

Tui Motu InterIslands

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god is everything, we are nothing

s we celebrate the Easter season, culminating in the Iglorious feast of Pentecost, the liturgy abounds in references to the Holy Spirit, to Wisdom and to Truth. These divine names do sterling service in helping us worship and praise God. But they can only begin to give us the fullness of that reality. Science helps. The more I look at the images that come from the Hubble Telescope (pp 16-17), the more I begin to sense the barely comprehensible immensity of the universe in which we live, and the puny nature of our own beautiful planet earth. Remember the first photo of planet earth taken from space — the colours were dazzling!

Now I am limping to understand the implications of statements such as this: 'billions of stars will be formed in the course of the collision of two galaxies'. With billions of galaxies already present in our universe, the possibilities seem endless. In a recent blog, I found the statement that only 4.7 percent of the universe

is presently known. How such a figure could be arrived at was not stated and is not clear, but it serves to make the nature of the universe ever more complex and hard to comprehend — and could give rise to the idea of that there is a universe beyond the universe. Such ideas push me to think again about the nature of God. Statements of the mystics such as Catherine of Siena that "God is everything, and that we are nothing" take on a new and deeper meaning for me. I am left contemplating with awe the infinite greatness of God and yet God's closeness in the person and spirit of Jesus.

An overarching theme of this issue is how the Holy Spirit flames life anew, in pushing accepted boundaries and inspiring others to do the same. You will recognize these qualities in the six small pictures our writers give (pp 6-10), as they delve into the path and place of the Spirit from their own perspective. Always the renewal which the Spirit brings appears when the institution of the Church is tired,

facing difficult transitions and unable to respond adequately to new challenges. We see this constantly across the history of the Church. Think of people like Francis and Dominic, who responded so well to thirteenth century 'black holes' and helped set the Church off in a new direction.

Women like Mary McKillop, Mary Ward and Marie Poussepin, all founders of now accepted and loved religious congregations, wanted to do new things by pushing accepted Church rulings. Mary and Marie were determined to break out of the conventual ties that stopped religious women from working in the local community - something so accepted now that we find this situation inconceivable. Each of them suffered personally and, at times, was pushed to the edge in pursuit of mission goals that the Church didn't understand or didn't want. However, their gentle steeliness proved equal to the 'box' placed around each of them, and dynamic new forms of church life developed.

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Front Cover Painting: Bearings IV

This painting is by Dunedin artist, Claire Beynon, is reproduced with thanks.

Not surprisingly then, Edwina Gateley who appears in this issue (pp 18–19), follows in this fine tradition. Sidelined by her bishop in the early 1960s, this lay woman's tenacity for lay ministry ensured that the Volunteer Missionary Movement was begun and has flourished. Before Cardinal Hume died, he told Edwina that the Movement was the best thing that had happened in the Catholic Church in the last hundred years. Edwina is still pushing boundaries, seeing needs and moving to respond to them, often against strong opposition. History gives us strong hope that these will be accomplished as well, in the power of the Holy Spirit.

Finally, I wish to highlight another gift of the Spirit shown in the practical schooling outcomes about which Pat Snedden writes with passion (pp 22-23). Children from decile 1 schools in one of Auckland's poorest state housing areas are responding well, through new technology, to the demands of their schooling. Pat calls this an 'overturning of expectation' - bringing increased attendance levels, greatly reduced truancy rates, and a sharp improvement in on-task behaviour of students as they become engaged in the Manaiakalani programme. It is an 'overturning' of an oft heard complaint, that government departments and agencies are unable to work with the local community, families, donors and local government. Here is a model that is working. Spread the word!

change the question

Margaret Butler

here is a roar and a total disruption of the ground. The shaking and the rumbling continue sporadically for months and months. Buildings collapse, the ground liquefies and above all, many die.

What does the future hold? The people are consulted, others try to make decisions, and there is struggle and discord in council meetings. When will it all end?

What will the new city look like? Who will make the decisions? Who will pay? Who needs support? What will happen to our houses? Our homes need a house to grow in. Should we shift? How long do we need to wait for others to decide the fate of our property? What impact will this disaster have on those of us who live beyond Christchurch?

Many of the churches of all denominations are seriously damaged. No, not the churches, the church buildings. The churches who are the people are alive and well. The churches who are the people struggle with decisions about the future of their buildings.

A quiet murmur begins to spread. Are we asking the right questions about our church buildings?

We are asking about how we will

pay for repair. Is there another question?

The murmur grows into an avid discussion. It passes from individuals to groups of all denominations.

A question emerges. How do we want to be Gospel people in this century in this country?

Do we still want the scandal of denominationalism in this multicultural country? Can we share spaces? How can we have sacred spaces that reflect the culture and beliefs of this country in this century? Should we be spending money on strengthening and repairing buildings and paying huge insurance premiums?

Who has a voice? Is there room for real dialogue?

Have I made my feelings and thoughts known? Do I feel listened to? What Gospel message is reflected in decisions? Do I even see this as a Gospel issue?

At Pentecost there was a roar of wind and nothing was ever the same again. In Christchurch, in New Zealand, there was a roar and the people asked, 'How do we want to be Gospel people in this century in this country?'



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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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always to the right

This Lady Day (25 March) radical change came into our lives in more than one respect.

First, on the Queen's highway at certain intersections the rule is changing. We are bidden to NO LONGER GIVE WAY TO THE RIGHT.

On the same day, in Catholic churches the new translation of the Missal became mandatory. We are going from clarity to obscurity, from brevity to longwindedness, from simplicity to polysyllabic complexity.

In short, we are being bidden ALWAYS TO GIVE WAY TO THE RIGHT.

God help us.

T E Bedggood, Papakura

oakley hospital

Tony Eyre's reminiscences about Oakley Hospital (TM April 12) attest his genuine concern for the mentally ill. But compassion may have clouded his judgement. He has adopted the fashionable 'liberal' view of old mental hospitals as institutions of ingrained brutality and degradation. The tone of his article suggests that he regards Oakley with a similar attitude of condemnation.

I worked in the 1960s and early 1970s as a psychiatrist at Oakley Hospital.

There was no culture of inhumane care in the hospital. Like all large institutions of its kind in those days, it was overcrowded and understaffed. The back wards were rough, cramped, and antiquated. The front wards, where all voluntary patients were admitted, were pleasant, clean, and open to the spacious hospital grounds. No voluntary patient was ever turned away. And despite the often poor conditions for committed patients, the suicide rate among those from Auckland Prison (Paremoremo) was reduced dramatically once they were received into treatment.

Under its medical superintendent Dr Pat Savage, the hospital

introduced New Zealand's first domiciliary psychiatric nursing service. It also pioneered industrial therapy, and established the Oakley Mental Health Research Foundation.

There may have been some places in which routine clinical practices approximated to those portrayed in the popular movie *One Flew over the Cuckoo's Nest*, with its punitive atmosphere of control and menace. But Oakley Hospital was not one of them.

Peter Fama, Havelock North

end of life care

I am sure that John Murray is very familiar with the words "My God, my God why have you forsaken me?" (Mark 15:34) They express the spiritual suffering of anyone facing death.

It is normal for dying people and their carers to suffer. The carer has a double anguish of seeing a loved person dying and having their own grief and loss. People literally mirror the distress of others due to mirror neurons in the brain. This resonation of suffering may feel unbearable.

Physical pain can be treated, if the patient allows, but spiritual and psychological suffering are more difficult. Companions are needed who will bear witness to the suffering and remain as long as it lasts. Being there is what the women at the foot of the cross did for Jesus. When such accompaniment is available the dying person may become a healing agent for their family and community.

In ten years of working in a hospice I found that more family members than patients asked me to 'end the suffering'. Family members arriving late in the dying process are deeply distressed by the physical and emotional changes of terminal illness. Some patients feared being kept alive and refused hospice care until they understood treatment was discussed before being given and could be refused.

The law did not 'force' Dr Patricia

relations to the editor

We welcome comment, discussion, argument, debate. But please keep letters under 200 words. The editor reserves the right to abridge, while not changing the meaning. We do not publish anonymous letters otherwise than in exceptional circumstances. Response articles (up to a page) are welcome — but please, by negotiation.

Davidson to endure a self-imposed hunger fast. It is normal to reduce eating as death approaches. As a doctor she knew what she could take to end her life if she chose to do so.

Medical care is dependent on trust between doctor, patient and family and it is difficult to see how trust could be maintained if doctors were being asked to both kill and care. It is impossible to design euthanasia laws that totally protect the vulnerable. Overseas experience suggests a creeping extension of use from personal request to imposition on those whose life seems diminished.

Care of the dying and their families is what is needed.

(Dr) Anna Holmes, Dunedin

school/parish relationship

Paul Ferris' article in the Tui Motu (March 12) was timely, especially in light of Emeritus Professor Ivan Snook's article (TM, Feb 11).

Paul Ferris talks about the parish/school relationship. Let's turn that around and make it the school/parish relationship. Having tried for years to encourage participation from the school with the parish, I conclude that it's a one—way bridge that goes nowhere when it hits the hidden curriculum taught by non-participatory Catholic teachers. The schools need

Letters to the Editor continue on page 21

the importance of workplace culture

Jim Consedine

want to write about the place of workers and the importance of workplace culture. I do so in the light of my own current experience, observing men working outside my home, fixing the sewage and water pipes and in the light of the on-going situation at the Ports of Auckland and a similar situation at several AFFCO meat processing plants around New Zealand.

As Holy Week and Easter came and went, we celebrated the freedom and dignity won by Jesus through his death and resurrection. That same week, critical decisions about workers were being made by employers which were undermining the very dignity Jesus died for. In places almost totally dependent on Talley's AFFCO meat works for employment, AFCCO bosses were locking workers out. This has had a huge impact on small towns like Wairoa, Feilding, Moerewa, Wiri, Horotiu and Rangiuru. In Holy Week alone, an additional 400 workers were locked out. This meant that by Good Friday, there were 1400 locked-out workers in New Zealand from just two companies.

Families are the hidden victims of industrial disputes. There could be up to 1000 families deprived of income, work and any sense of financial security. That's a huge number.

At the heart of both disputes lies the concept of collective bargaining. This includes the right for workers to have a real say regarding working conditions and rates of pay. Workers rightly say it is their labour — their sweat, knowledge, muscle, skills and insights — that is their one solid bargaining chip in negotiations. The Church recognised this 120 years ago in *Rerum Novarum* and has taught it ever since.

When companies like Ports of Auckland and AFFCO draw financial lines in the sand based on profit and refuse to budge, confrontation is the outcome. Successive popes, through Catholic social teachings over many decades, have long held such positions as untenable. Collective bargaining for pay and conditions is a matter of social justice in line with the teachings of Christ as found in the Gospels.

road works

Along my street, road/construction workers have been working, rain, hail or shine since January. About 20 workers from a contracting firm based in Upper Hutt are repairing the earthquake damaged sewer and water pipes. There are 440 orange and white cones on the streets around my home. I know. I have counted them. Yet we form just a tiny part of the rebuilding effort that is happening all over Christchurch.

Most days, the men start at 7am and work through until 5pm. It is hard work. With so many heavy trucks and earth graders in action, at times it can be dangerous. And it is dirty. There is plenty of dust around.

The men dig down four metres forming a trench. They then lower steel plates as 'boxing' to hold up the sides of the sandy soil to prevent collapse. This requires graders and cranes to lift them up, swing them around and then place them in. Only when the plates are firmly in place can the men climb into the trench and start laying the pipes. A collapsed wall would be very dangerous indeed. This is skilled work requiring precision.

These men are the friendliest bunch of workers you would ever hope to meet. Ever cheerful, ever helpful, they seem a very contented lot. I only have to suggest that my car needs to emerge from its overnight garage to have them shift graders and cyclone fences to allow it to happen. The process is reversed in the evening. Their chirpy comments indicate how much they enjoy the work they do. Bosses here work alongside the workers. Perhaps that's the secret.

Manual work is often hard, dangerous and stinky. My drain laying guys seem to get along so well, they give their work a dignity that gives extra meaning to their efforts. They have built up and draw on a culture of helpfulness, good cheer, humour and hard work. Management plays a vital role in this.

Over Easter, I pondered what the men would be doing over the long weekend. With all the Holy Week readings buzzing inside my head, I was reminded again and again of the dignity that Christ won for all through the Easter events — and recognized how it is played out in the lives of these workers.

