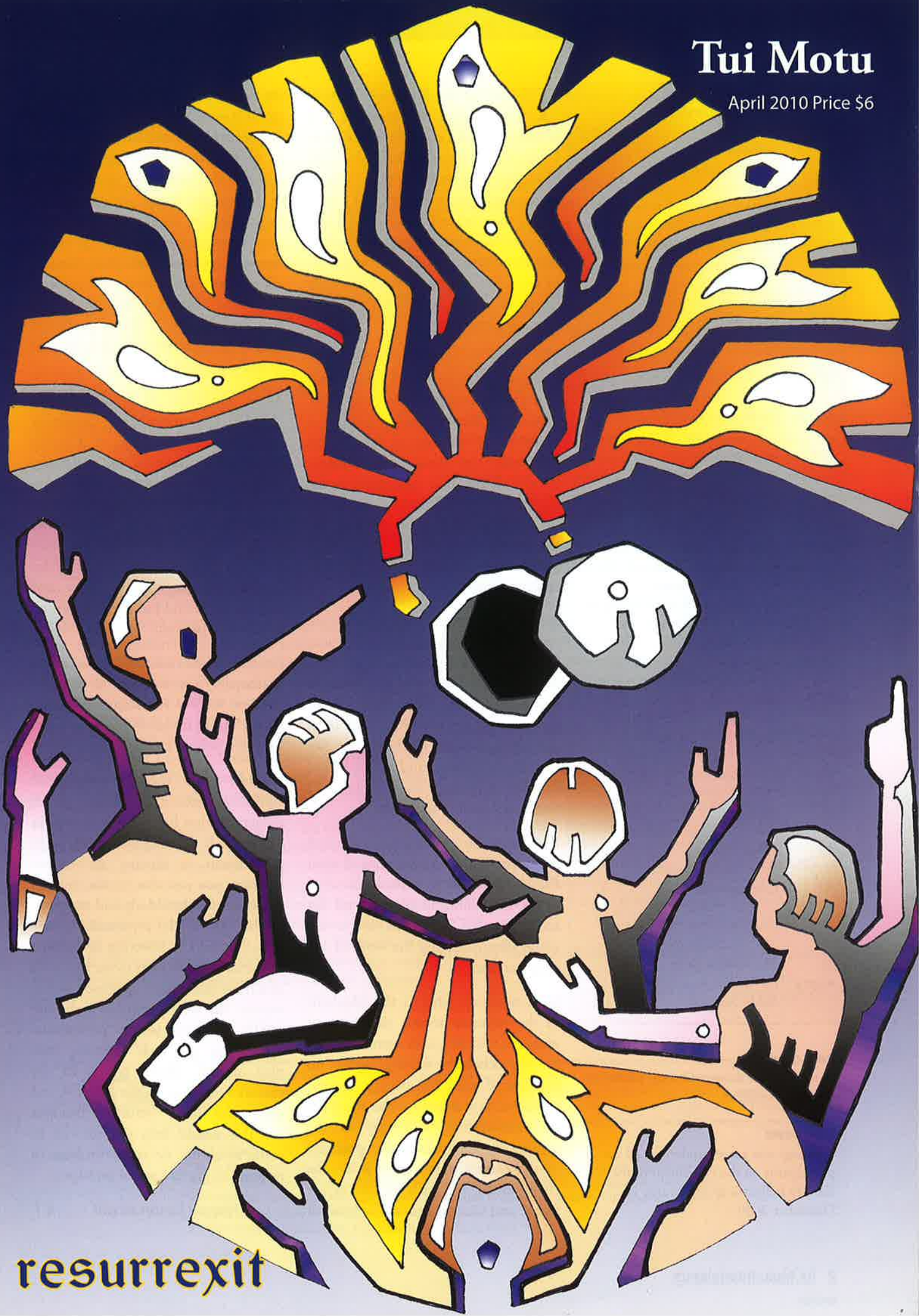


Tui Motu

April 2010 Price \$6



resurrexit

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front cover

This cover was designed by our illustrator, Donald Moorhead.

back cover

This page was a free handout to all the participants in the Parliament of the World's Religions in Melbourne in December 2009.

The joy of the Easter cry "Christ is risen" and our response "He is risen indeed" rings in my ears as I gaze at this issue's front cover. The black-hole of the tomb gives way to increasing light as the grace of Christ covers the world. Thank God for this gift, and for the annual renewal of our baptismal consecration as the people of God. We proclaim ever more fully the good news, Christ is risen indeed: *Christus surrexit vere!*

This issue highlights a number of resurrection issues: Joy Cowley gives us a prayerful response to Jesus risen, while Rob Ritchie puts a fresh coat of paint on the days of the Passion and what this means for Aotearoa New Zealand. It is wonderful to see ingenuity we Christians bring to interpreting and reinterpreting the central mysteries of faith. This is what keeps our hearts zinging and puts new zest into 'the Way.'

As a sideline to resurrection, we remember Archbishop Oscar Romero. In a review of a new book on him, it is said that on the day Romero was assassinated, John Paul II had signed a decree removing him from the administration of the See of San Salvador. Another hand allowed him, instead, to arise in the people of El Salvador – viva el Salvador!

Resurrection interpretation and reinterpretation is at the heart of what Pat Maloney and Kath Rushton write. Pat is fully mindful of the need for recognition of the rights of women while acknowledging the word of the magisterium.

Kath takes up what is the 'elephant in the ministry room': the place of women's ministry as deaconesses. Her careful, scholarly writing opens up a vision of what has been and what could be. It is based on the principle of *ressourcement*, a return to the sources by looking at the practices of the early Church. This principle, championed by such giants as de Lubac and Congar, was at the heart of

the new life which Vatican II brought us. This sense of finding continuity in our church's life and doctrine enables us to fly over some narrowness of vision in the immediate past. It allows us to see the broad response of an earlier age to other's needs, in this case, women. Then the fears which women's ministry now raise, namely taking over the power and control within the church, seem not to have been in evidence. Without doubt the early church has something to give us to make us think again.

Again, remember *The Syllabus of Errors* (1865). This remarkable document was the underpinning of Church thought for much of the following century, disempowering it from opening up to burgeoning bourgeois society. Perhaps the Church's response to the question of women's ministry will wander along a similar path. Who knows? The ways of humanity and how we think and judge are as infinite as the ways of God.

Jim Consedine's take on the trial of the Waihopai Three is clear. We hope in the next issue to run something more on the implications of this decision of 11 'good people and true.'

Michael Hill's incisive writing on adolescent education allows us to rejoice in what has worked so well in Dunedin. It alerts us also to the ways government is moving to remove benefits not just for youth, but in particular for the elderly and the poor. In the light of the proposed increase of GST and the lowering of income tax rates, it is not hard to see the hand of a more doctrinaire approach to our society. This we experienced in the late 1980's. Are we to see the "preferential option for the rich" coming into play again? There needs to be mature reflection on the benefits and detriments these "reforms" brought us. This would help government to come to clearer decisions on how to respond to current social pressures.

Happy Easter to all! *K.T.*

With joy filled hearts

It was a moment to savour. Two hours after retiring, the jury in the trial of the three Catholic Workers – Fr Peter Murnane OP, Adrian Leason, Sam Land – who deflated a dome at the US military spy base at Waihopai near Blenheim in April 2008, returned to a packed but expectant courtroom.

It took less than a minute to read their verdicts. Not guilty on all counts. The applause was spontaneous, immediate and prolonged. It was renewed as the jury were dismissed and left the courtroom. They had played a critical part in this historic decision to acquit. In the history of New Zealand law, there has never been a decision made that in certain circumstances a higher moral law existed and should prevail over the prescribed legislation of a nation. These circumstances had been accepted by the jury as prevailing when the three peacemakers acted and damaged the equipment and temporarily put the antennae out of action. The three follow a long tradition of Christian pacifism dating back to the earliest days of the Church.

The jury had heard seven days of testimony and legal argument. They reached their conclusion by accepting the defence argument that the action was taken to prevent further suffering from wars involving the US.

The defence wanted to argue that the damage done to property was small compared to 'the greater good' achieved by their action which could save lives. This 'necessity defence' was ruled out by the judge. What was allowed was a defence from the Crimes Act of 'claim of right' because the trio believed sincerely they had the right to act as they did. The judge held they did not have that right but agreed that there was evidence that they believed they did. Hence the moral argument that followed and the need to show the state of mind of each defendant at the time of the action. The result was lengthy testimony from each defendant.

Fr Murnane told the court in his testimony 'the trio felt strongly about the unspeakable evil caused by activities enabled by spy bases. These include torture, the overthrowing of legitimate governments, continuous war, renditioning prisoners secretly from one country to another in order to torture them, and the widespread use of depleted uranium which has a destructive lifespan of millions of years. In going into Waihopai, we wanted to challenge these warfaring behaviours. We went there to prevent further mass murder. It was both necessary and our right to do so.'

The acquittal is a significant victory for peacemakers and the power of non-violent direct action. This action is taken usually only when all other avenues have failed. Such action is based on a love of neighbour, in this case a neighbour unknown but devastated by war.

To have more than 100 peacemakers, most of them actively Christian, gather for two weeks and witness a trial involving a confrontation between the non-violence and power of Christ and the violence and power of a government lock-stepping in tune to the war plans of the US military and its allies, is a pretty special thing to do.

Most media reacted with surprise. Had they been present for the duration of the trial (only on-line Scoop covered the trial fully) they would have experienced little surprise. The evidence was compelling. The Waihopai base is an integral part of the US war machine and responsible for the death of innocent civilians in foreign wars.

One feature made a defining difference. The presence of the Holy Spirit was palpable. This court verdict was backed by prayer from religious communities, parishes and individuals across the country. Early morning communal prayers and nightly Taize vigils were held outside the US Embassy. In court, kuia Auntie Raina Paniora faithfully prayed her rosary. A spirit of community, peaceful co-operation, sharing, song, humour, prayer and whanau was built around the trial.

Everyone noticed it – and many remarked upon it. It was reflected in the help the local Marist priests gave in providing marae-style accommodation to about 40 travellers young and old at Emmaus House. In addition, the wonderful Urban Vision young people of Wellington were everywhere, supporting the trial and proving help to the community of the willing. Catholic Workers and their friends and families came to support three of their number on trial. Some people came for an hour and stayed for a week. Collectively they formed a community of the willing, peacemaking People of God, witnessing in the central city, a stone's throw from parliament, the centre of state power.

The jury had to be affected. Their verdict reflected that fact.

Jim Consedine



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

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THE DREAM OF GOD

"Thank you" to the Editor of *Tui Motu* who gave significant space to other women who like Sister Pauline O'Regan find the Church's treatment of women scandalous.'

We are a group of women who meet four times a year to celebrate Liturgy and share our own experiences of 'Church.' The editorial and articles on women in the Church inspired us with such hope and encouragement that we felt compelled as well as responsible to congratulate the Editor and those who responded to Sister Pauline's Article.

We wish to express our solidarity with the women and men who allowed themselves to be vulnerable and open to criticism from those who support a patriarchal and oppressive Church. We want to see solidarity translated into action. In the first instance we would love to connect with women who, as Ron Sharp said, "see the bigger picture of the dream of God – to create ways to help the dream take shape on earth".

Anne Burke rsj, Barbara Cowan rsj,
Catherine Woodcock rsj.
Helen Doyle rsj, Kate Ryan rsj, Marie
Skidmore rsj, Merle Hiscock rmdm

WAITED IN VAIN

Since the February issue, I have waited in vain for someone to write a view opposing those who consider themselves oppressed and disempowered by the Church. So I write.

It seems to me that those who are looking for 'power' within the Church do not appreciate the power they already possess. Think of great women like Saints Catherine of Siena and Teresa of Avila. They did not hesitate to chide or advise Popes. Were they disempowered? I think not. And what about the Mother of God? Was she disempowered when she persuaded her Son to bring forward his 'time' to spare a wedding couple embarrassment? Of course not. What kind of power are your correspondents seeking?

Constantly pushing to have women ordained as priests appears to me

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 changing
the meaning.

Response articles (up to a page)
are welcome -
but please, by negotiation.

like working as a prison chaplain. If a chaplain spends all his/her time bemoaning the ever-increasing restrictions placed by the authorities on chaplaincy activities, what good would that be to the prisoners the chaplain is meant to be serving? Instead, they need to be creative in using the circumstances to achieve their ends. Similarly with women in the Church – they have a particular power which men do not have. Have you ever heard of the 'power behind the throne'.

As for democracy in the Church, did Christ ask for a vote when he appointed Peter to the hot seat? And in terms of oppression, I suffered more oppression in a feminine institution, a convent, than I ever have outside it, even from the Church.

I can only feel sorry for those who agonise to take on a role which, at this time, they cannot achieve. It seems a great waste of energy and adrenalin over a situation they cannot change. I prefer to be content with what God made me and work within my natural sphere.

