for Tonga was consecrated. The festivities went on for several days and were not just a Catholic celebration. People from Government, the other churches and the community at large joined in. Many senior clergy from neighbouring countries attended, including Cardinal Williams, Apostolic Nuncio Charles Balvo and Bishop Robin Leamy from New Zealand, and Bishop Stu O'Connell from the Cook Islands. The new Bishop, Soane-Patita Mafi, is only 46. In April this year he succeeded Bishop Soane-Lilo Foliaki, who has retired.

So how does the Catholic Church, once seen as anti-establishment, respond to the strict Wesleyan approach to the sabbath in Tonga? In short, it complies. As do the *Seventh Day Adventists*, who elsewhere in the world mark the sabbath on Saturday, but in Tonga observe it on Sunday.

One could however add that the approach of the Catholic hierarchy to the sabbath is a little softer around the edges. On more than one occasion I recall Tongan priests commenting at the end of Mass on the splendour of the weather outside, and wishing their parishioners a pleasant afternoon at the beach. So long as they chose a beach well away from any village, it was quite safe to act upon this hint! ■



Tonga free church, Nuku'alofa

Michael McBryde was New Zealand High Commissioner in Tonga

The Legacy of World Youth Day

Colin McLeod

Every experience leaves a legacy. Experiences of loved ones, school, church, holidays, injuries, parties and hugs – the moments of our entire life – all weave through us, forming us into the people we become. We are not designed to be static; we are fundamentally dynamic, despite sometimes great personal effort to be otherwise (“I don’t like change, I’m too old, I wouldn’t cope with that...”).

We are made in the image of God, we are sisters and brothers in Christ. We are created to be questing, loving, touching, singing and ever open to Truth. And so, I discovered at *World Youth Day '08*, is the church.

World Youth Day is an experience like no other and its legacy will be profound! Most of it will be personal, but my hope – and the hope of all the young people I travelled with – is that it will be allowed to have impact in parish and the wider community. As Bishop Pat Dunn commented in one of our catechesis sessions, young people need to share their faith, and their experiences of *World Youth Day*, “not just in the notices at the end but in the homily time”.

I was one of the 4000 Kiwis who travelled to Sydney during the week of *World Youth Day*. The Dunedin Kavanagh College group went with expectations of rain and cold, no showers and hard floors, Pope and crowds. We returned having experienced so much more. Make no mistake, the legacy has already begun.

Never again will those who attended WYD08 ever believe that being Catholic means being a lost minority. The sheer personal impact of thousands of people openly expressing their love of Christ and celebrating their belonging to church, is overwhelming.

Joining in the *Jesus Chant* – part of which goes: ‘*ain’t no party like a Holy Spirit party ’cause a Holy Spirit party don’t stop!*’ – or singing *Alleluia* on a packed train heading back to our host school and having another 50 people spontaneously join in, may not be as likely to happen back in Dunedin, but we now know that we are linked to our fellow singers throughout the whole world.

It’s not easy being Catholic in New Zealand, but it becomes easier knowing there are thousands of us! It’s wonderful to hear a 16-year-old cry out, “Awesome! *I love Jesus* T-shirts!” It’s even better when they feel confident to wear them back home.

I’ve come to realise that our young people expect joy to be expressed. Dour faces singing of joy just doesn’t cut it.

A peace be with you without a smile and eye contact, and words of welcome without action all speak of an *ungenuine* community to whom most people, not just the young, don’t want to belong. The experience of *World Youth Day* was one of genuine engagement with one another. Smiles, hugs, communication, the legacy of which is the encouragement of new life.



th Day '08



World Youth Day touches the individual on an amazing number of levels:

- **culture** – languages, colours, flags, music, song;
- **spirit** – a sense of God's presence, sometimes profound personal experiences, reconciliation, spontaneous religious conversation;
- **church** – traditional, evangelical, archaic, charismatic, hierarchical, 'youth-full', challenging, accepting, Eucharistic, spirit-filled;
- **celebrity** – Pope, bishops, famous singers/performers, grand buildings;
- **physical** – walking, walking, tiredness, waiting, cold, discomfort, illness;
- **emotional** – fear, claustrophobia, feeling lost, euphoria, empathy;
- **relationship** – deepening friendships, making new ones, seeing each other in a new light.

I loved the way the traditional church and faith-filled youth culture simply co-existed and overlapped. Prior to leaving for Sydney I was personally very nervous about how I'd cope with a sea of clerical collars, addresses by bishops, Papal processions and latin Mass parts. I wasn't sure whether it was an image of church which would offer genuine hope and belonging to our young Catholics. Clerical distancing sits uneasily with my personal understanding of the Gospel.

But the WYD experience was all-inclusive, despite how it may have looked on TV. The black and crimson blurred with the crowds, even if they had the best positions at the liturgy. ...although, one bishop commented they couldn't see anything, because they were sitting behind everything and couldn't see any of the big screens! There were soutanes, habits, mitres, shorts, skirts, T-shirts, puffer-jackets and Mexican ponchos. *Get over it*, I said to myself! All have a special part to play, all are welcome, all are church. And what

a wonderful kaleidoscope of traditions our Catholic Church has! I was surprised when one young woman from our group commented that it didn't feel like we were in another country. I was surprised to find myself agreeing with her. The experience was completely multicultural because people were simply everywhere. The Australian volunteers were marvellous, but it was as though every pilgrim had claimed Sydney as their own. It could have been Auckland or Dunedin, London or Rome or Manila.

People had come from everywhere. The common language was Christ. How can this realisation not have a lasting impact on us? The words of St Paul leapt to life around us. Everywhere we walked, surrounded by myriad cultures, there was *'neither Jew nor Greek, slave nor free, male nor female, for we were all one in Christ Jesus'*. (Gal. 3:28) Once seen, that's a hard thing to forget!

'Young people' are, technically, 16-35 by the WYD rules. This is very liberating and challenging! When the cry goes out from most parishes: "We need to bring in the young people", we need to be thinking of our 32-year-olds as much as our high school students. Young people are not a commodity to be managed, enticed or tolerated. They want to belong. The sad truth is that their general experience in New Zealand is of not being needed or wanted.





Pope Benedict in his *World Youth Day* Mass homily called for the young people of the world to respond to the Holy Spirit's call for them to belong and to participate in the continuous renewal of the church. Our task involves letting them. Perhaps even more importantly, inviting them and supporting them.

If ever there was a symbol of hope for a New Zealand legacy from WYD08 it would have to be the ability of young people to be patient and to wait. They waited for the week to finally arrive, and for customs officials at airports. They waited for two-and-a-half hours to get along with the crowd into the opening Mass at Barangaroo, and it took two hours to leave afterwards. They waited for trains and up to two hours for food – which sometimes never arrived – for group members to turn up, and for McDonalds queues to end. They waited for the Pope to arrive and for the Randwick Mass to begin. As unbelievable as it sounds, our young people have an amazing capacity to wait.

