

Tui Motu

InterIslands

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*If I do not wash your feet
you can have no share
share with me with me*
(John 13:8)



Unfinished business

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Fr Humphrey O Leary is unwell and was unable to contribute his usual monthly column this month. We pray he has a speedy recovery

The Parable of the Prodigal Son was described by Charles Dickens as the greatest short story ever written. No doubt many Christian people across the world would have concurred as they heard it read again on mid-Lent Sunday. Yet it is one parable in the Gospel which is clearly incomplete.

Perhaps the author left it like that deliberately. Perhaps Jesus had in mind the many listeners who would hear it, look into their own lives and be prompted to do something about that 'brother' with whom they were as yet unreconciled. Who is there among us who has no hidden hurt needing to be healed or grudge gnawing at one's vitals waiting to be resolved? Perhaps Jesus left it to us to finish the job.

I think the disciples who first heard this from the lips of Jesus might have reflected further. Steeped as they were in their long and grace-filled Hebrew tradition, they would inevitably have thought of other pairs of brothers locked in sibling rivalry. Cain slew Abel out of jealousy, the prototype of many genocidal massacres right up to our own day. And Jacob deprived his elder brother Esau not only of his birthright but also of his father's blessing. Jacob is father of the 12 tribes of Israel. His brother Esau is father of the people of the land, dispossessed by the Jewish invasion under Joshua.

Was Jesus gently suggesting to his Jewish listeners to look at the way they treated the Samaritans – and others – who had

every bit as much right to the land and the promises made by God to Moses as they had. Perhaps he is reminding the Israelites of today that they too have dispossessed the Palestinian 'people of the land'. The plight of that people constantly haunts us and is eloquently described for us in the Alan Roberts' article, *The bent-over ones* (pp 8-9).

And is there not also an echo for us Pakeha in 'Godzone'? Our Maori brothers and sisters were here first and were willing to share the land with us? In an important address given a few weeks ago, Aucklander Pat Snedden examines the history of Maori-Pakeha relations (pp 13-17). Before we make up our mind about Dr Brash, every one of us should read and reflect on this address – one of the most important ever published in *Tui Motu*.

Racial prejudice and xenophobia are deep-rooted in the human spirit. Periodically this evil contagion erupts into unspeakable violence, and we do not have to go back into history to find many shocking examples. Suffice to mention Auschwitz, My Lai, Rwanda, Srebrenica... and so on. How can these horrors be cleansed?

How is forgiveness possible when one has been at the receiving end of such atrocities? A priest friend of mine once attended a weekend on healing of memories. He had been an RAF navigator and flew on the infamous Dresden raid. Another participant, a German woman, had been a child



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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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during that very raid, and many of her family were incinerated. The weekend suddenly became very real indeed – for everyone present.

There is a common thread going through many articles in this *Tui Motu*. They give the background to cases of injustice and abuse – but always there is the call to reconciliation. That is the only Christian solution. One issue, for instance, which is striking right at the heart of the Catholic church, is clergy sexual abuse. The glare of publicity will not allow this issue to be avoided. Only when such abuse is faced, admitted and dealt with is there possibility of true healing. The article by an Irish psychologist (pp 10-13) thoroughly analyses the steps that have to be gone through. Her final call is that no healing is complete unless it includes the offender.

And lastly – that film! Many Christians have gone to see *The Passion of the Christ* as part of their Lent. I doubt whether any came away unmoved. It is violent, horrifying, disgusting. But, historically, the crucifixion of Jesus Christ was all of these. Mel Gibson will not admit to having a racist agenda and denies the film is anti-Jewish. But it has been widely condemned for at least giving the possibility of inflaming prejudice. Viewers must judge that for themselves.

Perhaps it will have one good outcome. It may make people examine the way in which the Gospels have subtly seeded some anti-Jewish prejudice in the minds of too many Christians. Historically, Christians

have committed appalling crimes against the Jewish people – up to and including the Holocaust. This too needs to be acknowledged, repented and atoned. But in no way does it excuse the Israelis for themselves becoming the oppressors.

Deep down in the darkest recesses of the human spirit is the tendency to avoid our own guilt by demonising others. Whether it comes out in the form of prejudice, scapegoating or simply projecting our faults onto someone else, we seem to find comfort in foisting blame onto others. It is significant that terrorism in Northern Ireland only ceased when the British sat down with the Irish and sought to find solutions which addressed the injustices being suffered by both sides.

The message of Jesus from the cross is one of total forgiveness. It is the only way ultimately to break the cycle of violence, the only way to stop Cain killing Abel, Jacob dispossessing Esau, of Christian persecuting Jew, of Israeli abusing Palestinians. It is the final, 'unfinished business' of the parable of the Prodigal Son. And that is what Easter is all about. *M.H.*

Thank you

In the February issue we published the story of Mashambanzou, a mission to AIDS sufferers in Zimbabwe. Readers responded generously. The author, Megan Adams, wishes to thank donors from all over New Zealand, who sent over \$2200. Next week, in Harare, she



Your publication needs you!

Could you get up at the end of Mass once a month and speak for one minute about features of the current issue of *Tui Motu*? You could? Then you are a treasure greatly to be valued because we are convinced that having more enthusiastic sellers throughout the land would finally lift us to that elusive 3000 copies. For instance, if there's a story or a theme in the current issue which

grabs the attention of some of the congregation you may be sure all your copies will go in a flash and you'll be on the phone to Dunedin for more. The Sabbath theme in March was a good example.

Sometimes I wonder how St Paul the Apostle would operate were he living in today's world. High on his list would be the printed word, and yes, television and the Internet. Whatever

he did would be driven by a passion for the advancement of the Kingdom. And if selling *Tui Motu* could make a contribution to that, you can be sure that he would promote it with typical enthusiasm and persistence.

If you are in any way interested please write, fax, or email TM (see inside cover) to discuss it further.

Tom Cloher

Ordination of women

There is no hint of the existence of a Christian priesthood in the New Testament, ie up to the end of the 1st century. Yet one existed by the end of the 2nd century, and by the end of the 4th, both liturgy and government were centred on it.

Furthermore, the “sacrificial” liturgy was performed in purpose-made buildings following after the pattern of the Jerusalem temple, namely an outer court (the nave), an altar/sanctuary, priests’ chambers (sacristy) and holy of holies (tabernacle), which, as the Jerusalem temple did, emphasised separation of people, priest and God.

Clearly, ‘the church’ re-created Jewish temple worship, albeit in a Christian format. In this and similar matters, if the church wishes to return to its Jewish roots in whatever way, it is perfectly free to do so.

However, this seems to be at odds with for example *Galatians*, which says that such a course is both unnecessary and unwise. So is a decision made by the church which seems to depart from New Testament practices really divinely empowered? And who or what rules such decisions to be divinely empowered? Once ruled to be so, can they be rescinded, ie does God change His mind?

Papal infallibility in matters of faith and morals is the Roman community’s attempt to deal with these issues. But priesthood is a matter of function and organisation, so can hardly be the subject of “ex cathedra” treatment.

There has always been dispute about these things, and even though “Rome

has spoken” the discussion continues. I think that Marilyn and Jim Elliston (*March Tui Motu*) summarise the situation neatly. The tradition of a celibate male priesthood, even if it is very old, is nevertheless a tradition. It has probably run its course. If a priesthood is to be retained, its role, qualifications and functions will need substantial revision. I believe that this will happen: pragmatism tends to outvote tradition.

T A Camp, Kaiapoi

letters



Role of women in the church

The ordination of women presupposes that men and women are the same, as distinct from equal. If they were really the same there would be no point in marriage, which is the union of two entities to form a complete whole.

So, if the male’s role in the church is priesthood, what is the female’s? Now that so many women are educated and able to take an intelligent interest in church affairs, then their opinions and counsels should be sought much more than they are at present.

To this end I propose, in all seriousness, that the College of Cardinals be disbanded and the election of the Pope to be the province of women assembled from all over the world.

In this way men and women will retain different functions in the church, but will have equal influence.

Jenefer Haig, Oamaru

Finding a new bishop

May I comment on Humphrey O’Leary’s assertion that “Dunedin has had to go without adequate episcopal ministry for some time.” It’s a measure of Bishop Len Boyle that in spite of his failing health, his commitment to the diocese has shone undiminished; we have not been “deprived of an active pastor.” We look forward to our new bishop. He will follow a superb reign still being zealously exercised by Bishop Len. Since Bishop Len’s resignation was

accepted in September 2002, Fr O’Leary should be sensitive to the ensuing fortunes of the New Zealand episcopate. These developments have complicated Bishop Len’s retirement, and do not warrant a black-and-white reflection on the Holy See’s protocol as a “lamentable failure”.

Fr Brian Fenton, Wanaka

Fr O’Leary’s comments were written in sympathy for Bishop Len’s predicament, not as a criticism. If Fr Fenton is happy with the present situation in Dunedin, I suspect he is in a minority of one. Ed.

Specks of Dust (1)

I regret having to question Joy Cowley but I cannot let her comments about Mary of Magdala in *Specks of Dust* spoil an otherwise excellent Lenten reflection. “...was a prostitute” and “provided for Jesus with her earnings” conjure up a most unfortunate impression. Perhaps, “had been a prostitute” might give a more acceptable picture, but in fact the Christian tradition referred to is accepted as incorrect and out of date by most authorities now.

There is no scriptural basis for confusing the woman from whom seven devils were cast out (*Lk. 8:2*) with the woman who anointed the feet of Jesus (*Lk. 7:36-50*). Scholars W J Harrington OP Edward Mally SJ both support this.

Jane Lys, Papakura

Specks of Dust (2)

Joy Cowley’s *Specks of Dust* have simple answers.

Catholic Social Teaching has always taught that the state has a responsibility to pass laws to protect its weakest and most vulnerable members. It is for this reason, not to impose controls on women, that society needs laws against abortion. Gay sex is contrary to God’s plan for marriage and the family. Legalised prostitution is bad because it harms both prostitute and client.

Christians give due consideration to sexuality because it is sacred, and its misuse can and does harm individuals, families and society. It isn’t love to turn a *laissez faire*, blind eye while your neighbours damage themselves and others.

Chris Sullivan, Pakuranga

Joy Cowley’s piece was about striving not to judge people who act in ways we do not accept. Ed.

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.

No trumpets for men in the church

Ronald Rolheiser

Recently at a workshop that I was giving, a woman shared this at the luncheon break: “I have this secret dream. In it, I blow a trumpet one Sunday morning – and at the sound of that trumpet, all the women in churches around the world walk out! Wouldn’t that be something! Wouldn’t that send some signal to Rome!”

That is one woman’s dream and, given some of the anger that has centred in recent years around gender issues in the church, I suspect that more than a few women nurse that kind of fantasy. For men, unfortunately, no such fantasy, or trumpet, is necessary. Most of them have already walked out. As tough as things are for women in the church, they are even tougher, I submit, for men.

The church suffers because of a double alienation: many women are alienated from the structure of the church, whereas many men, perhaps the majority of them, are alienated from its soul.

I know a number of women who no longer go to church because it is too painful for them, given an all-male clergy and a set of structures that they consider unhealthily patriarchal. Yet every one of these women prays, has a deep interest in spirituality, gives and makes retreats, and has deep religious and ecclesial concerns. They have left the church (or, at least, they have stopped going to church) but they are deeply concerned and involved with religion, with Christianity.

Conversely, I know many men, young and old, who do go to church, for whom the structures of the church present no obstacle, but who are, deep down, alienated from religion. They don’t pray, have no interest in spirituality, and have virtually no ecclesial concerns. They attend church and church functions begrudgingly, either out of a sense of duty or because they are dragged there by the women in their lives. And then there are still the millions of men who are not, it would seem, interested in religion and do not attend church either. What is to be said about this?

The rather simplistic answer is that women are more spiritually developed, more attuned to deeper things, and more sensitive than men. To my mind that is a dangerous misreading of the situation. The problem is not that men are more ‘a-religious’ or irreligious than women; it is rather that, within Christianity in the

Western world, men have a spiritual inferiority complex the size of the Grand Canyon, and this wound is further exacerbated by the fact that Christianity, for the main part, has taken on a female soul. While its structures may be overbalanced towards the male side, the church’s soul is weighted in reverse. Simply put – it is no accident that, seen archetypally, the pope wears a dress, rather than the uniform of a knight or a soldier!

There are reasons for this, not the least of which is the fact that we were taught to believe and pray by our mothers (much more so than by our fathers), but those reasons are not my point here. My point is rather that, as we try to build a healthier, more whole church we must, with more courage and honesty than have been the norm of late, look at the way both women and men are being alienated from the church, and we must look at both structures and soul.

Not to have the courage to examine how patriarchal our structures are is to run the risk of losing many women. Conversely, not to have the courage to examine how matriarchal is our soul is to run the risk of losing even still more men.

In his autobiography, Nikos Kazantzakis tells how as a young boy he was torn between the soft religiosity and piety of his mother and the hard impious anti-clericalism of his father. When he was a lot older, he picked up the Bible, intending to read it from cover to cover and then decide for himself which was right about Christianity – the softness of his mother or the hardness of his dad.

He tells how he thoroughly enjoyed the Old Testament. Yahweh was his kind of God – passion, blood, war, knives, horses, betrayal, forgiveness, on every page. Then he read the New Testament. He describes his disappointment: “After all that strength, blood, and passion, along comes Jesus, petting sheep and drinking chamomile tea!”

