

Tui Motu

InterIslands

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the spirit blows where it wills

Easter moves on and the Spirit blows where it will.

This issue of the magazine approaches the idea of Easter's copious life from the perspective of people who have found life through treading old footsteps anew.

It is common to bemoan the fact that the Churches seem to be going nowhere, that their numbers are fast declining and that there seems to be no vision for a future that will stick. The underlying message of the articles in this issue is just the opposite: that new life appears in every place, bidden or unbidden. Each age has its way of expressing the gospel message in a manner that fits its time. And that we need to look and see where that life is, and, if called, follow it. "All the way to heaven is heaven." This hopelessly optimistic saying of St Catherine of Siena should be paired with an equally wonderful idea of Pierre Teilhard de Chardin: "Above all,

trust the slow work of God."

For close on a century now, the Catholic Church has been exploring the concept of the giftedness within each human being, the "giftedness" that comes from baptism and the mission given by the Holy Spirit. We say rightly that this is the age of the laity.

A number of facets of renewal for lay people are highlighted. First, we look at the Associate movement. Canon Peter Stuart underscores a concern pertinent to every age: that people need space and silence to live well, and that our age, full of noise, and scared of these important gifts, has ditched them. This calls for their resurrection. The Cistercian monks have lived the gospel in sacred space and silence since the eleventh century. And it is this contemplative dimension, where God is approached in silence, that has grabbed Peter and other lay people. They have become

Cistercian Associates in their search for a more authentic way of living.

Mary-Anne Greaney has found in the Presentation Sisters' way of life elements which uplift her own. As a Presentation associate, she lives hospitality and social justice questions in a way that had not be possible for her previously. Again it is the life giving "wedding" of the old and the new.

Another facet of this diamond of renewal comes from the story of the Community of the Transfiguration. Remarkably it is the life and work of the nineteenth century hermit Blessed Charles de Foucauld, traced across ecumenical boundaries, which is a unique feature of this 'down-under' monastery. Blessed Charles' life and work gave rise first to the Catholic congregation of the Little Brothers of Jesus. In 1961 an Anglican monastery based on the Little Brothers' charisma was founded in England. And

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front cover photo: Against the odds, a four-month old child was dragged out of the rubble by rescue workers in the city of Ishinomaki. She had survived for three days buried beneath the rubble of a building before being reunited with her father.

from there, in the seventies, the Spirit inspired five young Baptist people searching for a deeper way of living to found the Australian Community of the Transfiguration. It, too, has “associates” around the world. This ecumenical flourishing of the monastic movement is a

magnificent sign of how God works to encourage us and give us the energy to live more fully the simplicity of our own Christian lives.

As well, the articles on The Logos Project, the National Youth Interfaith forum, and the setting up of the Walking New Paths

Programme in the Diocese of Dunedin give other dimensions of this same yearning for the Spirit’s amazing creativity and life.

No wonder Nicodemus was bowled over in his encounter with Jesus. ■ **KT**

From the Tui Motu Foundation

Recently the Board of the Tui Motu Foundation held its Annual General Meeting. The Foundation is a key partner of *Tui Motu*, while remaining independent from it. It exists to manage invested funds in support of the magazine and to build up a financial base to enable *Tui Motu* to grow and expand. The 2010-2011 financial year has been one of consolidation rather than growth. Interest rates have remained low and for a variety of reasons it has not been possible to carry out any major fund-raising initiatives this year for the Foundation. Nevertheless the Foundation is happy to have been able to contribute from income received a monthly sum in support of a stipend for the new editor. Our aim remains to have a fund of \$1,000,000, but we recognise that it may take us some time to reach that target. In the meantime the Foundation is managing over half a million dollars, having achieved a modest increase in the overall investments during the past year. The money is a combination of debentures and donations and we

are extremely grateful to all those who have chosen to deposit funds with us at low or no interest, or to make donations — large or small — into the investment funds. We can assure you that the money is being carefully managed, that debentures are available on maturity and that the Trustees are pursuing a conservative investment policy. We invite any readers who would like to know more about the Foundation to contact the staff at Tui Motu Office for a Foundation leaflet. If you wish to make a contribution, you can use the renewal of subscription form which includes a box to indicate a gift to the Foundation or you may simply mail a contribution to the Tui Motu Office, where the secretary for the Foundation will be happy to receive it. ■

*John Gallaher,
Chair of the Tui Motu Foundation*



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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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reform of the liturgy

I am distressed by the reform of the liturgy.

The catechism of the Catholic Church describes Liturgy as 'an action of the whole Christ' (CCC 1136) from the first community of Jerusalem until the parousia, celebrating the same Paschal Mystery, but in diverse forms. Vatican II expressed the desire 'that all the faithful should be led to that full, conscious and active participation in liturgical celebrations which is demanded by the very nature of the liturgy and to which the Christian people ... have a right and obligation by reason of their Baptism'.

My thesis is that this wish of the Council cannot be fulfilled if every word of the Mass and every note of music is rigidly imposed by centralised ecclesiastical authority. The post-Christian Western world is in need of re-evangelisation; I suggest, as part of that process, English language liturgies should take much greater heed of local culture, idiom, musical style and customs. The present reform of the English Liturgy smacks strongly of formalism. In attempting to reflect the Latin of the Mass, it clearly ignores the considerable regional differences in the English spoken through many continents and multiple islands.

A centralised imposed text can never become an adequate vehicle for the sincere, heartfelt worship of English-speaking laity. Such legalism risks trivialising religion. Legalism encourages hypocrisy, which can cloak what goes on inside of us. Legalism encourages pride. We are the 'good Catholics' who do exactly what they tell us. We happily say "consubstantial" (but I don't know what it means).

The Church of Rome is sinking back into the quagmire of legalism and formalism. After a brief ray of sunshine during the Pontificate of John XXIII, we are retreating again under the clouds. Still, I live in the

hope that the Holy Spirit will again renew my Church, though I despair of witnessing that miracle in my lifetime.

B T Harrington, *Katikati*

poor aiding the poorer

I was very impressed and moved by this article (*Tui Motu*, March, Crosscurrents, p30). While there is a great movement for freedom among so many states, young doctors in Cuba, after years of socialism, are behaving so unselfishly.

Certainly capitalism has failed. Since John XXIII and Vatican II there have been so many inspiring churchmen of many different creeds, but all are coming to agree that man cannot neglect his spiritual growth. Technology without humanity is a recipe for disaster.

Rosa E Oliver, *Blenheim*

the Holy Spirit speaks

I enjoyed the wonderful article by Robert Consedine in the last issue. In it he says that "the current demise of the Catholic Church" would come as no surprise to Illich. To me there will be no demise of the Catholic Church, because there is no crisis in the Church. There is a crisis in the hierarchy because of the lack of vocations to a celibate priesthood. When Rome decides to have married women and men priests, the crisis will disappear.

Paddy McCann, *Paraparaumu*

losing a brother

Thank you for sharing with us the above contribution from Mary Betz (*Tui Motu*, April). In this contemporary Easter story Greg's suffering and death have given rise to Mary's creation of a beautifully written tribute. Imperceptibly we become witness to her family's pain and helplessness when occasional glimmers of hope were dashed again and again and yet again.

For those of us who feel that we have been harshly treated by God,

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

Mary's example serves as encouragement to develop our potential for creating something good and beautiful out of the pain. Many of us will feel indebted to Mary, and I pray that Easter will enter into her heart and bring her the consolation she is longing for.

Frank Hoffmann, *Papakura*

POSITION VACANT

DIRECTOR OF MUSIC

ST PATRICK'S CATHEDRAL — AUCKLAND

St Patrick's Cathedral has a vacancy for a Director of Music. We seek an experienced person who is talented and keen to take up the wonderful opportunity that this position provides. We seek a leader prepared and capable of enhancing and taking the music in Catholic liturgy to a high level, who will take overall responsibility for music at the cathedral and will include training and directing the choir. The appointee in this part time position will be responsible to the Cathedral Administrator. St Patrick's is noted for liturgy which promotes the full, conscious and active participation of the congregation. The appointee will be expected to continue this tradition. The cathedral has recently been restored to a superb standard.

Applications should be directed to Music Advisory Committee, St Patrick's Cathedral.

Information available from admin@stpatricks.org.nz.

response to Andrew Dakers

Nicki Chapman

Andrew Dakers wrote in the April edition of Tui Motu

Years ago, in young adulthood, I read a book called *Why I am still a Catholic*. I remember it as a rather subdued set of essays by various people struggling with identities — but may well be doing it a great injustice. The point is that it is a question that many Catholics, including myself, continue to ask themselves all through their lives.

I am a Catholic because through the mystery of the incarnation I experience unconditional love that affirms my existence, and gives me the faith to carry on living. I guess many would say that there may be an underlying depression that often makes people cling to the ultimately positive. As a parent, and as a well-loved child, I do know however that this is not a projection of need, but a psychological truth. Such an experience gives each one of us the understanding that life is good because I partake in Love, and am lovable not because of what I do, but because of who I am.

The Mass therefore is a love-feast, a gathering of friends. I personally find some of the new-‘old’ language emphasises the difference between us as sinners and the all-perfect God, rather than the delight in the divine-familial love. I agree with Andrew Dakers that the Church’s energy would have been better focussed on working in loving fellowship with everyone we can to save what is left of our beautiful earth, and that new words reflecting that urgent need could have been a powerful part of that task.

