

Tui Motu

InterIslands

monthly independent Catholic magazine

November 2013 | \$6



JOHN FITZGERALD KENNEDY 1917-1963

doves, not hawks

The city of Dallas is gearing up right now for a spectacular celebration — all in honour of the remarkable man who died 50 years ago on 22 November, 1963. More than a hundred new books have been printed, speeches of homage and gratitude will be given, and the Camelot atmosphere of President Kennedy's inaugural days recalled. None of us alive then will fail to remember what they were doing when they heard of JFK's assassination.

This complex man was more sensitive to the needs of the common person than many who advised and tried to control him. Against his military establishment's call to arms, he stopped almost certain nuclear holocaust over Cuba following the Bay of Pigs fiasco, and similarly at the time of the 1961 Berlin crisis. While now it is the conflicted nature of Kennedy's personal life that is often highlighted, in the longer term he will be remembered as a man who was a peacemaker, and for his

desire to make the world safe from nuclear disaster. Against all the odds of Cold War hostility, Kennedy was able to communicate directly through unconventional channels with Nikita Khrushchev. Undergirding their thinking was their joint determination to change the headlong race to war. Kennedy's amazing June 10, 1963 address to the American University shows his zeal for peace; and the Limited Partial Test Ban Treaty that came into force on 7 October 1963, just over a month before his death, was a sign of Khrushchev's and Kennedy's determined action. It stands as the first such treaty to limit the spread of nuclear arms. Enjoy Hugh O'Neill's feisty take on the memory of this undoubtedly great man.

We have highlighted two other matters in this issue. The Year of Faith will soon be finished. However, that gate to faith (*porta fidei*, the theme of the year) remains open, and the hunger in our hearts as well. Certainly God's desire to feed us will never die. Michael Hill explores

the ways in which pilgrimage can become a permanent part of our lives of faith, while both Mary Woods and Philip Billing look at the ongoing mission of the Church and stimulate us to be honest to the task of being open to new ideas and new possibilities. In this sense, every year is a year of Faith.

The other matters we highlight are questions relating to liturgy. Tony Starbuck takes us on a fascinating tour of medieval forms of the Mass and the ways in which even slight regional variations of the various English rites gave identity. On the basis of this positive experience he asks how the spirituality and authentic language of a local culture might now be used to bring such identity and legitimate variation. As Tony says, it seems like a dream, but with Pope Francis' determination to give collegiality a boost, this may not be as far away as it first seems. Enjoy, as well, reflections by Peter Murnane and Brendan Ward on the New Missal. **KT**

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Front cover illustration: Donald Moorhead

susanne hannagan rip

Susanne was a pioneer volunteer with *Tui Motu*. She has been in and out of our office constantly, sometimes more than once in a week, for the past 15 years. Another pioneer, Sister Moya McKewen, brought Susanne along with her on her very first day. Moya had met Susanne at daily Mass and told her that she was going to *Tui Motu*. "What's that?", asked Susanne, and when she got a good answer said, "I'm coming too!" She worked on the dispatch of the magazine right up until the time when illness prevented her. But this was not all. Father Michael, our first editor, recalls:

"It was after a few months, when the number of cheques arriving was beginning to increase beyond what we could easily cope with, that I asked her if she would take over the banking. She immediately agreed to do that. When I suggested some payment she said at once: "This is my work for the church. I do Zonta and 101 other things — but do not have much opportunity of giving freely to the Church. This is it!"

Even when she could no longer come to the office we ferried the banking out to her home, where she and Brian continued to tally the cheques and attend to the credit card transactions — again till the very



recent time when this was no longer possible. Here was a woman who didn't give up, gave of her all, and did so with a charm and good humour that never failed her. She had style. Fr Michael again: "She was among the most beautiful people I have ever met: full of energy for others; always welcoming and always friendly." Amen to that. She was a full part of what we call the *Tui Motu* Family, present at our gatherings, often bringing a little

something for morning tea, inquisitive about the world, always on for a chat, and interested in all that we were doing.

Susanne died quite suddenly and peacefully on October 7. She had been diagnosed with motor-neuron disease earlier this year. Her presence with us will be sorely missed; how much more, then, by Brian and their children. To them, we extend our sympathy and prayers. ■



Tui Motu
InterIslands

ISSN 1174-8931
Issue number 177

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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abraham and the year of faith

I enjoyed the *Tui Motu* October issue. As the presenter for the Wellington archdiocese in our participation in the sharing of Abraham, our father in faith, within a Muslim and Jewish context, I have some concerns that arose from our own Catholic Christian perspective. First, a reminder needs to be given to our community that the best commentary on the New Testament is the Old Testament, too often neglected in the Sunday homily. It was the Bible for Jesus. Second, our road to Jesus lies through Abraham, Moses, and the prophets, rather than through Plato and the Graeco-Roman world and thought.

Athens or Jerusalem? Early Christianity set us on a path that led us into Aristotle and scholasticism, and to the canonisation of the Roman language that gave us the present English translation of the Mass. We have seminary formation that gives such a stress to the study of philosophy that I question whether it ranks more importantly than Scripture for time and content. My concern is that we are losing the Jewish story and the roots of our faith, contained in the Old Testament. A balance is required and we need to address the neglected path of the Scriptures.

Bro Kieran Fenn FMS, *Lower Hutt*

finding a home for all

Walter Brueggemann points out somewhere in his writings that in biblical faith two forces are always in tension: the force of the Establishment, which in all situations considers that the system provides the solution; the system is the solution. Brueggemann believes that in such a situation there is no future and no faith.

Biblical faith happens when the Establishment is challenged by a second force. What Brueggemann calls the 'embrace of pain'. When Brueggemann speaks of the 'embrace of pain', he has in mind something like the experience of homosexuals who, having lived through spiritual, emotional, often geographical exile, reach

the understanding that God's hunger for them is infinitely greater than any hunger they may feel. Such a prophetic vision could empower homosexuals to challenge the Church and transform it from an exclusive institution into a true home for all. That, I think, is the kind of challenge which faces homosexuals and the Catholic Church.

Part of the challenge facing gays who are Catholic is that unfortunately they often have no spiritual home, and yet a home is essential to one's physical, spiritual, psychological welfare. It is unlikely, however, that they will want to return home unless they know that an open invitation has been offered.

The primary characteristic of the ministry of Jesus was the invitation to open table fellowship. Paul would almost certainly see that lived open invitation as the essence of Church (1 Cor 11:17–26). Allow me then to suggest that the bidding "Take, eat, this is my body given for you" often has its very true reflection in the body of homosexuals, thrown into the sea to drown in Sydney, crucified on fences in the United States, harassed or battered to death here, there and everywhere.

I have a strong belief in miracles; so one day soon, we hope the Catholic hierarchy will wake and exclaim, like Jacob: "Surely the Lord was/is in this place and we never knew it." Now that's a day to look forward to!

Jim Howley, *Auckland*

remaining the church militant

The Church can certainly be more welcoming to homosexuals. We have no right to refuse welcome to homosexuals, for we are a Church of sinners. From Pope to beggar, every earthly member of the Church is a sinner.

But what I am reading in *Tui Motu* is suggesting something altogether different: It is promoting the belief that homosexual acts are not a sin.

Both the Old Testament and the New Testament specifically condemn homosexual acts as sin. Advocates of homosexuality may try to dismiss the Old Testament's condemnation of homosexuality by pointing out that

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.

We do not publish anonymous letters otherwise than in exceptional circumstances. Response articles (up to a page) are welcome — but please, by negotiation.

Jesus instituted a New Covenant. He did, but that New Covenant doesn't cancel all the sins listed in the Old Covenant. Theft, lying, adultery, homosexual acts etc. are still considered sins, as evidenced by St. Paul's specific condemnation of these and other sins. As St. Paul wrote Scripture under the New Covenant, his teaching is much harder to dismiss.

Tui Motu is suggesting St. Paul was wrong on homosexuality. What, then, of the infallibility of Scripture? Maybe St. John was wrong about things, too. Soon, the whole Bible comes crashing down, with disastrous results. Each reader of the Bible becomes his own Magisterium.

The Church cannot change her teaching that homosexual acts are a sin. This is because she has no authority to do so.

As members of the Church, we need to acknowledge the hard truth that we and our loved ones sin. We must remain the Church Militant, and not give in to popular ideas which are contrary to both Sacred Scripture and Sacred Tradition.

Felix Daniher, *Omokoroa*

acknowledging other insights

Tony Russell's contribution to *Tui Motu's* August exploration of the different types of sexual identity and

letters continue on page 13. . .

together as ‘people of goodwill’

Simon Rae

The Prime Minister recently launched the 2014 election campaign, at a party conference, with the assertion that it would be a contest between centre-right and far-left, with a dash of scaremongering about the Greens thrown in. This could all have been dismissed as party conference fodder if ministers had not continued the theme in Parliament. Clearly the Prime Minister is entitled to put his spin on the coming contest, just as others might want to categorise the campaign as a contest between crony capitalism and an inclusive society.

But all of that is a travesty of democratic process. Politics is not about slogans and clichés. Clear thinking and insight are not limited to any faction. The resort to ideological rhetoric is a temptation to all — participants and commentators. No party is born to rule. Blinkered vision and short-term goal-setting can stymie the best economic and social projects.

How then might we get some perspective on the process leading up to our voting in 2014? Firstly we should identify our dialogue partners — Christian people share many ethical and social values with people of goodwill in the wider community. We, hopefully, support a range of parties and interest-groups, and mix widely in the communities where we live. Together we can identify issues, and work with others for the changes we identify together.

For me some of the key issues are around the need to safeguard our participatory democracy and to create a healthy society in which all can participate. ‘Participation’ is an important criterion, because both our democracy and our social order are under pressure from elitist and special interest groups who pursue their own focused goals and visions with little sign of concern about wider social consequences. And there is a kind of ‘in-house’ review of

our Constitution in process, set up as part of a coalition deal and going who knows where?

Our unwritten constitution is based on convention and a trust in good process, and needs at all times the respect of those who govern. Using political power to stymie social consensus, as happened recently when the governing parties refused to follow up the clear recommendation of an official review of MMP to abolish ‘coat-tailing’ (in which an MP from a minor party can bring a number of List MPs into Parliament), endangers constitutional government. Politics is not the raw exercise of power.

At another level, participatory democracy is put under increasing threat by the widening gap between the elite and comfortable on the one hand and those whose daily life is about struggle and survival. We are aware of those unable to work and those for whom there is no work, but less aware of the growing number of working poor who have jobs yet are unable to find economic security for their households — sometimes even when both partners have paid jobs. No one now talks about a ‘level playing field’ — employment law and practice are now tilted sharply in favour of employers, and employees in many industries are now seen as a cost rather than an asset, and are expected to be grateful to have any job at all.

Social cohesion cannot be expected when the gap between rich and poor is allowed to widen as quickly as it is now. People who have no hope see no need to operate within the social conventions that secure the harmony, and ultimately the safety, of society. When people at the top are paid amounts most of us would find hard to spend and people at the bottom cannot find what they need to survive, it is only a matter of time before the experiences of contemporary Greece or Spain are

replicated in societies like ours that are still wed to outworn ideologies, of conflict between ‘left’ and ‘right’.

Another disturbing feature of contemporary political life is the disregard for the traditions of civility that undergird our style of democracy. Recent attempts to offer alternative views of government policy or practice have seen people dismissed as ‘knuckleheads’, ‘academic’, ‘dopey’, purveyors of ‘snake oil remedies’ or practitioners of ‘voodoo economics’. This kind of response not only evades engagement with alternative views and proposals but also denigrates those who put them forward. While this kind of language can add colour to vigorous debate we should expect more than dismissive evasion from elected leaders. It does not encourage participation.

Finally there are issues that call for long-term strategies — longer than the two or three terms parties usually get in which to enact their policies. MMP offers the possibility of changing party and factional alliances, but it also offers the opportunity for parties to identify long-term issues and commit to seeking collaborative ways to find lasting solutions. We have got past the old ‘Them against Us’ fight to the death between two major parties; it is time now to seek for new ways of dealing with those issues for which there is no quick fix, and for which changing, ideology-driven, responses are disastrous.

The election is closer than we might think. The politicians are getting started. We cannot wait until the election is on us to begin thinking again about some basic issues. The ones you identify might be quite different from the ones I have offered. ■

Simon Rae has studied, written and taught in areas of religion, ideology and society, most recently as a visiting professor (2007-8) in the Graduate School of Gadjah Mada University, Indonesia.

who will pray for jfk?