His is not the best interpretation of the New Testament, but his comment is a good one to ponder as we try to renew ourselves as a church. We must retain and balance many dualities: softness and hardness, piety and toughness, water and fire, soul and structure, female and male. God is all of these. ■

The Passion . . . according to Mel

*Many people, the world over, will go to see this film.
For some, it will deepen their faith that Jesus gave his life for our sins.
Others, however, will be appalled especially at the violence*

In a recent London *Tablet* two priests write about the film *The Passion of the Christ*. Their views are totally opposite – a typical reaction.

“Gibson has not given us a film that manipulates its audience and certainly not one which provokes Christians to anti-Jewish sentiments... I do not think this film will do evil; quite the reverse. Gibson’s treatment is remarkable.” says J McDade SJ in his review.

“*The Passion of the Christ* is anything but a beautiful work of art... I felt as if I had been shouted at angrily for two hours. This is a film bereft of theological vision: Gibson has made a violent horror movie more than anything else”, writes J MacMahon OSB in a letter.

Discussion

Tui Motu invited comment from three friends who had all seen the film (who had all seen the Oberammergau Passion Play). Here are some comments:

X: I thought it was marvellous, because it seemed so real. I have been along the Via Dolorosa in Jerusalem, and the film brought it all back. Even though there was tremendous cruelty, it seemed very realistic. I felt uplifted. It was beautifully done.

Y: I loved Oberammergau, because Christ’s passion and death was so wonderfully managed. But I came away from this film thinking how could Christ sustain all that flogging and cruelty. I was sickened by it. I got to the stage where I could no longer watch. It was too brutal. I could not see how Christ could keep lifting the cross along the way to Calvary. At the end of the film I was physically drained.

Z: I thought the film was timely for Lent, and I felt I had done my Lent by going to it. It has made many people discuss what Christ suffered. However, at Oberammergau I felt I was watching a real person in the part of Christ. Oberammergau was more real whereas this was just a film.

X: I don’t agree. A film takes you right up close, whereas at the play we were out on the edge of the crowd. In the film you felt you were there. The film seemed so much more real than any artistic depiction. You often see statues of Christ which looks sanitised. They don’t show the reality of the crucifixion.

Should people go and see it?

Z: I could never persuade people to go to see it. ‘It’s up to you’, I would say. But I never expected it to be so violent.

X: I would say ‘yes’ it’s worth going to see it. None of us who went were keen to see the violence.

Y: I think people who are not believers would be turned off by it. No human being could have withstood that sort of punishment. He must have been God to survive it!

Background to the film

When Gibson was a young man he was set on by five thugs who tried to rob him. He resisted, so they beat him to pulp, kicking his head with their boots and smashing his body with clubs and left him for dead. Only the services of a good plastic surgeon enabled his face to be rebuilt. This savage experience must have influenced his interpretation of the way Jesus was treated by his executioners.

Gibson claims that when in 1991 he was in crisis as a result of heavy drinking, taking drugs and womanising, he had a religious experience in which “Christ reached down and embraced him”. Ever since, in the words of Jesuit Bill Fulco, “he has had an obsession with the Passion of Christ as a saving factor in his life”.

A panel of nine Jewish and Catholic experts undertook to examine the script and were very critical. The fear was that a too literal use of the gospels, especially *John*, could trigger the sort of anti-Jewish public reaction that Passion plays, even that of Oberammergau, had once produced. “Should Gibson be allowed to ignore modern scholarship for his own direct rendition?” asks Austen Iveragh in the London *Tablet*.

However, Pope John Paul is said to have approved. “It is as it was”, he is reported to have said. This comment was passed on to the press even though Papal

Bible Soc ad



Scripture scholar Kath Rushton has written this evaluation:

“On the one hand, there is a need to appreciate the importance of the death of Jesus for Christian theology and to be sensitive to many Christians who will be touched deeply by this film and who will not be influenced by its portrayal of Jewish cruelty and Jewish complicity in the crucifixion of Jesus. Many Christians will find it a significant way to deepen their faith and an instrument to lead non-believers to the faith they value. Others will recognise in this depiction the suffering Christ in their sisters and brothers today.

“On the other hand, many Christians will be disturbed profoundly by the film’s excessive violence; its suggestion of an understanding of God who requires such retribution from Jesus for the sins of humankind; its dualistic presentation of good and evil which casts characters into *us* and *them*; its depiction of the Satan figure and child demons; its portrayal of the Jews as responsible for the death of Jesus; and the outcome of Gibson’s selection or exclusion of Biblical and extra-biblical sources in the film.

“Gibson mixes elements from the four gospels and adds scenes not found in the New Testament that magnify the wickedness of Jewish characters. This disregards principles for interpreting the Passion as found in Vatican II’s land-mark document *Nostra Aetate* (see right), other documents and the leadership of John Paul II as well as in parallel statements and the leadership of most mainline Protestant churches.



“I want to examine a sample of the elements of the four gospels which have been included and a sample of those that are excluded from the film as well as the use or non-use of extra-biblical sources.

“In *The Passion of the Christ*, one can recognise the Gospel sources behind various scenes. However, the pattern behind the selection and sequence are not so evident. For example, Pilate tells Jesus that his own priests and people have handed him over (*Jn 18:35*). Pilate sends Jesus to Herod for judgment. He refuses to get involved (*Lk 23:7*). Jesus tells Pilate that the one who handed him bears the greater sin (*Jn 19:11*). Pilate washes his hands of responsibility before the Jewish crowd (*Mt 27:24*). One effect of this selection is to heighten ‘Jewish’ guilt. This is especially so in the various confrontations between Pilate and Caiaphas, the priests, and the Jewish crowd.

“Other selections could have been made that would have been just as faithful to the gospel accounts but would have produced a different combined narrative. The following are examples. Jesus is popular with the people, so in order to avoid a riot, he is arrested secretly at night (*Mk 14:1-2*). Caiaphas fears that a riot could lead the Romans to destroy the Temple (*Jn 11:48*). Jesus is arrested by both Temple guards and Roman soldiers (*Jn 18:3*). Annas and Caiaphas question Jesus about his disciples and his teaching and then take him to Pilate (*Jn 18:19, 24, 28*). There is no Sanhedrin ‘trial’ or questions about the divinity of Jesus.

“Pilate had a reputation of using violence to enforce Roman rule (*Lk 13:1*). Jesus was scourged as part of the procedure of Roman crucifixion once Pilate

Dr Kathleen Rushton is a Sister of Mercy whose doctoral research was on the death of Jesus in the Gospel according to John



ordered his execution (*Mk 15:15*, unlike *Jn. 19:1-8 ff.*). “A great number of the people” (*Lk 23:27*) and “all the crowds” (*Lk 23:48*) of Jews are sorrowful about the crucifixion of Jesus. The execution of Jesus was done in haste (*Jn 19:31*).

“Gibson has selected, consciously or unconsciously, a sequence of events that emphasises the Jewish involvement in the death of Jesus and excludes those accounts which offer a different view. This pattern continues in the extra-Biblical sources. For example, the film’s portrayal of the Roman governor as weak and benign is at variance with other ancient accounts.

“Gibson also appears to draw on the purported visions of Anne Catherine Emmerich (1774-1824). The horrendous scene in which his Jewish captors throw the beaten, chain-shackled Jesus over the bridge where he encounters demonic creatures below, is but one example of his seeming reliance on her

Christians and Jews

“Even though Jewish authorities pressed for the death of Jesus, neither all Jews at that time nor Jews today can be charged with crimes committed during Christ’s Passion. It is true that the church is the new People of God, yet the Jews should not be spoken of as rejected or accursed as if this followed from Holy Scripture...

“The church always held and continues to hold that Christ out of infinite love freely underwent suffering and death because of the sins of all, so that all might attain salvation”.

(Vatican II – *Nostra Aetate*

4)

The bent-over ones

the plight of Palestinian Christians

*Alan Roberts hears the plight of
an Arab Christian born and raised in Palestine,
and the challenge to her faith of her people's suffering*



Cedar Duaybis, a Palestinian Christian

In Palestine/Israel there are some interesting people. They inherit this quality because they know the suffering that comes from living in occupied land. In the midst of this they cling to their faith, and the trials they experience force them to go beneath the surface of what it means to be Christian.

One such person is Cedar Duaybis. Her life is a mirror of Palestinian Christian history. When she was born in Haifa in 1935, the whole country was then Palestine. Christians were only ten percent of the population, but because the country was under the British Mandate they were a significant influence. Their education was better for they lived in the big cities, and in Haifa the best school was an English Girls School, which Cedar attended.

The advantage of this was that she received a good education. The disadvantage was the loss of her natural culture. For her, Arabic became a second language. She even studied English literature, sang English hymns and learned no Arab history! Cedar went to Church where, she says, "I learned the Bible literally, but never connected it with everyday life."

Her home was Christian (Anglican), and she went to the Arab Church of St John. It was built to seat 1000, but after 1948 when the United Nations declared her land a Jewish state, most of her people left. She was one of the few who remained. Her father, who worked for the British Mandate, talked often about the end of the Mandate, because he knew the British wanted to get out of Palestine and allow the Jews and Arabs to take over.

In 1936-39 came the big Arab revolt. Too many Jews were coming illegally into their land, because of the Balfour Declaration in 1917. The British intended to give a home to Jews in Palestine – but not a 'homeland', and these new immigrants were buying land and pushing Palestinians out.

Her Jewish neighbours called themselves Palestinians. They spoke Arabic, and both the Jews and Christians shared religious festivals with each other. Then came a six-month strike as a protest against the British Mandate, but all the time she never feared losing her home. In 1948 there was a massacre in one of the suburbs of outer Jerusalem. It was calculated to cause the exodus of Palestinians. "The Jews are coming, we have to flee" was the cry of Arabs.

Her father sent Cedar and her brother to Nazareth when the Jews started rolling barrels of dynamite down her street. She remembers going to school for the last time. The soldiers took her bag to search for bombs. Her mother and baby sister were already in Nazareth, and her father had decided it was time for her to go. He stayed behind because of his job, and when the Mandate ended on 14 May 1949 he eventually joined them.

Haifa was taken over by the Jews for they were better armed. The British army evacuated the Arabs in Haifa to Lebanon, but the Christian Arabs were directed to Nazareth. At the time, Nazareth was full of refugees, and the church was in a state of shock. On May 15, David Ben Gurion declared: "Israel is a Jewish State". But, Cedar says, they had no idea what it meant.

On July 17, Nazareth surrendered. Prior to this Nazareth had shared the office of Mayor between Christian and Muslim. The Israeli army confronted the Mayor of Nazareth, who called the heads of the churches to decide their response. They were without significant weapons, so, wrapping a sheet around a broomstick, they surrendered.

A curfew was put in place, and suddenly the Palestinians were part of Israel. They had lost everything, and relied on someone else for accommodation, food and clothing. Those with arms were called to hand them in. "It was a nightmare," says Cedar, "that has continued to this day". Galilee was divided into 52 areas. Permits were given to visit one another and were given only for very good reason. A one-man parliament ruled their lives.

Her father longed to see what had happened to their house in Haifa, so he got his children to try for a permit. It came 10 years later by way of a special dispensation to celebrate the takeover. The Arabs were allowed to go wherever they wanted, but must be back home before nightfall. On arriving at their old house they found a Jewish refugee family living in every room. They felt sorry for them!

When Cedar's father fell into debt he was offered his old job back (he was in charge of income tax) 'if you work with us'. And so began a whole new chapter in their lives. How do you explain all this from a theological point of view?

Her father and mother would argue about it. The Bible looked like their disaster. The Palestinians were the 'bad people'. They were the indigenous people of the land, but the West was saying, 'God's people are back in their land'. Everyone thought that the problems were temporary, and that peace would eventually come. But the third generation is still waiting for it to happen.

Her mother had learned this was land for God's people – and what was happening was God's will! Her father, on the other hand, could not accept it. He said, "No! this is unjust. God is a God of Justice". And her mother was saying: "Hush!" It was just like the lion and the missionary: the missionary says, 'God save me from this lion', and the lion says: 'God, bless my food'!

Cedar inherited her father's thinking. She continued to go to church, but the Old Testament and Psalms were too much for her. At one point Cedar decided to try living as a Palestinian without faith, while attempting to resist the occupation peacefully. It didn't work. She missed the church, the Bible and God. Then she tried to stop being Palestinian – with the same empty result.

Her father also stopped going to church and never returned. His belief, 'I'm a Palestinian Christian' showed that the church was not ready for the questions the people had. Who does God belong to? Does God take one people and put them above the other? After what had happened the Bible became confusing. Westerners are brought up to love Israel. Whereas Muslims see Palestinian Christians as supporters of the Old Testament, and therefore on the side of Israel.

Then along came Nain Ateek, a Christian minister. He knew that as a minister he had to relate the Bible as a Palestinian Christian, so that he could read it with Palestinian eyes. He found some answers when he realised that the basis for their theology was justice. Cedar could identify with this, and suspected that this would give her a way of keeping her faith.

Nain Ateek had asked all the questions both Cedar and her father had. When he studied theology he found the questions remained, so he called together ten other concerned Christians, including Cedar, and in 1990 held a conference at the Tantur Ecumenical Institute. He collected the questions and discussed the burning issues.

Among his several books is one entitled "Justice and Only Justice". He is very clear that there can be no Jewish State, for all are equal in the sight of God. That principle, he maintains, must be declared. At the same time he does not believe in violence, for it is a sell-out and equals despair. According to Nain, "Love your neighbour" means to stand by him.

Christians in Israel have choices. They can remain blind and keep telling people about heaven. Or, they can move on, and leave Israel for the Jews. In other words, accept the Zionist argument that God has given this land to His people. Or – the final choice – they remain where they are to work for justice and be in solidarity with all who suffer under the current regime.

