Tui Motu

InterIslands

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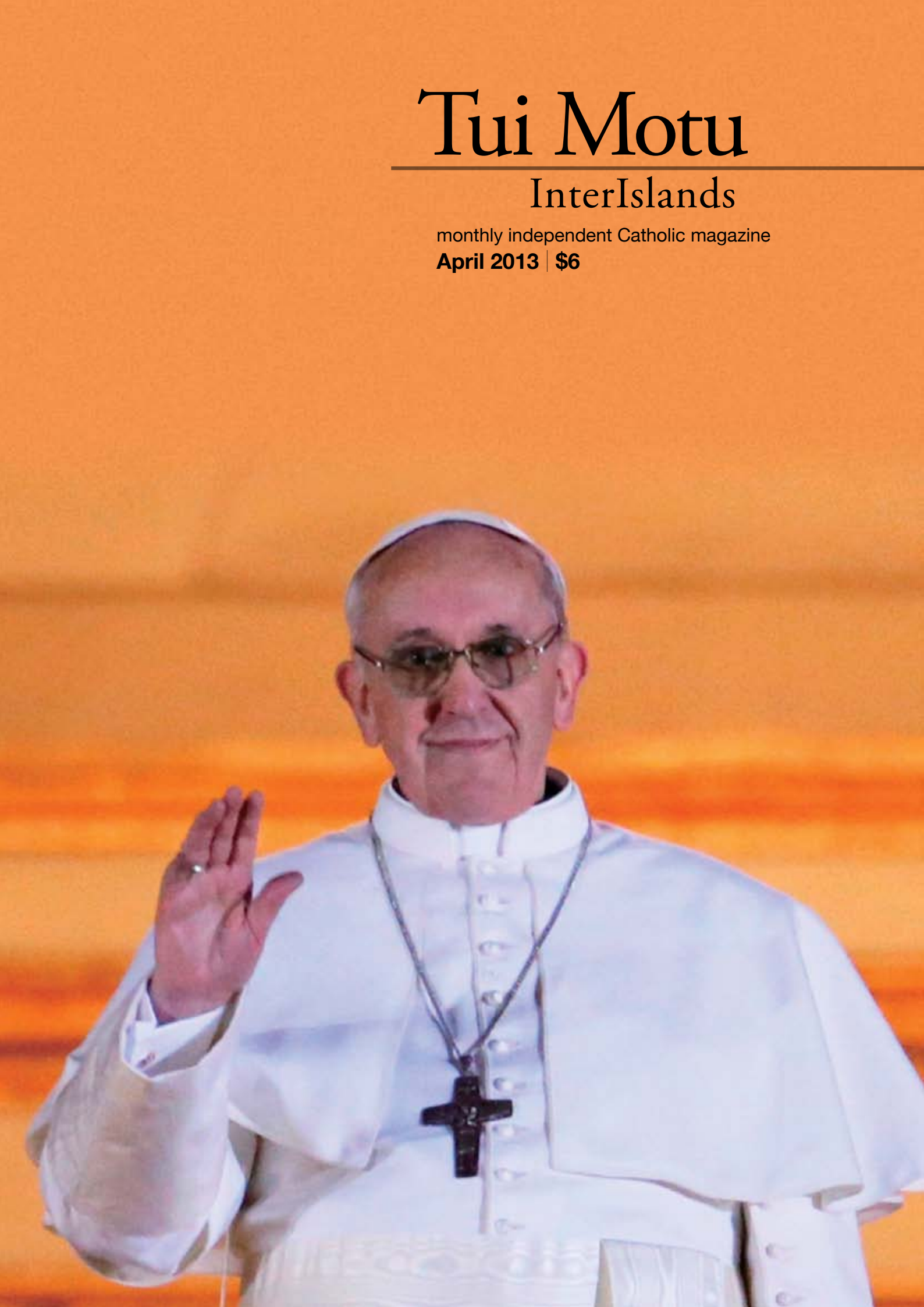

open mind, believing heart

Habemus papam, Pope Francis. All of us give thanks for the courage and wisdom it took this 76-year-old man to accept this ministry. At a time when he is too old to be a resident bishop, he is young enough to be Pope!

The Pope's new name shows forth the character of the man chosen to lead the Church. It speaks of *'il poverello d'Assisi'* — Francis of Assisi, man of the poor, peacemaker, lover of nature and the most loved of all the saints because of his serene humanity. But there are overtones of the Pope's own Jesuit brother, Francis Xavier, the hugely energetic sixteenth century evangelizer in Asia.

As Cardinal Jorge Mario Bergoglio, he has lived simply and poorly in an ordinary Buenos Aires apartment, traveled on buses to his workplace, and worn the cassock of an ordinary priest. As Pope, we hope some of that simplicity rubs off in reform of Vatican bureaucracy and the over-elaborate pomp and ceremony associated with Vatican liturgy. As a pointer to that, the cross he wore around his neck while speaking from the balcony of the St. Peter's Basilica was simple and without adornment.

Watching the announcement of the papal election this morning, I was surprised and happy that the Pope's very first thought was that the cardinals had chosen as Bishop of Rome one who comes 'from the ends of the earth'. This is true literally, as he is the first non-European for 1300 years, and the first pope from the Americas and the Southern Hemisphere. (As antipodeans, we rejoice greatly in this fact).

More importantly, we hope and pray that this measure of actual physical distance will have given him an objectivity allowing him to look differently at many things — to bring a fresh pair of eyes that will set the papacy off in new directions, especially in relation to matters of justice both within and beyond the Church.

For me, the most moving part of the response that Pope Francis made to the announcement that he was Pope was the humility he showed when he asked the people of Rome for a favour: that they should bless him, before he blessed them — and the waiting world. To see the Pope seeking this blessing with his head bowed in silence was not just a revolutionary addition to this ancient ritual. It was a sign of this man's desire to establish from the beginning of his ministry as Pope the humble friendship and rapport with the people of the Diocese of Rome, and so with us, that should be a characteristic of his Papacy. It was reminiscent of John XXIII.

Francis is a man who has lived all his life in Argentina, and who is said to avoid unnecessary travel. What will that mean for a 'jet-setting' Pope? All his thinking and formation have arisen from this definite local context and his working-class background, and have given him a clear rootedness in place and

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time. This can only be a plus when facing complex global realities. He is reputed as Archbishop of Buenos Aires to have helped the Church in Argentina face the social change needed after the bishops of Argentine had capitulated to the government of the 'military junta' and their 'dirty war'.

The unwritten and rather tired rule that a Jesuit cannot be Pope has been broken. Pope Francis is known as a man of prayer. The title of his most recent book published last year is *Open mind, believing heart* — a fine Ignatian thought. May these words be part of the spiritual rock from which he leads the Church: open to the new, and leading us as vulnerable disciples of Christ from his own believing heart.

new life

This editorial is written on the day of Pope Francis' election and the day before the Easter edition of *Tui Motu* goes to press. We hope what we have printed about Pope Francis will complement the major idea for this edition: New Life, flowing through from the darkness of Good Friday to the full light of Easter day, and Christ's resurrection from the dead.

Highlighted are three projects that speak of the Easter mystery in quite different ways. Over forty years the Aranui sisters have developed a new concept of religious life, and lived that energetically with the local people in a way which has brought the local church and their neighbourhood great support and new life, especially for women. Cathy Harrison will continue and complete this story in the next issue of the magazine. From an ecumenical perspective, John Franklin's thoughts on the way the churches have come together in the Spiritual Growth Ministries project is an exciting take on a work that has given pastoral energy to all the Christian Churches within Aotearoa New Zealand. And finally the very measured way in which Arrowtown parishioners have developed lay-led Sunday liturgies over a period of more than 25 years speaks well of their Easter experience. And these are only some of the 'goodies' stashed away for your delight. A very blessed and happy Easter to all. **KT**

A SHORT BIOGRAPHY OF THE NEW POPE

Jorge Mario Bergoglio was born in Buenos Aries on 17 December 1936 to Italian immigrant parents. He is one of five children. Jorge trained as a chemical technician before joining the Society of Jesus in 1959. He did his novitiate in Chile, and studied at the Jesuit Faculty of San Miguel in Buenos Aires, being ordained in 1969. From 1973-79 he was the Jesuit Provincial in Argentina during the time of the military junta, and from 1980-86 was Rector of the same Jesuit philosophical and theological Faculty of San Miguel where he had himself studied for the priesthood. Thereafter he completed a doctorate in Theology in Germany. He is the author of at least 11 books.

In 1992 he was appointed auxiliary bishop of Buenos Aires, becoming Archbishop there in 1998 and a cardinal in 2001. He was elected as Pope Francis on 13 March 2013. ■

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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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a chance for renewal of faith?

The election of a pope allows us to glimpse a renewed Church unafraid of developing its theology and its mission in a secular world.

James Hanvey

With preparations for Easter and the election of a successor to Peter, it is not easy at the moment to get a clear sense of where the Church is heading. In his act of resignation, Pope Benedict reminded us that the true head of the Church is Christ.

A Church that lives from the Resurrection needs to follow its Risen Lord with joyous calm and unshakeable faith along all the unknown roads of history.

a fuller theology of the papacy

The papacy is God's great gift to the Church, but it has become too trapped in an ultra-montane ecclesiology and a quasi-secular, monarchical exercise of power. While effective and prophetic at its best, it can also be impoverishing for the Church's life. All the popes since the Second Vatican Council have been aware of the need to develop a fuller theology of the papacy. With this must go a reform of the Vatican Curia — not just in terms of structures but in terms of ethos. It needs to be less about governing the Universal Church than serving it. Subsidiarity is not just an important principle for the relationship between secular structures, it is an ecclesial principle as well.

a new theology of collegiality

The office of Peter must maintain a serious and sustained theology of collegiality, which translates into effective practice and finds articulation within canon law. Collegiality needs to be given effective structures within the life of the local Church. Pope John Paul II spoke about the "spirituality of *communio*" and the renewal/conversion of the use of the grace of power for the service that it entailed.

reappropriating vatican II

We are now at the moment of a new appropriation of Vatican II, whose riches we have barely begun to unfold. Part of the problem over both interpretation and practice has been that theology after Vatican II has not kept pace with its insights. Often the council glimpsed a truth but lacked the theology to develop it or to explore its consequences. Since the council, arguably the theological vitality and creativity of the Church has been reduced.

We need to discover or recover a new relationship between the ecclesial charism of theology and that of the Magisterium — local as well as Roman. In particular, there is need for a clearer and effective theology of the *sensus fidelium,* which is not just a passive assent to Christian truth but an active wisdom manifest in the faithful praxis of Christian life and witness. Without this, the Church will never have a mature theology of the laity or realise the full effectiveness of its Magisterium.

in solidarity with the world

At the heart of Vatican II's vision is a Church where *communio* finds daily expression not in retreat from the suffering, violence and injustice that mark the world, but in a profound loving solidarity with it, especially the poor, weak, forgotten and abandoned.

It must raise its voice against exploitation in defence of their economic and social rights, especially the basic rights of human life and the rights of women and children. This is the time for the Church to discover its prophetic voice on their behalf, especially its vision of ecological justice and the care of natural resources that all members of the human family can enjoy and cherish now and in the future as the gift of God's good Creation.

not afraid of the world

This Church is not afraid of the world; it is prepared to spend itself in service — recognised and unrecognised; it is not preoccupied about itself or its own survival but has the needs and the future of humanity as its task.

It is a Church that follows the incarnate and resurrected Christ into all the depths of the history and the empty places of the human heart, and always with love.

secularisation is a call

For such a Church, secularisation is not a threat but a call. It is not a utopian Church or a Church that has some dreamy humanitarian ethic. Following the crucified Christ, it is not afraid to suffer for and with the world; living with all the tortured realities of our sin but understanding the quieter victory of hope, love and grace, "labouring and working" in the vineyard of the Lord until he comes.

god is always present

Above all, the Church that the Second Vatican Council glimpsed was one that knew that even when the secular world formally denies God, he is always present. It will take a humble, free, mystical Church to see this, to go even into the darknesses where God has been hidden or discarded. Maybe, as the Church elects a new pope, we will not be afraid to love this Church, as she is, as she desires to be, as God wills her to be. Maybe we will glimpse again the greatness of her heart and her mission. ■

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Please note: Letters to the Editor have been held over to the next edition.

the living wage

Bill Rosenberg

Last year, over 100 community and faith-based organisations and unions launched the Living Wage Aotearoa New Zealand campaign. The Living Wage movement is international and well established in the UK, US and Canada among other countries. In London, successive mayors of different political hues have supported it.

