Tui Motu

InterIslands

"I feel in
the innermost
recesses of my
heart that the
world is sick unto death
of blood-spilling"

Mahatma Gandhi 1931

Peace is a duty

Contents

"we should be building bridges, not putting up walls" (*in Palestine*)

"educate for peace... if peace is possible, then peace is a duty" (*Pope John Paul*)

Possibly the best Christmas present the world received in 2003 was the news that the leaders of India and Pakistan are at last prepared to try and settle their differences. This new prospect of peace on the subcontinent after so many wars, so much bitterness and bloodshed, is the best monument to the memory of Gandhi (see J Honoré p 30). It is also a reminder that his doctrine of non-violence is more relevant than ever in 2004.

It was Gandhi who ended British rule in India. He accomplished it without recourse to any tricks of demagogue dictators or power-crazed presidents. He single-mindedly insisted on the literal following of Christ's injunction to turn the other cheek, and when an impasse was reached, he broke it with the simple act of depriving himself of food. Churchill contemptuously dismissed Gandhi as a 'half-naked fakir'; yet the British had no answer to his simple message of justice for his people, to be obtained only by peaceful means.

World War 2 universalised his plea. Says Dominique Lapierre: "The holocaust the world had just lived through, the spectre of nuclear destruction now threatening it, were to Gandhi the conclusive proof that only non-violence could save mankind. It was his desperate desire that a new India should show Asia and the world this way out of man's dilemma" (Freedom at Midnight p 23).

Gandhi's words did not prevent a million deaths accompanying the partition. Yet the world in a sense did listen, and within a year the United Nations Organisation came into being. You could say that Gandhi was its angel Gabriel and Dag Hammerskøld its midwife. Now, 56 years on in 2003, two of the founding nations flouted all the conventions of the UN and its explicit veto, and went to war unilaterally in Iraq.

It is no surprise that Professor Richard Falk has turned to Gandhi's heritage in his assessment of the Iraq war, the events of 2003 and prospects for 2004 (see pp 6-8). Meanwhile, in the aftermath of that war the Arab world looks on, embittered and hateful of all that America and the West stands for.

For me, 2004 starts with a dream. The dream is that somewhere on earth another Gandhi will arise. I see a person unimpeachable in firmly-held principles of non-violence and justice for the poor of the world; one who cannot be bought, who seeks no personal gain, who has unwavering faith in the goodness of God. In any election that person would certainly have my vote. I would not necessarily expect such a one to be a Christian, but I suspect he or she would have a brown skin. That is my dream – it is Scriptural for old men to dream dreams!

The world is crying out for leadership of the type that perhaps only Gandhi gave in the century that is past. The alternative could be another and more terrible holocaust. It is priority number one for 2004.

M.H.

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

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The Third Way

One of the most publicised 'justice' issues we have been recently facing in New Zealand is the detention and treatment of Ahmed Zaoui, who arrived here in December 2002 seeking refugee status. It was alleged that Zaoui, who had played a significant role in opposition movements in Algeria, was in fact a terrorist. The SIS, it appears, received intelligence from an unnamed allied power indicating that to admit Zaoui would be a security risk for us.

Zaoui was locked up in Paremoremo prison in Auckland and kept in solitary confinement for nine months. The Catholic and Anglican bishops have joined their voices in protest against this arbitrary treatment of one seeking asylum. Amnesty International had condemned Zaoui's deportation from Switzerland.

At a meeting of the *Conference of Churches of Aotearoa New Zealand* (CCANZ) last September, Margaret Bedggood suggested a Christian evaluation of this and similar justice issues. She proposes that we look at a 'third way', proposed in a recent book by the renowned Christian writer Walter Wink (*Jesus and Non-violence: a Third Way*).

Wink suggests that humans usually react to violence in one of two ways: by flight (*passive)* or by fight (*active*). He argues that both Jesus and Mahatma Gandhi would, if given this stark choice, have preferred the second option – and this in spite of the traditional Christian doctrine of 'turning the other cheek' (*Matt 5, 38-41*). When it is a case of manifest injustice, our duty is to 'fight' – not flee.

In fact Jesus, suggests Wink, advocates a third way which might be summed up as 'don't retaliate against violence with violence but with courage and imagination; facing evil down, not with evil, but with discomfort and unexpectedness.' An unexpected response pulls aggressors up short, raises unwelcome questions and forces them to look again and recognise the humanness of the supposed victim.

From Paremoremo

What happens to the time that goes heavy?
Is he pulling heavy metal or a heavy load?
What is happening to the time? He seems obstinate.
Why does time drag? Is there a rope around time's neck that it is pulling?
What is happening that time in prison becomes so long and it is though it is eating me from my inside?
What happens that the time in prison is so long and I am alone?
No one here is with me. I have no companion to counsel me.
I have no news from the outside not even a letter.
No family. No writer.
No one who is born to a human being.
I am the same as the prophet Joseph when he was in the prison.
Why is the gaze of the jailer like steel and his sight seems corrupted and aggressive and contemptuous?
How come my world is being ruled by one who threatens so much?
How come my world is threatened by one who cannot think?
How come the days are becoming darker and darker?
My heaven will never be touched by those who do not accept truth.
I am very proud of my heaven and it is my paradise.
I lament my past. Remembering past events does not comfort me.
Alas for a prisoner, for one who is imprisoned unfairly or dies unfairly while asking for salvation. He finishes tortured but feeling patient seeking only safety and calling for prayer and consolation.
He finished broken, cowering feeling broken and suffering.

Ahmed Zaoui

It might well be argued: 'But suppose it turns out that Zaoui ***is*** a terrorist?' The fact is we simply don't know – but believing him may have unexpected spin-offs. If he were a terrorist but received asylum here, it could be just the response to change him. Is this naive? It is the basis of restorative justice. People are changed by being treated in a human and not in a vindictive or vengeful fashion.

And what is it saying about us as a people if, rather than simply rejecting him, we were to accept him without anxiety? We say who we are by the way we treat others. If we approach the stranger with an attitude of trust, we are saying: 'we accept you as innocent unless – and until – you show yourself to be otherwise'.

If we in New Zealand are committed to the cause of peace, we have to ask ourselves: ***what price for our security?*** Do we really want to go down the path of paranoia and put armed guards on our overseas planes? Do we want to face every protest march with Red and Blue squads armed with riot shields? Are we going to fling every suspect refugee who turns up on our shores into a dungeon?

We were outraged when Indonesia annexed East Timor. We sent frigates to protest against French nuclear testing in Mururoa. We dissociated ourselves from the Bush-Blair invasion of Iraq. But the acid test of our commitment to the non-violent way is how we behave at home, how we respond when there is a perceived risk to our own security.

A familiar contemporary parable of the unexpectedness of the Christian response is spelt out dramatically for us in the *Lord of the Rings*. There, the little people frustrate the powers of evil. Their unexpected response is not to use the Ring of Violence against those powers, but to destroy it. The elf queen says to the hobbit Frodo: "even the smallest person can change the course of the future".

What an eloquent exemplar for us to ponder in our little island home of Aotearoa New Zealand! ■

This editorial is based on an interview with Margaret Bedggood, retired law professor and Human Rights Commissioner. She is currently involved with Amnesty International and in exploring the interface between theology and Human Rights

Securing a future for Tui Motu

When things are going reasonably well there is a tendency to assume that they always will. We prefer not to ponder on something ever going awry even though in reflective moments we are aware that it well might. One of the directors on the *Tui Motu* Board recently reminded us that we ought to be prepared for future challenge rather than assuming that the future will continue to be as kind as the recent past. At our last meeting in Christchurch in November we decided to take this pre-emptive path and to invite our readers to engage in our concern so that we might draw on your experience and wisdom.

We do this with some confidence as we have evidence of the interest and goodwill of our readership. Before every Board meeting each director phones several readers on a random basis. We get some very positive reinforcement from doing so and the hope that *Tui Motu* will continue is constantly and fervently expressed by our readers.

That *Tui Motu* has survived thus far amazes the magazine market analysts who assure us that there has seldom been a more difficult environment for a new publication, but most especially for a religious publication, and that the field is littered with failed ventures. Given this is the case, and we are now more than six years on the road, what is the problem? It's the future guarantee of a building and staff, volunteers and staff, up-to-date technology and staff: resources all, but human resources above all. For the sake of illustration let's reflect upon the most critical resource, an editor with the necessary energy and talent.

The current incumbents have both in abundance, but they are vulnerable like the rest of us: no one is guaranteed endless good health. Nor is the editor guaranteed this appointment indefinitely if religious superiors decided that he ought to be elsewhere. Not that they have even suggested as much but the possibility cannot be ignored.

So really, to be responsible we ought to have some contingency plan should any resource be threatened, but critically for the replacement of the editor. Were we talking of the Murdoch or Packer empires there would not be an issue: advertise in plenty of time, offer a very attractive salary, and get a selection committee together. That's the language of the corporate world. *Tui Motu* is a very small ship in comparison, sailing at times on tempestuous seas, with a small, dedicated crew, and an even smaller bankroll.

By the process of elimination let's begin with economics. We do not look like generating the finance that would be needed to recruit an editor on a competitive salary. It is possible in the United States and in England (witness the independent publications *National Catholic Reporter* and *The Tablet*) but our market is comparatively miniscule. Unless some Foundation came forward with very substantial funding we are not likely to find our answer here.

Is there a possibility that another editor could emerge from the religious Order tradition exemplified by our current appointment. Granted that the field of religious is much reduced it is not inconceivable that someone with the blessing of their Order could come forward at least to discuss the possibility of succeeding the present editor within an agreed time frame. Were that to be successful, the necessary foresight for ensuring a future for *Tui Motu* would have been exercised.

Another model with similarities could involve a lay-person either side of 60, too vigorous to undertake serious retirement, reasonably secure, with appropriate talent and commitment, willing to consider a five-year stint at the editor's desk for a modest emolument. It bears some resemblance to the widower undertaking training for the priesthood, available for service where there is a manifest need. The location of such an editor need not be confined to Dunedin although residing there would not be a disadvantage. Communication resources are now so sophisticated that the editor could be living at Cape Reinga.

If you have read thus far you qualify as a concerned participant. You are cordially invited to respond. Discuss our concern with others. Let's have your view. We need a wide ranging-discussion. Please write and tell us what you think.

Tom Cloher, chairperson, *Tui Motu* Board of Directors: 26 Hopkins Cres., Auckland 1005

letters to the editor

We welcome comment, discussion, argument, debate. But please keep letters under 200 words.
The editor reserves the right to abridge, while not altering meaning.

Response articles (up to a page) are also welcome, but need to be by negotiation.

letters

Young people and Sunday Mass

I think of some years ago when passing the Infirmary at Silverstream and two 4th formers were leaning out of the Infirmary window complaining that Matron would not let them out for football. However, they were more concerned that they might miss Liturgy the next day – being Sunday. They were really keen to be at Mass. They are now married men with families who attend Mass regularly, and they are both helpers in the parish and – one of them – for the Maori Mission.

I acknowledge the problems stated by Chris Duthie-Jung and the needs expressed by Bishop John Dew in your excellent magazine (*November*). They both make valid points ***but*** – and there is always a ***but*** – what are the suggestions they could make?

In a college I faced 700 young men every

day and in cooperation with 40 other teachers, tried to lead them into living the Faith in all aspects of their lives. Now in this good parish I feel pleased if I can talk to four young people a week.
Is Chris suggesting that we sing the Eucharistic Prayer as some priests do to the amazement of some and the distress of others? One youth said: "Expect me to come back to this every week? You must be joking."
"We make them sit there and do the adult thing," says Chris. Many parishes have Gospel dramas and variety during the Liturgy of the Word, and this often entertains and involves the young. What does Chris suggest we do during the Euch-aristic Prayer? I would welcome suggest-ions. Remember that there are loyal and traditional adults at the Mass also.

Gerard Mills SM, Whangarei

Hospitality at Eucharist

I am touched by the sincerity and openness of other churches and other faiths who at Communion have an open table, where all are welcome. Surely this is the message of Jesus. It is not so by practice and precept of the Catholic church.
At a recent Catholic funeral most of the family and mourners who were not Catholics were told they could not receive Communion.
Why is this so? And would Jesus have acted in this way?

Denis Power, Otautau, Southland

Setting minimum prices

In the *October* issue (*p32*) MH writes admiringly of the Merchant Adventurers' Guild in medieval York setting minimum prices for their wares, and takes the opportunity to commend the moral values of the businessmen of that day to their modern counterparts.
As a retired member of the latter class I cannot allow his comments to go unchallenged.
The real reasons for this setting of minimum prices would have little to do with enhancing the quality and service they provided to their customers. They would have delivered the merchants the same benefits that have seen such arrangements outlawed in our society:
(1) to make it harder for new entrants to enter the field;
(2) to ensure the intensity of competition never got too uncomfortable;
(3) to ensure they, not their customers, kept control of their profit levels.
As for their generous provision of premises for the sick and indigent, I imagine if a merchant of those days had been able to see his modern counterpart handing over 40 percent of his income to help support the disadvantaged and the sick in his society, he'd be struck by the piety of his modern successor, and grateful he was living in the 14th Century and could get off so lightly!

Richard Rayner, Nelson (*abridged*)

I wonder if his modern successor also spends equivalent time on his knees offering prayers for his own and his competitors' salvation – ed.

