

Tui Motu

InterIslands

August 2007 Price \$5



priesthood. . .

caste or catalyst?

The priesthood today

Contents

2-3	editorial
4	letters
5-6	The priest and collaborative ministry <i>Neil Darragh</i>
7	Leadership in the Presbyterian church in NZ <i>Pamela Tankersley</i>
8-9	Priesthood in a post-secular age <i>Bosco Peters</i>
10-11	Vision for a new society Sr Joan Chittister's visit <i>Mary Woods</i>
12-14	Little Aussie Battler interview with <i>Gill Hicks</i>
14	Gallery: "In the midst of the storm" <i>Albert Moore</i>
15-17	Land of saints, tycoons and marauding Scots <i>Michael Hill</i>
18-19	Wealth without work <i>Ron Sharp</i>
20-21	Hot winter broth <i>Glynn Cardy</i>
22-23	Protected by an embrace <i>Daniel O'Leary</i>
24	Reinstating the Tridentine Mass <i>Jim Neilan</i>
25	Reflecting on John <i>Susan Smith</i>
26-27	The politics of fear – part 1 <i>Jim Elliston</i>
28-29	Book reviews <i>Anna Holmes,</i> <i>Mike Crowl</i>
30	Crosscurrents <i>John Honoré</i>
31	Agenda for a future church <i>Humphrey O'Leary</i>
32	HIV/AIDS on our doorstep <i>Anna Sussmilch</i>
poetry:	<i>Peter Rawnsley</i>

In the *July* issue we looked at lay ministry in the church, particularly the Catholic church. Readers rightly observed that you cannot exclusively focus on the role of the laity without reference to the priest. We thought it right to start with the laity. In this *August* issue we are moving on to look at leadership in the Christian church – and specifically at priesthood.

Neil Darragh, who has himself lived through the changing face of the Catholic priesthood, writes the leading article: he focusses on what it means to be a Catholic priest in New Zealand in 2007 – a situation vastly different from 40 years ago. Today there are fewer priests but there is huge lay collaboration.

This move towards a more collaborative church was clearly anticipated by Vatican II – even though at that time there was no crisis of priestly vocations. The Council gives us a new insight into the real meaning of Christian priesthood as inclusive ministry.

Neil's piece is complemented by articles by the current Moderator of the Presbyterian church, Pamela Tankersley, and by Bosco Peters, a married Anglican priest. These, too, are invaluable because they offer us a precious glimpse of ministerial leadership as practised outside Catholicism. In particular, Pamela reflects at some length on the *servant model* of leadership so strongly taught by Jesus.

And Bosco explores the term *sentinel* as being a vital role for the modern priest, at a time when so many people

are disillusioned with the secularism of modern society: they look for the priest to "see Christ's action in the world and point to it". This, for Bosco, is basically a contemplative call.

The priesthood in crisis

In Western countries the current situation among Catholic clergy is little short of catastrophic. It is, of course, true that the struggle against secularism in the West has left mainline Christian churches battered and enfeebled.

All the churches have suffered a marked decline in regular attendance. Even though pentecostal congregations attract large numbers of new recruits, they do not necessarily keep them. Such has been the suffocating miasma of secularism in modern times.

However, this in itself is not sufficient reason for the massive fall in vocations both to the Catholic priesthood and to the religious life. No doubt the celibacy rule has been one cause. Add to this the appalling incidence of abuse cases. Even though these cases apply to a small minority, it has had a profound effect both on the standing of priesthood in the public eye and on the morale of priests themselves.

It is perfectly understandable if parents nowadays are reluctant to encourage the notion of vocation to their sons – in marked contrast to the way families saw a priestly vocation 40 years ago. In particular, as Neil Darragh's article suggests, they might look at some of the recent products of our seminaries and wonder!



ISSN 1174-8931

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

Independent Catholic Magazine Ltd, P O Box 6404, Dunedin North, 9030

Phone: 03 477 1449; Fax: 03 477 8149; email: tui motu@earthlight.co.nz; website: www.tuimotu.org

Editor: Michael Hill IC; Assistant Editor: Frances Skelton; Illustrator: Don Moorhead

Directors: Rita Cahill RSJ, Philip Casey, Tom Cloher, Robin Kearns, Chris Loughnan OP, Elizabeth Mackie OP, Katie O'Connor (Chair), Kathleen Rushton RSM

Who are our leaders?

Yet from its first beginnings the Christian church has always needed its leaders and has brought them forth. The word 'priest' did not appear in Apostolic times because Christianity arose out of Judaism, and in the first Century 'priest' meant the Temple priest, and 'priestly sacrifice' was the unique ritual of the Jerusalem Temple.

However, if we read the letter to the Hebrews it is quite clear that for the early Christians the sacrificial death of Jesus on the cross had superseded the Mosaic sacrifices.

Eucharist, the commemoration of that death, became the centre of Christian life and worship. It was the focus of the local community. Newman observes that this development 'called forth' the role of priests and bishops within the church (*Essay on Development of Doctrine*).

The collapse of the Roman Empire meant that suddenly Christian priests and bishops took upon themselves roles once belonging to Roman prefects. Throughout Europe the great Roman cities became the primatial sees of a new empire of the Spirit. Roman law was paralleled by the Canon Law of the church. And bishops became the supreme legal administrators.

We need to read this history not only to see why the hierarchy of the Christian church is so different from the authority structures, for instance, of Judaism or Islam. But it also tells us that some of the priestly traditions in the church are accretions and do not belong to the essence of the apostolic leadership as we see it in the New Testament.

What precisely is this essence?

- The priest presides at Eucharist as *spiritual leader*. It does not mean he (or she) has to do everything. Many of the functions in a good liturgy are shared and delegated. The priest is there to call forth the gifts of the assembled people.
- The priest is *preacher*. His training and the authority he receives commissions him to break open the Word of God for the people. The bishop in particular has the charism of ensuring that the gospel traditions and ongoing teachings of the church are communicated to the people.
- The priest is *alter Christus* (another Christ). It is here we come to the indefinable essence. The priest seeks to bring God to the people – and in ways often shared by other baptised persons. Aspects of this are teased out in the three leading articles (pp 5-9).

The more the energies of the ordained minister are taken up in administration or the exercise of power, the less effective his or her role as *alter Christus* becomes. That is why the priesthood as it is exercised in the Catholic church today is in urgent need of radical reform.

The future

Sr Joan Chittister, during her recent conferences here, points a way in which this reform might take place. Our world, she says, is in need of a new vision and new leadership. Whatever else these leaders may be, they cannot be a separate caste. In a sermon preached in Auckland Sr Joan said that the Apostles did not become holy by staying up on the top of a mountain but by following Jesus down again and engaging in his ministry of healing.

For the priests of tomorrow's church this means repudiating once and for all the notion of being a man (or woman) "set apart". The role of the priest is to be with the people, listening to them and sharing their needs and sufferings, assisting them in their search for God, helping society to find that spiritual food it so ardently longs for. It would be good to hear Rome proclaiming a vision like this for the Catholic church and its priests.

M.H.

Honour for Shirley Murray

The *Hymn Society* in the US and Canada has awarded to New Zealand's leading hymnwriter, Shirley Murray of Raumatī, the biennial prize in their conference's hymn competition.

"You have given us just the sort of compassionate, engaged and challenging text we were hoping for," the judges wrote.

The hymn, *Leftover people in leftover places*, singles out the "least of these" on the margins of global society as the ones all Christians and people of goodwill should welcome and serve.

*Leftover people, disposable people,
locked into prisons of drugs and despair;
poverty's children in poverty's spiral,
locked out of learning and earning their share...*

The hymn was given a world premiere at the *Hymn Society* conference, in Ottawa July 2007. This competition for new hymns is open to all English language writers.

The award is given for the best text on the chosen theme. Shirley Murray's words have been set to music composed by Professor Colin Gibson, of Dunedin.

Tui Motu offers its congratulations to Shirley. Her compositions have often been reprinted by us

Today's priests – 1

Your valued columnist Fr Humphrey O'Leary sums up the celibacy issue with his customary combination of clarity and compassion. Two further comments may be relevant.

In an Auckland parish the priest recently invited the congregation to discuss the priest shortage issue. The response was like a wave sweeping through the church, the primary thrust of which was "What about women priests?" Roman Catholicism remains the final bastion amongst all Christian faith communities that excludes women from ministry. It is a more problematic issue than celibacy.

In any case looking around congregations these days you would have to wonder where candidates for the priesthood would come from, celibacy or not. Had there been some options introduced in the 70's it might have introduced another culture of ministry that could have flourished. There used to be an adage "that the Church thinks in terms of centuries" as if it were a strength. I have lived long enough to wonder whether the opposite might be true.

Charlie Brannigan, Manukau

Today's priests – 2

I was deeply moved by Humphrey O'Leary's article on priesthood in last month's *Tui Motu*. From an early age I have always known that I was called to priesthood. Hence, after a few years working I entered the Seminary in February 1969 along with 18 others, Pat Dunn being one of my classmates. After 7 years of study I was ordained. For nearly 20 years I loved my ministry but eventually I had to admit I didn't have the charism of celibacy; so with huge regret I had to resign my ministry. Now, 12 years on, I was recently appointed ecumenical Chaplain to the new corrections facility in S Otago, commonly referred to as the 'Milton Hilton'. As part of my brief I have been going around various parishes (Anglican, Presbyterian, Apostolic etc) preaching the Word of God and at the

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

same time looking for lay volunteers to help with my ministry. Many ask why I'm still not active in the priestly ministry. When I tell them the reasons they normally stand there 'gob-smacked' in disbelief.

I am greatly blessed to have Fr Mark at the parish my wife and I worship in each Sunday. He does wonderful work, but sadly his job portfolio increases each year as the number of priests available for ministry decreases. I often ask myself why Rome doesn't see the problem. In Rome the place is awash with clergy. Perhaps if you are working from within those walls there is no problem.

My wife and I would be willing to go to any of the thousands of parishes now priestless, but alas I can never see that happening in our present climate. The real tragedy about all this Humphrey alluded to – many clergy worldwide are not living in the celibate state. I know that there are many ordained men out there who would love to work in priestly ministry again. *Tui Motu* often uses them to write. I applaud this because it is tapping into a rich source of knowledge and wisdom lost to the wider church.

Maybe after the last priest in this diocese either dies or breaks down physically or mentally, Rome will acknowledge that there is a problem and take its head out of the sand.

Peter Collett, Dunedin

Collaborative ministry

Thank you for the July edition of *Tui Motu*.

The collaborative model of laity and clergy is proving invigorating for our church and it was good to read of the growing and learning that is happening nation-wide.

Here in Wellington we too are on a journey of discernment and discovery. As part of our formation we were required to study for the Diploma in Pastoral Leadership, along with monthly spiritual direction, regular prayer days, an annual retreat and the completion of four pastoral projects over a minimum of four years.

As we have moved into formal ministry as Lay Pastoral Leaders our formation has empowered us to serve with confidence and energy. We may not know all the answers but we have been given the tools to know where to find them.

The gifts within the communities of the parishes, hospitals, and prisons, in which we serve, continue to remind us of God's continued graciousness and vigilance for us.

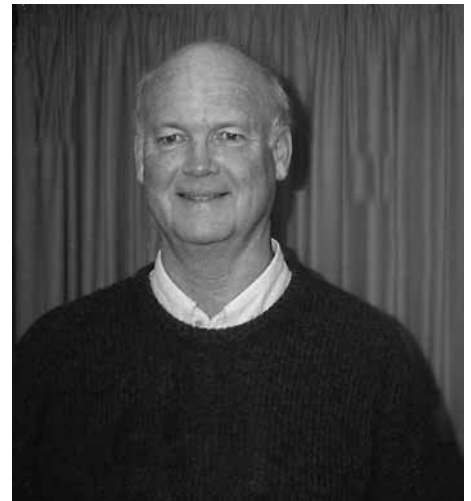
We are new in this ministry but we feel we are making the right beginnings. We have started with a solid foundation behind us. As we minister in Pastoral Areas there is the sense that we have the right blend of male and female. For collaborative ministry to work, we need both lay and ordained, both men and women. True collaboration will not happen when one is absent. We thank God for our Bishops, clergy and lay people, who have encouraged us, supported us, challenged us, affirmed us, chided us and guided us.

In today's world the connotations of the term 'lay' are as John Kleinsman describes in his article. We think we need to reclaim this word. We think 'lay' is great and we are proud to be lay people in our church today. Clerics are not us. Neither are those in consecrated life. We are all part of the faithful, of the baptised. We have different gifts, not separate from one another but complementary to each other. We need each other, we need to respect each other and we need to celebrate each other.