However, along with also agreeing with him that the Pope’s words should have already incited us all to environmental action, I want to acknowledge the quiet activism of many Catholics in New Zealand. Before the Copenhagen Climate

Change Convention in late 2009, I started a petition to Parliament that was originally called ‘Catholics for 350’. (The ‘350’ refers to the parts per million of carbon dioxide that scientists think is the safe upper limit. We have well surpassed it already.) We changed the title to ‘Kiwis for 350’ but the huge support from Caritas, the bishops, the Dominicans, Pax Christi, priests, parish workers, schools, students and volunteers throughout the country showed how many of us are deeply concerned about the planet and want to make positive changes. We gained over 3000 signatures in a very hurried three weeks.

Those of us who dare to consider our children’s future are hungry for leadership and paths forward. Along with the website <http://steadystate.org> Andrew recommends, other good places to start are the transition town movement (www.transitiontowns.org.nz) and the Post Carbon Institute (<http://www.postcarbon.org>). This is a global conversation that every person of good will needs to be involved in, and where Catholics can show true leadership founded on the love we feel for all.

The English children’s writer, Lucy Boston, wrote in 1972:

“How can we keep alive the racial memory of this darling, living planet, full of wilful, unmanageable surprise, of unrestricted variety and beauty, shared by millions of other species, akin to us, all actually connected with us — ancestrally connected with us — even the vegetation coming from a common beginning — a teeming richness and mystery, against which we could see ourselves in perspective, and in which we could find our own place?”

When I try to imagine writing another book, I simply come up

against this: all the words that I would use seem to have lost the meaning they used to have, and I don’t know how to go on. Now what about you?”

I am wondering two things, especially about words.

One is about repentance. Maybe as a Church we have ‘gone back’ to the old roots, the old words, to try to find a better way forward. We need repentance of ‘our most grievous fault’ to all our fellow species.

I also think, whether we acknowledge it or not, we are afraid. Whether it is earthquakes, or the acidic oceans, forest fires, raging floods, droughts and snowstorms of climate change, all large signs of destruction and death frighten us personally. It is a natural instinct to go back to what seemed words of a simpler time, and greater surety.

As Andrew says, there is no going back. We live in unprecedented times. We have to struggle, not just with words, but with all connections, with finding new ways of living. But as Christians, we have the central faith that we are beloved, no matter what happens to our bodies. We also have the burning love for all that Christ had.

Lucy Boston did write another children’s book, in which a young time-traveller from the twelfth century slips into to the twentieth. He mourns the ugly emptiness of the age, but still delights in playing with the children who are his descendents.

As Catholics we also know that we are connected to the ‘ancestors’, our saints and forebears. Human-divine wisdom, compassion, courage and creativity belong to us all. That is Christ’s heritage. That is the truth we embody in time. ■

Nicki Chapman organised the ‘Catholics for 350’ petition.

pushing the boundaries

Is the surge of interest among lay people to live out the charisms of Religious Orders in everyday life a stirring of the Spirit or the sign of a missed vocation? The emergence of lay associates is breaking down the boundaries between the religious and secular worlds and creating a more diverse and inclusive religious family.

Michael Fitzsimons meets two New Zealand Associates.



The Cistercian Associates

Anglican priest Peter Stuart has just returned to his home base in Eastbourne from a trek round New Zealand, visiting a growing number of Cistercian Associates. There are currently 43 of them sprinkled round the country — about half Catholic and half Anglican — and he is the coordinator. He admits it's becoming quite a busy job.

This far-flung group strives to live out the traditional Cistercian charism outside the monastic enclosure. That means giving expression

in their own circumstances to the values of community, solitude, simplicity and hospitality that lie at the heart of Cistercian spirituality. The monastic community at Kopua in the Hawkes Bay is their focal point and the source of their identity.

The growing Associate movement — of which the Cistercian group is just one stream — is a recognition that the charism of religious orders can be lived out in a variety of settings, and is not confined to a formal religious community or monastic enclosure.

“We wrestle with how to live it out in everyday life. Essentially it's about simplicity and the contemplative lifestyle in so far as it is possible to be lived in modern society.

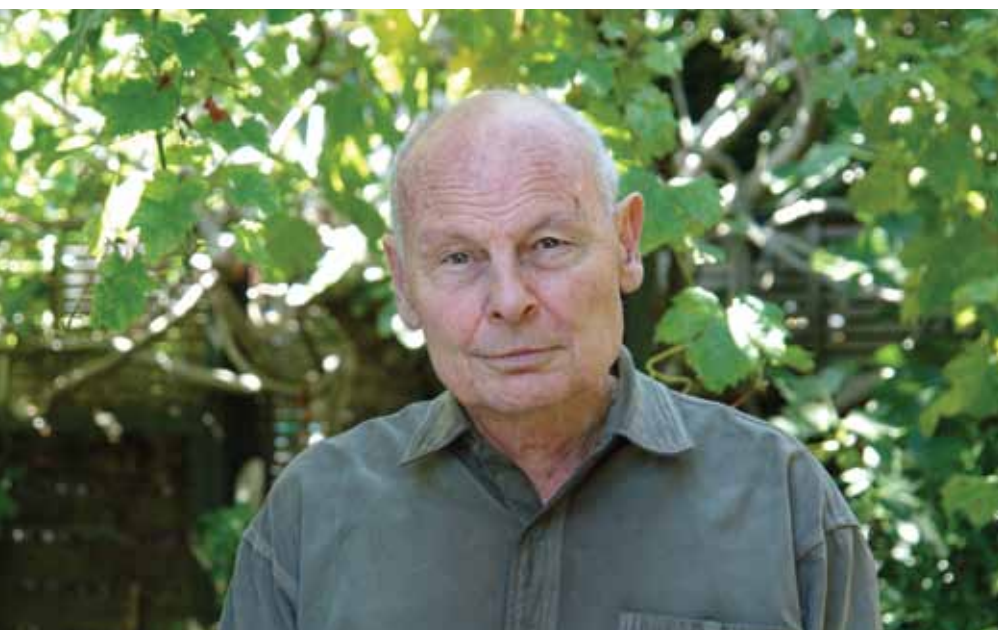
“I think contemplative prayer

is the birthright of every baptised Christian but we have to grow into it. It's a gift, something which is given. Ultimately it's for everybody though, because that is what we will all be doing in the fullness of the Kingdom.”

The Cistercian Associate movement began in the 1980s in France and the United States and was established in New Zealand in 2002. The decision to allow Associates is made by each local monastery and so far a third or more of Cistercian monasteries have Associate communities. Because Cistercian abbeys are independent within the Order, each abbey decides on the form the Associate movement takes. Worldwide there are more than 1,000 Cistercian Associates living out the rule of Benedict in varying ways.

“All Associates have to submit a rule of life to the Coordinator and to the Abbot before they are recognised as Associates,” says Peter. “There is no one format which everyone has to conform to. But we try to encourage people towards a rule of life that expresses some basic Cistercian realities such as *Lectio Divina*, contemplative reflection, some use of the Hours of Prayer, the practice of hospitality and simplicity of lifestyle within one's circumstances.”

Achieving a sense of community among the Associates and with the monastery community is important and challenging, says Peter. Groups



Peter Stuart

of Associates meet locally, where that is an option, on a fairly regular basis, as well as there being Associate retreats at Kopua.

“We’re still growing into face-to-face community among Associates in New Zealand. It’s very important to put a communal framework around the individual search for a contemplative dimension. Contemplative prayer is not a big focus in our churches, which can be caught up in a busy liturgical prayer wheel. It has been said that Anglicans — and perhaps others — are terrified of space and silence. They fill the first with furniture and the second with words. I think that’s true of some.”

The growth of the Associate movement is becoming an increasingly significant trend in the life of the Church, especially given the dearth of vocations to religious life and priesthood in the western world. The Cistercian monastery in Kopua, established by Irish monks, has not attracted many New Zealand recruits so far.

Says Peter: “On the one hand there is a numerically static monastic community and on the other hand you have a burgeoning interest in monastic spirituality which expresses itself in a growing number of Associates, among other things. God may be saying something.

“There is a considerable interest

“I think the reasons for this growth are the same reasons that gave rise to the monastic movement in the early centuries — a reaction to a society and a church which is becoming less authentic.”

in monastic spirituality in the wider Christian Church. I think the reasons for this growth are the same reasons that gave rise to the monastic movement in the early centuries — a reaction to a society and a church which is becoming less authentic. The Desert Fathers moved to the desert in part to be able to live a less compromised life; it was also an attempt to come to grips with the basic spiritual struggle and the desert was a better place to do the struggling.

“I think one could say that the Christian church in general is in as much danger of being evangelised by the world as it is of evangelising the world. This finds its expression in what we could call ‘consumer

religion’ — worship becomes entertainment, where the emphasis is on my wants rather than on what God wants of me, where there is an accompanying individualism without the authentic Christian community which is held up to us in the New Testament.”

The Cistercian Associates can be seen as part of a broader “new monasticism”, the origins of which are difficult to pinpoint. There are many expressions of this movement around the world but what these new communities have in common is a desire to live out a more authentic Christian life combining contemplative and communal life with a focus on hospitality and practical engagement with the poor.

The more intense expression of Christian witness which is monasticism is, in the words of the famous theologian, Dietrich Bonhoeffer, “a protest against the secularisation of Christianity, against the cheapening of grace.” As long ago as 1935 Bonhoeffer had this to say: “the restoration of the church will surely come only from a new type of monasticism which has nothing in common with the old but a complete lack of compromise in a life lived in accordance with Sermon on the Mount in the discipleship of Christ.” ■



The Presentation Associates

When a group of lay parishioners at St Joseph’s, Upper Hutt approached the Presentation Sisters in the late 1980s to ask if they could have an ongoing relationship with

them when they left the parish, the Sisters were taken aback.