Responses to Bishop Peter Cullinane: 'Faith seeking Understanding' (*Oct. and Nov.*)

I read the first part of Bishop Cullinane's thesis on why the Church cannot ordain women as priests with slight disappointment. Where, I wondered, is the force of the argument? Where is the depth of wisdom that I must attend to – in spite of my reluctance?
I waited with interest for the second part only to be more disappointed. It seems the Bishop's reasoning is that priesthood is not truly about power but service, "that it's all about reversing sin whose hallmark from the beginning was dominating others". He goes on to suggest that this is why it is right and good that only men should be ordained.
His reasoning leaves me wondering if in his view only men are guilty of the sin of domination. I do no think so. If service to the flock is symbolically good for men, then surely it is just as symbolically good for women.
Bishop Cullinane goes on to argue that ordination has been captured by clericalism, a 'sub-culture' characterised by 'power, status, inequality and exclusion' and suggests that if the Church shares more fully roles that do not require ordination women will be satisfied. I think this argument implies that women are only interested in the priesthood because it would offer them power.
I think the Bishop's got that wrong – while power may attract some women to the priesthood, as no doubt it does some men, many would seek the role for other reasons altogether. They would seek it because the priesthood offers a special relationship with God and the community, a special opportunity to live a certain kind of worthwhile life.
The Church hierarchy does everyone a disservice by excluding women from this vocation. In doing so, it puts the priestly talents of women in limbo. Also, in taking this line, the Church cannot avoid the charge that it sees women as second-class citizens in a world where we strive against strong odds to recognise men and women as equal.
On entirely different note: thank you, Tom Cloher, for your thoughtful article about gays and lesbians in the Church(*TM November*). Your call for the need for dialogue is a welcome antidote to the Church's official position of condemnation.

Barbara Grant, Devonport

I have read and re-read Bishop Cullinane's explanation in your October edition of why women cannot be ordained priests.
I cannot get the hang of it at all. Bishop Cullinane appears to be saying that "washing feet" is a male thing. My experience tells me that women are far more likely to take up the washing feet symbolism than men.
And what really does it mean that "salvation history... realised in Christ, lives on in a living Tradition"?

Roger Dowling fms

Dear Bishop

Responses to Bishop Peter the reservation of priesthood from Anna Holmes

We have had many good discussions over the years, so I am responding to your invitation in *Tui Motu* October 2003. While you ask for discus-sion you then set limits to it by excluding women's ordination and power.

"*Even to start from the premise that not ordaining women is a justice issue is to presume that the church can do so, which is another way of begging the question.*" And "*The role of ordained ministry is commonly perceived in terms of power, position, status and influence... But, these are categories of political thought, and they have been leading us nowhere.*"

It is difficult to have a common language or a good discussion if one party takes control and sets limits. This is a matter of power. In the 1980s I remember discussing Structural Analysis with you. The Pastoral Centre and many other Catholic Education centres ran Structural Analysis seminars as a way of critically analysing unjust power systems in society. It is also a good tool for analysing injustice in the church.

Exclusion from decision-making is the hallmark of oppressive control. Those in power are often unaware of their own oppressiveness. You touch on this when you discusses clericalism and group bias. You then deny it, suggesting that "*targeting priests might give some people a buzz*".

You go on to say: "*Power, domination, oppression and alienation are the very hallmarks of sin..*" Indeed they are – and also the daily experience of many in the church. I think here of friends who despair when their parish priest refuses to listen to concerns and deliberately puts them down. I think of mission friends whose clinic was shut down for political reasons by the Archbishop without any discussion with them or the community they served, which was left without medical services.

Since Vatican II there have been many lay people, theologians, bishops and Religious congregational leaders complaining about oppression by the church. As the Pope has aged this has become more noticeable. The institutional church is a structure that has lost its way in terms of Gospel teaching. Until it rediscovers the way of Christ, in relationships of equality and justice, it cannot be credible.

Most recently, in *Violence in the Church*, the London *Tablet* (22/11/03), Camillo Matisse puts it very well. As head of the Union of Male Superiors General he has been blocked from seeing the Pope since 1995. "*Violence has not been exercised in exceptional, isolated cases, but has been part of the culture of church authorities down the ages, a culture which has fallen well short of the Gospel way of exercising authority.*"

And "*Another form of violence is patriarchal authoritarianism which excludes women from participation at all levels in the church.*" He writes also of religious dogmatism, when traditionalism is the only theological perspective allowed in the church.

I absolutely agree with you that a deeper anthropology of human being is desperately needed. Scientific research tells us men and women are different. We really need to discover what gifts we are to each other, for receiving those gifts enables each to grow in new ways. Equality between men and women requires a sharing of decision-making about everything that affects their spiritual, social, emotional, physical and economic well-being. This means that frameworks for discussion must not be set one-sidedly but evolve through a dialogue of equals.

Jesus' mission was to undo sin and reverse its havoc by letting go of temporal power and refusing to be controlled by the manipulations of political or spiritual leaders. This confused his male disciples who did not understand. The women who followed Jesus ministered to him and understood. I wonder why this has never been the subject of a sermon?

Women in the Gospels take the good news to others and it is clear from the history of the early church that they continued to do this in the first Christian communities. Eucharist was celebrated in houses not in churches. Women were part of that celebration and led some of the communities. It was only following the move of the church to Rome that women were gradually excluded from liturgical roles in the church, as Roman law, which was patriarchal and oppressive to women, was inserted into church law.

A ministry of humble service is powerful precisely because it does not coerce but invites. Its central act is to listen. I sometimes feel that lay people in the church are like Job, continually crying "Listen, only listen" to the deaf institutional church. Jesus' command to us all was to take up our cross daily and follow him. If this is accepted it makes no sense to exclude women from any of the ministries of the church. We do not want to take over power from the ordained: we want them to behave as Jesus did and voluntarily abdicate their power. Then together we would be free to seek the truth in the whole Christian community.

Blessings and Peace to you,
Anna

Anna Holmes

Peter . . .

Cullinane's articles regarding exclusively to men. . . received and Desmond Smith

When a critique on ordination for women was published under the name of Peter Cullinane (*Tui Motu* October/November 2003) it evoked a feeling of hope, for Bishop Peter has long been recognised for his frankness and honesty. Furthermore, one must have respect for his academic learning. Mind you, the title ***Faith seeking to understand why ordination is reserved to men*** didn't do a lot to encourage thought that this would be a discourse which started from square one.

His beginning alone: "*Articles..... in* Tui Motu *on this vexed issue highlight, I think, two things especially, (1) the need for good discussion, and (2) the futility of any discussion based on the premise of power*" obscured the issue immediately.

Good discussion always has an equal playing field as a starting premise. In this case we are asked to accept Canon Law as *a priori* and that is patently ridiculous. How on earth could women be expected to accept, as a guiding principle, a particular body of law when they have had no part in its formulation? And what makes Canon Law so sacrosanct? A little salvation history, a good deal of tradition and a miniscule helping of Scripture. It is unquestion-ably human law and, as such, it is totally open to reform.

Constitutions of nations are sacred things too, but not so sacred as to be unalterable should circumstances change and make them untenable for the people of the land. There is a perfect analogy here with what Christ said about 'the Sabbath being for man' and not the other way around. We are not here to serve Canon Law but to praise this ineffable God of ours.

Much ado has been made of the fact that Christ chose only males to be apostles (as if He could possibly do otherwise in the context of the times!) and little mention is made of the coterie of women He invariably had by His side. The ones who did all the practical things like providing food, drink and quarters to sleep. The ones who, incidentally, were all that were left by the Cross.

In the past, considerable use has been made too of the strong Scriptural references to the uniqueness of men for the ecclesiastical role. To be truthful, the point has been laboured *ad nauseam*. Yet, little notice has been taken of the fact that the classical 'feminine' traits are the very ones most required in anyone with a pastoral role.

In addition, reference is rarely drawn to the observations of Raymond Brown who ranked high among our modern Scripture scholars. Some years ago he stated quite categorically that there is nothing in Scripture which would deny the right of women to ordination.

In his first article, Bishop Peter makes a considerable issue of the matter of salvation history but he omits to note that our salvation history has invariably been selective in nature. Male domination in both content and recording has been complete. Despite the best will in the world, we must be careful to avoid the pharisaical error of having innumerable laws which can obscure the substance. Christ was very succinct on the subject of controlling rules. He did say there were only two!

Turning to the second of the Bishop's carefully written pieces, he pays considerable attention to the matter of ecclesiastical power. While no one would doubt that this is an ever-present thorn in the collective seat of the church, it is not the subject we are here to discuss. As long as there are people working in the job of priesthood, be they male or female, there will always be this problem about power. But that is a worry for formation and it has no place in any honest discussion on female ordination. The true distortion of power in the Catholic Church lies in the role of the Roman Curia.

If we wish to look for examples of female priests in action in order to assuage our doubts, we don't have to go very far. The Anglican Church of New Zealand contains a number of women in its ordained ranks, including a delightful Bishop in the South Island. What a wonderful ecumenical and learning opportunity that presents for the Catholic Bishops of New Zealand.

Catholics don't really need 'jollying-up' by either Pope or Bishop to assure them that they are truly part of one big Christian family. What they need is the assurance of "*a more inclusive way of doing the Church's work including the ways decisions are reached*".

A beautiful description of the gift which each of us has to give through Christ to God in the Eucharist is expounded in the latter part of Bishop Peter's second article. It is something to which we, all of us, sorely need to pay cognizance. As he writes, "*The glory of God is the human being fully alive and being fully alive comes from 'seeing' God*".

But, in the long haul, "*full, conscious and active participation in the liturgy*" by all, as called for by Vatican II, can never take place until the ***'all'*** includes women in the fullest sense. How can a Christian woman feel fully alive if a part of her life in which she wishes to act as mediator between God and human in the Eucharist is denied to her?

Ordination to priesthood simply cannot be reserved by men for men.

Desmond Smith

War and Peace
A new Gandhaian moment

In spite of September 11 and the Iraq war
Richard Falk sees grounds for hope that we may be moving towards a rejection of war and the embrace of non-violent solutions

As early as 1931 Gandhi declared that political change, if it were to be beneficial, needed to be achieved by non-violent struggle. He added: "I feel in the innermost recesses of my heart that the world is sick unto death of blood-spilling." We may yet be approaching a ***Gandhian Moment*** where there indeed occurs a worldwide revulsion against war and violence. His prophetic insight was valid then, and, if anything, is far more so today.

Elsewhere, Gandhi frequently makes clear that non-violent struggle requires the greatest personal courage. So, while awaiting this Gandhian Moment, we must be sensitive to both potentialities of the human spirit: the renunciation of violence as a political instrument and the engagement in struggle for the sake of justice. One without the other is untenable.

Non-violent movements up to 2000

A series of developments over recent decades is creating an impression that a new era of peaceful change and global justice is displacing war and violence on the world stage. The earliest indications of this trend can be connected with the rather remarkable Iranian Revolution in 1978-79 that toppled the military regime of the Shah. That occurred entirely on the basis of a massive popular movement that refused to rely on violent tactics in mounting its struggle for change. Somewhat later, a similar phenomenon was evident in the Philippines, where Ferdinand Marcos, a long-time corrupt dictator, was driven into exile by the *People Power* movement, which was also non-violent in means and ends.

Other pro-democracy movements were evident in a series of Asian countries including China, Nepal, Indonesia, Burma, Taiwan, Thailand, and South Korea. And then in the late 1980s, encouraged by the new governing style in Moscow associated with Mikhail Gorbachev's leadership, impressive mobilisations of popular opposition occurred in a series of countries in Eastern Europe, culminating in the breaching of the Berlin Wall in late 1989. Two years later the Soviet Union collapsed, and the internal empire run from the Kremlin disintegrated, again without notable violence.

These developments reached their climax when the white leadership in South Africa decided to find a way to end its racist regime based on apartheid. Achieving this transformation depended on Nelson Mandela's ability to step out of jail after 27 years of confinement and assume the leadership of the black African majority. Their struggle for a constitutional democracy was willing to accommodate itself, despite massive impoverishment, to the entrenched, yet exploitative, economic interests of the white minority. Somehow, Mandela's spirit of reconciliation and moral radiance was able to guide this transition, avoiding the strong temptations to demand social justice alongside of political justice, an admittedly high price for adherence to a non-violent approach to conflict resolution.

These various moves were reinforced by disillusionment with military approaches. Neither revolutionary warfare, of the sort that existed in many Asian countries, nor oppressive government seemed able to achieve stability. In world politics, the nuclear stand-off symbolised the growing realisation that war was no longer a viable instrument of policy in relations among major sovereign states; and yet there remained an acute fear that an unintended breakdown of the precarious stability achieved by deterrence would produce catastrophic results.

The 1990s has also witnessed a powerful global justice movement, unprecedented in history, that appeared to complement this willingness to limit challenges directed at the political status quo by renouncing violence. There were several different dimensions of this turn toward global justice:

- initiatives associated with reparations for victims of the Holocaust;
- adherence to human rights as the foundation of political legitimacy;
- serious inquiry into such historic injustices as the dispossession and destruction of indigenous peoples, colonialism, and slavery;
- the apparent readiness of the United Nations to mitigate humanitarian catastrophes by accepting a responsibility to protect the vulnerable;
- and greatly enhanced efforts to impose individual criminal accountability on political leaders and military commanders guilty of crimes against humanity.

Although none of these initiatives was directly focused on non-violence, their overall effect was to suggest that peaceful means based on the rule of law was the only acceptable way to resolve grievances.

Of course, not everything was rosy in the 1990s. In many parts of the world, especially in sub-Saharan Africa and the Balkans, there were instances of civil strife exhibiting extreme forms of indiscriminate violence. The world watched as genocide unfolded in Rwanda. The Asian democracy movements either crashed or achieved only minimal results.