*Barbara Rowley, Cushla Quigan
Jackie Jansen, Margaret Luping,
Kilian de Lacy, Karen Holland,
Wellington*

The priest and collaborative ministry

Neil Darragh looks at today's priest – as leader, as 'mediator' and in relation to the Early Church's model



What proportion of people exercising official ministries in the Catholic Church in New Zealand are neither priests nor vowed religious? I checked this out in the New Zealand National Catholic Directory in preparation for the National Vocations Conference last year, and the answer turns out to be nearly 50 percent. That proportion is growing year by year. The Catholic Directory gives us a glimpse of ministry in the church at a national level. At parish level the impression of a church of many ministries is even more definite. Many of these ministries are part-time and voluntary, but most involve some form of liturgical commissioning, ongoing training, and personal dedication. Almost all are doing ministries that priests were doing when I was first ordained 40 years ago.

Past and future

Before the 1970s the priest carried out nearly all the liturgical and pastoral activities of the church. Lay involvement was largely related to Catholic schools and participation in sodalities that focused on personal devotion or charitable work. The priest did the teaching of adults, the sacraments and liturgies, parish visitation and administration, closed and opened the church, collected the mail and put out the rubbish, i.e. most of what we call 'ministry' and 'mission'. The vowed religious did the teaching of children and nursing. A feature of the church since the 1970s has been the large increase in people, in addition to priests and vowed religious, who have now taken on a variety of ministries.

Many of us thought that this wide participation of church members in the life of the church, this collaboration among traditional and new ministries, promised a healthy future. Yet in the early 21st century the signs of ill health have become more insistent. Among them are the signs of a new clericalism and liturgical uniformity.

The new clericalism

There are signs among recently ordained priests of a new clericalism in their assertions of priestly authority, nostalgia for older forms of clerical dress and liturgical ceremonies, and more insistence on church regulations. Behind this lies a theology with a heavy emphasis on the priest as mediator between God and people. The new clericalism does not recognise collaborative ministry but only subordinate ministers.

Older priests are more wary of this supposed return to a grand tradition. Not that they deny the priest a role as mediator. Priests do pray for and on behalf of other people, and they are expected to be sympathetic leaders as well as fellow seekers. But they are not the only ones who do this; and in the end God does not need mediators. Priests with a longer track record can still fall into this sacred role too easily, but experience teaches us to recognise it as a weakness not a mandate from ordination. Older priests are also less inclined to be romantic about the old church structures, remembering how vulnerable those structures were to the predations of authoritarian personalities, and how much harm the

priest as petty tyrant could do all in the name of God.

The new liturgical uniformity

Major liturgical reforms need some insistence on new regulations in order to correct the excesses that provoked the need for reform in the first place. The reforms initiated by the Council of Trent in the 16th century, with the advantage of the new print technology and following the model of the *Anglican Prayer Book*, attempted to control liturgical performance through a uniform text obligatory for all. This was an entirely European affair with no regard for cultures outside Europe – nor for minority cultures in Europe for that matter.

The reforms initiated by the *Second Vatican Council* in the 20th century followed a similar pattern in their insistence on adherence to a new set of liturgical texts. In this case though, the reforms were intended to correct archaisms (like the Latin language) that hindered communication and participation. By the 20th century too, the liturgies of the traditional 'Eastern' Churches were recognised as different and legitimate.

Insistence on liturgical uniformity is one of the strategies of liturgical reform. It is also a strategy that can be laden with abusive paternalism. We are now undergoing a second wave of the post-Vatican II reform with a



➔ renewed insistence on uniformity. This second wave carries with it the heavy weight of ‘Europeanism’, that is, the belief that European experience is the Christian experience and indeed that of all humanity. This insistence on ‘one size fits all’ attempts to establish a new liturgical uniformity that is no longer focused on correcting archaisms but on extinguishing cultural diversity. It insists, for example, that liturgical texts be literal translations of official Latin texts. It regards most local customary expressions of respect, hospitality and dignified exchange as abuses if they are not existing Roman traditions.

We could expect perhaps that a lively local church might resist this imposition of uniformity in a responsible, creative and culturally diverse way. The title of the nationwide programme “Worshipping under Southern Skies”, for example, suggests that this programme might uphold the diversity of southern cultures. But as yet it has offered no strategy of resistance to uniformity. The overall response in New Zealand is one of submission.

For our present discussion on ministry, the notable element in this new wave of uniformity is that it enforces the model of the ‘priest-in-charge’ under strict liturgical regulation and with some subordinate lay ministry support. This reduces liturgical participation and communication in local communities to a minimum. It also encourages subordinate rather than responsible collaborative ministry because what happens in church on Sundays mirrors and reinforces people’s perceptions of how the church ought to operate for the rest of the week.

Traditional models and old theologies

Most local churches in New Zealand do follow some degree of collaboration in ministry. These range from the subordinate models of ‘father’s little helpers’ to genuine cooperation in decision-making. Collaborative ministry does not mean there is no structure or that everyone is the same or that

everyone has equal say in everything that happens. It operates on a principle of respectful negotiation among a diversity of ministries not only with different tasks but also with varying degrees of responsibility.

Some of the submissiveness that afflicts the New Zealand Catholic Church is simply a result of personality. But some of it too results from the models of ministry we carry about in our heads. Certainly for priests, we carry around in our heads models of priesthood we believe to be sanctioned by tradition. We or our early mentors have constructed imaginary genealogies of priesthood that we feel obliged to live out on the assumption that they have the backing of Christian tradition.

Signals of identity like Roman collars and clerical suits are just recent clothing fashions that don’t go back more than a few hundred years and need not bother us here. More serious elements of priests’ identity models are such features as the distinctiveness of the sacrament of ordination, the priest as presider at Eucharist, and the priest as pastor. Most commonly, the ministry of the modern priest is thought to have originated in the ‘presbyters’ of the early church. But in the New Testament these presbyters appear as a group of church elders rather than as individually active pastors. Those early presbyters presumably presided at the community’s Eucharists but it’s hard to find concrete evidence for this and we can’t assume that they were the only ones who did it.

There is a whole variety of ministers in the first few hundred years of the Christian church and none of them look much like the contemporary priest. A large number of these ministries are listed in *Paul’s* letters. Others are founders of communities, like Paul and Barnabas, the ‘beloved disciple’ of *John’s* Gospel, and the Samaritan woman. Some appear as groups of leaders (leadership teams perhaps) in the *Acts of the Apostles*, like the Hellenist seven, the Antiochian

five (called ‘prophets and teachers’), the ‘presbyters’ already mentioned above. There are also the couples who led the early house churches. The early church does not appear to have attached anything like the weight we do to the ordination liturgy. The ‘laying on of hands’ seems to have been a common commissioning ceremony used in several different contexts. If we look for a modern parallel, it might be something like a commissioning of liturgical ministers in a typical New Zealand parish.

After the New Testament period the model described by Ignatius of Antioch is that of a single bishop as leader of the local congregation with a group of presbyters as advisors and a number of deacons who worked with the bishop. That congregation was probably the size of a small urban parish today. This idealised, small community model, far removed from the realities of a modern diocesan bishop, was the model that most influenced the Second Vatican Council’s ideas on bishops. The closest modern parallel is probably the Presbyterian parish with a single minister, a group of ‘elders’, and a number of deacons looking after practical matters.

There is no clear sanction in early church practices for our current perceptions of the role of the priest. Church tradition does sanction however a variety of leadership roles that adapted, in major and radical ways, along with other ministries to respond to the needs of the church in different times and places.

We do need to develop new styles of collaborative ministry. Many people in New Zealand are working hard at this and there are good precedents for it in the tradition of the church. It is hindered today though by the strength of the new clericalism and the new liturgical uniformity. ■

Neil Darragh is a theologian and parish priest of Glen Innes, Auckland

Leadership in the Presbyterian Church in New Zealand

Pamela Tankersley is Moderator of the General Assembly of the Presbyterian Church of Aotearoa New Zealand. Here she describes what it feels like to live with such a title



The priesthood of all believers

Presbyterians have some strong underpinning theology that informs us about our life and structure, and this is reflected in our leadership style. Central is the concept of the priesthood of all believers – that with grace God’s Spirit can and does work through us all, each in our own way. This means that we claim we are all of equal worth in the sight of God.

There is no hierarchy of authority in Presbyterian structures and to each of us will be given the capacity and mana we need for the role for this moment in our church’s life. The Moderator is nominated from among peers – elders and ministers – and elected for a mere two years by the presbyteries (regional courts) and the parishes that make up our church. Gender, ethnicity and age are no barrier and a Moderator may be an ordained elder or ordained minister.

The job of the Moderator of the General Assembly is threefold: to chair the Assembly (the highest court), to be spokesperson for the church and represent it, and to lead the church in mission.

How does this work for me?

Firstly, it has been definitely a ‘call of God’ over and above my call to parish ministry. For these two years there is not much going on in my life except being Moderator. I have often wondered why me. I have always trusted that our God will call to leadership the Moderator we need for any particular set of circumstances. I now must believe that rhetoric for myself. It’s not because I am more holy, more learned, more skilled or more powerful than anyone else, but rather because the church has discerned that I am the leader it needs for now and called me in the name of Christ.

Servant leadership

We put strong emphasis on being servant leaders. The decision-making power lies with the whole body – in fact the Presbytery is often referred to as the “corporate bishop”. (Maybe the Assembly is the “Archbishop”). Being Moderator is more about “maintaining decency and order” – the unwritten Presbyterian motto – than about power and status. The Moderator has very little structural authority except to chair the meeting of the full Assembly. Someone

explained the Moderator’s role to me as being “more like a Governor General than a Prime Minister.”

This frees me to be a more useful servant. I am visiting every Presbytery, spending time encouraging and equipping people and parishes to be more effective in mission. I connect the various parts together, share stories and dreams from different parts of the church. Being the body, acting out koinonia (fellowship), and celebrating diversity in the strength of our unity are integral to Presbyterians. The itinerant Moderator provides a point on unity for a church that endeavours not to disintegrate into congregationalism.

A prophetic role

I can also bring my hopes and dreams to the church as I go around, as preacher and prophet. I have a vision for a church that is Christ-centred and community-engaging. The text I have been focusing on is from Jeremiah: “Seek the shalom of the city into which I have sent you, and pray for it, for in its shalom you will find your own.” My challenge to parishes is to become incarnational, facing outward to local communities, bringing into them God’s shalom of justice, peace, compassion and reconciliation.

What Biblical passages speak to me? Principally the stories of Jesus and his style of servant leadership. I see him standing alongside his followers, and empowering others to live abundant life. I hear him telling stories of the lost that are found and of the “least that matter most”. I am always inspired by the texts of women in the Hebrew and Christian scriptures, and I have found so many times this past year that, with Paul, “I am able to do and be more than I could ask or expect though God who strengthens me”.

It is an immense privilege to be Moderator at this time. Knowing who has gone before me, I find stepping into the dignity and integrity of such a role quite humbling. On the one hand, there have been times when some parts of our church, hurt and angry by our decisions, have been inclined to express strong views (and blame), but I hear their cry and try to understand. On the other, there are plenty of times I rejoice in the difference that the small Christian community we know as a Presbyterian Parish can make, to give to our world a future filled with hope. ■

Priesthood in a post-secular age

Bosco Peters

Rotterdam. Around the year 1960. The priest saying Mass has his back to the congregation and about a third of the way down a devout family has two little boys. The older one is maybe four years old. He is playing Mass. The pew's seat is the altar and, just as the priest has his back to the little boy, so the little boy has his back to the priest. In doing so – it is the little boy who is facing the congregation. Just as that priest will, not many years later.

Maybe my vocation to the priesthood could already be seen in my playing as a child. I use the word 'vocation' with caution. So often we hear the word 'vocation' (eg. "praying for vocations") as if it applies solely to priesthood and 'religious life' (and notice how we used the language – as if parents at home with their children could not properly be called 'religious'). Pride of place in my study is my baptism certificate. That is my primary vocation. Within the community of the baptised, the church is ordered – and priesthood is one of those orders, alongside, different, and equal to bishops, laity, and deacons. I have been a priest since 1991, serving in the Anglican Church. I have served as a parish priest, and currently as a secondary school chaplain.

I grew up through the energy of the Second Vatican Council and charismatic renewal. In my late teens



Bosco and Helen with their children, Jonathan and Catherine

and early twenties I saw the aging Paul VI appear to grow more fearful of what had been stirred up after John XXIII had opened the windows. I had tested a vocation with the *Society of Jesus* but left after a year and married my high-school sweetheart, Helen, who had been a postulant with the *Sisters of Mercy*.

Together we waited for the church to move forward again. Early in the papacy of John Paul II we could see the energy of the council and the renewal we had experienced was not moving under a younger Pope as we had hoped. Issues of contraception, ordaining women, celibacy, attitudes towards divorcees and homosexuals, were just some of a growing list of concerns that were not moving forward. Helen and I left the Roman Catholic church and in 1980 joined New Zealand's Anglican church. In many ways it appeared at that time as if we had joined a New Zealand Catholic church.