It is the stuff of history that the pivotal characters of a generation may be subject to interpretation and thinking that is often contradictory. It is sometimes done from political motives with a propaganda intent. Recent changemakers are not immune from this. The writer looks at the ways in which John Fitzgerald Kennedy has been treated historically.

“Arma Virumque Cano...”

Hugh O'Neill

The above Latin quote is the first line of Virgil's *Aeneid*: “It is of arms and the man I sing”. November 22nd 2013 marks the 50th anniversary of the assassination of President John Fitzgerald Kennedy. Seldom can the reputation of one man get ever lower with each passing year: from the heights of brilliant academic to war-hero, principled senator and charismatic president, he has descended to drug-addled, sex-crazed, irresponsible leader and plagiarizing charlatan. How could we have been so wrong?

It is a formidable task to separate fact from myth, to penetrate the shadows of the “dark side of

Camelot”. Indeed, so confusing is his image that many people, unable to make sense of it all, prefer not to bother; perhaps, overloaded by conflicting information, the easiest solution is to switch off. If we choose to ignore the murder of JFK, then we become unwitting accomplices to his second assassination, as intended by those in whose interests it is to hide the truth under a façade of lies and secrecy. I suspect that their ultimate aim is to create the impression that he deserved to die, and that the CIA did the world a service in 1963: who cares about JFK? Martin Luther King (assassinated in 1968) said: “An injustice against one is an injustice against all.”

duty to challenge propaganda

George Orwell explained the rationale behind propaganda: “Who controls the present controls the past. Who controls the past controls the future”. It is the duty of every citizen to challenge propaganda, no matter how politically dangerous that may be. American soldier (and whistle-blower) Bradley Manning has been sentenced now because he told the truth about the slaughter of unarmed civilians. Orwell again: “During times of universal deceit, telling the truth becomes a revolutionary act”. Hitler, too, knew that deceiving people was quite simply a matter of constant repetition until the lie becomes the fact.

The real JFK is to be found in his writing, speeches, interviews and press conferences. There one finds the voice of wisdom, courage, candour, empathy and above all, great good humour. (If ever in need of an inspiring quote, try him first). Immediately, one discerns deep scholarship, compassion and abhorrence of violence: he remained true to those values throughout his life. Overcoming seemingly insurmountable obstacles (not least his health) he was elected President in November 1960. His Inaugural Address still inspires, but there is prescience in his reference to the road to justice not being completed in 1,000 days — sadly, the duration of his curtailed Presidency.

who killed JFK?

James W. Douglass' 2008 book *JFK and The Unspeakable* is the key to understanding who killed JFK, and why. The story begins with his predecessor (Eisenhower) giving his Farewell Address on TV (watch it on



L to R: the brothers: John, Robert and Edward Kennedy

YouTube). Eisenhower warned of the unwarranted power of the Military Industrial Complex because it was in their interests that war (and the fear of war) must continue. The whole American economy is built upon the manufacture and sale of armaments.

JFK came to power to change all that and to make the world a better place. Twice, the world came to the brink of major confrontation with nuclear-armed Russia: Berlin in 1961, but most dangerously in 1962 when Russia based nuclear missiles in Cuba. Most of JFK's advisers — political, intelligence and all the military — were pushing him to attack Cuba but he knew that to do so would only throw petrol onto the flames and a nuclear holocaust would be the ultimate outcome. Using every available channel of communication, JFK and Khrushchev stepped back from the abyss — to the consternation of their own military (see Bobby Kennedy's *Thirteen Days*).

“During times of universal deceit, telling the truth becomes a revolutionary act”.

– George Orwell

JFK knew that his life was now in danger from his own side: on the conclusion of the Crisis, he remarked to his brother Bobby “... tonight would be a good night to go the theatre” (a reference to the assassination of President Lincoln in 1865). Bobby replied that if Jack was going, he was going with him. Prescient remarks from both men.

The major reason that Russia had based its nuclear missiles in Cuba was that Fidel Castro had every reason to fear an American invasion, after the CIA's abortive covert invasion — the 1961 Bay of Pigs Fiasco. JFK had inherited this mess from the previous administration, but had been lied to by the CIA who were trying to trick him into ordering a full-scale military invasion. JFK would not be bullied



Nikita Khrushchev and John F Kennedy

into escalation then, whilst on TV he accepted full responsibility. When the subsequent inquiry by General Maxwell Taylor revealed that the CIA had lied to the President, he sacked CIA chief, Allen Dulles, and swore to “splinter the CIA into a thousand pieces”.

leaders working together

Because the world had come so close to annihilation, both Kennedy and Khrushchev worked together to agree and implement a Nuclear Test Ban Treaty. As part of his selling the idea, JFK gave yet another wonderful address, this time to the American University (June 10th 1963). This speech was barely mentioned in the US media, though broadcast in full throughout Russia. In an article (*Washington Daily News*, Oct 2nd 1963) journalist Richard Starnes quoted a senior military figure predicting that a coup to overthrow the government would most likely come from the CIA, not the Pentagon. On Vietnam, contrary to disinformation, JFK issued orders to commence withdrawal (NSAM 263, 11th October 1963). The night before the assassination, Mac Bundy wrote a draft of NSAM 273 (authorizing escalation), which suggests foreknowledge of a new administration of Lyndon Johnson with a stridently pro-war agenda.

the truth of truman's letter

Exactly one month after JFK's assassination, former president Truman (the post-WWII founder of the CIA) in a letter to the Washington Post, wrote

that the CIA had strayed too far from its original remit [of collating intelligence] and into the sinister world of disinformation and assassination. Allen Dulles tried to force Truman to withdraw his remarks and when Truman refused, Dulles forged a retraction and published it. The final irony is that Allen Dulles was appointed by JFK's successor Lyndon Johnston to manage the Warren Investigation into the assassination: their only brief — to prove that Lee Harvey Oswald was a ‘lone-nut’ assassin, that there was no conspiracy. Dulles concealed the fact that Oswald was a longtime CIA asset. Little known today is the fact that the House Select Committee on Assassinations concluded in 1978 that JFK was ‘most probably’ killed by a conspiracy.

Returning to the opening quote: Virgil wrote his epic poem as propaganda to ‘deify’ Julius Caesar who likewise met his end at the hands of “honourable men”. Lying (like assassination) is part of the human condition, hence the commandment against bearing false witness; but it has reached tsunamic proportions. As Shakespeare's Antony says of Caesar:

“The evil that men do lives after them.

The good is oft interr'd with their bones”.

Is it not fitting that — as we approach the 50th anniversary of his death — we remember the best part of JFK? Who will pray for JFK? ■

*Hugh O'Neill is a marine pilot
living in Dunedin.*

a year of faith pilgrimage

The Year of Faith encouraged people to do old things in new ways. Here, the emeritus Editor of Tui Motu gives us an insight into one such new venture: a pilgrimage centred around the person of St Mary McKillop.

Michael Hill

*When in April the sweet showers fall
That pierce March's drought to the root and
all
And bathed every vein in liquor that has
power
To generate therein and sire the flower ...
Then folk do long to go on pilgrimage,
And palmers to go seeking out strange
strands,
To distant shrines well known in distant
lands.*

So wrote the poet Chaucer many centuries ago in the Prologue of his Canterbury tales. It was not springtime but the same impulse fired up a group of people from several Dunedin parishes to assemble at the early morning Mass on Pentecost Sunday. They too were setting out to go on pilgrimage, in honour of newly canonised St Mary of the Cross.

However, they were not bound to a shrine in some distant land, but destined to walk over the hill north of the city to a place sacred to the memory of Mother Mary, the little school and church at Port Chalmers, the container and cruise liner port near the mouth of Otago harbour.

Mary McKillop arrived there over a century ago with her Josephite Sisters; she founded St Mary's school and spent some months there. The Josephites started other schools in the Dunedin diocese, including at Arrowtown where Mary also spent time. In Dunedin itself there was Holy Name school, now closed.

Pilgrimages need a launching place and a destination. This pilgrimage set off from Holy Name church, duly blessed by the priest and parishioners at the early morning Mass, and paused briefly nearby at a memorial tree on

the site of the Holy Name school, now part of the University campus.

The distance to be walked to Port Chalmers was about 15 km, a good walk even on the flat. But what made it especially challenging was the route, which wound its way northwards through one of the city's many hill suburbs up to the old signal station on Signal Hill, then along the crest several hundred feet above sea level flanking the Otago harbour on its western side.

The pilgrims did not have to contend with the sweet April showers of an English spring but with the incessant drizzle of a Kiwi autumn. However, it was not cold, and it helped keep the group moving steadily on. About 80 people took part, including a couple of octogenarians, a baby in a cart pushed all the way, some young boys and girls in family groups, but the majority were mature, devout parishioners.

organisation in groups

The walkers were organised into four mixed groups, appropriately named

Matthew, Mark, Luke and John, each with leaders and stewards in bright orange jackets. These were especially necessary on the later downhill stretch, which wound its way along a narrow country lane in some danger from passing Sunday afternoon motorists.

The pilgrims paused for a welcome lunch in a farm shed near the summit where the route rejoins the road. A support party with one or two cars arrived with materials for hot beverages. The cars also served to carry some of the frailer pilgrims. One car (looming up in the mist) seemed to be pulling a horse float. However, when the walkers got closer it was transformed into a port-a-loo attached to a trailer behind one of the cars. The organisers had thought of everything!

reaching the pilgrim church

The afternoon tramp downhill was much easier, and the little church of St Mary Star of the Sea was reached at about 3 pm. It is a beautiful Petre church, just big enough to accommodate the party. There was a period



Lovelock Avenue near the Dunedin Botanic Gardens



Upper Junction Road coming down into Sawyers Bay

of quiet prayer before the Blessed Sacrament, followed by Benediction given by Fr Mark, the parish priest. Bishop Colin also arrived in time to give a final blessing.

An interesting feature on special display in the church was a Victorian silver kettle, presented by Mary McKillop to the family who had given her hospitality when she first arrived. The family has recently gifted this heirloom 'relic' to the parish. Tom Woodhouse, the school Principal and one of the organisers, had arranged a sumptuous afternoon tea in the school next door. Most of the group then walked to the railway station to catch the tourist train back to the city. And then back home to a hot shower and an evening of recovery in front of the fire.

The pilgrims without exception were full of praise for the concept and organisation. It was an excellent blend of physical effort, prayer and fellowship. People spontaneously sang hymns or recited decades of the rosary as they went — or simply chatted. However, part of the dynamic of a pilgrimage is silent prayer as you walk. The rhythm of walking seems to harmonise with the rhythm of contemplative prayer.

a dream fulfilled

The feedback received has given the organisers confidence that the experiment will be repeated and hopefully next year. So what motivated Garth

Lucas to dream up this idea? It happened for him one day on a visit to France, when he was moved to follow the example of the mystic poet Charles Péguy and make a pilgrimage on foot from Notre Dame de Paris south-west to the great Cathedral of the Blessed Virgin in Chartres. Of course to walk 15 kms from Dunedin to Port Chalmers is nothing compared with nearly 100 kms from Paris to Chartres; or 800 km from the Pyrenees to Santiago de Compostela — the famous camino; or to spend a year of one's life walking from France to Jerusalem as many mediaeval pilgrims did. Nor has it the sheer charitable impulse of accompanying the very sick to the shrine at Lourdes. The difference is that it is something that virtually anyone can do in the compass of a single day.

**If faith is a journey,
then a pilgrimage is
one's personal faith
journey in microcosm.**

Like all pilgrimages it is a journey with God and with the possibility of silent personal prayer or of communal prayer every step of the way. It can also be very sociable since there are companions to support you and keep you going. If faith is a journey, then a pilgrimage is one's personal faith journey in microcosm.

A few comments on this particular pilgrimage. One of the leaders, who walked with his wife and daughter, said: "It enhances my sense of being a Catholic, taking part in a deeply spiritual experience along with many others. It is such an accessible and easy way of practising my faith in a public way".

Others wrote: "The Gospel message of Pentecost came alive for me".

"Love and faith were with us on our way".

"The weather was a trial — but no glum faces".

"It is not often that we as Christians can express our faith in such an inspirational way".