Though the Minimum Wage and Living Wage share many intentions, they are different.

The aim of a Minimum Wage is to try to keep people out of poverty. The level of poverty that exists in New Zealand shows that while a Minimum Wage is important, much more needs to be done. Two in five children living in poverty come from working families where at least one adult was in full-time employment or was self-employed. After years of growing income inequality, high levels of child poverty, and with New Zealanders working some of the longest hours in the OECD, the Living Wage addresses a need that goes beyond rising just above a poverty line.

The aim of the Living Wage is to provide a dignified life. As the campaign says:

"A living wage is the income necessary to provide workers and their families with the basic necessities of life. A living wage will enable workers to live with dignity and to participate as active citizens in society."

It is not asking for luxury — indeed it could still be criticised for being too low — but it is establishing one of the benchmarks for a decent and socially sustainable society.

Unlike the Minimum Wage, the aim is not to make the Living Wage a legal requirement, but to encourage employers to adopt it. Already a number of employers have agreed to do so. Central and local government could make it policy for their own employees and a requirement of their suppliers. The Mayor of Wellington has endorsed the principle of it being a Living Wage city and is considering next steps. Communities can approach MPs, political parties, local councils and employers to urge them to adopt the Living Wage too.

In February, the campaign announced an estimate of the Living Wage. Research by the respected Family Centre Social Policy Research Unit estimated it at $18.40 per hour. It's based on a two-child family with two adults both working at this rate, one half time, the other full time. It takes into account Working for Families, accommodation supplements and tax.

The inevitable question arises: is it affordable?

The standard Stage 1 Economics claim will be "wages will rise when productivity rises. Otherwise raising wages will just lead to inflation and no-one will be better off." Actually, it would be great if workers were paid for their increases in productivity. They haven't been. The average wage in the private sector would have been $31.85 in March 2011 if it had kept up with labour productivity growth since 1989. Instead it was $23.43. Measures like the Minimum Wage, collective bargaining by unions supported by improved legislation, and social movements like the Living Wage campaign are needed to ensure fair wages are paid.

Secondly, raising wages can raise productivity. Studies of the Living Wage illustrate that. One studied cleaners at Queen Mary, University of London. "The research has revealed that the move to be a living wage employer and bring the cleaning service in-house has stimulated improvements in job quality, productivity and service delivery, with very little increase in costs." Another UK study showed "significantly lower rates of staff turnover" leading to "substantial cost savings on recruitment and induction training," lower rates of absenteeism and sick leave, enhanced quality of work, and widespread efficient work reorganisation. It found little or no impact on business performance, sales, profits, prices or output.

These reflect broader research findings. Higher wages, if employers respond positively, lead to better motivated employees who put more effort and thought into their work, raising productivity and efficiency. Employers are encouraged to invest more in labour-saving equipment and methods, raising productivity. If wage rises are widespread, the increased spending creates greater demand for employers' products, encouraging them to invest in their firms, raising productivity and employment. Employers may say "no" to raising wages, but "yes" to raising their customers' incomes — but collectively, their employees are their customers.

Finally, poverty creates big social costs as well as hardship. We all pay for the problems in health, education, crime, child poverty, debt and gambling that low incomes make much more prevalent. For example, low income is associated with low birth weights, which in turn can lead to health and educational problems, creating another cycle of poverty. We could ask: "is it sustainable not to pay at least a Living Wage?"

The Living Wage campaign brings community pressure on government and employers to face up to these problems and create a virtuous cycle of better pay, higher productivity, and a thriving economy. ■

Bill Rosenberg is an economist and director of policy at the New Zealand Council of Trade Unions.

easter colloquy

Joy Cowley

1. Crucifixion

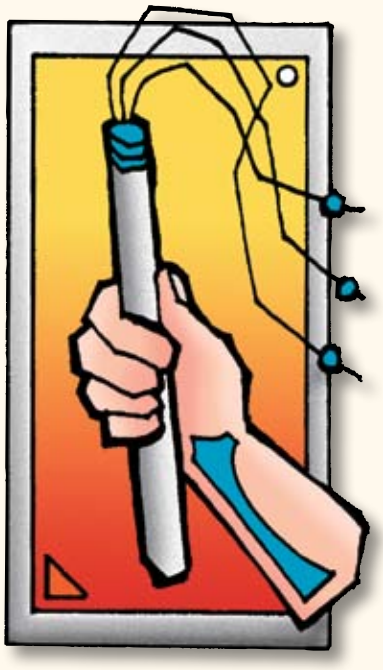
An innocent man comes before judges who already have the verdict and a death sentence. There is no one to defend this man. One of his friends betrayed him, another has denied knowing him and the rest have run away. He is alone.

The man is taken to the governor by people who are howling for blood. "Crucify him! Crucify him!"

In prayer, I join the women who wait outside the *Praetorium*. We can't see what is going on because we are excluded from every part of the building, but we can hear the shouting and the blows of the whip. We long for the strength of an army to push through the crowd and form a protective ring around him.

"Crucify him! Crucify him!"

The cry turns to a roar and people swarm out like bees from a hive. Now we see him. He is so beaten he can hardly walk. His hair is matted with blood and in his eyes is the suffering of the entire human race. It's all there, a history created by evil posing as righteousness, the powerful taking from the weak, greed pretending to be democracy. The eyes of this man speak of all the crucifixions in the world.



I come back to the present, still hearing the howls of the mob, and I sit for a while with the prayer experience. I ask myself, when did I last notice pain in another? When did I last see media headlines that shouted, "Crucify him! Crucify her!" What action did I take?

I know that I am not excluded from decision-making. I live in a place and time where I have freedom to intervene and effect change. It's just a matter of knowing what to do.

I turn to the love and mercy of the risen Jesus and ask him for advice.

2. Resurrection

In my prayer, they stand in front of me, Mary of Magdala, Peter, and the disciples who walked to Emmaus. I want them to tell me about the moment when they knew without doubt, that Jesus had risen from the dead.

Mary of Magdala is first. I ask her, "Why did you think Jesus was the gardener?"

She replies, "I had my back to him and I was blinded by my tears. My mind was full of loss."

"When did you realize he was Jesus?"

"I think you know the answer," she says. "It was when he said my name as no one else has ever spoken it. Isn't that how we all recognize him?"

For a while I reflect on this, remembering the times I've had my back to him and he has tenderly called my name. It is true. No one ever spoke to me the way he does.

I turn to Peter. "The disciples would not accept the testimony of the women who told them Jesus had risen. Why was that?"

Peter shrugs. "Women always want to believe. But we were surprised by their excitement. What a dramatic change! So the two of us ran to the tomb and I looked inside. Incredible! The binding cloths had not been unwrapped but they were empty, He'd gone from them as mist rises from the earth. Later, I saw him, but it was at the tomb that we both believed."

I sit with Peter's words and silently thank God for all the people who have set me running to new discoveries that have deepened my faith.

Now I talk to the disciples who met him on the road to Emmaus. "He walked with you. Why didn't you recognize him?"

"It was the first time we'd seen him really close," said Cleopas, "We'd been followers in the crowd but not part of the inner circle, if you know what I mean."

"But you must have known something," I reply. "You said your heart burned in you when he talked about scripture."

Cleopas is a bit defensive. "Doesn't your heart burn in you when someone speaks of scripture?"

I think about this. Cleopas is right. I may not know the person who is reading scripture or discussing it, but God speaks to me through the words. There can be a sudden warmth, or a movement like the opening of a flower. Sometimes my heart sings like a bird in a tree. I turn back to all the disciples. "All right. So when was the moment you knew without any doubt, that this was the risen Son of God?"

They answer together as one voice. "We knew him in the breaking of bread."

3. The New Morning

We are by the Sea of Tiberius and it's a new day. The water reflects the golden pink of the sky, and on the shore, a feather of smoke rises from the fire where Jesus is cooking fish for his disciples. There are six in Simon Peter's boat. After a barren night, they've just caught a miraculous heap of fish; but the greatest miracle is that their risen Lord is waiting to share a meal with them.

The resurrection breakfast is the perfect complement to the last supper before Jesus' death, and Peter's three declarations of love, cancel his three denials. This is a time of new hope, the beginning of the Church as we know it.

In prayer, I listen as Jesus talks to Peter, and afterwards, I too want our Lord to tell me how I can best serve him.

He replies, "Love the Lord your God with all your heart and all your mind and all your soul, and love your neighbour as yourself."

I say, "Yes, Lord. I know that. But isn't there some specific task that you want me to do?"

"Dear One," he says, "live these two commandments and my Father and I will make our home in you and guide your days."

"Is that enough, Lord?" I ask. "I mean, what about going into the world and preaching the Gospel?"

He says, "Love God and love your neighbour with the love I give to you, and you will live the Gospel in the world …"

I smile. "Love God and neighbour. Lord, you've just said that three times. Three was also the number of your instructions to Peter."

"Dear One, you needed to hear the message more than once. Remember, it's not what you preach but what you practice that will bear witness to your faith. If you pray for the poor and have a surplus of material wealth, people will see a false faith. If you are judgmental, people will see a harsh faith. If you are pre-occupied with the problems of sin and evil in the world, people will see a negative faith."

I say to him, "I understand that, Lord. Tell me how to be positive."

"Live the good news," he says. "Let God's love so fill you that every corner of your life is lit with light. When you allow that to happen, you will clearly see your own beauty, and then, the beauty of all creation."

I reply, "Those are wonderful words, Lord. But would you mind translating them into practical advice?"

He says, "Love the Lord your God with all your heart and all your mind and all your soul, and love your neighbour as yourself."

"Lord!" I cry. "That's the fourth time!"

I feel the warmth of his laughter. "Yes, Dear One, and it won't be the last." ■

christ in the suburbs

This year the Sisters of Mercy Aranui community celebrate 40 years of life amongst their local people, having taken the message of Vatican II seriously and creating a new model of religious life. Cathy Harrison interviewed the three members of the Aranui Community – Pauline O'Regan, Helen Goggin and Marie McCrea – about their beginnings and the new life they have forged in the suburbs of Christchurch.

Cathy Harrison

L to R: Marie McCrea, Pauline O'Regan, Helen Goggin. [Photo: Trish O'Donnell]

Forty years ago three Sisters of Mercy moved into a state house in the poorest street in Christchurch. They were told by Housing Corp "You're the first people who've ever asked to live in Hampshire Street. Everybody else is trying to get out of it."

The three sisters were Teresa O'Connor, Pauline O'Regan and Helen Goggin.

determined study

They didn't go there on a whim. For some years with their community on Saturday afternoons, they'd been studying the documents of the Second Vatican Council particularly the 1966 document *Perfectae Caritatis* ('On the Adaptation and Renewal of Religious Life') which called on religious to return to the spirit of the gospel and that of their foundress and to study the needs of their contemporary world and what part Religious could play in meeting those needs.

But Pauline remembers how this demand "polarised the Church, every religious community and equally many lay people". She continued, "We became increasingly aware that some change was called for. We were pretty complacent about the place of the Catholic school. And it was only on reflection that doubts began to arise."

greatest need in 1970s?

Catherine McAuley, the foundress of the Sisters of Mercy, started schools because it was the greatest need of the times in Dublin, Ireland in the early nineteenth century. But was it the greatest need in New Zealand in the 1970s? Ironically, these doubts were generated by the Church itself.

In 1971 Pope Paul VI wrote a challenging letter to the Church, entitled *Octagesima Adveniens* ('The Problems Facing Modern Man'). It was a clear call for change: "There is an urgent need to remake at the level of the street, the neighbourhood … the social fabric whereby human beings may be able to develop the needs of their personality …"

Pope Paul said that "Behind the facades much misery is hidden, unsuspected even by the closest neighbours; other forms of misery spread where human dignity founders: delinquency, criminality, abuse of drugs and eroticism."

