



# Tui Motu

InterIslands

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*blood spilt*

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**R.I.P.** In late April the *Tui Motu* team was devastated by the death of its very first and ever loyal volunteer, Sr Moya McKeown RSM. For a tribute to this beautiful human being, see page 5.

# The spilt blood

St Paul describes a scene in his *First Letter to the Corinthians* (1 Cor 11, 17-29) where he roundly ticks off his Corinthian converts for bringing divisions to their celebration of the Lord's Supper. It is the reading for Maundy Thursday. The divisions seem to have been social ones, between the haves and the have-nots. "Anyone", he concludes, "who eats and drinks without discerning the Body eats and drinks judgment on himself" (v 29).

The scholar Jerome Murphy-O'Connor thinks that 'Body' here means, not the eucharistic species, but the community of believers: the 'Body of Christ', one of Paul's favourite metaphors for the body of believers. In other words, by creating divisions the Corinthians were invalidating the whole reason for their action in coming together to recall Christ's death.

Eucharist is often called the *sacrament of unity*, and it is for the reasons implied in this passage. How can we celebrate the climax of God's loving action towards us in Jesus Christ if we don't love one another? It is precisely God's love for us that we are supposed to be reflecting in our lives and in the church's teachings and actions. A friend of mine, a recent convert to Catholicism, told me one thing he really liked about going to Mass was the raggle-taggle collection of people who stream up to receive communion: smart and ragged, rich and poor, the 'respectable' and the sinners. No one was excluded.

It is in this general context that we should view the highly symbolic action of the *intercommunion* celebrated this Easter at Drogheda, Ireland (see p 9). In a country riven for decades by sectarian violence, an Anglican and a Catholic priest chose to celebrate Eucharist publicly together – to the consternation of their respective Archbishops. Ron

Wells, a visiting American lecturer, tells another graphic story of Irish reconciliation (pp 23-24), in this case between a Presbyterian minister and a Redemptorist priest in Belfast. The climax for them, too, was to receive communion in the other's church.

These reflections prompted us to investigate what it is that keeps Christians apart in their celebration of Eucharist. How do the various traditions regard this separation? For the leading article (pp 6-8) we are particularly indebted to Catholic theologian Neil Darragh.

But the dialogue extended also to Presbyterian and Anglican friends. For the Rev. Denzil Brown, a Presbyterian in Wellington, this spectre of disunion between Christians is nothing less than a scandal. For how can we pursue Christ's 'mission' to the wide world if we are squabbling with each other? Was it for this that Christ spilt his blood?

But all those who contributed to this article agreed healing divisions takes time, repentance, forgiveness: there needs to be a process of reconciliation. Nevertheless, somewhere along the line the aim has to be to celebrate together, to come together to the Lord's table. Otherwise ecumenism remains just an idle dream.

If Paul were to return to earth today, what would he write to the Wellingtonians, the Aucklanders, the Goreites, the people of Waipukurau? He would see the various Christian bodies gathering on a Sunday morning in their separate chapels and churches. He would observe their divisions. Would he chide us again that we are 'eating and drinking a judgment on ourselves'? The scandal of Christian disunion is a matter of urgency for all believers. For the tragic and terrible fragmentation of human society in our times demands no less.

M.H.

# Interfaith Dialogue

In a recent lecture delivered in Dunedin on the Northern Ireland conflict, Prof Ron Wells (professor of history at Calvin College, Michigan) observed that churches involved in efforts for peace have often found it easier to talk to the 'enemy' than to their own. The peacemakers are often seen as turncoats or even as traitors by fellow religionists. Eventually, they can find the 'enemy' more receptive than their own.

The Dunedin *Abrahamic Interfaith Group* brings together representatives of the Jewish, Muslim and Christian communities in the city to support one another in times good and bad, and work for tolerance and understanding of our three faiths – faiths caught up in the political-religious turmoil of our times. Set up after the events of 11 September 2001, the group provides speakers to other groups, organises interfaith events, presents an annual peace lecture (the 2004 lecture was given by the late David Lange) and visits schools. We even have our own website ([www.dunedininterfaith.net.nz](http://www.dunedininterfaith.net.nz)).

Two recent events have crystallised for me the risks inherent in working for peace. Recently one of our members attended a meeting organized by a group which promotes itself as supporting persecuted Christians in Muslim countries. There is no denying the reality of these concerns. However, the speaker expressed hostility toward Islam as a whole, which he characterised as universally intolerant, deceitful and brutal. No mention was made of historical or current cases of Christian oppression, or of the teaching of Jesus to love those with whom we differ or are hurt by. Our member felt somewhat demoralized – certainly in no position to challenge this totalising view.

I had a very different experience a few days ago. Three of us – a Jew, a Muslim and a Catholic – found ourselves crammed into a high school classroom along with 40 or so eager-faced pupils and a few teachers. Each of us spoke about faith, peace and tolerance for a few minutes before throwing the session open for questions. One of the best contributions was from a Nigerian girl, a Christian, who spoke at first with regret of the divided religious communities in her country. But later, she chimed in again with stories of sharing days of feast and fasting with her Muslim neighbours. She broke into shy

smiles as she spoke of friendly, even loving, interaction at the everyday level.

These two stories could not be more different. One is coloured by hatred, bitterness and violence; the other speaks of tolerance, acceptance and a willingness to learn from a neighbour who is different.

In my own five-minute presentation at the school visit, I began by noting how all three faiths are linked by the figure of our common ancestor, Abraham. I noted a further – and, to many, surprising – common link in Jesus, honored by Jews as a rabbi or teacher and by Muslims as a prophet. This unity we share is under severe threat at the moment, with powerful forces on both sides of the conflict having a vested interest in a world divided into opposed armed camps.

Yet everywhere there are signs of hope and the restoration of peace. I mentioned a recent conversation with a middle-aged Iraqi man who told me that, as a boy in Iraq, he had lived side by side with a thriving Christian community, many of whom were his good friends.

Closer to home, I spoke with pride of the response by the Catholic aid agency *Caritas* to the destruction caused by the Christmas 2004 tsunami in Aceh province, Indonesia. Here *Caritas* workers rebuilt Muslim schools and provided facilities for Muslims to pray for their dead. Such actions not only fulfilled the Christian ethic of caring for all, no matter who or where they are, but provided a new model of interfaith relationships to an area riven by Muslim-Christian tensions.

And why is it important for a Christian to be involved in interfaith work, I asked finally? Because of two words from Scripture – *peacemakers* and *reconcilers*. Jesus's pronouncement of blessing on those who work for peace is beautifully matched by St Paul's characterisation of us as co-workers with God in the task of reconciliation (2 Cor. 5:18) – the task of breaking down and building up. In response to the divine initiative in breaking down the barriers that separate us from God (Eph. 2:14), we are to work to remove the obstacles to peace and understanding between people. That might even involve us in rebuilding a Muslim school or two.

*Paul Sorrell*



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

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### Muslims and world peace

The sentiments expressed by Anjum Rahman in her article *The role of religion in building peace* (TM April) were refreshing. Would that most Muslims shared her views but sadly that does not appear to be the case.

Minority religious groups in Islamic states are denied the opportunity of practising or sharing their faith with others. Such behaviour is prohibited by Sharia law and punishable by imprisonment or death. The intercession of Pope Benedict was largely responsible for saving the life of Abdul Rahman (any relative?), a Muslim who converted to Christianity 16 years ago.

If the rights of Christians and other minority religious groups in Islamic countries are denied as a consequence of the imposition of Sharia law, then we should respond towards Muslims in like manner. This would provide an opportunity for Anjum Rahman and other just and fair-minded Muslims collectively to apply pressure on their fellow Muslims in Islamic states to grant minority religious groups the same freedoms they enjoy in our democratic society.

R.S.Galliano, Marlow, UK

### Neo-liberal beliefs

I always buy *Tui Motu* and enjoy many of the articles. I am however disappointed with the one-sided political

ideology expressed. This is usually against a classical liberal view of the world.

In your May publication Mike Marshall talks about people not understanding the wider issues. He describes the alternative to his views as the “overarching cult of individualism.” This is quite a distortion of classical liberal beliefs. Another article in the same month by Mary Eastham headed, *Protest Against Neo-Liberalism*, celebrates vocal criticism of such beliefs. Yet she is surprised when her Chinese students see them as a liberating influence.

#### 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

It is a brave person to suggest there may be an alternative to these views. This is because his or her position has been painted in an unfair way. This is far from seeking understanding. The concept of *Veritas* (truth) was mentioned, but does not seem to apply to giving a balanced view of classical liberal beliefs. While your editorial position says it allows divergence of opinion it does not seem to be particularly evident.

It would be good if you could widen the understanding of alternative views. One political philosophy does not have a monopoly on Christian thought.

Michael Gourley, Auckland

*Sadly, much of neo-liberal economics is in direct conflict with Catholic Social teachings, from Leo XIII to John Paul II – ed.*

### Roman dilemmas

Eve Adams' *On the horns of a dilemma* (TM March) expresses well the ‘dilemmas’ church leaders continually foist on us, confusing laws and regulations with how we must relate to God in our daily lives.

An interesting dilemma is the new English language Mass. It is beyond understanding how some ‘office boys’ in Rome are so convinced that they understand how to use the English language better than people whose native tongue is English.

I can well imagine that the early Christians in Corinth, Ephesus and Damascus used many different words and phrases during their celebration of Eucharist.

My personal way of dealing with ‘Roman dilemmas’ is to play the ostrich. I bury my head in the sand so I cannot hear Rome, and try instead to be led by Jesus. The root of many church dilemmas may be that we are clergy focused rather than Jesus focused.

Lance Bardwell, Dunedin

## Pakeha belong here too – a response


**M**ary Eastham wrote (TM May): *To be Maori is to intimately belong to that land, that place. Another way of saying this is that Maori believe people belong to the land, whereas Pakeha think land belongs to the people.*

I have no problem with the fact that Maori people belong to land or place – after all they are called *tangata whenua*, but to suggest that Pakeha do not is, from where I stand, making an unfair judgment. I wish you had qualified your statement. I wonder if you have read “Tread softly for you tread on my life”, a book of essays by the late Michael King.

In the essay *Allegiance to one's origins: the consequences of belief*, he notes that he found a particular remark made by a cabinet minister of the time offensive (p 112). It was a remark similar to yours, and for the same reason I am offended.

Why? Because it involves my identity as a Pakeha New Zealander, and there are thousands like me who understand ourselves to be a second indigenous culture. Perhaps we need to tell our stories more often. We have been here for many generations, some not quite so long, but we all tread carefully on the land and sometimes take off our sandals as we stand in wonder.

We have always lived alongside the *tangata whenua*, and bits of them have rubbed off on bits of us and made us who we are. Perhaps this is why we now dress more casually than we once did! Each of us has a place to which we intimately belong, sometimes more than one, and we often pilgrimage to our place.

A part of the Bay of Islands is that for me. It links me to 



## Moya McKeown RSM 1927-2006

Extracts from a funeral tribute by Sr Pauline Gallagher

I have been asked to speak as Moya's friend of the past 60 years, a friendship that began when I arrived in Dunedin from the Coast, and quickly came to know this friendly woman of quick wit and boundless energy. Both 18 years old, we set about enjoying life in all its fullness as we went to dances, played basketball and tennis, sang in the choir, enjoyed cycling and camping holidays and, of course, some wonderful laughs! The memories of her infectious enthusiasm and zest for living, her laughter, her optimism, her encouragement and positive attitude will never fade.

Then there were the deeper discussions about God and the meaning of life, the decisions that had to be made, in Moya's case, whether to marry the man she had grown to love or to heed that unsought yet persistent prompting to sacrifice marriage and family and enter the Convent. Five years later, in September 1950, she took the plunge. . .

In 1991 Moya began working in pastoral care in this, her beloved St Bernadette's parish. What an important part this church, school and parish family has played in Moya's life right to the very morning she took that sudden, fatal stroke. A glance through her appointment book for the last few weeks reveals entries such as "Leisure group, Mercy prayer group, *Tui Motu*, St Andrew's Lodge, Garden Club, liturgy preparation, communion to the sick, the Galilee group, Mass at various retirement homes" ...they are all there.

Then there are the funerals! I know personally just how much these affected her. Moya was a very sensitive and compassionate person. She confided to me how hard it was to lose through death so many of her friends and parishioners who had become a constant part of her life. We agreed that the ageing process can be a very lonely and difficult time and while Moya's joyful participation in so many activities didn't falter, I sensed a poignant awareness of her own vulnerability.



What motivated a woman of her calibre and gifts to live such an unselfish and dedicated life? I think it can be summed up in the one word LOVE. The love she gave and received from her Mercy sisters, from her proud family, from you, her priest friends and people. But most powerful of all was the love Moya gave and received so fully from her God. If, as Pope John Paul reminded us a few years ago, Heaven is not necessarily a place, but rather a STATE of perfect intimacy with God, can we not rejoice with Moya as she begins to enjoy that yearned-for intimacy?

Perhaps Moya's final gift to us is the timing of her passing. She loved the beautiful colours of autumn, the cycle of death and rebirth it presages. And so in this time of Paschal Mystery, we are reminded as we walk through the heavy mulch of fallen leaves that they will, in time, produce regeneration.

Thank you, Moya, for the lesson of unfailing hope.

*May she rest in peace*

➡ my mother and aunts, their parents and grandparents, and to cousins and their children and grandchildren. Our own children also share the belonging.

Cities may be holy places for us too. My father, his parents and grandparents, my marriage, our involvement in a church parish, my brother and cousin and their children and grandchildren: all link me to Wellington and its Eastern Bays. Sadly our 'places' are often desecrated or changed for whatever reason, but when that happens their essence still remains, hurt – and we are hurt too.

We identify deeply with this land because its history is part of us, and we have helped form some of it. The bones

of many of our forebears lie here. They are the ones who built the little white wooden churches with red tin roofs that are as much a part of our landscape as the maraes, the sheep, cows and cabbage trees. The names of fathers, brothers, husbands and sons are on the cenotaph in each of their 'places'.