It's so unlike the working culture engendered by management in the workforce at Auckland and AFFCO where the companies, with a nod and a wink from an anti-worker government, have sought to erode the few advantages workers possess in their collective agreements.

The Church should be clear where she stands on these matters of labour law, these matters of justice.

Father Jim Consedine is a priest of the Diocese of Christchurch and the editor of The Catholic Worker.

the coming of the spirit

Pentecost challenges us to think afresh of the ways the Holy Spirit flames amongst us. Tui Motu asked writers to respond to six distinct questions. Here are their responses.

1. Where do you see the spirit moving in the place where you minister?

Bosco Peters

hundred times that the feminine word *ruach* (חַחָח, meaning breath) occurs in the Hebrew Bible. This breath of God is a primary image of God's Spirit — and of the way God's Spirit acts.

My principal ministry, as chaplain at Christ's College, is with young people. Young people are a breath of fresh air.

They are a breath of fresh air in the open accepting way they treat each other, and others generally.

In the Septuagint and the New Testament, God's breath is translated as *pneuma* (πνεύμα). It occurs about the same number of times in the New Testament as *ruach* does in the Hebrew Bible.

Jesus said, "the pneuma blows where it chooses" (John 3:8)

Many older people grew up in a monochromatic context. That context has gone. Young people live in a multicultural, multi-ethnic, multi-faith world. Theirs is a globally-connected village. They take for granted that some of their friends will be Muslim, atheist, agnostic, and so forth. Even when that is not the case in the nonvirtual world of daily encounters, it is certainly the case on Facebook and the other virtual villages they inhabit. They listen to each other's ideas with respect. They may appear 'wishy washy' with regards to listing doctrines most people have solely in their heads, but they have firm convictions about racism, homophobia, sexism, recycling, justice, and our responsibility to each other and to the environment.

Their flexibility is not a weakness. It is a strength. Especially in rapidly-changing times. Flexibility meant that

young people often took astounding leadership roles after the Christchurch earthquakes. Sam Johnson (who was chapel prefect in 2006) received national and international recognition for mobilising the Student Army. Lucas Perelini, a current Year 12 student, received an award (for service) in the way he provided emergency relief, food and water to residents of Dallington.

These are just representative. Students organised trips into the Eastern suburbs. We would arrive and knock at the door of a household. There would be tears of joy as the householder realised this wasn't some official who was planning for some future visit — here were young people with shovels now, ready to get the liquefaction off their yard.

Then there's the delight of seeing young people go on to bring dynamic energy to church leadership and structures. One example: Jeremy Johnson, who arrived at the school in the same year I started my ministry here, held the newly-created position of Vice-Chancellor of the Anglican diocese of Christchurch before he was 25.

Another word in the Bible regularly associated with the Spirit is *dunamis* (δύναμις). It means power or energy. It occurs in the New Testament more than 120 times.

Jesus says, "you will receive power (δύναμις) when the Holy Spirit has come upon you" (Acts 1:8)

Anyone who spends any time

with teenagers will know of their energy. The same student is involved in drama, practices an instrument, is in the choir, is preparing for confirmation, is learning six subjects, plays sport, and maintains a healthy network of friends.

Then there's the fund-raising. The students themselves organise everything from sponsored events, through sausage sizzles, and mufti days, to garage sales. In any given year they can raise over \$50,000 to give away.

They have a passion for exploring meaning and awe — the heart of spirituality. Conversations quickly move from sport or the latest movie to theological and philosophical considerations.

In his Song to the Holy Spirit (quoted in New Zealand's Anglican Prayer Book), James K. Baxter said,

Lord, Holy Spirit,

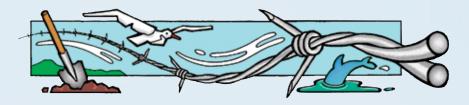
You blow like the wind in a thousand paddocks,

Inside and outside the fences,

You blow where you wish to blow.

That expresses well the experience of the Holy Spirit in ministry with young people. They are evidence of God's breath and dynamism blowing inside and outside the fences.

Rev Bosco Peters is chaplain to Christ's College, Christchurch, and runs New Zealand's most-visited Christian spirituality website: www.liturgy.co.nz



2. Where does the spirit glow in your community?

Agnes Hermans

hope I don't end up being stuck talking to X — she is so tedious." "I am so over doing this work" or "... dealing with teenagers" or "... putting up with this crap." "I find I am not as tolerant of X as I used to be," "I used to enjoy ... but it just doesn't seem to interest me anymore."

"I find the words of that song so moving ..." "I am noticing that I am feeling less anxious about the future" or "... more trusting about making this decision" or "I have let go of the need to get it perfect."

These types of reactions and responses to people or events regularly run through my mind and may be internal dialogues or shared with others. The positive thoughts and feelings are great, but I often wish I could shut down the negative ones, or at least quieten their voice. But the reactivity remains, and no doubt it always will.

Over recent years, I have learnt to pay attention to these reactions and responses. As well as the usual level of noticing at the head level of what or who I like/don't like, enjoy or get irritated by, I am more attuned to listen for, and notice what is occurring at a deeper level. This 'heart level' noticing can have both an 'unfolding'



quality, e.g. a gradual letting go of some attachment, or a 'softening' of attitudes or feelings over time; and it can also be spontaneous responses that occur suddenly, e.g. a welling up of emotion, or making a sudden decision that takes me by surprise but somehow feels 'right'.

As I become more aware of, and in tune with these 'movements' within myself, I am more aware of other people sharing something of the same things about themselves. Often this disclosure happens with intimates, with partner, children, friends; other times it is within the privileged relationship of a spiritual direction (which offers the opportunity to explore more deeply what this may indicate) or other professional encounter; other times it is in ordinary conversations with workmates, neighbours or strangers. In these conversations, people might share how they have experienced some loosening within, a freeing, or letting go, e.g. from fear, constriction,

identity, attachments, loved ones, or material possessions – and noticing something new emerging, e.g. a new compassion, freedom, joy, emotion, tenderness or confidence.

I have come to learn that this is how the Spirit 'moves' in us: essentially it moves in two forms — what opens, enlivens and moves us, and the other form is what repulses us and what we react against. Tuning into these movements of the Spirit, both my own, and those of others, and inviting God's grace to listen and respond, helps me move from a place of unawareness to a place of love. It helps me to overcome resistance and fear, to embrace the tensions of life, be more fully present to what is happening in the now, and more loving in community.

Agnes Hermans lives in Whangarei, where she offers spiritual direction and supervision. She has a background in social work, health service management and community development.

3. Where is the spirit calling on the planet?

he spirit is calling from countless places on the earth but the message is the same. It calls us, as humans, to enter into new kinship with the other species and non-human communities with whom we share the earth.

Many people have heard that calling. On these shores, collectives return native trees to the land-scape; homes around the country foster wounded native birds; exwhalers are turned conservationists,

scanning the coastal waters for whales; people give financial support to environmental protection and the voice to save species such as the Maui's Dolphin from slipping into oblivion is growing stronger.

There are scores of inspired projects in our communities that we can become involved in — small and local; large and international. There is growing awareness and involvement. But a new level of engagement is required of us if such efforts are to be

Stephanie Howard

more than sandbagging. Entering the second decade of the 21st century, most of humanity and non-human communities now struggle on the margins of a biosphere under immense strain.

It requires an act of faith to build this new kinship because the diversity and breadth of the nonhuman world lies beyond our collective knowledge and beyond our individual capacity to know. It also lies beyond language and requires us to be, to act, to extend peace in new ways. As a collective, it requires new priorities, different practices.

Technological advancement will be valuable to make good some things, but more important will be our ability to overcome the inequity that dominates the human world, and our relations with the wider non-human community of being. This will only be achieved if as a community, we attend these challenges at a spiritual level.

Each spring, Christchurch cathedral bells toll to welcome the godwits, after their non-stop, 11,000 kilometre flight from Alaska. That relatively solitary Pakeha bell-tolling ritual in recognition of a next-of-kin — another for whom these islands are home — is

a mark of the possible. For while ritual is not enough on its own, it is a path by which we move beyond the daily, the material, and discover and bring into being the deeper values and realities that fuel our existence.

To make way and peace with the non-human world is the call of our times, of current generations. We could embark upon this in 'enlightened self-interest'. After all, we are dependent as a species on a benign, plentiful world, and securing the biological survival of other species by and large ensures our own. But the challenge is more than this. It is an opportunity to enrich what it means to be human — human not defined in isolation, outside and against other members of earth's community;

human as collective, cooperative, nurturing. And because the spirit comes alive in community, it will enrich the life of the spirit: through our encounters and interactions with others, we are inspired, enlightened, questioned, challenged; we grow.

Building new kinship with our non-human brothers and sisters will bring new wisdom, new understanding, and deepen what is to be human. With that comes the possibility that Aotearoa NZ, and its exquisite complexity of communities, will continue, and flourish, for generations to come.

Stephanie Howard lives in Hawke's Bay, and works with the Sustainability Council of New Zealand.

4. Where is the spirit acting in Aotearoa?

Tui Cadigan

he Spirit of God is always moving in our world. At the beginning of time when the earth was a formless void a 'divine wind' swept over the waters. The Spirit of that moment, the Spirit of God, continues to move amongst us and within us, guiding, leading, calling us to be our best selves. History shows that at times we respond positively and the result is good. There are other times when our response is less than adequate and an opportunity to act with the Spirit is lost.

There are two aspects of acting with the Spirit I want to highlight here that will be familiar to most people. The shock of the debilitating earthquakes that first struck Canterbury in September 2010 touched people across Aotearoa and indeed the world. What happened was horrific and has been documented, including the deaths, destruction and displacement of people.

A direct consequence of the suffering and damage has been the way in which people became 'true' neighbours and become the Good News that we are all called to be.



The spirit that erupted amongst people old and young, near and far of all faith traditions and ethnicities was without doubt the Holy Spirit. People who had lived side by side for years and barely spoken turned to one another to give comfort and be comforted, to support and be supported, to feed and be fed. So many stories of the love and support of strangers have been shared in the days and months that followed. Each time a sizeable quake causes liquefaction in an area, that Spirit touches people at their core and they respond with help and concern.

The response to the need of those who have been badly affected has been amazing. So many have been moved to tears by the kindness of others. There is a new movement of the Spirit in Aotearoa and although it has come about in tragic circumstances the scriptural question

'Who is my brother/sister?' has been answered in numerous and diverse ways today guided by the Spirit.

The second aspect of acting with the Spirit that I want to highlight is in the area of conservation. There are groups such as Greenpeace that have taken risks and made dramatic public gestures to halt the chain of events that is hastening the destruction of the planet. It may well be argued that these actions, praised by some and dismissed by others, have caused many of us to look seriously at the label politicians are determined to pin on Aotearoa of being 'clean and green' and have generated reflection and action.

There is in our time an intense hunger for holistic living which is intrinsically linked with spirituality. The place of the human person in creation is awakening new thinking and changing ways of acting in families and communities in Aotearoa. With the advances in communication it is not possible to be unaware of melting ice caps and rising sea levels. The responses that ordinary New Zealanders make to events like oil spills, mining, stranding of whales has changed. It is no longer just 'greenies' that are concerned.

There is a growing awareness of the consequences of deforestation and the power of erosion on land. An understanding of the traditional relationship between indigenous peoples and their environment is gaining credibility. In Aotearoa the link between Maori, land and ancestors as articulated through spiritual understandings is making a contribution to this conversation.

The movement between Creator and creation is the place of the Threatened species environments are concerning New Zealanders because of an increased sense of interconnectedness. When the Government mooted the idea of mining areas of the Department of Conservation estate the objectors were from all walks of life and social standing. Moved by the desire to live holistically they put protection before profit. The voices of objectors had an impact on Government and the legislation has been set aside, at least for the present.

Anytime people are moved to act with the Spirit for the sake of the

environment or a threatened species, it is a reminder that humans have responsibilities as well as rights in relation to other aspects of creation. The fact that we are realizing the nature of our link within the whole of creation and responding out of that sense is a growth moment. We have moved as a nation some distance down the track from knowing in our heads what it means to live in a holistic way to actually making choices that ensure we are Spirit-driven people.

Tui Cadigan, Poutini Ngai Tahu, is a Sister of Mercy living and working in Wellington and with contining links in Christchurch.