Kilian V de Lacy

Senior Catholic Prison Chaplain

WEeping FOR WOMEN

I quote from a letter I wrote to the *Tablet* on 8 May 1994. As women seeking the reinstatement of God given equality in the Catholic Church... "one has to learn to weep constantly and long for so many things. We weep at our unrealized potential, at promises unfulfilled, at graces forfeited. We weep at capabilities untested, at God-given gifts unused, for affirmations denied.

We weep for unjustified pain, for utter loneliness, for hungers unsatisfied. We weep at the spiritual domestic violence of exclusive language. We weep for women of the world in whom their God is being denied, ignored and suffocated."

Sixteen years later, I weep that so little has changed... indeed, on the surface, it appears that with the coming enforced changes in liturgical language, positive change that had been made in that area, will be rescinded. How far backward our church has gone from the unconditional love and acceptance that was God's blessing to us all!

To my sisters in this Church--- Jesus was always on the side of the disadvantaged and marginalized. With Miriam T Winter we pray, God of love "...help us to speak wise words, when we challenge our traditions and seek to offer alternatives to the platitudes and the rules."

Frances O'Leary, Stoke

SEARCH FOR EXAMPLES

I looked in vain through the "responses" to the question "Does the Catholic Church oppress women?" for specific examples of discrimination against women in the Church. There were none (except the one example quoted by Pat Reid, which was rectified). Instead I read broad generalisations citing "injury and hurt" through the lack of "accountability, good process and communication ..."; feelings of being "... suppressed by the Church"; women's "concerns about families, culture and the care of the planet are dismissed" and, inevitably, the old chestnut of "exclusive male language about God and in prayer".

Clearly your respondents' real grievance was that effective power in the Church is vested in the ordained clergy and the prohibition on the ordination of women prevents women sharing in that power.

That is quite a separate issue and is no more the basis for allegations of discrimination against women than for so-called discrimination against married men!

I've been involved in parish ministries for the past 45 years and in all that time I have seen no evidence of any female parishioner with whom I've worked being the subject of gender discrimination either in her ministry or as a parishioner. Indeed women have always comprised, and will continue to comprise, the majority of both our congregations and our parish ministry personnel – and the Church is the richer for it.

Peter McLeod, Lower Hutt

WHY CATHOLIC SCHOOLS?

In response to Robert Consedine and Ivan Snook's criticism of Catholic education I would like to state that after 23 years working in Catholic education I would agree that there is a lot we could do better. We do have to work hard on preaching the message of social justice to our students.

However, I believe there are many Catholic schools that do focus on this area and have a far more explicit message in this field than happens in state schools. At our school last year we included in our term long inquiry learning unit on Social Justice a presentation to our senior students by the Service and Food Workers' Union on the role of unions in society and the rights of workers.

My fellow principals in neighbouring state schools were surprised about this activity and said that they would expect trouble from their Boards and communities if they had asked a union to speak to their children. I could reply that this was not a problem at our school as the rights of workers and the right to organise unions was a key area of Catholic social teaching.

Furthermore, and to prove how few degrees of separation exist in New Zealand society, I cannot recall my father ever mentioning he did anything along these lines when he was principal of Burwood State School when Robert's children attended there thirty years ago.

John Young

Principal, St Joseph's, Upper Hutt

CATHOLIC SCHOOLS

I was delighted to read Ivan Snook's article on the "Integration Act". History endorses his comments on church schools.

We are fortunate in New Zealand in that "church schools" are not numerous enough to have the powerful influence of the British public private schools. The NZ church schools do have, under the Integration Act, two very powerful privileges which they can use or abuse; these are selection of entrants and the ability to levy parents. The result is a given, human nature being what it is – we all want the best for our children.

In the current climate, church schools tend to cream off the better students, both academically and, perhaps more significantly, behaviour and attitude-wise. So the gap between church and state schools is set to widen.

Many years ago, perhaps prompted by the Integration Act, there was a move to introduce more values education into schools. It was a golden opportunity for church schools to provide a lead for state schools, but the opportunity was lost.

So we now have a polarized education system and poorer communities. Fortunately school teachers seem comparatively free of this educational "apartheid" complex, so kids get taught.

In my 40 years involvement in education I have found the majority of schools do a good job with what is at hand but the influence of politicians and parents is considerable. We need a change of outlook if we are to have a fair and just education system which the Integration Act was supposed to provide.

Dennis Veal (abridged)

FISHING ANEW

Father Timothy Radcliffe's letter 'towards a humble church' (March 2010) suggests to me that breaking with past patterns is still possible.

Take Sunday Eucharist for example. There we have a reconstructed pattern that seems to work. The priest has

been repositioned in relation to God's people without mishap. The people set the altar and the priest emerges from their midst to carry out his function. The people assist him to present the word which he breaks open for them. The people bring the gifts to him so that he might carry out his ordained ministry and so on until he is finally reabsorbed into their midst at the completion of Mass.

The priestly pattern we have at this stage reminds me of John (21:3) when Peter tells his brothers that he is going fishing. They fish all night without catching anything. Then Jesus gives them a new directive, requiring a simple change of direction. 'Throw your net out to the right.' The net was soon full. Could that suggest that a change of position in relation to God's people would not only make the priestly function more productive but would draw God's people into a better sense of belonging within the net of God's reign?

June MacMillan, Palmerston North

Hail and Farewell

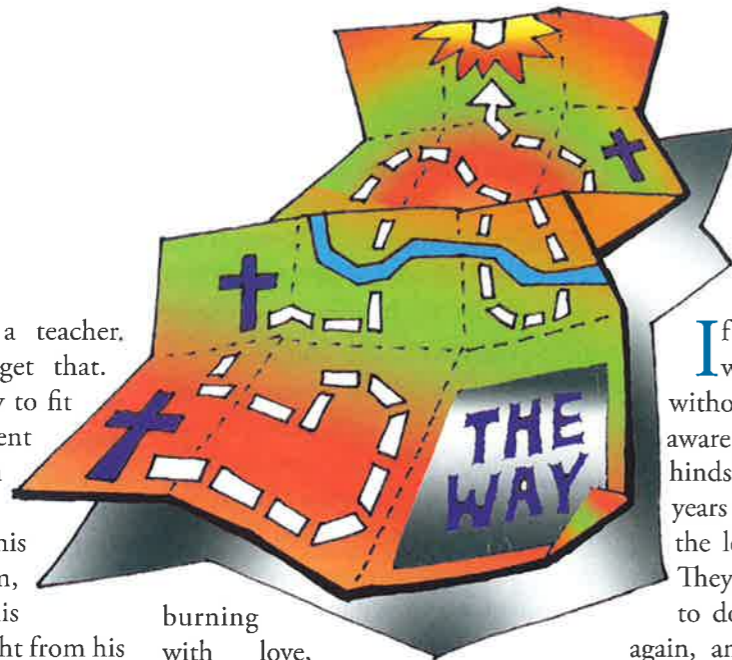
You are invited to a
Tui Motu farewell for
Fr Michael Hill
and a welcome to
Fr Kevin Toomey
Friday 30 April
5pm – 7pm in Dunedin

for further information
contact Katie O'Connor
03 202 5376
pkocannon@woosh.co.nz



dying to live

Joy Cowley



He was, above all, a teacher. Sometimes, we forget that. But if we narrow his story to fit our notions of atonement theology, we make him too small, and make God too small. This Jesus, this sacred fire in human form, was the greatest teacher this world has known. He taught from his knowledge of God, his knowledge of humanity and something else – his awareness of himself as the bridge between the two. He was love made flesh.

This Easter I pray for the grace to remember that I, too, am love made flesh.

What Jesus taught were the truths of life school, so simple that people who lived with superficial complexity, did not understand. He may have used the metaphors of the field and market place, but they stood for something much deeper. He was saying, this is how life school works. "Give and it shall be given to you, a full measure shaken down and overflowing." "The last shall be first." "The stone rejected by the builders will be the cornerstone." "Except a grain of wheat die it will remain a single grain." Loss comes before gain. Crucifixion comes before resurrection. This, my friends, is the way of growth.

And because truth has no application unless it is lived, the great fire of God,

burning with love, went through every loss that we, the little sparks, might suffer, including the darkness of torture and death, to walk out in light on the other side. He literally was the way, the truth and the life.

This Easter I pray for awareness of the teachings of Jesus when I have times of loss.

In some respects, it's a pity we've lost the name given to Jesus' life and teaching. Before followers came up with the word *Christianity* it was called *The Way*, and that for me, is a direction connection with the Gospels. It suggests a journey with Jesus, a pilgrimage of growth in which we are constantly leaving something behind, constantly meeting spiritual renewal. Every step of *The Way* we have him with us, reminding us that what is resurrected is always greater than what has died.

This Easter I name all the small crucifixions and resurrections that have brought me to a larger place, and I give deep thanks.

If you, like me, are of an age where you don't see well without glasses, you are probably aware that you have 20/20 hindsight. You can look over your years in life school and clearly see the lessons that made you grow. They weren't always easy. If we try to dodge a lesson it comes back again, and again, each time a little harder, until we take notice. So we take it on board, pass the exam, and perhaps have a brief school holiday before the next lesson is given to us.

When we are young, the lessons involving loss are not understood in the context of growth. How can they be? The young haven't lived the full process and can only hold on in faith, trusting that all will be well. We need a few decades of experience before we realize what Jesus meant by, "Take up your cross and follow me."

This Easter I pray that I may be without judgement as I accompany a young person who is in a hard place.

If we spend a little time in reflection, we can see how loss in our lives broke down to make compost for future growth. Remember all those crucifixions? Loss of someone we loved? Loss of employment? Loss of status because we were the victims of gossip and/or injustice? Loss of self-esteem through error and failure?

We know that when we actively journeyed through the crucifixion experience, we found ourselves resurrected as stronger and better people. We know, too, that the only thing that can prevent our resurrection is being stuck in the tomb with bitterness, resentment, self-pity.

This Easter I pray for courage to journey through loss, without putting blame on anyone.

Jesus in his agony had a deep understanding of those who nailed him to the cross. "Father, forgive them, they know not what they do."

Even then, he could speak the truth of the human condition. We are all little sparks of God, all spiritual beings coping with human existence. Sometimes we win. Sometimes we lose. The people who crucified Jesus were caught up in political propaganda and madness. Jesus understood that.

When we are in a situation of stress, it is all too easy to lose sight of the God-light in another person.

This Easter I pray for a greater awareness of the inherent good in all people.

For Jesus, his birth must have been a kind of death, the infinite coming into finite limitation. As the awareness of who he was and what he had to do grew, it must have been a burden that he couldn't share with others, even his closest friends. No one could possibly understand.

It was too big, far beyond the experience of his disciples. Through the anguish of dying, he must also have known that this was a birthing process, and when he cried, "It is finished!" he would not be talking simply about his life in a human body, but about a mission accomplished. Soon he would be released from a lim-

ited form to be with all humankind.

This Easter I talk to Jesus about the way He guides me on my own way to graduation from life school.

Shortly before his ride into Jerusalem, Jesus had a glimpse of resurrection on the mount of Transfiguration. Scripture shares that with us.

Our personal understanding of resurrection is celebrated on Easter Sunday, with the joyous festival of our risen Christ. For us, this is a day of light, music, flowers, the ultimate triumph over death, and although we wept on Good Friday, we know that Jesus had to die to be with us here and now.

This Easter I pray for a deeper knowledge of Jesus with me in all the little dyings and resurrections in my life.