Our mothers have told us stories about the lands their mothers and grandmothers came from. Sometimes we visit these, but with the certainty that when we turn to come back we thrill at the sight of a koru on the tail fin of the aircraft that will bring us home.

*Pauline Stuttard, Riwaka, Motueka.*

# Sacrament of unity, sign of contention

*Who may we break the bread of Eucharist with? Who should we?  
Tui Motu discusses this fundamental question of belief and practice  
with theologian Neil Darragh and others*

In his book on Eucharist, *When Christians Gather*, Auckland theologian Fr Neil Darragh poses the question *who do we celebrate with?* He answers as follows:

*“It may seem a strange question to ask at all. Shouldn’t we be prepared to celebrate Eucharist with anyone? Are we to pick and choose between people and exclude some while including others? Is it narrow-minded and exclusivist even to ask such a question?...”*

*We should note that the issue with whom we celebrate Eucharist is not just a modern question. It is also a traditional one. Eucharist is a sign of unity among Christians. This is a readily acknowledged understanding of the meaning of Eucharist.*

*We do not, however, give quite so much acknowledgment to its converse. Eucharist also operates as a sign of schism... Eucharist expresses not only the unity of Christians, but also legitimate pluralism among Christians, as well as unreconciled differences between Christians. (pp96-98)*

## Christians ‘loving’ one another!

At the Last Supper, after sharing the bread and cup and saying; *This is my body; this is my blood*, Jesus bade us to *do this in memory of me* (Lk 22,19; I Cor 11, 24-25). So, from the very beginning his disciples gathered regularly to break bread ‘in memory of him’. Eucharist has constantly been a focal point in the life of Christians.

It was to have been the focal point of unity also, but this has hardly ever been the case. Twenty centuries of Christianity have been a history of schism, internal squabbling and even mutual persecution. When Christians today sing the popular hymn: “...and they’ll know we are Christians by our love, by our love...”, the cynic could be forgiven for uttering a hollow laugh.



These days it is unusual for Christians to burn each other at the stake or torture ‘heretics’ on the rack. Nevertheless, attempts to heal schism and negotiate reunion have been fraught with disappointment. In a fractured world one might wish religion to be a force for peace and reconciliation; in fact, religious feuding – even among Christians – has simply served to add fuel to the fire of civil and international strife.

In the Sudan, Christians in the south fight Muslims in the north. In the Balkans, over recent years, Muslims, Greek Orthodox and Catholics have been at each other’s throats and have even practised ethnic cleansing on each other. In Northern Ireland the civil conflict is described as ‘sectarian’, even if the underlying reasons are historical, political and social.

Even in a predominantly Catholic country such as El Salvador Archbishop Oscar Romero uttered this lament: *There is a great sickness in today’s world: not knowing how to love. Everything is selfishness, everything is the exploitation of human beings by other human beings, everything is cruelty, torture. Everything is repression, violence.*

*They burn the houses of their brothers and sisters, they take their brothers and sisters prisoner and torture them. There are so many horrible acts of one person against another! How Jesus would suffer tonight to see the atmosphere of our country and so much cruelty! I seem to see*

*Christ saddened looking at El Salvador from his Passover table and saying: “and I told them to love one another like I loved them. (1978)*

El Salvador is a very poor country. Yet great wealth had been concentrated in the hands of a small cluster of ruling families. A corrupt police state guaranteed that this gross maldistribution of wealth was perpetuated. Romero protested in the name of the Gospel. But his own fellow bishops did not support him; the Vatican snubbed him. He was gunned down while celebrating Mass in a convent chapel. His blood was mingled with the precious Blood of Christ.

Eucharist symbolises both aspects. The bread broken and shared represents the open table fellowship which Jesus himself practised and which he

demands of his followers. The wine, however, represents the blood spilt. It is the cruel death of Jesus which we are commemorating as well as the hospitality of his life. Jesus challenges us to risk comfort, reputation and even life itself when we follow him. It is little wonder that Eucharist contains this ambivalence: a sign of contention as well as of unity.

### **Ritual – who may be present?**

Neil Darragh points out that even where there is no theological difference, ritual can be both inclusive and exclusive: there are always boundaries, which may be geographical, cultural, racial. Or it may be just a case of who you most feel comfortable with. A Christian liturgy is never totally open: what Christians have to determine is where the boundaries should be drawn.

In terms of being a ‘*sacrament of unity*’, therefore, Eucharist attempts to include all those whom it is possible to include. The participants are people who already have something in common and therefore are entitled to be included. In Eucharist, this unity is founded in the person of Christ.

But someone may have been excluded, say, by a deliberate action contrary to a commonly held belief. They have become marginalised. They are not quite in and not quite out, and have to undergo a ritual process in order to be brought back in.

A penitential rite customarily introduces the Eucharistic liturgy – not only in Catholic ritual; Presbyterians and Anglicans also have it. It is a reminder that every person has to turn away from his/her selfish or idolatrous actions in order to approach the Lord’s Table. All of us are to some degree marginalised.

### **Pluralism.**

Circumstances such as language and culture usually render it difficult for people always to celebrate rituals together, but they do not necessarily exclude anyone. Among immigrant communities this kind of pluralism is

common and perfectly reasonable: we would find it today in many Auckland and Wellington parishes. Immigrants prefer their own language, but are usually comfortable also attending an English liturgy. Even schismatic Christian migrants may seek and find a home in another church if their own church is not present.

### **Schism.**

As regards those groups out of communion with each other, says Neil Darragh, Eucharist may perhaps be seen as a ‘strategy’. One view (the Catholic one) is not to practise open communion, because receiving Eucharist is a sign of unity achieved. On the other hand, Anglicans, Presbyterians and Methodists in recent times have moved towards a more open policy where they would admit to Eucharist baptised members of other denominations. The criterion of acceptance is simply: *are you baptised?*

‘Uniting parishes’ are found in many places. This recognises that differences between the denominations are not that great; only structural differences or differing traditions still keep them apart. Intercommunion becomes a means of achieving unity, rather than a mark of unity achieved.

Neil Darragh observes, however, that these days intercommunion is seen by many churches less and less as a normal thing. They prefer to remain apart and retain their identity, but will come together occasionally. They are not necessarily aiming at eventual unity. This is a new stage in ecumenism where the aim is intercommunion rather than unity.

Catholics also practise this with some of the Eastern churches: they may intercommunicate without intending to become unified. Individuals may ‘shop around’, so to speak, but the churches themselves continue to remain distinct.

### **A Presbyterian voice**

The Rev. Denzil Brown was for many years Minister of First Church in

Dunedin and a leading figure in the Presbyterian Church of Aotearoa. *Tui Motu* asked him for his opinion and experience in these matters. For him and for those in the Presbyterian communion who think like him, Eucharist – the Lord’s Supper – is the norm of Christian worship. Eucharist embodies the ‘oneness’ which Christ desired. This does not imply a forced uniformity; nor does it allow for exclusion from one another.

Christian disunity, he maintains, is nothing less than a scandal. Pope John XXIII provided a welcome ecumenical initiative, reinforced in the Second Vatican Council. By working together, by listening to each other, by praying together, by becoming friends, there has been a thawing of relations between Christian churches. Denzil believes that even if common worship does not happen, the possibility of shared communion should be a real aim. Eucharist and Mission are essentials for us as Christians. It is by seeing the unity of Christians that the world can be brought to believe in Jesus Christ.

“If,” he says, “the different traditions (in the one church of God, but which we scandalously accept as separate ‘churches’) were to see that we are all in the presence of that which is greater – in the presence of God – then we might be more willing to allow the sacrament of unity to become that which in God’s purpose it is intended to be”.

Denzil Brown, however, laments the widening divisions in his own communion – between the extreme wings of literalist evangelism and reductionist liberalism. Presbyterians are not alone in this. All the churches are experiencing such tensions. Perhaps these need to be healed first as a preliminary to a renewed ecumenism.

### **Healing and Eucharist.**

Political divisions which erupt into civil strife are rarely religious only. They are more likely to be social or historical in origin. Religious differences tend to make a tense







situation worse. Religion can divide – but it can also help to heal.

Eucharist can become a means of healing. When celebrating Eucharist, people are saying something about themselves and how they relate to each other. If there is division, Eucharist can certainly express that division. But it can also be a way of trying to break it down. This is illustrated by the joint Eucharist which recently occurred in Drogheda (see *Glynn Cardy opposite*).

It frequently happens at an individual level where a couple chooses to receive communion together, even though one of them belongs to another denomination. Or on occasions when interdenominational groups are gathered for some common religious purpose. Or where, say, a Presbyterian attends a Catholic retreat. People practise intercommunion, even though it may not be according to the rules. They are using the symbol to say ‘while there is still division, we are trying to overcome it’.

But Neil Darragh insists that so-called ‘open communion’ should never be forced on people. They may not want it or feel ready for it.

### **Discrimination: historical injustices.**

The church itself is sometimes accused of discrimination. For example, the position of women in ministry or discrimination against homosexuals, refusing communion to divorced and remarried people: all these are justice issues. Exclusion in such cases may be

unjust, and the criteria for exclusion need to be re-examined. One problem is that liturgy may serve to entrench such injustices. People tend to make their own decisions on these issues, and perhaps that will lead to a solution.

Even with regard to traditional religious splits, people are beginning to vote with their feet. Perhaps ecumenism will progress more rapidly through individual action than through formal negotiation. People on the borders of Eucharist are taking the steps themselves. On Good Friday Christians of all denominations will often process the Cross together. This is good witness. Perhaps it would be better if Catholics were to drop their Good Friday communion service, since it may keep them away from a shared service.

### **Local celebration**

The ideal, says Neil Darragh, is that the Christian church in a particular area should cater for all the varieties of Christians in that area. The people do not all have to attend at the same time. But organisers should strive to meet the local needs in all their cultural diversity. Perhaps some groups will periodically have Eucharist in their own language.

In New Zealand, divisions between faiths are largely a matter of where people originally came from when they emigrated. It is hoped that the hurts which caused the split have been left behind. But ecumenism is now past the point where it seeks uniformity, because most Christians desire to remain faithful to the

particular tradition they were brought up in. What is now being sought is communion along with difference.

If there have been deep divisions, then more than just ritual healing is needed. The injustices need to be put right. Such reconciliation takes time. The key is to recognise that, while the official church stance may seem to preclude a coming together, in fact Eucharist has always involved *negotiation* around the borders.

### **A ‘sacramental’ union**

People interrelate in order to achieve common outcomes. They achieve better mutual understanding, but also come to determine what they are prepared to stand firmly about together. *What are we prepared to commit themselves to? Who will be our leaders? How will leadership happen?* These are the questions people ask when they negotiate.

When people from different religious traditions come together to celebrate a common liturgy they are about to do something which hopefully will have a profound and lasting effect. It belongs to the category of ‘sacrament’ in the sense that it is an effective sign. Afterwards they are going to be different people. It is not just a discussion or a show they are putting on.

Likewise, forgiveness is a process which changes both parties, provided that what needs to be healed is healed. ‘Reconciliation’ can happen too quickly. Rev. David Crooke, a Dunedin Anglican priest, agrees that movements towards closer co-operation, or even corporate reunion, move slowly because true healing takes time. The hurts may not have been healed: the psychological conditions may not have been properly met. It is the will to achieve healing that really counts in the long run. ■

### **Intercommunion**

I was briefly visiting Dunedin some years ago and went to the hospital where Bishop Len Boyle was recovering from a serious motor accident. We talked for about an hour and then I got up to leave. I was thinking: if we were colleagues in the same church I’d offer to pray with him, but I thought discretion to be the better part of valour.

But he reached out and said: “Denzil, you are not going are you without giving me your blessing?” Which I did, of course. In a sense that for me – for us both, perhaps – was a moment of ‘intercommunion’.

For me, a precious gift to keep in my heart.

*Denzil Brown*

*Last Supper: (p 6) an installation created by  
Meegan & Allan Cloughley for the ecumenical  
Good Friday Stations, NE Valley, Dunedin.  
Photo: Ian Thomson*



# Believing in hope, daring to Act

*Glynn Cardy describes a dramatic gesture by Catholics and Anglicans in the face of continuing violence in Ireland*

On Easter Sunday a Roman Catholic priest, Iggy O'Donovan, and his neighbour an Anglican priest, Michael Graham, concelebrated the Eucharist together in an Augustinian Priory in Drogheda, Co Louth, Ireland. They broke bread and drank wine together in memory of Jesus. A number of Catholics and Anglicans were present. The Augustinian priests also joined in.

*"There were once two men, both servants of God, who lived at a time of strife in their country. One was a chief priest of his denomination and a man of conscience. He stuck close to God and did not mix with Samaritans or any who expressed their belief in God in a different way. He held to his position even while around him members of his denomination and others went to war, sometimes through words, sometimes through violence. He stood apart, an icon of his integrity.*

*"The other was a teacher and a high priest in his own denomination. One day he happened, by accident, to be in the city during an outbreak of violence between followers of his own denomination and Samaritans. He was appalled that the Samaritans in particular, and religion in general, should be treated in this way. He organised a special service and arranged for a local Samaritan priest and his followers being embraced in warm welcome by the former adversaries.*

*Which of these men did the will of God?"*

Mr McGarry, who penned the parable, was not concerned about the different theological understandings of the Mass held by Catholics and Anglicans. Rather he was concerned that, in the context of Ireland, Catholics and Anglicans should come together and proclaim their faith by their actions.

Fr Iggy who instigated the concelebration said that he had returned to Dublin the day before the riots last February and was shocked by the "sheer visceral sectarian hatred of those young people". He decided to do something about it. As for the differences in theology, Fr Iggy said he celebrated "the Eucharist every day with Roman Catholics whose theology I do not share."

Following the concelebration archbishops Brady and Eames, both highly respected men, expressed concern

that such initiatives could cause widespread confusion, raising false hopes and producing misunderstandings. Ecumenical sensitivity is important. It made the front page of the *Irish Times*, as did the negative responses of their respective Archbishops. It was also the basis of the lead opinion piece the next day and numerous letters to the editor. They unanimously applauded the actions of those at the Priory.