Thank God! It strikes me that many have been waiting a long time within our parishes – and many outside our parishes – for the call to come and to belong. A key question is how long are we prepared to make them wait now? Some have been waiting 50 years or more. The legacy of *World Youth Day* has begun. Just as was promised by Pope Benedict, those who attended received power when the Holy Spirit came upon them. And they are God's witnesses. Invite them in, call for their stories, listen to them.

I am writing this, sleep-deprived, with still sore feet and a virus threatening in my throat, yet feeling wonderfully hope-filled. I've been a Director of Religious Studies for 14 years and involved in all sorts of ways at the parish level for most of my life. I'd like to think I'm not completely ignorant about the huge challenge that is posed to us 'wrinklies' by the expectations and vitality which the returning pilgrims bring back to our communities. I'm not suggesting an easy transition or radical change. I'm simply saying: let's acknowledge the tremendous faith of so many of our young people. Let's welcome, respect and encourage them. Let's go to them and listen to them.

Great things can come of simple encounters. The young people do not only bear the hope of our church, they bear the hope of *their* church. We are one body and the Holy Spirit is at work – and never more so evident was it than at *World Youth Day '08*. ■

Colin McLeod is Director of Religious Studies at Kavanagh College, Dunedin. Photos: Chris Sullivan & Colin McLeod

We were part of one family

Linnea Helm

The golden moment for me at *World Youth Day* was the evening liturgy by candlelight at Randwick. You would turn around, and all you could see for miles and miles was a sea of candles. That vision will stay with me always. There was a sense of unity: everyone there for the same reason. We were part of one family. We realised how huge the church really is: everyone there in the Holy Spirit.

We saw the Pope in his Popemobile arriving and going to the stage. It had taken us most of the day to get there, but by this time it was dark. Then the *World Youth Day* song started and everyone sang it together. That was really cool! Everyone knew the chorus.

The Pope is a very warm person. We saw him picking up young children and blessing them. We could see it all on the big screen. When he did that, everyone started to chant *Benedicto!* and clap together. The passage from *Acts 1:8* was read out: "You shall receive power... and you shall be my witnesses". Then were reflections and prayers in different languages. Between each reflection we sang the chorus of the *World Youth Day* song altogether. One language used was Tongan, for the people of the South Pacific.

When the Pope was speaking, both in the evening and at the Mass on Sunday, he broke off in the middle and apologised to everyone who had been hurt by the whole sexual abuse scandal. He said: a few priests can do wrong, but that doesn't mean that every priest or the whole church is bad. I really liked hearing that.

What was amazing at the Mass was the Pope's homily and the fact that everyone was able to receive communion – we hadn't expected that that could be even possible. Around us were people from all around the world: from Alaska and from the Philippines, I remember. And we met some really cool folk from Madagascar.

One day we met some pilgrims from Brazil who had just come off the train. They were chanting and singing, so we





joined them. They taught us the tune, and we sang *Alleluia* as a chorus. They had drums and tambourines, and everyone danced down the street together.

The school where we stayed was amazing. They provided computers for us to email, and the teachers came in and gave us breakfast. There was a French group with us, and all the walls were covered with signs in French. Around the city we were always getting lost – but it didn't really matter. There were lots of WYD volunteers with red jackets and fluorescent torches who would point the way.

Another very impressive experience was the *Stations of the Cross*. The action started at the Opera House, moved from place to place round Sydney and finished up at Barangaroo near where we were. We actually saw Jesus being whipped. He was first tied up by his hands and lowered behind a screen; then he came up held up by his feet, and covered with blood.

We saw Simon carrying the Cross and Jesus being dragged along the ground. But we also watched some Stations like the Crucifixion on the big screens. It was wonderfully done – it wasn't at all tacky. When Jesus was taken down there was a long interval with Mary weeping, and it really touched your heart. You felt you were really present.

Sydney and Cologne

"Quite different experiences", says Catherine Helm, who went to Cologne three years ago while at school but is now in her third year at Varsity.

The events in Sydney were very much better organised: the catechesis was better and she really enjoyed the Aussie bishops who led it.

One factor was that there were many more people at Cologne. Sydney is a more spacious city, so it was much easier to get around and there was far less time spent waiting. But the old Pope was just as nice!



Lorna Brosnahan, Linnea Helm, Andrea Wynn-Williams, Sean Railton

There was also the catechesis every morning. We had Bishop Pat Dunn from Auckland the second day. We all loved him. He made it very easy to follow. Then we had Mass. On the third day the Scottish bishop taught us about being witnesses. He said: "Preach the gospel at all times – and if necessary, use words!" That really stayed with me.

The Sydney people were very friendly and helpful. All the time people would stop and want to help us – or they would pass by in a car and toot their horns and wave to us. They were really amazing. In fact the whole experience was really cool. ■

*Linnea Helm is a Year 13 student at Kavanagh College.
Most of the photos are of the Dunedin group*



Pilgrims dossing down for the night at Randwick, before Sunday's Papal Mass

The Valley of the Shadow

Glynn Cardy

The valley of the shadow” is an evocative phrase. I have hiked in steep-sided valleys where the sunlight seems to visit for less than a couple of hours in the day. Not that you’d know it, mind you, for the dense bush blocks out the direct light. The vegetation, the animal and insect life are very different in such valleys compared to the ridges and the slopes that the sun embraces. The valley of the shadow is an altogether different place.

The phrase “the valley of the shadow” comes from Psalm 23 and refers to despair and hardship in one’s spiritual life. The fuller phrase is “the valley of the shadow of death” and thus it is frequently used at funerals. Death, though, can be both physical and spiritual. The death of meaning is a spiritual reality. Part of the grief, for example, of physically losing someone close is the spiritual loss of the meaning you gave to each other. Divorce similarly can involve a loss of meaning.

Elie Wiesel is one of my theological heroes. He is a Jewish writer, a Nobel Laureate and a Holocaust survivor. His best known book is *Night*, a memoir that describes his experiences in several concentration camps. For ten years after the war he couldn’t write about it. When he did finally write he had trouble finding a publisher.

“I was the accuser”, writes Wiesel, “God the accused. My eyes were open and I was alone – terribly alone in a world without God and without humanity.”

As we Christians walk on in our faith we need to wrestle with the implications of the Holocaust.

There is the undeniable contribution Christianity made in helping to shape the minds of those who devised, built and ran the death camps, and those who knew they existed but were silent. Christianity had taught that Judaism was wrong, outdated and killed Christ. Christianity had taught compliance to authority more than it had taught its

adherents to protest for human rights. Christianity still, all too frequently, teaches these things.

In the final analysis, though Christianity ‘passed by’ the suffering Jews not because it disagreed with Judaism or felt impotent to intervene, but because Christianity had for centuries projected particularly upon Jews its religious and racial fears and hatred. I fear a similar process is happening today, post 9/11, in projecting religious and racial fears and hatred onto Islam. However, the implications of the Holocaust include more than Christian hegemony, political acquiescence and the projection of fear and hate. It has implications about God.