Cedar now works at Sabeel, a peace organisation which has stayed put for those reasons. Palestinian Liberation Theology is their guide. She has a son

who now lives in Los Angeles. Before he migrated he wanted only to die. He simply couldn't cope with the thought of a future in his native land. There are many such stories, too many to tell. Cedar knows the suffering that comes from this.

It was she who inspired Anne Powell's poem:

Anawim (the bent-over ones)

*Old woman of Palestine tends her
onions and mint
the slow bend of head
reverences earth
she doesn't own
hears the moan of wind
in the olive grove.*

*Old woman of Palestine bends
to be invisible
to the horizon's glare
bends to bury her voice
beneath the olive tree
believes in new shoots.*

(previously published in Tui Motu, April 2000)

Based on notes by Fr Alan Roberts of a talk given in 2003 by Cedar Duaybis at the Tantur Ecumenical Institute in Jerusalem. Alan Roberts is parish priest of Plimmerton.

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Lock 'em up and throw away the key

Sexual abuse, especially of children, evokes responses of horror and revulsion. Olive Travers, a clinical psychologist, draws on her experience working with both victims and abusers. She urges a more compassionate treatment of the offender as a better way of protecting children

Putting the words *treatment*, *sex-offender* and *community* into the one sentence is guaranteed to provoke a strong emotional response. The publicity given to high-profile cases of child sex abuse has led to an emotional knee-jerk reaction by the public. There is an inability to see beyond imprisonment or other severe punishment as the only response to any disclosure of sex abuse.

The small number of particularly horrific high-profile cases of abuse has resulted in all sex offenders being tarred with the one brush and has reinforced the 'monster' myth in the public view. Sex-offenders are despised and viewed as essentially evil. A simple moral solution is demanded – imprisonment as punishment. 'Lock them up and throw away the key' is a common refrain. This 'anger and desire for revenge' response is a natural and understandable one, but responsible people, while acknowledging it, have to move beyond it.

It is recognised that we all go through different stages in our coming to terms with child abuse and neglect and that this response is just one of these stages:

- The first stage involves *denial and minimisation* which is all about not wanting to know ugly facts which destroy a comfortable image of society and raise disturbing personal questions.
- As evidence of the prevalence of abuse builds, we reach a stage where denial is no longer possible. We hear the expressions of *anger and the desire to punish*. Terms such as 'monster' and 'evil' are used to describe a sex-offender.
- However, as we are forced to confront the reality that not only is the sexual abuse of children widespread but that the perpetrators are 'normal' people, just like us, we move into another stage. This is described as being that of *despair and ennui*. We accept that the sexual abuse of children is an unfortunate fact of life, but it is not our responsibility and there is nothing we can do to prevent it.
- The final stage in coming to terms with sexual abuse is the *engagement* stage. True engagement with the problem of child abuse comes with the realisation that it is widespread and that it is linked to our way of life and attitudes as well as to individual characteristics. Accompanying this realisation is the desire among concerned people to do something effective to reduce it. It is only when society reaches this engagement stage in the dealing with sex-abuse, that the

provision of community-based treatment for low-risk sex-offenders will be accepted as contributing to preventing sex abuse.

Defence Systems

We all use defence systems at those times in our lives when we want to justify our actions and make ourselves feel better about our behaviour. Defence systems include:

- *minimising* (playing down the seriousness of our behaviour);
- *rationalisation* (excuses);
- *projection* (blaming);
- *repression* (a forgetting of important details of our behaviour which enables us to cope better with our guilt)
- *denial* (a reluctance to accept the wrongness of the behaviour).

If you think that this does not apply to you, just think about how you might respond if caught speeding in a car, i.e. "I was only doing 65" (*minimising*); "I didn't see the speed limit sign" (*rationalisation*); "If so-and-so hadn't delayed me, I wouldn't have been late and had to drive so fast" (*projection*) etc.

At a more serious level, defence systems operate to protect the human psyche from being given too much to handle. Tragically, many children, who are unable to tell anyone they are being abused, learn to survive within the abusive relationship by utilising protective defence systems. The understanding of defence systems has also been integral to my work with sex offenders. Through them we can begin to comprehend how sex-offenders can justify and rationalise their abusive behaviour and give themselves permission to continue offending.

*defence systems
protect us from being given
more than we can handle*

not rush it in any way because of what may be my own discomfort with the painful content of their stories. This staying with the victim during their re-experiencing of what may have been the worst time of their lives, is essential if they are to be enabled to move on from it. It is only when they have been accredited full recognition and respect and

However, the use of defence systems is not confined to sex-offenders and their victims in the area of sex abuse. It is the use of them by the individual, families, institutions and, in turn, society, which has resulted in our remaining stuck in a destructive cycle of scandals, outrage and recriminations.

The demonising of the offender involves the use of terms like ‘monster’ and ‘evil’. There is an emotional response of disgust, hatred and violence towards the offender. This demonising arises out of the child abuser representing the incarnation of our deepest childhood fears – the dark, shadowy bogeyman of our nightmares. This monster myth is a projection of our fears of what lies within our own inner psyche rather than the truth about who most abusers are.

It allows us to collude together in the safety of our distorted thinking that we do not have our own dark, shadowy side. In fact we all have within us the capacity to do terrible things, and it is in our most intimate relationships that we can be most abusive. Sex-offenders, therefore, represent the darkest side of ourselves, the side we cannot bear to shine light on. In our scapegoating and demonising of them we can feel more complacent about our own righteousness.

When the face of the ‘monster’ is revealed to be that of a loved family member or a respected and trusted member of an organisation or institution, the offender is seen as being one-dimensional, and other aspects of his life and any good he may have done are wiped out. He no longer exists as a member of the family or institution, who close ranks to deny their previous association with him.

The inability to accept that the evil lies within, results tragically in the voice of the victim remaining unheard. Colluding as well as demonising occurs, therefore, at the level of the individual, the family, institutions and society. The family is not always a caring, smoothly functioning unit, but rather a group of individuals who may respond in different ways to the disclosure of abuse within the family. It is often very difficult for a family to reconcile the person they know with the one-dimensional evil monster image they have of sex-offenders.

It is easier, then, to not believe the victim than to try to reconcile the fact that the person they may experience as good is also capable of abusive behaviour. If the parent or family member is popular and respected in the community, the pressure on the victim to forget about the abuse is even stronger.

The response of organisations/institutions has mirrored that of the family. Such a response adds to the pain and hurt of the victim. We frequently meet victims who express strong anger against the mother who would not listen when they tried to tell her about the abuse. In the same way victims are often more angry with the institution which failed them than with the offender.

The response of the institutional church has been the same as that of secular organisations. Priests being identified as sex-offenders has been particularly traumatic for those for whom the priest and the institution of the church represent symbols of the divine. The perceived cover-ups and collusions with the offender on the part of the church have resulted in not only the victim, but also parishes and dioceses being traumatised. There is palpable anger, grieving and a sense that there is a lack of concern for their pain among not just the actual victims, but the ordinary members of the church.



The language we use

The language we use to describe or define problems has a huge effect on how we respond to and deal with some problems. The use of the terms *victim*, *offender* or *perpetrator*

are all limiting, reductionist terminology. They do not acknowledge all the other characteristics of the individuals involved or the other life events they will have experienced. In this way, victims are viewed as being firmly fixed in the role they were in at the time the abuse occurred, and the emphasis is on their passivity and powerlessness. In the same way, offenders or perpetrators are viewed as if they did not exist prior to the disclosure of abuse and that there are no other positive aspects to their lives.

In my therapeutic work with individual victims, both child and adult, my emphasis is always on encouraging, supporting and evoking positive self-healing responses from the abused person. These enable the individual to integrate the abusive experience into the overall context of their lives. The sexual abuse is put in place as something that has happened: that it is over; that it can be healed; and that it can cease to be a central focus. My work with adults who have experienced sexual abuse, involves enabling them to relate comfortably to the present rather than be dominated by the past – to move from “surviving to thriving”.

In all of this work, however, it is the needs of the individual victim, not me as the therapist, which decide the timetable. All victims need a period of acknowledgment and recognition of the pain and hurt they have experienced. It is my job to stay with them during this difficult time and



- ▷▷ their story has really been heard, rather than just listened to, that they can move on.

Response of Institutions

When we compare this experience with the response of institutions we can begin to understand the anger and hurt of individuals abused by members of institutions. There has been an unseemly rush on the part of the institutions to move on and to put the abuse perpetrated by their members into the past. The talk has been of the need for forgiveness, and apologies have been issued with one eye on the legal implications of accepting any responsibility.

The response of institutions reminds me of the response of the individual who has abused, when he first comes into treatment. The last thing he wants to do is to talk about the details of his abusive behaviour. He wants only to talk about how sorry he is, how he wants to apologise to his victim, how he will change, and how it will never happen again. The work in treatment is to bring him back firmly to the reality of his actions. He is required to take full responsibility for what he has done, and he is not allowed to use any other life events, even his own victimisation, as an excuse for his behaviour.

While it is essential to stay with the victims in their personal pain, it is also essential for the offender to first stay with the reality of the pain and hurt he has caused before moving on. In the same way, I believe that institutions, particularly the church, need first to press a pause button and to stay with the stories of the victims and the reality of the hurt and damage done to individual lives, before moving on to attempt to apologise for that damage or offer services to those affected.

*he wants only to say
how sorry he is, to apologise to
his victim and how it will never
happen again*

followed by a further determinate period of mandatory supervision, in the community, combined with appropriate treatment;

– for *low-risk* offenders, suspended prison sentences, mandatory treatment in the community, with the possibility of the offender being sent to prison if he breaches the conditions imposed on him.

The desire to put all sex-offenders ‘out of sight and out of mind’ by locking them up does not make them go away. Our defence systems may make us feel more comfortable, but they do not contribute to the protection of children. ■

Victims, as well as offenders, need to recognise that all abuse is on a continuum, and that none of it is acceptable. Just as sex offenders who themselves have been sexually abused are not allowed to use this in treatment as an excuse for their own abusing, other victims are not entitled to use their victimisation to justify abusive actions. Many of those who have been abused and victimised need individual counselling and therapy not only to enable them to move on in their lives, but also to ensure that they do not repeat the cycle of destructive, abusive behaviour.

Treatment for the abuser

In the absence of strong pro-victim responses and clear and balanced information, the public response remains one of anger and desire for revenge. Victims and their needs and the need to protect other children have not been prominent in the response of organisations. Anger about this has led to an ignoring of the wider issues and the fact that if we are to combat child sexual abuse, we must deal with the abusers.

If community treatment of sex-offenders is to become a reality, community education to dispel the myths and fears which prevail is essential. Some facts are as follows:

- It is estimated that only 10 percent of all sexual offences are reported to the authorities. The majority of sex-offenders remain undetected in communities.
- Sex-offenders are not all the same. They vary considerably in terms of degree of dangerousness and their openness to remorse and rehabilitation.
- Thirty six percent of all reported cases of child sex abuse are perpetrated by adolescents.
- All research indicates that the treatment of sex-offenders reduces the risk of them re-offending; (35 percent of untreated sex-offenders reoffended compared to 8.5 percent of those treated). The treatment of sex-offenders should, therefore, be an integral aspect of child protection policy.

Prison is society’s way of avenging itself on the abuser. Prison is an artificial, child-free vacuum, and an unsuitable environment in which to facilitate change. In the prison environment sex-offenders are not exposed, in any realistic way, to the kinds of stresses, temptation or opportunities which present in the community, and it may lead them to reoffend on release.

There are many sex-offenders in prison who could be treated more effectively in the community. The success of community-based treatment is dependent upon a number of factors. There needs to be competent clinical assessment of sex-offenders to determine the risk of reoffending. And it is necessary to have the back-up of the criminal justice system to enable the exercise of tight control and supervision by the probation and welfare officers. Offenders must be willing to accept the requirements and procedures of treatment, appointments, homework and restrictions on behaviour.

Dr Brash and the Treaty of Waitangi

Auckland business consultant Pat Snedden challenges Dr Brash's position on Maori affairs. Taken from an address given at St Benedict's, Auckland, where Pat is a parishioner

The last month has been anything but benign in our national debate about race and privilege. Don Brash has identified an increased unease about the way Maoris have perceived special status in New Zealand, deriving from the Treaty of Waitangi. Behind this lies a belief that Maori status in New Zealand is supported by various Government initiatives based on race. If funding in health, education or housing has any element that identifies ethnicity, then they are in the firing line.

'It's all about need, not race', claims Dr Brash. The iconic, big picture notion that 'we are all the same' drives his policy, and is proving seductive to many New Zealanders. In the view of Dr Brash the Treaty of Waitangi is an historical relic: a founding document true enough and an agreement that

provides important and necessary ballast to our historical sense of self. It also can be cited in reference to cleaning up our past cultural landscape.

But as for future reference – the Treaty will play no part under his leadership. It belongs to a different time and the world has moved on. The country, he thinks, will be a better place if we acknowledge that there are multiple ethnic groups here now, and no one of these should take precedence over the other. That's the nature of 'one person, one vote' democracy.

This case rests on three important prime considerations:

money, countering Maori influence, and competing cultural histories.

Money

This discussion focuses on state funding: who is entitled to get it, who is in

fact getting it and who is paying for it? The 'need versus race' description is a clever slogan dividing those who should benefit from those who should not. Dr Brash illustrates his point by citing the funding of Primary Health Organisations (PHOs).

Before we can evaluate what he is saying we need to recognise two quite shocking statistics:

(1) On average, Maori males in New Zealand do not live long enough to collect superannuation. This trend is worsening, in contrast to non-Maori where long life is increasing.