During the 80s Helen and I travelled the world – five years constantly on the road, a year working in England and the Netherlands. We went to

every continent except Antarctica. We stayed in a Buddhist monastery, learnt from Hindus, Muslims, Jews and Sikhs. We experienced worship as diverse as in a hermitage in the Sahara, with thousands of young people at Taizé, on a boat on the

Congo River, in Orthodox monasteries on Mount Athos, a Latin Mass in China, in a Christian Ashram in India, with Old Catholics in Utrecht, with missionary partners in South America, and on St Francis Day in St John the Divine Cathedral in New York (this included a procession of animals, the last being an elephant).

On returning to New Zealand, I taught mathematics. My vocation to priesthood had re-emerged. There was no conflict with celibacy. I applied and was accepted for priestly training and formation. Helen feels called to the lay vocation and also has a theology degree.

Our denominations are now very different to what they were three decades ago. We have moved more clearly into a post-modern context, where the philosophical impact of Einstein's theory of relativity and Quantum theory with its uncertainty principle, have influenced particularly the way younger people view reality. The church has so long been debating with the modernity born in the Enlightenment, that we mostly do not know how to respond in this new

Personally I am convinced that the vibrant Christianity with integrity in this new context is contemplative. Not contemplative as referring solely to cloistered nuns and monks – although I’m fascinated to learn from them and apply their monastic insights in a domestic setting. Contemplative in the sense of a deep, rich spiritual life. The vision of Taizé with its simple, life-transforming message, is a parable of hope for me. The secular myth of scientism and modernity is clearly dying. Shelves in bookshops on spirituality are bending to breaking point. There is a hunger for spirituality and we Christians are negligent in not knowing or sharing the depth and wealth of our tradition. Why, for example, is the Dalai Lama

The Book of Common Prayer calls priests to be watchmen ('sentinels' might be better in an age in which we ordain women). As priest and contemplative I am called to see God's action in the world and point to it. To cooperate with God. Help others see and cooperate with God's action. God is certainly doing a new thing. Priests are called to be midwives in this new context. Clearly God is not limited to acting within the church's boundaries – with shrinking numbers in the institution in our Western world, that would be sad indeed. God is acting everywhere in the world, and in the lives of all. The old institutional lines of denominational divisions mean less and less – certainly to the majority of young people. Even priests are too often

In some ways priesthood has changed radically from that priest five decades ago in his fiddle-back chasuble facing away from his flock. In some ways the essentials are all still there as we face the same way together. ■

*Rev Bosco Peters is currently chaplain to
Christ's College, Christchurch*

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

Cheques should be made payable to: **"New Zealand Jesuits in India"**
 Gifts over \$5 are tax deductible.

I enclose \$ ☐ cheque enclosed or ☐ cash or ☐ debit my credit card

--	--	--	--	--	--	--	--	--	--	--	--	--	--	--	--

☐ Visa ☐ Master Card

Card Holder Name:

Signature: _____ Expiry Date: _____

Mr/Mrs/Miss.....

Address: TM Aug '07

Tom and Carole Ryan, New Zealand Jesuits in India
(A registered Charitable Trust) PO Box 25922, St Heliers Bay, Auckland 1740

Tui Motu InterIslands 9



Vision for a new society

Mary Woods offers an enthusiastic commentary
on the recent visit to New Zealand of
Sr Joan Chittister

Sister Joan Chittister OSB is a Benedictine sister from Erie, Pennsylvania, USA. She is a social psychologist, writer and lecturer on justice, peace and equality in the church and society. She spoke in Christchurch recently on *Spirituality and Culture: Sacred Challenges to a secular world* with energy, humour, stories and poetry.

In the first of her three talks Sister Joan considered *connectedness, spiritual maturity and cultural consciousness*. She began by taking us to *Exodus 3* 'God called to Moses out of the burning bush "Moses, Moses!" and Moses said "Here I am." Then God said "Come no closer! Remove the sandals from your feet, for the place on which you are standing is holy ground."' In this dramatic encounter God stopped Moses so he could recognize his own holiness.

Sister Joan spoke of holiness being made of virtues not visions. It is being for others, being about something greater than self. It is being present to presence everywhere it is and where it seems it is not.

She spoke also of piety. Piety is cultural. Past pieties are not wrong – they are

past. It is our past pieties that brought every one of us to where we are today. Culture is the way people think, feel and behave. Spirituality is the way we live out the teaching of Jesus in this space and time. How can the gospel challenge culture?

She described three different spiritualities of our age. *Intellectual spirituality* is creed-centred, has a checklist of beliefs, aspires to union with God later, and draws denominational lines. For intellectual spirituality, orthodoxy is important and people are 'in' or 'out'. *Relational spirituality* is committed to the development of human bondedness and community. It talks a lot about love, comforts the oppressed but does little to change the oppression. *Performative spirituality* prays "Thy kingdom come, Thy will be done" and tries to do it.

We have experienced all three at different stages of our lives but the question to consider is what is our cultural situation right now? What type of spirituality is needed in this place with this people?

A spirituality for today

Looking back over our recent social history, since 1960 the Western world has seen shifts in family patterns and sex roles. The photo of earth which John Glenn took from outer space enabled us to see ourselves in all our grandeur and all our smallness. Up till then what Earth actually looked like was just theory and speculation.

Science has changed life, death, family, and sex. It has changed war from struggle to annihilation and creation

from unique to cloning. It has changed the meaning of meaning. Military security is highest priority and greatest expenditure. Western dominance has lost its power. The rise of a third world committed to neutrality has challenged US self image. Integration has challenged the white system. Feminism has challenged the white male system and with it the white male God.

The median income of NZ women is still \$7000 less than that of men. Ten percent of the world's population consumes, hoards, wastes and controls 2/3 of the resources of the world. Individualism is raised to a point of high art. It is rampant and pathological. The Spirit is dying in most Church-going nations.

The 'global community' is urgent. How do we make private spirituality leaven public life in a world that is fiercely private and dangerously public? We need a new spirituality – contemplative co-creation, transcendent vision and communal responsibility if Christians are to be Christianised. Carrying on God's work in the world is the spiritual life.

Anthropologist Anthony Wallis suggests social transformation when society discovers religion is unsustainable. His revitalisation process is:

- People question – singly and alone. They start to establish new patterns of behaviour.
- Social distress arises and they find others think like that too as they discover inadequacies of institution and form their own groups. A church which is out of touch breaks into pieces forming schisms.

- People agree there is a problem but can't agree on how to deal with it. Some want to change the system. Some want to protect the current system. A nativist or traditional system will arise with the revival of old-time religion.

- Then comes an emerging new world view and rebuilding.

In *Psalm 89* the single character Moses is an individual living in a simple society. Multiple societies need many spiritual leaders. The role of these leaders is not to repudiate old entities but to shed new light and make it safe to experiment to find new ways of cultural transformation.

It is not the older generation that will lead today's institutions to social, spiritual and philosophical newness. It will be generations that grow up with emerging insights and no memory of the past before chaos. Old institutions will find themselves with new leadership. It can only happen if our generation brings them up with new questions and new insights when we explain why we put down what we did, and why it was wrong. This is the struggle for liberation and equality.

From privatised piety to public morality

How do we get to the spirituality of co-creation in an individualistic culture? From privatized piety to public-morality people.

The route Sister Joan used to find answers was in the basis of spiritual brokenness, the seven capital sins. We are familiar with them as personal sins but what about their global implications?

Envy

At a personal level envy is a lack of acceptance of self leading to rejection of others. At a global level it is ethnocentrism and national chauvinism that allows countries to level another nation's forests to grow their meat and uphold criminal governments for their own good rather than recognize the needs of the local community.

Pride

At a personal level pride is the need to dominate and coerce others. Globally it is mania for national or racial superiority – being the best at everything.

Lust

Personal lust is the exploitation of another for one's own physical satisfaction. Global lust is the national passion for exploitation of whole peoples so we can have cash crops without just wages. It is the feminisation of poverty and the Christian 'Rape Hotels' in Bosnia. Lust ignores the genital mutilation of 80 percent of African women, drains a middle-aged man of his work life, then dumps him, commits economic paedophilia in sweatshops with child labour in India and Asia so we can have cheap jeans, shoes and toys.

Gluttony

Personal gluttony is the over-consumption of food. Globally it is the lack of distribution of surplus to hungry people. There is not a war on poverty but a war on poor people.

Covetousness

Personal covetousness is a lack of a sense of enoughness which leads us to hoard unnecessary possessions. Globally it is huge military budgets in quest for superiority. Only five

countries – Norway, Sweden, Denmark, Luxemburg and Netherlands – are giving 0.7 percent of their income to overseas aid as agreed by 22 countries, including New Zealand, in 1970.

Anger

Personal anger is an ever-increasing sense of righteousness and judgement but global anger is demonizing our enemies to justify military conflict.

Sloth

Sloth is laziness and lack of responsibility. Global sloth is the sinfulness of multinational structures living off the backs of the poor earning unjust wages. It is women's lives at lesser pay.

This view reminds us of the sins of our time: individualism, industrial globalization and militarism. These sins allow nations to rape and destroy the lands and the people, particularly women and children, of poorer countries so that those already rich can consume even more.

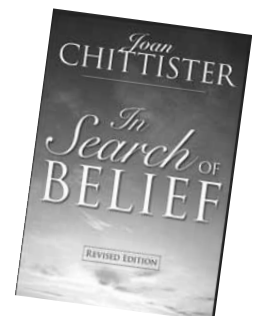
What God saves, God saves through us. We need to intervene for one another for the future. We need a new world view that puts the old one in a new light. If we had been holier people we would have been angrier oftener. Every age that is dying is a new age coming to life. ■

Sister Joan Chittister

In Search of Belief

The revised edition of a book that makes the Apostle's Creed relevant to us today. There is no longer any chance of being bored or mumbling a formula. If you didn't get a chance to hear Sister Joan here's a book that will bring her message alive!

216pp. \$30 + \$3.50 courier delivery to your door.



Freephone 0508-988-988: Freefax 0508-988-989

Freepost 609, PostShop, Waipukurau

email: order@pleroma.org.nz

www.christiansupplies.co.nz



Two years ago the editor was in London at the time of the July 7 bombings. A most striking story reported (see Tui Motu August '05) was that of the Australian girl, Gill Hicks, who was pulled out of the wrecked tube train more dead than alive; she lost both legs, yet displayed an indomitable spirit.

At the time we christened her the "little Aussie battler".

Now she has graciously given us an interview, so we can follow up her story and her recovery.

The Little Aussie Battler

The explosion

Gill left home that Thursday morning not in the best frame of mind. The previous night she had had a flaming row with Joe, her fiancée, and she was even wondering whether she would go through with her marriage, booked for December. She got into the same Underground carriage as one of the four Muslim bombers. A few moments later her life was changed forever.

The Russell Square bomb was the most devastating of the four – three exploded on different trains more or less at the same time, the fourth on a bus an hour later. Twenty people were killed on that train. Gill awoke to an atmosphere of indescribable devastation: human cries, suffocating smoke, pools of blood. A lot of the blood was hers. She realised her legs were shattered. She prayed. She had the presence of mind to tear her scarf and tourniquet both her legs.

She drifted in and out of consciousness. Then the rescuers came and found her. Gill says:

I had three cardiac arrests and lost 75 percent of my blood, my pupils were fixed and dilated. They were about to label me a dead. But I never gave up.

They took her to St Thomas' Hospital in Westminster, where the trauma team worked on her in Intensive Care day and night until she pulled through. At first she was labelled, simply, "one unknown". She was in such a mess that they guessed her age nearer 50 than 30 and were even unsure of her gender!

Meanwhile Joe, her fiancée, was becoming more and more frantic as each hour of that interminable day progressed. London was in chaos, the cell phone systems were down; he awaited news and there was none. His beloved Gill was missing. She could well be one of the victims. He lived through a nightmare.

Eventually in the evening she was identified, and at long last news came. For the next few days Joe was constantly at her bedside, keeping vigil as she sank and then rallied, hoping and praying. There was a fear that because of the time her breathing had stopped, there might be brain damage.

However, after five days Gill began to turn the corner. Joe invited the priest, Fr Kit Cunningham who was arranging their marriage, to come and give her a blessing. On the Tuesday following the bombing Fr Kit was at her bedside, and heard her first coherent speech: "I will walk down the aisle in December!" The Aussie battler had spoken.

From the moment I woke up, with the euphoria of being alive I was immediately aware that I had received a wonderful gift and that has never left me. My world was changed. It is a world built on unconditional love. These people have done so much for me. My label was 'one unknown'. This tells me of the greatness of humanity: people risked their own lives and strove to save this unknown life. I was like a baton being passed from person to person along a very long line. No-one gave up on me. What I felt was not so

much the medical attention but people's personal love for me – this unknown survivor they were cherishing.

They didn't know if I was a millionairess, a princess or maybe had just escaped from prison. I could have been anyone. I could have been a Muslim, I could have been Jewish, agnostic or an atheist. This is a profound reminder to me of how love is at the base of everything.