Wiesel writes: “Never shall I forget that first night in camp, which has turned my life into one long night... Never shall I forget that smoke. Never shall I forget the little faces of the children, whose bodies I saw turned into wreaths of smoke beneath a silent blue sky.”

The God Wiesel accused was religion’s familiar God – the one we Christians usually call *Father*. This is the God who is all-powerful and all-loving. This God is the one from the *Footprints in the Sand* poster. Remember in the poster how the pilgrim thanks God for walking with him or her, but questions why especially during “the most trying periods” there is only one set of footprints in the sand instead of two. And God replies: “[that’s] when I carried you.” The ‘Footprints God’ is one that I hope you all have or will experience. It is a God of comfort. And we often need it.



But this familiar God starts to deconstruct, to crack, in the valley of the shadow of Auschwitz. When children and adults are being brutally slaughtered, then God is either unloving or impotent. Usually with that choice we opt for a God who is all-loving and isn't all-powerful. But what does all-loving look like when indifference, brutality and suffering have combined to block out all hope?

Wiesel is not alone in this spiritual questioning. A number of Christians over the years have written about the absence of God – that is, the God they trusted and thought they knew. I think Jesus' experience on the cross was similar when he cried out: "My God, my God, why have you forsaken me?"

I think we do a disservice to people to pretend that God is always present, even if invisible. There are times when the familiar comforting God is absent. There are valleys in life where there is a different God from the God of the sunny ridge. Indeed, in the valley of the shadow the sunny God dies, and the meaning associated with it dies too.

The God of the valley of the shadow, though, is often hidden, and difficult to explain to those who have never been there. It is more akin to the God by the Jabbok ford in *Genesis 32* whom Jacob wrestled with all night and was wounded by. Note the confusion in the text around the wrestler – was it a man or was it God? Tradition has compromised and called it an angel. I prefer to think of it as the-God-whom-Jacob-wrestled-with. That is how the text names the experience.

The word 'God' is a way to construct meaning. Some would say we create 'God' in order to have meaning. 'God' becomes a piece of slate onto which we write our assumptions and understandings of life and the world. As the slate metaphor implies, this is a fixed, static, compliant God – one who is assumed to be understanding and predictable.

But then something happens. Maybe we move, or maybe God does. Or, as is often the case, trauma comes smashing into our lives extinguishing the light. The slate shatters... maybe replaced by cloud or fire or a wrestling of the soul... but not by anything we've known previously as God. With the shattering of the slate, that God is gone. Our assumptions and understandings written and supported by the slate are gone too. The world feels wobbly.

Some then say that the 'slate God', also known as the true and only God, was a fake. They scrap the whole God enterprise and use their relationships or their needs as the basis of their meaning-making.

My advice to fellow pilgrims who have entered valleys of shadows is five-fold:

- trust your heart. Yes, the God you once knew is not here. The meaning associated with that God no longer fits your experience. Don't discount your experience. That God was flawed.

- keep walking. Believe that it will lead somewhere and you will one day walk in the sunshine. No one knows how long that will be. Don't believe those who peddle instant sunshine.

- keep your spiritual routines: coming to church, saying the odd prayer, strolling on beaches, lighting candles. These routines help you keep your balance.

- seek out others who know about the absence of God. You might have to find such company in a book, but I hope not. These others won't give you answers but will give you support.

- lastly, believe too that there is a God in the valley of shadow, and you might first meet that God in the deep reservoirs within your own soul. It might be that which wrestles with you and by which ironically you are both wounded and healed. Or it might not. ■

Glynn Cardy is vicar of St Matthew-in-the-City, Auckland, and Archdeacon of the Anglican diocese of Auckland

Finding sanctuary, winter solstice

"Luxury nights in London!"
 "Novelty in New York!"
 Cities beckon with loud appeals
 from flyers launched in letterboxes
 propelled down streets in winter wind.
 Today we need no destination,
 no salvation, recuperation.
 As Matariki rises, so do we
 to walk past darkened schools & churches
 closed for business, doors firmly shut.
 We resist an urge to run,
 Yet still make haste as winds grow strong.
 We're pushed along till we find that edge
 of all our fears & aspirations –
 that dance within a step of drowning.
 It's that space where land meets sea in wild embrace,
 familiar like we've always known
 that old persuasive pull –
 in & out, here & now.
 The tidal breath of God.

Robin Kearns

Contemplative Presence

What is Contemplative Presence? First of all, it might be helpful to share with you how I'm using the word "contemplative". When I use the word contemplative I mean to convey an attitude of openness, of receptivity. It's a quality of attention, of listening. I can imagine you might ask, to what or whom are we being open and receptive? To what or whom are we listening? Every spiritual tradition has a contemplative dimension. I believe that spirituality is essential to our wholeness as human beings and to our healing as individuals and as an earth community.

When I speak of spirituality, I don't necessarily mean religious faith or belief in God – although for you it may entail these things. I mean an openness to that which lies beyond or beneath our personalities or our ego-identified selves, with a small 's', to an openness to what I like to call the Larger Self of which we are a part. My professional training is in ministry and my lifelong dedication has been to the study and practice of the spiritual life. I like to find those places within our spiritual traditions that unite us rather than divide us. One area where we can discover a unity within the various religious and wisdom traditions is within their contemplative dimensions.

Which brings us back to our initial questions: to what or whom are we open, receptive, attentive? For the Christian it would be to the indwelling Christ, the Holy Spirit dwelling within. For the Buddhist it would be attentiveness to the objects arising in awareness and openness to what lies beneath that arising: one's Buddha Nature or True Nature. For the Native American it would be a receptivity to the Great Spirit who moves in and through all things.

The contemplative dimension is unifying because it is based not on dogma or doctrine, but on experience. And this contemplative dimension is not exclusive to religion, but is part of the nature of being human. That's why it shows up universally in all of our wisdom traditions. We can be contemplative and not believe in God or Jesus, Buddha-nature or the Great Spirit. Because the contemplative attitude is one of openness, it is open more to what we don't know than what we know. It is less about 'belief' than it is about openness and inquiry. Albert Einstein might be considered a great contemplative. His spirit of inquiry



and openness to discovering what was not yet known is instructive to all of us.

So when I talk about a contemplative attitude, I am referring to a dimension of our own humanness, our own depths, our own desire to know and to love. This dimension of ourselves doesn't find much support in contemporary society. Even religion doesn't give it much support because so much of religion is about dogma and the content of belief that it can obstruct this deeper inquiry into the unknown.

The contemplative attitude emphasizes *being* rather than *doing*. It emphasises silence and receptivity over discursive thinking and activity. We don't get much support in our churches or our workplaces or our families for just *being*. There is certainly not much cultural support for *silence*. And yet I would venture to say that every spiritual tradition teaches its adherents that it is only when *doing* stops, when all the outer noise and inner chatter quietens, that the aspirant can truly experience God's presence or their True Nature.