“They were surprised and didn’t quite know what to do,” recalls Presentation Associate, Mary-Ann Greaney. “The whole idea was new to them. We were the only Presentation Associate group in the world that has come about as a result of lay leadership. We explored the idea with the Sisters. It was very exciting and they

were energised by it too.”

The Presentation Sisters had been in the parish for 10 years with a brief to build up lay leadership. They made their mark on the community to such an extent that some people were very interested in keeping their charism alive when they left.

“Initially it was hard to put your finger on what made them different

pushing the boundaries

but it was cool,” says Mary-Ann. “It felt hugely like it was for me. We are all called to discipleship and this is discipleship. Being ‘Presentation’ has to do with the focus we put on our life. It’s a way of being present in the world and a particular way of living the Gospel. It’s not a meeting we attend or a set programme to follow.”

For Mary-Ann, the Presentation charism is expressed in many ways but hospitality and a commitment to social justice are to the fore.

“I’m now an organic gardener and more attuned to the social responsibility aspect of living. It’s been a major factor in my working here as Pastoral Adviser on Justice Peace and Development for the Wellington diocese. Being a Presentation Associate has taught me to take risks — judicious ones — challenging church and civil authority and collaborating with others who can help you fulfill your dream.”



Mary-Ann Greaney

“In fact it has re-energised some of the Sisters who are blown away by the fact that lay people find their charism so enriching and exciting.”

— Mary-Ann

Greaney

Presentation Associates are not formal members of the Institute but there is a close relationship between the Sisters and Associates, says Mary-Ann. Associates are immersed in the history and spirituality of the Presentation Sisters and meet regularly to unpack what it means in their lives. They take responsibility for their ongoing formation with theology and spirituality courses.

Mary-Ann is on the team responsible for the formation of both Sisters and Associates. There are more than fifty Associates throughout New Zealand involved in a huge range of caring activities, from pregnancy counselling and youth work through to prison visitation and the running of foodbanks. Clearly Associates extend the reach of the charism, bringing numbers and an ability to influence areas of life that the Sisters may not be able to reach. They serve the Church in the same spirit as the Sisters do.

In the Hutt Valley, for example, Presentation Associates helped set up a teen parent school with a licensed early childhood centre alongside. The school and centre have flourished from humble beginnings and are now recognised by the Education Review Office as a model for other teen parent units in New Zealand.

Mary-Ann sees the emergence of Associates as an answer to a need, a movement of the Spirit. In the early 2000s she organised three national conferences in Wellington for Associates of different Orders which drew up to 70 people, both Anglican and Catholic.

“From my early 20s I felt a real need for a particular spirituality and I couldn’t find it. I tried charismatic renewal but in the end I thought I couldn’t find something for lay people and then this happened. You don’t hear much about it but I think it’s a very significant development.”

In embracing traditional religious charisms, lay Associates are breathing new life into Orders which are often struggling for new energy and direction. They are also breaking down the boundaries between Christian denominations.

“Initially there was a sense of ownership among some Sisters which is understandable. I’m not noticing that now. In fact it has re-energised some of the Sisters who are blown away by the fact that lay people find their charism so enriching and exciting.” ■

If you really love reading your Tui Motu,

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monastic life in the baptist tradition

Stephen Shipman, a founding member of the Community of the Transfiguration, talked with Tui Motu about this community, its beginnings, and continuing development.

“We are builders.” For the period of over 35 years that the Community of the Transfiguration has been functioning, its members have been building—community houses for themselves and houses for others (including refugees); halls and chapels for themselves, and renovating churches and buildings for sister church communions. This physical activity, traditional for monastics (witness the medieval monasteries in Europe), has kept them at the deeper task which they set themselves at the outset: to build the love of God in Christ while living in a monastic and contemplative way.

beginnings

In 1973 two young Baptist men in their early twenties, Stephen Shipman, an American and Graeme Littleton, an Australian, who did not know each other, set off on overseas trips which took them independently to the Monastery of the Glorious Ascension in Somerset England. This monastery is attached to the Anglican communion, and founded in the ascetic tradition of Charles de Foucauld and Carlo Caretto.

Quickly they became good friends. Both had been dissatisfied with their lived faith and were looking to find a more radical Christian life in community. They started to “discern a vision for a Baptist monastic community, based on a celibate commitment, something quite rare in Baptist circles in those days.” Graeme stayed at the monastery



“We are builders.”

for two years before returning to Australia. Stephen was to remain there another fourteen years, until he was able to migrate and join the Australian monastery.

vision

Back in Geelong Graeme enthused Diane Chandler, Neil Blick, and Graeme Osborne. Fascinated by his English monastic experience, and that he had committed himself to celibacy while remaining a Baptist, they gathered around him. With Stephen, these four founded a radically new celibate monastic community based around a complex of ordinary houses in a suburb of

Geelong, Victoria. They worked together on a vision of life during 1975-76. Their wish was to live simply, “to be as close to God as we could; to commit ourselves to the alternative wisdom of Jesus. Jesus was very radical indeed and if we took him seriously we would not be conventional. We believed the best way to preach the Gospel was to live it first... We believed that a non-judgmental love that integrates, not separates, was the greatest power at our disposal.” One founder had a formative saying: ‘pray your life and live your prayer.’ They have tried to live that ever since “as best we could.” They chose the biblical name

of the Transfiguration because they were serious about this idea, “about personal change and growth and becoming Christ like... making the journey from the image of God to the likeness of God.”

monastic life style

From the first, members have lived in houses, not dormitories, in the monastic compound. They come together for prayer three times a day — morning, noon and evening — and keep times of silence and study daily. Each Thursday (in honour of the Last Supper) they celebrate Eucharist together, and receive the reserved sacrament each day during evening prayer. They eat together in the evening five times a week. Some members have retained

their jobs, and work full time; others work within the community. There is a common purse, to which all give and from which all share.

Over the years, their liturgical music style has developed. They use polyphonic chant from the Russian Orthodox Church, and music from Taizé and Weston Priory, Vermont. They dedicate themselves to practising their chant, and steep themselves in the writings of the desert mothers and fathers, as well as later monastic writings.

expanding the tent pegs

Asked if this original vision has changed, Stephen said ‘No, only that we are better at it now hopefully.’

However, it is clear that the practical arrangements of living and working

have developed slowly over the years. Particularly notable is the openness to change and acceptance of new ideas and work, while retaining this original vision and rhythm of life. The community calls this “Expanding the tent pegs!” And they use another metaphor. If you put a 50 gallon drum around a young tree to protect it, the tree grows securely, and becomes beautiful and comfortable. At some time it becomes necessary to remove it — to stop the drum from strangling the tree. Let’s look at this development.

The first community members were and remain celibate. After a couple of years, they were joined by married people with children. Later, divorced people and their children joined the community. The original five members remain (“unusual in



Community at play

religious communities”) but the number of committed members has grown to 25, plus seven who live overseas in America, Canada and England.

The first community was Baptist. Now it encompasses Pentecostal, Anglican, Uniting Church and Catholic members. Six of these are ordained Baptist ministers and one is a Uniting Church minister. Always in touch with Baptist authorities, recently the community has been accepted as a monastic community within the Baptist Church of Victoria.

Three years ago the community started moving to a more spacious rural setting: on 25 acres near the village of Teesdale between Ballarat and Geelong. This unanimous decision was made because of the encroachment of a new highway and the development of the rail system adjacent to their Geelong monastic home. The silence required for prayer and meditation was being slowly eroded. Presently members are renting, while they labour to build their new Teesdale homes and monastery buildings.

As people came to the monastery looking for help with prayer and the direction of their lives, the community realized their need of deepening their pastoral training. One facet was a basic formation in the Jungian tradition. They had discovered ancient wisdom: that the search for knowledge of God inevitably leads to the experience of self-knowledge.

The community’s outreach over 35 years has encompassed many things. Among them are: environmental research and advocacy especially with local people for local problems; aiding families, including those of local sex workers, and supporting those among them who wished to train for new careers; supporting refugee families, and building homes for them; renovating the Ethiopian Orthodox Church in Melbourne; giving spiritual help and counselling to many, and talking

to many groups about prayer and a sustaining spirituality.

holding the vision together

Given the stresses and strains monastic life inevitably produces, how does the community hold together? Stephen says that the heart of what they do has always been their community life and prayer together. Stephen names six things at which they have consciously worked to keep themselves together:

1. Their common love of a trinitarian God remains first and foremost.
2. They have developed the practice of a mature transparency and accountability in community to one another. To help in this, they have an outside Visitor, a community therapist and a community chaplain. The community works with these three people to avoid power groups that would disenfranchise people.
3. Their commitment to loving relationships with each other is very deep. The community is small enough for them really to be friends.
4. They treasure the pastoral and spiritual skills of Brother Graeme who has been their elder or community leader for 25 years. His position is similar to that of an Elder in the Orthodox tradition, and his gifts have helped steer them around many potential pitfalls.
5. Individual members have worked

at their personal growth both psychologically and in religious terms; at inner peace through self knowledge. Most challenging has been the background among some of the community of severe abuse in family, at school or church, and the real healing that has come in both contemplative prayer and sharing life with one another.