Amongst ordinary laity and clergy in many countries, not just Ireland, there is a feeling that Catholics and Anglicans have far more in common than not in common. We both believe in Jesus. We both are committed to justice and peace. We both worship God. We both pray. Why then is it not possible from time to time for us to celebrate the Eucharist together?

I don't think there are many Anglicans or Catholics who want to join together into one denomination. We value our own traditions and don't want to lose them. From my perspective things like Papal Infallibility and the exclusion of women from ordained ministry are insurmountable obstacles to a merging of the churches.

Yet from time to time ordinary Christians want to get together, if simply to celebrate the fact of our common allegiance to God in Jesus, and to break bread and share wine when we do so. At those times it is the sensitivities of our leaders that can be a barrier to our witness.

**from time to time Christians want to get together  
to celebrate our common allegiance to God in Jesus  
and to break bread and share wine**

It was the witness, the message of Christians to society, which was all-important to those who gathered at the Augustinian Priory. Can

Christians share with one another in a land renowned for Christians being suspicious of one another? A group of priests and laity answered with a resounding 'Yes!'

Wouldn't it be wonderful if at Pentecost all over Ireland Catholics and Anglicans did likewise? Wouldn't it be wonderful if the week after that in every country where Christians gather it spread like spring flowers, bursting forth here and there, in high places and low, surprising us with hope and joy? ■

*Glynn Cardy is vicar of St. Matthew in the City, Auckland.  
He is presently on leave in England*

# Walking forward. . . together

*Jenny Dawson describes a Good Friday ecumenical way of the Cross.  
Those who walk and worship together cannot remain untouched by this moment of  
communion in the death of the Lord*

Good Friday 2006 has come and gone. In our patch we did the same as many other church groups around the country: we gathered from our different churches, walked along the road together in a *March of Witness*, taking turns to carry a large wooden cross, and then we joined together for worship at the largest church in the community.

Our walk just happened to be along a very busy section of State Highway, so we were passed by many cars, some tooting their support as if we were a protest march. Maybe we were.

It is clear that people in our area enjoy this opportunity to get together. It is the one big event in the year when people from all the churches turn out. Two years ago the Anglican church, with which I am involved, decided to join in, and this year the Catholics for the first time. We all acknowledge that it is good to be together on this particular day.

Even the process of doing it together has taken careful work. This year we tried to create a liturgy that would include all our traditions, where everyone would find that there was some music that they knew well, and with a high number of different people taking part.

We have learned that an 'ecumenical' event needs to be planned together from the beginning. We glimpsed the wider justice dimension of the gospel call, as some of us tried not to let Good Friday slip into simply a commemoration of one man's suffering. We tried to be inclusive.

Ecumenical events are about much more than the warm fuzzies of being together. What makes this annual event 'ecumenical' is not just the united group activity. The journeying as a disparate group of people who beginning to get acquainted is good. But what is even more important is that we walk together towards a future in which – even for a fleeting hour – we become a new community.

We also walk with some unsureness and uncertainty; the walking is never completely organised in every detail. We ask each other questions, seeking, discovering. Each year,

unexpected people find themselves joining us, instead of popping into the supermarket or just walking the dog. Perhaps they are people who have no church connection.

The world to come is in God's hands, and by the time our raggle-taggle band reaches the place of destination we are not the group that began. We have become something more, in numbers, in relationships, in experience. Each year the *March of Witness* along Mana Esplanade reminds us that we are not and cannot be complete in ourselves.

This simple story of being just a little more ecumenical than we were will stay with me as we walk on through the rest of this year. As churches together in our area we will look to other times to come together – walking, singing, dancing – as we consider the possibilities ahead: Pentecost, Advent, even celebrating the continuing Christmas season after December 25 as much of the world rushes away on holiday but those who are left might cling to each other in fledgling friendship.

We begin to discover that being in there is all we can do – but we do it together because we are unsure, seeking, discovering. So we learn, gradually, to become *the church*. ■

## **Chaplain – Auckland Prison**

*Women's Prison, Wiri, Auckland*

A 20-hour-a-week position of Chaplain is anticipated to commence in late August, upon the opening of a new Prison for approx. 280 women.

The position is salaried.

*Expressions of interest invited*

*For further information please contact  
Eric Allen, Director, Catholic Family  
and Community Services.*

**Telephone 09 378 9650**

*Notice:* St Bernard's College, Lower Hutt

**60 years reunion**

**July 27-29, 2006 weekend**

*Events will include a special school assembly, Friday evening social; College walk-around, First XV Rugby match (Saturday); Jubilee Mass in College gym (Sunday).*

Registration forms now available.

*email:* oldboys@sbcob.org *website:* www.sbcob.org

*Tell as many people as possible who went to school with you*

## Do this in memory of me

I was recently at a funeral where I bumped into an old priest friend from 25 years earlier. He had married back then and now had a wife and four 20-something offspring. As old friends do, we started talking about changes in life and in the church since the last time we had met. He lamented how much he missed celebrating the Eucharist.

He said he had considered taking up an offer from an Anglican bishop to be accepted as a married priest in the Anglican Church. In this way he could have continued the ministry of Word and sacrament for which he had been trained. In the end he stayed with his own tradition, but he was deeply troubled at the crisis the Roman Church is now facing.

The conversation disturbed me. He had basically been sidelined from his vocation by a 10th Century man-made law which restricted Catholic practise of priesthood to celibate unmarried males. How appropriate this model is for today is of course a hardy perennial, oft discussed. But it is worth a revisit.

One of the few imperatives Jesus gave his disciples besides the command to *love your neighbour*, occurred in the context of the Last Supper when he said: *do this in memory of me*. Jesus left us the Eucharist as the primary source of nourishment for the spiritual journey that life is for Christians. Jesus did not say “do this, but only if you have a celibate educated male leading.” He said very simply, “do this.” It was a command. Give people my flesh to eat and my blood to drink. Do it. Make me available.

The Western institutional church is in retreat as numbers leave and parishes amalgamate. Fewer and fewer elderly priests stretch themselves further and further to try and meet the Eucharistic needs of people. Many dioceses are at crisis point. We clearly need new ways of following the command of Jesus to “do this in memory of me.”

What was there, I wondered, to prevent my friend from doing what they did in the early church and gathering a few, like-minded people around a table and sharing the Word and the Eucharist on a regular basis? After all, he was still a priest. ‘Once a priest, always a priest,’ says the official church. What a pity he hadn’t been doing it for the previous 25 years, I thought. How many lives might have been enriched, nurtured in that time?

The Western church is facing a unique crisis. A growing secular society will not provide the spiritual nourishment that faith-filled people need. If the church’s official structures cannot provide Eucharistic accessibility – and it is clear they can’t – then new resources need to be developed. It is unlikely these will come from the institutional leadership. That is not the way structural change takes place.

Structural change occurs usually when a few courageous people of sound mind and heart and with a clear analysis decide that something needs to be done. They band together and do it. Ask the founders of any religious order. None of them were founded by a centralised bureaucracy. Inspired courageous leaders had a vision of what might be, got started and eventually received approval from the mainstream body.

So it could be with the renewal of the priesthood. What is there to prevent people like my friend simply calling a few friends together and breaking bread and sharing the cup in the time honoured way of the church? What if the several hundred ‘former’ priests living in New Zealand simply decided to do the same thing in their local area? It needn’t place them in conflict with already existing parish structures. It could simply complement them. What a depth of spiritual growth would occur.

What permissions are needed? None really. If someone wants to start a prayer or social justice group, permission is not sought. Why could my friend not start a Eucharist group? The Holy Spirit has never needed the authority of the official structures to move and to act. Provided the Eucharist was celebrated with dignity within the rich tradition of the church through exploring the living Word, breaking the bread and sharing the cup, what more authority do people need?

Rome appears to be paralysed over the issue. And the haemorrhaging is widespread and continuing. In some areas it is already proving fatal. The church has died out. We have already waited far too long for action. It is high time the laity moved into the gaps the official structures cannot supply under present jurisdiction. And got on with it.

Given the command of Jesus to celebrate the Eucharist *in memory of Me*, do we have a choice?

**Christopher Carey**



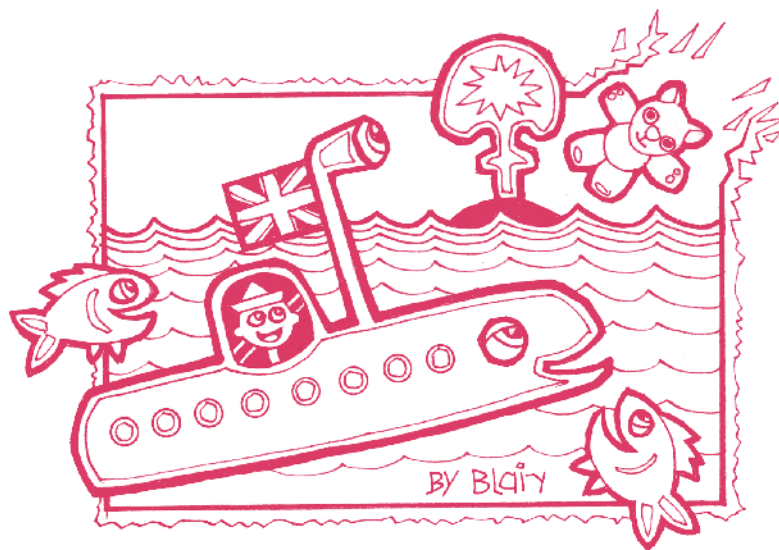
# The real meaning of deterrence

*The British Government is planning to upgrade Trident: the country's nuclear deterrent. Gerard Hughes SJ asks what it means to base defence policy on fear, destruction and annihilation*

How is it that a nation like Britain can come to support instruments of mass slaughter as means of defending its values, its freedom, its independence, its heritage? For 40 years I have lived with this question, worried over it, doubted my own sanity, because I have met so many good, intelligent, generous and conscientious Christians, including some church leaders, who either support our national defence policy, or do not raise their voices against it.

Today, this policy includes what is known by the euphemism *nuclear deterrence*, a measure that includes four *Trident* submarines. Each *Trident* contains more firepower than the total expended during the Second World War. *Trident* missiles have a range of 4,000 miles. Each *Trident* submarine carries up to 16 missiles, each missile has around three warheads, and each warhead has an explosive power eight times that of the Hiroshima bomb, an explosion that caused 70,000 to 100,000 immediate deaths.

People near the centre point of the Hiroshima explosion, mostly innocent women and children, were reduced to shadows on the ground, vaporised by the



intense heat. Another 100,000 died in the next three weeks, their bodies burned and shredded by radiation. Many children in Hiroshima and Nagasaki, who were born post-war, still suffer severe deformities passed on by the radiation inflicted on their ancestors.

People in Britain have yet to wake up to what is happening in our name. *The Independent* newspaper for 2 May 2005 read: "Revealed: Blair to upgrade Britain's nuclear weapons". The minimum cost would be ten billion pounds, and remote preparations were already being made. Yet the headlines passed without much comment. After 60 years of nuclear comment we are in danger of becoming bored, immune to the meaning of these words. But recently, attention was once again focused on *Trident*, when Cardinal Keith O'Brien of Edinburgh used his Easter message to launch a campaign against the upgrading of *Trident*, urging that the billions of pounds would be

better spent on relieving hunger and encouraging development in poor communities.

Indeed, the annual total spent worldwide on arms is at least four times more than the money that would be required to eliminate starvation and malnourishment world-

wide; provide clean water, shelter, and health care; cancel the debts of developing nations; provide clean, safe energy; provide elementary education for all; and prevent global warming. There is no hope of 'making poverty history' while the arms trade continues. Although the Prime Minister has recently stated that there should be the fullest debate on nuclear deterrence, he has, until now, said that Britain must keep its weapons.

So what does it mean for Britain to keep a deterrent? After all, *deter* sounds a polite word, like "gently persuade". In fact, its Latin root is from *terrere*, to terrify. A deterrent is the weapon of a terrorist, one who terrifies others into submission. We are very aware of some aspects of terrorism. We are willing to have our liberties curtailed and millions spent on security measures against 'the terrorists'. We know something of the devastation, the murders, injuries, social devastation and grief they can cause.

Yet as a nation we are preparing to do far worse, while trying vainly to ensure that other, 'less responsible nations' are incapable of doing the same. For Britain, along with the United States, on which it is wholly dependent for its nuclear deterrence system, has refused to follow a 'no first strike' agreement. Its nuclear warheads are designed for first strike, so that they can demolish enemy bunkers before they can retaliate.

The real evil of *Trident* lies not in the submarines themselves, which are a triumph for their designers and builders, nor does it even lie in the nuclear warheads, however devastating their power. The evil lies in the human mind and heart, for unless we undergo a change of mind and heart, there can be no solution to the menace of nuclear deterrence. Even if the public protests

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### what is the difference between throwing innocent people into ovens and throwing ovens at innocent people?

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against nuclear deterrence were finally successful and there was worldwide nuclear disarmament – something that would be most welcome, important and necessary – it would not solve the problem.

For the problem lies deeper than the submarines; it lies deep in our unconscious, and unless and until we acknowledge and confront it, we shall remain the victims of that destructive violence. *Trident* is an image of our unconscious minds, but the unconscious does not manifest itself only in dreams. One of its most curious and alarming characteristics is its ability to affect our way of being and our thinking, without our being aware of it.

We are afraid of the unconscious; we can't control it and therefore we try to keep it at bay. Does this explain our unwillingness to look too closely

at this question of nuclear deterrence? Does it explain the crafted language used to describe our murderous weaponry and its effects. 'Friendly fire' is the description given to bombs/bullets which kill our allies by mistake. 'Taking out' means killing/injuring those who are in our way. 'Collateral damage' means the death of innocent non-combatants who, in modern warfare, are around 80 per cent of the casualties and likely to be a much higher percentage in nuclear war.