The wedding

Supported by her family from Adelaide, S Australia, and by her friends and the devoted hospital staff, Gill made a rapid recovery. The Australian Prime Minister, John Howard visited her in St Thomas's. She was fitted with artificial limbs and started learning how to walk with them.

There were, however, downs as well as ups. She still suffers periods of terrible grief over the loss of her legs. Even though her limbs were shattered, her feet had survived almost unscathed encased in her neat shoes. She asked to say 'good-bye' to them, so they were brought to her bedside. It was a poignant moment, a necessary closure.

Facing life as a double amputee is something unimaginable. All of us are faced periodically with our own mortality – but what I had never considered was facing life maimed.

There was another amputee from the bombing at St Thomas's; so Gill had someone to compete with as she tried to get used to her artificial limbs. She was dependent on others for the simplest personal needs: Joe was on hand to help her even in the sort of intimate ways which would never have happened in normal living. Their love was cemented in a very blessed way.

She grew stronger. She learned how to walk without support. Soon she was mobile enough to leave hospital: she went to visit the Queen. By December she was ready to fulfil her vowed appointment and walk down the aisle for her wedding. It was a wonderful occasion. Like any other bride she was able to take great delight choosing her bridesmaids and being fitted for her wedding dress.

The toughest moment for her was climbing the timeworn steps from the cloister into the ancient, 13th Century nave of St Etheldreda's. She and Joe were surrounded by their families and friends, old and new. Many of the police, the emergency and nursing services and others who had shared in her recovery were there to support them.

There were some lighter moments. Outside the church almost blocking the entrance was a London bus. One of Joe's spare time hobbies is driving a double-decker. So after the wedding he triumphantly steered the bridal party to the reception – going down a one-way street the wrong way en route.

Afterwards she and Joe were able to fly all the way to Adelaide for their honeymoon, so he could experience her Aussie background for the first time.

The bombers

So how does Gill feel now about the man who plotted to kill her?

From the moment I woke up I felt no anger, or resentment, or hatred. Just profound gratitude to all these wonderful, selfless people who nurtured me. It would have been quite 'normal' to feel the desire to retaliate for the loss of my life as I had known it. Or at least anger towards the person who had done this to me.

Instead I felt – and feel – a great deal of sorrow and pity for him. I was expecting to see a monster, a person looking really evil; instead I saw the photograph of a young boy looking back at me and I was quite shocked to find he was only 19. I thought: "you poor, sad lad – you believe you are doing the right thing and that God is on your side".

For me the journey has been trying to gain a different understanding of different forms of 'what is right'. I have to shed my arrogance and ignorance. I have to sit down and say "I believe I am right – but equally I must respect that you think you are right." Maybe, therefore there are several versions of what is 'right'. However, innocent people should never be killed for what we think is justified...

Sometimes people don't understand why I don't want to wage this 'war against terror'. Yet I'm totally supportive of the present levels of security. We cannot afford to be complacent or ever think we won't be involved in something unimaginable. I once thought that – but not now. I fully support the measures the police have to take, especially to safeguard the transport services. They are doing a fantastic job. The world constantly needs to be hugged – but you have to be realistic and the police sometimes have to be able to say 'no' to people.

An ambassador for peace

Gill Hicks has been fortunate to take up the threads of her young life again and to have a future. There were others who didn't. There are many families bereft and grieving. Yet in another sense her life has been utterly changed by the bomb. Eventually she was fit enough to be able to return to her place of work.

After my recovery I went back to work. Here was my 'urgent file' waiting after six months away for me to do something with. Here was my life before the bombs. There it was, sitting on my desk – and it meant absolutely nothing. So I put it all in the bin. I felt sad to say good-bye to my past – but I also felt liberated. I am like a plane coming into land along a runway of lights and just when I need it, another light goes on! Those lights are people. People come into my life at exactly the right moment. I have great faith in that.

One day I was speaking in public about my experience. The founder of an organisation called *Peace Direct* happened to





be in the audience. She was fascinated by my lack of hatred. To me hatred is like a cancer.

Afterwards she introduced herself and I found an immediate rapport with her, so I resolved to join the work. I love the fact that Peace Direct are practical peace builders. They are in immediate touch with the problems and the solutions – in places like Darfur and the Congo. I have become an ambassador for them, but I am also able to offer a different dimension to their work.

The public speaking I do is often preaching to the converted. But there is also a more personal aspect. No one is ever fully converted, but there may be ways I can prompt people from belief into action. Most people think they are powerless. But everyone can be a peacemaker in their home, in their immediate surroundings.

I believe we have to change what the world thinks. People sometimes feel powerless. But I can say to myself: what CAN I effect? This is my home, my world – so what can I do to change it? I can govern what happens here in my home. So can my neighbour. And the ripples can spread. This is the way change happens.

The final word

Joe, my husband, too, has a strong faith. It has been a great comfort to him. And the family at St Etheldreda's church has adopted me. I feel honoured to be a part of that even though I'm not myself a Catholic (Gill is a Methodist – though as a child she

wanted to be a nun, until her mother told her she couldn't!).

The emergency services I really look up to. They are the living embodiment of the best I have learned going to church and from my parents. 'I will give my life for you' they say – 'it doesn't matter who you are'.

I believe each of us is here for a 'breath of time'. Very little matters other than what we do while we are here, what we do with this amazing gift of life we have been given. It is what we leave behind that makes a difference. The gathering of wealth matters little. Ultimately, it is how much we love.

Gill Hicks has published a graphic account of her experiences. If you decide to read it, equip yourself with a plentiful supply of tissues. It is called

One Unknown: a powerful account of survival and one woman's inspirational journey to a new life.

by Gill Hicks, survivor of the London Bombings.

Published by Rodale International Ltd 2007 (7-10 Chandos St, London W1G 9AD)



J.M.W. Turner "Snow storm – steam boat..." oil painting 1842, in the National gallery, London

This item for Gallery is heavily indebted to art critics and historians. It was sparked off by the TV series, Simon Schama's *Power of Art*, which many will have been watching recently. The aim of the series, including a range of great artists from Rembrandt to Picasso, is not to deal with finer points of art criticism, but to bring out the power of selected works of art, to probe deeply into human emotions and events with some shock value.

In the hour devoted to J.M.W. Turner (1775-1851), the shock came through the British artist depicting a real incident from British history in the 1780s when a slave ship threw dead

In the Midst of the Storm

and dying African slaves into the shark-infested waters; the horror of this news had contributed to the British abolition of slavery in Turner's younger days, but the 1840 painting showed Turner's continuing power to challenge and arouse controversy. This emerged in 1842 with another painting of a ship at sea but closer to home and part of Turner's own experience.

Turner was on the ship *Ariel* when it left the port of Harwich on the North Sea coast on the night of a fierce snowstorm. Wanting to experience this at firsthand and record the impact of Nature at full fury, he got the sailors to lash him to the mast to observe it: "I was lashed for four hours and did not expect to escape, but I felt bound to record it." He went through all this to express the terror of the storm in a powerful dramatic vision of the ship amid the confusion of the forces of Nature. He exposed his life to the limit to convey this experience. Not all viewers at the Academy were impressed, however. Some critics attacked his murky contrasts of light and dark of waves and snowstorm. Some ridiculed him as a painter of the storm with "soapsuds and whitewash". Such criticisms still hurt Turner despite the fame and recognition he had earned.

Turner put himself to the limit to bring out this experience. What he achieved as a romantic painter is a challenge to us to face experiences that can illuminate the lives of ourselves and others. Turner risked his life for his art. We are called to risk for the life of faith.

Albert C. Moore



Land of saints, tycoons and marauding Scots

Exploring Hadrian's Wall, Northumbria, England

One of the challenges of living on an island is how you keep out unwanted intruders. In New Zealand the problem has largely been with rabbits and opossums. In England – in the U.K. – the present problem is how to distinguish the Muslims who want to live here peacefully and those who are bent on destruction.

However, there is nothing new about the intruder problem. The Scots for instance have been a headache for about 3000 years. If you travel to the north of England you will see the mighty wall created by the Emperor Hadrian between 120 and 130 A.D. It stretches some 70 miles across the narrow waist of Britain between Carlisle and Newcastle. The Romans failed to subdue the wild and warlike tribes to the north so they settled for the next best thing and tried to lock them out.

I recently walked along one of the best stretches of Hadrian's Wall and admired the skill and determination of those Roman engineers. After the Romans withdrew in 410, the wall became a gigantic quarry from which the locals built cottages, farms buildings, churches and roads. Quite probably, among the beneficiaries of Hadrian's gigantic stone quarry were the many castles which dot the landscape north of the Wall.

Exploring these castles provides a fascinating microcosm of

English history from the darkest of the Dark Ages to almost the present day. My friends and I chose as our base a 'barn conversion' near the sea at Alnmouth on the Northumbrian coast. Our host, Brian, farms about 600 acres mostly wheat, and is even more pessimistic about the future of farming than most of my farming friends in New Zealand – and that is saying something. Mad Cow disease effectively put an end to his herd of beef cattle. Wool prices are a disaster. So he has sought to supplement his income by converting many of his surplus buildings into accommodation, and he and his wife run a very successful hospitality business.

Fortified by a most ample breakfast, cooked by mine host himself, – the choice ranging from locally cured kippers to black puddings with every conceivable permutation in between – we set forth each day to explore this beautiful and fascinating area. First stop was Bamburgh castle, once the stronghold of the early Saxon kings of Northumbria. The first Christian king was Edwin (died 632), succeeded by St Oswald (604-642).

In order to secure the evangelisation of his people Oswald invited the Celtic monk Aidan to come from Iona (off the Scottish coast) and establish a monastic centre. One can imagine the two of them standing on the top of the keep at Bambrough, and Aidan spotting an island a mile or two



➔ further north decides to establish a second Iona here.

It was a spectacular success. Aidan had brought with him 12 monks – a significant number – and having built their monastery on the isle of Lindisfarne which Oswald gave him, they proceeded to successfully evangelise the surrounding country.

Lindisfarne – now better known as Holy Isle – is reachable by a causeway which is above water a few hours a day when the tide is out. It is fairly flat and bleak: a suitable site for pursuing the ascetical life favoured by the Celtic monks. The abbot was also the local bishop. The most famous of the early bishops were Cuthbert and Eadfrith. St Cuthbert, the sixth bishop, was consecrated in 685. His saintly reputation spread far and wide and made Holy Isle a centre of pilgrimage. Eadfrith (bishop from 698-721) who followed Cuthbert, was responsible, almost single-handed, for creating the famous Lindisfarne Gospels, one of the greatest surviving documents of the early Middle Ages.



Ruins of Lindisfarne Abbey

There is a fascinating museum on the island, much of which is devoted to Eadfrith's masterpiece. There is a facsimile of the original (kept in the British Museum in London) and various ingenious displays showing some of its richest pages; also how Eadfrith would have worked. It is a tribute to his skilful choice of vellum, ink and pigments that the Gospels remain so well preserved 13 centuries later.



Carry-

More than can be said of the monastery, of which little remains. It was captured and destroyed by the invading Danes in 875. The monks

ing St Cuthbert's body



escaped carrying with them the body of St Cuthbert, which after various adventures came to rest in Durham Cathedral. The present Anglican bishop of Durham is in effect the successor of Aidan, Cuthbert and Eadfrith. Eventually, the monks returned and a Norman church of St Marys with monastery alongside were built in the 12th Century. The monastery was finally destroyed at the Reformation.

Bamburgh Castle came back into its own in Norman times when a great castle keep was built as a fortress to keep out – you guessed it – the marauding Scots. Eventually, as a fort it reached its used-by date in the Wars of the Roses when the Lancastrians were blasted out by the Yorkist cannons. So, gunpowder ended the impregnability of the ancient castles forever. Eventually the landed gentry moved in – as was their wont – and made these castles into liveable homes where you could literally look down upon the villagers.

In the case of Bamburgh, it was rescued from a semi-ruinous state in 1893 by the industrialist, William Armstrong. Armstrong was one of those creative geniuses who in the 19th Century made Britain 'Great'. He was trained in the law, but his instinct was always for applied mechanics. He made Newcastle into a mighty manufacturing city, turning



*The village of Wark
home of the Du*



What those marauding Scots might have seen – the great bulk of Bambrugh Castle looming out of mist

his attention in turn to steel, hydraulics, hydro power, armaments – the naval gun is largely his invention – and shipbuilding. Half the Japanese battleships which defeated the Russians in 1905 were built by Armstrong. At its peak his shipyards and factories employed 25,000 men.

He bought Bambrugh at the end of his life and did not live to see its full transformation. The jewel is the Great Hall, a vast chamber built no doubt with the idea of entertaining royalty and foreign dignitaries. The roof is entirely carved out of teak, the gift of the King of Siam. It no doubt cost Armstrong a few battleships. There are also portraits of the Armstrong family. He himself left no direct descendants. His title and wealth passed to his great-nephew, known as “Mad Willie”, who squandered everything on ill-conceived projects and investments. A good example of the Yorkshire expression: ‘clogs to clogs in three generations’.