The following poem, which is a Native American teaching story adapted by the poet David Waggoner, illustrates the contemplative attitude. An elder is instructing a young person on what to do if he or she is ever 'lost' in the forest. This teaching poem is about receptivity, awareness and openness to those powers and numinous forces that are so much greater than our small, ego-identified selves. It is a poem about contemplative presence.

LOST

Stand still.

The trees ahead and bushes beside you are not lost.

Wherever you are is called "here" and you must
treat it as a powerful stranger,
must ask permission to know it
and be known.

Listen.

The Forest breathes, it whispers,
*I have made this place around you. If you leave it
you may come back again saying "here".*

No two trees are the same to Raven.
No two branches are the same to Wren.
If what a tree or branch does is lost on you
Then you are surely lost.

Stand still.

The Forest knows where you are.
You must let it find you.

David Waggoner

*I have made this place around you. If you leave it you may
come back again saying "here".*

How many of us experience this feeling of being 'lost' these days? There is so much pressure from the outer world. We are awarded for workaholism and can feel guilty when we do have free time that is not filled up with productivity or meeting other people's needs. In this time of rising fuel costs, economic anxiety and the tragic consequences of extreme weather how many of us feel 'lost' – without a sense of place within the larger nature of things, without an anchor, without a lodestar to guide our way?

The poem suggests that we will surely be lost if we cannot see beyond ourselves to a greater reality that holds us, sustains us, gives us life, in which we share life with every other life. And the clincher in the poem is:

You cannot find it! You must let it find you!

If you go looking for it with your mind, with your personality, with your belief system intact, as though you already know all there is to know – what is right and wrong, true and false, – you will not find it. What is required here is humility, surrender. What is required here is the faith and the courage to enter the unknown and wait.

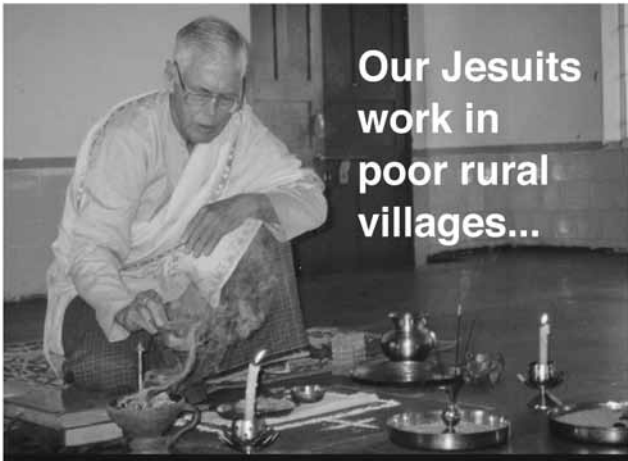
*Stand still. The Forest knows where you are.
You must let it find you.*

©Diane Pendola

What is being asked of us in this poem? First, we are being asked to stand still. We are being asked to stop our busy-ness, our frantic activity, our self-absorbed thinking and doing. We are asked to come into silence and open to a greater reality in which we find ourselves. We are asked to recognise that we are entering the unknown. As we enter into the present moment – 'here' – we are entering sacred space and there is an unknown quality to this space. There is Power in this space and in the face of this powerful presence we find ourselves in an attitude of surrender, even supplication. I could imagine myself kneeling in the presence of this 'Powerful Stranger' asking permission to know it and in the process coming to know prior unfathomed dimensions of myself.

Contemplative presence is a listening at the deepest level of our being, not with our ears but with our hearts and our souls. Through contemplative presence we come into awareness of the world beyond our small world. We come out of the preoccupations of our small self and enter the larger Self of which we are a part.

As the poem suggests, without this ability to drop down below the pre-occupations of our personality, our fears and plans and ambitions, into the awe and stillness of the greater reality that holds us, then we will surely be lost. Of course we do leave this place, to do the shopping, go to work, negotiate traffic, do our taxes. But in order not to get lost in the small details of our life we need to know how to come back to 'Here', to 'Now'.



Our Jesuits work in poor rural villages...

Mass being celebrated by a Jesuit priest

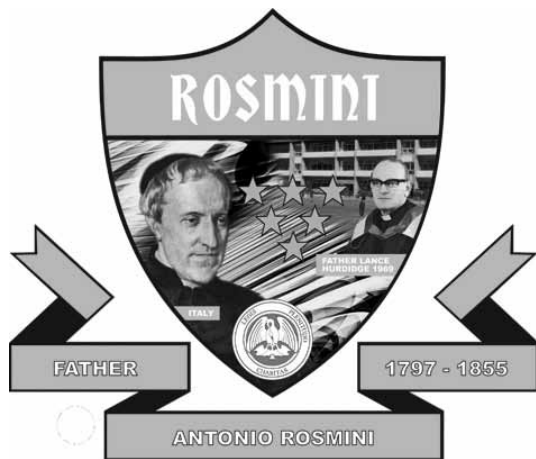
Despite the media reports of India's growing affluence, our Jesuits work in a rural area of India where villagers still live in a past century - literacy rates are low, and village health and hygiene are still very real issues.

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**New Zealand Jesuits in India...
Care for the Poorest of the Poor**

FIRST OF JULY '08



Blessed Antonio Rosmini

(1797-1855)

Antonio Rosmini was beatified last October. On July 1, 2008, his feast day was celebrated for the first time.

The homily below was preached by Rosminian Fr Michael Hill at Sacred Heart parish, Dunedin.

Caritas Christi urget nos – ‘the love of Christ compels us’.

This phrase from St Paul (2 Cor 5), was used by Rosmini in a passionate letter to his brethren in England in 1846 at the time of the terrible potato famine in Ireland. To quote Rosmini in full: “*Caritas Christi urget nos*. I read in the newspapers the heart-rending descriptions of the famine consuming the poor Irish Catholics... we should expend *all* the strength of the charity that burns in our hearts; we should *exceed* our strength, confident in the Providence and goodness of God... You who are on the spot must decide the most appropriate step – if necessary we must go through England begging for alms.”

His brethren responded by preaching missions throughout England, especially where the Irish refugees from the famine were pouring in. Their leader, Luigi Gentili, himself died in Dublin (1848) of cholera contracted while preaching missions. Eventually Rosminian parishes were established in South Wales where thousands of Irish immigrants flocked, parishes we care for to this day.

Rosmini chose ‘charity’ as the badge of his new congregation and in so doing he put before the members of his congregations the highest of Christian ideals. Charity is one of the theological virtues – and in a sense it is the summit. Yet it is quite a difficult word in English. ‘*Charity*’ suggests handouts and dependency.

The Greek word used in the New Testament is ‘*agape*’, which means spiritual love. Its meaning is like the Maori word *aroha*. It has been well described as a ‘love born of God’. *Agape* lies at the heart of Jesus’ teaching to his disciples – to “love one another as I have loved you”. Indeed, this quality of loving is nothing less than the inner life of God, that which resonates between the Persons of the Trinity.