(2) Maori suffer twice as much heart failure than the general population. Yet, on average, they receive less than half as many life-saving interventions (by-passes and angioplasties) than all other New Zealanders.



The advantage of community-based treatment include:

- The sex-offender is unable to hide behind high prison walls. He has to cope with the everyday response of his family and his community to his crime. A majority of children are abused by men who do not have deviant sexual arousal in relation to children, but who act out sexually with children as a way of dealing with overwhelming emotion or stress.

Research indicates that it is a lack of intimacy and a failure to develop a capacity for intimacy that contributes to the development of some sex-offending. It is not enough, therefore, merely to focus on the sexually offending behaviour. These offenders have to acquire the attitudes, perceptions and behaviours which will enable them to meet their needs in more social ways.

- Successful programmes are community-based. Best outcomes are obtained when offenders are mandated to attend. Allowing the offender to remain in the community under supervision enables us to evaluate his progress in changing behaviours which contributed to his offending. Actions speak louder than words. It enables us also to work with his network of supporters in monitoring his progress and in enabling them to play an active role in his relapse

prevention programme.

- Many victims of sexual abuse are further traumatised by the imprisonment of their abuser, particularly if he is a family member. A prison sentence does not meet their personal needs, and can leave the victim with a greater sense of guilt and a strong sense of alienation from the family.

- The provision of alternatives to custodial sentences for offenders would, I believe, encourage more victims of sexual abuse to disclose their abuse.

In conclusion... a range of responses is necessary:

- mandatory assessment of all identified sex-offenders;
- for **high-risk** offenders, indeterminate prison sentences and release only when they are deemed to no longer be a risk to children;
- for **medium-risk** offenders, a fixed period of detention,

Olive Travers is a Senior Clinical Psychologist, practising in Donegal, Ireland. This article is an abridged version of her essay: Community Treatment of Sex Offenders, published in The Furrow (July/August 1999).



In these primary health areas Maori need is greater. The present government has recognised this by using population-based funding for PHOs. Your doctor is paid not by the number of times you visit – which used to be the case, but by having you enrolled on his or her patient register. Why is this? Because the government wants to make it cheaper for you, the patient, to visit the doctor and pays your doctor more to be available to see you when required, without you bearing the cost.

Therefore, the government now pays GPs to look after a community of patients, not just individuals, ensuring that those with the highest need get access to this increased benefit as fast as possible. In the first instance this funding went to GPs who looked after the old, the young, the chronically ill – and those most evidentially disadvantaged in health status (Maori and Pacific). These levels of funding will be extended to all New Zealanders over a 5-8 year period.

Dr Brash attacks this policy because it gives higher funding priority to a PHO if they have greater than 50 percent of their population who describe themselves as being of Maori or Pacific Island origin, or are within the highest 20 percent of deprived population in this country. He

claims this to be racial preference.

His analysis is absolutely wrong. In applying a population-based focus to primary health care, the government has understood something fundamental about Maori society that has eluded Dr Brash. To reverse the life expectancy trends of Maori, perhaps the benefits of care might often be best delivered by having more Maori health providers. If we are to support Maori to help themselves, we need to support options to deliver their own care in ways most intuitive to their own social system. That is plain, economic common sense.

Countering Maori influence

This is the one-law-for-all argument. Let us take ‘tikanga best practice’ as an example. Hospital staff are being required to learn tikanga best practice for dealing with their Maori patients. Dr Brash thinks that having to consider any tikanga apart from Pakeha tikanga is to accord that group a special privilege.

Tikanga means to exercise your cultural manners so that relationships are protected. It is practised everywhere, every day, by all of us, but when you are part of the majority (dominant) culture you hardly notice because it is intuitive to your world view. That is until someone offends against your

sense of propriety.

Maori are clearly comfortable that the Pakeha tikanga exists for the most part. They are capable of following it without undue compromise to their world view. But in some circumstances their own cultural manners take precedence. This occurs when they are in their own milieu, such as on the marae or when the dominant agenda (kaupapa) is Maori.

It also most definitely applies in matters of sickness, of physical, mental or spiritual vulnerability of any kind. Without the protection that comes from tending to the wairua (sense of spiritual well-being within your kin group), the outcome for the patient, whether they live or die, is culturally compromised. Clearly a hospital is one such context.

Yet, after 160 years of living with each other there are few staff within the public hospital system who have confident and intuitive knowledge of such basic requirements of Maori. It was not always thus. Early settlers and officials were relatively knowledgeable about things Maori. In those days equality was not a principle that settlers endorsed, as it would hand far too much power to Maori. Equality becomes firmly fixed as policy only when inequality in fact (both as to population and access to

The seabed and foreshore debate

We all must return to the spirit and the principled approach of our founding charter. The result must lead to the enhancement of mana of all participants. All New Zealanders must be able to understand the substance of the resolution and a broad consensus will need to be gained in support.

Specifically. . . 1. There must be no ambiguity about the Crown's exercise of sovereignty and the Crown's right to govern. There must be non-contestable access on behalf of all New Zealanders to the foreshore and seabed.

2. There must be Crown recognition of rangatiratanga over resources of Tangata Whenua and taonga related to the seabed and the foreshore; and of manawhenua around relevant parts of seabed and foreshore within the rohe.

What solution will enhance mana of all parties?

1. If the Crown acknowledges that it has not extinguished aboriginal title and explicitly recognises Maori rangatiratanga in this matter and confirms support for the 1840 manawhenua position of tangata whenua in respect to

foreshore and seabed.

2. If Tangata Whenua acknowledge the unfettered sovereign right of the Crown to govern and the unfettered right of navigation and the non-commercial access to the seabed and foreshore for all New Zealanders.

3. If Tangata Whenua agree to jointly manage the seabed and foreshore with the Crown exercising their obligation jointly with the Crown of kaitiakitanga (guardianship).

4. If Tangata Whenua agrees that where there exists possible commercial development of the seabed and foreshore, those with manawhenua, who have an explicit and beneficial interest, must submit to conflict of interest provisions and not vote in such matters.

5. If Tangata Whenua acknowledge that, in the matter of commercial development of the seabed and foreshore, they have no more or less than the same rights provided to all New Zealand citizens, without preference or advantage.

(from an address by Pat Snedden to a hui at Waipapa, 13 March)

resources) has been entrenched.

Countering Maori influence is also about money. Mono-culturalism is of its nature cheap and efficient. So when a taniwha holds up our building programme or a wahi tapu declaration stops us building a holiday house on the beach front, this offends both our sense of 'oneness under the law' and our maxim of economic efficiency. For Maori, the announcement of the appearance of the taniwha activates a specific cultural metaphor that signals that a protection of a relationship is being breached, or is about to be breached. It often involves the prospect of danger or death.

Is this so very strange? Who has not seen a line up of white crosses on the roadside of a State Highway bedecked with flowers, occasionally inscribed with names of those killed at this spot? What are these if not cultural metaphors? They at one level mark the simple passing of the deceased. At another level they sound a warning: be careful how you drive here. At yet another level the use of the Christian cross calls down the protection and forgiveness of a God that looks over us. If, one night, Transit NZ decided to run down this highway and remove all these crosses because they are inconvenient or unsightly, there would be huge public outcry.

So what is it therefore that stops us from recognising that Maori might have a different meaning system (or world view) to Pakeha and thus take the trouble to learn the skills of negotiating these dual views with each other? For most Maori their exposure to things Pakeha since 1860 has been comprehensive and without escape, whereas the average Pakeha can live a full life in New Zealand and have never encountered Maori in their own milieu – be it at hui, tangi or on the marae.

Therefore, when it comes to negotiating Treaty-related matters such as resource consents where different views of an issue are legitimised by statute, Pakeha are often at sea and forced to seek

Maori advice to make meaningful discussion possible. Dr Brash is saying to our worried Pakeha: 'we know you are uncomfortable with this need to consider another world view; we know how it makes you feel vulnerable. Don't worry, under us we will make it all go away'.

Competing cultural histories

Most New Zealanders do not have a detailed understanding of the competing views of our cultural history. They have a vague idea of historical injustices but imagine that they hold no contemporary relevance. So Dr Brash proposes that the time has come to settle and close off all remaining claims.

He said in his Orewa speech, "Many things happened to the Maori people that should not have happened. There were injustices and the Treaty process is an attempt to acknowledge that and to make a gesture of recompense. But it is only that. It can be no more than that."

This is not good news for those Maori who have settled Treaty claims on the basis that their *manawhenua* (their tribal authority within a region) has been affirmed. Explicit in those settlements has been the agreement that they will have a part in the shaping of the future of Aotearoa where the Treaty has a contemporary role to play.

The Treaty settlement policy is quite explicit that the recompense offered is woefully inadequate as reparation, but that the future partnership relationships will help to assuage the uncompensated losses of the past. If Maori are to lose that ongoing future relationship with the Crown under a Brash government, then the whole basis of the settlements policy will have been undermined.

Dr Brash's vision for the way our nation might look in the future is shrunken, catering to a fearful audience seeking solace against a rising and increasingly sophisticated view of what democracy in a Treaty-based, multicultural society may look like.

Let us now look at what has been achieved in the last 30 years?

• The Waitangi Tribunal

This tribunal was conceived by Matiu Rata but delivered by a Labour Government in 1975 with a limited mandate to look at contemporary grievances. In 1985 under David Lange it increased its mandate back to 1840 and the Treaty signing. It has had bipartisan parliamentary support up to now. It has provided a forum for Maori who want their history recognised, their experience recorded, some compensation attempted but, most acutely, their mana restored.

Maori are hugely realistic that there is no going back to 1840. But they are also canny enough to know that affirmation of their manawhenua (tribal authority over a region) within their rohe (region) gives them opportunities for participation in cultural and commercial affairs previously denied them. This restoration of mana, so important to tangata whenua, is barely understood by Pakeha. Concluded settlements that define uncontested manawhenua give the holders significant advantages in recognition by local authorities, government institutions, the Courts and other Maori.

• Re-writing our history

In this period of immense creativity we have seen the emergence of major scholarship from Claudia Orange, Ann Salmond, Jamie Bellich, Judith Binney, Alan Ward and Michael King – all Pakeha. They have taken a sober and hard-headed view of the historical record that first emanated from the pens of Peter Buck and Keith Sinclair.

• The approach of the Courts

Required to articulate what an application of Treaty principles might look like, they have set in place working principles that successive governments have been able to shape to their political colour – up to now.

• Emergence of Maori school choice

There are now full-immersion Maori educational options from pre-school to tertiary education. None of these existed 30 years ago.



This was later reversed just before the First World War. In 1913 government changed the policy. While Ngati Whatua leaders were with New Zealand troops overseas the government passed a law allowing for the individualisation of title. The land was sold off and what remained then was a marae, a pa and an urupa based at Okahu Bay.

• In 1951 the marae and pa were deemed an eyesore on Tamaki Drive and unsafe for habitation. The Auckland City Council evicted all residents to new State housing on the Kupe St hill and razed the marae and attendant buildings to the ground. The quarter acre urupa was all that remained.

To summarise: the once proud people of the Tamaki isthmus, at 1840 holding sway over all Auckland, were reduced in 112 years to a landless few living off the state. They were without a marae to whakapapa to and were left with a quarter-acre cemetery being the last piece of land they could tribally claim as their own.

It is not surprising therefore that, in 1978, when a group of Ngati Whatua said “no!” to the Muldoon government’s plan to subdivide what they genuinely believed was their legitimate estate, people everywhere began asking, “Just who are these people?” Bastion Point became the firelighter for the first substantial Treaty examination, by Aucklanders and then by the rest of the nation. By the time the occupiers were evicted 506 days later by the greatest show of police force used against New Zealanders in the 20th Century, most people knew that the Treaty was going to play a part in all our lives.

In his second claim before the Waitangi Tribunal, Joe Hawke and others outlined the case related to the disposal of the Orakei Block. The outcome was unequivocally in their favour, and Bastion Point in 1991 was finally transferred back into Ngati Whatua’s hand by Act of Parliament. This was the one of first successful appeals to the Tribunal of any Maori iwi in the country, the precursor of many.

Let’s for a moment pause to consider the first thing Ngati Whatua did when it took back the land. They gave a huge chunk of Bastion Point back to Aucklanders – the whenua rangatira land, the land with the best views in all of Auckland, the land

Bastion Point – Auckland’s



Auckland: Okahu Bay and Bastion Point

Photo: David Wa

where Michael Joseph Savage rests. Ngati Whatua agreed to jointly manage this with the Auckland City Council (the same Council that had ordered the burning of their marae) for the benefit of all the people of Tamaki Makaurau.

When I therefore reflect on the mana of Ngati Whatua, I remained truly humbled. That a people who sought for 150 years to get some form of justice, could in their moment of triumph react with such generosity to those who dispossessed them is an act of munificent genius. How can we as New Zealanders begin preparation for marginalising our Treaty partners once again?

▷▷ • Renaissance in arts and performance

The Te Maori exhibition was the most significant cultural export expressing our essential New Zealand self-confidence to the rest of the world. It has been followed by an unprecedented take-up by Maori in the arts, producing for this country some of its most significant branding for overseas markets.

Mana Pakeha and Mana Maori.

My reading of mana in this context can best be explained by the English words of ‘honour, integrity and respect in a manner that is intuitive to relationships and assumes permanence’. For Treaty settlements to stick,

they require mana to be at stake. Future relationships need to be conducted with some care in the knowledge that reconciliation and closure have come at a price. And that price is compromise. Maori have in fact agreed by settlement that a contemporary restoration to their position in 1840 is unsustainable, even though the gravity of their exclusion from the economic and cultural fruits since 1840 is conceded by the Crown.