We also visited Armstrong’s other stately home, Craggside. It overlooks the pleasant little market town of Rothbury, which happened to be connected early by rail to Newcastle. This enabled Armstrong to live at Rothbury and work in the city, thus becoming one of the very first commuters. The house is a monument to heavy, tasteless Victoriana. Every wall is

covered with the drabest tiling or patterned wallpaper and the rooms are an unbelievable clutter of every possible ugly appurtenance of living.

It has, however, certain distinctions. The first is the lift, powered by a sort of mysterious hydraulic ram. Armstrong was fascinated by hydraulics and even lifted his great cranes at the Newcastle dockyard by water power. This lift was not there for the guests, but to enable the servants to get heavy loads of coal and household goods up several floors. William was evidently a kindly employer.

Craggside is also possibly the first house in the world to be lit by electricity, generated on the estate by hydro power. There is running hot and cold water in the bedrooms and central heating throughout. The house is surrounded by spacious gardens, mostly the creation of Armstrong’s wife. There are acres of rhododendron and azaleas and no fewer than five artificial lakes, which provide hydro power and irrigation as well as amenity value.



Craggside, the home of William Armstrong

Northumbria is a remote area of Britain, which means that it is not usually thronged with tourists. It is also a very beautiful part of the world: lush, heavily wooded valleys between bleak moorlands; pretty villages almost entirely of stone; miles and miles of clean, white sand; fascinating castles, gardens and stately homes. It is a microcosm of British history, absorbing successive waves of Scots, Saxons, Danes and Normans; saints and scholars of the Middle Ages; the chosen retreat of politicians (like Earl Grey of the great Reform Act as well as of the tea!) and magnates like Armstrong.

Northumbria – indeed Britain – successfully absorbed all these human invaders, especially the neighbouring Scots. You only need to count the great surgeons, engineers and prime ministers who come from north of the Scottish border. Much English brass finished up, justly, in Scottish banks! It remains to be seen if this country can equally successfully blend in the Hindus and Muslims who are thronging to modern Britain seeking peace, prosperity and a place to put down roots. ■

Michael Hill

*North and its castle, ancestral
rulers of Northumberland*





Seven deadly sins – a Gandhi series

*Money! Money! Money!
Nothing less than a radical overhaul
of the monetary system can mend a
corrupt/unjust society*

Ron Sharp

Wealth without work

Mohandas Gandhi believed that accumulating wealth without making a contribution of goods or services to the common good equivalent to the value of the money acquired, would be one of the main contributors to the destruction of humanity. He is not alone in this. Jacques Rueff claimed that “money will decide the fate of mankind”. The foundation of power and centralised control in today’s world is the power to create and manipulate the medium of exchange.

Because money has the power to command resources and because most of us take current monetary practices for granted, those few who control the creation of money are able to appropriate, for their own purposes, vast amounts of resources without being noticed. “The entire machinery

of money and finance has now been appropriated to serve the interests of centralised power.” (Tom Greco)

Our ancestors must have been ingenious in contriving how to exchange their skills for the good of each other and their communities. No doubt, there were those who developed ways of exploiting the more vulnerable as communities grew. But their culture of *mana* before their people meant that leadership protected justice in their dealings. Common community items would become accepted means of exchange e.g. bags of wheat, sea shells, gold etc. to facilitate the sharing of skills amongst those who required them. Eventually, coins became fashionable.

The problem

Sure enough, as is the wont of societies, mechanisms were established to order

the distribution of the new medium. Originally everyone recognised that money was only an information system. It was literally an agreed recognition of a contribution received and a responsible commitment to return the equivalent to the community. Unfortunately, in time the people lost control of the medium that facilitated their interactions. Enter The Banks and their creation of money – out of debt (if you please!) and eventually, the blessing of usury. Banks made huge profits from this money creation – wealth without work – while requiring those in debt to pay back capital and interest.

The bigger the giant became, the easier it was for money to be manipulated by the greedy, especially if power lay in the hands of the few. Money became ‘polluted’ and our economy began to malfunction, resulting in people

suffering as their material needs went unmet and social dynamics became distorted.

The present systems of money, finance and exchange are severely flawed. It has entailed inflation; unemployment; bankruptcy; farm, home and business foreclosures; ever-increasing indebtedness and impoverishment; unaffordability of proper shelter; homelessness; and a widening gap between the income and wealth of the various economic classes. These economic problems, in turn, are largely responsible for social and environmental decay; violent crime, suicide, drug and alcohol abuse, theft, embezzlement, along with pollution of the land, water and air.

*when the spirit and
heart are excluded
from the systems we
create to serve us,
we construct our
own hell*

Events in our daily news are not accidents. They flow from the errors and inadequacies in the structures that we humans have created. Money is a human invention. But if it doesn't perform the way we want it to, we can reinvent it.

Conventional money is kept artificially scarce: there is never enough of it to serve the purposes it was created for. It is misallocated, not reaching those who are most in need or who will use it most effectively. Instead it is accumulated in political power centres, well-connected 'insiders', and those who already control vast pools of wealth. Wealth is also systematically pumped from the poor and middle class to the rich.

The conventional money system is sick, which reinforces Gandhi's assertion of 'sin'. The practices of

getting something for nothing by manipulating markets and assets without labour or the production of added value: these are manipulations of people and earth's resources. There are professions built around making wealth without working, avoiding paying taxes. They benefit from government programmes without sharing the burdens. They enjoy all the perks of citizenship and membership of corporation without assuming any of the risk or responsibility. Remember the 'winebox'? If Fay Richwhite were prepared to pay \$20 million compensation, how much had they made fraudulently?

The solution

There are movements in human society to regain the control of means of exchange. People are resisting the flight of capital out of their communities through multinational absentee owners of banks and businesses. In the last two years in Germany alone, I believe that there were 86 newly-created complementary currencies, established in villages and regions. Hugo Chavez recently announced the appointment of a commission to investigate a national currency for Venezuela.

Here in Aotearoa/New Zealand there are local barter currencies in Thames, Taranaki, Wairarapa, Wellington, Golden Bay, Motueka, West Coast, Canterbury, Timaru, Invercargill – as well as a national exchange. There is also a new group in Lyttelton experimenting with a time bank.

Even of his own time, the great economist Adam Smith said: "people of the same trade seldom meet together even for merriment and diversion, but the conversation ends in a conspiracy



Adam Smith (1723-1790)
Eighteenth Century Scottish
philosopher published his seminal
work *Wealth of Nations* in 1776.
Smith is regarded as the father of
free market economics

against the public." We don't have to let the Transatlantic Business Dialogue, the International Chamber of Commerce, the World Economic Forum, the European Roundtable of Industrialists – let alone our own Business Roundtable – and their captive governments, destroy us.

To conclude: Gandhi also said, "I want the dumb millions of our land to be healthy and happy, and I want them to grow spiritually... If we feel the need of machines, we will certainly have them. Every machine that helps every individual has a place, but there should be no place for machines that concentrate power in the hands of a few and turn the masses into mere machine minders, if indeed they do not make them unemployed."

Ron Sharp is a member of the St Peter Chanel Parish, Motueka, with a interest in economics insofar as they impact on the lives of ordinary people

The seven 'deadly sins' of modern society as Gandhi saw them:

**Politics without Principle
Wealth without Work
Commerce without Morality
Pleasure without Conscience
Education without Character
Science without Humanity
Worship without Sacrifice**

Hot winter broth

Glynn Cardy

Winter has arrived with gusto. The chill has descended and it's time to go inside, to light the fire and thaw out. It is time to reflect, contemplate, and to rekindle our hope.

In the mistaken belief that miracles are instantaneous it is tempting to skip from cross to resurrection and miss out all the hard work in-between. Resurrection is that journey of finding hope after pain and loss. It is the hard work of winter.

Of course many believe that resurrection was something that God or Jesus did. It had nothing to do with us. We just ran away or watched from afar. We were the passive beneficiaries to the collective contract that God had negotiated on our behalf. We just need to sign up and all will be fine.

The journey to hope though takes more than assenting to a do-it-all saviour. It involves our work and struggle. It involves loneliness and solitude. It involves bad days and good, in season and out.

Bishop J.A.T. Robinson once talked about faith having a firm centre and open edges. The debate that rages across the Anglican world, and even infiltrates my computer, is what constitutes the centre. Some want to put sexuality, morals, and the Bible there.

Maybe it comes with age, but I find that what I want to affirm in the centre is getting less and less. Yet the less and less I am affirming is becoming more and more important.



Simply, God is in the centre. Not the full-blown Christian creedal and dogmatic package, but just one word: hospitality. Hospitality summarises the life of Jesus. It is generous, boundary-breaking, transformative love.

Hospitality is shelter from the storm. It is the place-setting for the stranger. It is the willingness to wait on friend and enemy alike. It is the ego-strength that can tolerate difference and withstand tribalism. It is the surety of being that can embrace the world. It is one of the closest words we have to God.

In my winter recess it is this God who invites me to toast my toes by the fire. This God embraces my humanity. God is the hot broth of my soul's home.

There is another God though outside. This is a God called authority. It is a colder God with rules and regulations, rights and wrongs. Not everyone gets an invitation with this God, but you

know where you are. This God is often personified as a king or judge, but almost never as a waiter or dishwasher. It is a God of certainty, power, and benevolence. Invariably it is male.

The authority God is pictured as a triumvirate of Father, Son and Holy Ghost who together rule the universe. This Trinity of communal subordination and internal praise was complete in its classical form by the 4th

century, coinciding with the increasing Imperial benefits the Church was receiving. The holy threesome ruled from the heavens and delegated much of their authority to Caesar on earth. Caesar ruled, the Church legitimated and benefited from his rule, and the poor got more charity, and less justice.

The authority God lives on, determining who gets what and who doesn't. It prides itself on pronouncements, creeds, and liturgies that every follower is meant to conform to. It is intolerant of plural understandings. Ultimately there is only one right faith, one right Church, and one right Lord. Join it, believe it, or else...

In my winter recess this authority God prowls around the exterior of my dwelling seeking to devour all who, like me, differ. But I am not trapped by it, nor afraid. My soul is free. For I have experienced the God called hospitality and I can't deny it even if I wanted to.

It's like thinking the whole world speaks English then travelling abroad and discovering it isn't so. It is impossible to go back to believing everyone speaks English. Similarly it is impossible to go back to the uniformity of the authority God.

The God called hospitality takes freedom seriously. A table of sumptuous food is laid out and everyone is invited to come. Those who refuse to come aren't judged – they just miss out. Those who gather have differing views and robustly exchange them. Pantheons of Gods dine with their adherents and their critics. Vegans are catered for.

Those who come to the table feel cared for by the company and food, and by the service provided. God though is not the waiter, the chef, or the host. For God is not just another anthropomorphic deity thwarting other contenders for our allegiance. God is simply, cosmically, and prophetically the spirit of hospitality itself.

Unity is not the goal of the gathering, it is occasionally a byproduct. The goal is to offer sustenance, encouragement, laughter, broad vision, and hope to one another, and then go from the feast to live it.

The authority God has a problem with freedom. On the one hand it is granting circumscribed permission. It is akin to saying to a group of children after building a playground and fencing it, "You can now play here". On the other hand, freedom can get out of control. It is the sister of free will and a close cousin to sin. It is akin to the group of children refusing to play in the specially created playground and instead taking their games, poems, and laughter, and running wild.

There are two words much beloved of the authority God: obedience and unity. Obedience means trusting in the wisdom of your clerical elite, as articulated in creeds and dogmas, and doing as you are told. Individual exploration is tolerated as long as it brings you back to that wisdom. Deviation from that wisdom is sin. Unity is conforming to what has been

agreed upon by the clerical elite. It is about agreeing on what is central and abstaining from any contentious actions until there is agreement on centrality. The authority God, whether in the homely dress of the caring father, the wig of the omnipotent judge, or the regal robes of the unifier, is ultimately concerned about control.

Though it is often hard to see clearly through dim glass, the authority God is shrinking. The more it shouts, the more strident it becomes, the more I know it is frightened. Sole authority as a doctrine in politics, academia, social theory, or theology can only survive where there is ignorance of the wider world. Immigration, the internet, education, travel... all work against such uniform authority. The world of the authority God is doomed.

The wind has stopped blowing, and the rain has eased. As usual the prowling God outside has roared and then slunk

off. It doesn't like it when it doesn't get attention.

I am obedient to my cup of soup, now my third. The holiness of the warm fire, my vivacious seven-year-old who has joined me, and the musings of my mind, feed my soul. I am obedient too to my soul in seeking out life and hope where it can be found. It takes me places where the company is mixed and tainted. In those places that the soul seeks and pilgrims gather, whether on the steps of Parliament, in the grandeur of a holy temple, or in the kitchen of a hospitable home, unity can be found. It isn't planned for. It just happens when that hearty trinitarian broth of compassion, justice, and freedom is stirred and then ladled out.