The Cold War ended without the nuclear weapons states moving to negotiate a disarmament treaty or proclaiming the prohibition of all weaponry of mass destruction. Meanwhile the negative effects of globalisation were causing growing disparities in wealth and income, environmental decay, and a pervasive disregard of human suffering.

September 11 and its aftermath

It is difficult to think about Gandhi's legacy for the 21st Century without resetting the global context associated with the impact of both the September 11 attacks on the US and its response. Both al-Qaeda and the US seem committed to waging borderless wars on a global scale. Both sides deem their opponent to be the embodiment of unconditional evil. Both sides are acting outside the framework of diplomacy, with the only acceptable outcome being victory for one side and defeat for the other through the medium of pure violence.

Neither adversary is a sovereign state in the normally understood sense; nor are the opposed antagonists engaged in a civil war for control of a state or waging some sort of self-determination struggle. Al-Qaeda is an amorphous, dispersed, secretive network that is operative in as many as 60 states, while the US is a kind of global state that claims command of the oceans and space, as well as maintaining military bases, also in more than 60 countries.

Such an unprecedented conflict, repudiating the restraints of international law, is without precedent in world history. Al-Qaeda proudly proclaims that all Americans are enemies who can be killed to fulfil its goals, thereby repudiating the fundamental precept of the law of war that only military personnel and targets are subject to attack. The United States, on its side, targets civilians suspected of terrorist links in foreign countries and denies captured al-Qaeda fighters prisoner-of-war status.

a Gandhian moment must encompass both the violence of weapons and of inequitable structures of domination and exploitation

It is a war, more than most wars, in which the idea of limits seems alien. Such an assessment should not be understood as romanticising the relevance of law to the conduct of past wars, but it is an important rupture with the attempts in both World Wars to avoid superfluous suffering by finding common interests, such as protection of prisoners of war and wounded combatants, and sparing civilians so far as possible.

Signs of hope

Meanwhile a kind of secular Gandhiism is becoming visible in unexpected places. The recently retired Prime Minister of Malaysia, Mohamed Mahathir, delivered a stirring anti-war address to open the 13th summit meeting of the *Non-Aligned Movement* in Kuala Lumpur on 24th February 2003. Mahathir acknowledges that world order, as understood in modern times by reference to state sovereignty, has been undermined by both sides. A perceptive passage is worth quoting in full:

"We may want to remain uninvolved and avoid incurring the displeasure of powerful countries. But our people are getting restless. They want us to do something. If we don't, then they will, and they will go against us. They will take things into their own hands. Unable to mount a conventional war they will resort to guerrilla war, to terrorism, against us and against those they consider to be their oppressors. They cannot be ignored any longer.

"We cannot incarcerate them all, for we do not always know who they are or where they are. September 11 has demonstrated to the world that the acts of terror even by a dozen people can destabilise the whole world completely, put fear into the hearts of everyone, make them afraid of their own shadows."

Mahathir is complicit in the statist logic of associating terrorism exclusively with non-state actors, but he at least condemns both sides in this bloody encounter. His words are directed at the response of the United States, although without naming that country. Mahathir says that the provocations of September 11, and before and since, *"have also removed all the restraint in the countries of the North. They now no longer respect borders, international laws or simple moral values. They are even talking of using nuclear weapons."*

The Malaysian leader goes on to insist that the US response *"is no longer just a war against terrorism. It is in fact a war to dominate the world… the most important threat that we face now is the tendency of the powerful to wage war when faced with opposition to the spread of their dominance,"* and, he significantly adds, *"We cannot fight a war with them."*

Then, in language echoing Gandhi, Mahathir notes: *"Fortunately many of their people are also sick of war. They have come out in their millions to protest the warlike policies of their leaders. We must join them. We must join their struggle with all the moral force that we can command."*

The goal is also clearly expressed: *"War must be outlawed. That will have to be our struggle now. We must struggle for justice and freedom from oppression, from economic hegemony. But we must* ▷▷

remove the threat of war first."

Mahathir proposes in this important speech that war must be made illegal, and the enforcement of this illegality entrusted to *"multilateral forces under the control of the United Nations. No single nation should be allowed to police the world, least of all to decide what action to take – and when."*

There is a final element here in this conception of how to end political violence. Mahathir asks the assembled representatives of the great majority of the world's peoples a rhetorical question, receiving, according to press accounts, thunderous applause: *"When Japan was defeated, it was allowed to spend only one per cent of its GDP on its armed forces. If such a condition can be imposed on Japan, why cannot it be imposed on all countries?"*

Mahathir concludes this extraordinary speech by considering the dynamics of the struggle. He acknowledges that the countries of the South are *weak* but that they have allies among the peoples and governments of the North, and insists that *we must work with them.*

And he proposes that the *Non-Aligned Movement* be revitalised to realise *"a world order which is above all free from the age-old belief that killing people is right, and that it can solve problems of relations between nations."*

Conclusion

There are other indications that a subtle and complicated process of reassessing the dynamics of change and conflict resolution is taking place in the deeper recesses of collective human consciousness. The nuclear age highlighted the essential self-destructiveness of war and political violence. The long unresolved internal wars that have taken so many millions of lives in the decades since the Second World War have underscored the terrible costs of relying on political violence, and the tragedy of interactive violence in struggles of state and society in which neither side relents.

If a Gandhian Moment is to be realised, it must encompass both the violence of weapons and the violence of inequitable structures of domination and exploitation. Perhaps, unwittingly, the visibility of this violence, due to the globalisation of media coverage, especially TV, will hasten the process by which the peoples of the world, sick from violence and the suffering entailed, will accelerate the awakening of conscience and the commitment needed to carry forward the struggle for a nonviolent world order.

This is as much as we can hope for at present, but such a hope will certainly prove vain if we do not also act to the fullness of our individual and collective capacities to rid the world of war and violence. ■

Richard Falk is Professor Emeritus of International Law at Princeton University. He is author of many books including The Great Terror War (2003). An abbreviated version of an article first appearing in Resurgence Jan 2004, and reproduced with thanks.

John and Kerry Kleinsman reflect on the messy realities of family life and discover that that's where the essence of marriage really lies

For better or for worse . . .

A recent TV advertisement shows a family gathered in a newly-renovated, immaculately tidy lounge, their handsome dog stretched out in front of them. The adults are young, attractive and fashionably dressed; there are two gorgeous children, a boy and a girl. They are all snuggled up on a large couch laughing at a movie on their widescreen home entertainment system. In our mind's eye, it is a Saturday night.

It makes you think!

Then, there's Saturday night at our place! Two adults in their forties, bodies that don't quite look or function as they used to, a somewhat shabby lounge that needs work and money (if only.. !). Three high-energy children on the go, trying to engage us in three different conversations. A manic turtle, its tank not cleaned *yet again*! A tired couch, too uncomfortable for more than two persons, and a 21-inch TV that we all crowd around. In the battle of wills between those wanting to watch the rugby and others wanting to watch *Living Channel* for even more home makeovers, the outcome depends upon who grabs the remote first – if anyone can find the remote, or if its batteries haven't fallen out again. Get the picture?

It makes you think even more!

Pictures have the power to touch our deepest inner motivation. Which do you relate to most? The contrasting realities can lead to unsettling questions: what's wrong with our family? ...with our relationship? If only... why can't we be like that? The questions can nag away deep inside, without us being aware of them.

This contrast between lifestyles has captured human imagination for a long time. We find it played out in stories from the oldest human civilisations, including the ancient Greek story of Odysseus written by Homer. It's a story that has a lot to say about marriage and relationships.

Odysseus, returning home to his kingdom after 20 years away at the Trojan wars, is shipwrecked and washed up on a lush paradise island. There he finds himself alone, except for a beautiful and seductive nymph named Calypso. Calypso takes possession of Odysseus and lures him to live an extremely sensual life with her, surrounded by the most beautiful scenery, all the food and drink he could want, and the promise of immortality.

What a life! Immortality, a beautiful goddess, unlimited sexual pleasure on a remote and idyllic island without the demands of a spouse, freedom from the hassles of kids, the stresses of work and financial worries. A life to fulfill every man's fantasies. Who in their right mind would turn this down?

And yet Odysseus *does* turn it all down, in order to return to his rocky island, his ageing wife, his child, and the messy and stressful politics of his kingdom. Moreover, there is no guarantee that he will even make it back alive, for the return trip involves an incredibly risky journey. He is prepared to forgo pleasure and immortality for uncertainty, risk and mortality.

So why would Odysseus not want to stay? What's at stake here is happiness, the search for lasting fulfilment in life. In the ancient story, the hero Odysseus realises that he faces no active challenge on the island. While at first he finds the lifestyle a welcome rest, he is soon overwhelmed by deep feelings of entrapment and loss.

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The story carries a deep human truth: the ideal life is not as perfect as we think! Instead, a fulfilled life and relationship is one in which we are prepared to embrace the struggle, chaos and challenges presented by ordinariness, willing to accept our mortality and fragility, willing to be fully engaged in the messiness of life, willing to live with some risks.

Our own experience as Catholics is that the nuptial imagery expressed in church liturgy and homilies too often focuses on the confidence and romanticism of the wedding day. This perpetuates a very idealised view of marriage which is reinforced by society's obsession with tabloid stories of glamorous couples. Yet, as married couples well know, it is reflection on the lifelong embodiment of the marriage vows, rather than the wedding day itself, that can teach us most about the real demands – and fulfillment – of marriage.

How can we discover and benefit from a more realistic and rewarding marriage imagery? Homer's insight about relationships, love, and fulfilment can surely be found in the Catholic Christian understanding of marriage as a sacrament. The word ***sacrament*** is very Catholic, yet how often do we stop to think about what it means, how it might shape our imagination and the way we try to live out our marriages? Many Catholics still think of the sacrament of marriage as something that happens on the wedding day – a defining moment, but no more than a moment. Its only power to shape our imaginations is in its ability to recall pleasant memories which create a little fond nostalgia.

A very different understanding of sacramentality is presented by another great thinker and writer, St Thomas Aquinas. He argues that every created thing can reveal something of God's nature, and that creation is a primary way for us to experience the divine. In other words, the more we are open to the wonder and mystery of our world, including the wonder and mystery of our own selves, the more we will come to know and experience God.

An authentic Christian spirituality, therefore, is one that commits us to an appreciation of the world in which we live and to full participation in it, in order to experience the mystery of God's love and respond to it. To separate, deny or in any way repress any aspect of our own being is to close ourselves to part of God's self-communication. A truly Catholic understanding of sacrament, then, embraces the idea that the divine love of God comes to us through the very ordinary.

So how do we encounter God's love in and through marriage? For us it happens through the ordinary acts of bodily loving that are an everyday part of married and family life. We use our bodies to communicate and connect with others – to receive and give love, to express love and make it visible.

Without our bodies we would not be able to recognise or express ourselves. Our bodies and bodily gestures are the way God's love comes to us and an important way to image God's love. It is our own bodies that are the key sacramental symbol, not only in marriage but in all relationships and friendships.

And for those of us who are married, the embodiment of love includes our acts of sexual loving. Married love expressed sexually is a powerful way of encountering and tasting the divine love of God, an opportunity to reveal the mystery of God. This is beautifully expressed by Jeanette Batz, a Catholic writer: "***We can use libido as a way to open ourselves emotionally and spiritually, stripping away all the defences, rendering ourselves vulnerable in an act of trust that can bring us closer to divine love, even as it binds us to each other.***"

Too many of us, sadly, are still tempted to think of our bodies, particularly our sexuality, as an obstacle to deeper spirituality. Yet the fact is that we can talk about marriage as a sacrament only because we are first able to talk about our bodies as sacraments of God.

That our Catholic tradition upholds and promotes marriage as an 'official' sacrament is the Church's way of acknowledging that when we wash nappies, do dishes, take out the rubbish, taxi children around, look after our sick family, relate to the in-laws, make love, cook, paint the house, vacuum, fix the fence, etc., then we are standing on holy ground.

For those of us called to marriage, our relationship is the *key* means by which the church says we can nourish our desire to follow Christ and is a key means for encountering God's love. The Catholic understanding of marriage invites us to look at our relationships in a particular way, to believe that God is present in our ordinary daily routines and interactions, in the ups and downs, in the celebrations and heartaches, in the routine and the unexpected, in the order and the chaos.

The call to live our marriages in a sacramental way is a call to enter fully into our everyday reality, rather than escape into some other ideal world. It's a call to forgo the lure of immortality and the false promises of our own fantasies or those of the entertainment media. The struggle to be faithful in good times and in bad, in sickness and in health, slowly carries us deeper into the divine heart of God.

Above all we are drawn back into the messy reality of our married life and are able to say together with conviction that we wouldn't want it any other way. Forget the advertisements – we choose to continue spending Saturday nights at 'our place'. ■

John and Kerry Kleinsman live in Wellington and have been married for 15 years. Their three children, Rachel, Daniel and Grace, range in age from almost 14 to 8.
When not arguing over the TV remote Kerry works as a teacher of Speech and Drama, and John works for the Wellington Catholic Education Centre and The Nathaniel Bioethics Centre.

Love and Marriage

*After forty celibate years, Ron Sharp embarked upon the experience of marriage. He offers this response to Fr Pat Maloney's call (*Tui Motu *August 03)*

I understand that most of the moral taboos around sexuality that influenced Catholic thinking of the past stemmed from the writings of St Augustine. What a disastrous foundation for the theology that, according to Fr Patrick Maloney, celibates had to build on.