Often the most important value of the settlements is not money. Rather, it is the restoration of manawhenua carrying with it clear expectations of participation as equals in the shape

of the future of this country – as duly constituted founding participants of this society. The Treaty process, often derided by its critics as self-serving and encouraging a ‘victim mentality’ within Maori, has actually achieved precisely the opposite effect for the successful claimants.

The mana at stake on the Crown side derives from the recognition by Maori that the Crown could have said ‘no’. But the Crown (the people of New Zealand) did not say ‘no’. They said, “let’s hear what you have to say and let’s clean up outstanding matters between us.” This is a breathtaking position to be

s most hallowed place



all. David Wall's new book *Above Auckland* is available in bookshops

The history of Ngati Whatua o Orakei

Ngati Whatua o Orakei, the hapu of Ngati Whatua iwi, by a 1991 Act of Parliament are recognised as holding manawhenua standing in the Auckland isthmus. The re-emergence of this tribal hapu after nearly a 110 years of seeming absence from public affairs is one of the startling rediscoveries of Auckland, and it shows us with precise clarity to what heights the future of this nation could genuinely aspire.

So let me take you through a journey traversing three centuries:

- In 1840, just months after the signing of the Treaty, Apihai Te Kawau, paramount chief of Ngati Whatua invited Governor

Hobson to come to Tamaki Makaurau to set up his seat of government. He offered Hobson an inducement. "Come" he said "and I will give you 3000 acres to develop your settlement. Make this the capital and I will give you more". The area transferred in modern day terms was Parnell, the CBD, Ponsonby, Grey Lynn, Herne Bay and some of Newmarket and Mount Eden.

- In 1841 a gathering of 1000 Ngati Whatua greeted Hobson on the shores of Okahu Bay. Te Kawau addressed him. "Governor, Governor, welcome as a father to me: there is land for you – go and pick the best part of the land and place your people, at least our people upon it." The block chosen is latter day Westmere, Pt Chevalier, Western Springs, Waterview, Avondale, Mount Albert, Titirangi, Sandringham, Mt Roskill, Three Kings, Balmoral, Kingsland, Mount Eden and Epsom. This represented the transfer of a further 8000 acres.

Why would Apihai have made such a significant gesture? The answer was an alliance. The transfer of land was in Maori terms a 'tuku rangatira', a gift with strings attached. Those strings were the advantages to be gained from commerce, education and health and the protection of all under the law. The Orakei report of the Waitangi Tribunal commented that the "settlers came not as conquerors, not as interlopers, but as Te Kawau's invitees to share the land with Ngati Whatua."

- All this contains a certain poignant relevance, for in 1869 at a hearing of the Native Land Court Apihai Te Kawau was asked: "Who were the people who sold Auckland to the Europeans?" The answer was "I did not sell it, I gave it to them." "Did not the government give you and your people money for it afterwards?" Apihai answered: "No, I have been constantly looking for payment but have not got it."

Why was Apihai in the Native Land Court? Because within five years of the invitation to Hobson to come to Auckland, Ngati Whatua who had previously uncontested standing as manawhenua across the Auckland isthmus had seen over 100,000 acres of its whenua disappear with little to show for it. By 1868 they were reduced to the 700 acre Orakei Block deemed by the court at that time to be forever inalienable, not to be sold.

taken by a dominant culture anywhere, possibly unprecedented. We need only look to Australia where "not saying sorry" has reached such absurdly gothic proportions, to see how far New Zealand has come. The Waitangi Tribunal would not have functioned without the consent of the population, the majority of whom are Pakeha, and other recent or long established migrants.

If we therefore make the reasonable assumption that all Treaty settlements will be settled in the lifetime of our children, what shape will New Zealand be in and what will be that relationship between Maori and the Crown into the

future? Will it be, as Brash suggests, a non-question because there will no longer be Crown and tangata whenua, since the Treaty will have been put to bed and New Zealand will have become far too diversified? How can we say to future generations of our citizens, "it is no longer your affair. We are done with that"?

We should celebrate the Pakeha decision taken by my and my parent's generation as the dominant group to look again at our history and redress the wrongs where possible. In good faith they took the risk to lift off the lid and look once again at our history, allowing all voices to be heard for the first time. They did

this not because they understood in its entirety where it might lead, but because it seemed the right thing to do.

Today, this largely silent consensus is under threat. My challenge to my fellow Pakeha is to return to your original instincts. This is a debate about pride in our achievements and self-belief. It is about the soul of our nation that either recognises the seeds of its own genius and the consummate ability within ourselves to articulate and solve our own problems – or loses its nerve and resorts

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Hearing the cries of the poor

*Last year in Italy the editor met Rosminian priest
Giancarlo Taverna, who had just spent time in Albania.
There he experienced the work and dedication of one of
the new lay communities in the church*

I was so struck, says Giancarlo, by the stark human needs that I would gladly have stayed there for good. It was the end of July last year. Albania had suffered from the most repressive of all Communist regimes for over 50 years. Then, after the fall of communism the worst aspects of western culture arrived. People may not have enough to eat or feed their children – but they all have cell phones and television sets! Guns abound, left over from the conflict in Kosovo, so that it isn't uncommon to come across a 12-year-old with a revolver in his pocket!

The community I visited is situated between Durazzo and Tirana, near the sea. Tirana is the capital and, since the fall of communism, has experienced a period of rapid and chaotic growth. Durazzo is a port, over 3000 years old. It is now surrounded by slums.

The community has built what is, in effect, a little village of nine small prefabricated houses suitable for families. At the moment they are erecting a much bigger building which will take up to 100 people so the children will have somewhere to play in the winter.

The children are gathered, according to age, in family-type situations. One



Emilian & Mirian with volunteer Chiara in Fush Kruie, the old capital

or two volunteers live in each villa with seven or eight children. Each villa is 'home' for these children who have been deprived of their blood families. The aim is to provide them with a true experience of what 'family' is like, rather than to institutionalise them. The children go each day to the public school, so they are not being cut off from their environment.

They are mostly orphans, or they might have one surviving parent. Guido for instance is a three-year-old son of a 12-year-old girl who was violated by her own brother. Their Muslim family decided to kill mother and child: the girl was blamed for the transgression! But she escaped leaving Guido behind and the community took him in.

Then there are three brothers from one family – aged three, ten and twelve. Seven months previously they witnessed their father kill their mother in front of

them. They themselves called in the police, and they had to clean up their own mother's blood from the floor of the house. Their father was arrested and imprisoned. The authorities agreed to the community having the trio, although at the time they scarcely had room. But if they didn't take them, where else could they go?

Another problem now common in Albania, is intermarriage within families which has resulted in many physical and mental abnormalities. The community has care of three children born into such a family. Two of them are mentally retarded. A fourth child who is blind remains at home with the parents.

There are about 50 children being cared for all told, ranging in age from six months up to 15. The older ones have proved quite difficult to manage. A 13-year-old who may come to them after years of abuse in a dysfunctional family, will tend to be violent and suspicious. So the preference is to start with younger children who can be brought up to a more stable form of life and grow up like sons or daughters in the 'family'.

The adults who run the community are all Italians from Lombardy or the

Veneto. Most are now pledged to serve there permanently. For instance, Giovanni is 26. He sold up and left his job in Italy and has been there for a year and a-half, returning home only once for a brief visit.

The founder and leader is a young woman called Paola who is assisted by Monica. They are aged respectively 30 and 28. When the pair first arrived five years ago, they had to find accommodation and learn the language from scratch. Some of the young women in the community have taken up a type of consecrated life and make private vows so that it becomes their life's work. In fact it would be impossible to run a work like this only with volunteers but there is of course a place for them as well.

There is a family which has come to help them: mother and father with a daughter of 18. The girl is free to return to Italy but has chosen to stay and work. Bruno, the father, is a jack-of-all-trades. He can turn his hand to any manual task. Louisa, the mother, runs the laundry, and that has enabled the children to have a change of clothes



Ismail and Angelo in front of one of the village houses

every day.

They are also open to receiving short term volunteers, even youngsters who may come in the summer just to help for a few weeks. The girls who come look after the little children and the young men help with the older ones. And there's plenty of scope for any who have a trade. The charitable spirit of the

community is contagious. For instance, one youngster who came for a brief time some years ago, has now completed university and joined a sister-community in the Veneto, where he looks after Moroccan immigrant children.

The community employs some local people as cooks, builders and labourers, paying them more than they would receive otherwise. Money to fund the



Emanuel in the arms of Indrit

Antonietta's vision

This particular movement was founded in 1990 by Antonietta Vitale, a married woman living in Verona in north Italy. Rather like Mother Theresa, Antonietta was moved to attempt 'something beautiful for God'. First she started simply a prayer group with a few companions; but she soon came to realise that a truly Christian life must run, like a train, on two rails: – prayer and service to others.

The first Christmas, the group went round the streets of Verona and invited all the derelicts they could find to eat at a classy restaurant. The waiters were reluctant to let these poor folk in, until they discovered that they were being paid for! This gesture became a symbol to the group of their dedication to help marginalised people in a tangible way.

Antonietta had herself come from a migrant family, who arrived from southern Italy in 1940s. So, in her life there was a memory of what it was like to be a poverty-stricken migrant. And now she was seeing from outside the drama being repeated in the shape of thousands of destitute Albanians, driven out of their homeland and arriving in droves on the Adriatic shore of Italy. It was like a tidal wave. State provisions for them were

inadequate. Christians like Antonietta were asking themselves 'what can we do for all these poor people?'.

Meanwhile her original group has grown into five communities throughout northern Italy. They concentrated on caring for Albanian and other migrants, especially those arriving from outside Europe.

Then, in 1999, a further extension took place: the launching of a mission to Albania itself. Their objective was to look after poor children, irrespective of religion or origin. They didn't set out to proselytise, but simply to provide care and education. The Albanian population comprises Muslims and Orthodox as well as Catholics, and since the war there are many orphans. They had an explicit aim to give the children a well-integrated Christian upbringing, building them up as human beings.

When they got to Albania their task became clearer. They could never have imagined how chaotic and disorganised society there had become. People survived by violence and robbery. Honest employment was difficult to come by. Conditions were Spartan. People lacked fresh water. There was no electric light. Sanitation was primitive.

The volunteers found themselves trying to build up Christian community in this most hostile of environments.



project arrives providentially. Most comes from generous donors in Italy.

Because of the violence around them they have to have two armed guards at night, for fear of break-ins. Nearby is a foundation by Polish Salvatorian Fathers. Two of those were knifed by armed intruders. They survived, but one had to return to Poland because he was too traumatised by the violence.

Another group in Tirana they have contact with are the Missionaries of Charity, Mother Theresa's Sisters. Sometimes the Sisters send young children to the village and take adolescents as they are better equipped to care for them.

There is also a Jesuit parish nearby, served by a priest who came over in 1990 from Italy and who was

responsible for building seven local churches. So they are able to attend Mass every Saturday evening. They are really living in a 'pioneering' situation where regular access to Mass and the sacraments is often not available.

The religious situation in Albania is still very difficult. Christianity and Islam have coexisted there for centuries, not without some strain. But for 50 years religion of any kind was suppressed. When Hoxa, the communist dictator first arrived, some of the priests fled, some were killed and others spent years in concentration camps doing forced labour. The Jesuits on their return found one priest who had spent 45 years in prison. He was reluctant even to speak of his experiences, simply to say like St Paul: "I have kept the faith".

Now, concludes Giancarlo, I am back in Italy and I'm convinced that here would be a prime opportunity for my own congregation, and I would certainly love to see an active Rosminian presence in

Adult Education Trust

hope of vatican II John Broadbent Mercy Library,
19 Caledonian Road, Christchurch
Saturday 24th April 9.30am – 3.30pm
Cost \$20 (\$15 unwaged)

John Broadbent is a Catholic Priest of Wellington Archdiocese. He has a Ph.D in religious studies and Church History (Louvain Belgium). He was rector of Holy Cross College, Mosgiel 1987-1991. He is currently on the theology faculty at Otago University.

"In his address to the opening of the second Vatican Council, Pope John xxiii spoke of having to listen to the 'signs of the times' and showed how divine providence was leading Human Beings to "a new order of human relations... and everything, even human differences, leads to a greater good of the church..." "There is today among all Christians an unbearable thirst for communion..."

"I have written this book in the hope that a re-appraisal of our own deeper Tradition can give us a tool for forging ahead"

Restoring the Laity's Balance to an Unsteady Church

– John Vincent Broadbent

Rogan McIndoe

Eucharist — a calm harbour

Jacqui Lambert

I'm standing on the rim of a low grassy hill that protrudes into an enclosed and sheltered ocean inlet. I see an orca swim through the narrow opening that protects the inlet from the open sea. It swims directly toward me, then breaches and spies right next to me, pushing its whole body vertically up out of the water. I reach over the edge of the cliff and feed it pieces of bread directly into its sensitive mouth. It groans deeply in satisfaction.

I had this dream over ten years ago and realised immediately that it was a Eucharistic dream. The emotion that accompanied the dream was one of profound wonder, joy and that sense of 'awe' that an encounter with a powerful 'other' brings to us. Not that this happens with regularity for most of us on your average Sunday, but the possibility for it is written within the very essence of the ritual itself.