It is peaceful here by the fire. The peace of God has come home in me. ■

*Glynn Cardy is parish priest of
St-Matthew-in-the-City, Auckland.
www.stmatthews.org.nz*

Attention

Once I climbed beside
the country's highest waterfall
without a rope or any aid
but foolhardiness
and knew I was alive
with each hold
on rock or leatherwood.
because life wagered
turns attention on, its
cold stream of water
sluicing through the body
which forty years
removed, sits in a room
in silent meditation and
finds it more difficult
to keep the mind still
though the soul hangs
from two trembling hands
and clings, and clings
or floats like mist
over water.

Peter Rawnsley

Protected by an embrace

It took a mother and her child to reveal what baptism really means – a way to keep a tiny infant nourished and safe from harm, within the church family

Daniel O'Leary

Tired after Monday's disappointing golf, I checked the answerphone. It was a woman's voice. "Sir, I would like to have my baby christened next Sunday." I tensed. She didn't even know my name. Neither was she aware of our 'two months' notice' requirement. Or the need for the pre-baptismal talks. I fumed like this for a while before ringing back.

"Look," I said, "it's not as easy as you think. Can you come round next week so I can fill you in on a few matters?"

"No," she replied, "you'd better come round here!"

I did. I came to her house with my shield and spear at the ready. I was in indignant mode. After all, rules are rules. There are diocesan regulations to be honoured; we cannot just go around, as we used to, baptising everything that moved. It is due to such mistakes in the past that only a fraction of Catholics practise now.

The young mother's face was discoloured. She told me that she was just out of hospital after a bad beating at the hands of her boyfriend. There was a sadness in her voice. Looking into the small cot with great love, and a sudden smile, she said, "I do not want what happened to me, ever to happen to my baby. I feel she would be safe with your people."

We talked for a while. My heart melted. I promised to do what she

wanted, to make it all as easy as possible for her, to protect her little daughter from whatever threatened her fragile presence in a precarious world.

Another priest told me a similar story. When he, also slightly affronted by

suddenly our approaches had changed. How ashamed we felt at our self-righteousness and ego-hurt. How far we had drifted from the compassion of Jesus! Such experiences in my life have led me to try a different way of looking at our role as pastoral, non-judgemental servants of God's people.

Are we still placing burdens on their shoulders? Are we still expecting them to dance to our tune, to jump through all kinds of ecclesiastical hoops before they can be worthy of joining us? Our parish preparation programmes are, of course, good and necessary. But they are only one way into the family. John Shea suggests that Jesus was crucified because "he made God as accessible as the village well".

Towards the end of the celebration of baptism one of the ritual prayers has a phrase, "Now you are a child of God". Every Sunday I explain to the adults what this means. From the very first moment of its life, the baby is made in God's image. "Here comes God again!" the mystics would exclaim at the arrival of every new baby.

Maybe there is never another time in its life when it is closer to its Creator than now. And maybe the whole point of baptism is to keep it that way; to protect the little one not just from its own potential for sinning, but also from "the sin of the world" that is waiting to destroy its lovely soul.

a brusque phone call, went round to the house, the mother explained to him that she had fought tooth and nail to bring her child to full term, in spite of the pressures and threats of her boyfriend, and even of her own Catholic family, to have an abortion.

We compared notes about how



I reflected much on that young mother's remark the day I called to talk about a baptism for her precious baby. There was a pleading in her eyes as she said, "I feel she would be safe with your people". Maybe she had got it right and that this is the true theology of baptism. Maybe the baby is in reasonably good shape on arrival, but then the people of Jesus gather round it to keep it safe from the unfriendly fire of a world that can no longer distinguish enemy from friend, to be purified and nourished and kept safe from the smallness and closedness we call "original sin".

Baptism is such an exciting sacrament. It is about one of the most intimate moments in a family's life, and yet it has, too, the cosmic reverberations of the universal implications of the first Easter. The finest and most elemental symbols in the world are used with abandon, and the words and titles addressed to the child are spilling over with almost unbelievable wonder and delight. Not so long ago, just as my thumb touched the new-born's forehead to "claim her for Christ", the most beautiful smile spread across her sleepy features. It seemed to me as though that little heart was rejoicing for having found the completion it came to search for!

Here is the magic of God in the magic of a baby. Here is infinite

power in the vulnerability of a small child. Here is the divine essence in the dynamic fragility of a tiny frame. Baptism is Christmas, Passover and Pentecost rolled into one. This kind of ritual lifts us into another realm of being. It turns the world on its head. A dribbling baby is designated as the temple of the Holy Spirit. A very defenceless human being, who can neither read nor talk, is called a divine priestess, a prophetess and a princess.

The earthiness of the Incarnation is in the celebration of baptism. The smearing with oil is sensuous and perfumed; the baby is wrapped in the white garment of God's love like the warm towel after a bath near the fire; the candle of light is the comforting embrace when fear chills our body and soul. And the truth of water, that old mother from whose womb we once emerged, is still our guarantee of vibrant life.

I like to think of baptism as a kind of celebration of the senses. And I like to think of the senses as thresholds of the soul. There is a lovely moment in the baptismal ceremony when the priest touches the ear and mouth of the baby. He prays that she will never be destroyed by the poison of hate-filled talk. May the ears of her heart be ever allured by the music of

God's present moment, with its songs and stories. Touching her mouth he prays that she will never use her gift of speech for anything but spreading love, encouragement, forgiveness and joy.

And this, after all, is more or less what that young mother in my opening story was asking for her baby. A frightened child calls out to his mother during a night of nightmares. She rushes into his room and tries to comfort her crying son. "There is no danger," she reassures him, "there are no ghosts or dragons here. You are well-protected by your guardian angels and by my prayers. In fact, God is here to keep you safe." The child will not be consoled. All her efforts were in vain. "Can't you see," he pleaded, "I want something with skin on." And, of course, that is why God became a baby. ■

*Daniel O'Leary is based at Our Lady of Grace
Presbytery, West Yorkshire*

Bible Society Ad

Calling all new Irish or Polish immigrants to New Zealand.

Here's a chance to find friends and establish networks.

Write or call to:
John Joe Lynch, 15 Loch St., Remuera, Auckland
Phone: 09 522 1728

Reinstating the Tridentine Mass

On July 7th Pope Benedict XVI issued a motu proprio, allowing a wider use of the Pre-Vatican II Mass, often referred to as the Tridentine Mass. Jim Neilan looks at some implications

Commentators have swung into action with either glowing tributes or strong disapproval of Pope Benedict's permission to celebrate the old Latin Mass. There is some confusion about the consequences for parishes and for the wider Church.

First, a word of assurance. I belong to a fairly typical parish. Arriving at Mass, we get a welcome at the church door and this friendly atmosphere continues in the greeting from the lectern and the liturgical welcome from the celebrant. There is no way Father Aidan is going to appear from the side of the sanctuary, with no greeting, turn his back on us and proceed to talk in hushed tones to God in an unintelligible language. No, the 'old Mass' will be said only when a "stable group of faithful" request it from a priest who is competent to preside.

So, why the anxiety if only a small number of Catholics are going to take advantage of this ruling?

The pope says, "the fear that this document detracts from the authority of the Second Vatican Council is unfounded", but many disagree, and feel that it will seriously undermine what the council intended.

If we go back to the 1960s we can see what led to the changes. It is no coincidence that the first document of the Vatican Council to be completed (1963) and to affect Catholics was about Liturgy. When dealing with the Mass, we find words such as, "Christ's faithful, when present at this mystery of faith, should not be there as strangers or silent spectators. On the

contrary, through a proper appreciation of the rites and prayers they should participate knowingly, devoutly and actively". To the Council Fathers, the liturgy (especially the Mass) is at the centre of Christian life. It expresses our relationship with God. It is embedded in the everyday world of our joys and sorrows, our family life and daily work. The ordained priest and all who share in Christ's priesthood through Baptism, come together and join with Jesus in offering ourselves to be light and salt for the world.

Could anyone hold that the 'old Mass' reflects this definition of liturgy? No active participation is allowed. The Mass is seen as a sacrament performed by a priest with the people as spectators – the very opposite of what the Council says.

We need to realise that those who put together the old rite in 1570, following the Reformation, were expressing a defiant rejection of everything the Protestants stood for. The compilers lacked access to historical resources and early manuscripts which described how Mass was celebrated in the earliest days of Christianity. The finished product was a hybrid liturgy of prayers, readings and gestures from various times and places. That is why Pope Paul VI said there was a need to "return to the original norms of the early Fathers of the Church". (So, to call this 'the traditional Mass' is misleading – the present Mass is much more traditional and true to the early Church).

There is no doubt, that at the time of the Council, Pope Paul VI and

the bishops intended that the revised liturgy of the Mass should replace the old rite, and that is why so many bishops, theologians, scripture and liturgy scholars are querying the wisdom of Pope Benedict's ruling.

He says his intention is to "bring about reconciliation in the heart of the Church" and again assures us that fears of it leading to divisions are unfounded. Many find it hard to share this optimism. The division is already there, with two different understandings of what the Mass means: worshipping a distant deity – or celebrating the presence of God here, within the community. To now say that you are free to choose either, will simply reinforce the views of those who say the Council made no difference and the Church would have been better off if it had not taken place. Those who battled for the use of the old rite usually want to return to all that went with it. It is hard to see how this doesn't weaken the unity of the Church. We end up with opposing views about the meaning of liturgy, priesthood, the Church – even about God and our relationship with the life of the Trinity.

Problems are foreseen about seminary training, the impact on our relationships with other churches etc. etc. The list goes on.

Pope Benedict, in his letter to the bishops, asks them to report back to him in three years' time about any difficulties that come to light. Would it have been wise to ask for their views before he took this action? ■



Full-page miniature of the Evangelist St John, accompanied by his symbol, an eagle carrying a book. Alone of Eadfrith's Four Evangelists, St John is seated facing the reader. (The Lindisfarne Gospels)

A recent *Tui Motu* article suggested that most of its readers were not in the first blush of their youth, but represented a more mature readership. So this story from *John* is perhaps one with which we can resonate.

In the story of the man born blind, we have detailed in a wonderfully evocative and symbolic manner the story of growth in faith. In 9:11, soon after his cure, the blind man tells his neighbours that “the man called Jesus made mud, spread it on my eyes, and said to me, ‘Go to Siloam and wash.’” In 9:17, he is accosted by the Pharisees who want to know what the man thinks about the healer who came into his life. He tells them: “He is a prophet!” Not the answer they wanted to hear, and so the Pharisees then turn their attention to the man’s parents who advise them to question their son about his miraculous cure, not them. The cured man, obviously annoyed by their on-going attention, informs them: “If this man were not from God, he could do nothing” (9:33). Jesus again takes pity on the man asking him if he believes in the Son of Man. The man’s response is unequivocal: “Lord, I believe!” And he worshipped him” (9:38).

Reflecting on John

Who are the blind among us?

(John 9:1-41)

Susan Smith

What we have here is the man’s growth in faith from understanding Jesus as man, as prophet, as man from God, as God.

For those of us who have been part of the Catholic community for many years, this story of growth in faith perhaps parallels our own in the sense that at different stages in our life we too carry around within us different understandings of God.

Perhaps the reductionist school of theologians has been right all along – Jesus is simply a man. Or maybe when our commitment to an activist expression of our Christian faith seemed to be of paramount importance, we appreciated the gospel depictions of Jesus that situated him in the great line of the Old Testament prophets rightfully berating the powers that be for their oppression of the powerless in their midst.

These are valid ways of understanding the meaning of Jesus but as we mature in our faith, we know intuitively that this man, this prophet, is indeed Son of God. The ‘how’ of all this may not be so clear. Although the 5th century Council of Chalcedon explained in Greek philosophical categories how Jesus is both God and man, the talk of two natures and one person may make sense intellectually, at a more personal level it is not always so helpful.

John’s gospel is above an affirmation in Jesus, the Logos, the pre-existent one sent from God to become flesh among us. God is revealed as love in action as the signs or miracles in this gospel make clear. This is what the Pharisees failed to recognize.

It is what our contemporary society fails to realise if we, who believe in Jesus as Son of God, are not ourselves signs of love-in-action in a broken world. ■

Change of venue...

A Symposium

for people actively teaching or studying theology

30 August to 2 September

will now be held in Auckland.

For details, please ring Margaret Curlett

(09) 379-6424 ext 728 for dates and times

The Politics of Fear – Part 1

This story begins with two men who back in the '50s judged the self-centred individualism of American society to be totally destructive of the very basis on which their own cultures were founded. Their conflicting ideologies provide a basis for the current carnage in the Middle East. One was an Egyptian Muslim, Sayed Qutb; the other was Leo Strauss, a political philosopher who lectured at the University of Chicago from 1949 to 1968.