Augustine's sexual exploitations in his early virile years were love affairs, not true love relationships found in marriage. He had only indulged himself in the pleasure of sexual activity, and never entered the ordeal of the submission of the person to that something superior to itself.

A new theology being unfolded today is being developed through people doing it. It is growing out of the consciousness of reflective couples experiencing marriage relationships that are not the merely love affairs. The experience of marriage, love relationship and sexual sharing is as Richard Dowden (*Tui Motu* September '03) points out, the experience of 'two becoming one'. Originally, in God, male and female are one. You are now two in the world, but the recognition of the spiritual identity is what marriage is.

That's very different from a love affair. It has nothing to do with it. Marriage is on another plane altogether. When people get 'married' because they think it's a long-term love affair, they will be divorced in no time, because all love affairs end in disappointment. Marriage is a different experience.

If we live properly with the right influences, if we search for the right qualities in each other, we will find our true male or female counterpart, our other 'self' – our 'other half'. If we are distracted by sensuous interests, we'll 'marry' the wrong person. When we find the right person, we reconstruct the image of the incarnate God and that's what marriage is: two becoming one.

Augustine was not the only one to upset our balance. I also understand that Aristotle castrated nature by separating matter and spirit, the dynamism of life from the realm of spirit, and the Church followed by separating natural grace from supernatural grace. This separation has emasculated the Western mind and way of life. The true spirituality, which would have come from the union of matter and spirit, had been killed.

Spiritual life is the perfume, the flowering and fulfilment of human life, not a supernatural extra imposed on it. Carl Jung said that the soul cannot exist in peace until it finds its 'other', and the other is always in you. A marriage is a commitment to who you are. You and your other self are one.

Your marriage becomes a lifelong commitment; it is the prime concern of your life. If it is not your prime concern, you are not married. That means no cheating, no defecting, no matter what trials and pains, you remain true. In marriage, every day you love, every day you forgive.

Marriage is an ordeal because it's a submission to the relationship in which you are both found. Here I am, here you are. When I make a sacrifice, I'm not sacrificing to the other, but to the relationship, the communion. Life in marriage is in the relationship.

Marriage is the symbolic recognition of our identity, two aspects of the same being – one. Like the Trinity, the *yin/yang*, or Glynn Cardy's three hares in a circle (*Tui Motu* July 03), each finds his or herself in each other, and this communion expresses itself in a new being born. No wonder the sons of Rangi and Papa had such a hard job separating them! The sacrificing is the pain of love, the pain of becoming 'fully alive'.

Marriage is the "***I live now, no, not I, but Christ lives in me***". The Christ is the eternal in me and in my other self, that which never dies. It is in the marriage relationship that we find our fullness, life to the full, our Christ within. It is in marriage that we can say to each other and our children at our table: "***Take this bread and eat it, for this is my body; take this drink, for this is my blood***".

It is in the commitment to the relationship that one loses oneself for the other, for the new continuation of it/them self. Life giving itself for life; bodies wearing out; blood being spilt in sacrifice for resurrection; the seed having to die in order to sprout.

When we are willing to let go our ego in marriage, we can find Advent waiting; the Eve from Adam's rib as sacrament of original oneness locked together side by side; Immaculate Conception as sacrament of the spiritual power of love being beyond the physical; Egyptian Exile as sacrament of need to leave one's comfort zone to expand and reach out; Virgin Birth as sign of life out of giving over one's self.

We can find Christmas as sacrament of the inner possible self that can be born in us; 40 days in the desert as sign of discovering one's potential; Transfiguration as the letting the real you shine out; and Crucifixion/Resurrection as the daily dying producing new growth.

In this mini-church, marriage is the experience of contemplation, ecstasy, rapture, communion, prayer and fulfilment. ■

Br Christopher John SSF

Sampling a trifle – experiencing the variety of Korean religious faith

A New Zealand Franciscan describes what it is like to live and work in an intensely Asian culture

Religion in South Korea is something like a trifle. I don't mean that it's something of no significance – rather that it's like the layered dessert. History has added successive layers to the religious mix. The original foundation is shamanism on top of which are Buddhism, Confucianism and, most recently, Christianity. Also in the trifle, as a sort of exotic seasoning, are a whole variety of home-grown 'new religious movements'. Permeating the whole, rather as sherry in the trifle, is a strong dose of enthusiasm and emotionalism.

Religion is also an intensely pragmatic thing – concerned with success in this life and happiness in the next. You can see this every November when high school students throughout the nation sit the academic achievement test – part of the university entrance requirements. Years of intensive study and cramming are tested in the day-long exam. Success (a 98 percent pass would do) will secure admission to a high-ranking university; a lower score will condemn the unfortunate student to a middle-ranking university, or worse.

The day of the exam you can see mothers on their knees outside the exam centre gates; Catholic mums with rosaries, Protestant mums with big black Bibles, Buddhist mums with Buddhist rosaries. Some mothers will have stayed all night at temples making thousands of prostrations. Other mothers will have given a donation for a Mass to be said. Others will have joined dawn prayer services in their churches at 4 am. Still others will have visited their favourite shaman or climbed a mountain to pray at some auspicious rock formation.

They will have prepared special good luck food such as seaweed soup, and avoided bad luck food such as bananas (slipping on a banana skin is akin to failure). All with one aim – the success of their child. The exam candidates' juniors will also have done their part, whether in organised religious ways – or simply by encouraging their seniors with a great display of noisy drumming and shouting before the exam.

Christianity was introduced to Korea in the 18th century by Koreans who had encountered Catholicism in China. They established a sort of lay church (including sacraments administered by lay people), until the news reached Rome and French missionary priests were sent. Catholicism gained a large number of converts despite several mass persecutions during which many were brutally martyred for their rejection of the Confucian ancestor memorial rites. In order to survive many Catholics hid in remote mountain valleys.

Protestant missionaries arrived in the late 19th century just as Korea was finally opening its doors to Western ideas and learning. They had great success in gaining converts, and as well as preaching the gospel they provided modern medical and education services. The predominant denominations are Presbyterian (of which there are more than 100 different sub-denominations) and Methodist. There are a number of 'non-denominational' churches – including the world's largest – the Yoido Full Gospel Church.

Picnic in the Franciscan Friary grounds. Br Christopher John *(right*

The Korean Anglican church is comparatively small, and having been founded by Anglo-Catholic missionaries has much more of a Catholic flavour – despite which it's quite common to find New Zealand Methodists or Presbyterians finding more of a home in an Anglican congregation than in their own original denomination.

In many people's eyes, 'Catholic' and what they call 'Christian' (i.e. Protestant) are completely different religions. It's not uncommon to hear someone say, "Catholics worship Mary, Christians worship Jesus". The gap is as much cultural and linguistic as it is religious.

Enculturation is the process by which something imported from 'outside' takes root in an existing culture. If you are making a trifle it's how you build each layer on the layer below it. These layers of the Korean religious trifle are not totally distinct, and at times merge together – at least in the way different religious practices have similar features.

Korean Shaman in ceremonial dress

If you visit a Buddhist temple and look at the middle-aged women with hands clasped together in prayer bowing before their favourite *bodhisattva* and then visit a Catholic church you can see the same kind of women doing the same kind of religious activities – although this time before the Virgin Mary. The loud and enthusiastic shouted prayer from a Pentecostal pastor for someone's healing or material success is in some ways not that different from the prayer of a shaman. A large scale Confucian memorial rite, with its stately movements, ritual robes and hierarchy of participants, can look like a High Mass.

Christianity has absorbed some of the practices of the other layers of the trifle – and in turn others have drawn from Christian culture. At a Buddhist temple it's not uncommon to see, alongside the traditional instruments used to accompany the monks' chant, a grand piano used to accompany the women's choir who sing Western style music but with a Buddhist theme. There are youth summer camps and a Buddhist television channel. Korean Buddhism now has a cute logo of a baby Buddha and the annual Buddha's birthday street parade with its floats is not unlike a Christmas parade.

Religion helps us understand life, see beyond the immediate world, find meaning to life and resolve our personal tensions and griefs. For Koreans a key concept is that of *han* – a word which cannot be easily translated into English and into Western thinking – but which carries the meaning of being born into a world of pain and grief, suffering a life of oppression, of desiring revenge and release, of feeling that all is futile. Out of this comes the struggle of the *minjung* (the masses of people) for justice and freedom. Korean religions give a way to find this release.

Although the Korean Christian world seems concerned with success, money, and large buildings – perhaps the values of a respectably dressed, upwardly mobile, urban middle class at prayer, there is another side to it. Some clergy have developed alternative forms of ministry living among the poor and powerless. Concern for the *minjung* has given rise to a form of theology which has some links with South American liberation theology.

Anglicans have developed 'houses of sharing' in poor urban areas where volunteers and workers offer programmes such as after-school tuition, home visiting and sharing surplus food. There are welfare 'villages' – like large communities – in rural areas, and soup kitchens in the cities. These are expressions of the gospel arising from a deep concern for the poor and others with disadvantages.

The community of Brothers I am helping here is also, I suspect, on the margins of church life. We are not large or glamorous. We do ordinary things. We pray each day. We welcome guests. We help others in simple ways. Probably we do not meet the image some have of a religious community. We certainly are not like a Hollywood depiction of one! Just by being ourselves, we are countercultural – and yet that provides us with a place and some influence and a way of witnessing to the gospel. Thinking of the trifle again, obviously we are part of the Christian layer, but we believe we can learn something from the other layers, and in fact our layer would be somewhat less without them.

At times here the religious conservatism and inward-looking preoccupation with personal success are a frustrating environment – but on the other hand it is exciting to be part of a world where religion is taken seriously and where the trifle really is laced with something stimulating. ■

Brother Christopher John SSF is an Anglican Franciscan Brother, originally from New Zealand, who has been based in South Korea for the last 8 years helping establish a Franciscan brothers' community. Their friary is in a rural area east of Seoul where they live a life of prayer and hospitality.

Cry!.. the

How do you come to be in Zimbabwe?
We came to Zimbabwe two years ago, says Megan Adams, because my husband works for the Spanish government, and they assigned him to the Embassy here.

Tell me about your family's life in Zimbabwe?
I have to say: life can be very pleasant. The climate is excellent, usually warm and dry with almost no wind, and we live in a house with a huge garden. We appreciate the opportunity for outdoor living since we came here from Hong Kong where we lived in an apartment without even a patch of lawn. Our two boys go to an excellent International School here and there is lots of scope for amazing outdoor activities from cheap golf lessons to safari game rides.

What is it like to live in Zimbabwe at the present time?
If I just get on with my own life, then it's fine. Obviously, my husband is paid from outside Zimbabwe and like anybody earning foreign currency here, we can maintain a reasonable standard of living. Unfortunately, most Zimbabweans are out of work (an estimated 80 percent) or earning salaries or wages that simply can't keep pace with inflation, which was estimated to have reached 700 per cent in 2003. People with good jobs are struggling too, as you can imagine, in a situation where prices are jumping upwards on a weekly basis.

Probably the worst thing is the overwhelming sense of powerlessness – everything keeps getting worse and ordinary people are constantly worrying not only about how to make ends meet, but also about how bad it really is going to get and how they can possibly survive. They wonder whether to leave the country, they wish there would be a change, but they feel there is nothing they can do… except maybe pray, churches seem to be always full in Zimbabwe. I guess the people need some source of hope.

What's the current situation?

A typical family home in a high density area of Harare

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Lately there has been little happening except for the much-publicised departure of Zimbabwe from the Commonwealth. Zimbabweans themselves talk about how docile they are as peoples (there are two tribal groups, Shona and Ndebele), and how they are too afraid to protest on the streets. The MDC (the main opposition party) and the trade unions staged well-supported work stay-aways in 2003 and talks between Zanu-PF(Mugabe's party) and the MDC are occasionally rumoured, but if and when they have occurred, they have not made significant progress. South Africa, perhaps the decisive player in this game of stalemate, prefers to continue with its quiet policy of diplomacy. Meanwhile President Mugabe blames any and every problem that he will admit on Western powers, especially the 'colonial' United Kingdom.

How has it changed since you first arrived in Zimbabwe?
During our first six to eight months, Zimbabwe was tense in the build-up to the Presidential elections in 2002. There was a great deal of anticipation and excitement because the main opposition party, the Movement for Democratic Change (MDC), was expected to win. The ruling party, Zanu-PF, sent out plenty of signals that it was not prepared to relinquish power, but the city people, in particular, did not doubt that the MDC would win easily. Queues of people stood for hours to exercise their right to vote and thus to bring about change peacefully, but to no avail. As you know, the elections were not deemed free and fair by some observer groups, but Mugabe remained in power.

Nearly two years on, almost all white-owned farms have been 'acquired' while up to 45 percent of the population of 11 million is expected to need donations of food in the coming months.

beloved country

Zimbabwe is a country of contrasts.
o beautiful, so blessed by nature – but now
rilous place for whites, a hell on earth for its
k peoples. Megan Adams describes to Katie
Connor what she is daily experiencing there.

-year-old Agnes (left) has been an inmate at
ambanzou, *where Megan sometimes helps out.*
the cycle of deprivation and sexual abuse she
een subjected to, it's not surprising she looks
forlorn even when given a sweet.

as had little reason to smile in her life. Agnes
ed shortly after this photograph was taken.