I would like to speak to you now about two aspects of Rosminianism which I think have value in the lives of all people of good will. The first is the way Rosmini understood obedience. Obedience is one of the three vows taken by most religious: poverty, chastity and obedience. In one respect it is the most difficult to understand and to practise. It seems, especially to a modern standpoint, to be the abdication of human freedom.

Rosmini, however, in his Rule, stressed the *voluntariness* of obedience. At first sight that seems a contradiction in terms. What Rosmini meant, I think, is that since the whole object of religious obedience is to enable religious to discover and follow the will of God, then it is vital that the individual lovingly accepts what he or she is bidden to do – and carries it out as if they had thought it up themselves.

The three of us who are here tonight came to New Zealand because we were sent, not because we ‘volunteered’. I

was scurrying along one day between classes in a college in England when I happened to run into our Fr Provincial. “Michael,” he said, “have you a minute?” I had about ten seconds. “I want you to buy a bus and take it to Gore, in New Zealand”.

In a stroke, my life was changed forever! I was being sent about as far from home and family as was geographically possible. Nevertheless, if you join up in an apostolic congregation, this is just the sort of venture you are letting yourself in for.

But to get back to the voluntary aspect. If the project we had been entrusted with had been in some way destructive or evil, there is no way we could embrace it freely. Indeed it is essential for the success of any religious venture not only that its intent be worthy but that the participants be willing and delighted to do it. And such has been the experience of our work here in New Zealand.

This demonstrates clearly the distinction between religious obedience as Rosmini saw it and the blind, unquestioning obedience to commands sometimes demanded of the military. If you are called into the service of Christ it must be plain that what you are doing is the Lord’s work.

A second point. One compelling reason I had 50 years ago for becoming a Rosminian is that the priests and brothers I observed actually appeared to love one another. ►

A flaming row in The Early Church

Susan Smith

Acts 15 emerges as one of the most fascinating chapters in the whole *Book of Acts*, as it outlines the turmoil and conflict that the primitive Christian community experienced. In the first two decades after the Resurrection an essentially Jewish community, who understood Jesus as the fulfilment of the law – not the replacement, had received Gentile Christians into their community. Jewish Christians argued that prior to Baptism, Gentile men needed to be circumcised according to the Law of Moses. Paul and his companions, working primarily among the Gentiles, argued that this was not required and that faith in Jesus brought freedom from the ritual requirements embedded in the Mosaic Law.

James, who was in Jerusalem, insisted on the need for circumcision. Paul belonged to the anti-circumcision group, while Peter opted for a ‘neither hot nor cold’ position. *Luke*, writing some 30 or more years after the event, offers quite a gentle account of the controversy in *Acts 15*, but in his letter to the Galatians Paul provides a possibly much more realistic version of events.

Paul accuses Peter of following Jewish ritual laws because of James, and yet when he is with Gentiles he ignores such laws. Paul writes: “And the other Jews joined him in this hypocrisy” (*Gal 2:13*). Paul continues: “Christ redeemed us from the curse of the law” (*Gal 3:13*); “in Christ there is no longer Jew or Greek” (*Gal 3:28*). The first council of the church was that held in Jerusalem about 50 AD, in which James and Peter acknowledged the validity of Paul’s

argument and the right of Gentiles to be baptised without having to be obedient to Jewish ritual laws.

Sometimes when we think of Paul as the missionary *par excellence* it is because of his journeys around the Mediterranean, or his work in establishing and/or encouraging the small and dispersed communities to be faithful to their calling. This is true, but just as importantly for our church today is that Paul recognized that cultural values and practices needed to be acknowledged and respected by the missionary.

What would have happened if these first converts, all of them from Judaism, had been swayed by James’ arguments rather than Paul’s? Obviously Gentiles would have felt reluctant about joining the Christian community given the radicality of Jewish demands. Would this have meant that Jewish Christians, like the Zealots, like the Essenes, or like the Jewish priestly class would have disappeared for ever when Jerusalem was destroyed in 70 AD?

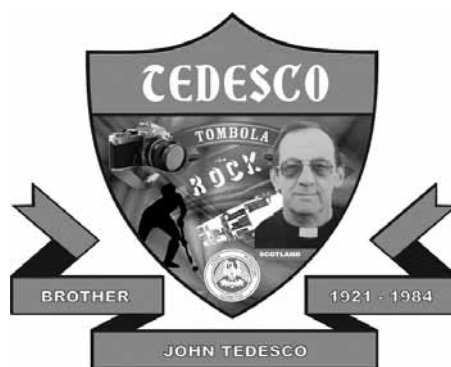
Today too, faith and culture are inextricably linked. Unfortunately, from the Council of Trent (1545-1563) through to Vatican II, missionary work concentrated not only on evangelisation, conversion and baptism, but also on supplanting indigenous culture with Western culture which was equated with Christian culture. Something similar seems to be happening today, and it is good for us, therefore, to remember the radicality of Paul’s teachings. ■

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

▷ I remember being much struck when I was very young and one of the older brothers teaching us died. At the funeral Mass I noticed one of the younger brethren kneeling with tears streaming down his cheeks. It was probably the first time I had ever actually seen an adult weeping.

In our Rosminian houses we try to live together as family: to care for each other, to be good companions, to pray together, to cook for each other. The houses are places where hospitality is shown and shared. If the brothers do not show love for one another, how can they care for others?

The very first Rosminian to die in New Zealand was a brother who was outstanding in this regard. Br Tedesco is remembered with delight by all



who worked with him or were taught by him, first in Auckland and then in Gore. I was privileged to work with him for many years, and he was the most loyal, wholehearted and enthusiastic staff member any school could wish for. When he died, literally hundreds of his past pupils converged on Gore for his funeral, from far and near.

Brother Ted, as he was universally known, would always pray at the *Prayers of the Faithful* for ‘my three young men’. He never revealed who they were – we presumed he meant three of the boarders he looked after. It is significant that three of the boys he taught are now priests in this diocese, including Fr Mark (in charge of the Northern Pastoral Area, including Sacred Heart parish).

Rosmini had a rare insight into what ‘caritas’ really means. *Caritas Christi urget nos*. It is urgent, it is compelling, it is the divine spark which drives the saints – not only a Mother Teresa but also a Brother Ted. It is our badge as Rosminians. It is the inner inspiration, which I believe makes the vocation to be a Christian worth living. ■

Body, mind and spirit

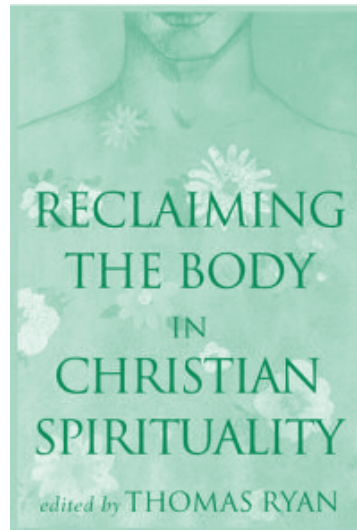
Gerry McCarthy of the Social Edge interviews Paulist Fr Thomas Ryan on his recent book *Reclaiming the Body in Christian Spirituality*

Gerry McCarthy: In *Reclaiming The Body in Christian Spirituality* you write: “The gifts of tears and laughter are among the signs of empowered release. Tears do not necessarily mean sadness or depression. Tears can be a cleansing act of opening, an expression of gratitude and love pouring forth from the deep springs of inner life. Even when tears do come from grief, grieving openly and freely is a bodily sign of trust and release.” I was struck by this passage – because it seems we’re ashamed or mistrustful of tears in our culture. What are your thoughts?