6. They have maintained a continual building programme, which has mirrored the growth in spirituality across the community, in its creativity and variety.

the future

In so many ways, the Community of the Transfiguration is old and new: taking up traditional monastic forms of prayer and life, while admitting married and divorced people and their families across the ecumenical spectrum. It is a tree in mid-life. With no protective drum around it any longer, it looks open to greater creativity and future growth.

“Pray your life
and live your prayer.” ■

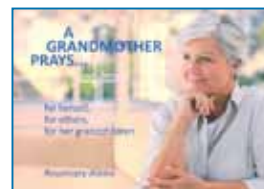
The community is happy to share its experience further. For those interested their postal address is, 79 Clyde Road, Bannockburn, Victoria 3331, Australia.

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the healing game



Photos: Mike Fitzsimons

Jim Moriarty is one of New Zealand's most acclaimed actors and directors. He reserves his best efforts however for the theatre of life. Michael Fitzsimons finds out what drives this man with a mission.

I drive round Wellington's rugged south coast on the feast of St Patrick to meet with Jim Moriarty — father and grandfather, foster father to a long trail of at-risk boys, psych nurse, cultural adviser to the Corrections Department and celebrated New Zealand actor. He lives across the road from the coast, in thrall to its raw beauty and inexhaustible moodiness.

Jim has just been to the Big Boys' Breakfast at St Pat's College, an annual father-and-son event to celebrate the school's feast day. One of his sons and two of his young foster charges attend the school. He's full of praise for the college he himself once attended.

"St Pat's is making things happen for the Trust boys, giving them a place where they belong. They have

a full roll; they don't have to do it, but they do. That's real good. At the breakfast this morning, we are all family."

Jim is well into his 50s — we were in the same year at school where he was the stand-out public speaker of our generation — but he looks younger than his years. The eyes still dance, language rolls off the tongue, the face and voice are full of feeling. The spoken word, the striking word, is his trade.

"Who am I? I'm Mana Whenua, Tangata Whenua, Ngati Toa, Ngati Koata, Ngati Raukawa, Kahungunu and Ngati Pakeha. I'm Norwegian and Scottish and English. There's quite a good mix there.

"Cup of tea? Let's have a cup of tea.

"What do I do? I do what I've

always done. I've been in the healing game forever. Both my parents were psych nurses and I trained in that as a young fella and I've been a registered psych nurse now since 1975.

"I'm still working with people at risk, marginalised communities of people, whether they be in the mental health sector, the corrections sector, the children's and young persons sector, using a variety of tools I have developed over the years. I use theatre as a process to help the different groups of people I work with examine the issues for them and where to next. I'm participating on the pathway of wellness for whoever I come in contact with, both professionally and personally, and that includes both myself and my family."

Jim has been the guiding light behind the Te Rakau Hua Trust,

the longest surviving Maori theatre company in New Zealand, for the last 21 years. It's more than a theatre company however. It also partners with CYFS to provide a safe family environment for boys at risk — boys from gang backgrounds marked by poverty, alcohol, drugs and violence. When the State removes them from their various war zones, the Te Rakau Hua Trust is one of the places they turn to.

"We try and do something constructive with them and re-integrate them back into the mainstream. For me it's an extension of good family and good parenting. It's 24/7 for maybe a year or up to two to three years. We have 10 boys living in this complex, some downstairs, some next door. As they grow and develop, we try and reintegrate them back into family if it's a safe situation or take them to the next stage of development.

"People come here and say 'how do you do this? You've got these 10 out-of-control kids, bloody feral little fellas living in your whare' and all the rest of it, and I say 'that's all right. It's managed. We have our challenges now and then and so what?'

"We have to find a way to help these kids back into the mainstream, to help them belong and be part of something. There've been no anchors in their life in their upbringing. If all they have is a sense of hopelessness, they become vagabonds and thieves. When we stand down and kick kids out of mainstream, we might as well open up the door to the prison and say 'go straight in there now'. And what are they going to learn in there?

"Corrections is the fastest growing government sector in the country. It's huge. Have you been to the reservations where they keep people? They're enormous. You and I as taxpayers advocate that process."

Over the years Jim has become convinced that you have to start young if you are going to really change people's thinking and turn lives around. He's now working with

kids whose grandparents he worked with 30 years ago, in prison or mental health institutions. Three generations caught in a trap.

"It's the kids of the people in prison who are being abandoned so now I find myself at this end of the continuum with the children of the imprisoned — the poor and the damned if you like, the abandoned, the uneducated. It's more effective, I hope, than waiting until they have committed heinous crimes.

"I imagine at risk children in the future will be even younger. You hear about children smoking dope when they're six or seven years old. It's all going on and everything that goes with it, the chaos, the lack of order in their lives. They become so disordered themselves, and by seven or eight they are being expelled from schools."

The tea cups are refilled as the sun breaks through the clouds for a moment or two.

His mind leaps from point to

happy but what about the others, he asks. "Is that all that matters in the end really?"

Not surprisingly, the plight of Maori engages him most. Maori are disproportionately represented in all the social statistics — poverty, unemployment, prison rates, health and education.

"The journey for me is about doing my best for those I see in most need. And unfortunately it's still trying to stem that horrible flow of Maori people in particular into prison. What we've got now are regional prisons that look like reservations, like concentration camps, refugee camps. Why is that? I keep asking why in 2011 there are so many Maori people in prison. We've had a relationship for over a couple of hundred years now. Why is that?"

It's not just Maori who are on the wrong end of the statistics. There are plenty of other poor families and migrant families who are living on the poverty line. It's an intolerable

"Corrections is the fastest growing government sector in the country. It's huge. Have you been to the reservations where they keep people? They're enormous. You and I as taxpayers advocate that process."

point without a pause. "And who is responsible for this burgeoning underclass in New Zealand," he asks. "Is it the State systems and processes? Is it our education system which by and large does not cope with people outside the mainstream? Is it the lack of a spiritual resonance in the community?"

Jim Moriarty is not an angry man, remarkably mellow in fact given the coalface of misery that he works at. But the growing void between the rich and the poor does disturb him. The capitalist process encourages us to get comfortable and build our little castles and make ourselves

reality that we have somehow learned to tolerate.

"We become de-sensitised because we see the horrors worldwide, people's body parts disintegrating in front of us on screen and we look at our own backyard and say 'it ain't so bad' but it is so bad and it isn't a competition for who suffers the most."

Jim's commitment is fuelled by his Catholic beliefs which were instilled in him in childhood.

"I was ensnared early! I got the idea that I'm a child of God, always will be, no matter what happens to my material self. By the time the Brigidine sisters had had a crack at

the healing game

me at St Pius X, with fly swats and whatever else, and by the time I went through St Pat's, it was instilled in me and it never was going to go away, even though my life went off in all sorts of directions.

"The core belief is that we are here to help others. I'm 58 this year and you look around and ask 'what's it all about Alfie?' Well it's still about the same thing."

His beliefs are a fusion of Christian and Maori. Prayer and meditation are important in his life. God is love, he says, and requires us to be active participants in the process. The glorious whanaungatanga is at the heart of his vision of wellness.

"Family — we all know about that or should do. There're our own families, the Christian family and the universal family. What happens in Japan affects us all, the world is so small. Am I responsible? Course I am. We are collectively responsible for what happens on the planet and you do your best right here and now."

His way of life and readiness to roll his sleeves up and get stuck in encompasses a very broad church. Good people are everywhere.

"I have friends and people on our [Trust] board who are Marxist,

atheists, the lot and it's fine by me. Good on you, I say. We're doing good deeds. You're a good person. Sweet as. They talk about the right to work and three square meals a day and I say 'Good on you. I can subscribe to that.'"

Our conversation goes everywhere, ideas tumbling over one another... the Japanese earthquake ("just shows everything can be taken away from you in 10 minutes — you're lying next to someone, a plumber on this side and an unemployed person on that side and someone with a double doctorate over there. And you're in the same space, lying on the floor wondering what's it all about")... a one-world government to keep murderous mankind in line... the moral repugnance of ignoring the infinite misery of nations ruled by despots... the supreme gift of children — Jim has eight of them, in two batches.

It's time to go. We look out at the splendour of the sea, as the ferry rolls by towards Wellington heads. No gaudy displays of colour, just layers of brilliant grey. He loves this place where his Ngati Toa ancestors once gathered seafood. With a whanau to anchor him and burning conviction in his belly, he has plenty more energy to give to the cause. ■

The Battalion

Te Rakau Hua Trust theatre company, in collaboration with students from St Patrick's College and St Catherine's, is working on a new dramatic production, *The Battalion*, which focuses on youthful resilience. The play relates the epic era of the Maori battalion to today's generation of Maori youth, the grandchildren of those courageous warriors.

"The resilience and bravery of their grandparents is in young Maori and the play explores how we elicit those qualities today," says director Jim Moriarty.

The Battalion is written by Helen Pearse-Otene, the Trust's writer for the last 12 years. Last year the Trust presented *The Ragged* — a play based around the settlement of Wellington — to great acclaim. *The Battalion* will play at St Patrick's College, Wellington on June 28, 29 and 30.

Tickets or enquiries to the college or Jim Moriarty on 027 4439250



A Loyal Opposition

For Terry Dibble

We must belong, you say,
to a loyal opposition -
to stand beside
or stand aside
whatever the day dictates.

Too easy, you say,
to kneel, close eyes,
close ears to little lies.
Better bend the knee in walk
not talk. Heal, make a meal -

for God's sake, just do
something!
It's too easy to avert eyes -
Hide behind altars and icons.
Better stand tall, welcome all
say yes or no, not maybe.