"The weather was clean, cool and refreshing, filling our lungs with pure disinfected oxygen. I noticed things we take for granted — like raindrops flowing and falling from a leaf".

a homegrown pilgrimage

Someone once said to me: "What needs to happen in New Zealand is for Our Lady to appear. Then we would have a genuine home-grown pilgrimage destination." Well, Our Lady has not appeared (as far as I know) — but we now have some splendid pilgrimage destinations. People go together to the Hokianga in Northland and visit the little church on the site of Bishop Pompallier's first Mass. Many people make their way up the Whanganui river to Jerusalem, to honour the memory of Mother Aubert, who one day soon will be New Zealand's very own saint. And Mother Mary of the Cross is honoured in the south in many places: Temuka, Arrowtown and Port Chalmers.

This article is presented in the hope that other groups may likewise be inspired to make a local pilgrimage and experience faith lived and shared with others — beyond the time of the Year of Faith. The old tradition of pilgrimage can have a rich meaning for us today. ■

*Michael Hill is a Rosminian priest and
emeritus editor of Tui Motu.*

is the church a ghetto still?

As part of the Year of Faith celebrations in the Diocese of Hamilton, a moot was held in Rotorua in June. Of five topics chosen and debated, one was:

“Our Church communities have become ghettos where the diminishing few appear to lack any desire to be actively involved and do not engage with clergy or vice versa.”

A local parish priest looks at both sides of the question of Ghetto communities.

Philip Billing

A ghetto can comprise both a physical space and a mentality. It is commonly understood as a part of a city in which members of a minority group live, bound together especially because of social, religious, legal, or economic pressure.

A ghetto can also be viewed as a mentality in which people feel or even choose to be segregated because of their cultural, political or religious beliefs. A ghetto mentality often comes about because of discrimination and fear; fear of cultural or religious beliefs being contaminated. Thus, a ghetto mentality can sometimes be self-imposed to reinforce the identity and doctrine of a particular group.

Commentators on Vatican II would now say that John XXIII put an end, at least in theory, to the Catholic ghetto mentality that has been prevalent since the Reformation. The concept of the Church as an armed fortress fighting off the onslaughts of the enemy is a thing of the past. Pope John XXIII tells Catholics that they must become involved in the modern world, with all of its particular problems.

Many Catholics will remember the Ghetto mentality that pervaded the Church 50 years ago. For example, Catholics were discouraged from reading the Bible out of fear of misinterpreting it, and forbidden to attend practically anything in a non-Catholic Church except funerals.

This was not exactly official Church teaching, even in those days, but it was the practical reality in many parts of the world. The Council Fathers realized that this is not what Jesus taught and that the time for ‘circling the wagons’



Hamilton's Cathedral of the Blessed Virgin Mary

out of fear of the outside world had come to an end.

Some of the changes that subsequently took place in the Church after Vatican II were:

- Full participation in the Mass for the laity. In the past few went to Communion every Sunday, and many prayed the Rosary privately during Mass.
- Being able to study the Scriptures ourselves, provided with the tools of Catholic biblical scholarship.
- The Spirit-given dynamic image of the People of God to express the common ground we share with other believers. This ecumenical approach was the diametrical opposite of what we had been doing up until then.
- The Council's encouragement for us to foster a positive relationship between Church and all of society.

Vatican II clearly outlines the role of the Church in the modern world as one of engagement: engagement with contemporary issues in the world enlightened by the teachings and mission of Jesus Christ.

In order for this engagement to happen there needs to be a clear

understanding of the roles of the clergy and laity in the mission of the Church. The Council document on the Church — *Lumen Gentium* — describes the Church as the “People of God” made up of different ranks, either by reason of their duties, or due to their condition and manner of life. The role of the clergy is to teach, sanctify, and govern with the authority of Christ so as to nourish the family of God in order that the commandment of love may be fulfilled by all. (*Lumen Gentium*, 32) The clergy should minister to the laity, forming and shaping them for the mission of Jesus Christ in the world.

role of the laity

The laity's primary role is in the world not in the sanctuary, whereby in their special vocation — business, social and family life — they make the Church present and fruitful in those places and circumstances where it is only through them the Church can become the salt of the earth. (LG, 33)

A very important paragraph on the role of the laity in the Church and the world is (LG, 36) “... the faithful should learn to distinguish carefully between the rights and the duties which they



have as belonging to the Church and those which fall to them as members of the human society. They will strive to unite the two harmoniously, remembering that in every temporal affair they are to be guided by a Christian conscience, since not even in temporal business may any human activity be withdrawn from God's dominion."

role of the clergy

It is the role of the clergy to help the laity do this. Through the sacred ministry bestowed on them of teaching, sanctifying, and governing with the authority of Jesus Christ, priests may help the laity to develop well informed consciences in order that they are able to apply Jesus' teachings to contemporary life. In this way the Church is able to engage in issues that threaten the common good of all people in the world, for example, contemporary issues such as the right to life and the dignity of the human person; religious liberty; marriage and family life.

St John Chrysostom said: "As a soul is in the body, let Christians be in the world." This is a good definition for our understanding of the role of the Church. The clergy and the laity have a collaborative, complementary role in the work of the Church.

looking for traces of a ghetto

In theory, the Catholic ghetto mentality ended with Vatican II, but what about in practice? Where might we still see traces of a ghetto mentality in our Church communities today that prevents people from being actively involved? These are a few examples:

- A lack of understanding of the role of the Church: Faith for many people in New Zealand is a private affair. The secular attitude that religion should not interfere or does not have anything relevant to say is a subtle social and psychological block for many Catholics, which can prevent them from engaging in social and political issues from a faith perspective. An attitude in which the Church is viewed simply for Sunday but not for the rest

of the week can prevent any real engagement with the mission of the Church to the world. Additionally, some people attend Church in order to see what they can get from it rather than what they can do for the Church and for the engagement of the Church in the world.

- A lack of understanding of the roles of clergy and laity: Some laity may have a limited understanding of what it means to be Church. In particular, they may view their role as being more in the sanctuary rather than in the world and, yet, wherever the baptized are, there is the Church. Clergy may sometimes see the Church as their parish congregation on a Sunday only and, thus, become unwilling to engage with others outside that group. This attitude limits the Church's opportunity to evangelize. School communities, for example, have many that do not come to Church on a Sunday but still belong to the Church. Clergy in some cases need to broaden their idea of what it means to be Church today.
- Parish communities becoming too parochial: Parish communities can sometimes be too inward looking, not willing to engage with the mission of the Church or diocesan initiatives. Does a parish have a parish pastoral plan that follows the diocese's pastoral plan? This is often a good indication of whether or not a parish is engaging with the mission of the Church in the world.
- A lost sense of community: Time constraints and other commitments and priorities often make it harder to get people committed and involved in Church activities.
- Scandals in the Church can cause a ghetto mentality. Laity often find it difficult to defend the faith, and struggle to be Church in the world. They may become suspicious and mistrust clergy, which in turn is divisive and prevents engagement. Sexual abuse has made it difficult for priests to engage with school communities or for the Church to speak out on

moral issues in society. The credibility of the Church has been badly diminished.

- Many people do not like change and feel secure only with like-minded people. Therefore, they are unwilling to reach out to others who have different views.
- Clericalism and fundamentalism are signs of a ghetto mentality. As Archbishop of Buenos Aires, Pope Francis spoke out against clericalism and fundamentalism in the Church. He made it clear that a priest should never impose the faith on people but simply present and defend Church teaching with clarity. Restorationist factions in the Church are also considered fundamentalist by Pope Francis. For young people, he says such rigid religiosity, which tells them "do this, do that," can lead to poor preparation for life, an inability to handle crises and the shortcomings of others. It results in preventing them from knowing and understanding the mercy of God. This type of religiosity is disguised with doctrines that claim to give justifications, but in reality deprive people of their freedom and do not let them grow as persons. Consequently, a large number of people can end up living a double life.

If we consider the position and role of the Church since the Vatican II, especially when we examine the most recent three pontificates of John Paul II, Benedict XVI, and Francis, there is good reason for hope in the Church. John Paul II taught us "This is what we believe." Benedict XVI taught us "This is why we believe it." Now Pope Francis is telling us "Now go and do it." Remember well Pope Francis' Easter Sunday blessing given to the people in St Peter's Square: "Let us become agents of God's mercy; channels through which God can water the earth, protect all Creation and make justice and peace flourish." ■

Father Philip Billing is the parish priest of the Cathedral of the Blessed Virgin Mary, Hamilton. He was a participant in the Diocesan Moot at Rotorua in June.

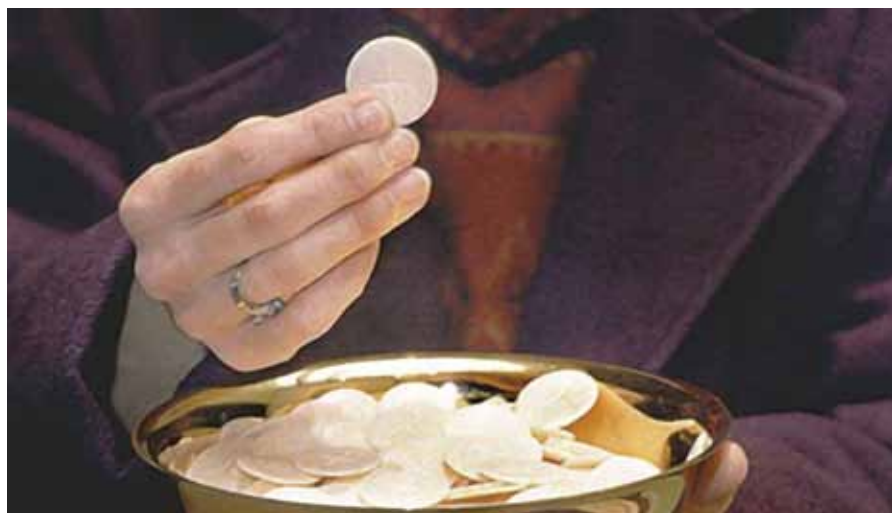
claiming the priesthood of our baptism

There is a need for reform within the Church.

*This will take a huge change in attitude
and expectation from every level of the Church.*

Will we run the risk, and have we the courage to honour this challenge?

Mary Woods



During Holy Week, Pope Francis washed the feet of prisoners irrespective of whether they were men or women, Christian or Muslim. The image of a Pope on his knees in front of society's outcasts, reflects the actions of Jesus.

Foot washing is an intimate ritual, humbling for both the washed and the washer. When Jesus met with his disciples the night before he died, he performed two significant actions — he instituted the Eucharist and he washed his disciples' feet as an example for us to follow. How come we have Eucharist every day and foot washing once a year? The Pope seems to be demonstrating that it is time to change the balance.

the power of the holy spirit

Can this Pope reform the Church? Or will the institution close ranks to protect itself? Can one man stand up to the power of the Curia? Can one man change the ingrained

protection of power that has sheltered abusers of the vulnerable and fraudsters appeasing the rich?

It would be easy to wait for Pope Francis to convert the Church and then we can all tag along. But what happened to the Vatican II concept of the priesthood of the baptised? Doesn't that mean the Spirit is calling each one of us to help bring about change too?

Here in Aotearoa New Zealand we are going through a process of combining our worshipping communities into bigger and bigger parishes to deal with the shortage of priests. The focus is on the Eucharistic role of the priest.

We can treat parish as a tidy box where we pray to God and look after one another in a cosy Church with people like ourselves. We can avoid taking too much responsibility for the sad and bad things that happen outside. But who do we keep captive in the box? We put the priest on a pedestal and do what Father says. We

tie him and ourselves into predictable roles. We comply with all instructions, albeit complaining at times, and use language that excludes the riff-raff, the women, the different and the mad.

model of church

Currently these 'boxes' are being combined so that each priest has double or more the number of people to whom he is required to minister. This is an efficient model in terms of preaching and bringing the Eucharist to the people. But what about the other pastoral roles of priesthood? One man cannot meet the pastoral expectations of twice as many parishioners. We have to change our expectations and break out of the box.

Celebration of the Eucharist is limited to the ordained priesthood. But the image of Pope Francis washing feet reminds us that there are other ways we can minister and pray that are not necessarily tied to the role of the sacramental priesthood.

the priesthood of the laity

Real recognition of the priesthood of the laity could enrich the Church community and enable the development of new roles for lay people. The Vatican has approved lay people to legitimately perform the sacrament of baptism, officiate at marriages and conduct funeral liturgies where a Requiem Mass is not chosen. The New Zealand Bishops do not seem to have picked up this option although some Catholic lay people have trained as celebrants and are

performing these roles in the wider community. Within the Church, lay people already lead Services of the Word and Holy Communion, take Communion to the sick and dying, and lead reflective and devotional activities.