The Resurrection

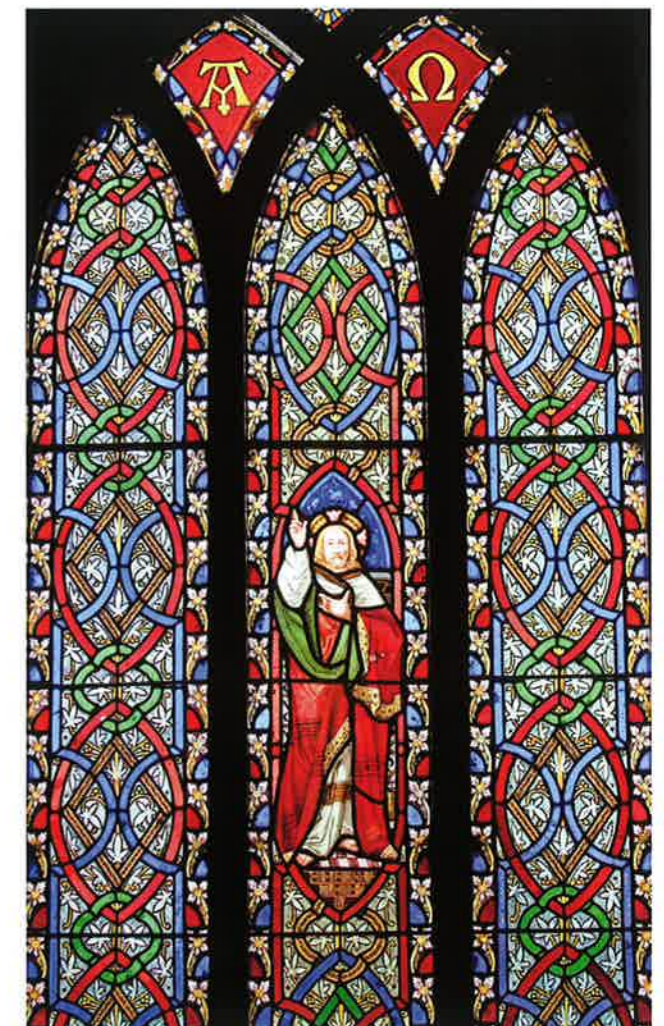
*He is risen! How can you doubt that, my friend?
See how the sun lifts the mist from the green hills?
Look at the multitude of trees with uplifted arms!
Listen to the massed choirs of bellbirds and tuis
pouring out their Hallelujahs!
Even the stream on the way to the sea
is singing a resurrection song.*

*Let me tell you something, my friend.
The death and resurrection story
is explanation, not transaction.
He is not some kind of insurance salesman,
dealing in life policies whose fulfillment
depends on our investment. Oh no!
That is much too small a view
of the abundant freedom offered
to us in those nail-marked hands.*

*It's about love, my friend. A cosmic love
that cannot be measured by the human mind
but can only be perceived, dimly, darkly, gratefully,
by the hungry human heart. Ultimately,
it's all there is. Just endless love.*

*If you still have doubts, my friend,
stand outside the empty tomb
and listen to the way he says your name.*

Joy Cowley



finding the peace in easter

*Rob Ritchie writes from the peace tradition
with particular reference to our own land of Aotearoa,
recalling the life of Archibald Baxter, and tradition of Parihaka*

Have you ever been told that Jesus died “to save us all and put us right with God”? I’ve heard this many times: where the score with God is settled by Jesus taking the hit on our behalf. This idea has always seemed puzzling and somehow incomplete – until recently when I learned some historical background by which this claim about the meaning of Easter made sense.

palm sunday

Apparently, a week before he died Jesus organised a street parade to give the citizens of Jerusalem an alternative to watching a big military march-past, scheduled to happen in their capital city that same day. Resentment against the occupying Roman army brought out huge crowds of Jerusalem locals to support the Jesus-parade, instead of the Roman one. The local response was so strong that branches were torn off palm trees and some people stripped off their cloaks and threw them down in front of him.

It was a peaceful and daring political act which got a wildly enthusiastic response, with people shouting: “Yes, only God can save us!” (from these invaders of our country) Christians still remember Palm Sunday by making crosses out of fronds; but finding out Palm Sunday was a peaceful protest

against Roman military-muscle – that’s new, for me.

With this background the “Jesus died to save us all” version of Easter takes on new meaning. For example, I’d always had the sense that Jesus took the fatal hit from God, but it turns out the hit was put out by his religious and political opponents. Other citizens might have dreamed of the Romans being driven out and humiliated in war, but Jesus resolved he would die rather than fight to free his people from the Roman Empire.

When Jesus came riding past on a donkey those crowds were cheering the start of a peaceful uprising – so effective and tragic that its leader would be strung up before the week was over. By this defiant decision, however, Jesus freed his followers from slavery to any Empire in any time.

the tradition of making peace

This was fully understood by early Christians, who were known for refusing military service and a fearless and loving defiance towards the empire of Rome. The apostle John would write of it as: “The love which casts out all fear” (1 Jn 4,14). Within a few centuries, however, the empire had merged with the church, placing

Jesus at the head of its army, and from there his effigy has overseen successive campaigns of violence, as one empire has given sway to the next.

It was the theologians Marcus Borg and John Dominic Crossan who put Palm Sunday into context for me in their book *The Last Week* (2006). Reviving this part of the Easter story is momentous news because only being told “Jesus died to save you” has for centuries succeeded in keeping Christian folk in the dark about what this means. Meanwhile there’s been almost total silence about Jesus’ radically peaceful politics.

It’s not as if there isn’t plenty of other evidence in the Bible for Jesus being on a peace mission. Headlines to the Christmas story have always had Jesus being called “Prince of Peace”. But somewhere in the retelling of events between Christmas and Good Friday, Jesus’ sharply pointed act of peaceful resistance against Rome got lost from the Easter story.

Emphasising how Jesus has put us right with God, while leaving out the peace-politics of how he did this: that is really dodgy politics. Worse still it’s had consequences which have broadly ravaged the whole planet by clearing the way for Jesus to be claimed as Saviour by those who follow the Roman Empire’s example.

a bellicose tradition

Often, Christians have just looked the other way when injustices occur. As a result, for most of the last 20 centuries, Christianity has looked pretty monstrous, especially from the perspective of indigenous peoples. And over the last 60 years the indigenous communities of Palestine, some within a few kilometres of Jesus’ birthplace, have again been subjected to violent invasion, supported (to our collective shame) by a large bloc of Christians around the world.

Because of selective blindness and such aggressive collusions, we Christians now have this disastrous reputation for being an exceptionally bellicose people. Again and again this has confounded those who have been visited by the Bible and then the sword – especially when they have opened our Good Book and read what Jesus actually teaches. Surely it is a global tragedy that for nearly two millennia so many of those who love peace, and might otherwise have followed Jesus, have been driven away!

signs of change

The Auckland writer C K Stead once attended a special church service during the 1981 Springbok tour of New Zealand by the all-white South African Rugby Team. A majority of New Zealanders had come out against what they saw as a racist tour, and many attempted peaceful actions in protest. Included was the performance of a drama, the centrepiece of the church service attended by Stead. At the end, the congregation was invited to say what they thought.

But because the drama took an anti-Tour perspective, some regular churchgoers were soon complaining loudly that such politics shouldn’t be brought into church. Stead stood up and disagreed. He said he’d really been

moved by the performance, and as he watched it he started wondering why he hadn’t been to church for so long. Then he heard the complaints and remembered why.

Widespread despair about the silencing of Jesus’ peace-politics has been growing for a long time. Early last century the great Irish poet W B Yeats was moved to write a terrifying and deeply pessimistic poem called *The Second Coming*. In it Jesus is not

to the battlefields of France, where in 1917, in an unsuccessful attempt to make him take military orders, he and his companions endured prolonged abuse by our military authorities. This included Baxter being tortured with the infamous ‘Field Punishment No 1’, referred to by the troops as “the execution” and described later in Baxter’s memoirs *We Will Not Cease* (1937).

Since ancient times a strong mood for peace has always existed in these Southern Islands, passing from one generation to the next. For example in the year Baxter was born (1881) the

Taranaki village of Parihaka was invaded by colonial troops and systematically wrecked, in response to one of the most creative campaigns of peaceful resistance of all time. Like conscientious objections against World War One, the resistance at Parihaka was inspired in part by the teachings of Jesus. At Parihaka, these and other Bible teachings were woven into local traditions of peaceful conflict resolution, including those established on Rekohu/Chatham Islands several centuries before the arrival of the Gospel.

With the true peace-politics of Christianity reappearing and joining with other ancient peace-traditions, perhaps some hopeful revelation is at hand? It certainly won’t do any harm to keep praying for it.

Kia mau tonu ake te rongo! ■

*Rob Ritchie is
a peace activist
who lives in
Christchurch*



mentioned. Instead a monstrous creature returns, “...slouching towards Bethlehem to be born”. “Surely,” says Yeats, “some revelation is at hand?”

At the same time that Yeats wrote this, some signs of peaceful resistance by Christians were reappearing. Confined to a ship’s prison-cabin with several others, Otago farmer Archibald Baxter was shipped off



a prayer to see God's face in the face of suffering

*Dear God who gave us life and designed us to be free,
and who weeps at the pain of separation and division,
stir in us the will to look at your face
in the faces of those who suffer.*

*We acknowledge with shame our inertia and fear
when we view others in our world
divided from us by poverty, disease and famine.
Enliven us with your love. Bring hope to the hopeless.*

*May we listen to the cries of the poor, and find direction.
May we come alongside the sick and the weary, and find
inspiration.*

*May we run to the hungry with food
and bring water to the thirsty, and find fulfilment
through Jesus Christ who died to bring life and love to us
all. Amen.*

Grace Sheppard

(from *Just One Year: a global treasury of prayer and worship*
by Timothy Radcliffe OP, Orbis 2007)

restoration of women to the diaconate

Kath Rushton RSM

If we could have visited a Christian community in the first century of the church we would discover three kinds of ministers: “overseers” (*episkopoi*), “elders” (*presbyteroi*) and deacons (*diakonoi*). These were dedicated to their tasks through prayer and the laying-on-of-hands. Paul describes deacons (often translated as ‘servants’) as his co-workers and assistants in the work of evangelisation (I Cor 3:4-5).

The singular term *diakonos* in Greek may be either masculine or feminine. The pronoun that goes before it indicates whether it refers to a male or female person. In Romans 16:1, when Paul refers to Phoebe, “*diakonos* of the church of Cenchreae,” we find a female pronoun. The nature of the ancient ‘diaconate’ in general, and Phoebe’s in particular, continues to be a matter of debate. What is certain is that women deacons were charged with certain ecclesial functions in the early church.

deaconesses

Several church writings tell of a later order of deaconesses – a specific female term rather than the same term for female and male deacons. The liturgical texts are very similar for the ordination of a deacon and a deaconess. The bishop is instructed to lay hands upon him or her. The same words are used in both rites: “...upon this your handmaid (in the case of a male, “servant”) who is to be ordained to the diaconate.”

The given duties of deaconesses included: religious instruction – bringing the Gospel to ‘heathen’ women, preparing them for baptism and guidance afterwards; and worship – for example, the pre-baptismal anointing of female catechumens and putting on the white robe after baptism. Other sources tell us that in the assembly, in the absence of the priest and deacon, the deaconess might ascend the lectern, incense both the book and the women present, and read the Gospel, as well as distribute Eucharist.

The deaconess was responsible for the material and spiritual care of sick women. Epiphanius (315-403) says that a priest or deacon could not administer the sacrament of the sick to women. This was a ministry for the deaconess: she shared equally in the priestly ministry of anointing the sick as in the rite of baptism.

St John Chrysostom (349-407) addressed some of his letters to deaconesses. To Olympias, the head of deaconesses in his episcopal see, he wrote at least 17 letters. The eastern

church was then in full communion with Rome, and deaconesses are explicitly mentioned as being in Rome in the eighth century.

Restrictions were placed on deaconesses, such as a minimum age. The Council of Chalcedon (451) declared that no woman should be ordained a deaconess until she is 40 years old. In terms of their ministry there were also cultural restrictions. The Council of Nicaea restricted both women and men from usurping powers beyond their jurisdiction. Later councils abolished this office altogether for both deacons and deaconesses.

the diaconate in recent times

In the Middle Ages, the three orders of bishop, priest and deacon were unified in the priesthood with the focus on Eucharistic sacrifice. However, the Second Vatican Council (1962-1965) rejected this view. Deacons are ordained “not to priesthood but to a ministry of service” (*Lumen Gentium* #29). This, however, does not destroy the unity of the one “ministry exercised on different levels by those who from antiquity have been called bishops, priests and deacons.” (#28)

Some scholars (Martimort and Müller) denied that deaconesses had ever been ordained in the church and saw diaconate as simply a stepping stone to priesthood. Women, they said, were neither ordained deaconesses – nor ever could be – in the sense that men were, and are, deacons. This centuries-old misunderstanding ‘absorbed’ the diaconate into priesthood.

It would seem that such a position may now have been undercut by *Omnium in mente*, a recent *motu proprio* issued by Pope Benedict. (A *motu proprio* is a document issued by the Pope on his own initiative and personally signed by him). In it, Benedict clarifies canon law on the distinction between the diaconate and priesthood. In a radical move, he upholds the constant teaching of the church that diaconate does not necessarily imply priesthood.

A distinction is to be made between priests and bishops on the one hand and deacons on the other, in ways that do not lessen the importance of diaconate or change the notion that it is included in the priesthood. The role of the permanent deacon has been clarified. Priests and bishops are ordained to act in the person of Christ, the head of the church; deacons are ordained to serve the people of God in and through the liturgy, the Word, and charity (canons 1008, 1009).

Both in Australia, with Murray Valley irrigation and mining problems, and in New Zealand, with attempts to open up Department of Conservation land, we grieve that there are ecological consequences for land and water

a matter of consequence

*from time to time
i sit and stare
observe this land
that is now bare.*

*most proceed
without thought or care
for this spiritual sanctuary
we're meant to share.*

*more land is cleared
new buildings raised
toxic waste dump proposals
ensure an early grave*

*silently the ghosts
of millennia past
refuse to submit
to modernity's farce.*

*they rise through the soil
then into the air
seeking revenge
for two centuries of despair.*

*to politicians and others
who've never been fair
i strongly suggest
beware beware –*

*the wrath of those spirits
who live in the earth
those ancient guardians
who lived here first.*

Jonathan Hill, Australia

women's ordination and priesthood

Pat Maloney

Without question, one of the greatest steps in the advancement of humanity in our age has been the growing acceptance of the full equality of women in all aspects of human life. In some parts of the world, sadly, there has been little change. Nowhere yet is the process complete, but there is abroad a sense that this is a movement whose time has come. There can be no going back. True, some feminists like Germaine Greer have muddied the waters by appearing to claim that men and women are essentially the same, that women can do anything. Remember the posters which claimed *Girls Can Do Anything?* Obviously, they can't. The complementary role of the sexes in human living is vital to our happiness and well-being.