Stay loyal, you say.
Oppose all who stand
when they should sit
and those who sit on hands
that beg to be set free.

Ah, to be free, you say.
What's free if not to be loyal
to the end. To be a friend to all -
even those who blindly try
to stop the march and songs.

So let's sing, you say,
But then you just stay silent,
savouring each breath -
Knowing it will not last,
Knowing this time will pass.

*Robin Kearns
Waiheke Island, 15/4/11*

*Father Terry Dibble died early on
Easter day. He was well known
for his passionate living of
social justice concerns.
May he rest in peace.*

Fool's Gold

For those prepared to trample down the meek
- well done: first prize.
For those prepared to win by wielding guns: first prize.

For those prepared to break a few eggs to make the omelette,
evict your grandmas or sacrifice sons: first prize.

Can you send the rest to hell? Cripple, blind, annihilate
competition no matter what? (What fun!) First prize.

Yes, all this could be yours, if you've the ambition; negate
these morals, start clawing now, till you've won first prize.

But if your hearts are still alive and green, you can forget
that race; drop out, be poor, cease crawling. Shun first prize.

Hayden Smith

STATIONS OF THE CROSS

On the morning of 11 March 2011, the people of Japan began what would be a triduum of suffering and catastrophic loss as earthquake, tsunami and nuclear disaster overcame them without warning. We can show our solidarity with our suffering brothers and sisters by joining them on their own Way of the Cross.

One of the profound mysteries of Easter is that suffering and death are inextricably and irrevocably interwoven in the texture of new and risen life. It is one mystery, not two or three. And it is a timeless mystery, deeply embedded in our own daily reality and experience... It is not a matter of darkness yielding to light, but rather of light in darkness and hope when there seems no reason to continue hoping.



The Fourth Station “Jesus Meets his Mother”

There are no words at times like these, only the deep assurance that love will speak where mere words fail. Dear mothers of Japan, be strong! Your passion and unrelenting spirit of care and endurance will heal your nation, now broken and ravaged. You are hope, you are peace, you are love.

The Fifth Station “Simon Helps Jesus”

Surely the men and women who are putting their lives on the line to aid in the massive rescue efforts also have fears and worries about the safety and security of their own loved ones, yet they are responding to duty's call. With total abandon, they lift their people out of the mire and carry them to safety.



FOR THE HEALING OF JAPAN



The Eighth Station “Jesus Meets the Women and Children”

Women of Jerusalem, you could not know the joy that would be yours at journey's end. So it is with you, women and children of Japan. Stand together, even in your mourning and weeping and embrace this cross in solidarity with each other. You cannot see your future glory today. For now, simply hold one another in the peace of Christ.

Closing Prayer:

O Jesus, your suffering and death were only the beginning of your Paschal Mystery. As the people of Japan gather together, united in their pain and suffering, remind them to keep the light of faith alive in their hearts. Be with them in the waiting, in the time of their greatest need. Keep them united in you and with the whole communion of saints of which they are a part.



This selection of images and prayers is taken from Stations of the Cross for the Healing of Japan

by S. Michael Vincent Fisher, CFSN. 17 March 2011.

Background image: *The Great Wave off Kanagawa*, woodblock print by Hokusai, c1830.

Easter In Spring Time

Dr Bernard Sabella



Spring is the time for the land and the people to be reborn. While our winter has not delivered all the hoped for rains, yet it left behind enough nourishment for the landscape to bloom with a variety of wild flowers and green shrubbery. Looking from one's windows the coccolicos are sprouting all over and the hills around Jerusalem are beautiful, or as we used to say when we were children, the hills are dressed with their best to welcome spring.

In our indigenous Christian traditions spring and Easter go together. They both designate rebirth and as the land reaffirms its colorful rejuvenation, Palestinian Christians reaffirm their inherited faith through the rites and rituals of Easter that insist on perseverance, renewal and continuity.

Celebration of Easter, however, is not an exclusively ethnocentric group exercise. In its ideal message it signifies that by our insistence on preservation, we want to continue to be part of our society and of the wider world around us and not to simply maintain our heritage and traditions. We may be little or small as

a community remaining in the holy land but our presence, like the annual Easter celebrations, carries a strong message of love to the land, love to our people and hope in the future.

This Easter season, we do not see any breakthrough in the political process that seeks to end the conflict in our wounded land. Our people remain under occupation and sporadic martial and violent events remind us that we all live in uncertainty. We are moving towards a Palestinian State to be declared in September. Many states and international bodies are already giving high marks for the preparations for Statehood. Our people, particularly its youth, are demanding an end to the division that separates Gaza from the West Bank. In Jerusalem, a group of youth, cognizant of the particular challenges facing their city, the city of Easter and of the Sacrifice of Ishmael and Isaac, are intent on maintaining the beauty of the city, the values it inspires and the rights of its Palestinian citizens. In the region, young men and women are rising up to demand basic rights and for governments that respect the citizen and

that can offer human security. These are exciting times but also very painful for those who pay the ultimate price and for their families and for those who remain behind bars or are exposed to bodily and psychological pressures to make them desist from going on with their protests and demands.

Easter reminds us that in spite of everything hope must triumph and prevail. Palestinian Christians, in spite of dwindling numbers in the land of their birth, remain resolute that by their Easter celebrations they identify with the challenges and tribulations of our people and land. Likewise, we identify with the transformations generated by the "Arab Spring". We pray for the peace of Jerusalem and the entire land; we hope for stronger ties with our compatriots who have emigrated and we pray that the celebrations of Easter would send a message of our common bonds with those amongst whom we live and share the sweet and sour of life. ■

Bernard Sabella is a Palestinian Christian who heads the programme for Palestinian refugees for the Middle East Council of Churches

the presence of the numinous

Ron O'Grady

*Art can represent many important Gospel concerns.
Here Ron O'Grady interprets a painting by a Filipino artist
Emmanuel Garibay.*

As a young man growing up in the Philippines, Emmanuel Garibay was torn between theology and art. While he wanted to serve the church his art became increasingly dominant in his life and today he is a renowned painter whose work is in great demand in the United States.

Many of his paintings reflect concern for the poor and exploited people of the Philippines and the one on this page reminds us of the women in his country who are forced to turn to prostitution in order to survive. The young woman who is at the centre of the picture wears the clothing of a prostitute and it is not difficult to reconstruct what has happened to her. The man looking through the window was her customer and he has turned away and is now smoking his pipe with indifference to the woman he has abused. In the other window we can see the child looking at his mother with a sad and wistful gaze.

The woman has already been paid for her services but there is a striking contrast. The money she was paid is held casually in her left hand and she is much more interested in smelling the beautiful flower she has in her right hand. The need for money is the reason she has gone through with her act of prostitution — the flower is her more fundamental yearning for beauty and peace. This story of her life is told in her left and right hands.

But wait a minute — what are those religious symbols doing in this painting? The woman has a halo — the ancient symbol found in many religions to denote holiness and normally used in Christianity to denote Sainthood. Can this woman's actions be called the actions of a saint? Was it a saintly action to allow her body to be used so that she could feed her son? Was this an act of holy sacrifice? Is there a parallel between her action and the prostitute who washed the feet of Jesus with ointment and who was praised for her act by Jesus? The woman is asking us basic questions about life.

And what can we say about the arches through which we see the man and the child? Normally we only see such arches in church windows. Is this



Emmanuel Garibay

house actually a holy place where all people can find God if they seek? Is it a place where the good and the bad exist together?

Religious art does not give answers to the questions of life but it challenges us to go below the surface of daily experiences to find the presence of the numinous in our words and actions. ■

Ron O'Grady is a minister in a Union Parish in Auckland. He is a former associate General Secretary of the Christian Conference of Asia, and author of books on art and human rights

the one hundredth monkey

Sister Teresa Hanratty RSM is the co-ordinator in the Diocese of Dunedin of the Walking New Paths lay ministry preparation programme. Tui Motu interviewed her about its beginnings, development and prospects for the future.

Sister Teresa is a woman of wisdom and vision. She is engaged in a process of change within the Church, and is happy to take a long and measured view of this. She delighted in sharing a fine metaphor which, she says, reflects faithfully her own ideals.

“Ninety-nine monkeys have learned that you can get fruit off one particular tree in the depths of the forest. But when the hundredth monkey hears about this fruit-bearing tree, it tips the balance, and an awareness spreads spontaneously to every monkey over the whole of the forest.

“Church people in pockets all around the world are aware of the need for lay pastoral ministry and are working away at it. But there has yet to be a mass awareness among the faithful and the clergy for it actually to take off. Some people are tentative, others resistant not out of any malice but simply because people take a long time to change.

“Some are pioneers, and would change everything yesterday! Others do a moderate amount; some pull right back. We need to accept all as we move towards this change of heart, and to treat all with love and kindness.”

beginnings

In 1990 the Diocese of Dunedin had a Synod which raised up three areas for development: youth, social justice and lay pastoral ministry. A small co-ordinating group held on to that vision.

In 2005 the Diocese advertised for a person who would direct a

programme for lay pastoral ministry in the Diocese. Sister Teresa applied and was accepted. She says that by coincidence it was the time of consultation by the Bishop concerning the establishment of pastoral areas. “The written information gathered from the people was made available to me, and was so helpful, first in giving me ideas for the programme, and secondly in affirming the people’s desire that what they’d asked for was about to happen.”