'the neighbourhood'

Helen mentioned their years of consideration of the mission of their congregation and recalled that "All of those thoughts were maturing when we were inspired by *The Problems Facing Modern Man* which Pope Paul wrote about — 'the urgent need to remake at the level of the street, the neighbourhood … the social fabric'." Helen tells how this letter had a strong motivating effect on the three sisters because it meant they were commissioned by the Church.

In 1972, the Chapter of the Sisters of Mercy passed a remit to establish an experimental community in the suburbs. Pauline, Helen and Teresa believed that some young Sisters would volunteer to do this, but the young were all busy with teaching and study and didn't respond.

call for a prophetic person

A situation of this kind calls for a prophetic person. That person was the late Teresa O'Connor. One evening she and Pauline, while doing a course in adolescent counselling, met with the head of Marriage Guidance Counselling, who spoke of her anxiety over the break-up of young marriages. This young woman mentioned that she had just left a woman, married only fifteen months, whose marriage was now over, and who had remarked, "If only I'd had an older woman to talk to!"

Pauline continued, "That was the catalyst. I didn't pick that up at all. I was sympathetic and all those nice things but it never occurred to me that we would do anything about it. But Teresa did pick up on it and then events took place. Helen joined us in the discussion and the three of us decided to apply to the congregation to live and work in a small community in the suburbs."

Helen was gripped by the idea. "We were reading about these small communities. I very much wanted to be part of it. We all loved teaching, but there were other people who could teach."

preparation for new call

Their new call "to work at the level of the street" was approved by the Sisters of Mercy Council at the time. Bishop Ashby, who had attended Vatican II enthusiastically endorsed the project and commissioned the three pioneers in a moving liturgy at St Mary's Convent. This meant a lot to the three sisters who then spent 18 months in preparation before moving to Hampshire St, Aranui.

The local people started to get to know them and looked at them as if to say "Will you be here next month, or next year?" The people were so used to the Plunket nurses and social workers appearing. The local people gave their hearts to them, exposing to them the details of their lives and suddenly the professionals weren't there anymore.

finding their way

Thanks to the good offices of Bill Meates, the Counsellor at Aranui High School, Pauline was introduced to the Principal, Arch Gilchrist, and she joined the staff there. Both men became firm friends. Perhaps an even more important reason for taking the job was the need for freedom in developing their mission. For Teresa and Helen it was uncharted territory and they needed the time to make all their decisions in the light of their daily experience. If they received outside funding it would be only reasonable that they tick the right boxes and write reports. They needed the space to make their own mistakes and to learn what path to take. Helen believes that they both needed all the maturity of their years to discern the needs around them and to decide how best they could meet them.

Yet the three sisters realised the difficulty of the Order — "they were used to moving nuns round and found it very hard to understand why we found it necessary to stay. It was a tightrope time." And sisters were leaving the congregation, so there were gaps in the teaching staffs of their pre-Integration schools.

The pressure on them to return to teaching was so immense they came close to making a decision about whether they would actually stay as Sisters of Mercy or become a lay community.

discerning the path ahead

At this point Fr Eugene O'Sullivan, a Dominican, entered their lives. "He was sent by God, so far as we were concerned." He understood their call and their predicament and presented them with a spirituality suited to a brand-new ministry working with people in their daily lives. Until then they were caught between the old forms of spirituality and what was required by their new ministry. He clarified this spirituality.

Fr. Eugene's importance to the young emerging community can't be over-estimated. "He cleared the way for us," remarked Pauline. "We were to let the church make the moves, and for us just to concentrate on the people and the work, and not to get involved in the juridical niceties. It was very significant. It had the cunning of the serpent and the simplicity of the dove."

Later Eugene reflected that their transition had been very difficult and painful; and that a great deal of energy expended there would have been better given to the mission itself.

"Eugene used to write about the Council documents and he would apply them to our lives," Marie continued. "It was amazing how he could make that application from what the documents said and how it could be lived out today. He would read the latest documents and explain to us how they applied to our situation. Vatican II came to life. That was an important part of our community development. We may not have survived without it."

a source of wisdom

Pauline explained that Eugene guided them "in terms of what to keep from the old order and what to dispense with." She added, "That took wisdom."

According to Marie, Fr Neil Darragh took up where Eugene left off. Both of those priests, she explained, were very significant in the spiritual formation of our community. ■

In the second part of this interview the sisters discuss the response of the people to their presence in the community. They also remember the emergence of a vibrant model of community development in response to needs as they became apparent and the joys of parish life in the seventies.

let the light shine!

The gift of Spiritual Growth Ministries to the Church in New Zealand is slowly being recognized. Less recognized is the path from which this new life grew. TM interviewed Rev John Franklin, from whose dreaming SGM began.

I talked with this dapper man, who is forthright, full of joy and infectious laughter. If I were to sum up our rich conversation, it would go this way:

The setting up of Spiritual Growth Ministries (SGM) was the fruit of so many good things happening in the Churches in the middle part of the twentieth century. These came together like streams of a river, till then flowing separate and apart. Now they flow together into a new and more powerful confluence of goodness and contemplative spirituality. John sees this as the fruit of the early World Council of Churches ecumenical initiatives; the outflowing of the ecumenical awareness within the Catholic Church originating from the Second Vatican Council; the growth of ecumenical training institutes all over the world; the effect of the charismatic movement coming into the Western mainstream churches; and above all the need for a more expressive 'heart', rather than 'head', response to Christianity.

All of these were present at the beginning of SGM. They have streamed together to give it a life and power that continues to help the NZ churches in a world which needs to find Christ and looks to find him in simple and direct contemplative ways.

But this is to go too far, too fast.

How did John become involved and how did SGM evolve?

Coming back from a very formative retreat at the Church of the Savior in Washington DC in 1981, John was faced with a challenging letter from the Pastoral Development and Mission Team of the Presbyterian Church, asking him to develop a ministry of spirituality within that Church. He was "… to look into addressing the spiritual hunger of the Church, to teach people about prayer, to look into running retreats and quiet days, and to look into contemplative practice ecumenically, especially with our Catholic sisters and brothers." This invitation caught John by surprise, but matched his own desire arising from that retreat, and from his background up till then. He accepted.

To begin, John then living in Gisborne gathered a group of three others, Shirley Piper, Anne Hadfield and Selwyn Jones. Their first initiative, a retreat at Loiseles Beach (Waihau Bay), was an amazing success. John recalls that "things just took off" from there. After many retreats and reflective days, this ministry had grown to the extent that John took it on full-time, based from Auckland. Around then, another four people were added to the original work group — to consolidate this growth: Neil Churcher, Andrew and Margaret Dunn, and Mary Concannon.

Passing from the charismatic to the institutional stage of development was a necessary step: setting up systems, with a group secretary, and means of finance. Before long, it was clear that a programme for training spiritual directors was needed, and Sister Mary Concannon OP began what has now grown into SGM's flagship and a most effective instrument of spiritual training. Thirty years on, there are more than 450 spiritual directors trained under SGM's auspices giving of their expertise to people of every denomination and none.

Looking back over those thirty years, what did you see?

"I've seen that the first heart hunger, that first visioning, that I had on [my] retreat in Washington … took form in those first days of the work group which became SGM.

"I've found that all of the stuff that so attracted me when I was studying medieval history in my early years [at university] was not locked in history nor was it the preserve of the monastics. What we were discovering was the tradition of God to get out of our minds, get out of our egos, and to start listening and responding from that deep level … that spiritual heart place in which Christ dwells, that place made in the image of God. And with the monastics of eastern and western traditions to open ourselves to that transformative unifying power at the heart of all reality, that is the love of God.

What are the rewards of the process that you started in the 1980s?

"One thing I was very conscious of at the time. What happened in me, the Spirit was generating all over the place. And I felt a common bond with what was awakening in the Church. Across the board, I could see a movement beyond the value of all of our head stuff into giving space to and cultivating the heart stuff.

"I think for many people in mainstream churches the 70-80s charismatic experience was … an awakening to contemplative prayer — beyond the happy-clappies, beyond the conference junky syndrome. For many people here was a taste of God that generated a longing for more; and it's just gone more mainstream these days. You could call it 'stripping the barriers' in a way. I find in my own children and their peers: that an openness to the experience of God is normative in this whole generation …

Does this happen at all ends of the spiritual spectrum?

"Yes … people are getting into all sorts of diversities. I heard of a woman does the Roman Gods. But people's human spirituality needs connection points, and our culture provides all kinds of diversion: consumerism, ocean cruises, to name two. Spiritual longing is in our culture even though people may not name it. And the challenge is how do we meet such people with Christ, the bread of life?

Do you think SGM is actually bringing the churches together?

"It has done. I don't know if it has brought the churches together, but it has brought Christians of different traditions together and enabled them to experience and value our unity in Christ, and the fact that we have one heritage. In the West, for a good thousand years we were all Catholics anyway … and we still sing the creed: one holy, catholic (with a small 'c') and apostolic church …

John Franklin [Photo: Benjamin Brock-Smith]

"SGM has connected Christians of different denominational traditions and enabled them to see the value of what that tradition has preserved and has held, recognizing from my theological education here in Dunedin, what Professor Ian Breward said: the Church can never be Catholic until all the broken streams flow together in one bed… People are learning to value, rather than be suspicious of, what's in the different traditions.

"We had been so far apart. I think SGM has enriched the Catholic Church. Ecumenically, there has been an enormous cross-fertilization, and I think SGM has been a common meeting ground that transcends our ancient suspicions and prejudices, and, oh, Christ is in you, too!

"I think that in New Zealand along with what is happening elsewhere in the planet SGM is one of the means where the Spirit in our time is helping us to see that we are one, that we need to be one for our witness to a world that no longer does Christianity; and to value the wealth of our collective saints and mystics …

"Richard Rohr is saying, my Catholic tradition has mystics, saints, charismatic types and praying people who are basically ignored for a few hundred years until they can be sanitized. And I say, look it's not just Catholic tradition. It's there in all our traditions. We are all a bit cautious about people who seem to have God presence in them, and yet in our time that caution is breaking down …

"So let the light shine! SGM, along with other forces, has been an agency that has helped us experience the unity that is Christ's prayer for us." ■

The Rev Dr John Franklin is a spiritual director and the chaplain to the Anglican Bishop of Dunedin.

life-giving lay-led sunday liturgy

TM interviewed Sue O'Connor, Marnie Inder and Colin Bellett about the beginnings and development of Sunday Liturgy of the Word with Communion in Arrowtown, a unique parish ministry.

In the early 1980s Arrowtown was very much a satellite church of the parish of Queenstown. With only one priest in this spread-out parish, Sunday Mass was celebrated in Arrowtown on the first and third Sundays. "There were no readers, no ministers of any sort for Mass other than the priest, who came out from Queenstown," said Colin. "Although three or four families made the effort to travel into Queenstown, the tradition of most Arrowtown Catholics for these other Sundays was, 'Well, there's no Mass here. We don't need to do anything here this Sunday.'" When Father Reginald O'Brien, a senior priest of the Diocese, was appointed parish priest in the mid-1980s, things began to change.

The weekly scripture group in session. L to R: Pat Doyle, Susan Rowley, Bernese Byron, Colin Bellett, Mary Anna Baird, Jane Reidie, Marnie Inder.

Colin, who with Mary his wife has been in Arrowtown from mid-1980s, said "Father Reggie had a lovely sense of the need for community and developing community and he saw it as a shame that so many of us here in Arrowtown were not part of the local community because there was no Mass on those two Sundays." This was matched by the desire of some Arrowtown parishioners to do something more.

When Deacon Colin Schmelz came to the parish for pastoral work there was a meeting to talk about this growing desire. Fr. Reg initiated Deacon Colin into 'running a liturgy' on the second Sunday of the month. When Colin was ordained a priest and left the parish, Colin Bellett continued to run this liturgy. Colin remembers asking an older parishioner if he would read the scripture. His response was: "If I was meant to read, I would have gone to the seminary!" However, there was a growing acceptance among the people as the liturgy of the Word with Holy Communion developed, and they were involved in the reading, music and preparation. A few parishioners attended Mass in Queenstown, a drive of 40 kilometres there and back. Father Reg discouraged this. He is reported as saying to these people: "What are you doing here? I don't want to see you here again on these Sundays because it's more important for you to establish strong community in Arrowtown than for you to travel all the way in here for Mass."