*The Enola Gay*, the plane that dropped the first atomic bomb on Hiroshima, was solemnly blessed by a Catholic priest before its departure. Thirty years later I met the priest who gave the blessing, Fr George Zabelka. He was elderly, a member of an inter-church group on a peace pilgrimage from a nuclear submarine base on the west coast of the US to Jerusalem. It had taken him 25 years to realise the awful significance of what he had done, and he wanted to spend his remaining years working for peace.

Dorothy Day, who founded the *Catholic Worker* movement, stripped away all the false language about nuclear deterrence with the simple question: "What is the difference between throwing innocent people into ovens and throwing ovens at innocent people?"

**T***rident* symbolises the hidden violence latent in all human beings, a violence that feeds on violence, a violence fuelled by fear, so that we all come to believe that violence can be overcome only by violence. The Romans, the world's most successful imperialists, had a saying: "To preserve peace, prepare for war", a saying that is still accepted by the nations of today, despite the tragic evidence of its failure. It is still preached today and is blasphemously justified by appeal to

*Gerard W. Hughes SJ is the author of God of Surprises and God in All Things. He has visited New Zealand for workshops on Ignatian spirituality.*

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God's will. This is the most insidious, real and murderous blasphemy.

Christ's peace is totally different from the Roman notion. Roman peace is based on making oneself invulnerable. The risen Christ's first words to his

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### non-violent resistance is about letting God be the God of love and compassion

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disciples on Easter Sunday evening were "Peace be to you", then he showed them the wounds in his hands and side: his peace comes through vulnerability.

This is the heart of Christianity, for it is the way of God. Non-violent resistance is a way of being in every situation, not just in war or preparation for war: it affects all our relationships with one another and ourselves, for it is about letting God be the God of love and compassion to us and through us. ■

Bible Society  
ad

# Heavens above!

*We do not often hear sermons preached on Heaven. Theologian Patrick Maloney decides it's time to reflect on that state which we human beings are destined for and where Jesus leads us*

For anyone trying to get a better idea of Heaven, the title of this article is a problem to begin with. For reasons of convenience and common usage, we often refer to Heaven as 'up there'. Heaven, of course, is no more 'up there' than Hell is 'down there'. Since the terms were coined in the Northern Hemisphere, presumably we in New Zealand or Australia would be gazing up (or down) at Hell. All of which highlights the problem of speaking about Heaven in any way at all sensible.

Certainly, our imaginations are of little use since we are dealing with realities totally outside of human experience, outside of our very ability to imagine. But of course, we do and we must use our imagination. That's why analogy is such a wonderful tool, for it enables us to be the spring board, the vaulting pole to see beyond our power of normal vision. James K. Baxter somewhere described life in heaven as "swimming dolphin-like in a sea of delight". Wondrous, magical image that it is, we really only learn from it that in Heaven we shall be outrageously happy.

Many years ago I was doing some work in a large London parish. A lady came to the door and asked to speak with a priest, so I took her in and listened to her story. She was worried about going to Heaven: well, not exactly about going to Heaven, but about how she could possibly be happy there without her dog. Her Parish Priest had told her that there wouldn't be any animals in Heaven. With the assistance of a temporary divine inspiration I was able truthfully to assure her that if she wanted to have her dog in Heaven, then she would have it.

## What the Scriptures say

The only reliable source of knowledge on our future home for all eternity is Scripture and beyond that, the reflections of theology based on those Scriptures and the Church's traditions. The Old Testament books reveal a growing awareness of life after death. In common with the Greco-Roman world and many contemporary pagan faiths, the ancient Jews placed the dead in the shadowy world of *Sheol*, a place of darkness, of semi-alive existence. The Greeks and Romans called it the Underworld.

The psalmist repeatedly refers to Sheol in this way: *'For in death there is no remembrance of you: in Sheol, who can give you praise?' (Ps 6:5)* *'What do you gain by my blood if I go down to the pit (=Sheol) can the dust praise you for your faithfulness?' (Ps.31:9)*

With the passage of time, hope, even confidence of a happier existence beyond the grave emerges, shyly, freshly like a snow drop: *'Your dead shall live, their corpses shall rise. O dwellers in the dust, awake and sing for joy! For your dew is a radiant dew, and the earth will give birth to those long dead.'* (Isaiah 26:19)

Much later we read in the *Book of Daniel*: *'Many of those who sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. Those who are wise shall shine like the brightness of the sky, like the stars for ever and ever.'* (Dan.12:2-3)

Here we have some hints, at least, not just of prolonged existence after death but of a deeply happy life.

By the time we reach the time of the Maccabees, the belief not just in some kind of life after death but of a much superior life appears strong. In *2 Mac. 7* we have the wonderful story of the mother urging her seven sons to be faithful and to embrace martyrdom, convinced of the rewards awaiting them in a resurrected life.

## In the gospels. . .

Perhaps the most moving witness is that of Martha in the Gospel of John who told Jesus of her dead brother Lazarus *"I know that he will rise again at the resurrection on the last day."* (Jn 11:7) The issue of the resurrection of the dead became a major point of division among Jewish believers; the Pharisees who accepted it and the Sadducees who rejected it.

In *John's Gospel* (6:54) Jesus strongly asserts that he himself will return at the end of time and that he himself will raise up the bodies of the dead, the just, to everlasting bliss. When he was questioned by the Sadducees who did not believe in resurrection, they put to him the hypothesis of a man who married and outlived seven wives.

*To which would he be husband in the next life?* Jesus scolded them for their attitude and ignorance. At the resurrection there would be no marriage of men and women; they would be like the angels in heaven. Clearly then, our future state will be utterly, completely different from our present one.

What else then, can we glean from New Testament references to the manner of our existence after the death of the faithful? Well, for one thing we are



assured that there will be a continuity between the earthly body and the resurrected body. We will remain the same persons then as we were in life, not some totally new being. We will not be reduced to being some kind of disembodied spirit; rather, we will still be the wonderful hybrids we are now, an amalgam, a fusion of body and spirit. *'(The Lord Jesus Christ) will transfigure these wretched bodies of ours into copies of his glorious body.'* (Phil 3:21).

Paul was extremely blunt with the Corinthians (1 Cor 15) who wondered what sort of body those raised from the dead would have, telling them that these are 'stupid questions.' It would seem that the Corinthians were expecting a simple extension of human living as we now experience it, but just a bit better.

Paul, however, insists that while we will remain the same individuals, the mode of our future will be utterly different. We will exchange what is weak for what is powerful. Earlier (in 1 Cor 2:9) he had told them of the rewards God had prepared for those who love him, *'the things that no eye has seen and no ear has heard, beyond the mind of man.'* Our efforts to imagine in a material way what lies before us, ultimately are futile.

It may be more helpful to go to St John (1Jn 3:2) where he tells us that what we are to be in the future has not yet been revealed; all we know is that when it is revealed we shall be like him (God) because we shall see him as he really is. It's the same message in 1 Cor 13:12: *'Now we are seeing a dim reflection in a mirror; but then we shall be seeing face to face.'*

### The law of love

I believe it might be helpful here to turn to St Thomas Aquinas, the angelic doctor. Thomas reminds us that every spiritual being, including

human beings, is endowed with the two faculties of mind and will. It helps to reflect that the greatest pleasures and joys we experience now come from the satisfaction of our minds and hearts.

Human beings have an insatiable hunger for knowledge. The hunger may range from the passion for science which took men to the moon and unraveled the human genome, down to the curiosity of the magazine reader and the gossip swapped over the back fence. In this search we are never fully satisfied. In heaven our minds are sated

capable. God is love, love itself. These little hearts of ours will be stretched out to capacity, madly, head over heels in love all the time. Some lucky people have experienced how it is to love till it hurts. That will be nothing compared with the joy of love which will envelope our total existence. Ours will be a state of continued, everlasting ecstasy.

St Paul may have dismissed curiosity about life in the risen, glorified body, but the curiosity remains. We are told that our risen bodies will be modeled on Christ's own risen body. Clearly the

Resurrection appearances show that he was recognizably human, the same as the mortal Jesus, but somehow different and hard to recognize. Mary Magdalene recognized his voice, his speech. He had hands and feet which could be touched by mortals and he could eat, something which did down by the lakeside. He seems to have had the ability to appear or disappear at will, to pass unhindered through a locked door. It's possible, even likely that our risen bodies will reflect these characteristics.

What about our present human relationships, the ties of marriage, kinship and family, the bonds of friendship? These ties are so much part of what constitutes us as human beings that it's hard to conceive that God would not respect them in Heaven, though this is likely to be in ways we can't imagine.



with the vision of God, source of all knowledge. They are stretched to their fullest capacity, but are ecstatic in the awareness there is always infinitely more to know than we can ever take in.

Likewise, the proper function of our will is to love. The more deeply, the more strongly we love, the more we hunger for it. Sadly, we often do not love wisely, and perversely turn it in on ourselves. Love that goes outwards gives us the deepest joy of which we are

Meanwhile, as we journey through life on this earth we are sustained by *'the hope and promise of an inheritance which will never be spoilt or soiled and never fade away.'* See you there! ■

*Patrick Maloney is parish priest of Motueka. The illustration is from the Blessed Virgin Mary's Book of Hours (15thC). Christ is throned holding the world, flanked by Mary, surrounded by the Saints: monks, nuns and layfolk.*

Next month: **Hell.**



# Project

## What the TM Board decided:

### Fund-raising

Revisit foundations (Todd/Tindall)  
 Seek out criteria of various funding bodies and trusts  
 Investigate 'pub charities'  
 Draw out TM's adult educational function to square with above criteria  
 Recruit a public face to front appeal  
 Approach religious congregations  
 Recruit key motivated people locally  
 Develop local networks (locals know who best to approach)  
 Employ, if necessary, a professional fundraiser to set up networks, work on the strategy, promote directly  
 Increase advertising  
 Seek sponsorships  
 Maintain current production standards i.e. do not 'cheapen' TM

Rogan McIndoe ad

## Responses to the April Quiz

The *Tui Motu* Board and editorial team are absolutely delighted with the cut-off date, with a few more trickling in since – a good ten per cent of us most is their enthusiasm and quality:

- People who read the magazine like it and are prepared to support it.
  - The 222 replies came from nearly 600 respondents, which confirms that the magazine gets passed around.
  - A high proportion of readers are in the 65-plus age bracket. Nothing to do with having a future, the age range *must* be extended.
- So** – to our friends of the Third Age, you are our best promoters. **Thank you members!** A birthday gift sub can often be the trigger.

- **Three out of every four** respondents were prepared to donate to help the magazine.
- **one in five** could see their way to loaning money so that a *Tui Motu* could be sold in their area.
- **nearly a quarter** volunteered to sell in parishes. We can see here a real commitment to the magazine locally.

### And all your comments . . .

We received such a volume that it would be impossible to list them. But we have analysed and grouped under (1) what you thought about magazine content; (2) advertising and promoting; (3) selling; (4) finance – and lots of other things. We are digesting these, and below you will read some of their decisions regarding the magazine.

Here are one or two samples:

- 'cut costs by using cheaper paper (newsprint), no colour, producing a smaller magazine. I thought it would be a false economy to cheapen the look of the magazine.'
- placing magazines in public areas (libraries, universities, hospitals, etc.), also sending complimentary copies to parish councils, CWL, *Walkers*, etc. leadership training – and lots more. Various channels proposed for a magazine to work on.
- The message underlying all this is that *Tui Motu* will have to employ more 'visible' and to organise promotion.

## Outreach

Advertising in community papers, on radio, in theatres etc  
 Use "Trademe"  
 Outreach to other churches  
 Gift subscriptions to libraries etc – where TM will be seen  
 Seek partnerships with other organisations (while maintaining editorial independence)  
 Move beyond a solely *paper-based* journal:  
     blogs  
     other web site links  
     discussion forum for young people'

...but who would do that?

## Circular

Reach out  
 Seek support  
 Approach  
 CWL  
 Seek help  
 (in particular)  
 Look for  
 Better pr

## Questionnaire

With the responses received: 222 replies by 100 percent of our clientele. But what pleases

what we had always suspected: *Tui Motu*

ing wrong with that. But if *Tui Motu* is to

**Get out and enrol your younger family**

p us build up capital to pay an editor;  
fund could benefit from the interest;  
nucleus of people who might promote the

However, the suggestions were carefully  
tent; (2) production; (3) distribution; (4)  
suggestions. The Board have been busy  
rding strategy.

ng every two months...etc'. The Board  
zine, even by taking away the colour.

medical waiting rooms, rest homes etc);  
*By Faith* graduates and those in parish  
dvertising *Tui Motu*. All useful ideas we

oy someone part-time to make *Tui Motu*

## tion – and how to increase it

ut to untapped potential in the pews  
port of authority (bishops)  
n established Catholic and non-Catholic groups eg

p of current readers to enrol others...  
(ular) older subscribers to enrol younger  
other avenues to promote eg education offices  
omotion in non-Catholic churches

## Board Project group

- to monitor fund-raising/ raising of circulation
- how best to use expertise. Find a method that works and use it across NZ
- direct the outreach by national publicity and celebrating the 100th issue

*Hello*

## *Tui Motu Readers*



I'm delighted to be able to tell you that we had a great response to the questionnaire sent to you all in March. As a result the Tui Motu Board is determined to go ahead and secure the magazine's future, and as Chair I'm pleased to announce the launch of "Project 100".

The primary aim is to raise \$500,000 in debentures and donations. Our second objective is to substantially increase the number of new subscriptions by more than one thousand. Now you may think that is a daunting task and – yes it is. But the Board believes it is an achievable objective if everyone gives what they can afford – or finds a new subscriber.

A hundred and fifty readers immediately indicated they were happy to donate. 40 people were prepared to discuss the idea of a debenture and we had another 50 indicate they would help promote and sell the magazine. That is a great beginning. Thank you all for your generosity and support.

I also want to mention the fact that Tui Motu received lots of letters and feedback from the questionnaire. Over the next 12 months the Board will be picking up on many of your great ideas and suggestions.