Delivering blankets, soap and cooking oil to an AIDS sufferer; part of the outreach of Mashambanzou

Teenagers participating in an Education for Life programme

Many new farmers have not received the advisory support or seed, hoes and so on which the government had promised. The official exchange rate is set at 824 Zimbabwean dollars to one US dollar when the 'parallel' rate is around 5500 to 1. This distortion has very negative effects on the dwindling economy. Statistics suggest that one in four adult Zimbabweans is HIV-positive and certainly up to 3000 people a week are dying of AIDS. It is all very bleak.

As you see it, what is life like for black people?

A few people are fairly effortlessly making a lot of money out of the situation. The great majority are struggling to survive. For instance, many good, honest men work 12-hour days as security guards. The lucky ones have a bike which they may ride an hour or more to get to work, another hour to get home. Most guards spend up to half their meagre wages on transport to and from work. This leaves a minimal amount which is not enough to properly feed their families, let alone pay the school fees or any clothing or medical costs. Despite these hardships, I find these men to be always cheerful and friendly.

Of course, only about 20 per cent of the population is actually in employment; many families are left to survive as best they can on what they can trade or exchange each day, or they are reliant on the generosity of the extended family. Yet the combination of poverty and AIDS is decimating many families, and this traditional reliance on wealthier relatives is proving an unbearable burden which simply can no longer be honoured.

Is it different for white people?

Definitely. Some white people have seen their lives turned upside down in the last few years in Zimbabwe because they were pushed off farms, losing their homes and livelihoods abruptly – a very traumatic and embittering experience. Some townspeople have seen their small businesses seriously challenged by the rocketing inflation and uncertainty.

Those on salaries, wages or pensions have experienced a huge drop in living standards, as inflation ate away their income and savings. Nowadays, you see a few white people carefully noting prices at the supermarket, picking things up only to put them back, or they are sitting for hours in fuel queues because they really can't afford the black market prices.

There can be no doubt that it has got much harder for white Zimbabweans to live in their own country, not only economically but also because they feel unwanted. It also must be said, however, that their problems are more stress-related than survival-related. They are suffering too, but on a different scale because all of them had more to start with – a house, car, work.

Tell us about the mission you have been involved with?

Soon after we moved to Harare I attended a Diplomatic Spouses Association meeting where a woman who is involved with *Mashambanzou* spoke about the work they did. I was instantly interested and put my name down. We take turns at driving around several stores around the city which donate their 'spoiled' produce. *Mashambanzou* is a non-governmental organisation run ▷▷

(*from l to r*) Sr Helen LCM, Rosa (finance), Vyv (admin), with Sr Margaret LCM: staff of Mashambanzou, Harare, Zimbabwe

▷▷ by an Irish nun from the Little Company of Mary, and provides home-based care, orphan support and respite/hospice care to AIDS sufferers in a very poor area of the city. We collect the available fruit, vegetables and bread then deliver it to the *Mashambanzou* base. It helps supplement the diet of adults and children brought to stay in the clinic because they are getting very low.

What would you like to see happen for the people of Zimbabwe?
I would love for their rights to choose who governs them to be fully respected. I would love the Zimbabweans to once again feel that they really have a say in what happens in their country. I would love for them to feel safe and hopeful for the future again.

At this end of the world what can we be doing, if anything?
I have had to come to terms with the fact that the really essential moves which need to be made are political, and only the Zimbabweans can make them, perhaps with some help from South Africa. I think New Zealanders can help mainly by financial assistance to organisations such as *Mashambanzou* where administrative costs are minimal and practically all money given goes straight into the actual operation of assisting the poor and ill.

Finally do you have a spiritual perspective to share?
We attend Mass in Harare with our children and the singing by the Shona choir is wonderful. But I have probably found my contact with Sr Margaret at *Mashambanzou* and Sr Rosa, a Spanish Sister who runs a home for destitute old people in a rural area, more inspiring. They work selflessly and against growing odds to offer practical help and spiritual support to the helpless.

I am always moved by instances of selfless love, I think this is the highest level of humanity and, in that respect, I begin to understand fully how God is love. ■

Mashambanzou –

I think you have an enlarged heart – full of goodness." Sr Margaret says to a smiling woman from the African Diplomatic Spouses group. Mrs K. is delivering deep purple plastic-fitted sheets which the ***Palliative Care Unit*** at *Mashambanzou* needed urgently for 11 of its 28 beds. The colourful sheets will protect the mattresses which have been suffering from the wear associated with terminal illness.

Mashambanzou is a small, non-governmental organization which provides practical support and nursing care to AIDS sufferers and their families in an impoverished, high density area of Harare, Zimbabwe.

Sr Margaret, an Irish nurse turned nun, is the executive coordinator. Tall and thin with fair hair and lively blue eyes, she has the managerial skills and sense of purpose sought after by many a successful business. Since coming to Zimbabwe in 1982, her engaging personality and astute mind have been totally dedicated to trying to be for people what Mary was for Jesus on Calvary: a supporting presence.

Mashambanzou works with over a thousand patient families a month and assists over four thousand orphans with food, school fees, uniforms and skills training. The patients are wasting away with AIDS, their families are desperately poor with no regular income and numerous children. The orphans have lost both parents, usually to AIDS; sometimes five to ten orphans live with a grandparent but there are increasing cases of orphan-headed families.

There is no social security to fall back on, unemployment is around 80 per cent of the population in Zimbabwe, and the economy is in a tailspin. In such a situation, children and AIDS sufferers are particularly vulnerable.

Rufare is a mother of three who is HIV-positive. They live in a scanty shack with tins to collect water, no changes of clothing and they have nothing to eat. Rufare is sick, but she has no bedding. Her children are dirty, their clothing torn and their hair is patchy – a sure sign of malnourishment. They don't go to school because there is no money to pay the small school entry fee or buy the uniforms, besides they are embarrassed by their lack of underwear and they have no lunch.

Rufare means '***to be happy***' in Shona, but Rufare and her children can only be described as desperate. At least Rufare is relieved briefly when the team calls on her with some rice, beans, cooking oil and soap. The help may take the form of medicines and food for the most destitute families or perhaps bringing abused children back to headquarters where they can stay in a nursery ward until the problem appears to be resolved.

One in seven boys and one in four girls is estimated to be sexually abused in Zimbabwe and, as in other parts of the world, often the perpetrator of the abuse is a family member. These are very delicate situations to handle, and the nursing sister and counsellor on each home-based care team must be both discreet and decisive. They may be accompanied by a volunteer or two from the almost 500 that *Mashambanzou* has

Relatives visiting a patient in the hospice (palliative care unit) in Mashambanzou, Harare

'dawn of a new day'

trained. These same volunteers will provide follow-up after the team has gone as well as indicate new households where help is needed.

Sr Margaret is aware of the huge pressures on the *Mashambanzou* staff as they deal constantly with people with a life-threatening disease in some very depressing circumstances. They must try to remain positive despite the continual stream of deaths, not just from AIDS now but also from lack of food and lack of hope.

Sr Margaret who lives on site and works a long, non-stop day (not that she ever mentions it!) is on call at night for the Care Unit. The two office staff who handle income, accounts and pay the wages work only in the mornings, but also manage to run the orphan programme's affairs which includes paying school fees and uniforms.

Perhaps the most striking example of wearing many hats is the list of responsibilities undertaken by Sr Helen. Also a member of the Little Company of Mary, she is an Australian with a quiet voice and kind eyes who hurries around attending to all and sundry. As well as being Matron of the Care Unit, she is chief housekeeper and internal auditor which involves everything from ordering drugs to running the storeroom where second-hand clothes and shoes are received and distributed.

Mashambanzou is working too on limiting the spread of the HIV virus using a programme called ***Education for Life*** which encourages behavioural change and the decision, particularly by young people, to choose life. Being a Catholic-led organisation, *Mashambanzou* does not distribute condoms, but Sr Margaret has no qualms about saying how she sees condoms as a means of protecting life.

"We try mainly to promote moral values, to make young ones aware of the ramifications of their actions," Sr Margaret explains. "But, of course, we can't pretend that they may not have a fling now and again and so we have to be realistic."

Another programme called ***Children for Children*** is just being started with the aim of helping those traumatised by loss to express their loneliness, grief and fear through play therapy, story-telling and drama.

"Of course, you can't describe the pain of these people really," Sr Margaret aptly points out with a strong trace of an Irish lilt. "They're almost all HIV-positive, no food, no clothing, the loneliness, the isolation, the stigma and the fear... it's all too much. The way I see it is, what really matters is 'how have I loved today?"

How can you help? *St Mary's Parish Justice Group*
16 Ardwick St, GORE. 9700

What if they all turned up one Sunday..... again?

Last November Chris Duthie-Jung posed this question. Now he returns to the theme concentrating in this article on why young children would want to come to Mass

So what if every young person in every Catholic school in Aotearoa New Zealand poured in the doors of their local parish church one Sunday? Or better, imagine if they stayed, coming back week after week. Hundreds of children and youths filling our pews and... well hold on, let's go back a little first.

We all know that since the Second Vatican Council, a vast amount of effort has gone into making our liturgy more inclusive of all people. We celebrate liturgy in our own language and arrange our church furniture in a way that recognises the community's presence. We frown less at those who greet each other and even chat in church and we enjoy male and female participation in almost all ministries. Fantastic!

And we all know in our bones that Eucharist is our centre. An often unarticulated understanding of the Mass as our 'source and summit' has seeped into who we are such that no Catholic can fail to acknowledge the pre-eminent place Eucharist holds for us. Catholics do Mass... even if irregularly!

We have tried hard to adapt things to suit specific congregations. School Masses, Youth Masses, Children's Masses and even Young Adults' Masses today demonstrate this effort in relation to the younger church. Underlying all of this is our growing understanding of the importance of adaptation to the age, abilities and capacities of the target generation. *".... we may fear spiritual harm if over the years children repeatedly experience in the Church things that are barely comprehensible: recent psychological study has established how profoundly children are formed by the religious experience of infancy and early childhood, because of the special religious receptivity proper to those years."* (*Directory for Masses with Children,* 2.)

Meet Tom. He's six years old and he is fortunate enough to be part of a 'child-friendly' New Zealand Catholic parish. His parents are keen Catholics and so he has been going along to Mass all of his life. He understands that Mass is pretty important – bigger even than *Hi-5*. He likes children's liturgy because he gets to go out and do interesting stuff like singing, listening to a story, answering questions and drawing. The children's blessing after communion is awesome – running up to Father – all the adults seem to enjoy that. Sometimes he is asked to carry out the children's cross or bible – that's really cool too! But most of the time in church with Mum and Dad, well it really is just boring. They won't let him eat the bread yet and he has to keep quiet and pretty much stand or sit still for ages. And the songs are dumb.

Why would children want to come? Three reasons leap to mind: • ***Because this is where they have fun with their friends*** Fun for Tom and his mates is about speaking, doing and active listening. Bring them up the front of church and let them sit all around the altar with some child-friendly

parents in there too. If Father is uncomfortable around lots of children get him some helpers who aren't. Let the kids do pretty much everything possible in the liturgy – introductions, welcomes, readings, prayers of the faithful, collecting, playing and singing, serving, OHP operating, dramatising, asking questions and answering questions. For the very small ones, take out three pews in the middle of a main block leaving shorter pews or single seats to create a barrier at the ends. Leave a box of toys in there and explain to the congregation that whoever sits in that area undertakes to supervise children (amusing, reading quietly to, sorting arguments, containing – and smiling not reprimanding!) Do away with terms like 'crying room' but develop play rooms. Petition Rome for an acceptance of child reception of communion – unless you have found a good reason why excluding children from our greatest moment fits Jesus' precedent.

• ***Because this is where adults appreciate having them around*** Tom and his mates crave being accepted – really accepted. Tell your parishioners that young people are the greatest gift they have been given. Then tell them again! Convince each other – as Jesus was – that children are where it is at. They model our Christian purpose – Jesus said it: "…. whoever does not accept the kingdom of God like a child will not enter it." Smile at them (and while you're at it, smile more at each other.) Practice patience; you'll need it! Encourage each other to take responsibility for all of the parish children. Get to know those kids – learn to call them (all) by name. Keep kids' books handy in church for that child that needs distracting – yours or not.

• ***Because this is where they hear about Jesus who is someone they really like*** Tell them the Jesus story in short words and short stories. Do it with pictures on OHP or data projector. Show a big screen video to illustrate the gospel this week. Act out that story – prepared or choreographed spontaneously by a gifted parishioner. Ask questions and draw out kids' answers. Invite young (and older) people's questions. Tell your childhood stories of being Christian and encourage the children to tell theirs. Sing about him in terms that kids can understand and sing too. Sing their songs.

In general terms, if we want a child-friendly liturgy then we must identify every moment of exclusion and seek a solution. Cut out the clutter, simplify, emphasise, shorten, and be creative. Read and re-read the *Directory for Masses with Children* which gives far more scope for liturgical adaptation than most of us realise.

Above all, recognise that this is not optional. Our faith belongs to our children, now. We have no right to exclude them from it. If any of this is unacceptable then perhaps we should accept the fact that children should not be at Eucharist with us on Sunday. I don't believe that for a moment but I do believe we have a long way to go before you can expect to hear Tom say on Saturday night, "Awesome, Mass in the morning!" ■

Chris Duthie-Jung is advisor, Youth and Young Adult Ministry, Catholic Centre, Wellington diocese

Trespassers will be ~~prosecuted~~ forgiven

Glynn Cardy looks at what a time-honoured word out of the Lord's Prayer means – and what it does not mean

There was one word in the Lord's Prayer that always caught me. Trespasses. My teenage tongue just didn't seem to pronounce it right. "Forgive us our trespisses..." When I eventually mastered it, they dropped the word. Trespasses disappeared from the Lord's Prayer. A gamekeeper called liturgical revision bagged it and put it in cold storage.