True to her past record, the church has been slow to catch up with what the world has long taken for granted. Readers of *Tui Motu* will be familiar with expressions of pain from loyal Catholic women arising from their exclusion from wide areas of church

governance and decision making. Amidst the cries for equality within the church are calls for women to be ordained into the three Holy Orders of deacon, priest and bishop.

Their case has been argued comprehensively and powerfully. One of the best proponents has been John Wijngaards who himself gave up Catholic priesthood in his frustration at the church's refusal to move on this issue. Anyone wanting easy access via the internet to arguments for female ordination could do worse than going to <http://www.womenpriests.org/index.asp>

The only problem is that such appeals appear to have been falling on deaf ears as far as the church's magisterium is concerned. From about 1976, there has been a stream of statements on the issue. To some extent it was pushed to the forefront by the Church of England permitting the ordination of women and the ensuing correspondence between the then Archbishop of Canterbury, Donald Coggan, and Pope Paul VI. The Pope in his response

laid down the basic reasons for the Catholic Church's stance.

These reasons included: the example recorded in the Sacred Scriptures of Christ choosing his Apostles only from among men; the constant practice of the church, which has imitated Christ, in choosing only men; and her living teaching authority which has consistently held that the exclusion of women from the priesthood is in accordance with God's plan for the church.

what the church teaches

In 1976 there came from the Congregation for the Doctrine of the Faith (CDF), *Inter Insigniores*, a declaration expanding upon these earlier arguments. Later, in 1988, Pope John Paul II in his encyclical *Mulieris Dignitatem* (#26) confirmed the earlier statement of Pope Paul. In May 1994 came the most powerful statement ever made from the Chair of Peter. In his encyclical *Ordinatio Sacerdotalis* Pope John Paul II declared: *Wherefore, in order that all doubt may be removed regarding a*

matter of great importance, a matter which pertains to the church's divine constitution itself, in virtue of my ministry of confirming the brethren (cf. Lk 22:32) I declare that the church has no authority whatsoever to confer priestly ordination on women and that this judgment is to be definitively held by all the church's faithful.

That is a weighty declaration. It comes within a shadow of invoking papal infallibility. That impression is confirmed in a Response a few months later from the CDF which declared that the above teaching is to be held definitively and as "belonging to the deposit of faith".

a personal plea

The arguing still goes on, of course, but I'm afraid that closes the matter for me. Others no doubt will see things differently. Granting this and respecting the force of arguments for ordination, I must personally disagree. Every point made in statements from the magisterium has been disputed, sometimes skilfully. In 1975 The Pontifical Biblical Commission ruled that, based on arguments from Scripture alone, women could not be excluded from priestly ordination.

Even so I have a feeling here that the consistency of the church's teaching and action over two millennia indicate a *sensus fidelium*, a sense of the faith. It's a hard term to define. It is rather like an instinct for the truth rather than some detailed argument. It is perhaps more easily illustrated in Catholic teaching regarding the Virgin Mary. That instinct which accepts the divine motherhood, Mary's Immaculate Conception and her continued virginity even after the birth of Jesus: these are not clearly spelt out in Scripture, but they have always been there in the church's consciousness both in the West and the East.

That, I feel, is where the church's stand on priestly ordination is founded, and

therefore adhered to. It needs to be pointed out that reservation of priestly ordination to men is not a statement of one gender being superior or inferior. It simply affirms that they are different.

further considerations

Many are angry that the subject of the ordination of women is no longer up for discussion. I believe that the magisterium has spoken so clearly and strongly precisely to save people from needless pain. The discussion would lead nowhere. This seems to me to be the kind of case the great G K Chesterton had in mind when he wrote words to this effect: "I don't need a church which is right when I am right, but one which is right when I am wrong."

It is my conviction that women will not be ordained to Catholic priesthood, certainly not in my lifetime or well beyond. Quite apart from dogmatic considerations, the Catholic Church will never take this step as long as the ordination of women is excluded in the Orthodox Churches, and there is absolutely no sign that is going to happen any time soon.

Though I am well aware that many women today feel that they have been called to priesthood, aware also that even great saints like Thérèse of Lisieux and Catherine of Siena wrote of their desire to be priests, I also have a feeling that many women seek ordination so that they might have more say in the running of the church. With that I have full sympathy. The absence of women in the corridors of power has left the church very much the poorer. To my mind, I believe a major effort has to be made to improve in this matter. Many more significant steps need to be taken than the token, third-rank appointments presently being offered in some Vatican departments.

the advancement of women

If we concede a male only priesthood, it seems to me that only those offices and powers from which women can or

should be excluded are those directly connected with the office of bishop or priest. Consider, however, the role of cardinal as presently exercised in the church. Given that, historically, laymen have been appointed cardinals, it follows that women equally could be so appointed and so be allowed to take part in the election of popes.

Likewise, there seems no insurmountable reason why suitably qualified women should not head and take senior roles in at least some curial departments within the Vatican such as the powerful Secretariat of State, the Congregation for the Causes of Saints, the Congregation for the Propagation of the Faith, the Congregations for the Institutes of Consecrated Life, for Religious Institutes, for Secular Institutes, Catholic Education and so on. Given that the office of bishop includes the specific role of teaching the faith, it's hard to see that the non-ordained could head the Congregation for Divine Worship and the Sacraments, nor obviously, for the Congregation of Bishops. But even in these congregations there is scope for very senior advisory duties.

At a local diocesan or even national level women already are deeply involved in church governance. No doubt, though, advances could be made here as well. It may be possible, for example, that women could be given full headship of a parish. Given the present conservative and overtly patriarchal and centralist policies of recent popes, I confess it's hard to see changes of this magnitude happening in the near future. The point is, though, that there is no fundamental reason why such changes should not, or could not, happen. Women and men of faith would do well to direct their energies for fruitful outcomes in this direction. ■

Pat Maloney is a priest of the Diocese of Dunedin, living in retirement in Motueka.

▷▷ women deacons today?

What does this mean regarding the tradition of women deacons? In the light of Benedict's clarification of the distinction between the roles of the bishop and priest and the role of deacons, two objections used against the ordination of women would seem no longer to apply to their ordination as deacons.

1. the 'argument from authority': it was the apostles, not Jesus, who chose the first deacons (Acts 6:1-6).
2. the 'iconic argument': the deacon is ordained to serve

the people of God, not to act in the person of Christ (*in persona Christi*). Therefore, the deacon who serves is not to be confused with the bishop and the priest who act as specific icons of Christ.

The changes made by Pope Benedict may have been aimed to distinguish legally the diaconate from the episcopate and priesthood. In clarifying these distinctions between and among the grades of the one Sacrament of Orders, it could be argued that Benedict's *motu proprio* may pave the way for the restoration of women to the ancient order of deacon. ■

OSCAR ROMERO (1917-80)

This 24th March is the 30th anniversary of the assassination of Archbishop Romero.

His statement, "I must tell you, as a Christian, I do not believe in death without resurrection. If I die, I will arise in the people of El Salvador" rings even more truly in our ears this Easter, as we ponder the practical implications of the gift of the Resurrection.

On Sunday, 23 March, 1980, Archbishop Oscar Arnulfo Romero made the following appeal to the men of the armed forces of El Salvador: "Brothers, you came from our own people. You are killing your own brothers. Any human order to kill must be subordinate to the law of God, which says, 'Thou shalt not kill'.

"No soldier is obliged to obey an order contrary to the law of God. No one has to obey an immoral law. It is high time you obeyed your consciences rather than sinful orders. The church cannot remain silent before such an abomination "... In the name of God, in the name of this suffering people whose cry rises to heaven more loudly each day, I implore you, I beg you, I order you: stop the repression".

The next day Romero was assassinated while celebrating Mass at the chapel of the hospital on whose grounds he resided. The power elite of El Salvador, engaged in a war against the poor, the unions and the Catholic Church's base communities, could no longer tolerate him. Who was this man, sometimes known as Saint Romero of the Americas?

romero's life

Romero was born into a modest family in the mountains of the small Central American country of El Salvador. Despite the country being named after the Saviour, its social structure reflected the pattern established by the Spanish colonisers. The Fourteen Families ran the country and controlled its wealth; the majority of people lived in poverty. At the age

of 12, Oscar became an apprentice carpenter. But he chose to enter the seminary and eventually was sent to complete his studies in Rome, being ordained there in 1942.

After ordination, he returned to seminary work in El Salvador. His administrative skills eventually led him to a long term position as secretary of the Bishops' Conference. A good preacher, his sermons were broadcast over the diocesan radio. In 1970 he was chosen as an auxiliary bishop for the capital city, San Salvador. The Archbishop, Luis Chavez y Gonzalez, was implementing the pastoral lines of Vatican II through the promotion of lay leadership and lay catechists. Romero found this direction difficult. Although dedicated and generous, he was also doctrinally conservative and temperamentally cautious.

In 1974 he was appointed bishop of his home diocese. The social conflicts in El Salvador were increasing. Groups opposed to the ruling elite began to take up arms. The army founded death squads to kill off opposition voices. Romero saw what was happening, while visiting his diocese on horseback.

Meanwhile, Archbishop Chavez was speaking up against injustice amidst mounting social crisis. However, 'Chavez was due to retire, and the elite hoped for a less outspoken replacement. They were content when Romero was appointed in 1977 – although most of Romero's clergy were not.

'conversion' and death

A month after his hasty installation, Romero's friend Fr Rutilio Grande SJ and two others traveling with him in

his rural parish were ambushed and killed by a death squad. A shocked Romero went to where parishioners were holding a wake for Grande's body. He listened to their stories of Grande's dedication and spent the night in vigil. This was his point of deeper conversion. His task became to speak up on behalf of the poor and defenceless.

Romero began loudly to denounce the injustices, the disappearances and assassinations. He set up a human rights' office to document these abuses. Hundreds of people were being 'disappeared' each month. Publication of the names was generally prohibited. Romero used his Sunday homilies – broadcast on the diocesan radio throughout the country – to list those 'disappeared' during the previous week. The nation listened to these two-hour homilies. The radio station was bombed three times. Romero refused to appear in public with the unelected and obstructive government authorities.

It was not easy. Only one out of the six bishops in the small episcopal conference supported him. He was denounced to Rome, which sent an outside bishop to investigate his administration of the diocese. Romero's diaries show the struggles he had with some of his priests who sided with the elite while others supported armed opposition. Six priests were killed during this time, and many lay catechists and members of the base communities. In this largely Catholic country of 5.5 million people, signs appeared: 'Be a Patriot, Kill a Priest.'

Romero knew how the United States pulled strings within El Salvador. In

1979 he wrote to President Carter asking him to end US support for El Salvador's army. Finally, despite the threats to his own life, he called on the army to stop killing their own people. The next evening, having preached on the grain of wheat dying to bring forth much fruit, he went to the altar. Shots rang out from the back of the chapel. Romero fell to the floor. His voice was stilled.

Romero was dead, but he was raised as a challenging presence in my own personal life. I was a young seminarian when I read of Romero's assassination. It stirred my thoughts as to how the church is present to the social conflicts in which it finds itself, whether in El Salvador or Aotearoa.

Implications for NZ

I studied church social teachings and the debate over their application at the 1979 Latin American bishops'

conference in Puebla, Mexico. Liberation theology was questioning older ways of doing theology. A bishop assassinated while celebrating Mass dramatically brought together ideas of the Eucharist as sacrifice and the reality of social conflict.

Meanwhile in Aotearoa, Prime Minister Robert Muldoon's attacks on unions, the dawn raids on Pacific Island families and the 1981 Springbok Tour showed the social conflicts within New Zealand. As someone steeped in NZ's rugby culture I was torn by the NZ bishops' support for stopping the Tour. I knew the Gospel challenged social practices, but did it really need to question such important male activities?

Romero led me to study more deeply the reality of social conflict, structural sin, patterns of colonisation, and eventually to work in Latin America

for eight years. Romero confronted the power of evil. Evil was particularly barefaced in El Salvador in 1980. Usually it presents a more suave, soothing, domesticated face. Romero's hope and work was for what Jesus preached, the full reign of God.