Being one of the most fundamental and central sacraments of the Christian Church along with baptism, discussions on the Eucharist can be fraught with danger for the lay person. Many will throw their hands up in horror at the thought of a personal 'interpretation' around something as central to Christian belief as the Eucharist. However the Eucharist belongs to us all and our experience of it can and will be internalized, translated and understood in as many ways as there are believers. Theologians may provide our framework but God will determine the canvas of the individual touch. The institution may need to standardise its form and teaching to protect its integrity, but we must always remember its true heart. Without the risk of personal ownership we may stay 'safe' theologically but we reduce our capacity to chance the miraculous.



The dream recounted above marked the beginning of a personal search for the meaning of the Eucharist to my inner soul rather than collective ritual. It was an attempt to understand how I am 'met' in that sacrament and how I respond to that meeting. Years of ritual can dull the mind and senses to the experience of it if we are not careful. So where is my 'groan' of satisfaction today? At Emmaus we are told that the disciples only recognized Jesus in the breaking of the bread. How do I recognize him today in that same breaking two millennia down the track?

The Eucharist as 'Space'

I became interested in the feeling I had of the Eucharist as being almost a physical 'space', a break from the world. It was the context of the dream that gave me this thought. The Last Supper took place in a brief period of relative calm before the storm so to speak. Like the sheltered inlet of my dream, free from the ocean's tides and unpredictability, the Last Supper was a last period of uninterrupted peace together, a reflective time for taking stock, giving thanks and counting blessings.

I believe the Eucharist still offers a calm harbour. With challenges all around us both secular and increasingly within our very institutional walls, in the space of the Eucharist we can take the opportunity to 'come home' to who we really are and be refreshed. It is perhaps a far more open space than that offered by the preached word. Though framed with words, the ritual allows them to become a mere background to the true silence of the meeting itself. It offers us a window into the essence of our faith. Not one that asks us to suspend our questions and doubts but one that encourages us to keep asking but also to keep faith and come to the table regardless. ▷▷

▷▷ It is an essence that at times requires us to see through the legalism that can tend to suffocate its message.

The Eucharist as Sacrifice and Memorial

The aspect of sacrifice and memorial may seem clear at first thought; we have been taught it for centuries. Jesus asks us to remember him by doing this but at a personal level I find it is not a passive memory. As an individual I find myself asked to remember his faith story, his way of living, his being, and perhaps most of all his struggles and sometimes apparent contradictions, and I am asked to do it in such a way that it feeds me and those whom I touch. I am most of all asked to remember who I truly am versus the me I am continually trying to remake in somebody else's image, perhaps someone I think would be more appealing.

Though the Eucharist remembers the life and death of Jesus, I believe that I am asked to remember his life rather more. For me it is not in the brutality of Jesus' sacrifice in death that I find awe, but rather it is in the wonder of his life's work toward a radically inclusive love that has me weak at the knees. Maybe this is because I have a sneaking suspicion that it was this life of fierce love that may have been the more difficult journey for him, an unquestionable sacrifice of power and self interest that impresses me more. It is certainly staggering for all of us who try in our own small and often less than successful ways to emulate him. Many have died brutally for Christ; few have managed to live his life of love.

I am also reminded that I don't need to sacrifice my questions in order to share at the table. However I do need more practice in sacrificing my need for answers to them all, if any. If Jesus can celebrate such a fellowship and communion one day and not too much later ask why God had abandoned him, I guess we can all live with the big questions as well. As I have struggled over the years thinking about the issues of women and the Church, particularly their exclusion from the Catholic priesthood and thereby from the right to lead the 'celebration' of Eucharist that I am discussing, I have often questioned my own ongoing involvement in it. The dream helped me realise that the Eucharist itself can be beyond all of that.

The groan of satisfaction can still be true and warranted even if the mechanics do not always appear fair. I do not have to be right and it does not have to be perfect or even fair for God to be present. Grace is not always dependent on who is leading, what the bread is made of, is the wine grape or berry, are the words right and all of the other issues that muddy its life-giving waters. Depth of satisfaction comes from the

attitude with which I approach it. Am I open to the grace, do I seek the refreshment? Grace does not absent itself just because the institutional Church may get tied up in legalities or because we have an issue with those legalities. Of course that doesn't invalidate the questions themselves, but the essence of the Eucharist would bring us together in spite of them, challenging us to keep looking for Christ within them.

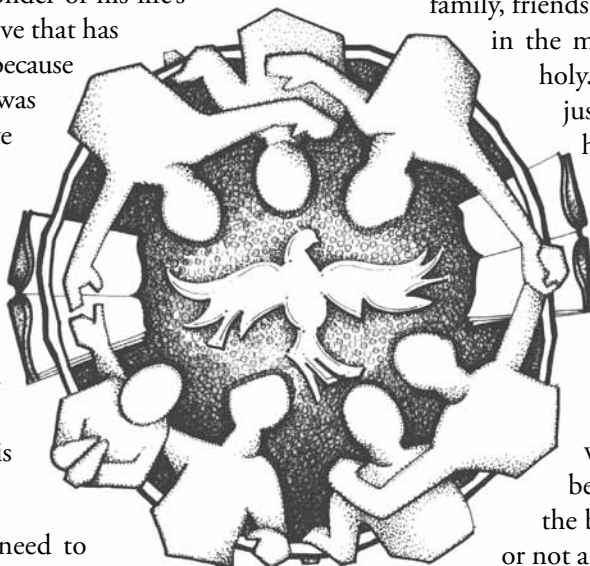
This belief in the presence of grace however, has an interesting alternative application. I suspect that grace also does not absent itself when a group meets in genuine faith to celebrate outside the officially sanctioned model. The Last Supper turned power upside down with its radical model of servanthood, of inclusion where there is exclusion, of forgiveness in the face of betrayal, and of holiness in the ordinary. It was a celebration outside the synagogue, in ordinary daily life, with ordinary cheap daily sustenance. Wasn't Jesus also then saying that in this new life we don't need anything 'special' to remember him, don't fancy it up. Find and meet him in daily life amongst family, friends and even 'enemies'; make it happen in the middle of it all, make the everyday holy. What is really important is not to just remember him in ritual, but to live him in daily life. This is the essence of the Eucharist for me.

So it seems to me then, that if this Eucharistic essence of inclusive-ness, thanksgiving, love, forgiveness and humility is being made consciously present by a gathered group of people, then there will be an environment created that begs for the impossible to happen, for the bread to be broken whether literally or not and for Christ to be recognised. Do I think this is as powerful as a Eucharist celebrated in an 'official' context? Too right I do.

Eucharist as Covenant/Relationship/Presence

Covenant is about relationship and therefore belief in presence. When I enter into the Eucharist it has the potential to truly touch me at the deepest personal level. It is a time to approach the divine with intent and openness. Most lives have been blessed with an 'aha' moment, a flash of awe, an experience of God beyond our understanding. For me, the Eucharist is the closest I can get to a pale reflection of that experience. This does not mean that I expect anything out of the way to happen, only that I am recognising and being thankful for what has been given me, and those who have been beacons in my own darkness. However on occasion the special most certainly occurs, either in or outside of a church setting. We must always remember, "wherever two or more of you..."

The imagery of the Last Supper; a 'family' gathered around a



dining table, with all the differences between them hanging unspoken in the air, all their disagreement and the misguided efforts to understand each other, is a powerful one. It seems that there is just something about being able to say, “Yes God, I know I’m not worthy, but here I am anyway, making mistakes and trying to get it right. That’s how I meet you today, naked in my imperfection.” That is what I feel about the Eucharist. That with others I gather round the table equally unable to fully understand, equally unable to truly love my neighbour unconditionally, equally unable to even love myself very well. I will take this bread, this sustenance you offer me and do the best I can knowing I carry you within me.

It is a strange gathering of spiritually challenged individuals trying hard, yet knowing they’re often missing the mark and yet somehow also knowing that that’s okay, that God will wash our dusty feet anyway, welcome us to take a weight off, bless and refresh us, then send us on our way so we can do it all again, equally badly, probably. We are promised a welcome and asked only for our honesty. Not an easy covenant on either side. Where else can we be received so unconditionally in our modern world? Not even in our own families I suspect. It’s so bizarre that it must be of God, don’t you think?

Eucharist as Dialogue

The Eucharist for me is a relational not an academic or theological entity. No matter what I am told about it or read about it or am even warned about it regarding how it ‘should’ be done, in the end it is about a meeting between us and a mysterious ‘other’, the wonderful image of Orca in my dream, and as such it will be determined by feeling. In Kaikoura, I once swam with dolphins and it was one of the most powerful experiences of my life. Graced by their voluntary presence around me, so intelligent, so ‘other’; there but always out of reach.

So I find that the Eucharist for me exists in the ideas and context that gave birth to it rather than the dogma evolving from it. Ideas such as inclusiveness, humility, forgiveness, doubt, relationship, blessing, sharing and thanksgiving. Today it is when I am in the midst of people striving to live those elements, as imperfectly as it may be, that I experience Eucharist, with or without the bread and wine. For me it is a lived and felt experience rather than a ritual remembrance. I sometimes wonder if we focus so much on the physical constituents of the bread and wine that we lose sight of their relational context regarding Jesus’ radical way of living that sits at the centre of it all. As a Catholic Church we are also perhaps so focussed on needing agreement with our particular understanding of the symbols, that we fail to live the inclusive and forgiving nature those symbols are embedded in, refusing many to our tables.

Finally, in the dream an interesting twist to the Eucharistic symbology occurs. I am the one doing the feeding of the bread to the Orca. It is the Orca who is the one groaning in

satisfaction. The Orca may represent many things; a part of me, of others or even perhaps of the Holy Spirit within me? If the latter, then this part is fed and nourished by the Eucharist in a way I cannot fully comprehend and I am reminded again that the Eucharist is about relationship. There are at least two parties involved, myself and God, as well as all those I stand with. Perhaps God too is ‘satisfied’ when I participate – maybe I give something back – now there’s a thought. I am also reminded that I am fed only to feed others in turn. So I must ensure I ‘feed’ myself well spiritually. The Eucharist has become a covenant between God, myself and those I share this land with. I must recognise the promise I bring to it and be open to God’s promise in return.

Living bread

*I stand
muted witness
as God calls forth another prophet
weaving her scripture in shades of womb fresh blood
upon this raw birthed promise*

*a timeless transfiguration
no choir
no altar
just new fledged cries of heart's blood
that stretch into the covenant
to seek the One who loves*

*and all the earth is heard in fractured chorus
arising in whiplashed flames around this child
upon his outstretched hands
ten living commandments
startled laws in flesh not stone*

*and upon the glance of mother-child
there falls a cloak of love so thick
the bodies move as one beneath its weight
and in their feeding rhythm
the voice of Christ
is sung upon these walls*

*This is my body
not bread, not creed
but in this child and every child
and in each heart
a covenant of blood is held within a beating cradle*

*drink deep the heart of love
all who hear
draw until the Spirit moves
in crashing waves within you
and runs from your mouth in abundance
The breast of faith is full and ripe
And the Kingdom of God is like a child*

Jacquie

Sacrament of unity — or is it?

Paul Andrews

Maundy Thursday comes this year on 8 April. It is the feast of the Last Supper, when our Lord celebrated the Jewish Passover with his friends, and over the bread and wine spoke the sacred words which we hear at every Mass. With that act he gave us the Blessed Eucharist: *Do this in memory of me*.

But if you listen to St John's Gospel at the Holy Thursday Mass, you will not hear anything about the Eucharist. This is one of the great puzzles of St John. In an earlier chapter he describes Jesus promising that his flesh would be food for us. John gives us more about the Eucharist than any other evangelist; but not in the Last Supper. Why?

John was writing towards the end of the first century. Something had happened during those 60 years since Calvary. The Eucharist had started as a symbol of unity – sharing the one table: many grains make one bread, many grapes make wine. But in those decades it had already become a source of division.

It is worse now. There is no element of our religion about which Christians disagree more than about the Eucharist. There is practically no element of the Eucharist about which Christians have not argued and disagreed.

Look at some of the issues that have been disputed:

- Where may you celebrate, in a house or a church or anywhere?
- On Saturdays (the Jewish Sabbath), Sundays or every day? Before noon or at any time? Do you have to fast before Communion, and for how long?
- Who may consecrate and lead the Mass? Does it have to be the respected father of a family, as St Paul suggested,

or what was later called a bishop, or a priest? Does it have to be male, or can a woman do it? Can it be a non-Christian (they can do baptism)?

- What language must be used, Aramaic, Hebrew, Latin, the vernacular? Must the form always be the same?
- What is the meaning of the Eucharist, transubstantiation, consubstantiation, representation or something else?
- Is it a meal or a sacrifice or both? Is it at an altar or table or both?
- Who may receive, Catholics, Christians, Orthodox, those in second relationships – or should we have what is called a Presbyterian table, open to all?
- Do you receive on the hand or the tongue? Host only, or host and chalice? And so on.

These are not just theological differences, but matters about which Christians have grown angry and even been martyred. It is impossible for Rome to write a letter about the Mass which is not controversial for some group. The sacrament of unity seems to be as divisive now as in St John's time. Church authorities try to regulate and explain, and they will still be trying when you and I are enjoying the beatific vision where

there will be no Eucharist because we will see Jesus face to face.

The writer of the fourth Gospel already had an inkling of this when he wrote his account of the Last Supper. His story of the Passover starts like the other gospels: Jesus plans it with his disciples, takes his place at table, faces the betrayal of Judas, and then they start the meal. In *Matthew*, *Mark* and *Luke*, Jesus blesses bread and wine and tells them to "do this in memory of me". Not so in *John*. After Judas disappears into the night, Jesus rises from table, girds himself with a towel and washes their feet. It is the gesture of a slave, and also an intimate gesture, as he fingers between the toes and uncovers the corns, blisters, athlete's foot and other unsightlinesses that we cover up with footwear. Peter protests and Jesus insists: "If I being your Lord and Master wash your feet, so you should wash one another's feet".