Then they released two new species into the Lord's Prayer: 'debts' and 'sins'. It seemed we now had a choice. We could have debts or we could have sins, or we could have both. As a 70s varsity student I didn't have debts, but everyone told me I had sins, or should have sins! Debt never really took off. Eventually it too was bagged and dumped. But sin took off. Sin was a success.

Sin was a catchall phrase. Swearing was sin. Smoking was sin. Sex was sin. It wasn't, however, just something you did. It was also something you thought. Just to think swearing, smoking, or sex was sin. Red-blooded teenagers were doomed!

Further, sin wasn't just doing and thinking. It was also about not doing and not thinking. What you failed to do mattered as much as what you did. Believe me, there was no escape. There was no such thing as innocence. We were all guilty.

Yet it didn't stop there. Sin, being such a useful creature, was groomed by parents, priests, politicians, and principals. It was defined as 'disobedience', and under that bureaucratic description the collation of church, state, and home came down on any and every hapless teenager's head. "You were a sinner, boyo." And if you disagreed it only proved the point. Catch 22. You were caught – and stuffed!

May I take a moment to congratulate all of you who either escaped or survived this ordeal. The loaded gin-trap of sin and guilt tried to ensnare us all. Some of you still have scars from those days.

The sin-trap also ensnared God. And I think God still carries scars from those days. God's message of unconditional love and acceptance was reconfigured by the Church's institutional desire to control. Love was trapped, tagged, and put into a cage where it could be supervised.

unconditional love was reconfigured by the church's desire to control

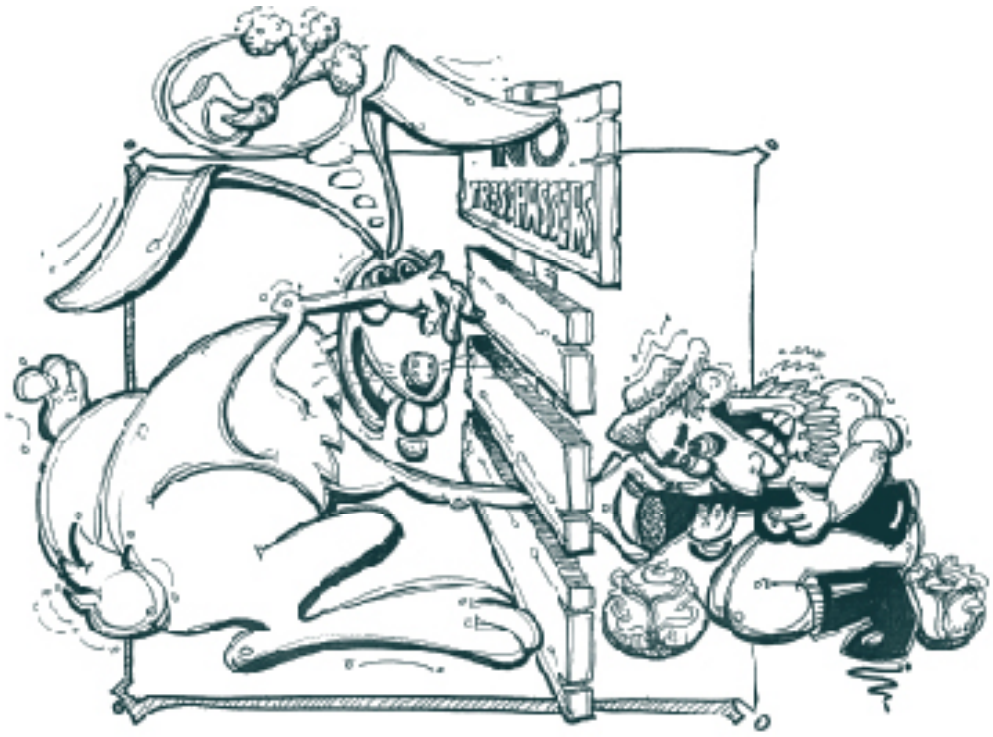
Sin is a control word. There is often a correlation between what parents want and what they say God wants. "We don't like swearing", says Mum and Dad. Fair enough. Mum and Dad make the rules for their house. "God doesn't like swearing", says Mum and Dad. Mum and Dad have now appealed to a higher authority, maybe to bolster their own authority (most parents need an occasional bolster!). The priest agrees with this God and swearing thing. "Samuel, we don't say words like that in Church." Fair enough. Swearing is like serving a bowl of steaming tripe at a parish barbeque. We can do without it, thank you very much.

Yet the Biblical texts about oaths and 'God's name' bear little resemblance to that four-letter expletive which escapes from my mouth when at 4am the misplaced kitchen chair attacks my toe. For the early Hebrews who drew up the Ten Commandments taking the 'Lord's name in vain' referred to misusing the holy name, or power, of God. Such misuse included magical practices (*Deut. 18:10-11*), and invoking a curse upon another person – and, of course, expecting the curse to come about! The issue was misusing the power of the omnipotent deity. The punishment was death.

Such a cultural and theological context is far removed from what young Johnny wished upon his stroppy sister one Sunday afternoon, or the playground language that young Sally decided to recite in front of Mummy's coffee group, or how I addressed that carnivorous chair in early hours of the morning. We need to be careful not to co-opt God to our causes.

I'm not trying to extol the virtues of swearing. Far from it. I do not like our language expanded to include whatever vulgarity is in vogue. Swearing in certain places – like my home or our church – trespasses upon the sensitivities of others and reveals both a shortage of manners and vocabulary. But I am also wary, call it my Reformation streak, of using God as the ultimate backup to our moral positions. Our concerns about swearing, smoking, sex, and disobedience are simply that. They are our concerns.

The more interesting question is to ask, as objectively and impartially as we can, what are God's concerns? Or, more



simply, what mattered most to Jesus?

Jesus had a vision. He envisaged a huge banquet, with innumerable tables all laden with the best food and wine. A feast to which everyone was invited. All those who were poor, vulnerable, or ostracized by religion and society were particularly made welcome. It was a vision of inclusion, abundance, and joy.

Jesus lived that vision. The gospels tell of Jesus meeting with outsiders: lepers, a haemorrhaging woman, a foreign woman, tax collectors... to name but a few. All of these people challenged Jesus' allegiance to the rules of his faith. By touching, conversing, and going into the homes of these 'sinners' he would himself become a 'sinner' (a rule-breaker) in the eyes of the faithful.

Jesus was concerned first and foremost with people. This concern took precedence over commands and rules. To paraphrase a well-known verse: 'Commandments were made for people, not people for commandments'.

Jesus was not against having commandments and rules. They were okay, but compassion was more important. And while commandments and rules need to change over time (think of animal sacrifice, slavery, polygamy, etc), compassion is an overriding, timeless principle.

When the coalition of parents, priests, politicians, and principals equate sin with disobedience it is bemusing that our exemplar par excellence, Jesus, would have been classified as a disobedient, naughty boy. It is, for example, difficult to sing without smiling the line from *Once In Royal David's City* 'mild, obedient, good as he'. Rules for Jesus were never to be kept for rules' sake. Rather they were to be regularly broken for the sake of others.

Which leads me back to trespasses. I do like that word. Probably because for many a youngster it is unintelligible. In my day we would see it blazoned upon farm gates: 'Trespassers will be prosecuted'. Instead of worrying about those who ignore signs and gates, we should worry about those who never wander from their couch or computer.

When I think of 'trespasses' I think of Peter Rabbit and Mr McGregor. Cheeky young Peter with his insatiable appetite and thirst for the unknown sneaks under the gate into Mr McGregor's patch. There he dines on lettuces leaves, French beans, and radishes until disturbed and chased by the owner. Peter narrowly escapes.

The story is clever, and enduring, because it conveys a mixed message. Firstly, it tells us that Peter has erred. He has trespassed, walked into another's territory without permission. He needs to be reproved, and is, by his self-inflicted stomach-ache. Secondly, however, the story affirms Peter's adventuresome spirit and depicts Mr McGregor as grumpy and bad-tempered.

The Christian story does something similar. On the one hand there are boundaries that people need to know of and be aware of. Violation of those boundaries, or trespassing, has consequences. We need to be sensitive to the rights and needs of others, and learn from the wisdom of experience. Yet on the other hand the Christian story is centred on Jesus – who took risks, crossed boundaries, and broke rules, not to satisfy personal appetite but because of his insatiable desire to love, to include, and to be compassionate.

The Lord's Prayer has an ancient pedigree. The forgiveness part has been, and can be misused to instill guilt. At its best 'forgive us our trespasses' helps Peter Rabbit weigh up the consequences of his actions and make appropriate amends. Likewise the 'as we forgive those who trespass against us' invites Mr McGregor to attend an anger management course.

Yet the larger picture, the 'Thy will be done' landscape, is about far more than naughty youngsters and depleted salad stocks. It is about changing the nature of our society to reflect the nature of God. It is about inviting everyone to a sumptuous banquet. To that end courage, risky behaviour, and rule breaking is helpful. To that end the guilt/sin scenario, so beloved of institutions, is a hindrance. ■

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

Treasure

One fine morning, the child stood on a lawn
covered with daisies and dandelions,
and hardly dared breathe for beauty.
The grass was thick around her ankles and in it,
as far as she could see, were jewels laid out
on spring-green velvet.

Each daisy was a perfect yellow cushion
edged with white petals, some blush tinted.
Every dandelion was made from sunshine,
and some had on their faces, wet diamonds
that shivered and glittered when they rolled
onto the child's fingers.

She took a bunch of this perfect treasure
in to her father and he admired every flower,
his eyes growing soft with memory.
Together, they put them in a glass
on the kitchen window sill which instantly
became a shrine to beauty.

Later that day, someone said, "Nice lawn.
It's a pity there are so many weeds in it.
I have a spray that'll get rid of them."
At that moment, the child learned
that when a treasure is judged a weed
it has no value at all.

Joy Cowley

Cenacle

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5 – 12 May Fr Joachim Dirks, SSS *The Mystery of the Eucharist*

Weekend Retreat
14 – 16 May Fr Joachim Dirks, SSS *Christ, Bread of Life*

1 – 8 June Fr Michael Smith, SJ *Sadhana – A Way to God*

Weekend Retreat
11 – 13 June Fr Michael Smith, SJ *How do I know what God wants of me?* Christian Decision-making

12 – 16 July
Sisters of the Holy Advent (booked)

19 – 26 July Fr John Jago, SM *Walking with Christ*

Weekend Retreat
6 – 8 August Fr John Reilly, SJ *How to be a Christian!*

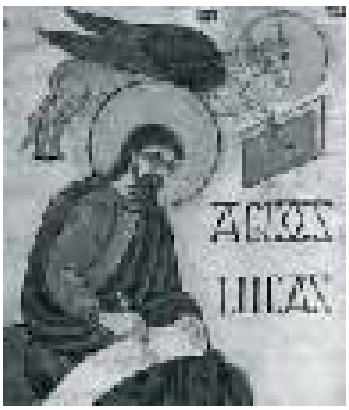
10 – 17 August Fr John Reilly, SJ
Christ our Saviour

Scriptural Retreat
6 – 13 September Fr Tony King, SM

Weekend Retreat
24 – 26 September Sr Kathleen Ryan, RC *Jesus and his Land*

11 – 18 October John Begg, SM
Finding God in all things

For further information contact:
Sr Pat Clouston rc, Cenacle, 267 Wellington St, Ormiston, Qld 4160 – Tel (07) 3286-4011 Fax



Reflecting on Luke

You are my Son, the Beloved

Susan Smith

Christmas, New Year celebrations, summer holidays are over for most of us, and it is back to work. As we move into 2004 and toward Lent, we find in *Luke 3:21-4* a vivid portrayal of Jesus preparing for his work of preaching and healing. We again meet the Baptist (*Lk 3:1-20*), who preaches that people must repent of their sins, they must share their possessions with the poor, and they must be baptised. John's preaching so antagonises Herod that he imprisons him.

Luke then focuses attention on Jesus, whom we have learnt in chapters 1-2 is Saviour, and Son of God, a fact that is confirmed at Jesus' baptism (*3:21-22*) when a voice from heaven proclaims: "You are my Son, the Beloved." Luke's portrayal of Jesus as Son of God emerges again in the temptation narrative. Here the story of Jesus' response to the devil lets us see what sonship entails. Jesus is to carry out his ministry without the trappings of economic, political and military power characteristic of Herodian and Roman rule. At another level, the temptation narrative points to the on-going cosmic struggle between the Kingdom of God and the kingdom of Satan, a struggle that has entered a new phase with the coming of the Son of God.

Jesus triumphs over the devil in this first battle of that war, and journeys to Nazareth to begin his public ministry in the synagogue, where his preaching further develops John's call for justice for the poor. Jesus' words, like John's, provoke a violent reaction in his listeners who are enraged when Jesus extols the actions of Old Testament prophets Elijah and Elisha for reaching out to the Gentiles, the non-Israelites.

Both John and Jesus succeed in alienating important groups of people with their messages of economic justice, and outreach to the Gentiles. Simeon had earlier prophesied that Jesus would be a sign that would be opposed. His words are dramatically fulfilled, as the towns-people of Nazareth seek to kill Jesus.