Not that he expected it to be fully realised in this life or that it could come about by human effort. But he certainly believed that faithfulness to Christ includes working for social, economic and political systems that bring "good news for the poor". That is a spirituality which challenged me – and continues to do so. ■

Fr Gerard Burns is Vicar General of the Archdiocese of Wellington and chaplain to the Wellington Maori community

romero – ascension into the earth

By now, Oscar Romero could have been a Cardinal of the Roman Catholic Church, preaching his sermons at assemblies and conferences, a red biretta on his head. With his history of faithful orthodoxy, he had just about paid the necessary dues to be awarded that kind of position. Instead, he's buried in the basement of a rickety cathedral of a poor Central American country in the forgotten South, with a bullet through his heart.

There aren't many human beings who pull the rug out from under themselves when they are getting on in their years. Trading security for danger and hard-earned truths for new uncertainties are adventures for the youngest of us. Old people don't change: it's one of life's rules.

And it's one of history's rules that the more power you have, the more distanced you become from the people – and the less your heart is touched by their troubles. You move up in the world, and other people get left behind you. Power makes you drunk. It isolates you.

Oscar Romero broke both of these rules. He

experienced 'conversion' when he was 60 years of age. It was when he was ascending to the highest levels of the church hierarchy of his country that he truly moved closer to the people and their everyday reality. And it was when he was at the height of his career, when his years began to ask him for rest, that he decided to understand that there is no greater ascension than to move towards the earth. So he journeyed downwards toward the reality of life on earth.

At the eleventh hour he chose to open himself to compassion and even to put his life on the line. And so he lost his life. That doesn't happen to many.

For this and many other reasons I believe that Oscar Romero's story is worth telling. In 1981, more than 30 dead bodies were turning up every morning on the roads and back streets of El Salvador. And every Salvadoran I ran into spoke to me passionately about his or her personal connection with Monseñor Romero. It seems to me that the Archbishop of San Salvador has left as big a mark on his country as he has on the hearts of so many of its people.

(From introduction to Oscar Romero: *Memories in Mosaic*, by Maria Lopez Vigil; DLT London 2000)



The *Flight into Egypt* window is clearly modeled on Fra Angelico's classic fresco image in San Marco, Florence. However, the colouring and background are different. Instead of Fra Angelico's bright golds and light blues, the tintings are darker giving the window some sense of the ominous.

However, against this, the persons of Mary, Joseph and the baby Jesus are bathed in light. Joseph's face is strong and radiant, and he is looking back towards Mary and the child Jesus to ensure their protection. It is a manly, loving look, full of tender strength. Joseph is not given the accustomed drab and depressed look he has in many medieval paintings. Rather he is portrayed to us as a fit man of decision and courage, his right arm ready for movement, and his hand leading the donkey.

Along with the soft but rather anxious expression on Mary's face, the child Jesus seems tranquil and secure. The contrasts in colouring are magnificent. The accoutrement of the horse in scarlet blends perfectly with the royal blue folds of Mary's travelling cloak. Apart from the pyramids, the remaining colours of the rural scene are rather sombre, reminding us of the seriousness of the situation they face. It seems to be close to dusk.

At Warrington, close to Dunedin on Blueskin Bay, there is the little Anglican church of St Barnabas, opened in 1872, and beautifully maintained in its original style. It is tucked away behind a lych gate down a long path beside a peaceful graveyard that holds the remains of whalers and local



residents. The tranquility of the setting and the beauty both exterior and interior of this church are well worth a visit, most especially to see the jewel-like stained-glass windows in the west wall and behind the altar.

These windows, the story goes, were made at Mayer-Zettler studios in Munich, Germany, and shipped out to Australia around 1918 for a Catholic church. However, Australian watersiders refused to unload the windows because they came from Germany, which was then at war with Britain and its empire. The windows stayed on the ship and were unloaded at its next port of call, Dunedin, where they remained in storage for many years. They were installed in this gem of a church in 1935, and were part of the church's restoration for its 125th anniversary in 1997.

If you get the opportunity, come and receive some joy from gazing on these windows as we did, when the *Tui Motu* team visited them one Sunday afternoon recently.



photos: Paul Sorrell

*surprising
beauty*



The gourd to hold a traveller's life giving water is placed close by two pyramids, symbolic of threat and promise: threat, in the unbridled power that may kill them; promise, in that they will escape the madness of the despot Herod. The staff reminds us of Psalm 23: "...though I walk through the dark valley, I will not be afraid – for you are with me; with rod and staff you give me comfort."



Our little grey donkey seems unaware that he is carrying the saviour of the world, and the prince of peace. But the maker of the window certainly gives us clues: the reins and the bridle are scarlet. And its unusually fine plaited nature and the silver studs in the belt stabilizing the saddle seem to enhance this royal status. Is the donkey almost smiling, as if happy to be carrying a regal burden?

The rear west wall of the church contains a series of windows, which (moving from left to right) begin with St. Augustine, then the *Flight into Egypt* – which we have highlighted for this article. The centre piece is the Annunciation, and on its right there is a poignant *Crucifixion* scene (shown in this issue on page 10), accompanied at its extreme right by St. Joan of Arc. Another window, called the *Preacher* and set behind the main altar, is to portrayed on page 7.

what if we just said: 'wait'?

Shortly, the new Roman Missal in English
is due to be released throughout the English speaking world.
Many priests and people have questioned whether a more literal, latinised
translation is what people need. Here, Michael Ryan makes a plea that this
new version should be properly trialled before being promulgated

It is now 45 years since the Second Vatican Council promulgated the groundbreaking and liberating document on the sacred liturgy, *Sacrosanctum Concilium*. As a seminarian at the time, I was in St Peter's Square in 1963 when Pope Paul VI, with the bishops, presented that great *Magna Carta* to the church. That conciliar document transcended ecclesiastical politics.

It was the overwhelming consensus of the bishops of the world. Its adoption passed overwhelmingly: 2,147 votes to four. Not in my wildest dreams would it have occurred to me then that I would live to witness what seems a systematic dismantling of the great vision of the Council's decree. But I have. We Catholics have.

For evidence, one need look no further than recent instructions from the *Congregation for Divine Worship and the Discipline of the Sacraments* that have raised rubricism to an art form; or the endorsement, even encouragement, of the so-called Tridentine Mass. It has become painfully clear that the liturgy, the prayer of the people, is being used as a tool to advance specific agendas.

the new Mass

Now on the horizon are the new translations of the Roman Missal that will soon reach the final stages of approval by the Holy See. English

speaking priests will be told to take the new translations to their people and attempt to put a good face on something that clearly does not deserve it.

The veterans who sold the reforms of the Council to their parishioners back in the 1960s will be asked to do the same with regard to the new translations. Some may relish the opportunity: not those of us who were captivated by the great vision of Vatican II, who knew firsthand the Tridentine Mass and loved it for what it was, but welcomed its passing because of what "full, conscious and active participation" would mean for our people.

We see this as one more assault on the Council and one more blow to episcopal collegiality. The Council gave to conferences of bishops the authority to produce their own translations (S.C. 36,40) – to be approved, it is true, by the Holy See but not to be initiated, nitpicked and controlled by it. Further, the Council also wisely made provision for times of experimentation and evaluation (S.C.40), something that has been noticeably missing in the present case.

This leads me to a question for my brother priests: *What if we were to awaken to the fact that these texts are neither pastoral nor ready for our parishes? What if we just said: "Wait"?*

prayer and good sense

It might smack of insubordination talking this way. In fact it is a show of loyalty and plain good sense – loyalty to our people and good sense to anyone who stops to think about what is at stake. What is at stake, it seems to me, is nothing less than the Catholic Church's credibility.

At a recent dinner with friends, the issue of the new translations came up. Two at the table were keenly – and quite angrily – aware of the impending changes; two were not. When the uninformed heard a few examples ("and with your spirit"; "consubstantial with the Father"; "incarnate of the Virgin Mary"; "oblation of our service"; "send down your Spirit like the dewfall"; "He took the precious chalice"; "serene and kindly countenance," for starters), the reaction was somewhere between disbelief and indignation.

One suggested that with all that the church has on its plate – global challenges with regard to justice, peace and the environment; nagging scandals; a severe priest shortage; the growing disenchantment of many women; seriously lagging church attendance – it seems ludicrous to push ahead with an agenda so trivial and out-of-touch.

some official reactions

Recently the Archdiocese of

Seattle sponsored a seminar on the translations for lay leaders and clergy, who gathered in good faith.

When passages from the proposed new translation were soberly read aloud by the presenter (I remember especially the phrase from the first eucharistic prayer that currently reads "Joseph, her husband," but which in the new translation becomes "Joseph, spouse of the same virgin"), there was audible laughter in the room. The sacred liturgy is no laughing matter. It is something that should make us all tremble.

The new translations have had a chilling reception in South Africa. The bishops there misread instructions from Rome and, after a careful program of catechesis in the parishes, introduced them to their people some months ago. They were met almost uniformly with opposition bordering on outrage.

It is not my purpose to discuss the flawed principles of translation behind this effort or the weak, inconsistent translations that have resulted. Others have already ably done that. Those who prepared the translations seem to be far better versed in Latin than in English. My concern is the prospect of implementing these new translations. This brings me back to my question: *What if we just said, "Wait"?*

What if we were explain to our bishops what is needed to avert a fiasco? What if we said we think it unwise to implement these changes until our people have been consulted in an adult manner honouring their intelligence and baptismal birthright? What if we just said, "Wait, not until our people are ready for the new translations, *but until the translations are ready for our people*"?

some conclusions

The bishops have done their best, but not succeeded. The American Bishops' Conference allowed itself slowly but steadily to be worn down. Acquiescence took over to the point

that tiny gains (a word here, a comma there) were regarded as major victories. They abandoned their best pastoral instincts and in so doing gave up on the best interests of their people.

So the question arises: *Are we priests going to give up, too?* Are we, too, going to acquiesce? Does obedience mean complicity with something we perceive to be wrong – or, at best, wrongheaded? Does obedience mean going against our best pastoral instincts in order to promote something which will discredit the church? I don't think so.

I offer the following modest proposals:

- What if pastors, pastoral councils, liturgical commissions and priests' councils were to appeal to their bishops for a time of reflection and consultation on the translations, and on the process whereby they will be given to the people? We spend hours of consultation planning to renovate a church building or parish hall, yet little or none when 'renovating' the very language of the liturgy.

- What if, before implementing the new translations, we do some 'market testing'? What if each region of bishops were to designate certain places where the new translations would receive a trial run: urban parishes and rural parishes, affluent and poor, large, multicultural parishes and small ones, religious communities and college campuses? What if for the space of one full liturgical year the new translations were used in these designated communities, with carefully planned catechesis and thorough, honest evaluation? Wouldn't such an experiment yield valuable information and make it easier to implement the translations when they are ready?

In short, what if collegiality, dialogue and a realistic awareness of the pastoral needs of our people were to be introduced at this late stage of the game?

Is it not possible that the voices in the church who have decided that Latinity is more important than

clarity might end up listening to the people and re-evaluating their position, and that lengthy, ungainly, awkward sentences could be trimmed, giving way to noble, even poetic translations of beautiful old texts that would be truly worthy of our greatest prayer, worthy of our language and worthy of the holy people of God whose prayer this is? (If you think the above sentence is unwieldy, wait till you see some of the new Missal translations!)

What If We Just Said No? was my working title for this article. *What If We Just Said, 'Wait'?* seems preferable. Dialogue is better than diatribe, as the Second Vatican Council amply demonstrated. Let the dialogue begin!

Why not let the priests in the front line and the laity who pay the bill (including the salaries of priests and bishops) have some say in how they are to pray? If you think the idea has merit, I invite you to log on to the Web site www.whatifwejustsaidwait.org and make your voice heard. If our bishops know the depth of our concern, perhaps they will not feel so alone. ■

Rev Michael G. Ryan has been pastor of St James Cathedral in Seattle since 1988 and serves on the board of the national Cathedral Ministry Conference

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If you really love your
Tui Motu you might care to
remember us in your Will

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theologian for all seasons – 2

Edward Schillebeeckx

In the first article (March pp.20-21) John Dunn described Schillebeeckx's early life, theological formation and spirituality. This second piece follows his journey to Vatican II and the challenge of engagement with the modern world



the second vatican council

Edward Schillebeeckx went to the University of Nijmegen in Holland in 1957, not long before Pope John XXIII called the Second Vatican Council. He was not invited to be a *peritus*, or 'expert', at the Council; however, the Primate of the Catholic Church in the Netherlands, Cardinal Alfrink, took him along as his personal theological adviser.

His encyclopaedic knowledge enabled him to hold many conferences where he exercised a strong indirect contribution to the Council, often by engaging in debate with the theologians who drafted the Council's documents. For Schillebeeckx, the lasting achievements of Vatican II were: the opening of the church to the modern world and the teaching on *collegiality*, whereby pope and bishops formed a single 'college' after the manner of Peter and the twelve.

visit to the USA in 1968

In 1968 Schillebeeckx went on a lecture tour to America. There he encountered not only a familiar world of Catholic life but a maelstrom of new ideas which were foreign to him. In particular, the passionate engagement of world and church in America – the debate about God and secularisation and about God being 'dead' in the

modern world's consciousness – led him to question the assumptions of his former theology and its lack of biblical grounding.