After some time, Pauline Inder, another parishioner, joined Colin as a leader of these celebrations, and a liturgy for the fourth Sunday was added. Colin says that from the beginning people would affirm what was being done, even if they teased him, "How's Father this week?" As this liturgy was then novel if not revolutionary, the leaders wanted to make it clear this was not a 'Clayton's' Mass. "We would always make a point of saying this is a lay-led liturgy of the word with communion."

Over the 25 years of its existence, there have been other lay leaders: Doris Eden and Margaret Hyland, as well as the Dominican sisters, Molly Griffin and Joan Bennett. Presently those involved are Mary Anna Baird OP, Sue O'Connor, Marnie Inder, Mary May, Michael Tierney and Colin Bellett.

how did the liturgy itself develop?

Colin remembers that at first he had just a skimpy sheet format for Liturgy

of the Word with Holy Communion. Pauline and he developed this into three complementary liturgies. Later, the Bishops put out a more formal book *Faithful in the Word*, and this gave more options for prayer. Beyond this was the 'nutting out' and putting together every two weeks of prayers and a reflection which would accompany the lectionary readings set down for that Sunday.

preparation

The preparation for each liturgy of the word is taken with great seriousness. Said Colin, "Each Monday we have a scripture group meeting. We are very conscious that among that group are the persons who will be leading the liturgy … and we reflect on the word of the Sunday to come." Sue added, "If I am leading the liturgy, the scripture is fastened in my mind from then on … It sets the scene for me to hang my thoughts on." Marnie mused, "The week preparing might be a misery getting myself ready but each of those gospels [I have reflected on] will never be the same again." This sharing of the scriptures together each week is a great encouragement to each leader's ability to reflect in a focused and life-giving way their insights on the readings of the day.

team support

The three volunteered that each one feels a little inadequate "because this has traditionally been the role of an ordained minister." But "we know we are part of a team, and therefore we don't feel alone." Moreover their team work gives each one lots of strength, even down to the nitty-gritty of learning how to use the microphone correctly; and not having 20 pieces of paper, but using a folder. And the active involvement of those in the different ministries which make up good liturgical celebration also encourages the person leading the liturgy.

Each one feels privileged and honoured to be leading the people in worship. Sue says, "It puts within us a deep sense of obligation to prepare well … and to make [the liturgy] meaningful for those who attend, and to involve as many as possible."

local response

One factor talked about a number of times was the interest and support of the local parish priest. There have been a number of parish priests over these 25 years, but none has criticised or interfered. Colin said, "They trust us … They've appreciated what is being done but don't feel that they have to intervene." The fact that relatively the same number of parishioners turn up whether there is Mass or a liturgy of the Word with Holy Communion speaks for itself.

St Patricks Church, Arrowtown.

Each spoke animatedly of stories of the delight of tourists for whom this is a new experience. Sue said, "Some people seem hesitant when they first know what is to happen, and I say, 'You are more than welcome to stay.' Afterwards they inevitably say, 'I'm pleased we stayed. This was great. I wonder why we don't do something like this in our own Diocese?'"

training for this ministry

When asked did anyone have formal training for the role of leader, the answer was no. However, both Sue and Marnie have been school teachers. Both had done the NCRS *Walk by Faith* programme, and were grateful for the opportunities given by the Catholic Education Office over the years. Colin added, "I know where my strength comes from. Sue and I had many years in the charismatic renewal, with prayer group and summer schools. Each week we developed a love of prayer and reading … opening up lots of literature relating to scripture." And the local initiatives of the Dominican sisters over time with programmes like scripture journaling had also been formative.

And "there is 'on the job training' — learning by doing! We watch and talk with those who take the services." This allows leaders to develop their gifts slowly, and support each other as they learn through experience.

for the future

What has happened in Arrowtown could be a 'blueprint' which may help to bring new life in other Catholic parishes where there is a shortage of priests. It will certainly foster and develop the faith of the local people, where they trust one another, and are trusted by the local clergy and the bishop. ■

the surpassing glory of place

Brian Turner is a respected New Zealand poet, who knows the Central Otago landscape better than most. A sportsman of note, Turner has written plays and prose as well as poetry. He is passionate about the political, social and psychological implications of the ecology, hence the future of Central Otago, and by extrapolation of our whole world. A long-time environmental campaigner, he was part of a group that included former All Black captain Anton Oliver, artist Grahame Sydney, farmer and soldier Graye Shattky and many others who forestalled Meridian Energy's proposed 'Project Hayes' massive wind farm on the Lammermoor ranges. Here we print parts of his recent correspondence over matters of interest, ecological and universal, with Jim Neilan, our 'in-house' correspondent.

[Photo courtesy of Otago Daily Times]

Letter: 5 December 2012:

In my view humankind has lost its way. Too few regard our places as sacred and holy, we're not careful enough about the importance of leaving the sort of legacy that is driven by, and results from, admirable moral and ethical values. Unless we change the way we see nature, see it as a community of which we are presently a problematic part, and alter our behavior, the future looks bad for our children and grandchildren.

Almost everywhere those who seek the truth and dare to speak it to power are regularly denigrated and often much worse. Critics are frequently said to be 'doomsayers', 'anti-progress', 'negative', etcetera, etcetera. All the pat pejoratives and put-downs come out. Few seem willing to accept there are limits and that in all sorts of areas they've been exceeded. As for looking to and reflecting on the philosophy and history, I still hear people ask, "What use are they?"

I recall Lewis Lapham, former editor of Harper's, saying that early in his time at university he wrote what he thought was a pretty good essay and when he got it back his lecturer had written on it something like " I don't want to know what you think, I want to know that you know what I think."

Those who query and question are slapped down too often, which may be why, for the most part, NZ is run by, governed by, people with a cargo-cult mentality — despite all the prattle about No. 8 wire … We have oodles of followers here but few well-informed leaders.

However, I sense that there's an increasing amount of disquiet and rebellion brewing. I hope so. But as yet it's not reflected through the ballot box.

More, not less, stirring is needed. And more effort to persuade people to think seriously about what Bill McKibben meant when he wrote about the "surpassing glory of our right habitation of a place."

Robert Jensen, who is on the staff of the University of Texas, recently published an essay that starts thus:

"I want to suggest a slight modification of the University of Texas' motto, 'What starts here changes the world.'

"A more accurate slogan — while not quite as pithy and probably less effective for public-relations purposes — would be, 'what starts here accelerates the destruction of the world.'

"I am not suggesting that the administrators or faculty of UT, where I have been a professor for two decades, want to destroy the world. Rather, I'm arguing that like almost every other institution of higher education in the United States, UT is complicit in the ongoing destruction of the world by offering a curriculum that celebrates the existing economic/political/social systems, which undermine the life-sustaining capacity of the world.

"While that claim may sound crazy, I think my reasoning is calm and careful. The destructive features of contemporary America's systems — an extractive economy that demands endless growth, with a mystical faith in high-energy/high-technology systems and gadgets, dependent on continued mass consumption of goods of questionable value — are all woven into the fabric of UT's teaching and research. Entire departments on campus are staffed with faculty who seem incapable of imagining a challenge to those features and appear dedicated to maintaining the systems. The goal of most courses is to train students to play by the existing rules, not question the systems that produce the rules.

"The obvious problem: We face multiple, cascading ecological crises that should spur us to rethink our economy, politics and society, but the existing rules rule out such thinking. If we can't transcend these intellectual limits, it is not clear that an ongoing large-scale human presence on the earth will be possible. What is clear is that affluent societies such as the United States cannot continue to live indefinitely in the style to which so many have become accustomed. In the short term such affluence can be maintained only by intensifying already unconscionable levels of inequality, and in the long term even that soulless strategy can't stop the inevitable decline and eventual collapse."

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Letter: 18 December 2012:

Amazing skyscapes recently. I find the sky ever-entrancing; just looking up enables me to look out rather than in — one is conscious of the immensities that surround us and which many often fail to note. It's — paraphrasing Allen Curnow — a marvellous thing to still be able to stand upright here and to know there's more to the trick of it than we shall ever know. ■

sky

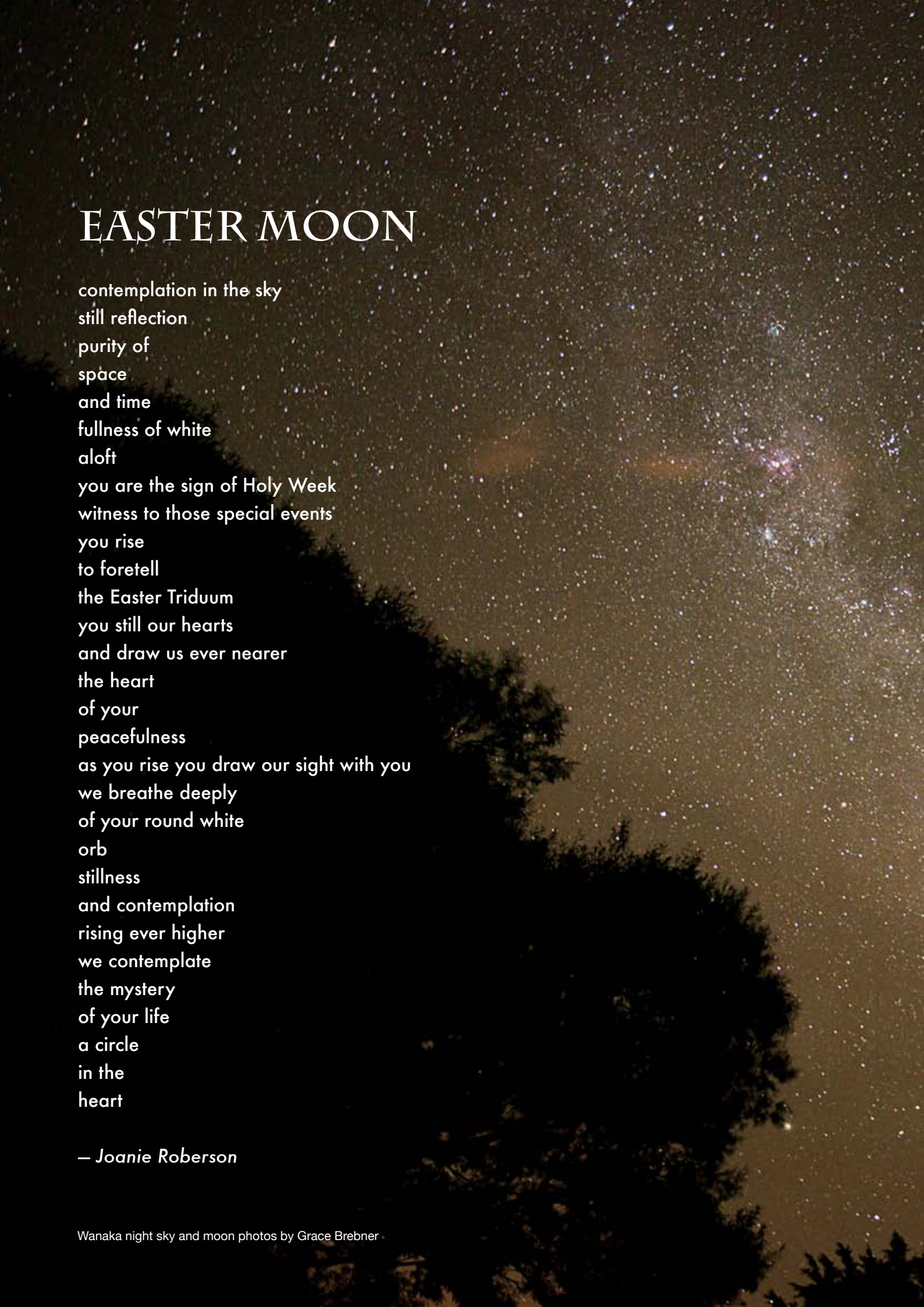
If the sky knew half
of what we're doing
down here

it would be stricken,
inconsolable,
and we would have

nothing but rain.