Walking new Paths (WNP) arose out of this consultation. It is a non-residential two year programme of education for lay ministry, beginning with a strong discernment process and ending with commissioning by the Bishop of graduates who will work in ministry around the Diocese. Teresa says that she was able to learn from the Wellington and Palmerston North Dioceses who had already much good experience in formation for lay pastoral ministry. The basic elements of the Dunedin programme are straightforward and threefold: study of theology; spiritual formation, and pastoral experiences — each of which is planned, reviewed and evaluated.

There are retreats from time to time to extend that experience. Each participant also has a spiritual director who helps them focus their lives on the mystery of God and their relationship to God. Finally with the help of a mentor, participants undertake supervised pastoral experience. Since 2006, two groups totalling 25 people, have finished this training.

ministries

The range of the ministries undertaken is wide. Many have chaplaincy roles: at Mercy and Calvary Hospital, a team of hospital visitors at Dunedin Public Hospital, part of the ecumenical chaplaincy at Kew Hospital. There are people working at university and polytechnic chaplaincy as well. Another area is with children and families: with children’s liturgy and sacramental programmes looming large. One person now supervises others who are looking after children’s liturgy, and helps them with a retreat to nurture their faith. Within parishes there have developed groups who ‘minister beautifully’ to the sick and dying, and to those who are lonely or in crisis. In all of these the lay minister’s own experience of life and suffering undergirds their work.



Sister Teresa Hanratty RSM

new opportunities

Teresa says that WNP students are surprised by the new opportunities they have gained: having gone from nervousness at the possibility of study, they are elated that they can do theology and want to learn more. The first graduate group meets monthly for peer supervision: they are creative. They have confidence in themselves and in what they have already done. This has empowered them to undertake other options. For example, the woman who runs a children's liturgy programme also set up a 'Best buddies' programme. Tertiary students come once a month to help young people with disabilities. As well, two WNP graduates have set up an outreach programme for 30-40 tertiary students who help with the Vincent de Paul Society on Saturday morning; visit the night shelter and prison. Those empowered empower!

Teresa says that she has used and developed ideas from the Vatican Council document *Lumen Gentium*, especially those sections dealing with the laity and the people of God. The Document of the Synod on the Laity in 1987 *Christifideles Laici* has been very helpful, as has the American Bishops' 2005 statement *Co-workers in the Vineyard of the Lord*, an excellent resource in guiding the development of lay ministry in the Church.

"The bottom line is: everybody has a gift. We need to share those gifts with others. And this is a key principle in what WNP does." Another key idea is collaboration: lay people with priests; lay people with lay people. Recently there was a meeting of parish priests and WNP graduates to hone again ways of working together to serve pastoral needs. One priest told Teresa that he came to that meeting rather grudgingly, but went away enthused by a practical idea that he and his lay pastoral worker might implement.

change

Even though it is 45 years since the Vatican Council ended, there is 'a



The graduates of the first group of *Walking New Paths*

slow process of change and growth which will bear fruit long after I have gone. I think we have to be very realistic about change. I am sure that after another 45 years the fruits of Vatican II will be much more evident than they are now.'

There are many other people who are gifted for lay pastoral ministry, says Teresa, and that over time WNP ministry will develop. Her final words were a challenge to us all: how will we each use our own

gifts for the good of others? "Just sit down and have a cup of coffee together and talk about the needs and what we can do to fulfil them." Teresa is optimistic that at parish level many new things will happen. "Above all," she says, "trust in the slow work of God." This saying of Pere Teilhard de Chardin SJ could well be Teresa's mantra.

And where will we find that hundredth monkey? ■



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'connecting with pools of faith'

Helen Robinson writes about young people and their needs, and the way in which the Logos Project responds to them.

Many people are aware of the radical shift that is going on in the way young people are searching for and expressing their need for the most basic of human needs. In this post-modern time young people are looking even more for a sense of meaning, and for healing and belief in something bigger. Not all would articulate this as yearning for faith in God, but nonetheless, their sense of the spiritual is very real, even if it is not always well defined.

Aware of these shifts in needs of young people, and in response to the changing nature of Church and society, the Society of Mary at a Provincial Chapter in 1996 decided that a major new initiative for schools and young people was due. In 1999 three Marist priests were given the mandate of "connecting with pools of faith" among the young people of the Auckland Diocese. So in 2000 The Logos Project was born. 'Logos' comes from the Greek meaning 'Jesus, the Word of God.' By using this in the organisation name, Logos members commit themselves to living and making real in our context the values of Jesus.

Early days

At the start, Logos operated out of the Marist Community House at Three Kings, Auckland. It was led by three Marist priests; Frs. Kevin Murphy, Joe Savesi and Pat Breeze. They began working in schools as chaplains, as well as running events and training young people and volunteers to do the same. Hundreds of young people became involved and were positively affected. As some original team members moved on to other missions, different people arrived to help lead and work at Logos — among them Fr. Frank Bird and Theresa Chungsum. In 2007 I was asked to help lead the Logos Project into its future.

A contract with the Diocese of Auckland was undertaken for work in parish and Diocesan settings and new staff members were employed — now we employ ten young people. While our work in schools continues, our base at the beautiful convent

built by Mary MacKillop and her sisters has enabled a growing range of community programmes to be provided as well.

Our identity

Within this context, our identity as a Marist youth organisation gives us significant advantages in addressing the needs of the young people we encounter. Many students would not describe themselves as Catholic and would find conversations about God unappealing or disconnected with their reality. However, our Marist values base gives us integrity and purpose, and our living out of 'Logos' gives us a way to open up a conversation with all young people, whether they would call themselves Catholic or not. And for those that are willing and still part of that system our identity gives us the vehicle to be there as well.

Our work today

Two recent stories show some of the effect of this work.

One of the programmes we run is a Special Character pilgrimage at the beginning of the year for all those students from the 16 Catholic Secondary schools who have been tasked with a Special Character leadership role.

Sally Curtis, a 17 year-old participant, reflected: "...the pilgrimage changed my life in a different way to others. For many people it was the deeper questions like "if God walked into the room what would he tell you?" that affected them. That question made me think but reflecting is not really new to me. I think that the whole idea of being taken out into a small town, with no clocks or cell phones affected me the most. It really made me see the beauty of life and the people around me. I have found myself now less judgmental of other people. The pilgrimage had so many different yet amazing people on it. In terms of the world, my view has changed because of this programme. Social justice is something I am passionate about, so the talk on the world was extremely



interesting yet almost painful to listen to. Several things really made me upset but it was a good thing. I now feel more motivated to achieve my many goals of creating a just society. “

The other story comes from Samantha, a young woman who at 18 found herself with little family support and a big vacuum in her life, which she called her future. Sam became a regular volunteer at Logos where she received consistent support and mentoring. She volunteered too, in many different ways such as preparing food for special gatherings and helping the team. She loved keeping busy and over 3 months she stripped back the old wooden floors at our Centre and re-varnished them. It was a tough yet satisfying job. The historic building now has floors that have been given new life. In some ways it illustrates Sam's time here too. Being in a safe place, with a group of encouraging adults supporting her to work through her life issues, allowed her to strip back some of the things that have held her back and grow into a confident and optimistic young woman. She has now moved on to a new phase in her life, something that would not have been possible without her involvement at The Logos Project.

Our future

We are funded by the Society of Mary, the Auckland Diocese, and through charitable donations and payment for some of our work. We continue to face really hard questions about our sustainability. Finding enough money is a constant headache. Recently, I asked Tim Duckworth sm, our Board chair, if the founding Marists faced seemingly impossible tasks, and felt like I did? Tim responded: “The founders probably felt like this every day.” It is consoling to know that others have walked this path. We know the good work we are doing, and how much that is needed. I remain hopeful that we will find a good way through.

One programme we run for the Auckland Diocese is an eight week leadership course for 18-25 year olds, called *My House, My Castle*. Part of this is a ‘homelessness retreat’ from 9pm Saturday night to 9am Sunday morning — to let retreatants experience the Gospel call to the most vulnerable and abandoned. At a recent retreat, 20 young people, who themselves visit some night life regularly, walk the streets around K Road from 11pm-2am and then share their experience. They were shocked by the homelessness of the young people they encountered. Seeing the number of people searching for meaning, connection and purpose on a Saturday night in Auckland was simply shattering.

While preparing this retreat, the team placed a statue of St Joseph, recently received from Mission

Estate Winery, on our balcony. We placed a lantern with a candle in it next to Joseph, as both a literal and symbolic light for the participants to find their way home from their middle-of-the-night retreat.

I cannot help but think that all this is the Marist Charism alive today. In the way of Mary, we are called at The Logos Project to gather those on the edge of life and lead them to an experience of the love of God. It is an experience similar to that of the early Church — a group of believers, united in mind and heart, in the hope that what was evident then may be seen again in our days. We are called to be a light so that we can all come Home. ■



The Logos Project is a youth development organisation working in the Marist tradition. We deliver a range of programmes for young people in Church, school and community settings. Based in Auckland at the former Josephite convent, St Benedicts St, Newton, we have 10 full time staff who work with over 10,000 young people each year delivering a range of programmes and services. These include leadership development, individual and group mentoring, life skills training, family support, retreats, holiday programmes and camps, faith formation initiatives including sacramental programmes, special character development, social justice awareness and training, tertiary education support and community service options.

young people's 'servolution'

From 24-26 January 2011, the National Interfaith Forum was held in Wellington. Events included a youth forum and a women's forum. Here one of the participants in the Youth Forum describes the young people's passion for interfaith dialogue

Danny Kettoola

On Saturday 26 February last, an Interfaith youth forum was held in Wellington. Twenty-two young people between the ages of 18-30 attended, six of whom were Catholic. Other faiths represented included Muslim, Jewish, Mormon, Baha'i, Quaker, Hindu and Buddhist.