Thomas Ryan: Yes – that would be fair to say. Women’s tears have always been more acceptable than men’s tears. Women’s tears are more acceptable than they were in the past. Men’s tears are also more acceptable than they were formerly, but still way below the curve of acceptability than women’s tears. What’s interesting is to look at this within the context of the spiritual tradition, where Biblical texts witness to tears as an expression of natural human emotions and deep sentiments such as gratitude and love – as it affects a whole person concretely. Tears are often times described in the spiritual tradition as a gift having their source in the action of the Holy Spirit. We think of Jesus weeping over Jerusalem, because Jerusalem was resistant to grace. We think of mourning and tears being the subject of the beatitude: “Blessed are those who mourn for they shall be comforted.”

But tears in and of themselves are undifferentiated in their physical manifestation. They need to be subjected to the same kind of discernment of spirit one applies to all our experiences. It could be grace, weakness or melancholy. But there is a rich and unbroken tradition in both the Christian East and Christian West up to the recent past that sees tears as a normal feature of the spiritual life. They’re seen as purifying and often times witnessing to the presence of God and compassion for the neighbour.

But tears are increasingly an acknowledgment of psychological experiences related to (for example) addiction or childhood abuse or the breakthrough in a therapeutic process that is experienced and recognized as the gift given in the very owning of weakness and loss. That gift



is frequently marked by profound weeping that marks an opening to the healing process, and gradually becomes an expression of gratitude and inner freedom. Such tears are a gift and are a deeply personal expression of the transforming action of God within the individual. And if it’s something the whole community is living, then within the community as well.

GM: In the book you write: “As we become genuinely more holistic in our spirituality, affirming all the dimensions of our being, sexual feelings often intensify.” You add that many people think that sexuality will go away or at least become quieter as we grow spiritually – but this is not the case. Could you talk to me a bit more about this?

TR: It’s a huge subject. But the place to begin is to observe that God is love and the energy that emanates from God has to be so intense, fiery, and erotic that the closer we come to God the more erotic life is going to seem to us. Simply because God is alluring and such a powerful magnetic attraction. Remember Augustine’s words: “Our hearts are restless O God until they rest in thee.” Any kind of unveiled experience of this energy is love coming at us in incarnate form. Whether it’s through the beauty of the created world or human bodiliness, it’s going to have an erotic dimension to it. We’ll begin to experience sexual energy in a new way – as a sacred and generative force.

As I noted in the book, oftentimes people seem to be praying to have the sexuality removed so they won’t have to struggle with it anymore. That’s a denial of a powerful creative energy that connects us to one another. We should be struggling with it. It’s like Jacob wrestling with the angel.

One of the things that make the *Song of Songs* in the Bible such a special book is that it’s so full of the sap of life and the moisture of sexual energy. Those things are celebrated in the poem. Its depth is achieved because the spiritual and physical are not torn apart – as is so often the case – but are inseparably interwoven. When we regard our body (or the body of another) simply as flesh, we cheapen the sexuality of our being and lose sight of the spiritual depth that is within us.

GM: This is part of being fully alive?

TR: Absolutely. We can say simply that our sexuality is our way of being human. It is the human way of being present to the world and to each other. We always exist, function, and relate as sexed persons. At no time are we able to act independently of our sexuality.

GM: Our dominant culture appears to be more knowledgeable about sex – but ignorant of the meaning of sexuality. What are your thoughts? What attitudes toward sexuality in our culture worry you?

TR: Historically, the church's emphasis has been on the biological function of sex for procreation. That has been balanced since the *Second Vatican Council* with the recognition of the relational gift that is sexuality. But it still carries a heavy weight in the church's teaching. One concern is to limit human sexuality to its biological function. That overlooks the fact that in humans the most significant ends for human sexuality must be of a spiritual nature – not just to produce children.

What do I mean by spiritual nature? Look at the language. Language doesn't arrive without any reason. What were the original framers of language trying to tell us when they coined the phrase "to make love" when speaking of human sexual intercourse? Anyone can 'have sex'. But for human sexual intercourse to be lovemaking it must be the work of the spirit. That's precisely what God intended it to be.

Another concern I have in our culture is with casual sex. Consider how much energy two people have to invest when they have sex and try to keep it casual. Because it's the nature of human sex to make love; namely, to bond one to his or her partner. Everybody knows that. That's why the pleasure seekers who are into promiscuity have to hit-and-run. Because if they care the least bit, they could be caught up in the mystery and gift of human sexuality – and its power to bond us one to the other.

That spiritual bonding of persons is something that no one engaging in casual sex wants anything to do with. But it's so powerful that it takes a concerted effort to resist it. I'm told that we humans are the only species that copulate face-to-face. Think about how significant and symbolic that is.

Because with the human face we say: *when we look into the eyes of another we see another's soul.*

What a mystery and precious part of the body the face is

to making love! Because it's precisely in the human face that one encounters the mystery of the incarnation and the wonder of spirit – through the smile, look and glance. To literally be face-to-face, up close, is revelatory and works toward a bonding of two spirits. Those who are engaging in casual sex almost have to look away lest their eyes betray them. Or lest they inadvertently make love – succumbing to that bonding power of spirit in lovemaking.

In the end what is spirituality? It's simply the life of the spirit open, gracious, giving, caring, loving and sharing. As embodied spirits we can only do that through the mediation of our bodies. At its best – human sexuality is spirituality.

GM: In the book you write that: "Christianity finds itself in the awkward position of trying to develop a positive theology of creation without ever having rejoiced in the human body. In theory, we have the highest theology of the body among all world religions. In practice, we are still dualistic and suspicious of anything too earthy and sensual; we live largely in our heads." Do you see any signs this is changing? Are Christian church leaders adequately addressing this problem?

TR: One church leader who certainly did address it was Pope John Paul II. He made a wonderful contribution to our reflection on the spirituality of the body through a whole series of Wednesday audiences that were eventually gathered together and published under the title *The Theology of the Body*. It has been popularised, and workshops are now led on this.



Michelangelo: David

So the answer to your question is: to a certain extent, yes. But much more is needed simply because our culture is so oversexed. Yet it doesn't get it about the different level of meaning in our sexuality. We are pulling a long history of negative baggage behind us in the form of the teachings that basically made it difficult for people to relate to their embodied beings in a positive, celebratory way.