– Brian Turner

[Photo of the 'Taieri Pet' by Jim Neilan]



EASTER MOON

contemplation in the sky
still reflection
purity of
space
and time
fullness of white
aloft
you are the sign of Holy Week
witness to those special events
you rise
to foretell
the Easter Triduum
you still our hearts
and draw us ever nearer
the heart
of your
peacefulness
as you rise you draw our sight with you
we breathe deeply
of your round white
orb
stillness
and contemplation
rising ever higher
we contemplate
the mystery
of your life
a circle
in the
heart

— Joanie Roberson

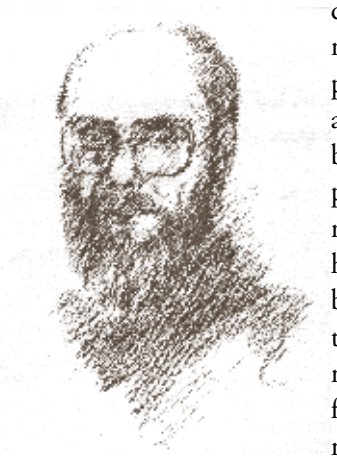
Wanaka night sky and moon photos by Grace Brebner

the god who goes before

Donagh O'Shea

An unskilled forger of notes is no problem; the troublesome fellow is the one who is able to produce something very like the real thing, which of course is not the real thing. Some gods are so false that no one could really take them to be God; when St Paul told the Philippians that there were some whose god was their belly, neither he nor they imagined that those bellies lived on prayer and praise. Likewise the 'calf of molten metal' would not have fooled those Israelites if they had not been desperate. But the falsest gods of all are bound to look and sound very like the God we worship.

The ancient Jews considered the name of YHWH too sacred to be pronounced. Vowels are not written in Hebrew, so in time no one remembered how the name of God should be pronounced if it were to be pronounced. Modern scholars surmise that it was pronounced Yahweh, but no one can be certain of it. Likewise YHWH would not be represented in images of any kind, nor likened to anything in the visible world.



What meaning can we find in this today? Perhaps, among many other things, this: the refusal to liken God to anything in the visible world can also be seen as a refusal to identify God with any status quo, whether in one's personal life or in the life of a people. God is the one who goes before us and leads us into the future. In Hebrew the past, present and future tenses work differently from the way they work in modern European languages, so the name "I am who am" in Exodus 3 can also be translated "I will be who I will be." God does not follow us, or adhere to our agenda, or confirm our status quo: the God we worship is the one who "goes before us."

We are quite capable, we know, of creating a false god out of our needs, our fears, our desire to punish ... Such a god will surely follow us, and agree with everything we think and say, and be perfectly obedient to us at all times. We will be able to use that god as a way of crushing other people, or silencing them, or making them feel that they are outsiders. False gods are always very busy doing our work, because they are our creatures and we are their creators. Thomas Merton wrote: "Just as we have a superficial, external mask which we put together with words and actions that do not fully represent all that is in us, so even believers deal with a God who is made up of words, feelings, reassuring slogans, and this is less the God of faith than the product of religious and social routines. Such a 'God' can become a substitute for the truth of the invisible God of faith, and though this comforting image may seem real to us, he is really a kind of idol. His chief function is to protect us against a deep encounter with our true inner self and with the true God."

The word 'God' is a 'good' word, and so it is a perfect cover — like the word 'love' — for all kinds of shameful attitudes that sometimes need a good place to hide and sometimes a big name for their banner. But we have to bring everything to our own door: I have to see if I am only using the name of God to give a kind of ultimate patent to my own preferences. If I have a conservative cast of mind, my god becomes a conservative, and we offer praise and thanks to each other for everything that is stopped. If, on the other hand, I am a liberal, we give our joint blessing to everything that moves. But the Scriptures tell me I am not to judge myself (nor anyone else) against any foreground features that are stopped or moving, because only God is my judge, and everything in my life is shown up against that ultimate background. God is my judge. God takes no responsibility for anything that I do, nor can I for anything that God does.

The transcendental God. The God who can be manipulated and used by no one. The God who can only be invoked in prayer, not in anger, not in self-righteousness, not in command. The God who made heaven and earth and the sea and all that is in it. And the God of grace. Grace ... which feels just like chance, which cannot be organised because it is for no reason; grace which feels like gift, and is no part of commerce. Only the transcendental God can seduce me from making my life a little business, a shop, paying in and paying out and balancing the two. It is beautiful that God is my judge. If God were not my judge I would be at the mercy of the smallest-minded, the most partial of all judges: my dear self. ■

Donagh O'Shea is the director of the Tallaght Dominican Retreat Centre, Dublin, and a well-known retreat giver and writer.

could the next pope learn from benedict?

Peter Steinfels

The church needs shock treatment, and until the mini-shock of his resignation, Benedict, to the relief of many, did not seem like the man to administer it. Ratzinger, yes; Benedict, no. Evaluations of his tenure have balanced the pros and cons of his deeds according to the lights of the balancer.

Will Benedict's successor do any better? Back in 2005, observing the long painful and paralyzing decline of John Paul II, some of us felt that the next pope should immediately establish a procedure for a pope to conclude his service while still alive. Establishing such a rule for the surrender of papal power at the very outset of a papacy would forestall suspicions of behind-the-scenes manipulation in the case of an ad hoc resignation like Benedict's.

This time the white smoke will presumably greet us almost on the brink of Holy Week, so first things first. The new pope should focus his own and the world's attention on the Paschal Mystery. From entry into Jerusalem through Last Supper, passion, death, and Resurrection, from palms to holy oils, consecrated bread and wine, shrouded statues, venerated cross, new fire, and baptismal water, let the new pontiff simply be vested in the sacred rites.

Between Easter and Pentecost he can deliver the necessary shock therapy. To begin, Pope Novus, as we might call him, should declare that his predecessor's wisdom in resigning reveals a permanent insight into the realities of a modern papacy. Henceforth, popes will either serve a term of twelve years or resign at the age of eighty-two, the choice depending on each pope's reading of the church's needs at the moment. Papal interventions to determine the church's choice of a successor, something Benedict has adjured but another pope might not, will be formally prohibited.

Because the beginning of a papacy is the opportune time to deal with the delicate question of such transitions, Pope Novus should move to make future conclaves more representative. He might create a new position of "cardinal electors"; their only function would be to vote in a conclave. Cardinal electors would constitute one third of those voting. They would include the heads of the ten largest religious orders. The rest would be chosen biannually — and their names kept in petto — by the presidents of the bishops conferences of each continent. The number of cardinal electors would be proportionate to each continent's Catholic population. At least half of them would be women. Heads of Vatican offices, although eminently eligible for election to the papacy, would not participate in the conclave unless they had become cardinals while serving as ordinaries.

The specifics are arguable, but the general idea is clear: continuity but not cloning.

Reforming the tenure and election of popes would signal that the church is open to change, even though it only affects the future. That needs to be complemented with a dramatic gesture of immediate consequence. One idea would be a papal establishment of a massive Catholic Pietà Fund to be devoted to the health, education, and safety of women around the world. The goal would be to raise $1.2 billion, or a dollar for each of the world's Catholics. And by placing administration of the fund in the hands of Catholic women, Pope Novus would also signal openness to reexamining the role of women in the church. Had John Paul II taken a dramatic initiative like this early in his papacy, the church's voice on several major issues would have won a much greater hearing.

Two other initiatives could be reserved for Pentecost, May 19. On that day, the pope would invite bishops, theologians, and knowledgeable laity to submit their thoughts on two topics. One would be very practical: how to make the world synods of bishops an effective institution. The other would be very fundamental: aggiornamento and ressourcement on the church's understanding of sexuality.

Pope Novus would pledge to act within several years to reform the synods. He would be wise to warn that the discussion of sexuality would take time and no one should expect hasty conclusions about specific norms.

Is all this fantasizing? Obviously. Is it fantastic? These initiatives are moderately disruptive insofar as they admit of change in the church, hardly a heretical notion. They are only slightly more controversial in encouraging broader participation in the shaping of that change. They are otherwise open-ended — and about as unthinkable as a pope resigning.

Pope Novus, whoever he turns out to be, will preach many words between his election and Pentecost. They will evoke familiar images and stir familiar sentiments. But unless they are accompanied by a few vivid, imaginative, and substantial initiatives, they will wash over the listening world and the listening church, with at most an arresting phrase or two lodged in our hearts. We will stumble on. The church does not live by popes alone. The opportunity to build on Pope Benedict's startling gift will have been squandered. ■

This edited version of a blog by Peter Steinfels a former editor of Commonweal *and former chief religion correspondent for the* New York Times *is printed by kind permission of* Commonweal
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be connected locally

Long-time social and political activist John Minto was interviewed by regular **Tui Motu** *contributor Paul Sorrell. Speaking by telephone to John in his Auckland home, Paul found him quietly but passionately committed to making this country a better place for ordinary people.*

TM: What are you up to these days?

JM: I'm back secondary school teaching in Otara this year, mainly Māori and Pasifika kids. My major commitments at the moment are with three groups — I'm a spokesperson for Global Peace and Justice Auckland, national chairperson of the Quality Public Education Coalition (QPEC) and vice-president of the Mana Movement. Up until a year ago I was involved with Unite Union and their campaign for better pay, and I wrote a weekly column for the Christchurch Press for four years, between 2006 and 2010. I see change as a good thing — it helps me keep fresh. I usually look for a significant change in my job every 5-6 years or so.

TM: Where did your understanding of social justice come from?

JM: It came mainly from school and family. I lived in Dunedin till the age of 12, and my early life revolved around church and school. I attended St Patrick's primary school, run by Mercy nuns, and St Edmund's Christian Brothers school in South Dunedin for four years. Looking back, social justice was a constant theme — I can remember the cardboard boxes we had at home to collect money for the missions overseas. There wasn't a huge political analysis involved — it was just accepted that we had a responsibility to look after people worse off than ourselves.

I remember that my parents, and my mother especially, were very keen to give support to people — she would look around the community to seek out and help people living on their own, for example.

This was the time of Vatican II, which the Mercy Sisters at school taught us about. The emphasis on social justice came in the context of the Church moving to identify with the poor and the oppressed. As a youngster, I took it for granted that helping out the less fortunate was what people did. This was the culture of our parish and the wider New Zealand community at the time.

TM: What helps you to discern/determine where you can best put your energies? Or do the opportunities for that just open up and you follow them?

JM: In the early days, it was a case of helping out good causes — such as collecting signatures for the Save Lake Manapouri campaign. With the anti-apartheid movement, it was a question of putting my energy where it could have the greatest effect. Because of our strong rugby links with South Africa, I saw that we were uniquely placed to hasten the end of the apartheid system.

HART (Halt All Racist Tours) was disbanded in 1992 when the ANC called off the boycott. I strongly believe that each of us has a primary responsibility for what's going on in our own country, and I saw the need to put my energies into local causes. I became involved in the QPEC in its early days — there were

lots of negative changes being forced on schools and I saw that bulk funding of schools would have an enormous negative impact, especially in low-income areas.

My work with Global Peace and Justice Auckland involves supporting and coordinating efforts here and overseas. We are really a network of groups doing things like organising speaking tours for visitors from overseas. The group was also involved in coordinating antiwar protests against the invasion of Iraq in 2002.

I got involved in Mana two years ago. I'd never joined a political party before, and I sellotaped my subscription receipt to my office door to remind me that this could either be a very big mistake or one of the most important decision of my life! I'm hopeful that the party can broaden its appeal. People see us as an offshoot of the Māori Party, but the reality is that Mana is a party for all New Zealanders.

TM: How has your deep understanding of social justice sustained and supported you all these years?

JM: The people around me — my wife and family, friends and colleagues — have all been strongly supportive. I'm surrounded by a marvellous network of people who are involved in these issues and who can see the links between them — they have given me great support over the years. When individuals work together they can achieve a great deal.

TM: What has your dedication to justice cost you?

JM: I've certainly got more out of it than I've put in. I've never regretted a minute of time that I've spent on these issues. I have missed out on promotions in education, but I have no regrets.

TM: What about your refusal of honours from the ANC government in South Africa?