The concept of collaborative ministry has been around a while. We hear of instances where it operates well, but then the priest gets moved and the next one has a different style.

attitudes and expectations

Maybe we like our cosy boxes too much and change disrupts what we have become accustomed to. Change is hard work and requires the letting go of the status attached to roles. Change involves attitudes and expectations. The role of the priest would be reshaped. The new style of parish will have co-workers, trained and supported to work alongside him. Roles will be shared, bringing about a change in relationships.

But parishioners have to change their expectation that the priest will be available when they need him. They will need to accept that some of the priestly functions will be performed by lay people in the future. Some need to be brave enough to make themselves available for new roles. We all will have to accept that we can be pastored by our peers.

A recent letter from the hospital informing a patient of an upcoming appointment says "You may not necessarily be seen by the surgeon but you will be seen by one of the doctors on their team." Maybe future new parishioners could be told: "You may not necessarily be seen by the priest but you will be seen by one of the co-workers on his team."

Are we being called to change our ways, to run a risk and claim the priesthood of our baptism? Have we got the courage? ■

Mary Woods is a refugee from the Christchurch earthquakes living in Wellington.



letters to the editor

... continued from page 4

consequential relationships indicates the need for Church authorities to acknowledge insights provided by various human sciences. In other words, to enter into dialogue, which includes openness to learning. He is in good company.

Pope Francis recently entered into dialogue with the atheist founder of *La Repubblica*, Italy's most widely read newspaper. He explained Vatican II's call for dialogue with the world. Two points Francis made in his letter seem relevant. The first is: "Sin occurs when a person goes against their own conscience". The second is: "Everyone sees part of the truth; this doesn't mean truth is subjective, it is just that as we journey through life we have the opportunity to come to a fuller understanding." If we believe that God is the ultimate author of all creation, then Tony's comment that LGBT people are 'living out human nature as it is manifested in them' makes sense. His definition of prudence underlines the urgency for official re-examination of Church teaching.

Jim Elliston, Orewa

support for palestine

It was heartening and very moving to read in September's *Tui Motu* the article on Palestine by Lois Griffiths. The whole world needs to be reminded that Palestinians have been suffering oppression and brutality for the past 65 years.

Outrages against Palestine are made even more menacing by the international silence on the subject. Here in New Zealand one of our newspapers for years regularly carried lengthy advertisements presenting the Israeli version of events. On Palestine, there is a virtual media black-out. Politicians say nothing and do less. Did any politician in New Zealand or worldwide speak up audibly in support of the recent American attempts

to re-start the Peace Talks?

Nothing much will happen unless international voices are raised insistently demanding a just and honourable peace between Israel and Palestine, an end to violence and oppression, and the granting to Palestine of its own viable, independent, sovereign state.

Jim Howley, Auckland

marriage

I do not agree with the Redefinition of Marriage Act.

From the earliest times the basic unit of human society has been the family: a man, a woman (sometimes more than one woman) with their children. In our language we have called the union of the man and woman, 'marriage.'

Some words are sex specific: wife, husband, mother, son etc. Marriage has this same type of sexual definition.

Our bishops have said: "The sexual differences between the partners in marriage is why other faithful, caring, committed relationships are not termed marriage."

As a Christian I accept the very clear words of Jesus when he spoke on marriage.

As a Catholic I believe that the Pope and bishops have the authority to interpret the scriptures. To deny this is what the Protestant reformers did and the result of this denial, together with re-interpretations of various sayings of Jesus, means today we have thousands of different Christian sects.

I believe that all of us, including homosexuals, are the beloved children of God. The time may come when the Church will bless same sex partnerships but the relationship will not be called marriage.

Change will be brought about by prayerful dialogue, not open defiance.

Kathleen Kenrick, Dunedin

the raising of the mary rose and the re-surfacing of an old liturgy

The history of Anglican and Catholic liturgy has taken many turns over the centuries. Here a former Anglican priest traces an interesting path over the raising of the Mary Rose in 1982, and looks ahead to a different future.

Tony Starbuck

October 11, 1982 is an important date in British maritime archaeology. On that day the wreck of Henry VIII's flagship, the Mary Rose, was raised from the seabed of the Solent (the narrow strip of water separating the Isle of Wight from the English mainland) where it had lain since its sinking in the battle of the Solent with the French on 19 July, 1545.

Raised with it were the skeletal remains of a good number of the ship's crew (and also those of the ship-dog whose name was 'Hatch')

The enormous public interest in the ship's raising — an estimated 60 million people watched it on television — was predictable. Less predictable, perhaps, was public opinion about what should happen to the skeletal remains. There was a feeling that these should not — or should not just — be viewed as objects of osteoarchaeological interest exhibited in some maritime museum. They were the human remains of gallant men who should now be laid to rest with the funeral service they had never had.

Eventually this was agreed. But what would be an appropriate service? The answer to that from most people was that they should be given the sort of funeral service customary in their time.

Now came the problem. Presumably the men would have considered themselves Catholics.

They would have expected a Requiem Mass in Latin with the customary burial rites of the Catholic Church: so this is what they should be given.

At first there was no shortage of volunteers from the hierarchy of the (Roman) Catholic Church in England and Wales to provide such a service. However, Church of England

authorities were quick to point out that, although the men would almost certainly have regarded themselves as Catholics, they were in fact Anglicans! What they meant, of course, was that although the English church of 1545 had been cut off from Rome for almost 11 years, as yet there had been no change in the liturgy of the Latin Mass or any other Liturgy.

an unusual funeral mass

So those who perished with the sinking of the Mary Rose got their Latin Requiem Mass — albeit 437 years after their death — and a proper burial, with incense, vestments, music and all else in accordance with what would have been customary in their time. It was celebrated, however, in an Anglican Cathedral Church; the duties of priest, deacon and sub

deacon being carried out by senior Anglican clergy! And the whole service was conducted with such dignity and ease that those witnessing it could be forgiven for supposing that this was something the clergy did regularly, rather than for this one-off occasion.

Post-Vatican II Roman Catholic observers, however, may have noticed some differences not only from the sort of Mass they were used to in the 1980s, but also (if they were old enough to remember) the pre-Vatican II Latin Mass of their earlier years. That is because the Requiem High Mass on that occasion was not only pre-Vatican II but also pre-Tridentine.

late medieval diversity

The Liturgy used was the 'Sarum Use' (rite of Salisbury). In medieval times the Latin Mass in England varied



The Tudor period carrack *Mary Rose* in its specially designed building at the Historic Dockyard in Portsmouth, United Kingdom. [Wikipedia]

slightly from one diocese to another or from one region to another, as did the lectionary, the liturgical calendar and other liturgical texts. The variations were slight and of no theological significance, but they were sufficient to give a sense of identity and diversity.

By early Tudor times the Sarum Use predominated over all other rites and was being used in many parts of England, particularly in the southern Province of Canterbury. It became a primary source for the first vernacular English Prayer Book of 1549.

the reformation and liturgical uniformity

The onslaught of the 16th century reformation and the spread of doctrinal controversy throughout Christendom led to a deepening intolerance of liturgical diversity in both the Anglican and Catholic Churches in the middle and latter part of the 16th century.

In his preface to the first English Prayer Book of 1559, the reforming Archbishop of Canterbury, Thomas Cranmer, wrote:

“whereas heretofore there hath been much diversity in saying and singing in the churches within this realm; some following the Salisbury Use, some the Hereford Use and some the Use of Bangor, some of York, some of Lincoln; now from henceforth the whole realm shall have but one Use.”

In much the same way, the much delayed Tridentine revision of the Missal in 1570 brought about throughout the whole of the Latin Rite Catholic Church a strict liturgical uniformity which had not been there beforehand and which has continued down to the present day.

What lessons can we learn from all this for our church today?

Firstly, I believe that a proper awareness and understanding of the common heritage shared by both Anglicans and Catholics can help in the ongoing dialogue between the two Churches.

Secondly, it can help to sharpen our thinking about inculturation and about how unity is not the same thing as uniformity. Strict liturgical uniformity

might give the appearance of unity, but at the cost of excluding from the liturgical texts and rubrics any input from local culture, spirituality and even authentic language. Local culture may — or may not — be permitted a place in supplementing the liturgy, but not to play an integral part in the liturgy itself.

uniformity and diversity today

The autonomous status of each of the 34 churches or Provinces of the Anglican Communion today has enabled each to develop its own liturgies with considerable input from its local culture(s) and language(s). A New Zealand Prayer Book/*He Karakia Mihinare O Aotearoa* of the Anglican Church in Aotearoa, New Zealand and Polynesia is a prime example.

In contrast, our Latin Rite Catholic Church (despite the hope of inculturation aroused by Vatican II's *Sacrosanctum Concilium*) continues to place an almost obsessive emphasis on global liturgical uniformity. (The only real option is the Tridentine Latin Mass which the Vatican now allows to be used by those who wish without having first to obtain the permission of the Ordinary: a seemingly backward step not only liturgically but also hierarchically because of the centralisation of authority involved.)

To be fair, Anglicanism does not always give us a convincing picture of how unity in diversity can work. The links that bind the Churches of the Anglican Communion together are very fragile and can easily be fractured. Anglicanism's characteristic acceptance of wide doctrinal diversity can sometimes seem to stretch the limits. The lack of a central authority and the tendency of many of its Churches to value autonomy above interdependence could lead — and at times have led — to seriously impaired communion. However, sometimes taking a risk is preferable to playing for safety.

Strong feelings about the new English translation of the Roman Missal introduced in New Zealand in November 2010 now seem to be

abating as we become more familiar with it. But the antipathy felt towards it by many Catholics, at least in the early stages of its introduction, was as much due to disregard for local opinion and culture, as to any dislike of the text itself.

looking ahead

It is quite wrong to say that the Catholic Church does not have liturgical diversity. In addition to the liturgies of the many eastern rite Catholic Churches there is also now a small number of 'Ordinariates' for groups of former Anglicans who have chosen to enter into communion with the Catholic Church while retaining some elements of Anglican liturgical tradition.

However, these different liturgical traditions were shaped by historic situations, long gone cultures and sometimes archaic languages. It is curious that a Church that can accept such wide liturgical diversity on grounds of historic differences is so reluctant to entertain the idea of national and provincial variations relating to the cultures of now.

This question is of course inseparably linked with the issue of authority: the relationship of the Petrine Office to the collegial and individual authority of the bishops as Vicars of Christ in their own diocese; the lay apostolate and the involvement — or non-involvement — of local clergy and lay people in the decision making processes for the Church, especially at local level.

Is it possible that, sometime in the future, the Church in different countries or regions might produce their own liturgies more in keeping with their own cultures and in their own authentic languages?

One can but dream. Ah well, may all who sailed in the Mary Rose rest in peace. These mariners waited 437 years before they were properly laid to rest. I doubt that the issues raised in this article will be laid to rest quite so quickly! ■

Tony Starbuck, formerly an Anglican priest, is an active parishioner of St Mark's parish, Papakura.





At the Still Point...

At the still point of the turning world.
Neither flesh nor fleshless;

Neither from nor towards; at the still
point, there the dance is,

But neither arrest nor movement. And
do not call it fixity,

Where past and future are gathered.
Neither movement from nor towards,

Neither ascent nor decline. Except for
the point, the still point,

There would be no dance, and there is
only dance.

I can only say, there we have been:
but I cannot say where.

And I cannot say, how long, for that is
to place it in time.

(T. S. Eliot 1952, *Burnt Norton*, 119)

our hungry hearts

Catholics believe that God became human and that God continues to be present in the Eucharist. Communicating this faith to others requires new imagery and new understanding.

Daniel O'Leary

Soon the Year of Faith will be over. Beyond the usual parish events to mark its passing, have our lives been touched by it, really touched? In his introductory apostolic letter, *Porta Fidei*, introducing the year, Pope Benedict wrote about how it is possible to cross the threshold of the door of faith when “the heart allows itself to be shaped by transforming grace”. It takes intense love to transform a heart, that “authentic sacred space within the person”.