In a three-part BBC-TV programme – sadly, not shown in New Zealand – many disciples of Qutb and Strauss attempt to justify these two conflicting world views; while some of their opponents provide a critical evaluation.

Origins of Al-Qaada

Sayed Qutb studied in the United States between 1949 and 1950. He was scandalised by the experience and interpreted what he saw in America through the narrow lens of his own puritanical beliefs. He concluded the American masses to be deluded lost souls, trapped by their own selfish and greedy desires. Even worse, he considered the poisonous American culture to be seeping into his own homeland, Egypt, with baneful effects. While accepting the benefits of Western science and technology, Qutb decided that a more political Islam was imperative to create a moral framework to counter US influence.

Returning to Egypt he joined the Muslim Brotherhood, which supported Nasser's overthrow of British influence and occupation of the Suez canal. But in 1954 the Brotherhood attempted to assassinate Nasser because of his close ties with the USA. Nasser arrested leading members, including Qutb, who divulged information to CIA-trained torturers. The experience radicalised him. He now saw Western secular ideas as the cause not only of the selfishness and isolation he had

seen but also of the most brutal and barbarous aspects of human beings. Qutb judged the ordinary people to be in a state of *jahaliyya* (barbarous ignorance). A dramatic way of breaking through this ignorance was needed. So he maintained that the leaders of society could be overthrown and killed, since they were no longer true Muslims. In August 1967 Nasser had him executed. Immediately a secret group of followers was founded by a 15 year-old student from an upper class family, Ayman Zawahiri. This is the origin of Al-Qaada.

The neo-cons in the US

Meanwhile in Chicago Leo Strauss was pursuing a totally contrasting path which became equally influential. Strauss argued that the prosperous liberal society of that time lured people away from the shared moral values holding society together. It was the task of politicians to create powerful and inspiring myths which everyone would believe in. They might not be true, but they were necessary. So what were these myths? America, Strauss taught, had a unique destiny to battle against the forces of evil throughout the world. He praised

the TV series *Gunsmoke* because its simplistic portrayal of good versus evil was easy for people to understand. Likewise, the 'Perry Mason' series epitomised the role that his élite group of students had to play in politics. Was Perry Mason, who always got his client off, objectively correct? That didn't matter. The important thing was that, for the viewer, the 'good guy' triumphed. This style of thinking provides the basic myth to protect America from corruption. It didn't matter if its propagators didn't privately believe in it. The end justified the means.

Many of Strauss' young students became known as neo-conservatives ('neo-cons', for short). They entered national politics. Irving Kristol – a prominent journalist, formerly liberal – became the focus of a group of disaffected intellectuals in Washington who rejected the failing optimistic liberal policies. They concluded that by implementing Strauss' theory they could unify the people and recreate the ideal of an America, whose destiny was to battle against evil and spread democracy around the world. This shared purpose would stop the social disintegration caused by liberal

freedom. The principal source of evil in the world was, of course, Communist Russia.

The main opponent of the neo-cons was Henry Kissinger, a pragmatist who believed in global interdependence. He persuaded President Nixon to sign the *Nuclear Arms Accord* with the USSR in 1972, thus, in Nixon's words, "reducing fear by reducing the causes of fear". But the Vietnam defeat and Nixon's resignation over Watergate caused a crisis in confidence. President Gerald Ford appointed two neo-cons, Rumsfeld and Cheney, to key positions. Rumsfeld began accusing the Russians of planning the downfall of America.

The CIA said this was contrary to the evidence, but Rumsfeld persuaded Ford to appoint an independent commission to examine this evidence. Known as Team B, it was chaired by Richard Pipes, assisted by Paul Wolfowitz, who were both allied to the neo-cons. They concluded that the lack of evidence was itself a proof that the USSR had created systems of such sophistication they were undetectable.

In Pipes' words: "The CIA only looked at what they could detect, not the Russian mindset... If something is not there, that is significant". They set up a lobby group, called *The Committee on Present Danger* to promulgate the belief that the US was under threat from hidden forces that could strike at any time. Ronald Reagan was among its recruits.

They then set about mobilising religious forces, forming an alliance with some powerful fundamentalist preachers who hitherto had persuaded their followers not to vote. But now they saw a chance to defeat the Godless liberals. Thus, millions of evangelicals turned out to vote for the first time, and Reagan was elected President in November 1980. From the neo-con camp, Perle, Wolfowitz and Pipes were appointed to key positions.

At first, Reagan resisted their belligerent thrust. Pipes comments: "Reagan said

we need to talk with these people. He didn't understand." The breakthrough came about when Michael Ledeen, assistant to the Secretary of State, read *The Terror Network*, a book purporting to show that all subversive groups throughout the world belonged to a Moscow-inspired network. The new CIA head, William Casey, refused to believe his senior analysts when they told him that most of the 'facts' cited in the book were actually lies planted by CIA operatives in various European countries as part of their propaganda war. Casey eventually found an 'expert' to confirm his belief. Reagan was persuaded. Michael Ledeen comments: "The CIA wanted to believe that terrorist organisations were just unconnected local groups concerned with real or perceived injustices."

The Middle East

By 1970 Egypt had been transformed. On the surface it was a modern westernised state with a prosperous middle class. Zawahiri was now a doctor. His group had grown, and Qutb's ideas were spreading rapidly, especially among students. Sadat proved to be a corrupt leader, under the sway of a group of millionaires. When Sadat made peace with Israel, Zawahiri decided it was time to overthrow him. Meanwhile the Ayatollah Khomeini had ousted the US imposed Shah of

Iran in 1979, acknowledging Qutb's influence. In 1980, in Egypt, the Islamic Jihad assassinated Sadat.

For this crime Zawahiri and 300 others were put on trial. He was tortured and spent 3 years in jail. He reflected on the absence of the spontaneous uprising of the masses he had expected. His conclusion was that the rot had gone too far, the people themselves had become corrupted and were no longer true Muslims. If some were killed, the fear would shock the rest into understanding the reality of their situation.

Conclusion

These two opposing movements, arising respectively from Qutb's and Strauss' philosophies, were both in reaction to individualistic liberalism. Both maintained that people need to be taught to see reality as black-and-white terms. Both regarded fear as a prime motivator. Zawahiri would later come to view the USSR as a key factor. Eventually the focus of both movements would evolve. Afghanistan would become the mixing-bowl. 11 September 2001 would be the catalyst. The stage was set for the rise of Al-Qaeda and the great Middle East conflict which dominates our present political world. This will be explored in *Part II of The Politics of Fear*. ■

Jim Elliston



**Long-term care workers
– both hearing and deaf –
wanted for**

Mt Tabor Community

We live with and support people with an intellectual disability and some who are deaf, and offer long-term community friendships. Houses are in Helensville, Henderson and Auckland. We provide training.

**Contact: Mike 027 424 3279; Marie 027 672 6794;
Office: 09 420 9701**

Three-personed God of compassion

God as Communion - John Zizioulas, Elizabeth Johnson, and the Retrieval of the Symbol of the Triune God

Patricia A. Fox

A Michael Glazier Book published by
The Liturgical Press

Collegeville, Minnesota, USA 2001

ISBN 0-8146-5082-1

Price: \$64.99

Review: Anna Holmes

This very interesting and dense book studies two very different theologians reflecting on the Trinity. John Zizioulas, Metropolitan of Pergamon, has spent many years in the Greek Orthodox church exploring the meaning of persons, and of the Trinity – both in his own church and in ecumenical dialogue. Elizabeth Johnson is a distinguished feminist theologian whose major work on Trinity, *She Who Is*, was a ground-breaking exploration about speaking rightly about God and Trinity from a feminist perspective.

The very contiguity of these authors illustrates the heart of the book – that Trinity is about unity in diversity, not about a hierarchy of persons. It is about a loving, eternal conversation or perichoresis, a dance which enables the fullness of each member of the Trinity, and a model for all human relationships.

Zizioulas first talks of the meaning of person. He notes that person in its modern context is about relational being but that in ancient Greece it meant the mask of an actor, and in Rome it meant role. It was the coming together of the Greek and Roman world views with the Biblical, that led in the third Century AD to the concept of communion which was both experienced in the Christian community and perceived as of the essence of God.

He explores the concept of difference as threat and then goes on to suggest

that “Truth as communion does not lead to the dissolving of the diversity of beings... but to the affirmation of otherness in and through love”. He suggests that in “Putting on Christ... the distance of individuals is turned into the communion of persons” and “The mystery of being a person lies in the fact that here otherness and communion are not in contradiction but coincide”. He is very clear that Eucharist lies at the heart of church and communion. From this he moves on issues for ecological responsibility and ecumenical dialogue.

If the very being of God is communion, this must affect the understanding of church and creation as communion. He suggests the work of the spirit is to make all creation the body of Christ and that the transcendence of all divisions is the ultimate catholicity of the Church. In such a church all are needed because of their uniqueness and diversity, and none may be excluded. The same principle holds for the relationship between local and universal church.

Elizabeth Johnson starts from the right naming of God and links this with the “pervasive exclusion of women from the realm of public symbol formation and decision making.” (P101) She concludes God is beyond all names, can only be described by analogy and cannot be restricted to one description.

The many names are present in the Scriptures but in liturgy only a small selection are used, due to the patriarchal bias. She points out that even in the Nicene Creed Jesus became human being (homo) not man (vir). She suggests that the maleness of Jesus is part of his humanity but is not part of his divinity. It is the divinity of Christ that divinises human beings as Christ-Sophia. She goes on to show how the feminine attributes of God were transposed on to Mary. She finishes

by suggesting that the concept of Sophia be retrieved from the Wisdom literature.

In renaming the Trinity Jesus-Sophia, Spirit-Sophia and Mother-Sophia, she goes on to suggest that what is needed is a Spirit-centred theology of Trinity as revealed by the lived experience of women, as well as men. She also comments on the links with eco-theology. She suggests that “female and cosmic symbols in the Scriptures and the tradition can contribute towards healing the divided consciousness created by hierarchical dualism”. (P178)

Elizabeth Johnson links an ecological spirituality with a compassionate and transforming way of being Christian. “She makes it very clear, however, that the attempts to articulate eternal truths about the mystery of God were seriously limited by dominant patriarchal cultures that ensured only male members of the Christian communities contributed to their formulation.” (P179)

Both these theologians present a Christology of an inclusive, eschatological, cosmic Christ. Zizioulas sees that in Christ each person can come to freedom and love. Johnson sees that Christ is recognised by the power of the Spirit when the hungry are fed – “the liberating power of connectedness that is effective and compassionate love”. (P152) Her focus is on praxis and not metaphysics.

The final chapter of the book looks at six ways in which the symbol of Trinity can be retrieved for this age. These are the Divine koinonia or communion of persons; The names and ordering of Trinity; Re-ordering of Omnipotence: A Triune God who suffers; Holy Spirit as a unifying Symbol for Theology; A call to Church to be Koinonia; the Trinity as a source of transforming

Who is Jesus Christ – how do we relate to him?

The History of Christian Thought

Jonathan Hill

Published by Lion Publishing 2003

Review: Mike Crowl

This is both a most heartening, and a most disheartening book. Heartening because it shows that we are still engaging with the most interesting discussion history has ever thrown up: who was Jesus Christ and how are we to relate to Him? Writers have discussed this from the first century onwards, and have influenced the course of the church again and again by their words. Some of these writers we would call theologians, some not, but all have taken their place in the ongoing march, sometimes in the Holy Spirit, sometimes seemingly without Him.

The book, as I said, is also disheartening. If we are to believe Jesus' words about the Holy Spirit coming to lead us into all truth, how is it that so many of these writers disagree with each other? How is it that one emphasizes one thing, and another emphasizes the opposite? How is it that great saints of the church could rise up and destroy those who disagreed with them? How is it that centuries could pass before

great doctrines were decided upon? Does the Holy Spirit struggle so much to influence our hearts and minds? It seems so.

Hill's own words at the end of the book show that even he is surprised, as it were, by the range of Christian thinking. However, he makes the point, and it's the most important one in the book, that "the common core is that (the various writers) all have faith not in a set of doctrines but in a person – Jesus Christ – who is preached through the Bible, and that they are convinced that, through him, they are saved and know God. That means that there is a common standard of criticism that we can apply to all despite their differences: how adequately do they handle that basic faith? How true are they to what we think is the heart of Christianity, and how convincingly do they draw out its consequences and relate them to the needs of their age?"

This is what grounds this book, though Hill is never pro or con any one writer. He gives some background to all those who appear, and an overview of their work and thought. At the end of each section he sums up what is best

about them, and the areas in which they appear to have lost sight of their objectives, or where they have failed to cover important issues. It's a fascinating journey, as each writer is seen to draw upon those who have gone before – not always to the earlier writer's advantage – and as great historic moments in the Church's history are seen to be part of the great thinking that has been done.