5. Where does the spirit whisper in the church?

Alan Roberts

o not be afraid" or "Fear not" is a constant throughout our Scriptures, appearing in one form or other in almost every book of the Bible. So, where might I find the Spirit whispering in our Church? Where else but among those who are not afraid?

With this established, there are three fears I consider that block the Spirit: one, our fear of being among the poor; two, our fear of going with our dreams and trusting the Spirit to do the rest; three, our fear of giving generously of ourselves.

Since the completion of the Vatican Council, there has been a growing awareness that the baptised have a right to be involved in ministry. Today, the laity are involved in every aspect of non-sacramental ministry. And all of this without payment for the most part.

Does this mean then that there is a whisper among the Christians

in our pews, one in which the Spirit echoes the words of Jesus "... whoever believes in me will perform the same works as I do myself, they will perform even greater works ..."(Jn 14:12)? I believe so. When one looks at the quality of these new ministers it presents a challenge, at least to me as a priest. Terry was one of the first I met in a previous parish who took on the role of chaplain in a Rest Home. When ill health forced him to resign after several years of service, I discovered that he visited everyone in that home, not just the Catholics, and was called on to assist the residents with many of their mundane concerns.

Kitty, of Challenge 2000 in Johnsonville, told me that they are turning away volunteers who would be prepared to work for much less than they could earn with their qualifications.

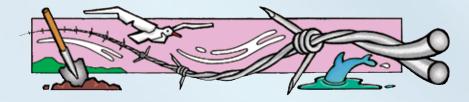
A recently retired friend volunteered his accountancy skills for a

month to assist the Carmelites in East Timor. His emails implied it was no picnic. Travelling to and in East Timor required personal sacrifice and from what I deduce, a whole lot of bother, not that it bothered him!

In my previous parish while thanking the parishioners during my farewell, I was compelled to make mention of the numerous parishioners who volunteer their time to assist in so many fields that work for the disadvantaged within the community. I was constantly discovering parishioners quietly giving time, treasure and talent, just to make society a better place.

My reflections have helped me realise there is something precious both in the pews, and on the fringes of the Church. I know that the greater our dream, when put to the people, the greater will be the response.

But if good things are in fact happening, why does it appear we are a fading Church, at least Sunday Mass attendance-wise? And if that is true, then what does it mean? There are many answers to that question, but if we are to read the people, I think there is a call to the institutional Church to



look more closely at how we serve? Is the side of the poor where the major thrust is, or, are we too involved in maintaining an empire?

An example might be our role in education. We are committed to it, but where is our commitment to those who can't cope with the system?

Likewise with society, what about those who emerge from the horrors of our prisons? Where are the Church's communities for them? If such communities were put into existence, my hunch is we would do a magnificent job. Besides, when commitment is made to the poor, new life appears and people respond. Working with the poor links us into the compassion of Christ and takes us to the heart of the Gospel. The evangelisers are themselves evangelised through the poor and together they form true communities radiating love.

The recently installed Archbishop of Perth, Timothy Costelloe, said at

his installation: "the greatest challenge facing the Church today, is to return Christ to the Church and to return the Church to Christ." If we have the slightest desire to make this happen, it can only be by way of the poor. Otherwise, it is just another clever play with words.

Fr Alan Roberts is Spiritual Director at Holy Cross Seminary in Auckland.

6. Where do I find the spirit in my life?

Vaughan Hook

In 2008, I was very fortunate to be the ambassador for the Dunedin diocese at the World Youth Day events in Sydney. I travelled with 40 students from Kavanagh College in Dunedin, along with 120 others from the diocese and 5,000 young people from New Zealand. We did not know what to expect, although we were well prepared with prayer and practical preparation.

On the first morning, after our arrival, we travelled to the centre of Sydney by train. The first group of people that we met were from Cameroon. Though they did not speak English, we were able to communicate. I knew then that something special was happening in Sydney. Within no time every person in the carriage was singing in praise of Jesus. As we walked from the station to the city centre, the streets were full of young people singing and shouting, "Alleluia!" Each day while in Sydney it was the same, with the highlight for me being the celebration of the Eucharist.

When reflecting upon the beautiful movement of the Holy Spirit during that special week in Sydney, I have often found myself discovering the numerous other times the Holy Spirit has 'wowed' me. I have been able to reflect upon the times in my journey and the journey of others when the Holy Spirit has guided myself and others and enabled us to see God's presence in all of creation and in our daily activities.

In December of last year, I was ordained a priest for the Dunedin diocese in my home town of Mosgiel. It was a joyful day with my family, friends and fellow priests. It was a day when I was able to continue to say to God, "I love you and I want to serve you!" It was a day when I could continue to declare bravely that Jesus Christ is Lord.

Since my ordination, I have been very privileged to celebrate the sacraments of the Church. Although I feel incredibly unworthy, I know that God is worthy to be praised and served and that is our calling. The wonderful presence and power of the Holy Spirit alive in our Church,

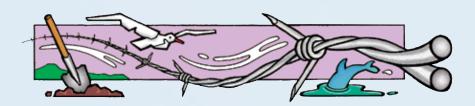
especially in the celebration of the sacraments, is beautifully overwhelming. To celebrate Eucharist each day and to be aware of the Holy Spirit's presence fills me with such thankfulness and enthusiasm.

In February I celebrated my first Nuptial Mass in Sacred Heart Basilica in Timaru. Although I have been present at many weddings, this was my first experience of praying the Nuptial blessing over a newly married couple. When we celebrate the sacraments of the Church we are totally open to the graces of the Holy Spirit. I believe all present were greatly blessed on that day.

As a 'new' priest I am very enthusiastic as I see and acknowledge the Holy Spirit alive in our communities. As chaplain of St. Peter's College and Hostel, it is wonderful to see the positive response of young people to the Holy Spirit's action in their lives, especially during the Mass.

Constantly, I thank God for the gift of the Holy Spirit, truly alive and ever active in the world, enabling us to live fully and love unconditionally! Alleluia!

Father Vaughan Hook is a priest of the Diocese of Dunedin working in Gore parish.



enjoy our beautiful god

The writer reflects on the place of beauty in our world, lest we sink into despair.

Romuald Gibson

scar Romero, the charismatic archbishop of San Salvador, tells of his pet ant who used to greet him each night on the balcony of his house. He called her Tena. He would share with her the news of the day, and she proved a good listener, stopping in her scurryings to and fro, patiently to hear him. One evening he noticed that Tena was limping, favouring one of her legs. Very gently, anxious to help, he turned her over on her back the better to examine the leg to right the trouble. But Tena lay there forgetting all about her injury. She lay with mouth agape, looking at the starlit shy. Eyes front and sides, she had never ever before seen the beauty of the heavens and now the sight of the night splendour filled with awe and, yes, joy!

the beauty of god

Something like this happens when we focus on the beauty of God. Much we have heard of God's majesty and glory, God's justice and forgiveness, God's mercy and love. But little, but seldom, have we heard about the sheer beauty of God. And yet, it is there all the time.

Perhaps this is not so strange. We tend to think of beauty as loveliness seen — the *id quod visum placet*, the *what gives pleasure to the eye* of the Greek philosophers, and as our God is an unseen God, we can visualize God only in our mind's eye, in our own imaginings of the Lord. We cannot see the face of God. We cannot even know the face of Jesus, the image of the invisible God as Paul says (Col 1: 15).

Add to this the analysis of 'beauty' shaped for us and persisting now by Plato and Aristotle as correct proportion, symmetry, radiance, a glimpse of the splendour of truth or goodness, and

we confess a difficulty in applying this approach to beauty to God.

Yet the beauty of God will out, like *shining from shook foil*, as Hopkins says, revealing the divine loveliness in ways that stir us to something approaching Tena's joy and wonder at her first glimpse of the stars. Beauty, like wisdom, dances before God in creation, delighting God's heart and proclaiming to those who can understand how what God has created is each in its own way an expression of the divine beauty.

Sunset and sunrise, mountains and forest, sea and shore, birds and butterflies, cascades and snow fields, flowers and ferns, fish and the myriad forms of sea life, rainbows and galaxies — all speak to us of an artistry and invention beyond our understanding or wildest imaginings.

immersed in beauty

We live immersed in beauty. Beauty that is not of our creating, in a world of light and colour. We can live on the surface, amazed and thrilled by the loveliness before us. We can make a god of it, as did the northern peoples overwhelmed by the splendour of the aurora borealis convinced that only spirits could curtain the sky so gloriously. Or we can see that all this is gift, lavishly given from one who is Beauty itself ... going beyond the obvious to the beauty beyond. To the beauty of our beautiful God. Nature and its beauty are the first revelation of God, the first scripture, bursting out in beauty so varied, so all pervading even to the humble wild flowers of the fields, so admired by Jesus.

There is a subtle but definite link between *beauty* and *truth*. Beauty has an energy of its own and *sensitizes* us so that we come to recognize what we had never appreciated before. We sense that we are in the presence of something that lifts us and makes us more alert.

a terrible beauty

And this is not limited to what we can see. We cannot see Jesus, but we can be touched, and touched deeply, by the stories of his compassion for the poor and the suffering and the outcast. Touched and changed by the beauty of his words, by the *terrible beauty* of his faithfulness even to death on a cross. Love and truth and beauty are woven into the tapestry that is the life of this man who reveals God to us.

How is it that in homilies and Church worship, we seldom hear mention of God's beauty? Much is said of God's love and that is how it should be ... but we love what we find beautiful, and it helps us love God and people more, if we give time to enjoying our beautiful God.

And this is important. In its Message to Artists Vatican II said, The world in which we live needs beauty in order not to sink into despair, a modern echo of Dostoyevsky's Beauty will save the world.

Brother Romuald Gibson FSC is a Marist brother living in Takanini.



singing the sacred

William L (Bill) Wallace launched his latest book in a most unusual way: the assembled well-wishers at St Andrew's at Rangi Ruru Presbyterian Church had a chance to sing a number of his newly published works from the collection Singing the Sacred: A Collection of Psalms, Hymns, and Spiritual Songs.

Philip Baldwin

ome people may be intrigued as to how Bill Wallace, a Methodist minister, able to get this collection of his hymns published by World Library Publications whose mission is "to provide outstanding pastoral resources to strengthen and support the quality of worship and prayer in Catholic parishes and homes worldwide." The answer according to Bill lies in the mystical dimension that is present in many of his hymns: "While religion may divide, mysticism unites, since its basic understanding is that everything is connected and everything is one. Leading Catholic mystic, Brother David Steindl-Rast OSB, says that Bill "explores the frontiers of spirituality, but his hymns are not esoteric. They speak to the mystic in each of us."

Acknowledging influences as wide ranging as Hildegard of Bingen, Meister Eckhart, Pierre Teilhard de Chardin, Karl Jung, creation spirituality, liberation theology, feminism, and contemporary scientific thinking, Bill notes that his work has sometimes been passed over for publication with the explanation that there's too much "justice" in his hymns. "In other words", says Bill, "publishers have become very market-orientated, and the market is not for justice hymns. Most church goers are nice, polite, middle-class people who are doing very nicely and don't want to be challenged about where their wealth came from."



Bill Wallace. [Photo: Philip Baldwin]

Singing the Sacred includes his hymn, "Wealth and Poverty", with this stanza:

Then how should Christians view their wealth

And what does God condemn?

"Both poverty and wealth," says God,

"Will chant Earth's requiem."

"In other words," explains Bill, "one is as bad as the other. This is not a typical American Protestant viewpoint, which is that wealth is a gift from God ... Our whole society in the West is going to be

destroyed by its worship of materialism, and its inability to form an economic system that actually relates to the current realities where growth has to be stopped if the ecosystem, including human beings, is to be preserved."

Like many people today Bill recognises that the crisis in the church, "is not going to be solved simply by amalgamating parishes or creating other forms of ministry. It is a crisis of spirituality and what form of spirituality is relevant to most people today." He certainly has

had some sympathy with attempts to "indigenise" NZ hymnody by setting it in the context of native flora and fauna (think of the New Zealand Prayer Book's Benedicite Aotearoa), but he is much more concerned with the widening gap between Christianity and our society which "is must deeper than the irrelevance of Northern hemisphere images to our Southern hemisphere ... The traditional images that Christianity still uses in the main reflect a pre-scientific worldview which growing numbers of Western society no longer accept."