John gives his sixth chapter to the Eucharist, pointing out how even in the desert the Jews were arguing about its meaning. Here at the Last Supper he substitutes an episode which can unite us more securely. Jobs of service put us all on a level with Jesus. What used to be called menial work is no longer the province of slaves but the most secure way to God. Instead of slavery Jesus has

turned it into an expression of love. The history of religious orders is one of service to the needy. Jesus kneeling with a towel round his waist, is pointing to that aspect of Christianity in which there is no hierarchy, and few rules.

If you are cleaning the lavatories, nobody asks are you a bishop, ordained for that task. If you are ordering the groceries, nobody insists that you do



Reflecting on Luke...

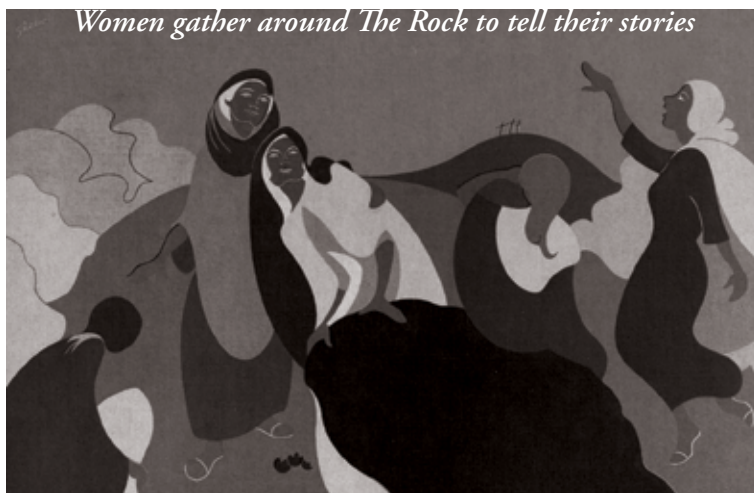
Eucharist at Emmaus

Susan Smith

In Luke's resurrection story, 'Mary Magdalene, Joanna, Mary the mother of James, and the other women who were with them' (24:9), after visiting the empty tomb, return to tell the twelve that Jesus has risen. The men regarded their words 'as an idle tale, and did not believe them' (24:10). That the women's chatter is useless is confirmed in the story that follows of the two disheartened disciples leaving Jerusalem for Emmaus. The eleven have failed to pass on the good news that the women delivered.

While on their journey the two disciples are approached by 'the stranger' who invites them to reflect on the events of the past few days. He then explains the scriptures to them. Encouraged by the stranger's response to their sadness they invite to him to return to Jerusalem with them, where together they break bread. Recognising Jesus in the breaking open of the word, and in the breaking of the bread, they are then fired up to proclaim that 'the Lord has risen indeed' (24:34).

When we look at the structure of this story, we are struck by its similarities with our Eucharistic liturgies: (i) time to reflect on the past week or few days, (ii) the listening to and breaking open of the Word, (iii) the breaking of the bread, (iv) and the going forth to proclaim the good news of the Lord.



Artwork: Mary Lou Sleevi. Used with permission of publisher

Who of us is not struck by the words of the disciples as they share together: "Were not our hearts burning within us while he was talking to us on the road, while he was opening the scriptures with us?" Is this our reaction after our participation in a Euchar-istic liturgy? Are our hearts burning within us? What can the contemporary Christian learn about the celebration of the Eucharist from the

Emmaus story? There are at least four important points that merit our consideration:

- The two disciples are invited to share what is troubling them – the Eucharist is not divorced from life;
- The genuine relationship of the two disciples as they seek to support and comfort one another – there is a real sense of community;
- Jesus' breaking open of the word and breaking of bread causes the disciples' hopelessness to be transformed into hope and joy for the future;
- These positive Eucharistic experiences impel them to go forth and proclaim the good news.

Today, when falling Sunday Mass attendances generate a real concern, the Emmaus story offers some insights into how our Eucharistic liturgies could more fully realise their potential as

Dr Susan Smith is a Mission Sister who teaches Biblical Studies at the School of Theology, University of Auckland

them in Aramaic or Latin. If you are tending the incontinence of an old person with dementia, nobody looks for proof that you are male. If you are putting out the bins, nobody asks about the sexual complications of the binmen's lives, or insists that you work only with people in approved relationships. In our many works of service we labour with others in the same tradition as Jesus started when he put on the towel and knelt at the disciples' feet. We do not think about rules or rituals, about qualifications or ordination, but about the needs of others.

This is not to undervalue the Eucharist. We treasure it as our daily food. A hundred years ago Augustine Birrell, then Secretary for Ireland, said you could not understand Dublin unless you realised: It is the Mass that matters. Because it is a public act, it has to be regulated. But if we wait for Church authorities to show us the path to unity through the Eucharist, we will be waiting for ever.

There is another sort of intercommunion, and it is happening every day in Ireland on a mighty scale: when Catholics team up

with others who, like our Lord at the Last Supper, are happy to serve people's needs. We saw it last year among the wonderful helpers who created the Special Olympics.

On his knees at the Last Supper, Jesus turned hierarchies upside down – "If I, being your Lord and Master..." and showed us the path to the unity of those who serve. ■

Paul Andrews is a Jesuit priest psychotherapist living in Dublin. He has visited and worked in New Zealand



Leadership Forum 21

In the third of a series of four articles, Chris Duthie-Jung explores issues around teen presence at Sunday Mass.

Teenage 'OE' – Why would teens come to Mass?

Overseas Experience – a cumbersome phrase that has carved itself into the New Zealand colloquial, abbreviated to the very familiar 'OE'. Forget the symbolic key, it is an airline ticket to London that the young Kiwi is after for his or her 21st! It's not that they must escape the constraints of family and nor is it that New Zealand, our home, is somehow to be disdained. It just seems that the whole world is within reach these days and this contemporary rite of passage simply must be undertaken.

Wind the clock back 7-8 years, narrow the frame a little. Think about your average teen and his or her Mum and Dad.

When all is going well, average Joe has a good number of friends. Socialising, be it hanging out, texting or phoning, is a constant. His family? They're okay... His parents embarrass, even irritate him and his siblings are mostly sparring partners these days. He'd never admit it, but he loves them all and does like to spend time with them... sometimes... within limits! One thing's for certain, he's not into accompanying Mum and Dad

when they go out.

Individuating or becoming one's own person is arguably the chief task of those in the late-adolescent stage of human development. Nature and society programme them to want to be with their peers doing almost exclusively the things that interest their age group. One does, on very rare occasion, meet a family who continue to do the bonded, family-outing thing, but on the other hand, we all know of situations where families despair as they suffer attempted self-excommunication on the part of their teen. Extremes noted, the industry standard appears to be along the lines of the average Joe scenario sketched above.

In these families there is an acceptance that parents and siblings regularly cross paths, usually at home. Family matters but so too, do active, individual lives. Dependence and independence are held in balance. Mum and Dad may ask for, but they know better than to expect, much teen presence at adult functions!

Except if we are Catholic. Then all

our clarity over individual, social and cultural development is apparently cast aside in the wake of the traditional requirement we hold of weekly participation in Sunday Mass. Well that's the Catholic expectation. But most parents of Catholics teens will confirm that, in practice, there is no such casting aside but instead an increasingly vehement teen protest that such participation, or even attendance, should be an individual choice. And eventually, it always is.

Why on earth would we expect to see young people in our churches on Sunday when we have consistently and rigorously resisted almost all attempts to involve them and their world? Would you take them, and would they come willingly to any other social event pitched at middle-aged and older adults?

Teens rebel – no, too strong. They 'individuate' – no, too technical. They resist – too weak... basically, they try every way they can to do their 'thing' – which just happens to be the same as all

of their friends' 'things' and is absolutely guaranteed not to be anything like their parents' 'thing'! And that is what nature intends them to do. Some few will maintain a weekly home in our churches, but for the most part, the cry of "where are our young people?" heralds the return to the truth that we do not want to accept. Most teenagers don't want to be with us at Mass on Sunday.

Is it us? Is it Mass? Did we do something wrong? Do we fear for their souls?

What if we create awesome teen Masses and keep adults out of the way! Yep, works for some. But there is only so much scope for adaptation within our liturgy.

What say we do something other than Mass – a teen worship event that is a class act! Yep, works for some. But our catechesis is pretty good at convincing us of the centrality of Eucharist.

What if we poured our ministry efforts into the newly married so that their confidence in Catholic parenting was strong from the outset? What if we trebled our efforts in young adult ministry through the 20s and into the 30s, the age when most young people start asking the 'meaning' questions? Perhaps then we would be ready and effective in welcoming our young to the Church they never really left.

What if we began to accept that teens will choose to 'OE' from our parishes? But just as the OE does not make their young adult elders any less Kiwi, so the teen's choice (even need) to abstain need not be seen as de-Catholicising them. Return is not guaranteed, but it might be made a lot more likely if we shifted our focus.

In Holy Week we grieve – the OE departure hurts like hell (ask any parent!) But maybe they have to go and maybe we have to let them.

The grief is real. But Easter is promised!

■ *Chris J. Duthie-Jung is Adviser in Youth and Young Adult Ministry in the Wellington*

Pietà

After the Cross
after the brutal
advertisement
was dismantled

the heart can only list
each blow as it fell
and is too numb to say
why or for what:

a sound
the woman made
like a wrenched nail
rusted with blood,

the awkward handling
body lowered
into hollow arms
into stunned silence,

the bend of neck
dropped defeated head
caked mess of once-life
wiped by cloth,

abandoned
turn by turn
winding sheet
slow moving task,

the small sounds:
placing,
closing,
parcelling the dead.

Peter Rawnsley

Gift of Journey

*the more I unwrapped
my gift that had
no paper or curling-ribbon
the more I dared to Be*

*the further I descended
into the dark cave
the more it illuminated
with Light*

*the deeper I ventured
to expose my pain
the greater it became
suffused with Joy*

*the longer I carefully
listened to my body
the more I learned to say –
I am*

*in reverently nurturing my soul
I planted seeds of
creation and became
mySelf.*

Judith Casey

At your feet once more

when you visited
the ointment
had already been
spilled
the tears
dried
in a heart
that refused to feel
anymore
deliberate
forgetting – an act of
self-reproach
and withdrawal
too long I had forgotten
too long been busy
too long I had failed the
least
of my
expectations
but
you took a match
and struck it
then
another
and another
these are for your pain
you said
to burn it
in
my love
my tears washed
over
the hands that reached
out to me

Joanie Roberson

Inside the bells

The trees are in stillness
in the stillness are the trees.

The feathers are in lightness
in lightness are the feathers.

The pain is in emptiness
in emptiness is the pain.

The depth is in going
in going is the depth.

The serenity is in presence
in presence is the serenity.

The listening is in the quiet
in the quiet is the listening

for clarity of bells over water.

Anne Powell

Whanganui

Out of the distance
the faceless horseman rears
retraces his steps, and
fades
through the fledgling willows unfurling
in the empty
pebbled riverbed.

Kaitiaki, river guardian
prescient
prophetic –
guide us
down through the arched fern cathedral
drenched
in silence.

Down –
spiral down
to the holy waters
to the edgeless Whanganui –
threading through
unstirring forests of totara
and rimu.

The waters swell, overflow –
fill up the barren riverbed
through the fledgling willows unfurling;
while the ancient river meanders
and the unseen horseman watches
from the seclusion of hallowed ground.

And my soul, in contemplation, wonders.

Rodwell

Kiri

Book Bytes

Praying from the Margins: Gospel Reflections of a Gay Man

Glen O'Brien (pseudonym)

The Columba Press

Price: \$27

Glen O'Brien recounts some spiritual experiences of gay men, and then reflects on these experiences in the light of stories and events in the gospels. In the presence of Jesus to the 'sinners and outcasts' of his time he sees a clear statement of God's love and compassion for all people, and a context for dealing with the pain that many gay people suffer in their sense of exclusion from the Christian community. These reflections will be read with joy by some, with concern by others. Hopefully they will make every reader stop and think.

On-the-Job Spirituality: Finding God in Work

Marianne E. Roche

St Anthony Messenger Press

Price: \$33

For many of us, work is something to be endured until we can tend to things that are more pleasant, to enjoy 'real living'. By reflecting on the very nature of work and on the internal and external forces that distort our attitude toward our work, Marianne Roche challenges us to see the work of God in all our jobs and chores. The book is organised in four parts: Work as Prayer; Overcoming Personal Barriers; Confronting Cultural Opposition and Creating a Personal Spirituality of Work. Each chapter ends with reflection questions and implementing practices.

A Once and Future Myth – an applied theology of J R R Tolkien's *The Lord of the Rings*

D J Moxon, Anglican Bishop of Waikato

Price: \$6.95 – 53pp

Available *O C Books*

This booklet came out late last year and sold out before we could lay our hands on it. It's a great resource for anyone wanting to use *The Lord of the Rings* – book or film – as a starting point for discussion. It gives a brief biography of Tolkien, some background on fairy stories and sagas, the applied theology section itself, and some further notes on how the book has applications in our own lives. It might easily make



CENACLE MINI SABBATICAL

1 March 2005

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God's love and human suffering

Is God to Blame: beyond pat answers to the problem of suffering

by Gregory Boyd

Published by IVP, 2003

Price: \$27.95

Review: Mike Crowl

In the last book I read on free will, the author lined up historic Christian writers to prove his Calvinistic case that God has worked out every aspect of our lives in advance. In spite of this, we're still to blame for the wrong we do.