It is only from such heart-felt devotion, as Pope Emeritus Benedict put it last year, “profoundly inscribed into each human soul”, that people become true servants and evangelisers of each other. That is why he places the Eucharist, the feast of love, at the centre of his apostolic letter. He writes movingly about rediscovering a taste for the sustaining bread of life and the experience of the love received.

But how, before this Holy Year ends, can such a dynamic desire for a new and profound flourishing of people's faith be generated? We need new imagery and new understanding of divine love now enfleshed. Incarnation and Eucharist are experienced through the human senses. They are the door of faith, the *porta fidei*.

People grow in faith through their experiences, and our experiences belong to the senses. Bread,

wine and flesh are very earthy words. They are carnal and physical. There is nothing ethereal or otherworldly about them. Yet wonderfully, these are precisely the substances and realities that God has become — first in Creation, then in Jesus, and now in the Eucharist. In his poem “The Great Hunger”, Patrick Kavanagh wrote that “In a crumb of bread the whole mystery is”.

The utter humanising of God in flesh, bread and wine sounds shocking. No other religion talks about its God in this incarnational and eucharistic way. We are not saved by doctrines, scriptures, religions, pilgrimages and rituals. God comes to feed us — people of the flesh — in the earthy and unique intimacy of food. And we do not just look at it and adore it. We touch, taste, eat and drink it. The Mass is Incarnation in miniature. Divine love takes the intimate shape of our essential, sensual and most raw selves. When we sit at the table of truth, immediately after receiving Holy Communion, we hear the vital assurance: “I am now the living food of your flesh. I am the vibrant wine of your energy, the power within you. In me you are made complete, and you are invincible even in your darkest winter. And when your heart is full, it will overflow into other hungry hearts.”

In his poem, “We Awaken in

Christ's Body”, St Symeon, the New Theologian, reflects on the miracle of Communion:

... and everything that is hurt,
everything
that seemed to us dark, harsh,
shameful,
maimed, ugly, irreparably
damaged, is in him transformed
and recognised as whole, as
lovely,
and radiant in his light
he awakens as the beloved
in every last part of our body.

These infinitely intimate experiences of our sacred senses are central to the meaning of the Year of Faith. They purify and confirm our graced potential for recognising God's bread in every bread, God's incarnate body in every human body, God's own need in every need. And we do not just receive the holy bread, Pope John Paul II reminded us in the encyclical letter *Ecclesia de Eucharistia*, we become it.

In becoming it, we are gifted with our true identity. Reputations, titles, possessions, power and prestige do not determine our identity. They die when we die. Who we are before ourselves and our God is who we forever are. And we become the blessed bread and wine not just for ourselves, as Pope Francis preached recently, we become it to light the way for others.

“Dear Jesus,” wrote Blessed

John Henry Newman, “help me to spread your fragrance everywhere I go. Flood my soul with your spirit and life. Penetrate and possess my whole being so utterly that my life may only be a radiance of yours.”

Nothing or no one has the power to stop us from receiving Holy Communion, once we hunger for it. Countless Catholics, for one reason or another, consider themselves unworthy to receive at Mass. Or they are told they are. But the gospels tell a different story — that God is the freely offered food “for all” without exception. All we have to do is provide the hunger. “Christ is the bread,” wrote St Augustine, “awaiting hunger.”

When we make the eucharistic meal into anything else — something, for example, to define membership — we are on the verge of sinning against the Incarnation. “Too often, we use the Eucharist to separate who’s in from who’s out,” writes the Franciscan Richard Rohr, “who’s worthy from who’s unworthy, instead of to declare that all of us are radically unworthy, and that worthiness is not even the issue. The issue is about surrender and hunger. And more often, surrendered sinners are much more hungry than ‘saints’.”

We are all, in fact, forgiven sinners, hungry daughters and sons of a Mother-God who embraces us, nourishes us, gathers us around her open table of divine/human love, and then, delightfully, offers herself to every one of us without exception.

There was a passionate generosity in Jesus, an ache to be joined at his table by the sinners, the lost, the desperate. His only concern was about the attitude of the ‘worthy’, those who took his gifts for granted, the hypocrites who were smug, but not really hungry. A “Year of Faith”, yes. But, as Meister Eckhart would have advised, “begin it with (the hunger of) the human heart”.

God’s extraordinary desire for

us has never ever, because of a fall — original or personal — dimmed or faded in the intensity of its burning. It is in the ordinariness, accessibility and blessing of bread that this ravishing love incarnate is experienced and celebrated. And it is the sacramentality of the celebration that reveals a most comforting truth; in all our daily efforts to be human and loving, eucharistic grace is always surrounding us, enfolding us, empowering and consecrating us.

R.S. Thomas ended his poem

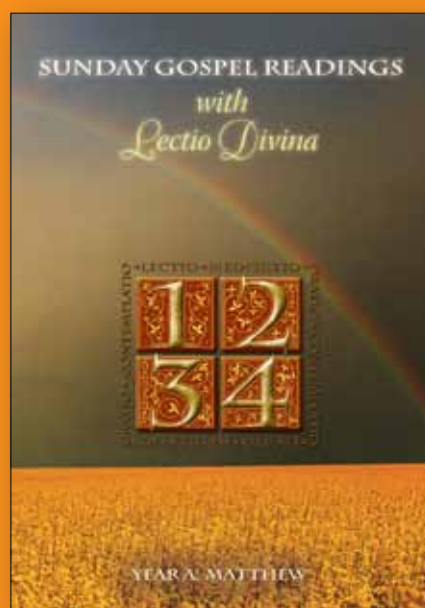
“The Moor” with these sublime words:

... I walked on,
Simple and poor, while the air
crumbled
And broke on me generously as
bread. ■

Fr Daniel O’Leary’s website is

www.doleary.com

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SUNDAY GOSPELS with LECTIO DIVINA YEAR A: MATTHEW

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reactions to liturgical change

The writer looks at surveys, polls and commentaries on the reception of the new translation of the Roman Missal from a psychological point of view and draws some conclusions.

Brendan Ward

The Portiuncula is the small, stone and wood chapel in Assisi, Italy, which St. Francis restored around 1208 CE. About 350 years later Pope Pius V ordered the enormous basilica of St. Mary of the Angels to be built around and over the Portiuncula. The smaller encased inside the larger, the two churches are distinctly dissimilar in scale, style, ornateness and complexity. Depending on perspective, the basilica is inspiring and uplifting, and the chapel, in comparison, bland and banal. To others, the basilica is grandiose and elitist, the chapel, familial and intimate. Yet others hold the two as a unity, the basilica perceived to witness to the transcendence of God, the chapel to the immanence. This difference in perception says much about the complexity and diversity of human nature, our yearnings and goals, our motivations and quests.

So it is with the most recent changes in the English translation of the liturgy.

Some have described the language of the first (1970) and second (1975) editions of the English translation of the Mass from Latin sources as banal. Others have described the language of the most recent (2011) edition as grandiose. Differences in perception between the Portiuncula and St. Mary of the Angels basilica in Assisi are alive and well, but this time in the language of the Mass.

By the first Sunday of Advent 2011 the third edition of the Roman Missal had been introduced across the English speaking Catholic world. Nearly two years on from Advent 2011, how has the new edition been received, and what is its perceived effect on the spiritual and psychological wellbeing of the Catholic faithful? Liturgical reform

can evoke much emotional feeling and passionate response. Catholic 'liturgical wars' over the last four decades have been intense and divisive. Some anticipated the implementation of the third edition of the Roman Missal optimistically; for others the opposite view pervaded. One of the members of the International Committee on English in the Liturgy (ICEL), in explaining the changes to the third edition, comments "The Liturgy seems to be one of the things that people enjoy falling out about, which maybe points to its importance." But is liturgy cause or effect, the reason for conflict, or a fruit of deeper, underlying motivations?

objectives and reactions

In preparation for the release of the third English edition, reasons provided by ICEL included the following:

To provide a formal, elevated, sacral style of language more in keeping with the original Latin sources; to generate new energy for mission; to enhance the participation of the people, while making the purpose of the parts of the Mass clearer; to provide a translation in a language that is readily accessible to everyone; to recover a sense of respect, awe, dignity and solemnity, and elegance in worship (2010).

The inference by ICEL, now working under the influence of *Vox Clara*, is that the language of the first two editions of the missal was too common, lacking in accuracy, uninspiring, unclear, and lacking in dignity and elegance. Cardinal Pell, chairman of the Vatican's *Vox Clara* committee that oversaw ICEL's work, evidently concurred.

Given the threats over, and reactions to, past reforms it is unsurprising that the most recent edition has been met

with less than universal accord, with a minimum of 30 percent and up to 75 percent of respondents expressing a negative reaction, according to the various surveys, polls, and commentaries.

According to the survey responses, few dispute the value of any change at all to the wording of the Mass. Difficulty with change *per se* has not been the issue. Rather, other factors are at play, given the divisiveness that has eventuated.

was it banal and boring?

What is clear is that the language of the previous translation was considered by some to be banal, commonplace, trite, and dull; in short, boring. It is evident that ICEL's objective criterion for improved translation accuracy was strongly influenced and overshadowed by these additional and more personal, subjective criteria.

Lack of transcendent meaning to the liturgy of the Mass is of concern for Catholic liturgical life. But did the earlier editions of the Roman missal substantially lack a sense of the transcendent? Any such perceived (relative) lack does not mean absence, and by itself does not account for boredom. The perception that the language of the prior missal edition was banal may be more a clerical perception than lay, significant given the clerical composition of ICEL and *Vox Clara*.

evidence of envy

A close reading of survey and poll comments makes it evident that envy is present, to some degree at least, in the positions of both proponents and opponents alike of the third edition of the missal. Such presence provides cause for concern, but more importantly an opportunity for both sides of



The Portiuncula, enclosed by the Basilica of St Mary of the Angels.

the debate to pause and reflect on the origins of what negative motivations and influences are at work in the life of the Church and its adherents.

It could also be concluded from the ICEL commentary, given its expectation that the new translation will lead to a new energy for mission, that blame is being attached to the previous translations for the apparent lack of evangelistic enthusiasm by Catholics, and the evident demise in numbers attending Mass throughout the Western world. Blame is a complex issue, and can be used as a convenient scapegoat to detract attention from other ills. It would be illusionary to expect a new translation to fix the faults that previous translations are blamed for. It is a dangerous illusion to believe that the church would abruptly change, and thereafter become a

community of saints, filled with new energy for mission.

positive responses

Evident in some of the positive responses to the third edition is the influence of nostalgia, indicating that pre-Vatican II era respondents were well represented in the surveys. This is significant, for nostalgia is no longer simplistically considered to be just a hankering for a distant, idealised childhood. Rather, "It is the self-focused emotional process through which people recollect experiences that imbue their lives with meaning." Nostalgia is psychologically advantageous because it increases positive mood, self-esteem, social connectedness, and facilitates well-being. Given the ageing demographic shift in Western, English speaking societies, the changes to the missal have positively influenced the

wellbeing of many. Additionally, other respondents too young to be influenced by nostalgia expressed support for the new translation. The surveys undertaken did not provide a precise breakdown of responses by age, so further research would be helpful to obtain a clear understanding of what factors may underlie the perspectives of younger supporters of the third edition.

negative responses

The responses of those who reacted negatively to the third edition clearly disclose, amongst other emotions, anger and frustration, for various reasons, including lack of consultation and feelings of alienation. Some directly challenge ICEL claims regarding the consultative process and accuse them of authoritarianism. Such criticism is valid.

Accordingly, the negative responses say more about third edition opponents' felt-sense of lack of control and powerlessness, distrust of, and oppressive subordination by, church authorities than about the actual content of the new translation itself. Further, in light of recent Church scandals, it is perhaps unsurprising that the translation has met with such negativity. Blame is as evident in the reactions of those opposed to the most recent translation of the Roman Missal as it is in those negative towards the previous version.

Even though the new translation has been projected upon with emotion not directly related to its wording and grammar, the Church hierarchy would be remiss in not taking such reaction seriously, especially in light of the opposition by more than half of clergy and religious respondents, along with comments of bishops concerned at such level of clerical feeling. Subordination is linked to issues of trust and fairness; the response to perceived betrayal of such trust and fairness is linked to depression, in the case of giving in, or compromise. It is evident already that compromise is occurring with regard to the new translation. As one survey

... continued on page 27

mistranslating the missal

*So far as authority is concerned, you can do everything,
but in terms of vision you can see no more than any one person can.
So it is essential that your children ... without any slavish fear,
look out for God's honour as well as your honour
... and that of the little sheep ...*
- Letter of St Catherine of Siena to Pope Urban VI (T302)

Peter Murnane

Almost everyone knows that Jesus was angry when he drove from the temple the people selling sacrificial animals and profiting from money-changing. Not so many notice that he also got angry in the synagogue, when the officials tried to stop him from healing people on the Sabbath.