The songs in *Singing the Sacred* attempt to bridge the gap between traditional Christianity and a scientific view of humans and the universe by putting basic Christian concepts into language that ties in with contemporary science:

Rejoice, rejoice at Christmas time, All flesh reflects God's grace. The realm that atoms dance within Is nature's ballet space.

Another way that Bill sees this gap between Christianity and modern society being bridged is by adopting a more mystical approach to hymnody. "Mystery lies beyond what can be put into words," he suggests — an idea illustrated in the antitheses of his hymn "God Is Beyond All Words":

God is beyond all words
Yet all the words belong in God,
For God is the story and the statement,
The journey and the goal,
The movement and the resting,
The fragment and the whole.

When he is composing hymns, Bill finds that having a traditional tune in mind is an advantage "because that helps with the rhythm of the thing ... but I discovered that every set of words has a tune within it." In creating melodies for his hymns, he is looking for "the pattern of notes that fits in with the words. When there is that complementarity, it's easy for people to sing

[the hymn]. If there is a discontinuity between the tune and the words, then it becomes difficult for people to fit the words in, to see how they go, and [understand] the whole emotional 'feel' of those words."

"Mystery does not exist in a vast number of words. Mystery comes in the silence between the words, just as the music comes in the space between the notes."

Part of the attractiveness of Singing the Sacred is the inclusion of alternate hymn tune settings that might match (sometimes even contrast with) the tone of particular hymn lyrics, or the singing ability of a particular church congregation. "The ability of congregations to sing anything difficult is declining, and so, the simpler the tune the better. I've been very fortunate having Graham Hollobon and Barry Brinson being prepared to harmonise melodies for me ... What I am really writing is hymns for the future. People have told me that probably in my lifetime they won't be all that popular, but things are changing."

One of the ways that Bill sees this change in the style of worship music: "There will be a movement in the future away from traditional hymns to more chant-like things ... refrains and antiphons ... and more silence between things." And here Bill comes back to one of his own refrains: "Mystery does not exist in a vast number of words. Mystery comes in the silence between the words, just as the music comes in the space between the notes, and the variation in the length of that space, which is the difference

between a very good artist and one who plays without that slight variation that makes all the difference."

Bill's own experience of needing hymns for particular liturgical celebrations has influenced his writing, and can be seen in the inclusion of material for Christmas, Epiphany, Transfiguration, Palm Sunday, Good Friday, Easter, Pentecost, and Communion of the Saints. The 36 hymns in this publication also encompass contemporary subjects like ecology, inclusiveness, oneness, self-affirmation, and wholeness, as well as more traditional hymn themes: the cross, forgiveness, suffering, and wisdom. Parishes, retreat groups, and individuals that are looking for contemporary hymnody with a more challenging expression of spirituality and mysticism will find this collection useful throughout the year. ■

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Singing the Sacred: A
Collection of Psalms, Hymns,
and Spiritual Songs. World
Library Publications, 2011.



Available from Ecclesia Books and Epworth Books

Bill Wallace's earlier book *The*Mystery Telling can now be
accessed from the website of
the Methodist Church of New
Zealand at www.methodist.org.
nz/resources/hymns/index.

it's education, jim, but not as we know it ...

The use of new technology in East Tamaki schools has brought surprising results.

The Manaiakalani programme shows a way of promise.

Pat Snedden

ometimes there are moments in our life when our balance is tipped. The world suddenly looks different. I had one of those moments in October 2009.

an invitation

I was in charge of a major urban development project in Glen Innes in Auckland called the Tamaki Transformation Programme (TTP) and I was invited to the local primary school at Point England to see what they were doing with technology in their school. Expecting to see the principal and his senior staff I was somewhat surprised to be in a room with seven 9-11 year olds. After an accomplished mihi whakatau (greeting) from the oldest boy, they proceeded to describe to me for the next 15 minutes their expertise in technology, without notes or adult support and with full control of audio-visual aids.

It was stunning performance, not least because all these children were of Maori or Pasifika backgrounds and were living in one of Auckland's poorest state housing areas. Theirs is a decile 1A school. In 30 years of direct involvement in community development, treaty work and business with Maori and Pasifika people I had never seen anything so impressive.

As if to emphasise this overturning of expectation the youngest girl in the group, a Tongan and beautifully articulate, explained to me that their teacher had come to school pregnant that year. The principal seeking to find a replacement had advertised without success until her class made an unusual request. Would it be possible they asked, if they could advertise for the

replacement teacher? The answer was positive and they proceeded to create a movie advertisement, describing who they were, what they were good at and what they were looking for in a teacher. These 10-11 year olds attracted a large number of applicants both national and international. As I sat with them in the classroom they showed me the movie of a woman addressing them at 6.30 in the morning, pitching to them her qualifications for the job and suggesting that if they liked her they should recommend that the principal employ her. On the day of my visit she was teaching in the classroom.

a revolution

This was not school as I remembered it. Their expertise as I was later to discover was not the cherry-picking of the best students to appear before local influence brokers to impress. This was a genuine cross-section of children, all of whom had auditioned to become Point England ambassadors — to tell others who would care to enquire just how they engaged in learning in that school. It was a revolution.

Russell Burt, principal for 17 years and teacher at the school for over 20, then explained the leap in learning outcomes that were being achieved in the seven schools in the local Tamaki cluster in reading and numeracy due to the *Manaiakalani Programme*. For a start their children arrived at school with a learning age, on average, at three years old. The national average learning age at start of school is five years.

As Russell told it, these Tamaki children needed to learn quickly if they were to meet the average of the NZ education achievement distribution in reading and numeracy by the time they left primary school.

In sum, the children had to learn on average 1.5 times as quickly as the average child per year every year for five years to reach that point of parity. What was truly surprising, as Russell took me through the results, was that the children in the *Manaiakalani Programme* were nearly there.

What's more, all participating schools had experienced increased attendance levels, greatly reduced truancy rates and a sharp improvement in on-task behaviour as students had become much more engaged.

underachievement curtailed

The long tail of educational underachievement of Maori and Pasifika children was genuinely being shortened. Could it be true?

I decided to check this out and invited all the local school principals to a meeting. Everyone turned up and to my question: Is this the real deal? The answer was unequivocally positive. Why aren't you all doing more of it then I asked?

Two reasons. Changing the teaching methodology to embrace e-learning and securing the technology were barriers to a Tamaki—wide successful implementation. If they could meet these challenges then there could be widespread support in the cluster for full implementation. TTP decided to meet this challenge.

and now ...

Fast forward to school year 2012. We now have seven schools operating with 1:1 netbooks (1500 children) all financed by parents. From an average income base of \$19,000 per annum



Primary school children working with their notebook computers.

per adult, they have invested \$40 deposit and are paying \$3.50 per week over three years to fund their child's computer. Two more schools have joined this year.

We have raised money to start a wireless network for the whole of the Tamaki area (Glen Innes, Point England and Panmure). That is now 25 percent complete. We have professional development around e-learning available to teachers in all participating schools. And we are progressing to common IT infrastructure in the cluster. This way there is a single pipe-line from any of the primary/intermediate schools to the secondary school; and all are working from the same technology base.

This year Tamaki College, the only secondary school in the *Manaiakalani Programme*, became the first low decile state secondary school to go fully digital. Every one of the nearly 700 students is operating off the netbook for all their learning. Remember this is happening in an environment, which when measured by all the external socio-economic metrics, is profoundly challenged. It is NZ's oldest state housing community.

At its heart the *Manaiakalani* Programme is an inside-out

transformation by this community. These parents when faced with the dire outcomes for their children's educational future if there was no change have responded to school leadership in the area to change these outcomes. This process has been on slow burn since 2001 but has received successive boosts with Government money since 2002 for learning improvement.

When the digital world exploded in 2005 with *YouTube* and all other social media, the students in Tamaki adopted this new world with relish.

a new education trust

Last year we formed the *Manaiakalani Education Trust*. Our job is to enhance this opportunity by resourcing the re-tooling of the schools to be on the front of this positive learning wave. The central vision of this *Manaiakalani* cluster is to make digital citizens of these children, able to access their learning any time, any place and at any pace.

This approach which has directly enabled the heightened engagement of children directly improves educational results. Teachers raise their students' capability in reading, writing, thinking, listening and speaking, supporting students in publishing their digital work locally,

nationally and internationally using web 2 technology.

Today, three years on from my first encounter, the success of this programme has come in large measure from the ability to coalesce a new kind of partnership that includes government departments, community, whanau, schools, commerce, volunteers, philanthropists and local government. The results are climbing and the evidence of performance is being gathered and evaluated by Auckland University Uniservices and the Wolf Fisher Research Centre under the guidance of Professor Stuart McNaughton.

We expect by school year 2013 to have nine schools participating in the *Manaiakalani Programme* with 2500 children, 1750 of them on 1:1 netbooks. Not a single family in Tamaki with a child in any of the *Manaiakalani* Cluster Schools has declined to invest in their child's future.

For video links, go to www. tuimotu.org.nz and click on the link 'Manaiakalani cluster'

Pat Snedden is a treaty negotiator and company director, living in Auckland. He is Executive Chair of the Manaiakalani Education Trust.

The Spirit at Wo



The Butterfly Nebula, NGC 6302. The "butterfly" stretches for more than two lightyears, which is about half the distance from the Sun to the nearest star, Alpha Centauri.



collision, billions of stars will be formed.

rk in the Universe

God is creating the entire universe, fully and totally, in the present now.

– Meister Eckhart

With wisdom I have rightly put the universe in order. 1, the fiery life of divine essence am aflame beyond the beauty of the meadows I gleam in the waters, and I burn in the sun, moon, and stars. With every breeze as with invisible life that contains everything. I awaken everything to life. The air lives by turning green and being in blood. The waters flow as if they were alive ... And thus I remain hidden in every kind of reality as a fiery power ... I breathe life into everything so that nothing is mortal in respect to its species. For I am life.

– Hildegard of Bingen

Dwarf galaxy NGC 4214. The main object near the center of the galaxy is a cluster of hundreds of massive blue stars, each more than 10,000 times brighter than our Sun.

All images courtesy NASA, ESA, and the Hubble SM4 ERO Team.

outside the square

Edwina Gatelely came to NZ recently at the invitation of the Adult Education Trust. Cathy Harrison interviewed her after she had completed a one day presentation in Christchurch and a week's retreat at Hamner Springs.

dwina Gateley is an internationally acclaimed spiritual writer, a poet, an artist and a retreat director. Many people consider her to be a contemporary prophet, a muse or modern day mystic. "There is a crack in everything, that's how the Mystery gets in," wrote Edwina some years before similar lyrics in Leonard Cohen's *Anthem* became popular. But she doesn't fit into the boxes that people make for one another. She never did.

She tells of the excitement of the mid-1960s, when she was inspired by the movement of the Holy Spirit bursting through the Second Vatican Council, opening the doors to provide dynamic opportunities for laity. She was in her mid-twenties, on fire with love of God, and since her teens she had felt a call from God to be a missionary, a call that later grew into her dream of establishing the Volunteer Missionary Movement (VMM).

Edwina took her call to mission to the bishop who responded "Well now my dear, that's wonderful, what congregation do you want to join? We have our boxes for you. If you want to be a missionary you must be a sister. You must fit into a box!" Back she went to God who said to her, "I am the God of the back door. I am God who creeps around the edges, looking for cracks and weak spots so that the Spirit can move in and transform, even though we set up our great walls, even though we close our front doors." She went back to the bishop, offering to be a volunteer. The bishop could cope with that and she was sent to Africa.

But Africa turned her upside down. She took her notion of a male, western, white, British God into the bush and the villages and discovered that God was already waiting for her when she got there. God was in the



Edwina Gately. [Photo: Cathy Harrison]

people and the banana plantations, in poverty and simplicity. A big God, much bigger than the God she had been taught about. God was loose, everywhere. Edwina didn't know what to do with this big God when she returned to England. How could this big God fit into the local church?

Conscious of God's call deep within, she drafted a plan for the VMM to enable lay people to meet another side of God somewhere else before returning to England and continuing the work of transformation.