Setting up the appeal mechanism properly will take a little time, so the Formal Appeal for donations will follow in a few weeks. However, I will be keeping you updated on "Project 100" as the magazine proudly heads to its 100<sup>th</sup> edition in November of this year.

Katie O'Connor  
Chair

## Celebrating Number 100

Special issue of magazine... Number 100  
Review progress of Project in the 100th  
issue: bring readers up to date.  
Arrange meetings in main centres.  
Celebratory lecture.  
Special subscription deals in November  
Seek publicity over national media.



# Celebrating a Dominican Jubilee

Columban Fr Michael Gormly (below) and Pax Christi national co-ordinator, Kevin McBride (right), together look at Mission in the contemporary church



Michael Gormly

**A**s a missionary, I honour the Dominican mission movement that has flourished over 800 years. I share the strong sense of mission imparted by Dominic in 1206 to the 12 sisters in Prouilhe, France. Their mission emerged from prayer, study and community, bringing the Word alive in the church and across the nations.

A 40-year span of cross-cultural experience since the 2nd Vatican Council has made a difference to a whole generation of missionaries. I remember church leaders declaring in 1965 the church to be a “sacrament of God’s presence in the modern world”. They proposed *dialogue* as the major mode of relating to contemporary issues. Many established ways of being missionary came into question. The concept and the practice of dialogue was an element that changed familiar methods and identity.

Dialogue influences every aspect of local and global mission, standing among the six primary dimensions of mission today, viz., witness and proclamation; liturgy, prayer and contemplation; commitment to justice, peace and integrity of creation; inculturation; reconciliation; and dialogue. Each is not only a source of inspiration for the missionary, but also provides a deliberate prophetic edge for churches with mission at heart. Together they declare good news for

individuals, families and communities, for social life, health, education, welfare, the environment, economics, business, politics, as well as familiar religious and spiritual matters.

Mission and dialogue relate to a deep motivating spirit within us. Mission begins with the missionary agenda of God. It comes alive in us because our God is a God of mission. People on mission proclaim that the God-Creator has intervened on behalf of all creation through the person and message of the God-Incarnate. The mission was entrusted to Jesus Christ who, in turn, co-missions us. The church becomes a sacrament of God’s presence.

The Catholic sub-culture of the 1940s and 1950s in the Wellington I grew up in centred on parishes and church schools. With a vague youthful intuition about a wider and a better world, I volunteered for overseas mission work. I joined the Columbans, whose charism is to cross boundaries of countries, languages and cultures. Language study in Korea, plus the encounter with people with an ancient heritage and culture, changed me. Confrontation and polemics had no place in crossing frontiers of difference and diversity. I learned to appreciate what is called in Asia the “dialogue of life”, a way of sharing the truth with others without offending.

Mission in this dialogical manner depends on esteem, wonder and respect. I became disposed to listen to each diverse story with deliberate sensitivity and profound respect. Dialogue is an exchange, not of dogmas, but of gifts. The gracious Korean acceptance of me as an outsider played a part in my conversion. I discovered that mission involved a lot more than projects on behalf of the parish and the diocese. Together with like-minded folk I read

the signs of the times and delved into pressing social and spiritual issues. In rural Korea I encountered the enduring influence of Confucianism, along with Buddhism and a vibrant folk spirituality. Later, during a spell in Pakistan, I had the privilege to observe the practice of Muslims and to experience the world of Islam. I realised that inter-faith dialogue happened at many levels, more informal than formal.

**N**ow my mission is to my own homeland. The challenge is to keep alive a spark of mission and dialogue in the domestic church. I believe that this nation is as much in need of the Gospel as any other.

A primary missionary task is not only to impart a sense of worth and purpose to the parish faithful, but also to be a source of good news to Maori, Pakeha and migrant groups. It means reaching out to folk struggling to understand who they are, and how they best relate to each other. The task is to make the world a more decent place and the local church relevant to that task. One needs to constantly take notice of what is happening to peoples across God’s world and to the Earth.

The future of mission cries out for a fresh collaborative spirit that is not limited to interfaith dialogue. Mission in terms of dialogue must be the ongoing mode of every Christian encounter with others. It must influence the ways we relate to contemporary situations, providing a response to encounters within our churches, with other people of faith, with unbelief, with diversity, with modernity, with secularism, with globalisation.

Drawing inspiration from the 800-year-old Dominican mission movement, these convictions spring from the four pillars of prayer, study, community

## *Mission and Dialogue*

## *A personal testimony*

As I was growing up in the small town of Murchison, 'mission' had two meanings for me: one associated with little boxes on our mantle-piece into which we put coins to "feed and clothe the little overseas children"; the second scarily connected with strange priests who descended on us periodically, friendly and smiling in the house but thundering hell-fire and brimstone from the pulpit.

Eventually, we left Murchison and I became interested in social justice work through association with Fr John Curnow and the *Young Christian Worker* programmes. Alongside some very good social events (dances, drama, seminars and sports) were programmes which raised our awareness of community and international inequities, of Gospel and Church imperatives relating to options for the poor, of the need to engage in contemporary and local issues to bring the gospel to life in our own community and day.

Marriage, four years teaching in the Pacific and a young family brought new insights, intensified by time spent with other young parents in the *Christian Family Movement*. This brought sharing of experiences, support in difficulties, new exposure to the Gospel through *See-Judge-Act* study programmes and more engagement with contemporary society. We studied social issues, planned actions (including active participation in election campaigns) and reflected on what was achieved or learned.

This was the '70s, when New Zealand was developing its nuclear-free approach, when the anti-racism movement was gaining strength. It culminated for me in the 1981 Springbok tour and involvement with associated activist groups, leading to my re-engagement with the Church's social justice movement and, in 1982,

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and mission. My spirituality calls for fresh imagination for mission, along with a readiness for prophetic dialogue. The prophetic element is crucial for missionary personnel like me, and all who feel authorised to belong, participate and make a difference.

with the *Evangelisation, Justice and Development* (EJD) Commission.

Another significant development over this time was a growing interest in long-distance running. I completed my first marathon in 1978 but as time went on, running became a regular part of my life and, together with membership of *Forest and Bird*, brought a connection with the environment not experienced since bird-nesting, river-exploring, eeling days in Murchison.

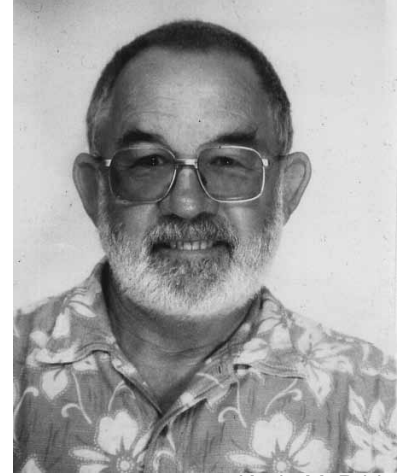
In the following five years, I gradually replaced my teaching work with a role in *Justice, Peace and Development*. I became involved nationally, and after 1984, internationally, with the JPD Commission and its links in Australia and the Pacific.

A highlight was a visit to Chile and Brazil in 1990 to attend a conference of the *International Association against Torture*. Experience of the barrios of Santiago and the favelas of Sao Paulo brought direct contact with heroic people and their struggle for justice, and clear insights into the connection between their suffering and the market-based policies being adopted at that time in New Zealand. In Brazil, I was deeply impressed by the commitment of church leaders like Cardinal Arns and Bishop Helder Camara in openly supporting peoples' movements for liberation.

When the national and diocesan JPD Commissions were restructured in 1992, I became a self-employed contractor working to establish a NZ section of *Pax Christi* and take on other roles connected with the pursuit of justice and peace objectives.

In 1991, during a three-week course on missiology at the Columbans' Pacific Mission Institute at Turramurra, Sydney, the term mission came back into my vocabulary. For the first time, I was able to deepen the theological background to the journey I had begun in my YCW days in Christchurch. The practice of 30 years was contextualised in the framework Michael Gormly has outlined.

Between lectures and library sessions giving academic reinforcement for



Kevin McBride

what I had come to devote my life to, I ran the tracks of the Kuringai Chase, imbedding the theory into my world-view. I discovered mission and myself as missionary. It was not difficult in such an environment to realise my part in God's desire to make Creation as fully alive as God is alive, not difficult to feel part of the vibrant celebration of life that is at the heart of Mission.

I was challenged to immerse myself in the processes of my living, seeking in the encounters of everyday life, in response, reflection and decision, a growth into the fullness of my being, the person God created me to be. This dialogue is both subjective and objective, personal and social, connected in such a way that what happens to others enhances or diminishes me. And such is my connection with the saving mission of Jesus through my baptism that, in its most profound form, what happens in me has an effect on the whole of Creation.

My response since then has been enhanced by the spirituality of the Tangata Whenua. The profound links between the four cornerstones of health and well-being (*Tinana*/physical; *Hinengaro*/emotional; *Wairua*/spiritual; *Whanaunga*/relational) echo the wholistic nature of the experience upon which we base our dialogue with creation. The same applies to the intricate and essential linkage between *Tika* (justice), *Pono* (truth) and *Aroha* (love).

So now, my life is mission, committing me to dialogue:

- with myself in my physical, emotional, spiritual and relational being
- with my family, in mutually supportive, life-enhancing ways
- with the society in which I live, seeking justice, truth and love for all
- among peoples of the world, leading to self-determination and human rights
- with the environment, the face of an abundant and loving God. ■

## Fifty years as a Sister of Compassion

*Recently in Wellington, Sr Catherine Hannan celebrated 50 years as a Sister of Compassion. This excerpt from her reflection at the Mass encapsulates the vocation of her Order*

For the past six years I've been at the Compassion Centre and one of my special tasks is welcoming our guests to the evening meal. The building is smoke free and so after dinner many go to a place attached to the main building for a smoke. One evening when I went to join them one of the men said "Eddie wants to take you to the movies but I said your husband would be the problem."

Too quickly I rejoined "Oh, my husband will be no problem" and then realised this needed qualifying, so added "I'm a Religious Sister I haven't a husband."

"No", someone said, "You're married to God."

"You're not allowed to get married," said another," which led to a very lively conversation taking in every angle and then one of the guests queried: "Would you do it again?"

Not long afterwards I was with my family in the South and I related this story at dinner. And one of my nephews said "And would you?" "Would I what?" "Would you do it again?" When I said "Yes," he mimicked the Toyota ad "Of course you'd have to say that."

I was taken by the Gospel story we've just heard of the Samaritan woman at the well. But I must admit that when I first heard that this was the Gospel for today I was thrown. How was I going to handle a story with five husbands in my story? But of course there's much more to it than that.

The scene is so ordinary, so simple. Here is an ordinary woman drawing water from a well in Samaria, a small province on the border of Jerusalem. She is truly an outcast... she is a Samaritan, despised by the Jews, she is a woman, and no good Jew spoke to a woman in public – even to his wife or mother; and why was she at the well alone missing the gathering of the village women and the local gossip – probably something to do with a life that had five husbands.

And she meets Jesus who has no problems with outcasts. He chose to go to people on the margins because God is close to the poor and the broken-hearted and no one – *no one* – has a monopoly on the spirit of God.

The Samaritan woman shows us what conversion to the living God means and the challenge of a deep experience of God. Her encounter with Jesus changed her life and led her to recognize Jesus as the Messiah and she then went out to spread the



Catherine (left) with her sister, Patricia, a Dominican

greatest testimony of all time – the announcement she had met the Messiah, the one they had all been waiting for.

What has this to do with my life and vocation as a Sister of Compassion? Probably I'm getting clearer about this as I get nearer to the end of my journey than when I began. It's taking me a lifetime to depth the meaning of Compassion but I can truly say it is wildly exciting.

When I joined the Sisters of Compassion over 50 years ago it was often said of someone entering Religious Life "She's *leaving the world* to join the Convent." I soon found it was more *opting into* the world for there were the many and varied works of Compassion:

*Teaching disabled children and helping them with music & ballet*

*Working in several cross cultural situations:*

Maori Schools on the Wanganui River

An Aborigine Mission in outback Australia

Helping Egyptian Coptic Orthodox women set up

Child Care in Sydney

*Chaplaincy at Arohata Women's Prison and Catholic Social Services*

*Looking after the pigs and helping with the hay on our farm at Jerusalem*

*Leadership within the Sisters of Compassion and now the Soup Kitchen with its innumerable facets of being with people in need in the inner city as well as*



*Working in Asia with our caritas Partners for the empowerment of the poor, especially women and children*

In my earlier years, while I was aware of how enriched I was by the people I ministered to, *I thought I had the answers*. Now I am realising more and more that I have nothing to offer meaning to people's lives, unless I have been touched by their doubts and glimpsed their chaos.

Jesus became our Saviour out of compassion, by embodying the hurts of the poor, the blind and oppressed, the ones who actually defined his mission. He came to us in powerlessness and if I don't embrace powerlessness like Jesus, I'm not following the agenda of the Spirit of God but rather my own.

There is a story which captures for me the essence of this powerless ministry:

*A young mother had a handicapped son and she was conscious she had been over-protective so one day she let him go out alone. He was late in returning, and in her concern she went out to the street to wait for him. Finally when he appeared she rushed towards him saying "Where have you been?" He replied "I was coming home and I met Carol. She dropped her doll and it broke." His mother blurted out, "And you had to stop and help her pick it up!" "No, mother" he said, "I had to stop and help her cry."*

Confronted by others' pain and suffering, we often do not have the right words. We do not always know the right thing to do. But we can always speak out of what we do not have: we can speak to the powerless out of our own powerlessness. Sure, there are often the practical things of Compassion we can do (providing food, housing job search etc.) but it is also stopping and being there and taking time. We can always help people cry. Like the woman at the well I can be there and listen, and discover to my surprise that I am the one given a gift.

This going out to others who are victims of exclusion – those with addictions, the deaf, the unemployed, those with crippling mental health problems – defines mission. It defined the mission of Jesus and it defines the mission he gives us. To be sent on mission is to be vulnerable and dependent. But this is the only proper response for a Sister of Compassion in a world which produces the homeless and the hurting and the stranger.