JM: Sadly, the ANC elite have been bought off by big business in South Africa, such as the mining multinationals. Shortly after the transition, Western interests identified around 40 key ANC leaders and systematically wined and dined them. People who once spoke out so passionately about freedom and equality were turned. Exploitation of South African workers is worse now than under the old apartheid regime.

Mandela must take some responsibility for the situation. I don't believe he'll be regarded by history as favourably as he is today. Having said that, he is possibly the only thing holding South Africa together today — I suspect things will fall apart after his death.

TM: For you, where are the areas of New Zealand and global life that show signs of energizing new life?

JM: New life is springing up in all kinds of places — this resurgence will become more powerful as the current neoliberal ideology loses its hold. Neoliberalism has peaked now and is on a long downward slide. This is freeing up communities to be more creative and self-reliant about their futures. People are looking forward to building socialism here and all over the world.

Global capitalism has lost its moral authority — we are in the middle of an ongoing crisis of capitalism. It can't provide for a decent standard of living for all. Books like *The Spirit Level* have shown that it's not so much poverty as massive inequality that is at the root of so many of our social problems. The Occupy movement changed public opinion on these issues considerably — it helped shift the centre of gravity in political debate. People are a lot more sceptical about the so-called 'free market' now.

TM: What is your dream or vision for a better future? What would you like it to be?

JM: I don't have a detailed blueprint … We know that we need a more equitable society, with community control of key community infrastructure so that resources are turned into services for all rather than being run for private profit. People have a strong sense of wanting to be connected locally. This is involving shifting power back to workers and local communities. It's a case of stripping power from big business and returning power to the people. ■

‘we will not cease’: anzac day

The writer looks at the position of the conscientious objector in our society, especially the case of Archibald Baxter, our most famous ‘conchie’, and asks how do we teach our young that there is no glory in war.

Tony Eyre

Anzac Day, April 25th will soon be upon us and no doubt the large crowds that have attended the ceremonies in recent years will once again turn out to pay their respects to the fallen. This year’s commemorations will be a prelude to the World War I centenary programme being rolled out in 2014, one hundred years since the Great War began on 28 July, 1914.

Preparations have been underway in New Zealand for some time now to put together a comprehensive programme to commemorate what was one of the most momentous events of the 20th century and one in which more than 18,000 New Zealanders died and over 40,000 were wounded.

lost generations

On a recent visit to the Auckland War Memorial Museum — one of many visits over the years — I could not help but be moved by the thousands of names of fallen solders engraved in marble in the Halls of Memory. In Dunedin where I live, the Toitu Otago Settlers Museum has its own Roll of Honour featured in a room dedicated to ‘lost generations’ — a quiet space allowing the visitor to feel the power of the names of our Otago sons and daughters who made the ultimate sacrifice.

One display that caught my attention at the Auckland War Memorial Museum was the recognition of ‘Dissidents and Defaulters’, otherwise known as conscientious objectors — those men who, for reasons of conscience, refused, once conscripted, to serve in the armed forces.

With the launch of the official programme of the World War I Centenary (2014–2018), there will be many projects staged in New Zealand and overseas over the period of the commemorations.

Archibald Baxter (1881 – 1970)
[Photo: Alexander Turnbull Library, Wellington]

recognition of ‘conchies’

This seems an opportune time to give due recognition to the many conscientious objectors — or ‘conchies’ as they were nicknamed — who suffered imprisonment and cruelty for their anti-war beliefs during and after the period of the Great War.

the case of archibald baxter

One man, perhaps better known, was Archibald Baxter, a quietly determined 33-year old farm labourer from Brighton, Dunedin, whose anti-war views destined him to become one of the most famous conscientious objectors of World War I. In fact, six of the seven Baxter brothers refused to enlist and all were sent to prison.

Archie, along with his brothers Jack and Sandy and eleven other objectors were shipped off to England before being transported to the front line in France. In an attempt to break his spirit, Baxter was subjected to unrelenting degradation, humiliation and brutality by the military authorities. This included Field Punishment No 1, colloquially referred to as the ‘Crucifixion’, where his hands and feet were tied to a post out in the open. The slope of the post brought him into a hanging position which caused excruciating pain for the long periods he was left hanging. Near Ypres, Archie Baxter was sent to the front line where the Otago Regiment was based. But his resolve was never broken and he was eventually allowed to return home to Dunedin where he died in 1970. Baxter’s 1939 memoir, *We Will Not Cease,* has become a classic of anti-war literature.

and millicent baxter

When I think of Archie Baxter, his wife Millicent always springs to mind. I

have memories of her spending time in the Catholic Library in Dunedin in the early 1980s. Her own memoir begins, "When I was ninety, someone asked me what I would do if I were sixty years younger and I said at once, 'I'd marry my husband again.'"

As the daughter of John Macmillan Brown, one of the founding professors of Canterbury University College, Millicent first heard of Archibald Baxter in 1918 when shown a letter he had written to his parents in Otago before being forcibly taken to the front lines in France. "If you ever hear that I have served in the army or that I have taken my own life, do not believe that I did it in my sound mind. I never will." From the time that Millicent read Baxter's letter, her "whole life changed" and she was determined to meet this man who had suffered much for his pacifist principles. Two years later she sought him out at his Brighton home in Dunedin and they married soon after, their future lives together dedicated to anti-war activism and support for other conscientious objectors.

anzac day

New Zealand's collective identity as a nation has been greatly influenced by the two world wars and this is no better illustrated than by the way we commemorate Anzac Day. Like many New Zealanders, I take time on this day to remember family members who were affected by war. My own father was a Staff Sergeant in the army during WWII but never saw action overseas. The Hodgsons on my mother's side of the family, tracing their roots back to Cardrona in Otago, paid dearly with their lives. Robert was killed at Bapaume in France in 1918; Patrick, aged 24, fell at Cassino in 1944; Pilot Officer Bill Hodgson, aged 20, from South Dunedin survived the Battle of Britain but in 1941 met a fiery death in a flying accident whilst on medical leave; His younger brother Jim, based at Waiwera South Army Camp near Balclutha in 1943, was crushed to death on a bridge, side-swiped by an army convoy. Such are the casualties of war.

registering as a 'conchie'

That's my family 'war pedigree' and perhaps throws some light on why, as a 19-year-old — during the period of the Vietnam War — I registered as a conscientious objector. New Zealand had compulsory 'National Service' and my birth date came up in the ballot, requiring me to register for military service. But in 1972, a Norman Kirk Labour Government abolished the national service scheme before I was called to appear before the Objection Committee. Today I am left with a faded copy of my 'conchie' beliefs and an official certificate provisionally registering me as a Conscientious Objector. Does it ever expire, I wonder?

On Anzac Day, I do feel a sense of unease when much is made of the large turnout of young people at ceremonies up and down the country. What messages are they picking up? Where is the clear unequivocal condemnation of war? Unfortunately, the 'battle for the hearts and minds' of our children may have already been won by the war games heavily marketed by Xbox and PlayStation. And that's why we need to hear the voices of Archibald Baxter, Mark Briggs, Lawrence Kerwin, Ormond Burton, Connie Summers and the hundreds of other anti-war activists who joined them.

an english commemoration

In 2011, in a peaceful cemetery in Saffron Walden, Essex, a ceremony took place to commemorate the death 70 years earlier of my second cousin Pilot Officer Bill 'Ace' Hodgson who is buried beside his two comrades killed with him. Aged 20 when he died, Hodgson's name is listed on the 'lost generations' Roll of Honour in Dunedin's Toitu Otago Settlers Museum.

At the time, our own 30-year-old son was living in London and was able to represent our family at the graveside commemoration. I know the significance of the moment was not lost on him — there lay the remains of his young cousin from an earlier war generation, a Dunedin boy like himself who never lived to see his home town again.

If we have learnt anything constructive from the conflicts of the past, then we owe it to our young people to help them learn from the tragedies of war and to work for peaceful solutions. And that's why on Anzac Day it saddens me to see young children puffing their chests with pride as they wear the war medals of their long-dead great grandfathers. There is no glory in war. ■

Tony Eyre is a Dunedin writer, and parishioner of Holy Name Parish.

Michael Eyre lays a wreath at the grave of Bill Hodgson in Essex.

thoughts around the state of the pakeha nation

This is an abridged version of the Joan Cook Memorial Essay 2013.

Susan Healy

The original 'State of the Nation' addresses were an annual event, instituted by Robert Muldoon, leader of New Zealand's National Party. After his defeat as Prime Minister in 1984, the event was discontinued until revived by a new National Party leader, Don Brash. In 2004, Brash used a cleverly crafted reflection on New Zealand's history and the Treaty of Waitangi to suggest that Māori were unduly privileged. Brash and the National Party were immediately rewarded with a surge in the polls. The fact that most social statistics for Māori were decidedly worse than those for the general population meant little or nothing to the many New Zealanders who were delighted by Brash's statement.

a reaction to don brash

For Pākehā who had spent much time and energy in promoting the Treaty relationship, this turn of events in 2004 was disturbing. It made us realise that there remained much prejudice against Māori and their rights. One constructive counter to Brash's speech was initiated by Network Waitangi Whangarei. From 2006 to 2009 they hosted an annual panel of speakers on "The State of the Pākehā Nation", and from 2010 have been publishing essays on the same subject. These panels and essays are intended to continue the legacy of Joan Cook, staunch and inspirational supporter of Pākehā commitment to *Te Tiriti o Waitangi.*

my background

I begin this essay by giving some of my background and interests in coming to the subject. I am a Pākehā of Irish, English and Cornish ancestry. Over 30 years ago I attended Māori language classes at Henderson High School with Awa Hudson as our tutor. Awa was a wonderful teacher. She not only introduced us to te reo Māori but also to te ao Māori (the Māori world), both its culture and political critique. This was for me a beginning of a long, slow process of conversion: from an identity shaped almost entirely by a colonialist view of our country to one that is much fuller. I believe that as Pākehā we are enriched as we grow in appreciation of the land to which our peoples have come, and in respect for *tangata whenua* as the indigenous proprietors and guardians of the land in the areas where we live.

a privileged listener

Over the past three years, I have been privileged to listen to and reflect on the evidence given by Ngāpuhi Nui Tonu in the first stage of the hearing of their claim to the Waitangi Tribunal, the focus being He Wakaputanga (Declaration of Independence, 1835) and *Te Tiriti o Waitangi* (1840). Attendance at this hearing and involvement in the writing of the independent report, *Ngāpuhi Speaks*, have been an incredibly valuable learning experience.

When asked to write this essay, I found it hard to disengage myself from immersion in the *Ngāpuhi Speaks* project. So, I asked Mitzi and Ray Nairn if they would help me get some bearings for an approach. They invited me to their home, to sit and talk with them. In that conversation, two key issues surfaced regarding Pākehā and *tangata whenua*: relationship and vision for the future.

developing relationships

With regard to relationship broadly, I have found it useful to reflect on the parallels between the development of a healthy and productive relationship between individuals and the development of the same between communities. These parallels include respect for the autonomy of each other; communication; growing in knowledge and appreciation of each other; fairness; allowing each the space and resources they need to develop their potential; working in cooperation on matters of common interest; and addressing differences. A healthy relationship can lead each partner to grow in self-awareness, and to revise and broaden their judgments, values and understandings.

The importance of this self-understanding was apparent in Ray's reflection on *Ngāpuhi Speaks*. He found the report gave him insight into te ao Māori, and then into how te ao Pākehā has stood in relation to te ao Māori. He became aware how deeply imbued our Pākehā world is with values and convictions that come from a colonising heritage. I felt Ray's admission was a humble one; and I am sure the practice of humility and listening is essential for those of us who come from a culture of dominance. Not, however, the sort of humility that expresses itself in

self-flagellation "how dreadful we are"; but that which helps us listen carefully to what *tangata whenua* have to say. Such listening will help us sort the wheat from the chaff in our convictions and values and come to a place of true self-respect, one based in knowing we belong to a people who have been invited into relationship with *tangata whenua.*

vision for the future

The conversation with Mitzi and Ray also had a focus on vision for the future, again with Ngāpuhi Speaks as the main trigger for our thoughts. Doubtless, we were influenced by the evidence from the Ngāpuhi Nui Tonu witnesses who spoke with great clarity about what their *hapu* intended in entering into relationship with the British Crown and Pākehā, and how those intentions continue from the early encounters with Europeans and on through the present. As Ray saw it: "This report invites us to recognise what has happened and what is now in place, but does so in a way that opens a way into a different, more culturally just, future."