Some efforts are being made and they're having good effect. But it's by no means adequate yet to countermand the materialistically consumer-oriented approach to the body as product and commodity that we're so accustomed to having thrown in our faces. We need to consciously bring a new evangelising spirit to the culture's heavy colorisation of sexuality having to do just with genital sexuality and pleasuring one another. We need to see the different layers of meaning and to respond to the other as a whole person.



▷▷ GM: In *Reclaiming The Body in Christian Spirituality* Jim Dickerson has an essay entitled “The Political and Social Dimensions of Embodied Christian Contemplative Prayer.” He explains that: “When we begin to speak and think of the social and political as equally important as the personal dimension, we experience an enhanced richness, unity and power in our spirituality.” What are your thoughts?

TR: Precisely in that passage we see the direction of an expanded notion of reclaiming the body in Christian spirituality. Our first instinct is to simply locate the reflection in terms of one’s personal physical body. But Jim Dickerson’s reflection beautifully carries it where it has to go. This body is part of a larger body. For example, the church body which is re-membered every Sunday as the people come together to support and inspire one another in order to go back to re-engage with life in the civic body (where they live and work). And where the kingdom of God must be concretely built.

That life in the civic body is lived on yet another body, the ‘earth body’. It also needs our love and care through our work to protect the environment and to safeguard it from abusive use.

All of this is a much more rich and multilayered understanding of the spirituality of the body than we’ve

been accustomed to receive. It is at once both rich and challenging, because as we say in yoga: it’s not so much about learning to stand on your head on the mat as it is about learning to stand on your feet in your living.

We say something similar but with different language to those who meditate: you’ll know whether the spirit is working during this time of quiet sitting by looking at your life between meditations. Are you responsibly engaged bringing the concrete experience of God’s reign for justice, peace and right relationships into the family, apartment building and office complex where you work and spend your time? If you can say yes to that, you’ll know the spirit is truly at work in your life and heart during those times of simply quiet sitting in meditation or prayer.

But the real index for authenticity of our prayer is: *Does it send us out into mission?* One of the great characteristics that distinguish the Christian mystics is their instinctive and ready move from the infinite to the definite. From our experience of the infinite in prayer to the definite, that is, to concrete involvement in serving God’s people, and making the reign of God more concretely realised and manifested in the lives of real people. The door of the prayer room flies open and somebody emerges with sleeves rolled up – who hits the ground running and loses no time in getting involved in the messiness of life. ■

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A Bible Study book for teachers, preachers – you and me

The Word Became Fresh: How to Preach from Old Testament Narrative Texts

by Dale Ralph Davis

Published by Mentor, a subsidiary of Christian Focus Publishing, UK.

Review: Mike Crowl

About a decade ago one of my former customers encouraged me to read the first of Dale Ralph Davis' Old Testament commentaries. It was on the Book of Judges, and subsequently, Davis produced commentaries on Joshua, 1 & 2 Samuel and 1 & 2 Kings, all of which I acquired and read – usually more than once.

If six commentaries strike you as too much for one book review, then the solution is to check out the book Davis produced in 2006 called *The Word Became Fresh: How to Preach from Old Testament Narrative Texts*. While this book does focus on *preaching* the OT, it also gives a clear outline of Davis' approach to *studying* the OT, and

I believe you'd be hard pressed to find a better overview of OT Bible study anywhere.

This book, like Davis' commentaries, is very readable and not at all heavy-going. Nor, on the other hand, is it lightweight; while Davis doesn't have the room here to work in detail, as he does in the commentaries, he still discusses background and structure.

Davis is no slouch: he not only preaches what he writes, but he's also a full-blown Bible scholar. His footnotes often contain the views of other commentators he disagrees with. While he's never unpleasant towards these other writers, it's plain he's done his homework, and his reasons for saying what he does are valid.

He's also a great storyteller. Both in this book and in his commentaries he backs up his arguments with stories from the American Civil War, or the Second World War

(remember there are a lot of battles in the narratives!), or from his own experience. His own stories, like the rest of his writing, are full of wit and good humour.

He treats the text with great respect. If something is there, he sees it as being there for a good reason. If it's obscure he'll do his best to elucidate it, but he won't speculate just so he can give an answer. Sometimes he admits that the answers aren't easy for modern readers.

Perhaps his greatest gift is to remember that the Bible is literature. Time and again he clarifies the layout of a section or chapter by looking to see how the writer has planned the story. This is one of Davis' great skills: to be able to see the structure in the midst of what might appear to be randomness.

This is a book for preachers, teachers and lay people. I can't recommend it highly enough! ■

Complete and updated

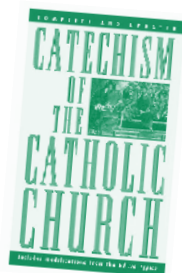
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Year of the rat – year of the kiwi

The Free Trade Agreement (FTA) with China has highlighted Fonterra and the manufacturers of technical equipment as being NZ's main beneficiaries. New Zealand must export to survive economically. China has need of dairy products together with New Zealand's expertise in setting up and monitoring machinery. So the FTA seems mutually beneficial. It has raised awareness of China's incredible growth as an exporter that necessitates having sophisticated production plants at home and dairy products for its own people.

So far, New Zealand does not have a water problem and can produce dairy products which depend on massive amounts of power and water – both diminishing resources. For China, water is becoming a problem. When one considers the fact that only one-third of the country's river flows reaches the sea, importing milk products is not only good business but also essential. China is expanding at breakneck speed. In Hohhot, the capital of Inner Mongolia, there is a dairy company with a revenue of \$1 billion per year and it is expected to be bigger than Fonterra in five years.

In five years, China will be the world's biggest economy. To achieve this it has become an importer with a voracious appetite. It is the number one importer of cement, coal, steel and nickel. This demand has an immediate impact on the global economy. The real strength of the Chinese economy is increasingly sophisticated management skills. With the FTA, New Zealand has become a partner in technology and manufacture, leading to an engagement with a dynamic economy that has political stability.

This is not democracy as in the West, but a political system that is able to drive a phenomenal growth rate which will permit China to surpass America as the leading economic power.

Crosscurrents

John Honoré

The future for China is complex and will affect us all. The need for more and more oil will surpass that of America. Energy demands will force it to build more nuclear power stations. It ratified the Kyoto treaty in 2002, yet is already the world's second biggest polluter. So far New Zealand has done well.

The key to Election '08

All the signs point to the fact that it is election year in New Zealand. Politicians of every hue are espousing tougher penalties for crime, longer prison terms and harsher parole conditions. Also, there is a new production of the comic opera starring Winston Peters. The question is whether the media is giving enough unbiased coverage for the voter to make an informed decision.

The rationalisation of the daily newspapers has resulted in most of the political stories coming from the Press Gallery in Wellington, which only admits accredited journalists. Government departments issue their own stories or views to the newspapers. Finally there are the 'Press Secretaries' (spin doctors) who also issue sheafs of material by internet obviously landing in the outboxes of accredited journalists.