Eventually she showed her plan to the then Cardinal John Heenan in London. At the end of the interview he said, "'I give you no permission to start any kind of Lay Missionary Movement in this country. It's premature.' What? After 2000 years the laity is not ready to be involved in Mission?" So Edwina went back to Africa. It took until 1969, but Edwina's VMM was finally begun. It

has prepared and sent hundreds of lay people from the United Kingdom, the United States and Europe as volunteer missionaries to countries in Asia, Africa and Latin America. Before he died, another Cardinal, Basil Hume, told Edwina that "the VMM was the best thing that had happened in the Catholic Church in the last hundred years."

A few years on, with an inspiring VMM operating, God called Edwina to move on and consider new directions. After a three-month retreat in the Sahara Desert in Algeria, North Africa, she found herself travelling to the United States, where she studied theology. Then, inspired by mystical dialogue with Teresa of Avila, Edwina spent nine months in prayer and solitude in a caravan in Illinois. Here she awaited clarity in relation to her next ministry. The call came from the streets of Chicago where her new community would include prostitutes,

homeless, winos and drug dealers. By 1983 Genesis House became a reality where Edwina could provide safety and hospitality to women in prostitution wishing to make a new start. This continued until 2006. Edwina is still involved with the VMM and with women in recovery from prostitution.

exquisite communicator, Edwina is in tune with her own story and equally, her message. There is nothing abstract, no rhetoric, just pure Gospel narrative about Christ alive in the margins today. The God whom Edwina knows so intimately lives very close, deep within her. She explains that God lives and calls three inches from her belly button. This is the God who is in touch with her feelings and instincts. God is very real for her, not God as often presented from the head, as rational, intellectual, separate or far away but the God who lives deep within us.

What is the Spirit saying to the Churches in our time?

"If we are looking for leadership, guidance, spiritual direction from within the institution we are looking in the wrong direction. We need to look at a different group of people — the myriad of faithful Christians who are gathering to mend the broken world, trying to be faithful.

"The Spirit is speaking wherever we are listening. We need to ask ourselves, 'Are we listening in the right places?'"

"The future church will embrace women's ordination and the gay community; it will be inclusive and its focus will be peace and justice, the poor, the homeless, those living on the margins of society and the healing of our world."

How do we recognise holiness in our world today?

Holiness is about being in touch with one's inner dignity, beauty and potential and being conscious that every human person has these qualities. They are simply untapped and therefore undeveloped.

Jesus was conscious that he was of God and in God. It made all the difference. When we recognise that in ourselves it leads to a great awe and humility, which lead us to honour our brothers and sisters. We are all called to be family. It is not just about blood relation. It is a matter of being family by the very fact that we are made in the image of God. Whether I know you or not, we are connected. This understanding rises above and beyond all class, economic status or race and places the human heart and soul in the centre of the faith experience.

There's a strong movement in the Western world (at least) towards spirituality in its broad sense. How does this link to radical action. What's the connection and what's the tension?

"Radical action — the Spirit of God has broken loose from a great cathedral and is roaming in the market place! (see Wisdom 6).

"Creation itself is one great sacrament — the Spirit of Wisdom is not confined to any space. There are thousands of sacraments, not just seven. They are all around us.

"No amount of sin or evil can repress the Spirit of God who embraces all. But we make God small! We minimise the Divine Presence with our small minds, limited vision, codes and canons. Our changeless invitation is to call forth the Realm of God on earth and we have access to the grace of God to actually make this happen!

"Of course, there are political and moral choices to be made. If we spent a fraction of what we spend on war on real human needs we could provide food, education, water and sanitation for everybody. The invitation is never withdrawn. God never gives up on the human race's potential for redemption."

Edwina is full of hope and radical faith. She explains that we must tap into our wills; we must not feel helpless or give way to despair.

Where is hope finding concrete expression amidst economic recession and national and international violence?

Her answer is that we can find hope in the words and ideas of the prophets and mystics. Edwina explains that one of the roles of the prophet and the mystic is to offer hope. By nature the mystics live on the margin of society and culture and see more deeply. They are infused with a different consciousness. They do not create their visions; these come from their sense of God. They frequently find God present at the centre of a disaster. But to understand prophets and mystics we require a great faith.

"It's time to speak out, to declare that God lives in the chaos and from within that chaos God invites us to hope and new life if we change our ways and actually begin to care for one another. When we are in continual denial, when we are accepting of things as they are, there's a silencing of the mystic and the prophet. We don't want to change. But when the system collapses the prophet and mystic might be heard. At that time we realise that the Spirit continues to speak: 'I am with you. I have never abandoned you.'

"We are in a liminal time, a time between the old and what was, and the new that must come. It is a time requiring great trust in the essential goodness and potential of the human spirit. We CAN move forward into a healthier and happier existence; we are capable and gifted. What is necessary is moral and political will and that may come about only when we are desperate and there is so much chaos and pain that we HAVE to move forward in new ways.

"I believe this time is now. And those who have eyes to see will see.

"All this is part of our biblical story."

Edwina doesn't fit into any of the boxes people made for her. In any case, she says, "God breaks through the boxes that we or others want to fit us into."

Cathy Harrison is an educator who specialises in working with young people.

a call for peace and justice

Israel must stop abusing Palestinians so trust and respect can prevail.

Pat Power

ardly a day passes without me being appalled by the plight of the Palestinian people and the apparent indifference of much of the Western world to the injustices suffered by these beleaguered people. I have to admit that before visits to the Holy Land in 1973 and 1988, my sympathies were with Israel whom I saw as a fledgling nation surrounded by hostile Arab neighbours.

The scales fell from my eyes on those visits where I saw a heavy military presence in Jerusalem and other towns, armoured vehicles rumbling up and down the streets, threatening war planes flying overhead and on one occasion just escaping from a tear-gas assault in a busy alleyway in Jerusalem.

In the years since then, successive Israeli governments, with the seeming complicity of the United States, have become more and more emboldened in their violence towards the Palestinian people.

The destruction of Palestinian homes, tearing down beautiful olive groves, building a dreadful wall which isolates Palestinians from one another and makes already difficult movement almost impossible, not to mention the barbarism committed against the people of Gaza in recent years are all examples of a major aggressor scorning any effort to find peace based on justice. Why else would Israel be so consistently in breach on United Nations resolutions?

At the end of February, I accompanied Ali Kazak, former Palestinian representative to Australia, to an International Conference on Jerusalem, held in Doha, Qatar. The conference was convened by the United Arab League and hosted by the Emir of Qatar and attended by over 350 people from all over the world.

I was surprised to find among the participants a number of Jewish

rabbis who belong to a group called Jews United Against Zionism. I was able to tell them of the number of Jewish people here in Canberra who have spoken out against atrocities perpetrated against the Palestinian people. I was proud to stand beside Bishop Michael Sabbah, the former Latin Patriarch of Jerusalem and the first Palestinian to be appointed to that role. He unsurprisingly spoke strongly in defence of the rights of his people and of the violence to which they are being subjected.

The Doha Declaration at the end of the two-day conference made a wide-ranging appeal for the protection of Palestinian people in Jerusalem and the upholding of their rights. "We reiterate that the forced eviction of the Jerusalem population by means of the Judaization plans, denying the rights, obliterating the history and heritage, usurping land, and confiscating properties are violations of International Law.

"Therefore we are calling on the International powers that are silent about Israeli violations to assume their responsibilities and oblige Israel to implement all international resolutions relevant to Jerusalem. Additionally, we are calling on all relevant agencies of the UN to assume their responsibility towards Jerusalem and its population, ensuring their enjoyment of their city, complete civic, economic and social rights, preserving its sanctities, historical landmarks and human heritage."

Australia's new Foreign Minister, Senator Bob Carr, in his maiden speech gave some moving historical examples of religious tolerance. It is my hope that he will raise the awareness of our federal parliamentarians of the need for greater understanding of the injustices being suffered by the Palestinian people. Dialogue which is so urgently needed at the political, racial and religious level will never succeed while there is denial of the 'facts on the ground'.

I tire of seeing our parliamentarians of all political persuasions unquestioningly supporting Israel's usurping of fundamental Palestinian rights. Much of the tension with Iran would be lessened if that country were to see the Palestinian people being justly treated by Israel and the rest of the international community.

In a paper submitted to the Conference, I concluded: "The 64 years of pain and suffering the Palestinians have endured are enough. The Catholic Church and other Christians have consistently cried out for peace and justice in the Holy Land. The Arab League has rightly demanded that Israel end the occupation and withdraw to the 1967 borders. Jerusalem needs to be secured as a city for all faiths with Muslims and Christians from outside Jerusalem being given the opportunity to pray in the Holy City. Provision needs to be made for the millions of Palestinian refugees by providing right of return and just compensation in accordance with UN Resolution 194.

"I plead for patience and restraint on the part of the Palestinian people, for good will, a sense of justice and practical peace-making actions on the part of Israel and a firm resolve on the part of the international community to broker a peace which is based on justice and respects the dignity and rights of all the people involved. I pray for the climate of trust called for by Pope Benedict and I pray that the God of Abraham will bless these steps towards a peaceful solution in the Holy Land."

Pat Power is Catholic Auxiliary Bishop of Canberra and Goulburn and a longtime supporter of the rights of the Palestinian people.

relations to the editor

Continued from page 4

to step up to the mark, and not in a superficial way. As Ferris states, 'Too often there are much stronger messages given to students by aspects of the teacher's personal life than by any form of catechesis.'

So, what does a Catholic School look like today? Again let's not simply describe what we now have as it's not working. The schools have had a missionary and evangelizing role for years and it's not succeeding as the number of parishioners continues to drop off — yet the expectation of the 'Church' remains. Why isn't the full breadth of the New Zealand Curriculum (2007) within the context of a Catholic system recognized? This document is steeped in sociocultural learning that values link to the wider community, yet (in my opinion) the schools are becoming more insular.

My husband is non-Catholic. When our seven year old daughter's school report comes home, I could add another dimension that the school doesn't recognize. These are the Key Competencies that are fostered to ensure the learners can 'live, learn, work, and contribute as active members of their communities' (Curriculum, p 12). The specific competencies are thinking, self-management, using language, symbols and texts, relating to others and participating and contributing. The school will assess our daughter as being able to 'self manage as she can stand in line and take turns.' I add further to my husband that she can self manage as she can sit attentively in Mass for an hour. I know she is using symbols as she rings the bells during the epiclesis and during the Eucharistic Prayer (as we have no Altar Servers). The school will write that she participates by joining in a play or such; at Mass she participates through her own initiative by picking up one of the collection baskets and handing it around, then taking up the offertory. This is amongst 130 mostly strangers as our Parish has lots of tourists. This indicates to me that she sees herself as competent and capable; that she is actively involved and globally connected — the vision for our young people underpinning the New Zealand Curriculum no less.

Maybe it's time to open this up for further debate and hear the parishes' perspective?

Jane McLeod, Dunedin

where two or three gather ...

In Robert Consedine's thought provoking article (TM March 12), he laments the passing of such movements as the CYM and CFM and makes the comment that the "turmoil that came with change after Vatican II has yet to find expression in any new movements". I would like to draw his and your readers' attention to the Passionist Family Group Movement (PFGM) introduced to over 100 parishes in NZ, many of whom have already celebrated 20 years with PFGM. In Australia, where the PFGM was begun by the Passionist Fathers over 3 decades ago, it continues to be an active ingredient in the spiritual and social development of many parishes.

The PFGM may have a softer edge than earlier movements but it has arisen in response to the realities of 21st century family living — single parent families, new immigrants, unchurched spouses, Ph D's and IHC's. Many find appeal in this simple, nonthreatening model.

The PFGM aims to replicate an extended family by grouping about 30 people together with ages ranging from grandparents to young children. The group meets monthly for a social activity but the real benefits are the bonds that form when members get

to know each other on a deeper level over time. The aims and goals of the PFGM ask the members to support each other in times of need and celebration, share their Christian lives together and involve children in their Christian sharing. The Passionist Fathers, no longer domiciled in NZ, continue to nourish the PFGM, visiting regularly from Australia with formation days for leaders, providing spiritual and practical development.

This is a grass roots movement whose outreach is to those on the fringes of this essentially basic ecclesial community. To some PFGM members, this is their only experience of 'church'. Nonetheless, where two or three are gathered ...