At one stage Albert Camus in speaking to Dominicans in France said: "There is in this world beauty and there are the humiliated. We must strive, hard as it is, not to be unfaithful, neither to the one nor the other. We must strive, hard as it is, to live in this powerless tension."

Would I do it again? Yes. Definitely.

I believe I can do no other. ■

*Sr Catherine is chairperson of Caritas NZ Board. She was for several years congregational leader of the Sisters of Compassion*

## The Icon

In the house where I lived  
an icon hung on the wall  
*Our Lady of Perpetual Succour*.  
A hundred times I passed it by  
indifferent and unaware.  
And then, one day, would fall  
**into the dark sorrowful eyes**  
into a place  
of shimmering gold and green  
where the noble Christ child  
is startled to behold  
a composed angel in a flat sky  
who offers the instrument of death  
**as if it was a gift.**

And the eyes would say to me  
Do not pass by. Do not, for  
all suffering is one and knit  
in the sinews of the Son  
changed into gold  
**and deep, spring, green.**

Peter Rawnsley

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# Catholics, Contraception and Cohabitation



John Kleinsman and his wife, Kerry

In a previous article I discussed the importance of grounding Catholic teaching on sexuality and marriage in the experience of Catholic couples skilled in the art of faith-filled love-making. I also referred to the gap between Catholic teaching and practice regarding cohabitation and contraception/sterilisation – they are the ‘elephants’ in the room that we all pretend not to notice.

This gap is readily illustrated. For example a 1995 *National Survey of Family Growth* in the United States of America estimated that 96 percent of Catholic women had used modern contraception at some point. The same survey showed that use of *Natural Family Planning* among married Catholic churchgoing women was about 4 percent, the same as for the general population. In New Zealand figures from diocesan marriage preparation programmes run during 2004 and 2005 showed that up to 85 percent of couples were already living together.

What are we to make of these statistics? We might conclude that these are pleasure-seeking couples who are simply ‘out of step’ with Church teaching. However, such a response

*Lay theologian, John Kleinsman, offers Part 2 of his reflections on the Catholic theology of sexuality and marriage (see April for Part 1)*

ignores the complexities of the issues. This article will explore the gap that exists by examining more closely the adequacy of the *descriptions* we use when discussing these issues.

Why these two topics?

Firstly, a healthy understanding of marriage and sexuality is critical for the well-being of individuals, society and the church. Secondly, the credibility gap relating to these issues is negatively influencing people’s regard for the church’s authority in other moral matters.

## Contraception

The conclusion reached by Paul VI in *Humanae Vitae* (1968) was that each act of sexual intercourse within marriage must remain open to procreation. This teaching remains at the core of Catholic teaching on sexuality and marriage. Thus the *Catholic Catechism* states that “the two meanings or values of marriage cannot be separated without altering the couple’s spiritual life and compromising the goods of marriage and the future of the family” (CCC n.2363). The Catechism then states in even stronger language that every action which proposes “whether as an end or as a means, to render procreation impossible is *intrinsically evil*” (CCC n.2370). *Veritatis Splendor* (1993, n.81) defines ‘intrinsically evil’ as those “objects of the human act which are by their nature ‘not capable of being ordered to God’ because they radically contradict the good of the person

made in God’s image.” On this basis Catholic teaching condemns the use of artificial means of contraception.

What is at stake here, for up to 96 percent of Catholic marriages if we believe the statistics, is the very sacramental nature of their vocation. Anything incapable of being ‘ordered to God’ cannot, by definition, be described as sacramental. How can we hold to the sacramental nature of marriage if we can no longer regard the sexual act as a holy act? Church teaching would lead us to describe such marriages as ‘intrinsically disordered’ and to think of the couples as having ‘compromised the future of the family’.

How does this description stack up against the lived experience of married couples? It is surely inadequate and contradicted by what we see. It takes little account of the faith, love and integrity of many couples who are highly committed to each other, their families, faith communities and communities of work and residence. It takes no account of the power of God’s passionate affection that many of these couples experience in their lovemaking.

It includes couples whose sexual loving is helping to sustain them in their relational commitments, particularly towards their children, the visible embodiments of their sexual love-making. It includes couples who are living out their sexuality in ways that are moving them towards ‘self-transcendence’, in ways that seek the good of the beloved and which involve a real discovery of the other (*Deus*

*Caritas Est, n.6*). It includes couples who understand at the very core of their being the necessary and intrinsic link between sexuality and reproduction. *Now we find ourselves faced with a very different description.*

Church teaching is right to insist that marriage is a political and social reality as well as a physical and emotional reality. Within this vision, human sexuality has a meaning that is not simply the product of culture or personal point of view, and a significance that is wider than the union of two bodies. Yet, while sexual intercourse has built into it a biological meaning that is critical to a Catholic understanding of sexual love-making, there is also a symbolic dimension which opens up multiple meanings neither exhausted by the biological dimension nor always dependent on it.

It is the experience of many faithful Catholic-Christian couples that the Catholic insistence on contraception as ‘intrinsically evil’ does not take adequate account of these multiple meanings. Above all, it leads to a description of the marriages of such couples which is either inconsistent with their own sense of vocation, or which – if they take it seriously – can only serve to alienate them from a deep sense of the true dignity of their vocation, if not from the very faith community itself.

An attitude of humility is needed together with a genuine desire to bring the Catholic moral tradition into serious, honest and open dialogue with those who are living the sacrament and *who need to be trusted* as having the best interests of their own sacrament at heart.

### **Cohabitation**

*Eros* rightly belongs in a permanent and totally committed relationship. As Gareth Moore (a Dominican priest who wrote on sexuality) states: “Sexual intercourse is one of the most intimate forms of bodily behaviour. It seems to be a natural expression, therefore, of the most intimate form of friendship.” The Catholic moral tradition rightly insists on this in its teaching, and

consequently considers “carnal union between an unmarried man and an unmarried woman [as] ... gravely contrary to the dignity of persons and of human sexuality.” CCC n.2353.

In the Catholic tradition we have tended to lump together all cohabiting persons without distinction. Yet couples who cohabit do so for a variety of reasons. For some it is a prelude to marriage. Some see it as a ‘trial’ for marriage. Others have no plan to marry, seeing it as a way to *postpone* marriage; in these cases cohabitation allows for the fulfilment of intimacy and passion without the need for long-term commitment.

If a couple’s reasons for living together – and therefore their ‘intentions’ – differ so markedly, then we should not start by assuming that all such arrangements are *morally* identical. After all, a person’s intention is always a significant factor for evaluating their actions. That being the case, it seems feasible that we might adopt a different moral stance towards at least some cohabiting couples.

Is this a fruitful approach? It might be seen by some as ‘watering down’ the age-old Catholic belief that insists marriage is the only proper place for intercourse. Indeed, most people assume that the theological debate on this issue revolves around the question as to what constitutes the proper place for sexual intercourse. I maintain, however, that this is not the most relevant question. Of far greater relevance are the questions: “What constitutes a marriage?” and “When, properly speaking, does a marriage actually begin?”

People are generally unaware that the current requirements for a Catholic marriage were mandated only in the 16th century. Prior to that time many marriages took place without any direct involvement from the Church, although in some places it became common practice for couples to get their marriages blessed and in other areas church ceremonies had developed. These practices, however, were not universal, and the purpose of the blessing was not to validate the marriage.

The changes that shaped the current form came about as the church sought to resolve a *specific pastoral problem* created by ‘secret marriages’. In the Roman culture a marriage was customarily sealed by the freely given and often *private* exchange of consent between couples. While the church never questioned the validity of such marriages, the reality was that many (mostly men) subsequently entered into other marriages while denying that the original exchange of consent had ever taken place. The church’s insistence on the need for a priest as a witness of the marriage was a remedy against such practices.

What can we learn from this? Even a cursory examination of the history of Christian marriage reveals that for the majority of that history many Catholic-Christian couples who are today judged to be living ‘in sin’ would have been considered by the church to be validly married! Therefore, unless we are prepared to totally ignore history, we have to consider the real possibility that *at least some cohabiting couples may today be wrongly described as ‘not married’*. The possibility of describing their situation differently means we have to at least entertain the idea that the problem lies not just with Catholic couples but with the way Catholic teaching defines marriage.

The current requirements for a valid marriage were shaped as a loving solution to a specific pastoral problem in a particular time. Today’s situation demands a fresh loving solution.

### **Conclusion**

Catholic teaching on cohabitation, and contraception and sterilisation is clear. My focus has been on the way we commonly describe the issues. The gap between teaching and practice highlights the need to revisit our understanding of the Catholic vision for marriage and sexuality. This gap can only be bridged by taking adequate account of the experience of Catholic couples when formulating Catholic moral teaching. ■



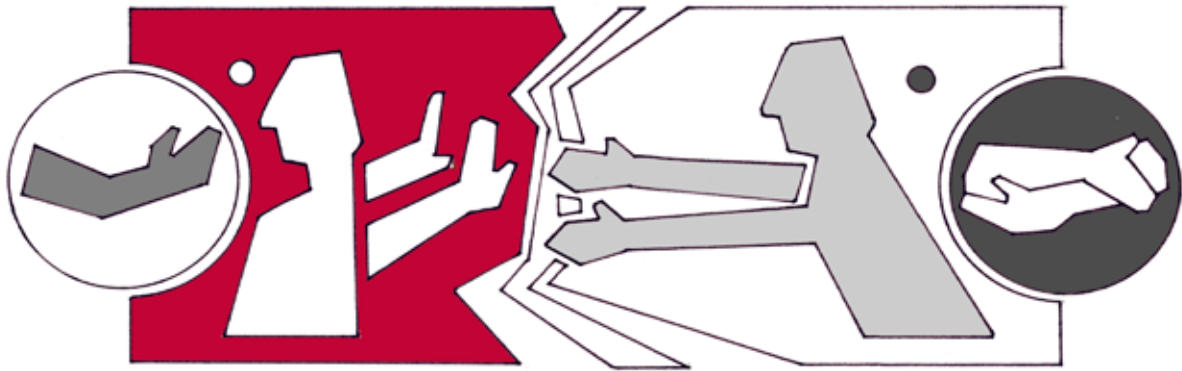
# Recovering from conflict

*Visiting American lecturer, Ron Wells, looks at how to resolve conflict by telling a most heartening story of reconciliation from Belfast, N Ireland*

**H**ow do people deal with intractable conflicts: how do they recover from them? For instance, how do Americans 'recover' from the shadow of the years of slavery?

**Northern Ireland** is a special case. This conflict is deeply embedded in the past. Each community continues to celebrate the events, heroes and myths of this conflict – celebrating 'against' the other.

In 1981 when IRA gunman Bobby Sands went on hunger strike and eventually died, the Rev Ken preached to his church on theme *Blessed Are the Peacemakers*. Afterwards the Clonard community invited Ken to provide material to help them pursue a course of renewal. The two communities continued to work together, until by 1999 they were holding common retreats.



The churches in N Ireland are dominant agents. They are part of the cause of the conflict – can they be part of the solution? They can....

- if they substitute love for hatred
- if they learn to celebrate the other's story
- if they substitute INclusion for EXclusion.

The poet Seamus Heaney tells the story of an ambush in 1976. The victims were apprehended at gunpoint. It was dark. They were asked if any of them was Catholic. One started to step forward, but was grabbed by one of his Protestant mates to stop him volunteering himself. But he still stepped forward. Then all the others were shot dead. The ambushers were IRA!

Professor Wells then told the story of a process of reconciliation which took 25 years. It is about Redemptorist Fr Gerry Reynolds, of Clonard monastery in West Belfast, and the Rev Ken Newall, of Fitzroy Presbyterian church, who together were awarded the *Pax Christi Peace Award*. They were totally contrasting characters. Ken is big, noisy and charismatic. Gerry is quiet and studious. They became fast friends – and, in the course of time, so did their communities.

The next step happened through the influence of another priest, Fr Alec Reeve, who recognised that to be effective the peace process must also have a political component. The method he followed and advocated was to come to know the conflict *from within*. The peacemaker must dialogue from within the conflict, listening but not condemning. Fr Alec was prepared to be 'priest' even for the IRA – neither condemning nor condoning what they did.

In March 1988 three unarmed IRA agents were shot dead in Gibraltar. Their bodies were flown home to be buried in W Belfast. Michael Stone, a Protestant terrorist, threw grenades at the funeral procession killing three and maiming 12. Three days later, at the funeral of one of the three, two off-duty British soldiers became entangled with the funeral cortege. They were recognised, attacked and beaten, then shot. Fr Alec was sent for. His photograph was published giving the kiss of life to the dying soldier, with the soldier's blood smeared all over his face.

Fr Gerry discovered that some of the leading members of Sinn Fein (the political wing of the IRA) wanted to make contact with the peacemakers. He set up a meeting attended by himself, Rev Ken Newall, Martin McGinnis and Gerry Adams from Sinn Fein, with Fr Alec as the chairperson.

Ken insisted that the meeting begin by reading *Psalm 85, 10-13*: “Steadfast love and faithfulness will meet; justice and peace shall embrace.”

Progress was slow but the meetings continued. It was the first time that Ken had heard the pain of the Republicans. After a time the process got bogged down so he ceased to attend. But the others continued. Alec pointed out to McGinnis and Adams that neither side would ever win. *Even if you appear to win, what do you do with the defeated? You would have three quarters of a million disaffected Protestants to deal with.*

The Republicans saw that things couldn't go on the way things were. There had to be another way. In 1993 the Rev. Ken returned to the discussions. In 1994 the IRA declared a ceasefire. In 1998 the Good Friday agreement was signed. A kind of peace has been established which both sides are committed to. The ceasefire has held ever since.

The question has to be asked why has there been no *Peace and Reconciliation Commission* in Ulster like the one they

set up in South Africa. There are two reasons. Firstly, in South Africa the political institutions were so fractured that something radical and new was essential. In Northern Ireland a political basis exists. But in Ireland neither the IRA nor the British Government are yet prepared to 'open the books'.