As one of the authors, I was greatly encouraged by Mitzi's written 'Pākehā Response', which opens with the words: "As a Pākehā New Zealander I am enormously excited by this report". I had feared that Pākehā would read the report as simply negative to Crown and Pākehā. While it does carry a major challenge to the Crown in its unilateral exercise of power, the report brings out the positive intentions of Ngāpuhi Nui Tonu in entering into relationship with the Crown and Pākehā. Their intentions were, and remain, inclusive, based in *tikanga* (law), and directed towards right order and peace; they point to ways for *tangata whenua* and *tauiwi* to live and work together in rightness of relationship.

critique of the crown

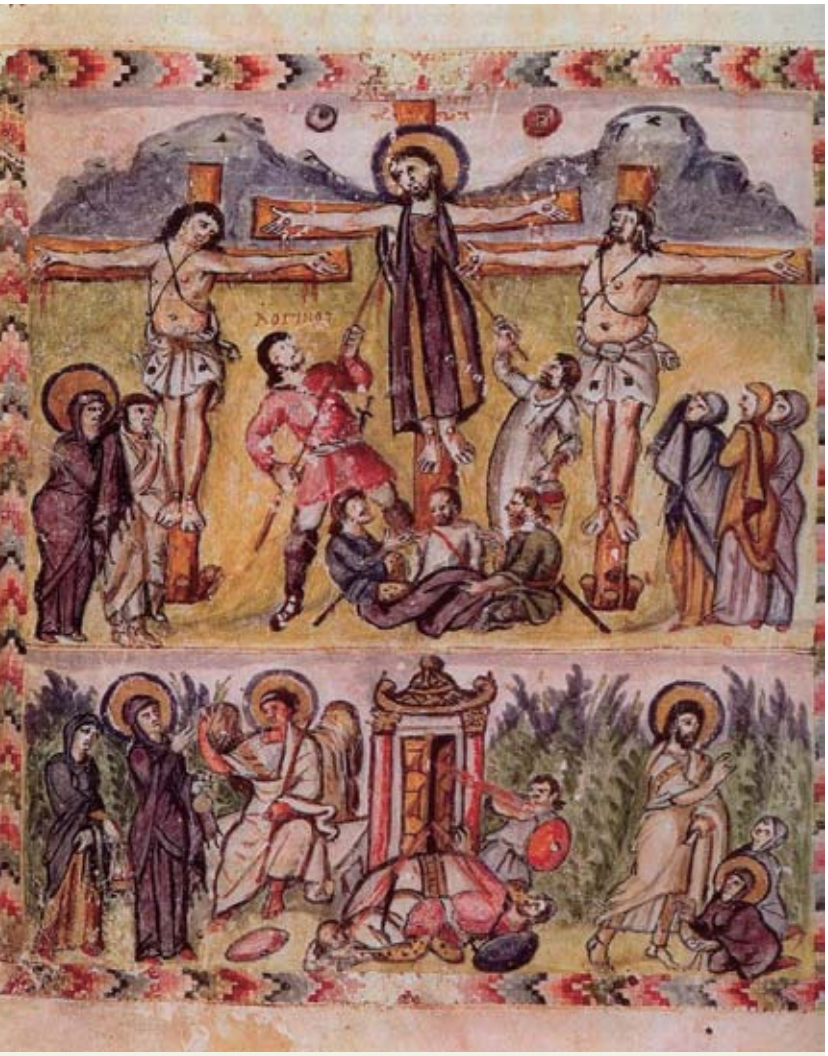
Moreover, there are Pākehā who will appreciate the critique of the Crown in the report. At this time when we are being invited to reflect on our country's constitutional arrangements, *Ngāpuhi Speaks* provides helpful insight into the structure of state power. In their unique claim, Ngāpuhi Nui Tonu have gone to the heart of the questions about sovereignty, its meaning and practice. By sharing their traditions of law, decision making and confederated political power, they have presented alternatives to the centralised, hierarchical model of authority under which we currently live. In studying what Ngāpuhi Nui Tonu have said, we can learn from the justice of their concerns for true power-sharing arrangements and critically reflect on our present system of national government and the exercise of state power. Through listening to and dialogue with tangata whenua and in the process clarifying our own values and concerns Pākehā and other *tauiwi* will contribute to the building of a constitution that honours the Treaty relationship and provides for the rights and needs of our diverse communities. ■

Susan Healy was a member of the independent panel which authored Ngā puhi Speaks, the Independent Report on Ngā puhi Nui Tonu Claim.

drawn towards the light

Gospel readings for the second to sixth Sundays of Easter (7 April - 5 May)

Kathleen Rushton



In the Rabbula Gospels (completed 586 CE) version of the Passion immediately below the Cross and aligned with it is the empty tomb. We focus on the unified vision of Jesus at once crucified and risen.

The Gospel readings for Second to Sixth Sundays of Eastertide (7 April – 5 May) are from the gospel according to John. Underlying these readings and this gospel is the resurrection. Those early Christian communities from which this gospel arose knew the risen Jesus. The gospel story was written in the light of his death and resurrection.

John's gospel gives two ways people continue to come into the family of faith after the resurrection. The first is through the *Holy Spirit*, sent by the risen Jesus who comes and stands among the disciples. He breathes on them saying: "Receive the Holy Spirit" (20:22). In breathing the Spirit into people, the risen Jesus does what God had done. At creation, God breathed the spirit of life into the first human being (Gn 2:7).

The second way is through the *work of the disciples*. Most of John 21 is concerned with ordinary human situations such as going fishing, catching nothing, working hard all night, recognising someone on the shore, having breakfast. Jesus tells the disciples to continue fishing. They are not able to 'draw' in the net because of the huge catch of fish (v 6). When Jesus asks for some fish, Peter returns to the boat and 'drew' the net ashore. Through the risen Jesus their work is fruitful.

The significance of 'drawing' becomes clear in the light of earlier passages. After feeding the crowd by the sea, Jesus explained no one can come to him unless 'drawn' by God (6:44). Near the end of his public ministry, Jesus said: "And I, when I am lifted up from the earth, will draw all people to myself." (12:32). How will the crucified and risen Jesus 'draw' people? The story of the huge catch of fish shows that he does this 'drawing' through his disciples. Yet the disciples cannot draw a catch of fish without Jesus. Likewise, people cannot come to faith of themselves. Through the risen Jesus, the disciples 'draw' many and bring them to Jesus.

John's gospel affirms that people find life in Jesus by relating to him in the present. However, this gospel also states clearly that people of faith will die (11:3; 16:2; 21:19, 23). What, then, is the significance of the resurrection for those who face the coming of their own death? Jesus is able to say "I am the resurrection" because he undergoes death and resurrection and comes to embody resurrection hope. Underpinning resurrection is a wholistic understanding about what it means to be a human person. The whole person is affected by death. Not only the body dies but the whole person dies.

A dualistic view sees the soul contained in the body during a person's lifetime. It is set free in death. However, resurrection's wholistic sense of life and death differs from the idea that a person can be divided neatly into a body (*soma* in Greek) and a soul (*psyche* in Greek).

Both of these terms, 'body' and 'soul' speak of Jesus as a whole person. Each term is used for his

death and resurrection. When he drove the sellers out of the temple Jesus said: "Destroy this temple and in three days I will raise it up." Then the evangelist explains that Jesus was speaking about the temple of his 'body' (*soma*, 2:21). This assumes that as an embodied person, Jesus died and is raised up again.

Later, Jesus uses the term *psyche* to express his 'life' or 'self.' Speaking of his death, he says: "I lay down my life (*psyche*) in order to take it up again … I have power to lay it down, and I have power to take it up again" (10:17-18). The *psyche* is what Jesus said he would 'lay down' and what he has power 'to take … up again.' Again, the whole person of Jesus, body and soul, is involved in death and resurrection.

The resurrection of the body means transformation into another form of existence. This gospel uses 'flesh' (*sarx*) for that which is limited and perishable. When the Word became flesh (*sarx*), the Word became a person who will die (1:14). Jesus indicates that he will give his flesh for the life of the world (6:51). The gospel does not tell us that Jesus' 'flesh' is resurrected. Jesus is not brought back to normal life. The more flexible terms body (*soma*) and 'life' or 'self' (*psyche*) are used for Jesus. As a whole person he goes through death and is resurrected to a life that is no longer under the threat of death.

There is a contrast between the resurrection of Jesus and the raising of Lazarus. When Lazarus is called out of his tomb by Jesus, he comes forth wrapped in burial cloths. He must be unbound and let go (11:44). Jesus leaves his grave cloths behind. This suggests that he is freed from death and will not die again while Lazarus will.

The resurrection brings a new way of embodied life, not a return to life as it was. Yet a theology of resurrection means facing squarely that death is real. For Benedict XVI, Jesus' resurrection "was like an explosion of light, an explosion of love … It ushered in a new dimension of being, a new dimension of life in which, in a transformed way, matter too was integrated and through which a new world emerges … It is a qualitative leap in the history of 'evolution' and of life in general towards a new future life, towards a new world which, starting from Christ, already continuously permeates this world of ours, transforms it and draws it to itself." (April 15, 2006, Easter Vigil Homily). ■

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

When it doesn't pass you by

it's a day in march
hot dry heat
the earth burning
he's walking up this road
like up a river
the current against him
he calls out in a loud voice
why
but it doesn't pass him by
not the way maybe he'd hoped
there are rocks
in the river
uprooted trees
broken bridges
he turns and says yes
he doesn't fight the current
not anymore
he lets it take him
cut
bleeding
and dying
he lets the river take him
into the light

Kathleen Gallagher
(from 'Twilight Burns the Sky')

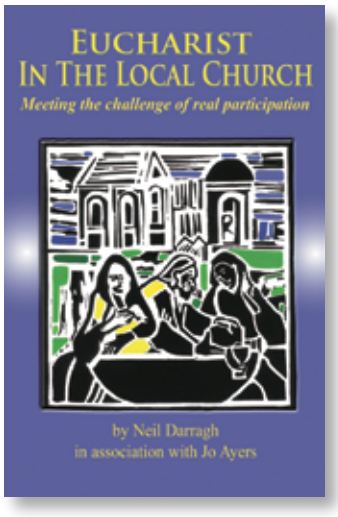
growing good local liturgy

Book: Eucharist in the Local Church: Meeting the challenge of real participation

By Neil Darragh in association with Jo Ayers

ATF Theology Adelaide 2012, $25
ISBN: 9781921817854

Reviewer: Elizabeth Mackie OP



This book has a striking authenticity, grounded as it is in years of pastoral practice and informed by theological and liturgical scholarship. It is indeed the challenge that its own title indicates. But it is also an exciting presentation of almost endless possibility. No one liturgy conducted in any single parish could encompass all the elements so carefully presented in each chapter of the text; but every Eucharistic liturgy in every parish community could be enriched by the introduction of even a small number of the options and opportunities described by Neil Darragh and Jo Ayers.

The Introduction states quite clearly what the book is — and is not. It is not "a manual for new ministers on the one hand or a study in liturgical theology on the other." Nor is it a 'handy toolkit of resources'. Instead, it "proposes perspectives and principles that we believe will lead liturgical planners towards high active participation of people in Sunday Eucharists." It quite clearly pre-supposes that preparation for the Sunday Eucharist is a community task, involving priests, liturgical leaders, liturgical planners, musicians, readers and others. This would have to be a given if the exciting possibilities described throughout the book are to have any chance of flowering in our parishes.

There is strong emphasis on inclusion: of gender, culture, age, socio-economic background, competence and on the challenge to achieve inclusion with sensitivity and awareness, so that representation is not a mere balancing of numbers.

Much of the book is devoted to the development of a fourfold structure of the Eucharist: the rite of Gathering, the liturgy of the Word, the liturgy of Eucharist and the rite of Sending. Each of these phases is explained and the leadership required for each is explored at some depth. Other chapters deal with formation of leaders; liturgical music; some interesting observations and suggestions for remaining connected with the universal church in the celebration of Advent/Christmas and Lent/Easter, but at the same time focusing on symbols and images appropriate to the seasons in which these feasts are celebrated in our southern hemisphere; and a section on other liturgies, such as liturgy of the Word — with or without communion.