John Walsh, Christchurch

a breath of fresh air

I have just spent the last week on retreat with wonderful Edwina Gateley who is spiritually nourishing, earthy, real, energetic and enthusiastic. Her unwavering acceptance and knowledge of God in everything and everwhere was true food for the soul. We ended with a lovely liturgy, with Edwina presiding, all inclusive language, body and blood celebrated, and a deep knowledge reinforced within myself, completely and utterly loved in God's eyes and a terrible sadness for the female People of God who continue to be discriminated against by a corrupt hierarchy that have lost their way.

Aileen Lowe, Stoke

the medieval 'our father'

I laughed when I read Barry Smyth's humorous letter (TM April 12) and recalled that if I was repeatedly to speak to my own father in such a manner he would probably have boxed my ears. Yet the Congregation for Divine Worship demands I speak to God that way — in a version nearly word for word out of the medieval King James version of the Bible which not so long ago Catholic clergy were saying was 'heretical'.

Ray Watembach, Waitara (abridged)

maria dolens: the peace bell at rovereto

With Anzac Day just past, as we celebrated our national feast, here is another way that local people and visitors may be reminded of the history of war in a particular place and the need for renewed peace and tolerance among the whole of humanity.

Michael Hill



n a hillside overlooking a peaceful valley in an area of Northern Italy known as the Trentino stands a most unusual peace monument. It is the brainchild of the local parish priest following World War I. During the war there had been heavy fighting between Italians and Austrians right through the Trentino, which lies just south of the famous Brenner Pass. When you come across war memorials for WWI in Italy, there are almost as many names as you might find in England or France. The loss of young life was horrendous and tragic.

The local priest suggested that erecting this war memorial should be a gesture calling for peace and brotherhood between the peoples of the world. Old cannons from the various belligerent nations of

Europe were collected; they were melted down and the bronze recast into a gigantic bell — the largest ringing bell in the world. It is 3.4 metres high (10 feet) and weighs 22.6 metric tons. There are two bigger bells in existence, but they do not swing as *Maria Dolens* does.

"With peace nothing is lost; everything is lost through war."

- Pius XII

The bell hangs from a special structure and overlooks a wide valley and the little town of Rovereto. Over the years it has been recast a couple of times to get a better sound. There is an amphitheatre of stone seats so that a couple of hundred people can witness the sounding of the bell, which normally happens every day at sunset and at midday on a Sunday. The bell tolls 100 times and can be heard right across the valley.

There is a ceremonial walkway leading up to the bell from the car park,

lined by flags of nearly all the nations of the world. The New Zealand flag is one of the closest to the bell itself. After its final recasting the bell was solemnly blessed in St Peter's Square by Pope Paul VI. On it are inscribed the words of his predecessor, Pius XII: With peace nothing is lost; everything is lost through war.

People from all over the world gather for the daily tolling of the bell. They pray for the young people who gave their lives in war, and for peace and tolerance by members of the human race. Down below is the valley where Napoleon defeated the Austrians in 1796 before taking the town of Rovereto. The bell also recalls the blood of all those Italians and Austrians who died in 1915-1918 in the Trentino.

It is a very moving experience to visit this sacred spot. And it is noticeable that however much chatter and hilarity while people await the tolling of *Maria Dolens*, once she starts there is reverential silence.

Father Michael Hill, the first editor of Tui Motu, lives in Dunedin.



what would sister de montfort say?

Tui Motu interviewed a man who has achieved in one of NZ's favoured sports: racing.

n a sunny Autumn afternoon, we arrived at Brian and Lorraine Anderton's home. From its panoramic vantage point over the Taieri Plain, it is easy to see the Wingatui racecourse.

This place and its surrounds have been home, source and continuing accompaniment of the Anderton family's racing establishment over generations. Brian's father, Hector, showed him the way. And it is from here that Brian himself has been riding, breeding and training horses for all his 75 years. Now his children and those of his brother, Hec (junior), are fully involved in what is fast becoming a New Zealand racing dynasty.

In early March, Brian was inducted into the New Zealand Racing Hall of Fame, an achievement few attain. It puts him on a par with legendary figures like the Australian trainer Bart Cummings, and it is something of which he is rightly proud. "You don't go out to achieve

these things in life. They somehow happen if you stick to your last."

Brian started riding at the age of five and had his first race at the age of 13. His maiden win came on a mare named White Robe, bred by his father. Not surprisingly then this is the name given to his stud establishment, White Robe Lodge! He rode professionally for 20 years till 1970, scoring 398 wins.

This is but one of the strings to his bow. Brian bought his first stallion, Harken, when he was 18, and has bred and trained horses ever since. His breakthrough as studmaster came with Mellay. This great horse's success was followed by the sire, Noble Bijou, whose racing qualities are still being felt in the bloodlines.

He has trained in partnership with his son Shane and others — "to tutor them through. All up we are not far short of 1300 winners from horses that I have trained." As well he has been riding master at the local



Brian Anderton with Blossom Festival

apprentice school for many years, "and I've loved seeing our apprentices succeed." He has served as an administrator in racing clubs and the thoroughbred breeding society. These are but a few of the reasons why he was inducted into the racing Hall of Fame.

Asked what is his philosophy of life, Brian says that he has tried to put back what he's been given. "I was lucky. I was bred into it — horses are in my blood. Lots haven't had an opportunity like this or for anything else in life for that matter. I was able to make the best of what I got. It's also helped that this has been a love of my life." And with whimsical humour he recalls one of his father's sayings about humility: "Always be

a good listener. You can even learn something from a fool!" He is grateful for the faith that came from his parents. "Each morning as I drive down to the stables I thank God for his gifts to me." He attributes this

gift of faith to habits established in his childhood, and the fact that his father, when the family had little money and no car, always took them to early Mass at Mosgiel by taxi. He rode to St Mary's School by pony. "It used to be difficult to get the bridle on this little critter, but my teacher, Sister De Montfort, would take the pony by the ear and chuck the bridle on. She taught us so many things. She was a great religious, and we held her in very, very high esteem.

Hec, my brother, and I had a mare we called 'de Montfort'. When it won a major race, we took the cup to her at Mercy House. She kept it for a week and told everyone that our horse had won the cup! We called another horse 'Laura

D' after another of our teachers, Sister Dowling. This horse is the dam of the one that captured the NZ cup last year." And they had a horse called 'Winboy', after Father Brian Winders and Bishop Len Boyle. He chuckled: "It won, too — at Wyndham!"

The combination of racing and religion is deep and heart-felt in this man who plays down his accomplishments. For him, faith and life have worked together: "Believe in God, believe in your horses, and believe in yourself." And his advice to young apprentice jockeys: "Be dedicated. It's no good trying to do everything. Just work at being a jockey, and there's no reason why you won't succeed."

not with my spirit!

The challenge of mission is to work deeply within a culture, allowing oneself to be immersed deeply in the language and idiom of that place and avoiding a literal translation which stultifies the creativity which reflects the creative spirit of God.

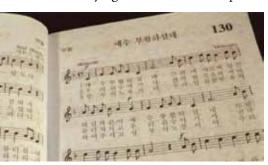
Pat McMullan

Bishop Colin Campbell's recent article on the new translation of the Order of the Mass, "Did the 'first cab off the rank' go into top gear?" (TM, October 11), is a fascinating read. The Bishop raises significant issues including the use of appropriate, inclusive and dynamic liturgical language, private versus communal faith and, indirectly, the dis-empowerment of local churches.

the understanding of God

As a missionary, however, I thought Bishop Colin's most challenging comments came when he addressed deeper theological concerns, "the understanding of how God was being presented and perceived." These words capture an intrinsic dimension of mission, especially when couched in the context of engaging with the self-presentation of God in the world. One would struggle to find a more apt, everyday, job description of mission.

I had my initial experience of the new translation while home on holidays at the beginning of 2011. Frankly, the experience was disheartening, leaving me not wanting to participate in the Eucharist. How, I wonder, am I supposed to function as a priest and lead others in worship if I can neither give assent to the changes nor find them liturgically appealing? The thought of becoming a liturgical robot is most unsatisfying. However, what options



are there if one wants to function as a priest with integrity? I struggle for an answer and suspect I am not alone. I tip my hat to those who, unlike me normally working in Korean, struggle daily with this translation.

soul destroying

I suspect that the liturgical changes, especially when coupled with the abuse scandals, are destroying the soul of the English-speaking churches. Sadly, at the very time the Church is becoming acutely aware that its structures are dysfunctional, the voices of the faithful are being suppressed at a profound level, namely in their ability freely and naturally to worship God.

My early missionary years were lived under military dictatorship in South Korea (1984-1987). One feature of those times was the strict control of artistic expression, the banning of live music, the arrest of poets, writers and musicians, and the excessive focus on the reproduction of classical art forms. The reason totalitarian regimes act in this way is simple: the true vocation of artists and musicians is to give expression to the deepest hopes, aspirations, and desires of people. In theological terms, art is a meditation on the dream of God for the world — dangerous stuff for any institution of power.

liturgy opens us to mystery

Liturgy is artistic expression in a most refined and communal sense. Our words and music simultaneously engage us with each other and open us up to the mystery of God. I wonder if the emotional and cognitive dissonance experienced by many good people, as they mouth the new translation, comes from an imposed

alienation rather than any lack of faith? Is it any wonder that many Catholic communities seem dispirited?

a missed opportunity

The introduction of the new translation could have been a missionary opportunity, par excellence: a chance really to think about the God we are presenting and perceiving. Through words and music the new translation could have facilitated a resonance with the Spirit of God speaking in our world today, rather than flirting with a romanticised vision of the past.

The common experience of Columban missionaries is that of learning another language and working in-depth in a cross-cultural context. Everyday mission experience teaches that literal translation is unsatisfying communication. Successful missionaries involve themselves in the dynamic process of being immersed in the idiom and syntax of the host culture. That is, they have to learn to think and express themselves in another's language. Liturgical language, I suggest, must follow a similar process.

what image of god?

This immersion engages the question of the image of God being presented and perceived. More importantly, the process is a challenge to discover the self-revelation of God in the host culture. It is the same lesson that St Peter had to learn in the house of Cornelius nearly 2000 years ago (Acts 10). This formative experience runs counter to the project of creating a literal translation of the Latin liturgy. Unfortunately, the traditionalists seem not to have embraced the Church's experience of mission in order to inform their translation process. Little

wonder we now have such clumsy phrases as "and with your spirit" and "come under my roof".

need for uniformity?

The new translation would seem to presume the need for uniformity across the English-speaking world. Linguistics, however, makes a useful distinction between language as a vernacular (the Vatican II option) and language as a lingua franca. The former refers to a language specific to a population, a mother tongue such as Korean, while the latter refers to a functional, 'bridge' or universal language such as Chinese Characters in East Asian academia. In this respect, English is in a complicated position. Nevertheless, it strikes me that part of the problem with the new translation is a desire for its language to be an expression of an ecclesial lingua franca, i.e. Latin in drag.

linguistic diversity?

There are, in fact, a multiplicity of English languages, shaped by different historical narratives, cultures and classes. This linguistic diversity is something to be welcomed and celebrated by our artists, musicians and poets. However, the opposite seems to have happened. I suspect that the malaise in which we now struggle is caused by institutional hubris and the attempt to build a modern tower of Babel. Uniformity and rigidity are the presenting symptoms.

crossing cultural boundaries

Sin is an experience that missionaries know something about. The deliberate act of crossing cultural barriers makes missionaries very conscious of their personal failings, limited worldviews and the reality of structural sin. Sometimes painfully and sometimes with joy, missionaries learn that there is no such thing as a perfect culture—no matter how good the rugby team is! Theologically, we interpret these limitations as original sin; the reality that our world, good but not complete, is an on-going project.

Thus, it is a sad irony that the Church, which places such a strong emphasis on sin, would seek to canonise an historically and culturally particular expression of worship. Good as that expression may be, there is, by definition, room for development, refinement, and even new ideas. The creative challenge is to remain faithful to the sound tradition but open to legitimate progress. In this sense, inclusive language is an obvious example. Mission challenges the Church to avoid both the absolutising of a particular culture and the presumption of a uniform English language.

The creative challenge is to remain faithful to the sound tradition but open to legitimate progress.

Perhaps nowhere is my disappointment more acute than in the changes to the words of the Consecration: from "you and for all" to "you and for many". Seemingly innocuous, this change reflects the long running battle of traditionalists against the Mass of Pope Paul VI. If only this issue was a battle of words. Disturbingly, what is really at stake is the contemporary theological understanding of mission.