Between the churches there are good things happening. Rev Ken became Moderator of the Presbyterian Church in Belfast. As Moderator he was invited and accepted to preach at the Clonard Novena. But the churches often have found it easier to talk to the 'enemy' than to their own. The peacemakers are often seen as turncoats or even as traitors by fellow religionists.

Exclusion from the 'table' of the other faith is a serious issue. Fr Gerry wept because he could not receive communion at the Presbyterian Eucharist. However, before receiving the Pax Christi award he did receive the communion cup and then told the story in Dublin over RTE. Meanwhile at a Catholic Mass a Eucharistic Minister approached Rev Ken and offered to share the host. He did and he too testified over RTE: "I received grace as I have never received before." For both these men they experienced the Kingdom yet to come. ■

*Ron Wells is Professor of History at Calvin College, Michigan*

## The Ambiguous Irishman

Paul Andrews

World War One was in its second year when Bill, a recently qualified engineer from Cork, went to London. There were no jobs in Ireland, so he joined the Sappers, the Royal Engineers. The news from France was of wholesale casualties. He met a young Irish officer just back from there, and asked him how he had survived. Through St Patrick's Breastplate, he said. He taught Bill this version of Patrick's old prayer, sometimes known as The Deer's Cry, which has been sung in many different forms:

*Christ as a light, illumine and guide me.  
Christ as a shield, o'ershadow and cover me.  
Christ be under me, Christ be over me,  
Christ be beside me, on left hand and right.  
Christ be before me, behind me, around me  
Christ this day be within and without me.  
Amen*

A year later Bill went through the Battle of the Somme, still reciting the prayer every day. One night they were sent from their trenches 'over the top'. As they charged across No Man's Land, raked with fire from machine-guns and

field guns, a shell exploded in front of him, and a piece of shrapnel hurtled at his forehead. It caught the rim of Bill's helmet, and ripped it like paper from rim to crown, knocking him unconscious but not otherwise damaged. When the stretcher-bearers picked up the wounded, they found him in a muddy shell-hole, the tin hat still on his chest. You won't be wanting that any more, they said, leaving the shattered helmet on the ground. I'll keep it, said Bill. It saved my life.

So it survives, an ugly, awkward relic, which saw more of the senseless blood-letting in France than Bill would ever talk about. He made a joke even about his Military Cross, of which he was proud, and would say to questioners: I was able to get beer for the Colonel when nobody else could. He was a survivor, in an age when jobs were scarce and security minimal. He had joined the army for want of employment at home. Once in

uniform, he enjoyed the active life, good comrades and his own horse. When, in 1919, they offered him a regular commission, he was happy to accept.

Then he was given his first posting: to Dublin, where the War of Independence was gathering pace. Rather than fight his own, he resigned his commission and came back to a life of frantic scrambling for short-term engineering jobs. An old friend from Cork contacted him with a curious request: We are planning an operation to spring some of the boys who are in Kilkenny prison. We need a British officer's uniform. Could you help? Once assured there would be no shooting, Bill lent his uniform for the operation. A British army lorry was driven to the prison and admitted to the courtyard. The imprisoned Irishmen were loaded up and driven away without the firing of a shot.

So when I call him the Ambiguous Irishman, I mean that like many of us, his politics and his loyalties were more complex than they appeared. In

# Reflecting on Mark

Susan Smith

*Mark's* story of Jesus expelling demons from a possessed man is told with extraordinary detail and at great length. *Matthew* and *Luke* also narrate this event but with less excitement and drama. The famous NT biblical scholar Rudolph Pesch claims that this story "presents the unsophisticated (reader) with preposterous material to feed his credulity, and at the same time invites the scorn of the sceptic." While modern readers have some difficulty with the apparently unethical behaviour of Jesus in causing the pigs to drown, thereby depriving their owners of a livelihood, this would not have been a problem for Jewish people. They believed that pigs were unclean. It was fitting that the demons rushed into the pigs which then were drowned.

The real question is what *Mark* intended by this story. *Mark* relates that Jesus came "to the country of the Gerasenes," that is, for the first time he sets foot in Gentile territory, beginning his ministry among the Gentiles with an exorcism. The story parallels the first act of Jesus as he begins his ministry in Galilee, where we have the story of Jesus exorcising a man with an unclean spirit. In other words, *Mark* begins his narratives of Jesus' ministry to Israel, and then to the Gentiles, with depictions of Jesus as a figure of divine power overcoming the forces of evil. Immediately prior to our story, *Mark* has presented Jesus as the one who calms the storm at sea. In the presence of the raging waters

and the raging man, Jesus' simple words of command lead to peace and calm.

Although the people in the neighbourhood begged Jesus to leave them after his exorcism of the man, no doubt worried about the possible loss of more livestock, the healed man asks Jesus if he can accompany him. Jesus' refusal is not intended to be ungracious. But he cannot accept a Gentile man into his immediate circle of disciples because he has a special mission for him: Jesus is calling him to be the first missionary to the Gentiles. The Jewish Messiah has a ministry which ultimately must extend beyond Israel, but this mission is entrusted to a Gentile, and Jesus' choice of the first missionary to the Gentiles is indeed remarkable.

Last Sunday I was part of a kiwi release programme at Whangarei Heads. The man responsible for organising the release amazed me with his enthusiasm and love for his task, his thoughtful response to all questions whether they came from a five-year-old or an 80-year-old, and his ability to make sacrifices for his job – he had been up the previous night until 3.30 a.m. trapping five kiwi to release over the next few days in predator-free parts of the Heads. He was a 'missionary' *par excellence*, proclaiming to all of us present in word and deed our need to take seriously our responsibility for God's gift of creation. ■

## ➡ *The Ambiguous Irishman (cont'd)*

the Second World War he accepted an invitation to rejoin the Royal Engineers, and rose to the rank of Lieutenant Colonel, with responsibility for all the army camps in four counties of Northern Ireland. He knew that it was a risky and invidious position. Stationed in Omagh, his home town, he would appear in uniform to serve the eight o'clock Sunday Mass in the Sacred Heart church. Later in the morning he would call in to the County Club for a drink. This had always been a Unionist stronghold, but they could not bar the door to the senior ranking army officer in the town. Bill relished the irony of moving from the church, where some would hate him for his army uniform, to the club, where he was hated for being an Irish Catholic. He did not realise just how bitter the taste of him was for the Orangemen.

One day Bill returned home pale with emotion, a mix of anxiety and fury. His Brigadier in Belfast had presented him with an eight-page document, effectively an attempt to indict him. It had been compiled by B-Specials and their informants all over the four counties for which Bill was responsible. They blamed him for doors left unlocked in Lisnaskea, brushes gone missing in Fivemiletown, which they elevated to breaches of security, hinting at connivance with 'terrorists'. They accused him of coercing his soldiers to patronise his brother-in-law's pub in Campsie. He was said to have packed the engineering services with 'Free State Republicans' imported from Dublin (the measure of truth in this was that Bill had engineering jobs in his gift, and offered them to the brightest engineering graduates he could find in the South, including Jock Harbison, Donough O'Malley, and others who later made their mark in Ireland).

It was a witch-hunt, and it was not in Bill's nature to run. He fought. He demanded a court-martial from his English commanding officer. No, he was told, this is clearly a bigoted, political concoction. The army will not stand over it. The document had been passed up the ranks of the B-Specials and handed over to the army at Brigadier level. Bill contested every paragraph. He was able to defend his record and to show the accusations as either trivial or malicious and false. He demanded that any person who had read the document and forwarded it up the line, should answer for making false accusations. The army took his side. Down the line of the B-Specials, those responsible were either reprimanded or demoted.

In the turmoil of the war's climax (this was 1944) the affair made no headlines, but it taught me something about facing down witch-hunts. Bill was my father. ■



## A prophet for our times

*What is the Point of Being a Christian?*

Timothy Radcliffe OP

Burns and Oates

Price: \$39.99

Review: Jim Neilan

I felt I had something in common with the recently appointed Archbishop of Dublin, Diarmuid Martin, when I read in the *London Tablet* that *What is the Point of Being a Christian?* is his current bedside reading. It would not surprise me if many other bishops are taking time to read this timely and challenging book.

Timothy Radcliffe has been described as a prophet for our times. As Master of the Dominican Order for eight years, he was based in Rome, but spent eight months each year travelling in over 100 countries. He writes with a deep understanding of human nature and the problems and anxieties of modern women and men.

He says that one of the main aims of his book (which gathers together material from his talks, lectures and homilies over the past three years) is to help heal the growing rift within the Church which he describes as a division between 'Kingdom' and 'Communion' Catholics.

Kingdom Catholics see the Church as the pilgrim people of God, on the way to the kingdom. They encourage openness to the world, seeing the Holy Spirit working in areas such as social justice and the environment. They saw the Vatican Council as a sign of hope and liberation from an oppressive hierarchical Church structure, but now feel betrayed as the Church seems to regress and is not becoming the home they had hoped for.

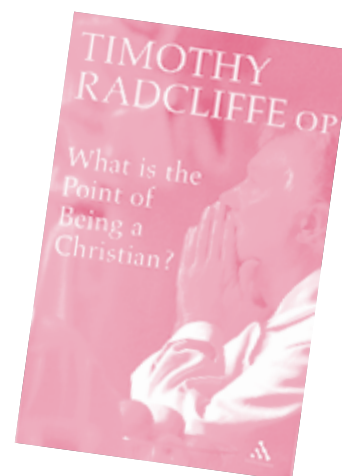
Communion Catholics are those who, after the Council, felt the urgent need to rebuild the inner life and the Catholic identity of the Church. They stress the centrality of the Cross in their faith and are wary of too much involvement with the secular world. They also feel betrayed with the loss of much loved traditions and liturgy. Both blame the other side for destroying their home.

"Who will be attracted to a Church in which people devote so much energy to being aggressive about other members?" Radcliffe asks and goes on to explore how we can begin to put these divisions behind us and enlarge the Church as a spacious home for all God's people.

He faces head on some of the areas which cause so much heat and rancour – how to deal with people in marriages not approved by the Church, with those who are struggling with celibacy or the teaching about contraception, and those trying to remain loyal to a Church which finds their sexual orientation "irregular".

Timothy pleads for a more thoughtful and sympathetic use of authority: "When the Church appears to teach from on high, remote from the struggles of ordinary people, then she is not teaching at all. It is only in friendship and proximity that the Church can be with us as we face moral dilemmas and make choices."

Time and again, we are drawn back to the sacrament of communion, the Eucharist, and the words of Jesus at the Last Supper. It is here we will come to a deeper level of truth, finding a common ground, despite our differences. Each of us is challenged to examine our opinions and prejudices and to recognise that



people who see things differently are also searching for truth, searching for God in their own way.

This book contains valuable reflections on qualities that should mark a Christian's life: freedom, happiness, courage and comfortableness with our bodies. Faithfulness to the tradition of the Church, based on the message of Jesus underlies every chapter. It is the work of a true scholar whose appreciation of the problems Christians face, gives the writing a freshness which makes it so readable – and so valuable

The book is liberally sprinkled with flashes of humour and quotations from a wide variety of sources. He illustrates his certainty that God's Spirit being poured upon the Church at Pentecost ensures its future, with the story of someone at the Vatican coming to the Cardinal Secretary of State during the Napoleonic era and saying, "Your Eminence, the situation is very serious, Napoleon wishes to destroy the Church." To which the Cardinal replies, "Not even we have succeeded in doing that!"

Oh, and that question on the cover? One answer is given on page 5: 'The point of Christianity is to point to God as the meaning of our lives.' But the answer I like is Timothy's dedication, written inside the front cover, 'For my mother, whose life answers the question.' ■

## The story of prayer beautifully told

*Prayer: A History*

Philip Zaleski & Carol Zaleski

Houghton Mifflin Co. Boston & New York 2005. 415 pp

Price: \$59.95

Review: Michael Hill IC

Perhaps the subtitle “A history” is a little misleading for this magnificent volume. It does not attempt to trace a succession of events or spiritual movements, apart from starting with evidence for the spiritual instincts of prehistoric humans. These hints are prolific in their primitive artwork and their burial rituals.

*Prayer: A History* is really more of an encyclopaedia. It is comprehensive and tends to be organised by themes rather than in any historical sequence. It is the *story* of prayer, and its charm is the fact that it is a compendium of the histories of people: people who were the spiritual leaders of others, their personal lives, what they wrote, who they influenced. Since most of us enjoy reading stories about real people, then most of us who have any sort of spiritual curiosity will enjoy this book.

What is more, you can dip into it and put it down for weeks without losing

any sort of ‘thread’. It is a book to consult. And yet if you like you can read through it like a good biography and not get tired of it. The authors are content to present the facts. It is clearly the fruit of an immense labour of careful research. They rarely pass judgments. They let the facts speak for themselves.

Some of the people included you would not normally categorise as ‘masters of the spiritual life’; like William Griffith Wilson, the founder of *Alcoholics Anonymous*. Yet clearly Wilson’s great discovery was that recovery from alcoholism was primarily a spiritual conversion. The task of every drunk, Wilson says, is to acknowledge God’s presence and cry for help (p 124).

At the same time most of the classic movements in spirituality, Christian and non-Christian are covered. And while the great teachers are not neglected, the ‘little ways’ are also faithfully described. Br Lawrence and Père de Caussade find their place; both Teresa (of Avila) and Thérèse (of Lisieux). No mention, however, of Edith Stein or Simone Weil.

Inevitably, because the authors are American, there is a heavy emphasis

on what has happened in the United States – from the Navajo Indian healers to Mary Baker Eddy, founder of Christian Science. Whereas some modern movements in contemplative prayer, particularly influential on New Zealand, are omitted. No mention of the Benedictines, John Main and Lawrence Freeman, nor of the revival in Ignatian spirituality emanating from Guelph, Ontario and its renewed emphasis on the spiritual exercises, on *examen* and on *lectio divina*. To be fair, however, there is lots to be browsed upon about contemplative prayer down the centuries and across the religious denominations.