When he saw in the synagogue a disabled man who needed help “He looked around at them with anger, and said to the man, ‘Stretch out your hand.’ He stretched it out, and his hand was restored.” (Mark 3:2-5)

Since Jesus’ taught that God is completely merciful, he was furious with people who in that prayer-place were harsh with people in need, using duty to God as their excuse. He was angry because they refused to see that “the sabbath was made for people, and not people for the sabbath” (Mark 2:27).

Since Jesus got angry at the leaders of his own religion, this gives confidence to those of us who feel angry at the new text for the Mass which a group of cardinals in Rome recently imposed on the whole English-speaking world. After trying to use this text myself and watching other priests struggling with it, I can only call it a mistranslation, frequently a mutilation, of the English language.

I am angry about two things: first, the language we are commanded to use is not good English. The cardinals of the Congregation for Divine Worship (CDW) who imposed it on us admit it is a transliteration of the Latin Missal used in the the Catholic church from 1570 until 1970. To transliterate is not to translate. They have produced

a curious mutation, Latinised English, and justify this by the strange claim that when addressing the Mystery of God we should not use everyday language but a “sacral vernacular” different from ordinary speech. (CDW, *Liturgiam Authenticam*, 2001)

what kind of god do have we?

But wait a minute! The basis of our Christian faith is that God came among us, became human, in the person of Jesus. God’s Spirit now lives intimately within us. Jesus invites us to call God ‘Daddy’. So anyone who would force us to use language suggesting that God is remote, and that we need to kow-tow and flatter God, is at least teaching a serious theological mistake; at worst is a heretic.

I shudder at the confusion that “sacral vernacular” causes in the faithful Catholics among whom I live and work in the Solomon Islands. They struggle with English as a second — or fifth — language. Uncritically loyal, they feel obliged to obey the least decree coming from ‘Rome’, but what do they make of sentences of 58 words (Collect for 17th Sunday); or the clumsy ‘oblation’ instead of ‘gift’; “bestow graciously” instead of ‘give’; ‘replenished’ instead of ‘filled’; ‘abasement’; “imbued with heavenly mysteries”?

I am also angry about the unjust way in which this unsuitable text was imposed on us. The supreme authority in the church is an Ecumenical Council, called together and led by the pope. The Second Vatican Council allowed wide use of the vernacular of each region, and Pope Paul VI in 1970 declared

that the principal language of the Mass will now be not Latin, but the vernacular — and not ‘sacral’ either! Local bishops already have the authority, and he trusted them to have the wisdom to “prepare and approve an edition” of the Roman Missal in their region’s own language. The Council expected that the See of Rome would ‘recognise’ these various translations. Ironically, this permission to the bishops is still published in the new Missal, as No. 389 of the General Instruction of the Roman Missal, which introduces the volume.

history of the changes

The 2,500 bishops who attended the Council would be horrified to learn that a group of cardinals has seized this right from all English-speaking bishops. Whereas in 1998 the International Commission for English in the Liturgy (ICEL) was appointed to make a better translation of the 1970 Missal, in 2002 the cardinals of the CDW set up *Vox Clara*, a group of twelve archbishops to oversee ICEL’S work. They threw out ICEL’s good translation and replaced it with their own. But even after all the English speaking Bishops’ Conferences had approved that second translation, *Vox Clara* and the CDW made more than 10,000 changes before releasing the text.

Such manipulation of power to get your own way should have no place in the church, whose leaders are commanded to rule by love, consulting and listening to the community. Were we consulted about this? On the contrary, *Vox Clara*’s

translation was forced upon us. In our diocese I sat through several ‘workshops’ where the embarrassed bishops told us what we must soon accept without any choice.

Recently a priest, seeing me still using the ‘old’ translation, told me “the bishops have ordered that we all use the new one; there has been a decree from Rome” as if this were the last word, which no one is allowed to question further.

I feel sad, rather than angry, at this third aspect of the situation. Many Catholics have been conditioned to think that every statement coming “from Rome” is the voice of God. But if we blindly obey such decrees, we avoid the work of thinking things through, as adults must. Was Catherine of Siena wrong to criticise and challenge the pope? If we do use God’s gift of reason, we will laugh at the “sacral vernacular” which can only stultify our public prayer and drive even more young people from our churches.

Many have protested against this injustice: 30,000 signed a petition “What if we just said ‘wait?’” The Benedictine liturgical scholar Anthony Ruff refused to give seminars on the new missal, telling the US Bishops’ Conference that the translation itself is defective, as is the process — especially the secrecy — by which it was imposed.

there are alternatives

Mature Christians can see alternatives. The previous Pope allowed all priests freely to use the 1962 Pre-Vatican II Latin missal. So logically, ‘Rome’ cannot prevent any priests from choosing to continue using the 1974 missal, which was once welcomed for giving us the Mass in simple and plain English. For the sake of the people — the primary motive in all pastoral decisions — I continue to use this translation which I have been using for 41 years. It is not perfect, but it is many times better than the one now being forced upon us.

In April 2013 the Austrian bishops gave a splendid example by stipulating

— as is their right — that in their dioceses the only permitted translation of the Latin words *pro multis* in the Eucharistic Prayers is “This is ... my blood... shed for all.” They were responding to perhaps the most serious fault of the new Missal, which here uses “for many.” While the Latin *multis* — and the Greek *polloi* — can sometimes mean ‘many’, here it clearly means “the many” — everyone — for the church teaches that Christ died for all. To cause this unnecessary ambiguity at the centre of the Mass is liable to confuse even the educated faithful. Why has the Congregation for the Doctrine of the Faith done this, when in the past it has censored many books precisely for being “liable to confuse” people about matters of faith?

If we love the truth we will admit that our church has become over-centralised, a multi-national organisation in which committees and bureaux can and do seize power. This leads to many decisions being made by groups of old men who seem as afraid of difference and change as they are sometimes greedy for control. In the present instance they are trying to bring about uniformity, which is easier to control, rather than unity in healthy diversity. They will fail.

The officials in Jesus’ synagogue were prepared to expel anyone who interrupted their tidy public worship by the messy process of healing people. They thought it was more important to have a well-controlled congregation. Do we have the courage to insist that our liturgical assembly is a human encounter with the living, risen Christ; that living people sometimes do spontaneous, unpredictable things, even at worship? Jesus showed that the Infinite One is in love with us, seeks and meets us in many more places than in the necessary order of public worship. Why can’t we use simple language to celebrate this Good News? ■

Peter Murnane is a Dominican priest stationed at Gizo, in the Solomon Islands, where he is local novice master.

ALL SOULS

*The world is filled with the voices
of the dead
listen as you hear the cry
of the karanga
across the marae
when the small hairs
prickle
at the back of your head*

*Years ago I climbed a steep path
to a circled place
and heard the song
of my foremothers
calling me on
with an ancient welcome
to their sacred space*

*I knew then that every tree
a shell, a stone
a sunlit stream
spoke ceaselessly
of birth and death
of change and grief
but I would never be
alone*

— Jenny Blood



st hildegard of bingen (1098-1179)

The remarkable gifts of Hildegard of Bingen were recognized recently when Pope Benedict personally intervened to have her proclaimed both a saint and a doctor of the Church. Our writer deftly gives us reasons why this has happened after so many centuries.

Adele Churchman

feisty reformer

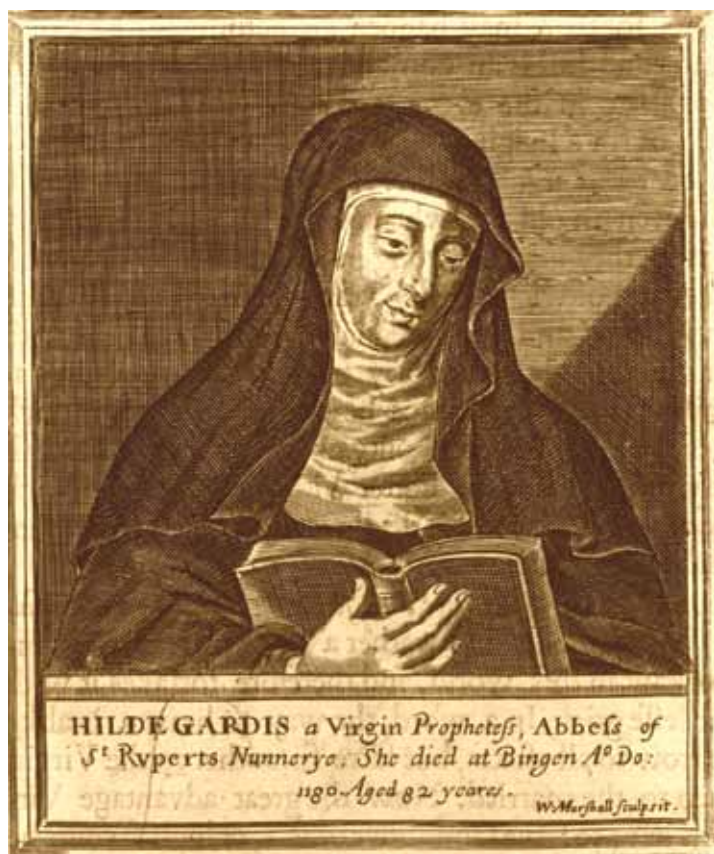
Today the New Age movement reveres her for her holistic view of healing. Feminists find her inspiring as she was a feisty person who frequently spoke against church practices she didn't agree with. Simony (paying to receive ordination) was number one on her hit list. Hildegard preached publicly throughout Germany to both laity and clergy calling for reform. She stated that "woman may be made from man, but no man can be made without a woman." Many abbots and abbesses asked for her opinions and prayers as she travelled widely.

Anglicans and Lutherans have her on their calendar of Saints; even a planet is called after her. Films have been made about her, novels written to include her story and folk singers have named music singles after her. What a Lady!

creative in so many ways

Hildegard was not your ordinary person. She saw visions from the age of three. She was a mystic. She reflected deeply on "In the beginning was the word..." (John 1:1). In fact she was so extraordinary she wrote medical texts, poems, letters, theology, songs, sermons and botany texts. She loved art and composed music, often with a Marian theme. Sixty-nine of her compositions survive, which makes hers one of the largest repertoires belonging to a medieval composer. She even wrote a liturgical drama *Ordo Virtutum*, the oldest surviving morality play, and created an alternative language.

Hildegard explained that she saw all things in the light of God through her five senses: sight, hearing, taste, smell and touch. She was known for her healing powers where she used herbs, precious stones and tinctures, and explored the healing properties of plants, animals and stones as she believed that all things were put on earth for the use of humans.



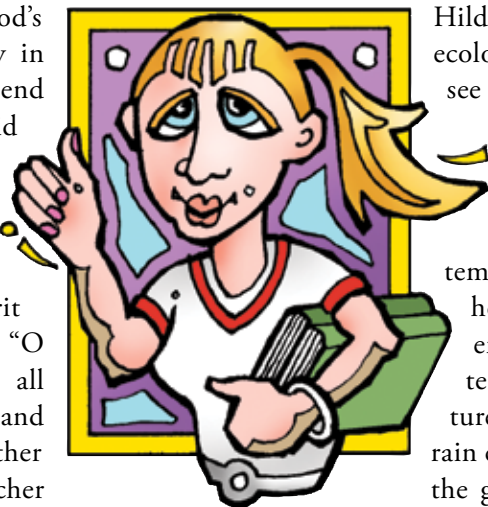
Engraving by W. Marshall from Fuller's *Holy State*, published 1648.

Did you know that Hildegard was a polymath (a person who is an expert in lots of different subjects.)? Everyone thinks she is a pretty cool person because as recently as the 7th October 2012 she was named by Pope Benedict XVI as one of only four women who are "Doctors of the Church". So, you may ask, what did she do to get this honour given to her? The pope said that she was relevant to today and "an authentic teacher of theology and a profound scholar of natural science and music." That's a lot of things to be remembered for!

People in East Germany have known for a long time that she was special in God's eyes because she founded strict Benedictine monasteries in Rupertsberg and Eibingen. Like Pope Francis today, she and her nuns who were mostly of noble birth moved towards a life of poverty, rather than a life of opulence.