The Vatican II concept of salvation for all is demanding, (Nostra Aetate, 2) The world, and not just the Church, is the domain of God's salvific dance. Theology articulates this renewed, humble and positive engagement with the world through concepts such as dialogue with other religions, ecological integrity, social justice and the option for the poor. My own experience of mission in Korea has constantly surprised me as I have discovered the actions of God in ways, and places, that my own cultural background could never have presented or perceived. I am thinking of the freshness that comes to the very experience of God when the Gospel is preached in a society not shaped by the remnants of Christendom.

creeping return

I cannot help but interpret the change to "you and for many" as a creeping return to extra Ecclesiam nulla salus. Maybe there are some who are beyond salvation but that is a judgement for God alone to make. The Church, on the other hand, is tasked with feeding the hungry, satisfying the thirsty, welcoming strangers, clothing the naked, visiting the sick and those in prison (Matthew 25). Incidentally, it is a brilliant counter strategy to the exigencies of contemporary political economics. Salvation for all demands trust in a generous God. Salvation for many, on the other hand, opens us up to being self-referencing and selfjustifying. That is, we begin to think we deserve to be saved because we follow those rules, customs and rituals that we rationalise are from God but are, in fact, human constructs.

vernacular the signature act

My missionary mentor, the late Fr Cyril Hally, frequently reminded us seminarians that the choice for the vernacular in the liturgy, while not the most decisive decision, was the signature act of Vatican II. Pope Paul VI gave direction to the Council's decision when he exhorted that "the rites be revised carefully in the light of sound tradition, and that they be given new vigour to meet the circumstances and needs of modern times." (Sacrosanctum Concilium, What we can see with the new English Missal is a rewinding of the Council's desire to engage the world. It seems that the traditionalists have won for now, but at what cost? ■

Patrick McMullan is a Columban missionary from Oamaru working in South Korea since 1984. Presently he serves people with special needs and is chaplain to English speaking community at Seoul National University.

Refer to our website **tuimotu.org.nz** to see an Open Letter to the Catholic bishops of New Zealand concerning the new translation of the Mass.

"abide in me" ... John 15

John 15:1-17 – 5th and 6th Sundays of Easter – 6 and 13 May



The Scriptures are a treasure trove of symbols and images mined by early Christians to explain Jesus' relationship with God and continuity with biblical traditions. Evoked again and again in John is the biblical figure of Wisdom-Sophia. Wisdom tells how "I came forth from the mouth of the Most High ... Among all these [every people and nation] I sought a resting place; in whose territory should I abide (meneo)?" (Sirach 24:7). Wisdom "is an image of God's goodness ... she can do all things, and while abiding in herself, she renews all things ... passes into holy souls and makes them friends of God, and prophets." (Wisdom 7:26-27).

image of "abiding" in john

This Wisdom relational quality suggested by the word "abide" (meneo) occurs over forty times in John. Its nuances are found in such words as stay, continue, remain, endure, live or dwell which Bible translations use for this one Greek word. However, the practice of using various words obscures the powerful poetic image of Jesus' invitation to those seeking him (Jn 1:38-39); the relationship of Jesus and the Spirit (1:32, 33); the reciprocal abiding between Jesus and the disciples in the Eucharist; the relationship of Jesus and God (14:10); and the many abodes in God's house (14:2).

This image is most well-known in In 15:1-17. The word "abide" is found there 15 times to suggest that deep, continuous union with Jesus is always present. John 15 is a discourse in which only Jesus speaks. There is no explicit reference to the disciples. Previously, Jesus has given assurance that he would always be present in the community. Now, he tells how this will be so. This is done mainly through the beautiful image of the vine and the branches. Jesus begins with yet another "I am" statement: "I am the true vine, and my Father is the vine grower" to describe the relationship of disciples with Jesus and with God. In using this image Jesus makes a very strong claim because the vine was a well-known biblical symbol for Israel. It is also likely that as Jesus is the true Israel, so too, are his followers.

a language of love

The language of "abiding" in the image of the vine suggests a community of interrelationship, mutuality and indwelling. It expresses Jesus' relationship to God (15:10), Jesus' relationship to the community (vv. 4, 9) and the community's relationship to Jesus (vv.1, 7). For Australian scripture scholar Dorothy Lee, "abiding" is "an icon of wholeness and intimacy" which moves "through suffering, to accept the reality that life and fecundity come through pain and death, through pruning and the pierced side (7:38; 19:34)."

"Abiding", along with the vine and pruning, offers a language of love (13:35) which suggests a language of discipleship as a language of fullness. Persons are like the branches of the vine, which are pruned to bear fruit by abiding in the vine. This differs from the discipleship language of self-sacrifice and self-denial found in the synoptic gospels which requires taking up one's cross (Mk 8:34; Mt 16:24; Lk

Kathleen Rushton

9:23) and which follows Jesus' prediction of his death. The exhortation for disciples to take up their cross and follow Jesus is not found in John.

not servants but friends

For the one who abides in Jesus as the branch abides in the vine, there is a radical change in the relationship between Jesus and the believers. They are no longer servants or slaves but friends (15:13-17). Amazingly, Jesus hides nothing of what he has learnt from his Father from the believers who are his friends. Nothing is to be hidden. There is no sense of the vertical or hierarchical. Friendship is a model of John's community as is oneness — one vine, one shepherd, one sheepfold, one seamless garment.

What does the image of the vine and branches mean for our relationship with God and with one another? How might this be lived in our church community? What are the implications of abiding in Jesus and the image of pruning the vine, which evokes a language of love and fullness? This is a different language from that of self-sacrifice and self-denial suggested by the carrying of the cross. What does it mean to be friends of Jesus and one another? I plan to finish this reflection on Good Friday. I muse on the beautiful relational image of "abiding" as I drive home from St. Mary's Pro-Cathedral relishing the Cathedral Choir's superb Liszt's choral stations. A voice on the 11 am news intervenes: "... malaria is increasing ... 650,000 people, mainly African children, died of it last year ..." Among reasons given are shady dealings by drug companies. I am earthed now. What does the image of abiding and the radical change in relationship mean for me and the well-off one-third

Kath Rushton is a Sister of Mercy working as an adult educationalist in the Diocese of Christchurch.

a taste of culture and comedy

The Best Exotic Marigold Hotel

Director: John Madden Reviewer: Paul Sorrell

From the trailer, I expected something light and frothy, a comedy of British expat life content to use its Indian setting as little more than an exotic backdrop. Instead, I was intrigued and challenged by a carefully crafted film exploring issues of personal and cultural identity, while still leaving room for plenty of laughs. The stellar cast of troupers of the British cinema is headed by Judi Dench, Maggie Smith and Bill Nighy.

India is well known as the world capital of outsourcing, and young Sonny (played by Dev Patel from *Slumdog Millionaire*) has the bright idea of outsourcing aged care for British retirees in the historic 'Pink City' of Jaipur, famous for its ancient forts and palaces and well established as a tourist drawcard. However, the film opens under drab English skies, as we are introduced one by one to the 60 or 70 somethings, mainly middle-class retirees, who have signed up for this experiment in cultural translocation.



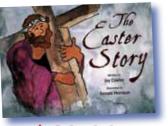
They are a mixed bunch to begin with, and remain sharply drawn individuals as the film progresses. Douglas is immediately captivated by Jaipur, while his wife Jean steadfastly resists what India has to offer — she seems determined to turn her back on life. Muriel, by contrast, undergoes a total reversal of attitudes, from overt racism and negativity to a gradual embracing of her new environment to the point where she plays a key role in the hotel's survival. Graham, a retired judge,

is on a quest to find the Indian man he had a brief relationship with as a youth. Geriatric Lothario Norman, always on the lookout for a quick conquest, finds unexpected love. Recently widowed Evelyn (Judi Dench) hovers over her compatriots as an unobtrusive but benign presence, a sympathetic observer who undergoes her own quiet spiritual revolution.

Woven into the expats' stories is a parable of contemporary India. Despite his entrepreneurial spirit, Sonny is a disappointment to his traditional mother who resists his choice of partner, the smart and sassy Sunaina, whose workplace — a telephone call centre — symbolises modern, corporate India. Keerti, a Punjabi friend who saw the film with me, was generally impressed by its authenticity and the skilful way in which the director had portrayed the social and cultural fabric of a major city.

In the end, and almost without exception, the large cast of characters achieve fulfillment in one form or another — a classic comedic resolution to an unexpectedly thought-provoking film.

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an insightful novel

Alone in berlin

by Hans Fallada

First published 1947; republished by Penguin Classics (pbk), 2009

Reviewer: John Vincent

itler's effect on world history was profoundly evil and much has been and continues to be written about it. While we know the external effects outside Germany we know comparatively little about what happened to the civilian population in Germany during WWII. This novel, *Alone in Berlin*, partly fills the void concentrating on a section of that city during that period.

The author is Rudolf Wilhelm Adolf Ditzen writing under the pen name Hans Fallada. He was born in Germany in 1893 and died in Berlin in 1947. However, he did not live to see his book published in 1947. It is based on a true story of a poorly educated working-class couple from Berlin. After their son was killed in action, for three years they distributed postcards all over Berlin calling for civil disobedience and workplace sabotage against the Nazis. The Berlin police, much to their fury, were unable to catch the perpetrators and handed the case over to the Gestapo who eventually caught the culprits and executed them in March 1943. After the war the Gestapo file on the case was handed over to Fallada by a friend who was the Cultural Minister in the post-war Government set up by the Soviets in East Germany. He suggested to Fallada that he write a novel based on the file. In 24 frenetic days Fallada completed the novel!

The good, the bad and the incredibly ugly characters in this thriller are graphically drawn and live in close proximity to one another in the virtual police state of Berlin. Citizens are encouraged to spy and report on one another. Even if innocent, brutal interrogation could break people down to the extent that they would confess to something they did not do and could end up guillotined or sent to prison or a concentration camp!

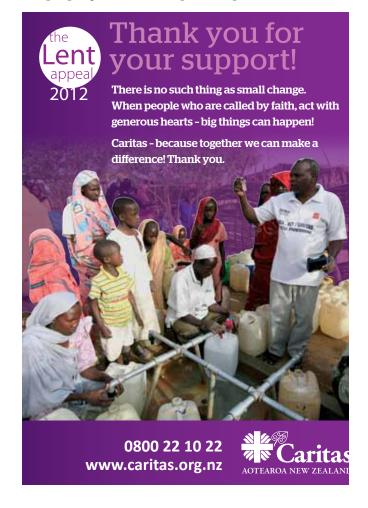
The real heroes in this book are the Quangels, a husband and wife team, whose post cards attacked the Nazi regime and called for its downfall. Despite knowing that they face death if caught they courageously persist in what they regard as their moral duty. While in prison with other dissidents they come in contact with another hero, Father



Lorenz, the prison chaplain. He was as Christ to everyone and was greatly loved for his compassion, and admired for the way he stood up for the rights of prisoners.

Alone in Berlin is a gripping thriller because suspense is sustained throughout the book. The ever-present menacing Gestapo and police force ensure that the reader is kept on the edge of his or her seat. It is an inspiring book because it shows good people courageously fighting against an evil tyranny and trying to bring about a democratic and just society for all.

This powerful well-written book was very hard to put down. I recommend it. It gives an authentic insight into life in Berlin during WWII, and is an alarming commentary on what can happen when evil people gain unbridled political power!



an aotearoan look at prayer

Journeying into Prayer: People and their Pathways

Edited by Neil Darragh

Accent Publications, Auckland 289 pp. Price: \$25.00

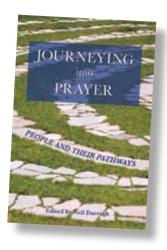
Reviewer: Michael Hill

pening up this book for review I was delighted to see the array of excellent New Zealand writers who had been lured by the publishers into writing their contribution. I thought: this is going to be a feast. I was not disappointed.

This book is a compendium. It contains the distilled wisdom of 34 authors. It is not easily read from cover to cover. Like a good magazine, which arrives in the post: you flick through it, every now and then you pick it up and read an article at leisure, at the end of the month you have probably read everything. But — not all at once.

A book like this is surely a 'must' for anyone involved in spiritual direction, for reference and for nourishment. It is not however in my opinion the recommended guide to help us along our everyday spiritual journey — as for instance Sister Wendy on Prayer (Wendy Beckett) or God of Surprises (Gerard Hughes) might be. Everyone finds their favourite authors, and my practice would be to spend several weeks or months with one author: that way you immerse yourself fully in the wisdom of another.