The book faces up to some of the difficult questions which face all liturgy planners and leaders: Who belongs? Who can/will receive communion? What do we do about language? Can we depart from the text? Who can deliver the homily? How do we deal with the universal church and the local community?

Four other features that are helpful to the reader are the artwork by Yvonne Ashby, the very clear footnotes for readers who wish to search further, the comprehensive index, and the four or five 'Key Questions' that follow each chapter to serve both as summary and as guide for discussion and reflection.

That so much has been made available at this price and in only 141 pages makes this a 'must read' for all of us who want to take liturgical participation seriously. ■

the cost of commitment

Film: Amour

Director: Michael Haneke

Reviewer: Paul Sorrell

With its one-word title functioning as both a statement and a question, *Amour* is a perceptive, compassionate and deeply intelligent study of an elderly couple struggling to cope with the sudden impact of illness and disability. It is a film about intimacy, tenderness, patience and devotion, but also about fragility and frustration and the limits of commitment when one person is faced with caring for someone who can do almost nothing for themselves.

Anne and Georges Laurent are retired piano teachers who have produced a succession of successful young concert performers and now live a limited but contented life in their rambling Parisian apartment. Rather shabby now, their home still retains signs of its former elegance. Through skilful camerawork and dialogue, Haneke draws us into the couple's domestic routine so that we become intimate observers, almost part of the family. When at breakfast one morning, Anne suddenly becomes totally unresponsive for several minutes, we are as shocked and bewildered as Georges.

We learn that a stroke has paralyzed one side of Anne's body, and the rest of the film charts Georges' struggle to deal with his wife's gradually deteriorating condition. We see the couple learning to cope with a wheelchair, bathing and toileting. Following a second stroke, Anne loses the power to communicate and calls out mutely to indicate her inner distress.

Apart from the brief opening scene set in the theatre, the whole film is shot in the Laurents' apartment. Their enclosed world is penetrated from time to time by messengers from outside — visits from their daughter, nursing staff or a former pupil; a photo album that recalls a past life in which Anne was active and full of life; a pigeon that repeatedly flies in through an open window. At one point we are shown a series of tightly framed shots of oil paintings of the French countryside — the closest we come to the external world of which Anne and Georges were once a part.

This beautiful and disturbing film reveals many facets as it slowly unfolds before our gaze. On one level it is educational, helping viewers prepare for caring for partners or parents who will inevitably decline with increasing age. It also asks how, in situations like this, the dignity of the defenceless can be preserved, as well as the sanity of those who may be tempted to take on more than their physical and mental resources will allow. ■

Crosscurrents

Jim Elliston

vision fulfilled

A report in the February issue of *Wel-Com* about the first graduates of the Catholic Institute brought back memories. The aim of the Institute can be roughly described as providing high quality courses aimed at the formation of people for their various ministries in the contemporary Church.

About 40 years ago the Diocesan Directors of Religious Education and of Catholic Schools were exploring how to create a nationwide system of catechetical training for teachers and catechists. A live-in catechetical institute was an unrealistic goal, and the Bishops eventually authorised what is now known as the 'Walk by Faith' correspondence course. The Institute provides for a much greater range of ministries, and at greater depth.

During our investigations I came across the minutes of a Bishops' meeting; one item stated there was a need for a national catechetical training course for teachers. The date was Low week 1911.

the whole person

Wilhelm von Ketteler (1811–1877), a not particularly religious young man from a noble family, left the employ of the King of Saxony in protest at the imprisonment of the Archbishop of Cologne for opposing a law aimed at disadvantaging Catholic families. He began studying theology the better to equip himself to work for fairer treatment of Catholics. Seventeen years later he was ordained priest. After four years in parish work he was elected to the Council of Frankfurt (1848), declaring that freedom to express their religious beliefs was the right of all people, without exception. A year later he resigned.

He had come to realise that the major problem confronting religion in Germany was social, not political.

In 1850 Pius IX made him bishop of Mainz. Amongst his many writings on practical issues of his time, he detailed the shortcomings of liberal capitalism as well as those of Marx's solution to it. In outlining Christian principles on which to base action to assist the needy he stressed that looking after their spiritual welfare and giving handouts was insufficient. The issues were simultaneously religious and economic.

He encouraged worker self-help, suggesting they form co-operatives to produce specific goods, aiming to benefit both workers and customers by avoiding exorbitant profits. He urged the formation of unions and moderate state intervention aimed at reducing employer abuse, ensuring a decent wage and equitable working hours, and outlawing child and female labour in industrial factories. He also wanted the imposition of proportional taxes on the wealthy.

He didn't limit himself to preaching. In his diocese he established a credit union, groups to build houses at affordable prices, shelters for the destitute, and an office to seek work for the unemployed. Inspired by him, Unions of Catholic Workers flourished in Germany until Hitler suppressed them in 1933.

Like Ozanam, he recognised that physical deprivation often leads to emotional, moral and religious deprivation. The Church must concern itself with the whole person.

The two major themes underlying this teaching are complementary. The first is subsidiarity i.e. nothing is to be done at a higher level if it can be done at a lower level. Thus, personal responsibility and self-help are essential. The second is solidarity i.e. we are not isolated individuals, we a part of a wider community, which is composed of various smaller groupings, all of which have a contribution to make to the common good. Abandoning people to their own devices, or doing everything for them, are both wrong. Helping people to help themselves is an essential ingredient of true charity.

Practical charity is relatively easy to understand (the difficult bit lies in putting the recipient at ease), but accepting that social structures can lead to injustice requires special effort, can be frightening (because it is potentially subversive), and threatening (because I may lose my privileged position). So it is easier to ignore.

traditional courtesy

Recent editions of the *NZ Listener* have carried correspondence on the pros and cons of what used to be regarded as marks of respect for women by men, such as opening doors for them etc. It appears some women object, feeling that such actions demonstrate that men regard them as feeble.

This reminded me of an incident that occurred nearly 60 years ago, shortly after I arrived in Italy to further studies for the priesthood.

A group of Aussies and Kiwis hired a bus to take us on a picnic outside Rome. After stopping at a couple of villages on the way to sample the local wine (and coincidentally seeing parts of the wedding of Grace Kelly and Prince Albert on TV) we set off over the hills to meet up with the bus at the next village.

On the way I saw in the distance an arresting sight — a woman sitting on a donkey followed by a man carrying a large bundle of hay. I was impressed. What a kind man!

When we got closer I realized that it was the man sitting on the animal. ■

the pope and the czar

Robert Consedine

Most of Europe in the late 19th century was ruled by three dynasties. The Hapsburgs controlled the Austro-Hungarian Empire, the Romanovs Russia and the Hohenzollerns Germany. They had absolute power which they believed came from God.

Millions of serfs and peasants living under these systems had absolutely no rights. Most lived on the edge of starvation and suffered the daily harassment and brutality of armies and police. Rape, murder and beatings characterized their daily existence. Protests were forcibly put down.

The lifestyles of the Emperors, their families and their sycophantic advisors and supporters were characterized by extraordinary opulence and an almost complete disconnection from and indifference to the fates of those they were ruling.

The functioning of these empires from the top was characterized by incompetence and stupidity. The rulers, all of whom were related and using 'God-given authority', appeared to believe that they were untouchable. They issued edicts, made pronouncements, delivered speeches and expressed ethereal views to their advisors on the state of their world. By the end of World War One all three had fallen.

The functioning of the present Papacy is modelled on these empires. It is the last 'divine right' monarchical empire on the planet. We are witnessing a Papacy that appears to be completely disconnected from the people of God.

The anger amongst Church-going Catholics towards the bishops and the Papacy is often palpable. Any bishop courageous enough to stand up for the people is removed.

The last two Popes appointed bishops whose loyalty to the Papacy takes precedence over their loyalty to the Gospel. Although there are rare exceptions, like altar-boys they faithfully implement instructions from the top and transmit them to the people.

Meanwhile some of the people of God, on another part of the planet are implementing Vatican II, renewing the Church, discerning and living the Gospel.

Like the serfs of 19th-century Russia, Catholics still have no rights in their own Church. They are shut out by a system that fails to uphold their basic human rights. Many Catholics are better theologically educated than the bishops and priests who are governing them.

Vatican II has been described as a seminal council — perhaps more than any other in history — the most important event in religious history since the Protestant reformation of the 16th century.

The bishops at Vatican II in the 'Dogmatic Constitution on the Church' gave the prime place to the people of God: they take precedence over the hierarchy.

After the Council some theologians drew from this teaching, described by canon lawyer and theologian Professor Ladislas Orsy as an "unwarranted conclusion" which asserted that episcopal power to govern is so exclusive and indivisible that a non-ordained person cannot effectively share in it. This was encoded into Canon Law in 1983.

Orsy expressed his disgust as he observes that "many of the talents and energies of the non-ordained are condemned to lie fallow." Even more shocking, given the history of financial scandal and sexual abuse by the ordained clergy, is a complete lack of accountability to the people of God.

Catholic theologian Hans Küng has called for a revolution from below. He has described the Catholic hierarchy as "corrupt, lacking credibility and apathetic to the real concerns of the people." Even enlightened bishops are bound by their unconditional oath of allegiance to the Pope.

Pope Pius XI, in 1939 in his last public audience famously said: "The Church, the Mystical Body of Christ, has become a monstrosity. The head is very large but the body is shrunken … the only way you can re-build the Church is to mobilize the lay people." ■

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a Mother's Journal

by Kaaren Mathias

I finally got out of the railway station and onto the bus. Soon I'd reach the Seohara project the health needs assessment. We swerved onto the crowded highway. Trudging along the road going the other way were streams of people, hundreds and hundreds of them, dressed in saffron clothes denoting pilgrims. Travel in India reliably furnishes fascinating surprises.

Some men walked in small groups,cheerfully chatting; others walked quietly alone. Each had shouldered a long bamboo pole, a *kaanvar* stretched with coloured cloth, tinsel and cards. Hanging on the back was the all-important *mitti ka luta*, a special earthenware container filled with water from the Ganges.

An occasional woman also walked along the pilgrim trail in the hot sun but they were sparsely scattered. They too shouldered their *kaanvar*. Now and again a large tractor trailer had been adapted as a pilgrim support vehicle – and blazed with devotional songs to Shiva put to the latest Bollywood tunes. Behind the trailer were a group of dancers, hands raised, laughing, jiving and grooving to the pumping music.'They're just relaxing and having fun. That's part of the pilgrimage,' Mr Pande, sitting next to me, explains.

Mr Pande filled me in on more details as the bus wove erratically through the crowds of *kaanvariyan* (pilgrims). The ten days that lead up to *mahashivratri* on 10th March are a time for praying and showing extra devotion to god Shiva. Those who can go to the sacred site on the Ganges, Haridwar, to fill the *mitti ka luta* with Ganges river water. The pilgrimage is the return journey home, carrying water containers but never putting the *kaanvar* on the ground.

"*Bhagwan* (the Lord) is watching us – but we can't see him. We need him to know that we have a clear and earnest spirit. We make the pilgrimage for special situations, like prayers for children's final exams, for a new job or for the birth of a son. "

"And if one can't go on pilgrimage?" I ask.

"Well you can do your *puja* or prayers at home. If you're blind or can't walk, or if you're a mother at home looking after children – then *Bhagwan* can see us, and listen to our prayers, and our earnestness."

We pulled into a town. Huge posters of Shiva welcoming the *kaanrvariyan* hung at town entrance. Giant tents provided shelter from the sun; and teams of men and women peeled potatoes, cut up onions and cooked enormous pots of rice to feed the hundreds of thousands of pilgrims passing through in those days. Long bamboo racks, like hitching posts, stretch outside the tents, as resting places for the *kaanvar* and their precious loads.

We drive on and on. A continuous trail of pilgrims going the other way streams on and on for 40 kilometres. Walking, carrying, resting, dancing, walking. Devotion, faith, prayer on a huge scale. I'm not sure they're not on a journey to God too... ■

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