The Hitchhiker's Guide to
CHURCH HISTORY

Hildegard never ceased to be amazed at how God showered her with grace and light. Over 20 years ago I purchased a little book by Gloria Durka called *Praying with Hildegard of Bingen*. In it Gloria records how Hildegard saw herself as a “feather on the breath of God”. We often experience the gusts of God’s breath in our busy lives today in Aotearoa but we may not spend the time that Hildegard did reflecting on God’s place in our lives. A Benedictine abbess spends about six hours a day in meditation and reflection. Hildegard spoke about the Spirit of God in the following terms: “O current of power permeating all in the heights upon the earth and in all deeps: you bind and gather all people together ... O teacher of those who know, a joy to the wise is the breath of Sophia.” We need a little of Hildegard’s understanding of the Spirit’s binding and gathering power, as we learn to value each other and in fact all others.



actively studied medicinal herbs, made sure all her nuns ate a nutritious diet, fruit and vegetables from the garden, took warm baths (rare in her day) and rested. She even wrote a book on how to stay healthy (*Causae et Curae*).

There are many things that Hildegard can teach us; to have an ecological perspective on life, how to see the beauty of a life of justice and compassion, how to use all of our intelligences and how to be true to our own experiences. Hildegard was not a systematic theologian in today’s sense, her world view was revealed. She envisioned God in the following terms “I am the breeze that nurtures all things green ... I am the rain coming from the dew that causes the grasses to laugh with the joy of life... I am the yearning for good.”

Mark this date 17th September, on the calendar. Celebrate! You could even use one of her own cookie recipes. It’s Hildegard’s Feast day! ■

Adele Churchman is the Director of Religious Studies at Roncalli College, Timaru.

questions of justice

Another topic Hildegard often considered was justice. She knew that it had to do with ‘making right and making holy’. She had visions about what justice looked like. Hildegard wrote about this in her book *Scivias*. She was aware that there was a lack of justice in her world still emerging from medieval chaos. She wrote “O Justice, you are without a homeland; you are a foreigner in a city of those who make up fables ... They neither sigh for your mysteries nor for your friendship and yet you are Justice.” Hildegard could be writing on Facebook today about some of the injustices that people in our own society face. The difference is that while today some can give up hope of the situation ever changing, Hildegard believed in a new order which would be accomplished in justice with hope.

care for the earth

Hildegard believed that it was critical to care for the earth. She believed that “creation reveals the hidden God” and that everything has a spiritual life. She even noticed that “water has a delicacy and a lightness of motion like the wind. This is why it springs up from the Earth and pours itself into running brooks.” Hildegard had learnt about caring for all the nature surrounding her from eight years of age, when her parents placed her in the care of a wise woman called Jutta of Sponheim. Later, Hildegard



“WE WANT TO GO HOME” SAY SYRIAN REFUGEES LIVING IN LEBANON

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SYRIA REGIONAL CRISIS

“...put it in your hearts...” (Luke 21:13)

Luke 21:5-19 – 33rd Sunday of Ordinary Time – 17 November

Kathleen Rushton

For the rabbis every time a Jew confronted the Word of God in Scripture, it pointed to something different, for Scripture was inexhaustible. Scripture was a *miqra*, a summons to reveal the core of compassion that lay at the heart of Scripture calling the people to action. For the early church fathers and mothers, biblical interpretation was a discipline that trained them in the difficult art of charity. According

to Augustine, “we must meditate on what we read, until an interpretation be found that tends to establish the reign of charity.” In other words, if we interpret Scripture and if it is not about love, go back and begin again and again until it is.

A difficult destiny, sharp and harsh words, a sense of time running out, impending judgment, vivid imagery, expectations of “the End” and the meaning of “the in-between” times — I struggle with Jesus’ words in Lk 21:5–36 and in other related eschatological and apocalyptic passages (17:22–37). There can be a tendency to take all this literally as fundamentalists do; or, as some scholars do today, dismiss it all as part of the disposable baggage of an earlier time. However, the sense of times coming to an end has remained for Christian faith as has the central belief that all human beings are accountable morally for their way of living and for the state of the world in which they live.

Luke 21 is not unique. Along with Mt 23-24 and Mk 13, they are known as the synoptic apocalypses. Many examples of this type of literature existed at the time. The word ‘apocalypse’ means ‘unveiling.’ Vivid imagery



The Menorah from the Temple in Jerusalem as depicted on Rome’s Arch of Titus.

served to ‘unveil’ unseen realities in the present, in order to see beyond the veil of ordinary experience to reveal things as they really are. There is no simple application of this type of teaching of Jesus for the times in which we live, but surely, the sense of urgency and insistence that accompanies his message exists for us today. Never in the history of humankind have members of the earth community been so alert to a global crisis of such social, economic and ecological proportions. In addition, there is the threat of devastation through weapons of mass destruction.

jesus teaching in the temple

In Luke’s narrative, Jesus’ long journey when he set his face to Jerusalem ends with him surrounded by a large crowd and welcomed into Jerusalem (19:28–40). In Lk 19-20, he wept over the city, cleansed the Temple and continued to teach here even though the leaders watched him and sent out spies. Lk 21 begins with Jesus watching “the rich people putting their gifts into the treasury” and the poor widow giving all she had. All was not well with the Temple system (www.tuimotu.org/resources, November, 2012, pp 26–27).

People were in awe and marvelled

at the Temple and its beauty (v 5). In the whole of the Roman Empire it was considered one of the most beautiful buildings. In 19 CE, Herod began his massive renovation. During Jesus’ lifetime, it was still under construction. The complex was completed in 64 CE. Jesus’ description of the destruction of Jerusalem (vv 20–24) tells of events which those for whom Luke is writing in the 80s know had already happened. In the

spring of 70 CE, the Roman general, Titus, set up camp to prepare a siege wall. Later that year, the city was captured and the Temple destroyed. To celebrate this victory, the Arch of Titus was built in Rome. Depicted on this arch is the triumphal march of Titus in which Judean captives are carrying the seven-branched candlestick and other treasures from the Temple.

polyphonic echoes

Interpreting Sacred Scripture is about a spiritual quest for God in our times, that is, about uncovering love. At its heart is pondering the word of God as did Mary (2:19, 51) which was the focus of my first reflection for the Year of Luke (www.tuimotu.org/resources, December 2012, pp 26–27). As I ponder Luke 21:5-19 polyphonic echoes seep into me. The 2010 Synod of the Word of God document *Verbum Domini* describes the Word of God as polyphonic: it has many levels and echoes as now can be heard in Jesus’ words.

Jesus reassures: “Beware lest you be deceived” (21:8) and “do not panic” (v.9). Luke concentrates on the sufferings of his community during days of hardship, persecution, destruction,

wars, earthquakes, famines and plagues. There are echoes of what happened to Jesus amidst what will happen to the disciples of Jesus' own time, which is telescoped to the time of Luke's hearers and through the living Word to us today: "they will hand you over" (v 12) as Jesus was handed over (9:44; 18:32) and as the disciples in the early church were handed over (Acts 8:3) and as Luke's readers will be betrayed by friends and family. More echoes: "you will be led away before kings and governors" (Lk 21:12) as Jesus was led away (23:26) to Herod and Pilate (23:1-12) and as disciples were before kings and governors (Acts 23-24).

"... put it in your hearts ..."

After pondering 21:5-13 which finishes with "... a chance for you to bear witness," I come upon on "... put it in your hearts ... (as in the literal Greek rather than in the Roman Lectionary: "Keep this carefully in mind"). This echoes what is said of Elizabeth's and Zechariah's neighbours concerning the events around John's birth: "All the ones hearing put it in their hearts ..." (1:66). In other words, this is heart stuff. They were on a spiritual quest for God in their times which is about uncovering love, as is the lot of Christians today. The words of Jesus continue promising the Holy Spirit "for I will give you speech (literally, a mouth) and a wisdom ... you shall gain possession of your lives by your consistent resistance."

More often than not this stance or attitude described as "consistent resistance" is translated as patient endurance. This suggests a positive, courageous, unyielding, lovingly responsive, life-long perseverance as one tries to live, morally accountable for one's way of living and for the state of the world in which one lives. The spiritual quest for God involves uncovering love and doing works of consistent resistance in challenging social, economic and ecological times. ■

Kathleen Rushton is a Sister of Mercy working in adult education in the Diocese of Christchurch.

reactions to liturgical change

... continued from page 21

respondent puts it:

As I travel around the country ... I hear of presiders who are employing a strategy of selective proclamation, editing out some of the more obscure language ... It suggests that the hybrid English liturgy might be on its way to being even more so.

But is opponent reaction to the translation more an expression of hurt rather than anger? This distinction is important; hurt implies a desire for repair of a wounded relationship, whereas anger seeks control and domination, which inevitably exacerbates conflict.

Projection issues aside, the language of the new translation encounters some direct criticism, not least for being 'obsequious'. This was put as a leading question in one survey, but the level of negative response from clergy (72 percent) would suggest, arguably, it was not an inappropriate term to use. The Gospels relate that the majority of the early disciples of Christ were unquestionably respectful of him and faithfully obedient to his commands, but would one say of saints Peter and Paul, for example, that they were sycophantic and fawning? Hardly. Humble, yes; obsequious, no, for such false humility characterises a negatively subordinate, subjugated, situation that can be psychopathological. One would have to question the impact of such fawning language on the psyche of English-speaking Catholics.

clergy difficulties

Difficulty by clergy in negotiating the wording and grammar of the third edition is another common criticism. Certainly, increased concentration by priests is required to follow the new texts of the Mass. It could be that negotiating the new version is satisfying because it is simply fresh and a challenge to the intellect, as completing Suduko or negotiating a maze. But is that prayer? It's one thing to say a Mass, it's another to pray it, to feel attuned

to the interrelatedness and union of immanence and transcendence, of humanity with God.

Conflicting perceptions with regard to liturgical reform in the Church are the norm. Reaction to the latest translation of the Roman Missal is no exception.

conclusion

It is questionable whether the third edition has led to enhanced participation in the Mass or has made the parts of the Mass clearer to participants. It is unreasonable, naïve even, to expect that any one translation would meet the needs of everyone. Some would argue that the Latin rite in use before Vatican II was universally applicable, but that claim doesn't stand up to objective scrutiny. The claim that the first two editions of the English translation of the Roman Missal were banal is arguably more a personal perception of a certain percentage of clergy than of the Catholic faithful in general.

For some, the grand basilica of St. Mary of the Angels in Assisi meets a need for a sense of the otherness and transcendence of God. For others, the simple chapel (the Portiuncula) that stands in the centre of the basilica speaks to them of God's immanence and intimacy. These structures serve as an analogy for the issues underlying the purpose for, and meaning of, the recent linguistic changes to the texts of the Mass, and the translation methods used to arrive at those changes. As these two churches coexist and witness to diversity and unity, complexity and simplicity, so they serve as a symbol for the liturgy of the Mass and the styles of language translations required for meeting the diverse and complex needs of English-speaking adherents to the Roman Catholic faith. ■

Brendan Ward is a priest of the Diocese of Dunedin who has just completed studies at Heythrop College, London.

christmas light

Book: Kiwi Christmas

By Joy Cowley

Illustrated by Bruce Potter

Publisher: Pleroma Press. \$24.99

ISBN: 9780 9864 68681

Also available as an e-book

Reviewer: Anne Kennedy

K*iwi Christmas* is an early Christmas present for the children of New Zealand from Joy Cowley and Bruce Potter. It is the traditional Christmas story incultured within a New Zealand context using colloquial New Zealand language and symbols verifying what it says on the back cover "Christmas is our story." The text is simple and is set within Bruce Potter's magnificent illustrations that depict images every New Zealander will recognise.

The story begins with the Annunciation but don't expect to see an angel. The angel Gabriel comes to Mary as a fantail surrounded by a bright light. Light is a theme of the story reminding the reader that Jesus brought the light of peace and hope into the world with his birth.

Mary speaks most of the dialogue throughout the story using every day kiwi expressions and her face captures the wonder and the sacredness of what is happening. Joseph is the furniture maker making a rimu table and caring tenderly for Mary as she carries "the child who belongs to God" into the world.