Most significant was his insight into the historical nature of truth. Schillebeeckx was courageous enough to let go of his past convictions and search anew for truth. All truth comes to us in historical forms and needs to be interpreted in its true context. And the truth of the Gospel itself has to be put forth anew in the context of the modern world.

theology old and new

This insight led Schillebeeckx to a massive task: to re-do theology in a historical key. The first requirement as he saw it was to learn from contemporary Biblical scholars about the truth of the Bible. He took three years off and devoted himself almost entirely to reading modern Biblical writers. The second requirement was to re-visit 2000 years of theological reflection and re-understand it in the light of its context and its hermeneutical issues.

The third requirement was to engage strongly and forcefully with contemporary thought, in the conviction that Catholic tradition had all the resources it needed to more than hold its own in dialogue with

contemporary philosophers, atheists, scientists and those of faiths other than Christian. All his subsequent writings rest upon this massive research.

The major fruit of this engagement was a three-volume work, often called by the key word in their individual titles. Thus the first was called *Jesus*, the second *Christ*, and the third *Church*. The work was received with delight by some and with horror by others. The Vatican began a trial of Schillebeeckx's writings, which ended without any judgment, but he was required to publish some clarifications of his ideas. This he did in 1984, in a little book entitled *Interim Report on the books Jesus and Christ*.

engagement with controversial issues

All this time, Schillebeeckx continued to publish works of spirituality in the journal he founded. But he also found himself drawn into controversial issues – never, however, with a desire to be controversial but for the sake of truth. One major issue in Holland was the springing up of alternative communities which saw themselves as going ahead of the official church.

His book *The Church with a Human Face* addressed the issue of ministry and leadership in the church with the intention of bringing the two groups together. It caused much discussion.

At the same time, it became the best resource for careful scholarship into ministry in the Bible and the early church, even as it espoused solutions such as an end to celibacy, an acknowledgement of women in the church and a less centralised process of selecting priests and especially bishops.

But Schillebeeckx wrote not only on church matters but on public and secular issues as well. He was critical of some of the so-called 'Christian' political parties in Europe. He wrote against the arms race, maintaining the immorality of nuclear weapons. In later years he supported ecological concerns.

Central to all these views was his idea of the threatened *humanum* – the 'human' – a word he borrowed from the German philosopher Ernst Bloch. Around this image he built up a theology whose task was to continue to develop a Christian view of what being

truly human meant for society and for the world. Everywhere any form of oppression or suffering threatened this *humanum*, Schillebeeckx saw a need for the church in particular, and human beings in general, to act to protect humankind and help it develop in the direction of a more human world – a world which he as a Christian equated with the Kingdom of God.

non-christian religions

In the late 1990s Schillebeeckx began to revisit and explore the church's relationship with non-Christian religions. It had already become a theological hot potato, and some theologians were espousing the view that Jesus was merely one of many 'saviour figures' and was thus not the definitive *Son of God and Saviour* of traditional Christian faith.

Schillebeeckx did not accept this view, but warned that the church has in its history been complicit in many horrors perpetrated on non-

Christians. He advocated a humbler form of dialogue, in which power was not part of the equation. At the end of history, he believed, it would emerge how Christ was indeed universal saviour, but he maintained that this did not give Christians the right to violate others' views and freedom. Rather, the difficult path of dialogue and friendship was what was needed.

in the end, God

In the end, Schillebeeckx was a faithful Dominican. He was a contemplative, a humble believer, a fearless theologian, a passionate lover of his church and of Jesus Christ. I hope that these qualities may inspire new generations of theologians and bishops to exercise these same qualities in their search for God and in their attempts to set forth Jesus Christ as the bringer of light and hope to our contemporary world.

May he rest in peace

John Dunn is Principal of the Catholic Institute of Theology, Auckland, and Parish Priest, St Heliers Bay

Beauty That Sustains Me in A Way That Wages Can't

Rain drops on Manuka bending her bough.
Sunlight of prisms,
Like diamonds.
Encouraged to fall in the breezes.
No choice but to let go.

Birds hopping from branch to branch.
In their element.
Shaking the diamond rain drops of prisms,
to fall and nurture what lies beneath.
Like the breezes, easing the weight of the tree,
less spectacular without them

I too wish the prisms of rain drop
In morning sunlight
could last forever.
Turning the beautiful Manuka
Into a tree of diamonds.

Sadly,
I think someone would figure out
How to harvest those diamonds
• for Profit.

Bridie Southall

...working
together
in true
communion

Pope Benedict XVI: Caritas in Veritate, 2009

the
Lent
appeal
2010

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GENEROUSLY SO WE
CAN HELP OTHERS
HELP THEMSELVES

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rescuing troublesome teenagers

Retired school principal Dame Pat Harrison has a passion for helping disadvantaged children. Tui Motu interviewed her about her work, her opinion of present educational policy and her vision for a possible future.

Ever since she retired as Principal of Dunedin's Queens High School in 1995, Dame Pat Harrison has busied herself with the problems of children and adolescents who drop out of the education system. On any given day in New Zealand 30,000 children 'wag' school. Many of these will get involved in petty crime. They are the 'long tail' of our education system, and it is something this country can ill afford.

Behind these statistics, says Pat, *my ambition was to educate these children away from dependency* is something even more sinister. Youth Court Judge Andrew Becroft recently stated that the majority of teenagers who came before him are not at school at all. They are 'the tail behind the tail'. When the *Tomorrow's Schools* programme was introduced in the '80s, it failed to provide any adequate means of identifying such children who fall between the cracks in the system, or of keeping track of them. They have become the 'lost generation', and they are keeping our prisons well stocked.

Pat Harrison's interest in good remedial education started early in life. Her parents had not themselves received much in the way of secondary schooling, but they were determined that she should. Her father she describes as a "man of ideas", and she took after him. When she was at secondary school, she noted and disapproved of the way in which young people were segregated early into academic and 'commercial' streams. University taught her that good education is always a liberating experience, and she became ambitious that it be available to all.

When she began a career as a secondary teacher, she soon learnt how different were the backgrounds of the children she had to deal with. She noted how some could be handicapped by a dysfunctional home situation. "It became my abiding ambition to educate these children away from dependency."

The economic crisis of the 1980s meant that a few of her students left school and then failed to find employment. Some went on to become long-term unemployed. They became dole dependent. There are young people today whose parents and grandparents have been unemployed, so they have lost the language of the workplace. Pat sees this as a true basic cause of serious social malaise.

the situation in dunedin

While still at Queens, Pat became chairperson of the *Highcliff High* programme. *Highcliff High* was a part residential facility available to secondary schools in the city for remedial education. Some were sent there because they were troublesome in school or playing truant. The regime had three aims: to re-establish regular attendance; to catch up on failings in literacy and numeracy; and to correct attitude and behaviour. If successful, this enabled failing pupils to be reintegrated into normal schooling. At any one time there might be 15 to 20 pupils at *Highcliff High*. They were the 'hard core', as it were. They would normally spend several months there, according to individual need.

In the late '90s Education Minister Wyatt Creech decided to close *Highcliff High*. Pat Harrison travelled to Wellington to help draw up guidelines for its successor. She insisted that the local community must play some part in the new facility, especially for its funding. In 2000 the Ministry's Special Education Services took over the overall governance and established what was known as the *Phoenix Centre*. So it continued to be possible for difficult Dunedin children to have time out of school for specialist remedial treatment.

the otago wellness trust

Pat Harrison had retired from being Principal of Queens in 1995. It was the *Year of the Family*. Police in Dunedin were having a major problem with youth crime during school hours – much of it due to children playing truant. Pat was asked by the police to help establish a structure to deal with this. It became a special project for the *Year of the Family*. Some 80 city organisations were brought together to look at the needs of young people in Dunedin. Even the young people themselves were included in the consultation.

The result was the setting up of the *Otago Youth Wellness Trust*, which continues to do very good work in the city. Pat became its first chairperson. "We would put forward a case for funding. I used to take some young people along with me, say, to *Community Trust Otago*, and let them present the case for funding. *The Wellness Trust* grew out of the community and was a response to the cry of the deprived young people themselves."

One major difficulty Pat discovered was that many of the agencies were not used to working together or looking at the whole person-at-risk. Health was only interested in health problems; education in educational deficiencies. "Eventually," she said, "I sought to bring together this piecemeal system of administration and fund-gathering by establishing a single contract. Health, CYPS, education, the police, the judiciary all needed to co-operate together."

What happens now is that a child with a problem is referred by the court, by parents or by doctors; some even refer themselves. Their needs, especially their home needs, are assessed. They are each given a case manager. There are 21 of these working in the city. The children are each given goals, and the various services work with them to achieve these goals. Each year some 300 children in the city are helped by the Trust."

To some extent the work of the *Wellness Trust* overlaps with that of the *Phoenix Centre*. For instance, those who might drop out of the *Phoenix* programme will be taken on by the Trust. However, largely the work of one has complemented the other.

closure of the phoenix centre

The National Government has now decided to change this system radically. "We have been accused by the Ministry of 'soft alienation'", Pat states. "What is that? They say we are helping schools get rid of children they don't want. The Ministry's view is that these at-risk children must remain in the school and be dealt with there, not by some special agency."

The closure of the *Phoenix Centre* is a consequence of this new Ministry policy. They are failing to see the value of the various agencies working together to save at-risk children. No school or agency can achieve that on its own. The Ministry's action is jeopardising the whole future of these children and any possibility of them succeeding educationally.

Previously, the Government had set up a review of *Phoenix*, which revealed some shortcomings. The staff, led by a very experienced Principal Jill Vosper, were doing their best, and the Centre was working well for the Dunedin schools. Principals were largely very happy with the results (*see below*). What was found to be lacking, however, was proper monitoring and inspection, long-term strategic planning or in-service training for staff. There was no proper audit, as *Highcliff* had had. But it was the Ministry itself that was failing *Phoenix* by not providing these things. It is interesting that this Review did not recommend the Centre be closed.

The new Government policy is to train teachers to deal with these problem children inside the school itself. This is in spite of the fact that for all sorts of reasons these children may have become unteachable within the school. The Government is insisting that they must be left there to continue to fail and be disruptive. A successful remedial system is simply being demolished.

what should happen

Dame Pat concluded by presenting her own solution to this ongoing problem of educational failure. "I want to see centres out of school to which young people can be referred. Such a centre would have a clinical psychologist, good case workers and a multiskilled staff. There is an excellent model to be followed in Sweden. The referred pupils continue to follow the curriculum, including manual skills. They get used to working for a whole day. They move eventually into vocational training.

"The young people would receive a proper preparation for life. The governance is from the local community representing all the relevant agencies. These centres must be an integral part of the education system, not just appendages. They would be all over the country, especially in areas of greatest social need. What we would not want to replicate in them would be the neglect of proper governance afforded to the *Phoenix Centre* by the Ministry of Education." ■

Carl, a year 10 student, was constantly disruptive, frequently truanted from school and even threatened violence. He was sent to the *Phoenix Centre* for part of a term. He is now back at school and for two successive years has appeared on the school prize list.

This is but one example of the remarkable success achieved in Dunedin City by the *Centre*. Paul Ferris, Principal of Kavanagh College, said he had sent up to six pupils a year to *Phoenix* and the

success rate had been high. From the last 20 or so cases, only three or four had been finally suspended by the school. The partnership between Dunedin Secondary schools and *Phoenix* since 2000 had resulted in Dunedin having the lowest suspension rate of any city in the country.

"We have seen the great gains of this system", says Paul. "When a child is disruptive in class, that child will be sent out of class for a time and the class settles down to normal learning. When a seriously disruptive pupil

is sent to *Phoenix* for six to ten weeks, there is a real chance that the negative pattern of behaviour will be changed and the child will return having forgotten how to misbehave. Everyone gains by this"

In spite of the good data provided, the Ministry are still determined to close down *Phoenix*. Not only Mr Ferris but the other Dunedin Principals also are horrified that a successful system is being terminated and the pupils returned to school. It is a recipe for disaster.

waiting for the ambush

Lent is often characterised as a time of self-denial for Christians, but this is not the whole story. It can be a time of extraordinary richness in which we are able to discover the limitless power of God's love

Everything about us reaches out to be loved and to love, to become the other. We long for intimacy. We are born for it. We are drawn and driven by this original and persistent desire of our being.

Astonishingly, we are already encompassed by this ultimate and unique embrace – but we will not, dare not or cannot believe it. We risk staying stuck too long in the trappings of routine religion. Beyond our familiar 'to do' lists for Lent – the things to give up, the tasks to take on, the prayers to squeeze in, the sins to cut out – there is a deeper horizon drawing us closer into a beautiful mystery.

The pursuit of this union with God is not hampered by our imperfections and peccadilloes. The surrender to divine love is only blocked by our own futile efforts to improve, to get better, to save our souls. Beyond such mortal strivings there is a matchless immensity around the way God lures and allures our hearts with a divine determination.