Today a concern about the church's institutional strength or weakness as reflected in a preoccupation about numbers at all levels, can switch attention from the prophetic proclamation that Luke's gospel asks of us to a more narrowly focused concern with bolstering numbers. 'Maintenance' rather than 'mission' assumes more importance for the institutional church. Insofar as contemporary prophets are thought to subvert the institutional strength of the church by their unpopular positions that estrange powerful groups within the church, they are criticised, or even condemned. ■

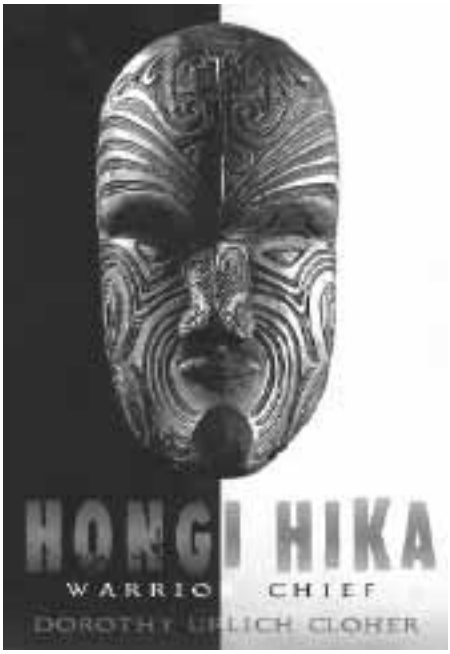
Dr Susan Smith is a Mission Sister who teaches Biblical Studies at the School of Theology, University of Auckland

A commanding figure in recent Maori history

HONGI HIKA – Warrior Chief
Dorothy Urlich Cloher
Penguin Books
Price: $49.95
Review: Jessie Munro

Even if centuries pass and many other heroic figures fill our history, none will ever displace Hongi Hika from the forefront. Dorothy Cloher says in her preface: "the relative harmony existing between indigenous people and colonisers is an especially valuable characteristic of New Zealand society". Mutual respect surely has to be one of Hongi Hika's greatest legacies; no incomer who either met Hongi himself or later knew about his great mana and knowledge within his own culture as well as his uncannily perceptive and strategic grasp of issues in European culture, could ever take for granted the society that produced him and his peers. His biography is essential in our understanding of the identity of Aotearoa-New Zealand. In my learning, my copy became striped with pencil and grew a thickening fringe of yellow stickers. I was treating it with the word- by-word attention its scholarship merits, at the same time being absorbed in a very moving story.

It has been an immense contribution and achievement on Dorothy Cloher's part to research and write clearly and engagingly the complex story of her ancestor. It has also been an act of courage, as Hongi's life and the scale of his deeds inevitably left a traumatic legacy among many Maori and filled crucial early pages of Pakeha history. Hesitation to tackle this difficult subject, with different perspectives in the narratives of the many communities of people affected, is one of the reasons why, as the flyleaf points out, his biography is 'long overdue'.



This book sets out the context within which Hongi Hika lived, the traditional society that held sway at his birth, and the greatly changing world of his maturity and death. With sensitive teaching and a real sense of caring, Dorothy Cloher has told a detailed story inviting us into the intricacies of whakapapa, whanau, hapu and iwi, into the forces of human personalities, into the challenges of change in religion, politics and commerce. It is history which is epic in scale and mythic in impact.

Although the majority of documentation comes from outsider missionary observations, she has also richly tapped into oral history narrative. Names of people and places abound: mountains and rivers, lakes and harbours, pa and kainga; chiefs, women, children, kings, missionaries and slaves; ships, waka and guns – their names are all a part of the powerful effect this story has.

The word Moremonui, for instance, is all-important. Here on the beach at the base of high cliffs was the 1807 ambush of Nga Puhi when the young Hongi Hika lost his brother Houwawe and sister Waitapu. The graphic description of this defeat and Waitapu's cruel death is an essential key to Hongi's observance of utu in the campaigns of the 1820s.

Hongi Hika signposted his birth for Europeans to the French explorer Marion du Fresne's visit in 1772. He was born at the very beginning of the contact period, the son of Nga Puhi chief Te Hôtete and his Ngati Kahu wife Tuhikura, from Whangaroa. Hongi was destined and educated to be toa, warrior chief of his hapu and iwi, and the responsibility of exacting utu was instilled into him from birth by his mother and family.

As the author says, it is no accident that his fame derives principally from his reputation as a warrior chief. His older half-brother Kaingaroa would be ariki, paramount chief. This division of chiefly roles was typical in Maori society. But Kaingaroa died in 1815, leaving a still young Hongi with the combined responsibilities of tohunga and toa. As Dorothy Cloher points out, "it is important to keep in mind that whatever the complexity of the situations that Hongi had to face, the abiding touch-stones of his mind and soul were ritual tradition and warrior culture".

His upbringing coincided with a time of Nga Puhi expansion and increasing European contact. Missionary and colonial engagement in the north of New Zealand was largely controlled in Hongi's time by Nga Puhi intertribal and intratribal dynamics. The incoming Europeans largely had to negotiate their commercial, proselytising and colonial interests through the intricate network of different hapu alliances within overall Nga Puhi dominance. Yet Hongi would make it clear to Samuel Marsden that no one chief would be

'kingly'; it was intrinsically a system where tribal identity and independence were recognised.

The first significant Maori chief to engage with Europeans was Ruatara, a nephew of Hongi Hika. He worked as a sailor on ships travelling as far as England, spoke English, was hosted by Marsden in Sydney, became interested in the trade potential for agricultural cropping, and by 1814 was the first to be prepared to allow and protect missionary settlement in New Zealand. Ruatara introduced Hongi to Thomas Kendall at this time. Both Kendall's and John Nicholas's observations, as the first Europeans to document their impress-ions of Hongi Hika, were typical of others to come: a renowned warrior of great intelligence and technical ingenuity, with a mild and courteous demeanour, who wielded great influence.

Marsden commented, too, on Maori in general: "They are a noble race of men; they are very religious in their way; they are men of the first capacity of mind – men of great perseverance and enterprise – who never lose sight of an object that they set their mind upon until they attain it. They are powerful reasoners upon every subject that has come within their knowledge, possess a quick conception, and are well acquainted with human nature. At present there is nothing in New Zealand but war to exercise their minds."

Hongi, with Ruatara and others, accompanied the first reconnoitring missionaries back to Sydney. From this trip comes his lettering of the alphabet which he mastered quickly, and, as well, the carved self-portrait (the cover illustration for the book) that Hongi Hika made from a post Marsden supplied him at Parramatta. Marsden was chaplain to the colony of New South Wales and also a magistrate. It would be inevitable for Maori chiefs staying there to observe not only the technological and agricultural advantages of European culture but also the workings of English social hierarchies and dispensation of justice. Both Ruatara's and Hongi's noting of the harsh treatment of convicts and the misery of the indigenous race deprived of land is on record. They were aware of longer term risks accompanying by now inevitable contact.

Governor Macquarie at this time appointed Thomas Kendall as resident magistrate in the Bay of Islands to monitor treatment of native New Zealanders by ships' captains, and the escape and dumping of foreign sailors. Very importantly, Hongi Hika, Ruatara and Korokoro were invested under the same Orders with appointments to enforce these regulations. Already there was an embryo official agreement between the British Crown and Nga Puhi chiefs.

The first Church Missionary Society station was established in 1815 under the patronage of Ruatara, but he died almost immediately. The deaths of Ruatara and Hongi's brother came close together and suddenly Hongi had three roles: ariki/tohunga, toa and the unscripted new one of mission protector. The missionaries were agents of change, important emissaries of trade and ideas. Hongi had to co-opt for his own people these elements while withstanding the challenge to traditional Maori belief that it was his role to protect. For more than a decade Marsden, and the missionaries resident first in Rangihoua, then in Kerikeri, were effectively in Hongi's thrall.

Guns would introduce new technological superiority into the old system of reciprocity and equivalence that was utu. Acquiring large quantities of these was Hongi's main purpose in accompanying Kendall to England in 1820. (He would also assist Cambridge University Professor Lee and Kendall to compile the first grammar and dictionary for te reo maori.) While in England, as well as famously meeting with King George, Hongi was given the opportunity to discuss and study Roman and Napoleonic military strategy and would later use their tactics in battle. He was also introduced to Charles de Thierry, who almost undoubtedly was the person to arrange for the large consignment of muskets to be ready for Hongi in Sydney on his way home.

Within eight weeks of his return, he was on the battlefield in the first of five famous campaigns. He had already predetermined these and their order, and named his guns for historic defeats of Nga Puhi which he now intended to balance out. Ngati Paoa of the Tamaki area in Auckland; Ngati Maru of the Hauraki Plains; Waikato and Te Arawa at Rotorua; and finally Ngati Whatua – between 1822 and 1826 huge defeats with attendant ritualistic cannibalism were inflicted on these iwi sometimes to a point of near annihilation.

As Cloher says, Nga Puhi literally outgunned them. There was huge social disruption and displacement with thousands of prisoners enslaved and scattered communities of survivors taking refuge far away. Perhaps some of our historical aversion to a gun culture might stem from this early trauma. The paradox of Hongi's legacy was already recognised. "I esteem him," wrote Rev Richard Davis, "the greatest man that has ever lived in these islands. His name carries terror with it throughout the whole of New Zealand."

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By November 1825, the missionaries – who had earlier been implicated in the provisioning of muskets – were so aghast at the scale of warfare that they asked Hongi and his supporting chiefs to discuss with them its wider implications. The missionaries' translated transcript of this conference is given in the book and is revelatory in showing the contemporary mindsets. It is fascinating reading: "Missionaries: Our forefathers were like you. They fought until they had nearly killed each other, and the people of an adjacent island seeing their weakness came over and took the country from them, and if you proceed in this way it may be the same for you.

Hongi: Yes it may."

Hongi's last victory in these campaigns resulted also in the death of his oldest son. Utu could never end. Hongi, by now 54 years old, was exhausting his emotional and physical reserves. In his last years he left the Bay of Islands and turned his attention to his mother's birthplace, Whangaroa. In January 1827 he was wounded, but the wound did not heal and he died in March 1828.

Dorothy Cloher's account shows Hongi as a highly trained and dedicated exponent of traditional Maori values; at the same time he was "forward-looking, opportunistic, and innovative" mechanically gifted, innately perfectionist, skilfully strategic. "If criticism there be," she writes, "it might be said that he embraced new things mainly to achieve old and traditional ends".

She explains in a chapter titled *Priest and Protector of the Maori religion* the Maori spiritual beliefs and concept of the cosmos that underpinned these traditional values, and Hongi's stance relative to them. On a human level, his feeling for family comes out clearly from every chapter. Parents, brothers, sisters and other relations fill the pages. Time after time, he is singled out in contemporary documents for his affectionate relationship with his children and wives. There are hauntingly vivid depictions, especially, of his blind wife Turikatuku, a formidable upholder of traditional spirituality and life patterns who advised him and accompanied him into battle. Wom-en's experience is an integral part of this story.

The prominence of Rewa and his brothers Wharerahi and Moka in this lifestory of Hongi Hika is of special interest to Catholic readers. Rewa was Hongi's cousin, became his main war lieutenant and features often in the narrative. By 1826 Rewa was making his independent move, as leader of the Patukeha hapu, to defeat Ngare Raumati and dispossess them of their lands in and around Kororareka as utu for his mother's death. Dispossession was not a common practice but Kororareka was also the key place by then for shipping and trade.

Rewa's subsequent move from Kerikeri to the Kororareka side of the bay meant that he, his brothers and their hapu affiliations were instrumental 13 years later in supporting Bishop Pompallier there and influencing the outreach of his mission. Rewa's niece, Hoki or Peata, became the first woman in Aotearoa-New Zealand to dedicate herself to a life of religion.

The process of editing and production is a minefield, an unenviable, time-consuming phase to get through in non-fiction publication. Meticulous editing is essential as the researcher/writer has had so much else to concentrate on: assembling and distilling wide-ranging data, then transforming them into readable narrative for the general public, yet scrupulously referenced for academia. New Zealand's small population and limited funding do not usually allow for popular and scholarly versions in the biography market.

Dorothy Cloher has succeeded in this difficult task, made even more exacting by honouring two cultural perspectives. In fact, some asides which normally in editing would be placed in the notes or, in the anonymous style of academic text, not made at all, tend to succeed here in the narrative because they recall to us from time to time the fresh sound of voice.

Yet I do have a few reservations about the editing and proofreading of the book. To take a Catholic reference as one instance, page 96 has a hybrid 'John Baptiste Pompallier'. Chapter 7, especially, has some slips that may yet be picked up for further print-runs. Likewise for the bibliography. And why abruptly interrupt in the page-setting the significant quote of Marsden's praise of Maori attributes at the foot of page 96 with the first insert of illustrations? We have to turn eight pages to get the remaining two and a half lines. Wanting continuity here is more than an aesthetic consideration.

What becomes very evident in reading this biography is that Dorothy Cloher has written a story she cares about for a society she cares very deeply about. She makes this explicit in her dedication and I am glad to be included:

Ki te iwi o te motu, me nga heke maha. Kia mau ki te tika, te pono, hei tikitiki mo ratou o nehe.

To the first people of Aotearoa, and to those who have joined them since. May we continue to build together a nation worthy of our forebears. ■

Jessie Munro is author of the biography of Mother Aubert which won the Montana Book of the Year Award, 1997

The triumphs and iniquities of a proud, imperial era

The Victorians
A.N.Wilson
Random House 2002
Price (pbk): $34.95
Review: Michael Hill

Sometimes you come across a book which, once you take it up, you can't put down. A.N.Wilson's *The Victorians*, is just such a volume. Far from being an academic history, what Wilson gives us is a complex mosaic of stories about people, movements and events – with never a dull moment in all its 700 pages.