The morning started with two minutes of silence for the 11 February devastating earthquake in Christchurch. (That actually inspired me to hold a regular two minutes of 'bridge-hold' in silence for Christchurch's people every boot camp session that I ran for that month.)

Afterwards we got into small groups discussing what is "interfaith" and what it means to us. It was a very profound experience for me as an Iraqi Catholic to be amongst Muslim youth discussing and sharing about what faith and interfaith means to us.

One particular Muslim girl stood out. She was from Oman here on a scholarship studying law at Victoria University. I was inspired by this girl's passion to instil and encourage values of acceptance, kindness and forgiveness amongst her Muslim girl friends towards people of other faiths. She was also defending her faith against the many misconceptions of Islam in the western world.

The guest speaker, Freeman Trebilcock, a 22 year old Buddhist monk, was nothing short of inspiring. The main pearls of his talk were:

*Find your interfaith allies

*Look at the world and find what common issues concern you

*Reflect on how your individual faith traditions call you to act

*Do something about it

He spoke about how he's a fundamentalist! That's right he was a fundamentalist of kindness, forgiveness, love and peace and we should all be united under those virtues and reach out to a world in desperate need for unity and peace.

After Freeman's talk a panel of four members representing four faiths, Buddhist, Jewish, Catholic and Baha'i, spoke about interfaith, ideas and challenges that we may face all from the different perspectives of their faith. The Catholic speaker was Daniel Eyre from Dunedin. The common theme was that we are one people, we have more in common than we have differences, and that we can learn from each other's differences and support each other to be the best we can be in our faith journey.

It was truly amazing hearing people who are passionate about their faith express interest in other people and I was really proud to represent the Catholic Church as a whole and the Auckland Diocese in particular. Catholics made a strong statement in their presence and participation in the forum and shattered some old misconceptions that the Catholic Church is not open to interfaith relations. We not only were the largest faith group





Freeman Trebilcock, 22-year-old Buddhist monk at Old Parliament House

but we were the only group who had several representatives from outside Wellington: from Dunedin, Hamilton and Auckland.

Towards the end of the forum we got into a big group and strategised: where to from here? What should we do as group united together? How can we work together for a world in desperate need of unity? How can we grow to include other people from other faiths and those with no faith who are searching?

That discussion led us to a few results: a facebook group was made, a pot luck dinner was organised (and has just taken place), this yearly forum needs to continue, and for all of us to be more active in growing its members, and finally to get together on a quarterly basis discussing a certain issue, sharing our view on it through our faith and doing something about it.

This experience has highlighted a couple of things for me. One is, if we can get along and accept people of different faiths, how much easier it is to be united to our Christian brothers and sisters. The second is, the need to accept people who are different from me, learning to love them without the desire to change them to be like me and not to stop there but to work with them to create a more harmonious world, at the

same time seeing my faith as the key to helping me do all the above.

What do you think of Interfaith Relations? Do you feel that you are diluting the truth if you accept that other people can be right in what they believe?

Would you be prepared to work with people of other faiths and support each other doing acts of justice and mercy without one particular faith group getting the credit for it?

If you are interested in getting involved and 'getting your hands dirty' there's a 'Servolution' an event where service meets revolution. One week of service targeting the South Auckland community where members from different faith groups will come together and do acts of service e.g. car wash, house chores, etc. The aim is to pursue the lost, the forgotten and the poor, to show them a God who is passionately in love with them, to stand ready with one heart, saying, "We will serve others and show them the hope they can have". (If interested in getting more information, join the facebook group [servolution@groups.facebook.com](https://www.facebook.com/servolution@groups.facebook.com)) ■

Danny Kettoola is a pharmacist by profession, a keen boot camp leader, and active member of St Addai Chaldean Catholic Community, Auckland.

Danny's participation in the national interfaith youth forum was sponsored by the Catholic Bishops Committee for Interfaith Relations. For more information, contact Sister Catherine Jones, smsm, c.jones@wn.catholic.org.nz

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The Good Shepherd

The Gospel for the Fourth Sunday of Easter John 10:1-10

Kathleen Rushton

“**T**hey were shepherds’ cottages” is how as a child I learnt first about shepherds. This was my father’s explanation to my question about who used to live in two then hay-filled cottages in isolated spots on our hill country farm.

Later, I associated a shepherd with

my gentle strong father, sunshine or rain, combing the hillsides tending sheep. With his long crook he would catch a ewe, tether it to fence post and mother a motherless lamb. I used to be amazed when he said to what looked like just another sheep: “You are looking much better today, old girl.”

While the “Good” of the Good Shepherd was no surprise to my young mind, it would not have been so for those who first heard the extended image of the Good Shepherd in the words of Jesus in John 10:1-21.

They knew of shepherds in the Scriptures but there are startling differences

as there was no “good” shepherd.

In the gospels of Matthew, Mark and Luke there are several references to the lost sheep of the house of Israel or to sheep without a shepherd. There are tirades against bad shepherds who represent the compromised leadership of Israel who abandon their flocks to wolves (Jeremiah 23:1-8). There are calls for a leader who will ensure that the people are not like sheep without a shepherd (Numbers 27:16-17). In the doubt of the times when the people were exiled in Babylon, the prophet Ezekiel speaks of God as the future good shepherd who will gather the flock.

John 10 has four parts: the parable of the sheepfold (vv.1-6); the contrast between the Good Shepherd and others (vv.7-13); Jesus the Good Shepherd (vv.14-18); and the division among the Jews (vv.19-42). The opening verses present a new set of images found in the words of Jesus:

the good shepherd, the gate, the thief, the gatekeeper and the sheep.

While the image of the Good Shepherd links Jesus with the longing of the people for the messianic shepherd of the biblical tradition, there is an aspect of the image which is unique to Jesus: “the Good Shepherd lays down his life for the sheep.” The self-giving of the shepherd to the point of death for the sheep is found nowhere else in the Scriptures.

Jesus’ declaration: “I am the gate.” (v.9) is illuminated when placed in the setting of circular shapes with



narrow entrances and funnel-shaped approaches which archaeologists have identified as sheepfolds into which several shepherds would guide their flocks for protection at night. The shepherd would then lie across the narrow entrance as a gate to protect the sheep from intruders.

Jesus is no hireling who runs away in the face of danger. He does not abandon his flock even when in the preceding gospel story there are so many incidents which point to the violent end to Jesus' life because of his words and actions. His death is a deliberate act of self-giving love (10:15-18).

This image of the Good Shepherd whose sheep "hear" his voice and "follow" him so that he may give them life and they may never be lost evokes the true believing disciple in this gospel. A believing disciple "hears," has "eternal life," "follows" Jesus and "is not lost."

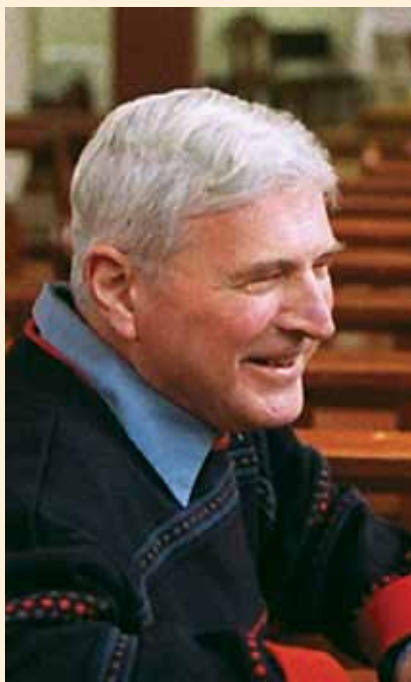
Jesus ends by stating: "The Father and I are one" (10:30). This is very provocative, especially as the Greek numerical "one" is neuter, not masculine. This implies that Jesus and the Father are one entity, not one person. This was seen as blasphemy: "you though only a human being, are making yourself God" and "the Jews" attempt to stone Jesus for blasphemy. A division arises. Some try to arrest him yet many believe in him.

Why was Jesus' claim to be the "Good Shepherd" so provocative? When have I heard the voice of the Good Shepherd, and have I followed? In our common call as the people of God to God's mission, how am I a good shepherd to those entrusted to me? Do I hang in there or am I tempted to abandon my sheep in hard times? How does the image of the Risen Jesus as "the Good Shepherd who lays down his life for the sheep" speak to me this Eastertide? ■

Kathleen Rushton RSM of Christchurch is currently Cardinal Hume Visiting Scholar at Margaret Beaufort Institute of Theology, Cambridge, UK.

Fr Anthony Leo Davies ic (1930-2011)

In Memoriam



Fr Tony Davies died suddenly in Dunedin on Sunday 13 March. He had served in the diocese of Dunedin for 30 years and was parish priest successively of the Waverley parish, and North East Valley where he was living in retirement.

Fr Tony was born in London, educated by the Rosminians and joined the Order in 1948. He was ordained in Rome in 1964. He had a degree in Mathematics from Cambridge University, and taught maths for some 20 years in the UK and at Rosmini College, Auckland.

His mathematical skill made him a computer 'whizz', and he helped create and maintain the data base for *Tui Motu*. He offered regular support to the computer illiterate editors, as well as contributing book reviews.

At his funeral the homilist noted three things about Tony which made him a model parish priest.