The ‘practicalities’ of prayer are not neglected – like the use of the rosary, of mantras, of prayer wheels and prayer ropes; as well as poetry and of visual aids to prayer. In particular, there is a delightful section (see elsewhere on this page) on prayer before icons.

This is altogether a splendid book. For one thing it is beautifully written, well indexed and pleasingly arranged. It should be in every library where people might go seeking assistance on prayer. And it would grace the bookshelf of anyone involved in spiritual direction. ■

### Icon painting – art for prayer’s sake

Icon painting is a discipline preceded by prayer, practiced with prayer, and designed to transport both the artist and beholder to the threshold of eternity. Icon painting is the opposite of *art for art’s sake*, for in intention, execution and disposition it is *art for prayer’s sake* – or better yet, *art for God’s sake* through the medium of prayer.

*At the highest flourishing of their prayer, the ancient ascetics found that their icons were not simply windows through which they could depict holy countenances depicted upon them but they were also doorways through which these countenances actually entered the empirical world. The saints came down from the icons to appear before those praying to them (Pavel Florensky).*

This astonishing assertion depends on an understanding ubiquitous in sacred art: an image portrays not only the appearance but also in some mysterious way the living presence of what is depicted. Every icon, as Florensky puts it, is also an *annunciation* ... This explains why icons rest on lecterns in Orthodox churches; they are analogous to Holy Scripture, in which the word of God dwells.

... The imperative claim of the icon is that it is born in prayer, it gives birth to prayer for the good of all humankind.

from *Prayer, a History* pp248-250

# The Hospitality of Abraham

Greek icon, 14th Century A.D.

The theme of this colourful icon is taken from *Genesis 18*. In the midday heat at Mamre, Abraham is surprised by the appearance of three strangers. He and his wife Sarah hasten to prepare a splendid meal to welcome them.

Who are these strangers? They bring the message of God (Yahweh) that Sarah is to have a son. So they are depicted here as winged angels, messengers of God, identical in features and robed in rich red. Abraham and Sarah dressed in black, serve them at the table. In doing this service of hospitality, we likewise may be “entertaining angels unawares” (*Hebrews 13:1*). The icon can have a practical message for us.

But the icon has much more than this. In the Byzantine Greek church of the early centuries, the three angels were seen as identical figures representing the “three-in-oneness” of the Trinity. The mystery of God cannot be depicted literally, but



these angels could be understood as symbols conveying the richness of God as Father, Son and Holy Spirit. A famous Russian icon by Andrei Rublev (1425) uses the same symbolism of three interrelated angelic figures for the “three persons of the Trinity”.

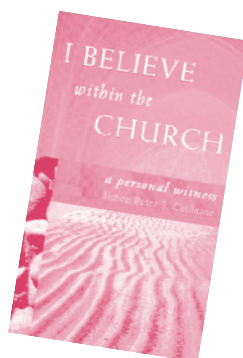
In confronting the icon, a worshipper sees the icon as a window to heaven. Through these angelic figures one may offer prayer to God in the mystery and wonder of the Trinity.

*Albert Moore*

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# Italy after Silvio Berlusconi

Prime Minister Silvio Berlusconi's malign influence on Italian democracy has finally ended. Given Italy's temperamental political nature it comes as no surprise that, after his reluctant and vituperative departure, the country is back to its volatile ways.

Silvio Berlusconi, allied to the post-Fascists of the National Alliance, became prime minister for a brief period in 1994. He was accused of financial irregularities, dubious dealings and graft but that did not stop his comeback in 2001. He used his political position to further his business enterprises and unscrupulously passed legislation which enabled both himself and his friends to escape justice. His reign smacked of neo-Fascism allied with the mafia.

With an incessant attack on the judiciary of Milan and Palermo, Berlusconi derailed an investigation into corruption and weakened the war against the mafia. Amazingly, Italians seemed to accept the situation wherein a criminal defendant (himself) was also the country's richest man, the Prime Minister and owned most of the media.

In 2005 Marcello Dell'Utri, a confidant of Berlusconi, was convicted of collusion with the mafia and ties to Cosa Nostra. Berlusconi's London lawyer, David Mills, admitted receiving payment for keeping Berlusconi's name out of court testimony. A decade of laws, passed specifically for his benefit, has dramatically lowered the standards in Italy.

Berlusconi, a soulmate of Bush and Blair, committed troops to the invasion of Iraq despite 70 percent of Italians disapproving. His money, celebrity and power consumed all the moral dignity of Italian politics and, by the strength of his TV and media domination, crushed all opposition. One of the tragic consequences for Italy is the creation of an incestuous relationship between business and politics which

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## Crosscurrents

John Honoré

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his successor, Prodi, will find difficult to dislodge.

### Sitting ducks

Is it fortuitous or ironic that the start of the duck shooting season coincided with an open season on Don Brash? Every journal in the country is predicting his demise and every National supporter is fearing that his successor will be – who? The choice is not obvious. Years on the opposition benches has stultified the ambitions of the older members. As well, the lack of an alternative leader who could win the next election is dividing National into lobby groups pushing their own candidate.

Such members as Simon Power, a former aspirant to leadership, now and then says a few words but the words that stick in the memory are “without reservation we will support our close allies, Australia, US and Britain, when and wheresoever our commitment is called upon.” Good-bye Simon.

Those MPs who have been there for years without making a mark are probably already seeking future sinecures. In this group are the stalwarts Murray McCully, Tony Ryall, Lockwood Smith, Nick Smith, Wayne Mapp and Maurice Williamson. There are the no-hopers like Gerry Brownlee, David Carter and Brian Connell, so who is left? John Key is gaining increasing influence and popularity but is still a novice. His promotion to party leader would further destabilise the factions in the party.

It seems clear that Don Brash is leader by default. He will continue to play this role until such time as another candidate has enough support to mount a challenge. Poor Don Brash is only the caretaker for the moment and could be “gone by lunchtime”.

### Backing the wrong horse

There was something surreal in the pictures of John Howard being given the full ceremonial welcome in Washington by his good mate George W. Bush. They say that Australians are great gamblers and will bet on two flies going up a wall, but Howard is pushing his luck here. He continues to support a President who is described by Rolling Stone Magazine as the worst in American history. A sensible Australian PM should be distancing himself from an administration which is even losing the support of its own Republican party. State visits to Washington are now fraught with dangerous political consequences. Invitations to the Bush ranch are no longer sought after.

Howard is the last of the “coalition of the willing” to give Bush his unquestioning support. Of the original members José Aznar was the first to fall, Blair is haemorrhaging and now Berlusconi is gone. In Italy, the new Prime Minister, Prodi, has called the Iraq war “a grave mistake” and is withdrawing troops while Blair, facing political oblivion at home, is pushing his luck with another visit to Washington. There will not be any parade for Blair. The East European countries are pulling out one by one, and the whole of the EU is becoming decidedly nervous about the war in Iraq spreading to Iran.

This leaves Howard who must maintain his poker face when explaining to Australians that the cards he dealt himself as ‘Sheriff of the South Pacific’ are going to win the game. It is a dangerous time to be seen giving a blank cheque to a fading US administration. The odds would seem to favour a distancing from Bush and even a suggestion that Australian troops might be better employed in the Sheriff's own patch – the South Pacific. I would bet against Howard winning this hand. ■

# The state of marriage

An American social researcher, Sandra Burchsted, has come up with an interesting theory. Within the next one hundred years marriage will become a conscious, evolutionary process that begins with the “icebreaker marriage”. This is a *starter marriage*, lasting no longer than five years, during which time couples learn to live with a partner and divorce without stigma once disillusionment sets in.

The second marriage is the *parenting marriage*, which lasts 15 to 20 years and ends when the children are grown up and gone. This is followed by the *self-marriage*, in which one seeks self-actualization without the burden of raising a family. Finally, there's the *soul-mate connection* marriage for the twilight years, which is an equal partnership of spirituality and marital bliss.

We may be far enough into the 21st century to see signs of this theory being realised. I can think of two male relatives of mine, now with 20 to 25 years of stable marriage behind them. In both cases their wives had brief starter marriages before the present ones, the parenting ones. Hopefully in their case the present ones will last.

Not all parenting marriages do last.

On a *Divorced and Separated Catholics* weekend some years ago I met three men in their early fifties whose wives had left them. The men were baffled as to why this had happened. To the observer the reason was plain. Decent individuals though they were, all of them were in diverse ways utter bores. The children had left home. The wives had 30 years of life ahead of them. They could think of better ways of spending it than with their present partner.

The present Holy Father has made his stand on the matter quite clear. “Only the rock of total and irrevocable love between a man and a woman is capable of founding (marriage)”. Speakers at a recent conference in Rome attended by Benedict entitled *Loving Human Love: the heritage of John Paul II on Marriage and the Family* spoke along the same lines. The love between marriage partners must be a self-giving love, indeed a sacrificial love. The message from the conference was that the path followed by the official church will be to search for creative new ways to explain traditional teaching but not to make attempts to revise that teaching.

Where does that leave those who for better or for worse have reached the end of a marriage? For those with starter

marriages there is reasonable hope of their being allowed by the church to enter a new one. For them there are such possible grounds for annulment as lack of due discretion or *simulation*, the latter meaning in this case having entered the union conceiving it to be lacking permanence.

For those with parenting marriages that have foundered, there is much less hope of securing an annulment. Grounds are hard to find. For them and for others who have entered a second marriage without the blessing of the church, there would need to be another path towards being admitted to reception of communion. Voices, including those of New Zealand bishops, have been heard saying that such paths should be considered. The Eastern Churches' discipline of *economia* is one possible route.

The path of the divorced and remarried back to full communion with the church will not be an easy one. Church leaders have spoken inspiringly about love both inside and outside of marriage. Let us hope they can find a little of that love in their hearts for those whose earlier unions have failed and who have struggled to put their lives together again in a second marriage. ■

**Humphrey O'Leary**

*Fr Humphrey O'Leary is rector of the Redemptorist community in Glendowie, Auckland*

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## Coming to oneself

Eve Adams

I have a quote that I particularly like by the author, Sue Monk Kidd from her book, 'Dance of the Dissident Daughter' which I read many years ago.

"When you can't go forward and you can't go backward and you can't stay where you are without killing off what is deep and vital in yourself, you are on the edge of creation."

It gives me pause to wonder what is deep and vital in myself at this time of my life; the dialogue between that and the institutional church, and what is being created within me through it all.

As a woman in my middle years, I feel one of the most important changes that has happened for me has been a kind of inner

ripeness, a 'coming to myself'. It is said that for men it is more of a surrendering of self that can happen in this time. However for many women surrender is nothing new whereas a 'coming to self' is definitely novel territory.

It is a bit like stepping up to the plate; full ownership of who I am; body, ability, weaknesses, growing wisdom and beliefs. It is about 'incarnation'; recognising the embodiment of spirit in my flesh, my life, and the true significance of that.

But with ownership comes accountability and responsibility, and the making of decisions around how best to courageously live that understanding and those beliefs. Just as I thought I had

got to know, live around and bend the rules, suddenly the whole game changes. Then again I suspect that's how you know things are truly of God.

This 'coming to myself' I recognise as one of those deep and vital things that must be nurtured and strengthened by being lived or else it withers and becomes no more than a thin promise. If I do not 'come to self', if I don't answer the call, then I neglect the full possibility of my life. Wisdom is not gifted painlessly. Wisdom is clawed and crafted through courage, risk, mistake and grace.

Rules provide shelter and safety for growth, but a 'coming to self' involves the willingness to risk much of what may have been considered untouchable in one's life. Rules allow youthful faith to come to experience trust in God. Trust in God leads maturing faith to question, change or even abandon the rules. ■

### A Mother's journal

Living by a river – a bouncing, laughing rocks-and-pools sort of river – has to be one of the biggest assets at our place in Jibhi, Himachal Pradesh. Four-year-old Rohan runs down to play many times a day – throwing stones, leaping across rocks and watching the puddle left from the heavy rain in March. The tadpoles are getting bigger each day.

We have the Morning Tea rock – flat and high where we sit with cups of chai or water and eat our honey toasts. We have the Waterfall Rock – with a slippery moss slide on it, next to the fish farm tank. The fish like to eat chapatti dough. There is Watercress Patch – a hundred metres of stone hopping up the river. It's good in sandwiches or a curry.

Downstream there is the Attha Gharan – a stone-grinding flour mill – the water racing down a wooden chute to turn the flat round stones. The first time we watched the grains of wheat dripping into the centre hole from the woven basket, my girls declared it the Best Learning Thing of the Week. Climbing underneath we tangled with nettles and splashes to try to see how the water turned the stone around.

Our Nepali neighbour pulled some trout out of the river last week and roasted them up with garlic and salt. They were pretty small and next time I hope the trout get to stay dancing in the shadows and swirls of the Jibhi Nala.



Shanti and Sharhirah in the Jibhi Nala

Just up from our house a small stream is diverted down a channel to drive another Gharan downstream – and to irrigate the potato and peas in nearby fields. Women slurp pails of water from the irrigation channel onto the concrete footpath to wash clothes too.

Perhaps best of all is the Swimming Hole. It's just become warm enough for swimming – though our girls still gasp at the cold on the first dunking. It's a favourite spot for children coming home from school. On a hot day it leaves me tingling and cool for a couple of hours.

Rivers and water... This month I've been reading bits of *John's* gospel now and again. In chapter seven I came to the verses about **Living Water**: "If you are

thirsty, hang out with me you will not thirst again. Rivers of living water will brim and spill out of the depths of anyone who hangs out with me" (*paraphrased*). Hmm.

Water around here *IS* pretty much Life. Let alone water that quenches thirst forever, I'd do well to give the life and light that our Jibhi Nala does. Christ leaves me no small challenge. So in all parts of my day – how can I give life, wash grime, splash freshness, nourish and nurture, catch and reflect light, cool the hot day, give a chance to play and splash... Yup – I think being neighbours with the Jibhi Nala will teach me lots this year.

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