And it was a fascinating period. When Victoria came to the throne in 1837, Britain was still largely a horse-drawn society of peasants and aristocrats. By 1900, one year before her death, the population had multiplied several times over, a wealthy, modern state had been created – moving inexorably towards universal suffrage, with rapid rail travel connecting all its various corners, electric light and telegraph, the first ocean-going liners, macadamised roads, a network of canals, an underground rail system for the nation's capital, street lighting and efficient disposal of sewage. And not only was London the capital of the world's wealthiest economy; the new palace of Westminster and the bureaucracy of Whitehall complacently governed a quarter of the world's landmass.

The light touch of Wilson's pen moves freely from Darwin to Ruskin, from George Eliot to John Stuart Mill, from Prince Albert to Gordon of Khartoum. Every personality is brought to vibrant life; the contribution of each is woven into a fabric depicting an age of discovery, innovation and the evolution of unprecedented political power.

At the same time the little people are not overlooked. Thus there are fascinating portraits of Miss Buss and Miss Beale, twin pioneers of women's education. Indeed nothing did more to democratise British society during the 19th century than the gradual extension of educational opportunity. In the 1890s society was still stratified, the aristocracy were incredibly rich and there was grinding poverty especially in the new industrial towns. But education made it possible for the enterprising and the industrious to cross over the barriers of class. A huge, vigorous middle class was being created, and the government and management of the new imperial Britain was rapidly passing from the aristocracy into the hands of self-made men – and even some self-made women.

Yet there is a shocking down-side to this. The disparity of wealth between rich and poor grew wider. The lives of slum-dwellers in the 1880s were still miserable, brutal and short. The treatment of the Scottish crofters and the Irish peasants was cruel, and has left a permanent stain on the conscience of Britain. The story of Ireland could so easily have been quite different, had Gladstone been allowed to press through the legislation for Home Rule.

Indeed so much of what happened in Victorian Britain has left its legacy into our own age. Monetarism, free trade, the easy mobility of capital: all these are largely Victorian inventions. Employers demand the right to hire and fire workers and allow the market to determine the value of an employee's wage. Wilson notes that the working class received a fairer deal from Tory aristocrats like Disraeli and Lord Shaftesbury than from a succession of powerful liberal idealogues. Shades of Mrs Thatcher and Sir Roger Douglas!

By contrast, there were also many seeds being sown of a more just and democratic society. Violence largely departed from the streets. By the end of the century capital punishment was on the way out. Trade Unions strove for a fairer deal for the workers. A free press ensured that every new political or social movement was subject to intense critical scrutiny. And British society for the most part became more tolerant, so that people as diverse as Louis Napoleon, Mazzini and Karl Marx could seek and find a refuge there.

The general impression is of a powerful and wealthy empire, self-confident to the point of arrogance, buoyed up by economic success and huge technological progress, demanding the right to rule and police the seven seas and tell every other country how to behave – always in the best interest of John Bull.

Does that sound familiar? *The Victorians* could well become necessary reading for today's budding United States diplomats and political leaders. There are so many parallels highlighting the strengths and weaknesses of two global superpowers at the zenith of their success. What John Bull was 150 years ago, Uncle Sam is today – only writ larger!

This book has one very serious shortcoming. A.N.Wilson is, I suspect, an agnostic, and the religious aspects of Victorian society are inadequately covered. The history of New Zealand and Polynesia testifies to the astonishing vigour of Christian missionary activity, Anglican, Methodist, Presbyterian and Catholic, during the 19th Century, and most of that came from Britain. It is quite a false portrait to paint Victorian society as being already well on the slippery slope towards unbelief and secularism.

Indeed much of the energy of the Victorians comes from the very vigour of their faith. Gladstone exemplifies the sort of Christian leader, driven often by evangelical fervour, who will reverse his political direction because of his conscience. And Gladstone would be more typical of eminent Victorians than, say, the equally admirable, but agnostic, John Stuart Mill. Wilson writes especially disparagingly of Cardinal Newman, probably the greatest churchman of the 19th Century: he appears to have no notion of the profundity of Newman's spiritual insight.

And that's a pity. It is one shortcoming – a serious one – in what is otherwise a splendidly enjoyable book. For this critic, it made wonderful holiday reading! ■

Storm(y) warnings on the world scene for 2004

Crosscurrents
John Honoré

Another New Year is upon us and prompts the thought of what happened in 2003, and what we have to look forward to in 2004. Do we look back in anger at the past 12 months or look forward in hope to a new year which promises to be a critical one in the history of our modern world?

2003 opened with a threat of war that became a reality and which has dominated the world scene in all its tragic circumstances. Bush's justification for invading Iraq has been proved a lie. The *Carnegie Endowment for International Peace* is the latest organisation to condemn the Bush Administration for deliberate exaggerations. It proves that however much a tyrant Saddam Hussein was, an invasion without international support was illegal and unjustified.

The problem with war in our time is that it is so sophisticated and high-tech that it becomes banal. We become insensitive to TV images of bombs and mayhem. The tragedy is the inability of ordinary citizens to rid themselves of world leaders who kill soldiers by the hundreds and civilians by the thousands in the name of democracy or, worse, in the name of God. Inevitably, it is always the people who die and never the politicians.

The world in 2004 is a dangerous place. Catastrophe can now come more quickly and less predictably from countries with nuclear arms capability. These countries operate outside the rule of law and outside traditional international order. USA and Israel are good examples.

To predict the future is a futile exercise, yet surely we can learn from the past. What will happen in 2004 is of huge importance. Will Bush be re-elected? Will the Israeli/Palestinian conflict continue to destabilise the middle East? Will the ecological destruction of the planet, the pillage of fish stocks and the pollution of the atmosphere all continue without respite?

Peace hopes in India

We all had a birthday last year and we must all hope that it was not our last. To live without hope is to cease to live. After all, the human race is directed towards the future, and this direction requires hope.

A reason for hope or, at least, for cautious optimism is the *rapprochement* between Pakistan and India. They have agreed to restart formal peace talks in February. Since Hindu-majority India and Muslim-majority Pakistan were created from British colonialism they have gone to war three times, mainly over the disputed Himalayan region of Kashmir. Both countries have nuclear arsenals and have threatened to use them. Pakistan, in particular, can point to the example of the US war against Afghanistan as a unilateral action against a perceived enemy. But Pakistan's sharing of nuclear technology with Iran and North Korea risks US disapproval.

At the moment Pakistan is indispensable to the Bush Administration because of its support for the war against Al-Qaeda. Pakistan must be kept on side in order to stop terrorists from entering Afghan-istan and adding to the already disintegrating state of security in that country. On the other side, India represents an enormous potential market for global expansion of American commercial operations. It would not be too cynical to suggest that American self-interest is evident in its enthusiastic reaction to the forthcoming talks in February.

The agreement to hold talks was described as 'historic' by General Pervez Musharraf, Pakistan's President and military leader. The meeting was covered by the world press and Musharraf was filmed tentatively shaking hands with the Indian Prime Minister, Atal Behari Vajpayee, who looked nonplussed.

Mr Vajpayee, 79 years old, would like his legacy to India to be peace with Pakistan. General Musharraf, the victim of assassination attempts, must deal equally with militants in his own country and the Taliban government in Afghanistan – not an easy task. The peace talks are based on shifting sands. However, any reduction of tension in South Asia can only be welcomed in a world preoccupied with a pervasive war on terror and a proliferation of nuclear weapons.

Health services in crisis

The public health system in New Zealand seems to be going from bad to worse. The latest development is the accelerating exodus of NZ trained doctors overseas. The departures stem from the necessity of young doctors having to pay off crippling student loans and the advantage of much higher pay scales for qualified doctors in Australia. Many do not return after experiencing better working conditions and receiving better remuneration.

Underpaid nursing staff and the inability or unwillingness of the government to acknowledge an imminent crisis are leading to longer waiting lists for all medical procedures. It is acknowledged that the cost of health care is a bottomless pit but so are Maori TV, litigation to settle Treaty claims and the incompetence of government departments – the latest being the Security Intelligence Service. It is a question of priorities. Most of us would rather have a well funded health service, and hope it will be there when we need it. Such a service seems non-existent, so that such a hope appears in vain. ■

A failing system for appointing new bishops

It is now eighteen months since Bishop Leonard Boyle offered his resignation as bishop of Dunedin on the grounds of declining health. Acceptance of his offer was conveyed to him in or before October 2002. He expected his replacement to be named well before Easter 2003. But now a further Easter is looming and Dunedin diocese still does not have a new bishop.

As a result, an elderly man with limited health has been forced to continue to care for the diocese. Even more to the point, in a Church that prizes hierarchical leadership, Dunedin has had to go without adequate episcopal ministry for a lengthy time.

What is happening? Rumours abound. Have candidates been put forward but judged unsuitable? Have priests who have been offered the post declined to accept it? No one knows. The matter is wrapped in secrecy. The selection of a bishop who is to lead a diocese is currently in the Western Church the sole prerogative of the Holy See.

This exercise of papal power is a late development. At first the faithful of the diocese, lay and clerical, were the ones who, along with the bishops of the region, would choose the new bishop. Later it was clergy only. In great part to fend off interference by lay rulers, the Roman See began to take over making the appointments. This usage gradually spread more widely. But it was not until the first decades of the nineteenth century, less than two hundred years ago, that papal appointment became the virtually universal method in the West by which a bishop was named for a diocese.

In the years after Vatican II, much work was done to devise methods by which both laity and clergy could play a part in the naming of a new bishop. A return to the earlier and more traditional practice of involvement of all elements of the faithful seemed demanded by the very nature of the Church. Many innovative suggestions were made. All this was water down the drain. The post Vatican II Code of Canon Law of 1983 reflected nothing of this thinking. Rome continued to impose rigid control and total secrecy over the process of episcopal appointment.

What accounts for the lamentable failure to provide the faithful of Dunedin diocese with a new pastor? Have the individuals engaged in arranging the appointment lacked the competence to carry through the process successfully? Or is the system itself at fault? Papal nuncios are not in the habit of making public pronouncements about the state of play in the appointment of new bishops. How welcome it would be if in this instance Archbishop Coveney were to feel able to dispel the fog. Among his options would be to confess publicly that he had mishandled the matter. Since however he may well bear no personal blame for the failure to provide Dunedin with a pastor, another possibility would be that he affirm that he is saddled by the Holy See with a system of appointment that is long overdue for radical reform. But the secrecy enjoined by the Holy See unfortunately rules out such clarifications by a nuncio.

Our southernmost see is not the only diocese where a new appointment is a topic much spoken about. All are glad that Bishop John Cunneen of Christchurch is making progress recovering from his stroke. But one hears that he is unlike to return to full health and vigour. The whisper is that were a poll taken among the priests of his diocese their strong preference would be that he move to well earned retirement and that a younger and healthier man take over.

Dunedin however is the focal point of current dissatisfaction. Whether through failure by individuals or more likely through the ineptitude of an unsatisfactory system the diocese has been deprived of an active pastor for much too long. Had we a more open system of appointment, at least we would know the reason for the delay. ■

Humphrey O'Leary

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

Why *Tui Motu?*

Recently, a reader said to me about *Tui Motu*: "great magazine, too bad about the name".

Thankfully, that's not a common response, but often enough we had to explain, if not justify, the name. So, why *Tui Motu* The small box on page two says it all: it was "given by Pa Henare Tate" and "literally means 'stitching the islands together'".

But why not call the magazine *InterIslands* leaving *Tui Motu* as a secondary, translated subtitle? I can think of three reasons:

• the name emphatically links us to this whenua/this land;

• we are fast growing up with the name we were 'christened' with and it is already firmly part of our identity.

• the name assists our ecumenical outlook. A non-denominational name assists an openness of outlook, while retaining our Catholic character.

Naming involves 'norming'. One 'norm' of recent times has been to honour the tangata whenua and their cultural heritage. For instance, the former Mt Egmont is now renamed as both Egmont and Taranaki, reflecting a biculturalism that underscores the Treaty of Waitangi. In that tradition, naming our magazine *Tui Motu InterIslands* signifies that we are open to spiritual nourishment coming from this place (i.e. our place), rather than necessarily from afar.

The name *Tui Motu* is a taonga, a precious reminder that there are some realities that tangata whenua express more lyrically and succinctly than we English speakers do. But beyond a gracious acceptance of the name we have been given, a further challenge is pronunciation. The name is *'Tui Motu'*, not 'Mow-too'. The way we pronounce a name speaks volumes for the way we honour those who did the naming. Yet, some might say, why bother having such an obscure name for the magazine? Simply, it literally reflects where we stand. Were we to be striving for an international readership, it would be strategic to change our name. But our overseas subscriptions are few and mainly expatriates for whom the name *Tui Motu* holds meaning. Our place in the world of Catholic publications is to stay rooted in Aotearoa/New Zealand. We have no aspirations of making it on the international stage.

Rather, it would be achievement enough to attain that elusive figure of three thousand subscribers by our next end-of-year Board meeting. *Tui Motu* is our 'brand' and speaks for what we stand for: an openness to the wisdom of all, an honouring of those who came first, and a striving to articulate a spirituality for this land. In 2004, let a New Year's resolution be that *Tui Motu* is a part of naming and claiming our hope for a better world.

Robin Kearns

Robin Kearns is a geographer at the University of Auckland, a Director of Tui Motu, and – with Pat, Caitlin and Liam – belongs to St Benedict's parish, Auckland.