Where is the informed and independent journalist? The only independent daily in NZ is the *Otago Daily Times*. *The Press* in Christchurch now shares information with the *Dominion* in Wellington, and it is the same political news nation-wide. There is little independent political comment because of rationalisation.

This dissemination of news, now centralised in Wellington, also dominates TV coverage, resulting in interviewers asking safe or inane questions of incumbent politicians

in two minute sound bytes. The only background is, literally and figuratively, the staircase in the Beehive. The newspaper chains APN and Fairfax share the same sources so that the general public has a myopic view of important issues which could affect the vote in November.

The current *perceived* wisdom is one of Labour in denial of its fall from grace – therefore gone for all money – and John Key's promise that a National government would not sell state assets "in the first term". What about the minor parties who could be the deciders in the MMP system? They hold the key to the election in November. Winston Peters will be too busy singing his aria but, potentially, the Maori Party and the Greens hold the winning cards.

Rebranding the All Blacks

My spies inform me that the All Blacks' loss against South Africa at Carisbrook has endangered the brand image. Graham Henry is upset. What is more, the photo of the replacement captain in *The Press*, unfortunately looked like an Easter Island statue. A solution must be found.

Henry is interested in the Australian idea of importing players from Georgia, – Eastern Europe no less. Apparently, they are BIG lads and would make the South African forwards look like tall dwarfs mutated from Snow White's fairy team. They have brawn and muscle and... never mind. Their inclusion would enhance the brand image and facilitate rotation.

The imports would have the advantage of being able to recuperate quickly from the rigours of having to play in the middle of the night when it is dark and cold. A small nip of you-know-what, would suffice. They would be more discernible from the top of the massive new stands being built for the Rugby World Cup. Rugby is changing out of sight but hopefully, with this plan, not out of mind.

Go! All Blacks!

Creating a truly New Zealand church

With the Pope visiting Sydney, the London journal, *The Tablet* recently made Australia its cover story. A knowledgeable Australian academic, Dr Andrew Kania, was recruited to write the piece. Several of the things he said about Australia are relevant for us in New Zealand.

Kania described the Australian church as being very much Roman and very much Irish. He had especial concern regarding this Irish character.

Not that Dr Kania was unsympathetic as to the origins of that character. In the 19th century, Irish women and men escaped from a homeland of famine and oppression to a land of new opportunities south of the equator. They had no capital to invest, limited talents and skills when they sought employment. In a time of fierce antagonism between the churches, published notices of jobs available often carried the note, "No Irish need apply".

The church was their refuge and support. There they found sympathy and understanding. Irish priests ministered to them. Irish nuns and brothers provided schools and educational opportunities. Up front the purpose of the Catholic school system was to safeguard and pass on the faith. True enough. But it also made each generation of Catholics

better prepared to fare in the world than their parents had been, and enabled them to move a step or two up the social and employment ladder. This was as true of New Zealand as of Australia.

Australia had an Irish church. I have seen a photo taken in 1918 outside a church in Melbourne, being consecrated by Archbishop Mannix. The worshipers have overflowed from the church, blocking the busy thoroughfare. In the middle of the crowd is a stranded tram, with participants perched on its roof. A church gathering? Yes. But, set between the 1916 Easter rising in Dublin and the Anglo-Irish War, very much an Irish gathering as well.

The history of New Zealand Catholicism parallels that of Australia. Bishop Moran in Dunedin fiercely maintained in *The* (New Zealand) *Tablet* that to retain their faith Catholics must continue to be Irish. In less strident ways, the same policy was implemented throughout our country.

In his article Andrew Kania details how the under-50 Australian Catholics of today have not followed in the footsteps of previous generations. The picture in New Zealand would be the same. That generation has little or no links with the church. They are no longer part of a migrant underclass but are among the

movers and shakers of the land. The need that their ancestors had for the Catholic Church is no longer there.

Without discounting other factors, Kania sees the key reason why the church is dying in Australia is that the church never in any true sense arrived in Australia. It never related itself to the national ethos. Once the migrant church ceased to be relevant, there was nothing there to replace it.

What Kania says of Australia could be true of New Zealand too. With those of Irish and other ancestries merging into the mainstream in our country, the usefulness of an Irish/migrant church has come to an end. Could it be that we do not have a truly New Zealand based church to replace it? Can it be said that the Catholic Church never arrived in New Zealand?

Where can pre-fifties Catholics, co-religionists with us in little more than name, put in Christian roots? Kania does not attempt to provide an answer. But the first step in finding a solution to any problem is to identify the source of the problem. Kania is helping us New Zealanders to do so. ■

Humphrey O'Leary

Humphrey O'Leary is a canon lawyer and Rector of the Redemptorist community in Auckland

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A Mother's Journal

Kaaren Mathias

Consolation and desolation – the Ignatian concept used in the Examen – has been used by pilgrims for many centuries. The Ignatian 30 day intensive retreat which builds around this concept, feels impossibly distant and hard to achieve for me at the moment as well as in the foreseeable future. However, the idea of pausing regularly to reflect in a prayerful way feels like a valuable discipline for both the small and big people in our house.

Our adapted version of it has grown into sitting in the children's room as each one snuggles into bunk beds – and talking about the day that's been. What were the moments when we felt happy, pleased, thankful, or aware of God's presence? And also what was hard in the day – what were times we were sad, or did something we wish we hadn't.

Occasionally we sit and talk through it as a whole family, more often just one on one. It's usually not for very long. Plenty of evenings it doesn't quite happen with other events supervening. When we do manage it, I really like the window it gives me into each child's day:

"I was sad that Mrs Allan didn't choose me for a certificate this week. I thought I did good writing."

"I really liked having tea at Te Whare today, and playing 'Sleeping Lions' with Miracle."

"I wish I didn't hit my brother this morning when he took my honey sandwich."

Last week a friend and I were talking about prayer and children. Helen told me how their Kids Space at Cityside Baptist in Auckland has been making prayer boxes for children. They make a number of symbolic items to nudge us all to focus more on God, in different ways. Their boxes include small smooth stones to hold as we pray for friends, a piece of sandpaper, making their own rosary beads or prayer ropes, sand trays that can be raked over and over again for Sorry Prayers, paper and pastels for picture prayers.

Our children really liked praying with the stick figures I made. Holding the happy-faced one, they said 'thank you' for good things about their day – and then looking at the stick figure with a sad face, they talked aloud about something they were sad about. The stick figures become like a symbolic form of the Examen. I've felt excited about ideas to make praying with children more symbolic, less trite and banal perhaps, and more creative.

For me personally these ideas have been really helpful too. This Number Four pregnancy is creeping along with various complications – and significant amounts of time in hospital. It hasn't been an easy time. Each day when I make the effort to submit to the Examen – it's good to voice aloud the disappointments and "desolations", but I am also surprised to find so many things I am grateful for ("consolations").

Thank you St Ignatius – and all those who translate those ideas for use by a 21st century mother!

(Kaaren Mathias is currently based in Christchurch, with her husband and three children)



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