The articles here are arranged in clusters. The first — probably the cluster I enjoyed most — concentrates on community prayer, which has a different dynamic from personal prayer. For me, the most profitable aspects are, first, the rhythm of liturgical prayer; second, listening to



the voice of another praying a psalm or proclaiming a longer extract from God's Word. It is such prayer that keeps us grounded.

In this section I enjoyed especially Brian Keogh, the Abbot of Kopua, in Hawke's Bay and the Dominican Helen Bergin. Here was wisdom coming from the context of centuries of communal prayer: prayer on behalf of the world but also preparing the pray-er for immersion in that world. Here again each reader will discover favourites.

There is a separate cluster on prayer in parish situations. Another area I thought very well covered by several authors was reflecting on Scripture. I was particularly taken by two articles by Mark Keown on 'The Gethsemane Prayer' and 'Praying the Paul Way.'

The other sections tend to concentrate on personal, individual prayer, and the full range is covered from the purely contemplative, to using one's imagination, to prayer in all manner of situations, like gardening. Some of these authors I really loved and will go back to for purely selfish reasons: Joy Cowley, Vincent Hunt, Glynn Cardy, James Lyons — to name a few.

Finally, there are articles on prayer in different religious traditions — Hindu, Muslim and Sikh. I felt a bit out of my depth there so I will not comment, except to congratulate the editors for casting their net so wide.

Catherine Jones SMSM winds up this section by giving useful advice on ecumenical and inter-faith prayer.

There is another reason for valuing a collection like this. It is for the nuggets that you will chance upon. Once again these are a matter of personal choice. One example though I have to quote was Mike Noonan's experience of a member of a L'Arche community who had a disability. Someone asked him what he did when he prayed. "I listen to God", he said. "What does God say?" he was asked. He replied: "God says to me, Peter, you are my beloved son." If that is not the most perfect of prayers, then what is?

A final word must be of thanks to the Accent team who have now given us a series of these collections on various topics. I look forward to one on liturgical forms and practices. Such collections give unparalleled opportunity to savour a great variety of NZ authors on religious topics. They offer us a smorgasbord. And sometimes that is exactly what we are looking for. •

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Crosscurrents

ideologies

One day the devil was walking with a friend when they saw a passer-by pick up something from the ground and look at it intently. "What has he found?" asked the devil's friend. "He has picked up a piece of the truth," came the reply. The friend said: "Aren't you distressed, aren't you appalled by such an awful accident?" "Not at all," replied the devil. "It is a great piece of luck for me. Now he will go home and make an ideology out of it."

us political divisions

In a recent analysis of Republican political philosophy, Michael Sean Winters described how in 1979 Rev Gerry Falwell, who believed that America was beset by moral decline, formed the Moral Majority. His group organized conservative Christians to become actively involved in politics, educating them about the issues the organizers thought most pressing. They overcame the traditional Baptist belief in 'the spirituality of the church', which held that the proper role of religion was to save souls and not to concern itself with 'the externals'. A great help was a 1978 decision by the IRS curtailing the tax-exempt status of racially segregated Christian academies. Conservative Christians saw this as a direct attack on their rights that merited a response.

The group articulated a four-part agenda:

- 'pro-life' (but against gun control, and not against the death penalty);
- 'pro-family' (opposed to gay rights and sex education in public schools);
- 'pro-moral' (opposed to pornography, the drug culture, and all manner of sexual libertinism);

and most importantly,

 'pro-American' — celebrating America as a nation with a divinely ordained mission (and supportive of the Reagan administration's military buildup). Winters explains that it was this last agenda item that has had the most profound impact. As a consequence American politics is viewed as a battle between the God-fearing and the godless, between those who recognize "the self-evident, divinely rooted call to American greatness", and the rest. Thus "political opponents are betrayers of the American creed, heretics and/or traitors, seeking to undermine the country from within. The Christian faith is reduced to a prop for Americanism. Religion becomes synonymous with patriotism."

us church divisions

After Vatican II Pope Paul VI began appointing moderate, pastorally oriented men as bishops; John Paul II, influenced by a remnant of arch-conservatives, reversed that trend. The Polish Church had been a bulwark against the Communist dictatorship imposed by Russia, and JPII was well aware that the iron discipline imposed by the Polish bishops on the clergy enabled the Church to survive and to be a respected voice for human rights for all, whether Catholic or not. So he was sympathetic to the claims of authoritarian American bishops that Paul had got it wrong, and replaced his Delegate, Archbishop Jean Jadot.

There is now a sizeable minority of bishops who seem to reflect Moral Majority philosophy and Republican economic libertarian ideology in their teachings and actions. They are very strong on 'moral' matters, to the extent that some refuse Communion to Democrat politicians who don't actively seek to change the federal abortion law (ignoring the fact that successive Republican administrations have left the matter alone). Some even refused Communion to people who said they would vote for Obama — an attitude described by Washington's Cardinal Donald Wuerl as "politicizing the

Jim Elliston

sacraments". Their public commitment to matters of Catholic social teaching seems close to that of 'good Catholic' Rick Santorum.

us elections

Newt Gingrich and Mitt Romney, possibly motivated by political expediency, tend to spout the language of Falwell. Santorum, darling of the 'Tea Party', seems more sincere in his adoption of their stance. His version of Catholicism seems very much conditioned by the Moral Majority philosophy. He rejects Church teaching that doesn't fit in with his views as "prudential matters, not essential ones". But in addition to talk of abortion and gay marriage, the universal Church clearly states its views on immigration, war, torture, practical concern for the poor, and myriad other issues where Santorum diverges.

mining and sustainability.

Although not as numerous as formerly, there are still some intransigents in both environmentalist and business camps regarding exploitation of natural resources.

NZ Herald economics editor Brian Fallow recently described how his immigrant great-grandfather made enough money prospecting for gold to buy a sheep farm. He converted one form of natural capital, mineral wealth, into another, productive farmland. The gold is long gone but the farm is still adding to the national income.

There seems to me a laudable principle involved; there are, of course, several basic conditions that must be fulfilled to ensure there is a net benefit. Fallow quotes the Green Growth Advisory Group which stresses the need for greater public consensus on the future role of extractive industries in the country's future development. Matters such as intergenerational equity and mitigation of environmental impact must be addressed.

the 'quake' nightmare

here was very little hope and not much energy in the room. We were meeting with our neighbours and officials for the first time. Nearly 12 months ago some of us were ordered to relinquish our houses, still rateable, for 'public health and safety reasons'. We dispersed in haste as the sewerage from the surrounding streets swirled up our driveways, across our lawns, through our gardens and under our houses.

Some neighbours remained. They continue to live in damaged houses which sit on toxic land. Periodic loss of sewerage, power and water exacerbates their endurance to breaking point. The broken road at the gate ensures that their houses shake with every passing vehicle. Over the road thousands of birds are dying in the Travis Wetlands.

One neighbour has no insurance, another is functionally illiterate and most are not on the internet — the main source of earthquake information. Their days are interrupted by periodic visits from well-meaning representatives from CERA, Red Cross, EQC, MSD or an insurance company. Empathetic discussion ensues before they disappear into the ether.

Most of us feel powerless in the face of multiple bureaucracies.

After 12 months and 10,000 aftershocks, the rent is running out for many people unable to live in their homes. Applying for a subsidy

testifying to our existence. Some could almost lose the will to live.

Living with the quake is tiring and enormously time consuming. It is a daily grind on top of the normality of human existence: phone-calls, meetings, preparation, records, completing forms, emails, letters, newsletters, looking at footage and

to get partial accommodation allow-

ance meant answering 51 questions

and providing 12 personal documents

Like Stevie Smith I'm 'not waving, but drowning ...'

photographs to show the officials — the

list goes on.

Thousands of people have demonstrated their anger about the lack of leadership and the dysfunctional nature of the recently corporatized Christchurch City Council. There is talk of a rates strike.

The Government has ideologically abandoned the city to the multinational insurance market. They have put the interests of foreign shareholders ahead of the needs of the people of the poorer Eastern suburbs. This is New Zealand today with a sordid little Government dedicated to feathering the nests of a small rich constituency, with tax breaks and grants to private institutions and businesses.

This is also the legacy of Rogernomics—the neo-liberal free market which has destroyed the social fabric of New Zealand society—leaky homes, Pike River, low wages, oil spills,

corrupt finance companies, hungry children, inequality, obscene salaries for a few.

In a limited way *The Press* is doing a good job but has not investigated sufficiently. Thousands of angry letters have been published, letting off steam — few answers.

The initial compassion has begun to disappear. Those not directly affected by the quake, locally and nationally, are getting impatient.

Stories of corruption are surfacing. Dodgy employment practices, overinflated pricing and other forms of profligacy stories are legend.

'We have fixed 8200 houses' out of 100,000 boasts EQC, who are always promising improvements in their performance. Yeah right!

What we need is a Government for the people with a Ministry of Works, a State Insurance, a State Advances housing system all owned and controlled by New Zealanders.

The neo-liberal economic system imposed on New Zealanders from 1984, was built on a monumental lie. It has destroyed the lives of thousands of New Zealanders well beyond the quake.

The life-giving hope that empowers, born of the Holy Spirit, has never been more important.

Robert@waitangi.co.nz

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a Mother's Journal

by Kaaren Mathias

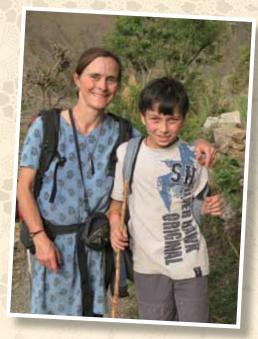
For love is as strong as death,
The flash of it is a flash of fire,
A flame of Yahweh inside of us
(Paraphrase – Song of Songs 8:6)

reat love and great suffering seem to be the barest and most essential spiritual teachers on the journey to God. I love it that these pathways to divine truth are so equitably available to all humans, rich or poor. Love and suffering are thresholds that open my heart and mind to God.

Richard Rohr's book *The Naked Now* has been a daily draught of wisdom for me through the past few weeks. Many of the thoughts in this months MJ come from this book. Living with much privilege in the technology—and—appliance—cushioned 21st century, I wouldn't presume to say I am acquainted with great suffering. But even the lite-suffering that I encounter as part of daily life as a parent, friend and seeker, helps pull me back into the God—current (but only if I keep my heart and mind open and tender). Two integral parts of my life, in particular, give me opportunity to encounter deep love and at least lite suffering: parenting and adventuring in the outdoors.

Parenting requires me to love, and to turn from my own self-absorbed thoughts — to work repeatedly under my children's priorities, to serve (make food, clean up, fold washing), to put my book down, get up from my computer, re-jig my plans, listen to the minutiae of plot in a favourite new book, to scour the path between





a neighbours and home to find a lost sandal ... and these may crop up multiple times each day. Yet this is no heroic thing — it is the daily stuff of love, attention and being present to children. It is part of being a parent that millions of mothers and fathers do every day, almost reflexively. It is who I am and what I need to do. Being a parent has so many times pushed me into the deep swimming hole that is God's unswerving love for me — for all of us children. Beneath the swirling flotsam of trivial daily activities is a strong, steady current, the undeniable love for my children. Through it I can feel the steady draw of the self–giving love of Jesus and the cross.

Adventuring in wild remote places also takes me through those portals of love and perhaps suffering. The great love of God for me and for this world is evident a thousand times all day long. Majestic mountains, taut night skies sugared with stars, exquisite alpine flowers, hardy colourful lichens up high and the beauty and wonder of the human body that can transport me through such steep, surprising and soul-transforming terrain. The physical exertion, heavy packs, sometimes extreme cold, glare and heat on a glacier, hunger (I'm not talking about cuisine tramps with stacks of salmon and pesto here!) somehow feel good for me and for my soul. I am reduced to essentials. My needs for food, shelter, companionship, beauty and direction. And there in the creative love and hardship, God's presence is tangible and close.

Great suffering takes me to the edges of my inner resources.

Great love lets me joyfully surrender my ego and tight hold on the controls.

Life's riptides, love and suffering, drag me into deep currents of God.

Kaaren and Jeph, with their four children, live in North India and work in health and community development.