Boyd's book calls this mode of thinking the 'blueprint' model, and finds it raises more questions than it answers. He proposes instead his 'warfare' model, in which free will has a valid place. He believes his view is closer to the way the early Church thought, a view that was pushed aside by Augustine and later writers.

He points out firstly that if our view of God is inconsistent with God's ultimate revelation of himself in Jesus Christ, then it's a false view. Jesus spent his life fighting evil; a God who incorporates evil into his 'plan' for our lives, is a different God entirely.

Boyd's warfare model takes into account all the variables of our lives. Our world has an infinite number of laws, and these impinge on us. God made it this way; He can't undo His laws on a whim; we must be able to rely on the basic stability of the world.

God's creation is stable but He still intervenes in it – Jesus is the prime example of intervention. However He can't shift creation around at our request – other people may be asking for something entirely different! Mix up five billion people who all think they're the centre of human existence, and you get huge complexity. Neither can He change the will of people in a moment, though through His Spirit He draws them, influences them. He also has the unseen spiritual world to deal with.

God *has* given us free will, (otherwise how could we love Him in any true

sense?) but the unseen spirit world, both angelic and demonic, also has freedom to work. Boyd is very strong on his readers understanding the reality of the spiritual realm, where much of the angelic host is in rebellion against God and causes havoc. We ignore this at our peril. Westerners tend to put the spiritual realm aside, blaming humanity's propensity for evil, but Boyd shows there's more than that.

It's hardly surprising, then, that we can't always understand why our prayers aren't answered, why accidents happen, why certain people struggle throughout their lives when others seem not to. Boyd has great concerns about people who profess to know why something bad happened, or why God didn't answer a particular prayer.

If this seems to make prayer more complex than less, it does. However, it also gives us hope that when particular prayers aren't answered, it isn't necessarily our fault, either because we didn't pray enough, or because someone didn't have enough faith. I found that Boyd's arguments for his warfare worldview actually made me more willing to pray. Perhaps for the first time, I was more aware of the complexity behind answering *any* prayer, and the need to persist in prayer to break through the variables that may be hindering it.

Boyd is very concerned to make sure

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we understand prayer is of absolute importance, both in regard to our relationship with God, and in seeing things change, but he is realistic as to how much they can change. Some prayers won't be answered, because God cannot change something that's against his will. Some prayers won't be answered because God allows Satan, for a time, to work – such as in Jesus, death on the cross, or Paul's thorn in the flesh. Some prayers will take time to be answered because other things have to change first – people's hearts, for instance – or because there is a spiritual element that needs to be overcome. He quotes the Daniel story more than once, where the angel informed him that his prayer *had* been answered, but was delayed for three weeks.

In the last chapters he spends some time dealing with the verses that appear to argue for predestination, and deals with them well. I thoroughly enjoyed this book for its good sense, and its willingness to admit we don't know everything! ■



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Should the French unveil Muslim school children?

The French Revolution reorganised the relationship between church and state. It marked the separation of the two and created the framework for the First Amendment of the American Constitution which declares that the government should neither enforce nor intrude on religion. The French continue to enlarge on this concept of secularism in the latest law which bans all visible signs of religious affiliation in state schools. 'Drop crosses, veils, skullcaps and play by the rules of *La République*' was the rallying cry of one pundit. It is an attempt to end the intrusion of dogmas, held by private individuals, into the public school system. The law reaffirms the French ideal of *La République* which seeks to reinforce a humanistic citizenship. If religion is allowed back into state schools (expelled in 1905) then the doubt arises as to the ability to provide an education free of bias, cant and superstition. Secular schools do not deny differences, but create the environment in which they remain a personal right.

The law will have the greatest impact on the Muslim community with the ban on the Muslim hijab or veil. Supporters of the law consider the veil not as a cultural expression, but as a symbol of dispossession and suppression. The veil prevents a Muslim from gym, sports and areas of education such as topics concerning the Middle East. Teachers, government and the media suspect that women are being bullied to wear the veil by Islamic radicals and fundamentalists. The veil negates integration.

It is not only Islamic symbols which are banned, but also the Christian cross and the Star of David if worn as identification. The state must remain neutral in its treatment of religion and separate itself by law from churches and pressure groups. In this French law, secularism is viewed as fostering freedom of conscience, human rights and independence. There can be no discrimination on grounds of gender,

origin or spiritual conviction. The law enshrines French citizenship – one people in the eyes of the state. There is a lesson here for New Zealand.

The horrific terrorist attacks in Madrid bring into focus once more the helplessness of people to combat situations unnecessarily created by venal world leaders. Millions of Spaniards marched in the streets in frustration and anger, just as millions marched in protest against the Iraq invasion.

As predicted, the Iraq occupation and the Israeli/Palestinian war continue to fuel resentment on an ever-increasing scale. Bush's bizarre promise 'to lead a crusade to liberate Iraq' and America's support for Israel continue to fuel hatred in the Islamic world.

All military measures in the 'war on terror', both in Iraq and Palestine, have failed. On the contrary, they have strengthened the resolve of Islamist terrorist organisations. It is the opposition of these groups to US imperial control of the Islamic world that is at the centre of most Muslim anger.

Terrorism cannot be overcome by military means. Israel's subjugation of Palestine cannot continue to be supported by American money. A faint hope that this is finally being recognised is the resignation of Richard Perle, Bush's hard-line advisor from the Pentagon. It was Perle's plan to transform the Islamic world, beginning with the invasion of Iraq, then North Korea 'and against all other sponsors of terrorism as well'. Perle's devotion to Israel is unbending. In his book *An End to Evil*, which makes frightening reading, he declares that Israel's enemies

are America's enemies.

It seems clear that America must disengage from further involvement in the Middle East. The immediate problem is how to quit Iraq without that country falling into civil war. The next President must rein in Sharon's persecution of Palestinians or Europe will continue to view Israel as the greatest threat to world peace and anti-semitism will increase. Otherwise, it will be impossible to combat terrorism effectively.

Dean Peter Beck's invitation to Prime Minister Helen Clark to speak in the Christchurch Anglican cathedral on the progress of the 1998 *Hikoi of Hope* has turned sour. Helen Clark took the opportunity to attack Don Brash and his policies, thereby introducing petty politics into what was designed to be a community discussion by several speakers.

Don Brash, subsequently invited, declined, and as feared by this column last month, descended to a personal attack on the prime minister calling her an atheist. Gerry Brownlee weighed in with the pathetic criticism that Helen Clark, in the presence of the Queen of England, did not say grace and sat down before the Queen did.

A cathedral is a place of worship and prayer. It is not a platform for political grandstanding. This incident emphasises again the advisability, even the necessity, of separating church and state and demonstrates the inherent danger when the two become meshed in controversy. In this exchange of verbal abuse, we now know that both leaders are either atheistic or agnostic. Obviously, they care nothing for our belief systems and should not comment further on anything religious. ■

Un-vicious Circle

Glynn Cardy

Recently I read a children's story *Snail Started It!* about nastiness, niceness, and the choices we have. Snail begins his day by insulting Pig. Pig tries to ignore Snail's insult, but finds she can't. When she meets Rabbit she insults him. Rabbit tries the ignoring strategy, fails, and in turn insults Dog. And so it goes on, one animal insulting the next, nastiness producing nastiness, like a deadly virus.

Finally, as often happens, the nastiness goes full circle and Snail is the recipient. At that point in the story a conversion takes place. Snail decides he doesn't want to live in a nasty world any longer. Snail acknowledges his contribution to the nastiness. He decides he wants to start afresh. So he seeks out Pig and apologizes. Pig in turn seeks out Rabbit to apologize. Rabbit seeks Dog, and so on. Niceness is passed on, producing niceness. Being nice is likewise contagious.

This story came to mind recently when I read of our political leaders swapping insults. I turned on the radio and heard more insults. I didn't bother turning on the TV news. The insults were about their marriages. "Spare a thought," I inwardly groaned, "for their partners." The irony is that both leaders seem to have very healthy marriages despite the very martially unhealthy jobs they're in.

Who was the snail that started that spat? The fingers pointed in all sorts of directions. It didn't really matter who started it. Nastiness can spring up at any time when we're feeling irate, or defensive, or careless with words. What matters is that anyone can stop it. Anyone can be the snail who pushed pause, thought for a moment, and then decided to contribute to a world of niceness.

Like many of you I recently watched and felt the shock, horror, and heartache of the citizens of Madrid as once again terrorists struck. The terrorist uses two deadly weapons: explosives and fear. With the former the terrorist strikes at our bodies, with the latter at our minds. The explosive destroys families while the fear destroys trust.

The Spaniards are used to terrorism – as much as anyone is ever used to terrorism. The ETA, a Basque separatist group, has used this modus operandi for the last 36 years. Gwynne Dyer, in commenting on this history, said "as time passed almost everybody in Spanish public life realised that the important thing (was) to keep life as normal as possible. Do not overreact, do not break your own laws, and never let the terrorists seem more important or dangerous than they really are."

The police and intelligence services can best deal with the enemy of hidden explosives and those that hid them. But the enemy of fear has to be faced by each member of the populace, confronted, and put in its proper place on the periphery of life. The power of the terrorist will ultimately depend on whether we feed others' and our own fears.

Like nastiness, fear can be passed from one person to another, going round and round and becoming more deadly. When prejudice, hatred, and violence is directed towards Muslim people or anyone who looks Semitic, I know that the virus of fear has broken out.

When the virus reaches us, inviting us to distrust, be suspicious, and stigmatize, we need to stop. Just like Snail did. We need to think about what sort of world we want to live in. Do we want to fear our neighbour or have faith in our neighbour?

If we choose the latter, then we need to go out and do it. Trusting others. Looking for the good. Smiling at the world. Rejoicing in the little things. Then this faith in others, faith in ourselves, faith in the God incarnated in us, will catch on. ■

Glynn Cardy is Anglican priest at St Andrew's, Epsom, Auckland

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The journey of the Cross

Towards the end of his life, Carl Jung pointed to a stained glass window of the Crucifixion in his study and said to a friend: "You see, this is the crux for us... humanity has to cope with the problem of suffering. The East wants to get rid of suffering by casting it off. Western men and women try to suppress suffering with drugs. But suffering has to be overcome, and the only way to overcome it is to endure it. We learn that only from him".

Suffering is about carrying our own cross in the light of Jesus' journey which gives hope that ultimately something new will come from it. This mystery is being proclaimed through the secular cathedrals of our day – the movie theatres.

Mel Gibson's film *The Passion of the Christ* has struck a controversial chord because it portrays the story which has sustained our ancestors for centuries:

the story of Jesus who embodied in his own life the final triumph of love over evil – through the ultimate sacrifice of his life. Despite the graphic and prolonged description of the passion, the film has stirred people because it portrays evil in all its horror, and the power of love and forgiveness to look at it fully; stand in the face of it; endure it and ultimately triumph over it. It is a film of hope for those who suffer – and perhaps that is sufficient justification for its existence.

Suffering and darkness is at the heart of Creation and accompanies our development and transformation at every stage. This evolutionary conflict between the forces of good and evil still continues, though in more subtle disguises. Our part in this struggle is the price we pay for our own development and is our contribution to this "arduous labour of evolution" (Teilhard de Chardin). And the resolution to this conflict, by which

our world is currently being torn apart, is found in the life, suffering and death of Jesus who became the Christ.

Another contemporary film which illustrates the transformative effects of suffering is *Whale Rider*. Every character in *Whale Rider* suffered, every person underwent a personal transformation which demanded the sacrifice of that which was most precious to them, before Paikea sat at the centre of the waka finally acknowledged as their Chief.

Such a process doesn't result in 'happiness' as the world defines it, but rather in a sense of inner completion, because the development of the individual and the legitimate expectations of the collective are somehow in harmony. Taking up our own cross means embracing our shadows and bearing consciously the suffering which this process inevitably brings and which is our unique destiny. ■

(taken from a reflection on the Stations of the Cross, by Joy Ryan-Bloore)



Wake Up New Zealand!

W indicators point to a slight rise in unemployment, the picture some would say is that New Zealand is in the midst of a recession in economic times.

New Zealand is experiencing high unemployment levels in 17 years but why, in a country of apparent excess, are so many people living in virtual poverty?

The Catholic Caring Foundation is concerned about the plight of low to middle-income earners who are earning a pittance for long hours and the pressure built up by a lack of vital income is having serious consequences on them and their immediate families.

In the coming year we plan to highlight a wide range of social issues being faced by increasing numbers of New Zealanders as they struggle to raise families and, in some cases, come to grips with life in a new country.

In an article later this year we will explain how a vicious cycle of debt, depression and divorce is tearing at the heart of many of

our poorer communities where money lenders are profiting from misery and then creating more of it. If you are not already aware, the *Catholic Caring Foundation* provides financial assistance to a wide range of community organisations that help those who are suffering.

There is a specific commitment to provide assistance to Catholic organisations but many of the services we assist have no specific Catholic links. From comments passed back to us by these organisations we are aware of a need for practical help to stem a rising tide of youth problems, relationship problems, educational issues and poverty.

As members of the Christian community we have a duty to assist those in need and to speak out on behalf of the oppressed.

It's time to care

By becoming a valued Friend of the Foundation you will help us to help many needy New Zealanders through several professional organisations. To join

Ph: 09 360 3044

or write to Catholic Caring Foundation
Pvt Bag 47-904, Ponsonby, Auckland
for an information pack