Hill doesn't stint when it comes to explaining the thought of the various writers, and occasionally the ins and outs of things Trinitarian, for example, may fly over the reader's head. But all in all, this is a most readable book, a great introduction to the thinking of a wonderful group of people, and a solid way to get to grips with the history of the Church, as well as its theology. Because the history can never be separated from the thought.

Only one quibble which may not annoy other readers in the least: Hill occasionally introduces some witticism, or play on words, that seems out of place in these exalted halls. Maybe the theologians themselves would be far less troubled by them than I was. ■

Ethos and Ethic in relationships with cosmos and all creation.

"Only in these times has it become apparent that if humanity is to have any future at all, men and women must heed the imperative to be in relation, in communion with one another and with everything in the universe. I believe that those interlocking factors enable Christians today, in a way never before possible in our history, to receive ...this teaching...that God is revealed as a three-personed God of compassion whose very being is communion." (P 249) ■

IN YOUR WILL REMEMBER NEW ZEALAND JESUITS IN INDIA

Please help continue their good work
in the service of the poor.



For more information write to:

NZ Jesuits in India Trust Board
PO Box 25922, St Heliers,
Auckland 1740

Books mentioned in this paper, or
any other books you can't find, can
be ordered from:



O C Books

Use our email to order – or to receive our
fortnightly email newsletter

Tollfree 0800 886 226

99 Lower Stuart St, Dunedin

Ph/Fax (03) 477 9919

email: shop@ocbooks.co.nz

Website: <http://www.ocbooks.co.nz>

Cup fever and dollar worship

The rise of sport to its present importance and the large amounts of money being allocated by the New Zealand government to yachting and rugby have begun to devalue its worth to society. Sport has become an obsession. The mania for winning the Rugby World Cup and the America's Cup is becoming a bore by the shift to winning at all costs.

Attendance at stadiums is falling and promoters are going to ridiculous lengths to attract more spectators. For example, 'crusaders' riding horses open proceedings at Jade Stadium in Christchurch and "kids" wave free plastic swords in response. Over \$60 million is being sought to upgrade the stadium for attendance at the World Cup in 2011. Auckland and Dunedin stadiums are to be upgraded at the cost of many more millions to accommodate the expected hoards of spectators. Sport at this point ceases to be enjoyable and becomes a spectacle.

The degradation of sport is in its subjection to profit-making and patriotism, now brazenly underpinned by government contributions. The game comes to be regarded as a means of generating profits. Elements of pretence and make-believe are introduced and boys dream of being All Blacks. The connection between sport and reality is blurred. Heroes are created and their exploits followed slavishly by the media. The proliferation of franchises has led to the poaching of players who are merely chasing the top dollar. The player, as a professional entertainer, sells his ability to the highest bidder. He supplements his salary with endorsements that often exceed the salary itself. Of such stuff is the modern-day hero.

The game itself, surrounded by this enormous apparatus of money and promotion, seems almost incidental to the expensive preparation required to stage it. The altruism associated

with a player such as Colin Meads has disappeared. This is professionalism, a major industry that has promoted the participant into a celebrity of exaggerated and expensive proportions. Heads will roll, money will be lost and players will depart if cups are not won. That's show business.

The poodle in Gaza

Just prior to Tony Blair standing down as Prime Minister, this column predicted that he would become a celebrity speaker on the world stage. Wrong. A call from the White House appointed him as the special envoy of President Bush with instructions to sort out the entire Middle East problem. The declared task is to "strengthen Abbas". True to the surreal logic of American Middle East politics, Tony Blair is viewed as the man for the job. Tony Blair, who believed in using "force for moral purposes" to become Bush's partner in the rape of Iraq, who gave tacit approval to the Israelis to flatten Lebanon and leave millions of unexploded cluster bombs, who dismissed the democratically elected Hamas government in Palestine and who condones the isolation of Gaza, is now to oversee another White House crusade. His credibility in the Middle East is zero, his hubris seemingly unquenchable.

However, to add insult to injury, another call from the White House defined Blair's position as merely an envoy. He had no authority to tackle political negotiations between Israelis and Palestinians. This is the continuation of his role as Bush's poodle. Condoleezza Rice put it bluntly: Blair's role "is something that is completely complementary". This means, effectively, that he will be used for photo opportunities between Ehud Olmert and Mahmoud Abbas,

will visit the Holy Land and will report back to the White House for further instructions.

The hypocrisy and horror of this situation is that 1.5 million Palestinians in the Gaza strip are not even in the equation. Tony Blair and the Quartet – the European Union, United States, Russia and, shamefully, the United Nations, have declared Hamas a terrorist group. If only Blair would admit that Israel must withdraw from the illegal occupation of Palestinian land. Then truly he could echo his words in Kosovo and repeat with conviction, "This is simply the right thing to do".

Bringing the US to account

Is no one accountable in the Bush Administration for the chaos inflicted on the Middle East in the last four years?

Paul Wolfowitz ignores his championing of the Iraq war and still enjoys presidential favour, as does "Scooter" Libby, pardoned for perjury and obstruction of justice. Attorney General Alberto Gonzales fabricated the pseudo legal path to the torture and abuse at Abu Ghraib and Guantanamo Bay and fired US Attorneys who did not agree with the Republican view. After a Senate Judiciary Committee failed to force Gonzales' resignation, Bush stated, "He has increased my confidence in his ability to do the job".

George Tenet and Colin Powell now pretend that they tried to dissuade Bush from the "shock and awe" of illegal war. Richard Perle, Wolfowitz's partner in the media propaganda for war, protests innocence. Several generals now do the same, describing the Middle East imbroglio as a tactical, political and humanitarian disaster.

Talk of the impeachment of Dick Cheney rumbles on, yet he continues to tout for a war against Iran. *The New Yorker* maintains that the Bush Administration has come close to perfecting the art of unaccountability. Perhaps a hitherto compliant media is beginning to ask the question. ■

Agenda for a future church

The ruling by the Holy See on limbo earlier this year has opened a can of worms. If the past teaching is now recognised to be erroneous, what of others?

Recently I was present at the funeral of an elderly priest who had been chaplain to a Catholic rest home. He was well respected. The religious women who run the rest home attended in force to make their contribution to a fitting tribute to a worthwhile life. More than 20 priests concelebrated, marking in their particular fashion their esteem for their departed colleague.

A disturbing thought passed through my mind as I stood among the vested concelebrants around the altar. How many of the women present would be upset at what was going on? How many would be thinking, "Yes, we are rightly giving Father a good send off. He has earned it. But why must it be only men who are up front conducting the service? Why cannot women as well as men lead the congregation as priests on this and other occasions?"

Admittedly, despite the absence of female priests, as much as possible was done at the funeral to involve women. The opening words of welcome were delivered by the congregational leader. The priestly homily after the Gospel was replaced by a reflection on the life of the deceased, given by one of the religious women. Communion was distributed not by any of the concelebrating priests, but by four sisters.

But despite such efforts, for how many of the women present would this have been just one more of the many occasions when they felt they are considered second class citizens in the Church. Why cannot women be priests?

The change of the Church's position regarding limbo makes one speculate what other changes may come in future years.

Matters relating to sex and marriage are prime candidates. There has been for years an absolute Church ban on the use of condoms. But for a year now, the Holy See has had a committee weighing the legitimacy of their use at least to prevent the transmission of infection. A limited change of discipline in this matter may soon be pronounced.

Will the Church's position regarding contraception in time move further than that? The laity seem to have voted with their feet, and decided that contraception is legitimate. If that is indeed the position of the overwhelming majority of believers, maybe official voices will in time get around to saying in words what the majority of believers seem to be asserting by their actions.

Reception of communion by the divorced and re-married, and at least on occasion by non-Catholic Christians, are other conceivable changes in official Church practice.

Regrettably the prohibition of the ordination of women does not seem likely to be one of the restrictions abolished in the near future. We have been told it not just a discipline but a matter of faith. A matter of faith? Yes, but perhaps only in the sense that Galileo would have accepted as a matter of faith the official ruling that it was divinely revealed that the earth was the centre of the universe and that the sun and the stars revolved around our planet.

The unwillingness of the Church to ordain women afflicts our sisters in Christ in a fashion that does not touch males. It is for many women a personal hurt. Let us males at least assure them that we regret the pain they suffer and join them in looking forward to better days. Sadly these can only be in the distant future. ■

Humphrey O'Leary

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

Tui Motu InterIslands Subscription

If you know a friend who might enjoy reading – and maybe subscribing to Tui Motu – then fill in the name below and send it to us at:

Freeport 97407
P O Box 6404
Dunedin North 9030

– and we will send them a free back copy

Name:.....

Address:.....

.....

Name:.....Sub No:.....

Address:.....

.....Area Code.....

\$24 for FIVE issues: ☐ \$48 for ONE YEAR'S Subscription (11 issues): ☐

Unwaged \$22 for five and \$44 for eleven issues

Overseas: Australia & S. Pacific \$65 ☐ All other regions: \$70 ☐

• I am enclosing an additional donation to secure the future of *Tui Motu*: ☐

I enclose a cheque for \$.....

or please debit my credit card (Visa/Mastercard)

Card No: _____

Expiry date..... Signature.....

Mail to P O Box 6404 DUNEDIN NORTH 9030

email: tuimotu@earthlight.co.nz

website: www.tuimotu.org

HIV/AIDS on our doorstep

As the first country in the world to give women the vote, where our Prime Minister, Speaker of the House and Chief Justice are women, it is often difficult to imagine countries where the women do not have the same rights, the same access to resources, as men.

For these women it is not just that they have no voice, but they are also perceived by their society as less important. They toil silently – cooking, cleaning, getting water. When a relative becomes ill it is the women whose education is the first to be interrupted or ended. When they marry,

it is the men who have control over land, and therefore income.

According to the December 2006 *UNAids/World Health Organisation Epidemic* update there are estimated 81,000 people living with HIV in the Pacific with the majority, three quarters, in Papua New Guinea. The figures for that country are increasing at an alarming rate with women being particularly vulnerable to the disease due to the dual effects of poverty and their low social status.

Women are less able to negotiate a safer environment for themselves, less likely

to have resources other than the exchange of sex for daily survival, or if married, not in a position to insist on their husband's fidelity. As a result, their chances of contracting HIV dramatically increase. In PNG over half the women infected with HIV are married.

Such situations seem incredibly removed from our own comfortable sphere and for most of us they are, but we are compelled by our faith to respond to the suffering of others. 'Others' who are not statistics, but wives, sisters, daughters. Women like Linneth Homino. . .



My name is Linneth Homino. I come from Asaro in the Eastern Highlands Province of Papua New Guinea. I am a widow. I have a son who is now 19 years old. In the year 2000 he was in grade 8 at Primary School. That was the year my husband found another woman, a street woman, and brought her back to our house as his second wife. Her name was also Linneth.

At that time I was healthy. None of us knew that this woman my husband had brought home had HIV/AIDS. The two of them stayed and then they went off for two months. After this they came back home and he gave me AIDS. I didn't realize it at the time, but I couldn't understand why I was losing so much weight. My clothes were getting too big for me.

The woman my husband had brought home gave birth to a child who was very sick. The hospital said the child had HIV. I went for a blood test and after two tests the doctor told me that I was HIV positive. I fainted. But the doctor helped me to my feet and talked with me and gave me strength. I went home and when I saw my son I cried.

In the year 2002 the other woman died and so did the child. There were now three of us living in the house. Then, in July 2005, my husband died.

Around this time the Catholic Family Life Coordinator at Asaro came and gave me support and took me to Goroka to meet, Mark, the Catholic Family Life Coordinator there. He helped me a lot. I don't take any medicine but I do my best to eat well and I'm careful with personal hygiene. I help out with AIDS awareness and I'm often a guest speaker at workshops on HIV/AIDS. I also don't hide myself from others anymore. Before, I was very ashamed but now with the support of my family, Catholic Family Life and the people of Asaro I no longer feel ashamed and I feel free to walk about, meet people and talk with them.

Linneth's story courtesy of Caritas Australia

Caritas Aotearoa New Zealand is increasing its work in Papua New Guinea assisting those with HIV/AIDS through programmes such as Mercy Works run by the local Sisters of Mercy. The programme combines human rights

initiatives to foster equality among men and women; a drop-in centre to ensure medical and legal access for those in need; and care facilities for people affected by HIV whose families struggle to take care of them.

All Caritas' work around HIV/AIDS adheres to Catholic teaching in promoting abstinence outside marriage and faithfulness to one's spouse.

Your support would be appreciated.



Pacific HIV/AIDS Appeal

"Anyone who needs me, and whom I can help, is my neighbour."

Pope Benedict XVI, *Deus Caritas Est*, 2006

To make a \$20 donation call 0900 4 11 11,
or post to PO Box 12-193 Thorndon Wellington
or visit www.caritas.org.nz



Caritas

*Aotearoa New Zealand
The Catholic Agency for Justice,
Peace and Development*