After a bumpy ride in a ute the baby starts to come and Joseph hurriedly prepares a place on sheep fleeces in a wool shed for Mary to give birth. Jesus is born and they are visited by a farmer on a quad bike and some shepherds all of whom are filled with wonder at the baby "with his eyes filled with light".

The light theme continues and is



seen in the Southern Cross as it hangs low in the sky over the woolshed and "the space between the stars and the earth" is filled with a real angel choir singing so sweetly that "dogs lift their ears to listen and people smile in their sleep". Strange lights caused by atmospheric conditions are reported in the newspaper and the shepherds smile and say "Yeah, right" because they know that the light came from the new born baby in the wool shed.

The kings or "wise people from overseas" as they are described, arrive at Mary and Joseph's home with the gifts of gold, frankincense and myrrh

giving a link to the traditional story. The illustration shows Jesus as a happy, older baby and a soldier figure who, according to those I shared the book with, maybe represented the early foreign colonists of New Zealand. The last page sums up the whole Christmas message that the Christ child's gift to us is the light that can be seen in the eyes of children in any time or any place because it is the light of Christ's love and hope.

Children at St Mary's School in Gore loved this book and "all its kiwiana" but their favourite idea was using a fantail for the angel Gabriel. They had no problem with transferring the traditional story to their own context and thought this could be done with other stories from Scripture.

This book is a gem and would make a great present for all children this Christmas. It could also be the source of some interesting discussion with adults for whom the transferral of Scripture stories to modern day contexts could be a challenge. *Kiwi Christmas* is a great example of how well this helps us to embody the stories and their message in our everyday lives in our own place.

Thank you, Joy and Bruce. ■

Kiwi Christmas

by Joy Cowley



Early November release. Stunningly illustrated by Bruce Potter, this is a contemporary look at the Christmas Story as if it happened today in Aotearoa NZ.

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dickens in melanesia

Film: Mr Pip

Director: Andrew Adamson

Reviewer: Paul Sorrell

Asked by one of his young charges to define imagination, stand-in schoolmaster Mr Watts replies that 'it's out there and it's in here', waving his hand and touching his head. While *Mr Pip* is all about the power of the imagination to change reality, and is full of many fine things, it's a moot point whether it finally convinces us of its fundamental premise.

The film is based on Lloyd Jones's short-listed Man Booker novel, itself inspired by one of Charles Dickens's most popular books, *Great Expectations*. Indeed, Dickens's novel plays a key role in this multifaceted tale — by turns colourful, quirky, dreamlike and violent — set in a beautiful but strife-torn Bougainville. The year is 1989 and Bougainville, where the world's biggest copper mine has been closed by Papua New Guinea in response to a rebel takeover, is the scene of ruthless conflict between insurgents and government troops.

All the Europeans desert the island, leaving the local people to their fate. All except the eccentric Mr Watts (Hugh Laurie) who takes over the role of the village schoolmaster, with *Great Expectations* as his sole teaching text. As he promises his young charges, this book will change their lives.

Mr Watts's star pupil is Matilda (Xzannjah), who lives alone with her mother, as her father has gone to Australia to work in the mines. Intelligent and precocious, Matilda is gripped by Pip's story of leaving the humble village forge where he grew up and seeking his fortune in



the wider world. At the same time, she is unsettled by Pip's admission in the novel that "It is a most miserable thing to feel ashamed of home."

As the action unfolds, Matilda's dream of a life among the English upper classes — the fantasy sequences in which Melanesian characters are decked out in bright island versions of High Victorian costume are wonderful — merges fatefully with the accelerating tempo of violence and retribution that threatens her village.

Mr Pip is full of good things. The film is convincingly acted, well paced, beautifully filmed and has

many arresting (and some terrifying) moments. Yet we are left with many questions. What is the meaning of Mr Watts's sacrifice? Does Matilda finally achieve her dreams, and what does it cost her?

In the end, I'm not sure that Adamson successfully reconciles his Dickensian template with the tragic story of Bougainville, especially as the post-Bougainville part of the story is very compressed and feels something of an afterthought. Nevertheless, this is a film that will elicit a range of responses and interpretations from viewers, and deserves to be seen and pondered. ■

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Crosscurrents

Jim Elliston

championing the dispossessed: cuba

The Catholic magazine *Espacio Laical*, which accurately reflects the working priorities of Cardinal Jaime Ortega of Havana, took the recent occasion of Fidel Castro's 87th birthday to take stock of five years of reforms led by his brother Raul.

The edition is openly political. It carries a positive article evaluating progress to date, outlining various changes that have increased freedom for people and improvements in living conditions. But it warns that much still needs to be done.

The editorial consists of a 23 point set of proposals intended to reform Cuba's institutional setup, ranging from the separation of powers to recognition of fundamental freedoms and respect for different religious identities which exist across the country, as well as allowing them to "organise themselves in communities with their own legal representation."

The editorial is surprising because unexpectedly outspoken, and also because it was compiled by a group of intellectuals, professionals and university lecturers, who individually define themselves either as Marxists, republican socialists, anarchists or Catholics. They come together every couple of years under the umbrella group of Laboratorio Casa Cuba, an arena for dialogue on democracy which has arisen and grown with the support of Cardinal Ortega.

hong kong

Vatican Insider reported recently that the former Bishop of Hong Kong, Cardinal Joseph Zen Ze-kui, is prepared to go to jail if the promise made to the British colony when Britain handed Hong Kong back to China in 1997 (that is, free democratic elections and universal suffrage by 2017) is not kept. The diocese had issued a note

asking for free elections and universal suffrage in 2017, explaining that in exceptional situations, civil disobedience is justified as long as it takes place in a peaceful and non-violent context.

"The unjust exclusion from meaningful political participation in the choice of one's leaders and representatives in civil government is certainly a grave injustice and violation of fundamental rights which ought to be redressed without further delay," the note says. The diocese's stance did not go down well with pro-Beijing figures in the Hong Kong government, who accused the Church of meddling in politics.

philippines

Cardinal Luis Antonio Taglé, priests, nuns and other religious joined protesters at the Million People March in Luneta Park in Manila on 'National Heroes' Day', held on August 26 each year to honour and remember the country's heroes. Protesters, mostly dressed in white, chanted, "Oink, oink," sang, played music and listened to speeches. They arrived in pig hats, carrying streamers and pig-shaped bread, and shared other food.

They were expressing creatively the Filipinos' collective anger over what is known as the 'pork barrel scam'. Thirty-five lawmakers are accused of redirecting government development funds for personal benefit. Between 2007 and 2009 legislators misused more than 10 billion pesos (\$US230 million) in Priority Development Assistance Funds and gas funds meant to aid rebuilding projects in places ravaged by typhoons in 2009.

The crowd cheered as Taglé marched on the muddy grass in his white vestments to speak to the protesters. He urged them to love the poor and those who are suffering, and to help one another and cooperate. Other dioceses around the country held simultaneous protests.

francis and management.

"The thinking of the church must recover its genius and better understand how human beings understand themselves today, in order to develop and deepen the church's teaching."

As boys, a mate and I often roamed over one or other of the hills surrounding Wellington. On one a farmer ran sheep, and we found the animals had made tracks that showed the easiest ways to climb. Many years later I read a book based on conversations between two famed social reformers, Brazilian Paulo Freire and American Myles Horton. It was called *We Make the Road by Walking*.

Pope Francis is making the road by walking. He respects us; he doesn't lecture, he speaks to our real life experience in a way that elicits a response. His teaching is validated by the fact that he 'walks the talk'.

His group of eight cardinals is an example of his management style. It is based on discernment in the light of the Gospel. He chose men from local churches who have pastoral experience and started them on the preliminary work of widespread consultation. At their first meeting he formally established them as a permanent structure which could have additional members as required. Its tasks included exploring ways of reforming the Curia, giving the Synod of Bishops some teeth, the role of the laity, urgent action on marriage and family matters, all reflecting aspects of his statement above. Meetings are already scheduled for December and February.

In other words, he created the "first draft" of a representative consultative body, simultaneously creating another "first draft" of a wider consultative process, both to be perfected in the light of experience. This twofold process will ensure a 'buy-in' by the majority of bishops, (and show those who need it how to engage in a consultation process with their people). ■

education and growth to maturity

Peter Norris

In five days time I leave for Liverpool to review Student Services at Liverpool Hope University. I am surprised to be asked to go and repeat an earlier review as I had assumed that as I got older my usefulness decreased. The request to do the review was wonderful.

Looking at how someone else undergoes their tasks is interesting. It always means soul searching as well. I cannot help thinking all the time about how an outsider would review our College or our University.

In the middle of the inevitable soul searching I had confirmation that John Sentamu, the Archbishop of York, will come and stay with us sometime in March. This will be wonderful as he is a brave visionary person. First I got immersed in practical details. He loves cooking and would like a kitchen. Fine, I thought, he can use my kitchen. In fact, he cooked a meal for me once. There were about six courses so I will certainly not try to repay that honour.

Then I thought about our

formal dinners and how it is compulsory to wear a tie — or collar. I remember that the Archbishop said he would not wear a collar until there is peace in Uganda. I figured that was the least of my problems. All told I thought that this visit would be wonderful.

Then I realized that another friend of mine, Richard Allen, a former US Security Adviser, might be here at the same time. I thought they could both learn from each other as they are both lovely people.

A few minutes this morning and then I was back to looking at our Valedictory dinner which is this Sunday, the evening before I fly to Liverpool. The dinner celebrates College life and farewells those who are leaving. We honour the contribution of people in various areas of service to others. It is great to see how many people have contributed.

In bringing the strands together we have the students doing service at one level; we have the Archbishop who is a former judge, doing service at another level; and we

also have a former US National Security Adviser, serving in another area. Our students are lucky to be reminded that this, too, is part of education and growth.

Growth is such a loose term. We grow in different ways, at different times, and in response to different stimuli. Education in institutions such as ours at different universities, should maximise growth. We all try to do so. Sometimes we are successful and sometimes we fail. Hopefully we help more than hinder. Unconsciously the students learn more than they realise.

Students are exposed to a variety of people during their time at University. The people range from politicians to church people. Hopefully the human qualities of these various people will inspire the students themselves, and lead them to grow so that in a few years they too will be teaching. ■

Father Peter Norris is the Master of St Margaret's College, on the campus of the University of Otago.

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a Mother's Journal

by Kaaren Mathias

We've been planning to go off on a tramp for the children's mid-term break. Leaving at 6 am Saturday on the rattling eight hour drive to the roadend is the current plan (I won't start explaining how 200 km takes 8 hours on the pot-holed, flood damaged roads!). Usually I'd be full of packing-up-for-a-holiday cheer, scheming food for each day, hunting down the bag hats and gloves, checking out who fits which boots after the last few months of growing, and making photocopies of maps and route guides. But this time, packing up and getting ourselves ready feels overwhelming. I feel quite weary after the last few months with lots of time away from home travelling, some serious illness in a family member and having been part of organising a number of large events. I am almost wondering if there is a way out of this tramping plan or if we can just do something closer to home instead.

This evening, Annie, our next door neighbour, was over and sat listening to my "to tramp-or-not" quandaries as we sipped herbal tea. She suggested that given how rarely I am disinclined to go tramping — perhaps I should listen to my heart and think about a holiday at home.



Leaning on the side of inactivity rather than activity, of being rather than doing, is certainly not a natural path for me.

Solitude

Vigil

Mindfulness

These are three lakes I must come to sit beside quietly and often. They hold themselves still, provide opportunity for reflection. They give an invitation to the brook to rest from constant prattling and movement. A nurturing cool drink even — to the one who comes in late after a long day's walk.

My littlest one showed me last week that even a busy five year old can have the sense to stop at the shrine of inactivity when the time is right:

Mum : "Quick, get your shoes on! We're going to walk around to play at Namratha's house."

Jalori: "I'm not so much wanting

to play there today, Mum. It would be good if just you and me stayed at home today I think."

Mum: "But Namratha's expecting us. Her mother said she had made us some afternoon tea." (Oh, we mothers can spend far too many hours chasing our tails seeking to fulfil expectations — imagined or real.)

Jalori: "Its OK. I'll just see her tomorrow at school. Shall we do crafts or stories?"

So we stayed home that afternoon. Namratha and her mother seemed to get through the ordeal of our not coming around as planned. And what a good afternoon it was — just Jalori and I pootling around home together.

Now about that tramp on Saturday . . . ■

Kaaren Mathias lives with her husband Jeph and four children in North India, where she works in community health and development.




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