When this holy ambush happens, even partially, no one is measuring merit, progress or failure any more. It is 'grace upon grace'. Astonished, we find ourselves sinking into the love that is now becoming the power and the presence, the very breath of our lives.

'Hidden with Christ in God', we care little about our standing in the hierarchies of things; we waste no

sleep about what others may think of us; we are experiencing, even if only in glimpses, that unutterably sublime freedom of the children of God. Beyond creeds, formulas and rites, this deeply felt fusion with incarnate Presence reveals to us something of what falling in love with God means.

In a sense, no effort is required – only the effort to let go into the pure joy of the lover's desire, to allow the love for which we were created in the first place to happen to us. We wait for our own estranged faces to find their true beauty in the radiance of God's features. As the drop of rain assumes its full identity when surrendering to the sea, so with us. Kathleen Raine in her poem *Message* writes:

*Look, beloved child, into my eyes,
see there your self, mirrored in that
living water
From whose deep pools all images of
earth are born.
See, in the gaze that holds you dear
All that you were, are
and shall be for ever.*

*wherever we love sensitively,
passionately and faithfully,
we are already in love
with God*

We wait for that blessed season in our lives when we empty ourselves of all that distorts the whisper of divine longing within us. All we are asked

to do is to stay ready and obedient to God's fingers and lips, making new music on the silent reeds of our hearts. This astounds us. We had been told differently.

The emptier we become, the more space for God to fill. The more hollow we are, the truer the music from the lips of the flautist. In *May I Have this Dance?* Joyce Rupp has caught the meaning:

*The small wooden flute and I,
We need the one who breathes...
So that the song-starved world
May be fed with golden melodies.*

At some point during one special Lent, the veils will part just enough to transfix our hearts and transform our lives. That intimate moment will happen when the divine breath blows beauty into our shape, into our face and form. Everything is affected because everything is connected. The song of Creation itself is muted when the reeds of our lives are no longer receptive to the breath of God.

"Lord, only let me make my life simple and straight," wrote Rabindranath Tagore, "like a flute of reeds for Thee to fill with music." The melody is pure and beautiful, new yet familiar, and it calls to us like a far wave. Our stalled heart remembers, surrenders and recognises again the melody of the maestro. It is the music from which we come; it is the music towards which we go. We need daily silence to catch those grace notes in the cacophony of our distractedness.

Falling in love with God like this is for everyone. Human hearts are fashioned for this to happen. Nor does it mean loving the world less, and the people in it. It means we love them more. Wherever we love sensitively, passionately and faithfully, we are already in love with God. Entwined with the heart of God, our love now has no fear to it. Utterly safe, we begin to play, to thank, to bless, to live, to adore as never before.

This realisation is a daily and deeply felt transformation of our way of being and our way of seeing. We do not need to be successful, liked, praised any more; these needs are transcended. We find we can forgive almost anyone for anything; it is easier than we thought. We no longer compare, compete, complain; we do not need to. We stop judging, blaming and resenting; there is no satisfaction in doing so now. Our vision of love is deeper. "Out beyond ideas of right and wrong there's a

field," wrote Rumi. "I'll meet you there."

In the still point of this bright field we come up against the edge of our darkness, the wilder frontiers of our possibilities, our passionate desire for life itself. Here in the heart of God, beyond the tyranny of a suffocating conformity, we sense the horizons for which we were created. In this silent embrace within our soul, we get younger as we grow older, we start to divine our divinity with a fiercer intent.

When we receive Holy Communion at our Lenten Mass, a transfiguration happens within us as the bread and wine die into us. Our naked souls are ravished in utter wonder. God's desire for intimacy is becoming flesh in us. Beyond words, as John Paul II once reflected, this is embodied experience. It is the ultimate lovemaking. For one shining moment of mystery we know

we are "of one being with the Father". Delightedly it dawns on us that every moment can be like this moment.

In *All Desires Known*, Janet Morley describes her experience of it:
*...and I was nothing but letting go and being held
and there were no words and there needed to be no words
and we flowed..
and I was given up to the dark
and in the darkness I was not lost
and the wanting was like fullness
and I could hardly hold it
and I was held
and you were dark and warm and without time
and without words
and you held me*

*Daniel O'Leary, a priest of the Leeds Diocese,
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With permission The Tablet*

A Mother's Journal ...

Kaaren Mathias

The short four-day family break was just what we needed to breathe deeply and remember the colour of blue after a couple of months under Delhi's grainy grey skies. I was surprised to find how much I enjoyed our stay in the holy Hindu town of Rishikesh where the Ganges emerges from the tree-covered hills.

As a holy place it was kept immaculately clean and litter-free. Nor were we hassled by vendors or touts. Replete with great vegetarian food too, it was a restful place to be. In Delhi we are woken pre-dawn by the loudspeakers of the mosque calling the faithful to prayer. In Rishikesh instead we were roused by temple bells and the chanting of the Hindu Vedas.

Although my beliefs are quite different from either of these groups, I feel glad to be among people who think prayer is worth getting out of bed for. These summonses, more often than not, help me to get up and turn my heart towards God too.

Upriver one day, we found a good-sized cliff for jumping into the blue, cold waters of the Ganges. It was exhilarating, fun and a good challenge for our ten-year-old girls. I felt so proud of them picking up their courage, teetering on the edge and then jumping. I loved their huge smiles as they bubbled back up to the surface.

Being a mother gives me small glimpses of how it may be for God as my parent. I know God is quietly watching and spurring me on to try a new challenge, to jump off a cliff into an unknown river, to trust. To choose to do without at times. And delighted with my enjoyment of this beautiful, complex world.

*Kaaren Mathias is mother of four and married to Jeph.
The six of them are living in a small flat in Delhi, India,
over the winter*

Jesus breathed on them: 'Receive the Holy Spirit' — a mission to forgive

(Jn.20:19-24)

Kathleen Rushton



Bertrand Bahuët, The Coming of the Holy Spirit

Forgive what seems to be harm done to yourselves is how the poet James K. Baxter expresses *Forgive all injuries*, one of the seven spiritual works of mercy. The spiritual and corporal works of mercy flow from God's mercy — mercy is God's way towards us and becomes our way towards one another.

Margaret Farley RSM, a moral theologian, regards *Forgive all injuries* as a work of mercy peculiarly relevant in the 21st century. The commission Jesus gives the disciples in *Jn 20:19-31* (gospel for the 2nd Sunday of Easter), is above all a mission to forgive. (See: <http://www.mercyworld.org>)

The Risen Jesus comes among his fearful disciples who are behind locked doors, greeting them with peace, giving them the Spirit and sending them out with a mission: "If you forgive the sins of any, they are forgiven them; if you retain the sins of any, they are retained" (v.23). These words are connected usually with *Mt.16:19*.

Could the meaning of v.23 be: "If you forgive them, they are forgiven and freed; but if you do not forgive them, they remain bound. So then, forgive them, because if you do not, they will remain bound and unfree. And if you do not forgive them, who will?" If so, the disciples of Jesus and the church are to free people, and if this is not done the word of God is silent.

Matthew's ministry of forgiveness is given to a designated few. In *John*, the Risen Jesus shows the marks in his hands and side to the disciples and gives them *all* a mission of forgiveness. Evoking God breathing life into the first human being (*Gen.2:7*), Jesus now breathes on his *new* creation declaring: "Receive the Holy Spirit." Forgiveness, therefore, is the work and gift of the Spirit given to all. Only the Spirit who bridges heaven and earth can provide such forgiveness. Arguably, this message of forgiveness expresses the entire Christian message.

application of forgiveness

Forgiveness does not mean being passive in the face of abuse, neglect or injustice. It is perhaps the most active of responses possible in breaches of human relationships. To forgive is to 'let go' of something within us so that we may accept someone who has harmed us. To use a phrase of the poet Emily Dickinson, we "drop our hearts" — we trust in God's forgiveness and acceptance. The forgiveness offered by the mercy of God in Jesus is not about premature reconciliation or the covering over of injustice and ongoing violence. In the face of these

and other evils, the stance of forgiveness means 'never again'.

This forgiveness is found in love of enemies practised by the pacifist Dorothy Day and the Catholic

Worker Movement, who were attacked in person and in the press for their ongoing refusal to support military action. It is found in the stories of Truth Commissions which demonstrate forgiving and being forgiven within large scale conflicts and injustices.

Perhaps, the greatest challenge of all is *anticipatory forgiveness*. There are situations in which harm is ongoing — abuse, violence and injustice which does not stop. This is not premature reconciliation. The challenge and call to forgiveness of ongoing humanly inflicted evil is a call to forgive those we must continue to resist.

This is 'anticipatory' because the person or institution as yet has no disposition to name the injury or injustice imposed. Anticipatory forgiveness is a call for the community of the church, for those who experienced injury in and from the church — its leaders or co-believers. Forgiveness by itself is not a sufficient antidote to injustice. Likewise, it is a mistake to hold that struggles for justice are sufficient, no matter what is in our hearts. ■

Kathleen Rushton is a Sister of Mercy, scripture scholar and spiritual director, living in Christchurch

Road Retreats

8 day pilgrimages in the north and south islands

We may know our parish family. We may be familiar with events in our diocese. But what experience do we have of the national Church? Unless we have a job that takes us around the country, we probably have incomplete understanding of the richness of the Catholic Faith in Aotearoa New Zealand — and what richness that is!

Pilgrimage to sacred sites in the northern hemisphere will always be a part of our tradition, but here at home we have spiritual treasure that should not be missed, and these eight-day bussed retreats, one in the North Island and one in the South, will unwrap our great taonga for us.

For instance:

- the North Islanders will visit Jerusalem on the Whanganui River, site of Suzanne Aubert's mission continued to this day by the Sisters of Compassion
- the South Islanders will visit beautiful Arrowtown, the cottage where Blessed Mary McKillop first taught school and the little church she prayed in

The planning of the Road Retreats began nearly two years ago with an approach to the Bishops, who gave a positive response. After that, each Bishop appointed a liaison person

in his diocese who assisted with contact information about sites that should not be missed. Once a draft itinerary was in place, it was put to travel agent Patricia Parsons, highly recommended by Bishop Denis Browne. Patricia now has dates set and an approximate cost of \$1200 per person for an 8-day retreat. The price includes all bus travel, accommodation on a shared room basis (single supplement is extra) breakfast and dinner.

There will be a spiritual director on board. Cenacle Sister and poet Anne Powell will be with the first two Road Retreats and two priests, also gifted spiritual directors, have expressed interest in being with retreatants on future journeys.

The itinerary includes historical sites, present-day apostolates, Maori spirituality, Catholic art and music, education and formation centres, reflection time in places of scenic beauty, daily Mass with local communities. Because numbers are limited to bus capacity, we expect spaces to fill early.

If you are interested in one or both of the Road Retreats, please contact Patricia Parsons for information and itinerary: PO Box 1467, Waikato Mail Centre, Hamilton 3240 patriciaparsons@slingshot.co.nz

Joy Cowley

Pooh's prayers

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a prophet for our times

Franz Jagerstatter: letters and writings from prison
 Edited Erna Putz
 English translation Orbis 2009
 Price: \$54.99

Review: Michael Hill

One of the maverick voices at the Second Vatican Council was Archbishop Thomas Roberts SJ. He brought before the Council fathers the extraordinary example of the humble Austrian farmer, Hans Jagerstatter, who resisted the power of the state to wage what he saw to be an unjust war and paid for it with his life. The church, said the Archbishop, should speak more clearly about the responsibility of Catholics to say 'no' when bidden by their rulers to follow a sinful course of action. It was Roberts who first made the comparison between Jagerstatter and St Thomas More.

The comparison is just, because both were laymen standing almost alone against the power of an unjust state. But whereas More was one of the most educated and cultured people of his age, Jagerstatter had only the most rudimentary education and came from an obscure Austrian village. Almost without exception the local people and the Austrian clergy tried to persuade him against the stance he took.

The two cases are also similar because of the powerful and beneficial influence of significant women. In More's case, it was his daughter Meg who visited him almost daily in the Tower of London and added steel to his

resolve. For Franz, it was his beloved wife Franziska – and it is their relationship especially which occupies most of this book.

The letters between them printed here belong to three periods: first, when he was doing military training for nearly a year (June 1940–April 1941); then when he was imprisoned in Linz (March to May 1943); finally from May to the date of his execution in September 1943 when he was being held in Berlin. During the final weeks he had both hands and feet in shackles, which made handwriting difficult.

The letters between husband and wife reveal a close affection between the two and their love of their family, especially their three little daughters. Much of the earlier content refers to country life and the cares of the their farm – and how Franziska was able to cope without her husband. One of the strongest moral pressures on Franz to conform to the law was the certainty that if he was imprisoned or executed his family would be deprived for ever of their father.

What also comes through strongly is the strength of their Catholic faith. Both were devout and prayerful, and they reinforced each other in this. Franziska naturally wanted her husband home, and when he was condemned she travelled to Berlin with the village pastor to visit him. It was their last meeting. The two tried to persuade Franz to agree to serve in the Wehrmacht, but he was adamant and became quite heated with the priest.

In a final letter written just before execution he shows no sign of irritation with her, and indeed apologises for the words he used to the pastor which "perhaps hurt him". But he asks bluntly: "Do you believe all would go well for me if I were to tell a lie in order to prolong my life?"

In fact, not all the priests were a hindrance to him. Pastor Kreutzberg, who visited him in the Berlin prison and gave him communion, brought him "inner peace", he said. Kreutzberg told him about a priest who a year earlier had taken a similar stance and had been executed by the Reich.

Franz Jagerstatter was sentenced and executed by guillotine on 9 August, 1943. His body was cremated and the ashes buried in Berlin. After the war the ashes were brought back to his native village of St Radegund.



the love story of a comet that burned out too soon

Bright Star

Review: Paul Sorrell

This is a romantic film with both a small and big 'R'. It tells the story, with delicacy and intelligence, of the passionate love affair that unfolded between the poet John Keats and his neighbour Fanny Brawne during the last few years of Keats' life. But, because for the poet falling in love was somehow inextricably bound up with the idea of death – seen as a kind of delicious dissolution – their relationship is doomed from the outset.

Fanny Brawne is a seamstress and (as we would say today) a fashion designer, a member of a respectable but struggling family in the London village of Hampstead, and as skilful a weaver of stitches as John Keats is of words. But here the comparison ends. While Fanny is robust and healthy in her attitude to love and courtship, Keats is more like the knight in his poem *La Belle Dame sans Merci*, "alone and palely loitering". He has all the attributes that we now associate with the Romantic poet – intensity of feeling, separation from ordinary life (he and his fellow poet Charles

Brown are constantly secluding themselves, awaiting inspiration), poverty (he sold only around 200 copies of his books in his lifetime) and family tragedy (his brother Tom dies in the film).

If his lack of financial prospects is an obstacle to marriage with Fanny, his often repeated death wish – albeit clothed in the most sensuous language and imagery – is the ultimate barrier to love in any conventional sense. In researching the film, Kiwi director Jane Campion drew heavily on both Keats's poetry and his letters – particularly one letter, quoted in the film, written in July 1819: "I have two luxuries to brood over in my walks, your loveliness and the hour of my death. O that I could have possession of them both in the same minute." In the film Keats seems to actively court death. As a result of too much standing around in the cold and wet, he catches a chill and contracts tuberculosis – 'consumption' being the iconic Romantic illness.

If all this makes *Bright Star* sound effete and mannered, nothing could be further from the truth. Campion's inspired casting, intelligent and

witty script and firm direction mean that the film smacks much more of Fanny's feisty commonsense than Keats' dithering and unworldliness. While Campion's attention to period detail is immaculate, there is also much humour and playfulness – as in the scenes where Keats orchestrates a game played on teacups or a scratch male-voice choir launches into a spirited glee song. The cinematography is sophisticated but not showy, with beautifully lit interiors and (in the outdoor scenes) the telling juxtaposition of figures in the landscape.

Stunning visual imagery abounds. When Keats tells Fanny he wishes he could become a butterfly which packs its whole life into three days, she fills her room with dozens of these elegant creatures. The obvious symbolism does nothing to undercut the beauty and sensuousness of the scene – nor its humour, as Fanny's mother brushes the insects away with a show of good-humoured impatience.

If only the poet himself had been able to achieve this kind of balance – but then he would not have been John Keats, the archetypal Romantic. ■

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The rest of the book is taken up with Jagerstatter's other writings. Two aspects of his spirituality stand out: first, his traditional faith, centred on regular attendance at Mass and the Sacraments. The second, remarkable among Catholics in those days, was his familiarity with the Scriptures, especially the New Testament. His Catholicism developed during his short life into a Biblical faith, and it is undoubtedly this which makes Jagerstatter a prophetic figure. His example, and the reasoning which lay behind it, has helped shape the thinking of the church regarding the morality of war and the rights of conscientious objectors. His beatification in 2007 gave the church's seal of approval to his stance. The peace movement finds in Hans Jagerstatter one of its great contemporary martyrs.

Lastly, this book of Franz's letters and writings has two fine, brief introductions, one by Jim Forest evaluating his life. He stresses the importance of a dream which Franz had (and shared with Franziska) in 1938, when he 'saw' the whole National Socialist movement as a train careering towards hell. This 'vision' seemed to him to be prophetic and stayed with him. The second introduction is by the American translator Robert Krieg which describes how the book was put together.

The American Jesuit John Dear makes this comment: "These extraordinary letters call us to take up the Gospel personally, live the Sermon on the Mount, love universally, resist the culture of war and surrender our lives to the God of peace." What more can one say? ■

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modern civilisation – spare body parts

A machine that will print body parts on demand? Knowledge gained from two disciplines appears to make it possible. There are already some machines being used in industry that can make other machine parts and mechanically functioning models. They work like inkjet printers with a third dimension, producing droplets of material that fuse to form a structure.

Biological scientists in North Carolina artificially grew bladders for seven patients. The bladders are still working five years on. The scientists took small amounts of bladder tissue from each patient (thus avoiding rejection problems), and extracted the requisite types of cells. From these they cultured more in the laboratory until they had enough to 'paint' onto a biodegradable bladder-shaped scaffold. The cells then matured and multiplied, and after about eight weeks the newly formed bladder was ready to be put back into the patient.

Under the much more complex system proposed, adult stem cells and fat from bone marrow would be used as 'precursors' for the production of sufficient cells, with the application of appropriate growth factors, to encourage the cells to develop into the desired type of organ. The 'inkjet' process would spray cells onto soluble scaffolds. Five years of trials are envisaged before blood vessels for use in bypass surgery can be made in this way. It is hoped to build more complex organs in the future.

This is one example of the positive use of biological research, using adult stem cells to improve quality of life.

modern civilisation – spend now,
pay later

In 2009, hitherto highly respected financial wizard Bernard Madoff (should he be pronounced 'made-off?') was jailed for 150 years for defrauding investors of \$US65 billion

Crosscurrents Jim Elliston

through the simple method of using new investments to pay interest owing to earlier investors, and pocketing the rest. A recent *Commonweal* blog published the following extract from an article by David Barash in the *Chronicle of Higher Education*:

"Make no mistake! Our current relationship to the world ecosystem is nothing less than a pyramid scheme, of a magnitude that dwarfs anything ever contemplated by Charles Ponzi who, before Madoff, was the best-known practitioner of that dark art. Modern civilisation's exploitation of the natural environment is not unlike the way Madoff exploited his investors."

Barash points out that much 'development' has been predicated on the illusion that "it will always be possible to make future payments owing to yet more exploitation down the road: more suckers, more growth, more GNP, based – as all Ponzi schemes are – on the fraud of 'more and more', with no foreseeable day of reckoning".

a resurrection story

Former South Korean President Kim Dae Jung died last August. On his entry into the Catholic Church as a young man in 1953, he took St Thomas More as his baptismal patron, little realising that he would be called to follow closely in his patron's footsteps.

After World War II, the United Nations divided Korea into two spheres of influence: USSR in the North, USA in the South. From early on South Korea's developing economy was dominated by a few wealthy families. To retain their monopoly they needed military backing;

consequently a relationship of mutual dependence resulted. Kim was elected to a strongly democratic government in 1960, only for it to be overthrown by the military, who effectively ruled behind nominally democratic governments, until 1997.

Kim had remained actively engaged in political action, incurring the wrath of the military. As a consequence he spent six years in prison, three years in exile, and ten years under house arrest. He survived several assassination attempts, one of which left him with permanent leg injuries. In 1980, the military sentenced him to death for treason, later commuted to 20 years in prison. International pressure saved his life.

After 37 years he rose again from the political graveyard and was elected President in 1997 for a five-year term. He worked to lessen the power of the family-owned conglomerates dominating the economy. Over time the country has gradually stabilised into a liberal democracy and has developed from one of Asia's poorest to one of the world's wealthiest nations.

Kim won a Nobel Peace Prize in 2000 for his efforts to achieve a relative normalisation with North Korea – by prodding them forward with the promise of incentives. His successor took a hard-line, and so relations have again deteriorated. North Korea announced it would send representatives to Kim's funeral, for they too held him in high regard.

Kim often spoke about his faith publicly. "All my hard trials in the past – imprisonment, frequent detentions, torture and forced exiles – happened in the process of God's redemptive work and, in this sense, I have also participated in God's salvation." Cardinal Nicholas Cheong Jin-suk and the Rev Kwon Oh-sung, Korean NCC secretary, both commented that President Kim had established human rights and peace as basic values in society. ■



Over the holidays, an Anglican bishop and his family came to stay. I often have visitors, but this time there were seven in the extended family group. I live in a three-bedroom house and it never worries me how many people visit, as long as I keep my room. These visitors worked well with the other bedrooms and the lounge.

When they arrived, being really organised I gave everyone a towel. When they left and I was doing the washing, I was surprised to find that seven towels had become eleven. Was this a modern day practical family extension of the loaves and fishes? Even more unusual for someone living by themselves was to find, on the last day, that my own towel had become communal. That never happens to me! I had noted the inordinate amount of consumables used with a large family, but the towels surprised me.

did Jesus have his own towel?

Over the weekend, I was intrigued – and, I suppose, edified – by the close relationships associated with towel sharing. Seeing the children, who ranged from 16 to 25, casually putting their arms around their parents' shoulders as they walked along, taught me a lot. I came from a 'no touch' family and I felt wistful. It was a good insight into modern family life.

Celibacy means being hospitable, but I did not think it would extend to the use of my bath towel. I was wrong. Family means sharing – even my towel.

Thinking of towels made me remember an ex-St Bede's prefect at Christmas dinner describing the Rector washing the prefects' feet, as a practical example of leadership in the school. One of our own ex-St Bede's student's used the image of 'servant leader' when he applied for a staff job.

People tell me that in church ceremonies close by St Bede's, there are often three purple draped prie-dieux (kneelers!) at the side of the sanctuary. Apart from idly wondering if the same three purple draped prie-dieux travel in a purple-coated van

around the diocese with motor cycle outriders, I was struck by the contrast.

The foot washing is clearly gospel, and it reminded me of the family towel sharing. The other was pure institution and, although most people have nothing against draping prie-dieux with purple, it speaks of another world. Somehow, the lay Rector of St Bede's College had cut through all that.

I wondered about doing such foot washing with the Welfare Staff here at St Margaret's, but quickly realised that, should I be able to get down that low, I would need a crane to lift me up again. When I got on my knees last year to bless some small children at Mass, I was petrified that I would not be able to get up gracefully. I also realised that the Rector of St Bede's was dealing with young men, but I would also be dealing with panty hose and dresses and I did not want to go there.

Draping a prie-dieu with purple is an easier option, but somehow I could not see Jesus going there. Nor could I see him having his own towel. ■

Fr Peter Norris is Master of St Margaret's College, University of Otago

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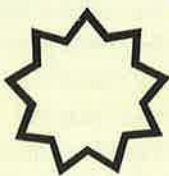
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BAHA'I FAITH

Lay not on any soul a load
that you would not wish to
be laid upon you, and
desire not for anyone the
things you would not
desire for yourself
Baha'u'llah, Gleanings



HINDUISM

This is the sum of duty:
do not do to others what would
cause pain if done to you
Mahabharata 5:1517



BUDDHISM

Treat not others in ways
that you yourself would
find hurtful

*The Buddha
Udana-Varga 5:18*



CONFUCIANISM

One word which sums up the
basis of all good conduct...
loving-kindness.
Do not do to
others what
you do not
want done
to yourself
*Confucius
Analects 15:23*



ISLAM

Not one of you truly believes
until you wish for others what
you wish for yourself
The Prophet Muhammad, Hadith



TAOISM

Regard your neighbour's gain
as your own gain, and your
neighbour's loss as your own loss
Lao Tzu, Tai Shang Kan Ying P'ien, 213-218



JUDAISM

What is hateful to you,
do not do to your neighbour.
This is the whole Torah;
all the rest is commentary
Hillel, Talmud, Shabbat 31a



SIKHISM

I am a stranger to no one;
and no one is a stranger
to me. Indeed, I am
a friend to all
Guru Granth Sahib, p. 1299



JAINISM

One should treat all
creatures in the world
as one would like
to be treated
Mahavira, Suttrakritanga



ZOROASTRIANISM

Do not do unto others whatever
is injurious to yourself
Shayast-na-Shayast 13:29



NATIVE SPIRITUALITY

We are as much alive
as we keep the earth alive
Chief Dan George



UNITARIANISM

We affirm and promote respect
for the interdependent
web of all existence
of which we are a part
Unitarian principle



CHRISTIANITY

In everything, do to others
as you would have them
do to you; for this is the
law and the prophets
Jesus, Matthew 7:12



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