He was a wonderful listener. He sought professional training in counselling, and that made him a competent spiritual guide and confessor. He was not one for rushing around visiting people, but he was always there, available for people who came to the door or sought his advice.

He was also a great supporter of the initiatives of his parishioners. North East Valley is well endowed with people with ideas, and Tony was there encouraging them and guiding them. He did not see it as his job to control or to initiate everything.

And he was a wonderful preacher. He spent a lot of time preparing his homilies. They were simple, heart-felt and opened up the Word of God for his people. They loved listening to him.

He will be remembered as a gentle and ardent servant of God. ■
JMH

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hope is our song

Hope is Our Song

CD of hymns, songs and carols from Aotearoa, New Zealand.

Choir: Viva Voce Conductor: John Rosser. Organ and piano: Michael Bell. Recorded at St. Michael's Catholic Church, Auckland.

Reviewer: Maureen Smith

In the March 2010 issue of *Tui Motu*, Fr. Charles Cooper reviewed the fourth book of hymns, songs and carols put out by the New Zealand Hymnbook Trust titled *Hope is our Song*. He commented that they were "...‘contemporary’ in both language and imagery, and ‘indigenous’, reflecting the setting and culture of our own land and people, while responding to the challenges of our time." The Trust has since issued a CD, choosing 27 of the 158 pieces and giving the CD the same title of *Hope is our Song*. Many church communities will be delighted with this resource for use in their worship gatherings.

I particularly like the variety of styles of music presented on this CD, as well as the varied presentation, eg accompanied by either organ or piano,

or unaccompanied, solo, unison, two and four part harmony, male, female. One example of an interesting and varied presentation I like is *Beautiful Presence*. On the other hand, the well known *E te Ariki* is sung in unison and I like the simplicity and pace of this. In *All will be well* based on words by Julian of Norwich, and particularly in *Look in wonder*, there is a fine sense of phrasing by the choir. In the latter, the choir has made good use of dynamics to colour the words and heighten their meaning.

Matthew was a lonely man will be enjoyed by young and old alike as it has a toe-tapping beat. It is uncomplicated the way it is presented, sung brightly and lively, and the words convey the gospel message well. *My heart is leaping* (The Magnificat) will be a welcome addition for its singable melody and bright, joyful presentation by the choir. The solo in verse 2 is fine.

God was in Christ is a beautiful carol, and I like the allusion to the well known Coventry Carol in the first line. I am sure this will become part of the Christmas repertoire for a number of choirs. There are another two pieces I wish to comment on,

both for the beauty of the singing and their value as reflective music. The first is *Peace be with you*. The music and harmony convey a sense of peace, and the choir, by their phrasing and clear diction, have captured this so well. This sense of peace is further enhanced by having the women's voices to the fore and the harmonisation softer — very effective. The other song is *Let us go in your peace* [Pauatakanui Blessing] in which the choir's tone and phrasing help bring out the meaning of the words.

When buying CDs for use in liturgies/services, you are fortunate if you find 3 or 4 songs on one CD that could be used. But I have already chosen three pieces from *Hope is our Song* that I can use in the near future, and have ear-marked more for use later in the year.

This is an excellent CD. I highly recommend it for the quality of recording (Paul McGlashan of Classic Sound) and excellent accompaniment, and in particular for the very high standard of singing by Viva Voce. You can hear all the words! My congratulations to the Trust and all who were involved. ■

a sparky little kiwi-asian charmer

My Wedding and Other Secrets

Reviewer: Paul Sorrell

A quirky take on the romantic comedy genre, *My Wedding and Other Secrets* is an engaging and very watchable Kiwi film that, while competently crafted and well acted, has no pretensions to being a box-office hit. The movie's theme — the joys and trials of inter-racial marriage — could easily have been handled in a sombre,

angst-ridden way, but director Roseanne Liang's treatment of her material remains light-hearted and humorous, even in the tensest moments.

The concept of culture in its broadest sense is important for appreciating this film. James (Matt Whelan) is a lanky, pallid but appealing young Kiwi guy who enjoys nothing better than a night at home playing dungeons and dragons with his two socially challenged flatmates.

But then he meets diminutive, bespectacled film studies student Emily (Michelle Ang) at a university fencing club session and the pair quickly fall for each other. Rashly, they conclude a 'quickie' marriage in a registry office in a half-hearted attempt to forestall any looming threats to their relationship.

Predictably enough, these threats soon appear in the form of Emily's formidable parents, Dr and Mrs Chu, a professional couple who, we

grace, grace, grace!

What's So Amazing About Grace

Phillip Yancey

Zondevan Publishing, 280 pp

Reviewer: Mike Crowl

In some of Yancey's later books (*Reaching for the Invisible God, Prayer*) it has seemed to me that his great gift is not so much to provide answers to our most difficult questions, but to provide us with stories of real people in real situations who are suffering, or have suffered, and show how Christ has made an extraordinary difference in that suffering.

Since writing *What's so amazing about Grace*, Yancey has often focused on grace in the midst of pain and suffering. In the introduction to this book, for example, we have this snippet of a story: 'A man ... tells me of his daughter's rape in the parking garage of Phoenix Airport. "She decided to keep the child, a daughter," he says. "She named her Grace."

And that story is typical of the myriad stories in this book: grace shining through situations that, without faith, could have slipped into evil and retribution and a dozen

other things counter to the goodness of God.

Yancey writes about C S Lewis in this book (among other subjects), and has often been favourably compared to that writer. Both have an ability to reach a wide audience without diluting or making simple the difficulties of faith in a modern world. The difference between the two however, is that where Lewis's storytelling seems to answer difficulties, Yancey's storytelling allows the reader to see the hand of God at work in all manner of times of crisis and pain even when there are no obvious 'answers.'

The book takes two approaches to each of its sections: in the second section Yancey reproduces a sermon or talk he gave at a particular time, for a particular group. The first section, in each case, not only gives background to what is to come, but tells us stories about saints in all parts of the world who are working for good, saints and sinners keeping faith in the midst of often extremely dark situations, and ordinary people holding on when their very lives are threatened. Several focus on the US: the Virginia Tech massacre, Yancey's former Bible College, Memphis and

Southern bigotry, and alcoholics in Chicago. Other stories range from China to Australia to the Persian Gulf and to Mumbai — at the time of the massacre there.

Not all the stories are upbeat: one of the former prostitutes in the Australian community has since returned to her old life because the income is better, another admits that it isn't easy to be healed. Yancey quotes someone who says, we all feel caught between the 'just as I am' and the 'just as I should be,' and notes elsewhere that our inbred hypocrisies aren't easy to overcome.

Nevertheless, he has a penchant for finding amazing grace-filled people around the planet, people who've suffered far more than most of us will ever have to suffer, and who continue to shine with God's light, because they believe that the love of Jesus will eventually overcome all evil.

Some may consider Yancey an evangelical lightweight, but unlike so many writers on Christian themes he's never facile, is willing to look at the darkness and to express his own doubts and pain. The honesty in his writing is what makes him stand out from many others. ■

surmise, had settled in Auckland from Hong Kong during the 1980s. In terms of the marriage theme, Emily's two sisters provide effective foils — sunny-natured Melanie is engaged to a thoroughly assimilated Chinese-Kiwi boy, with her parents' approval, while the eldest sister, Susan, contracted a disastrous relationship with an 'Anglo' boy who shocks the conservative Dr Chu with his Green politics and hippy demeanour. Emily's romantic options are further hinted at in the figure of Vincent, a bright and

modish Kiwi Chinese lad who — on paper, at least — would be perfect for her.

Despite the odd false note, the action and dialogue are sparky and natural, reflecting Liang's deft treatment of Emily as a figure adrift on the turbulent eddies of her own emotional current. James, too, is a conflicted character, withdrawing from the relationship when the going gets too tough. But he stands by his own values and the relationship that he forms, slowly and painfully, with Emily's parents takes us by surprise.

My main misgiving is that the film is too full of ideas and subplots. One major thread shows us film student Emily making a film-within-a-film of her romantic trials, which is no doubt meant to echo the movie's origins as a documentary and highlight its autobiographical character. In so doing it risks being a little too clever for its own good, in an irritatingly postmodern kind of way.

But, in the end, luckily for us, this everyday and very human story comes up trumps. ■

Crosscurrents

Jim Elliston

Christchurch Earthquake

One of the lessons arising from the recent tragic events in Christchurch is the absolute necessity of basic infrastructure. Mundane things we take for granted such as power, water, sewerage and roads enhance our ability to live healthy, productive, and enjoyable lives. Importance does not necessarily equate with the spectacular. There have been numerous examples of individual altruism, cooperation and heroism; their value is undeniable, but insufficient to achieve a viable city. The challenge for the new Government body is to build on what was valuable in the past in the light of future conditions; vision and planning are essential.

Evangelization Synod

In a way Vatican II was an earthquake, except that the object of its destructive force was the hard shell that supposedly protected the Church from the modern world. To a certain extent it allowed new life to emerge but some parts of the Church are still in the grip of the protective shell. Hence two important moves by Benedict XVI: last September he established a new Vatican office for 'The New Evangelization' and then announced a Synod of Bishops for October 2012 on the subject. Both are intended as a wake-up call for those ignoring Vatican II's demands.

The information provided by the preparatory questionnaire for the Synod, released in March, will form the basis of its discussion document. The process "is proposed as an exercise in evaluating every area and activity in the Church." Bishops are asked to encourage parishes to participate. It is an excellent educational opportunity; about 25 of the 72 questions are relevant for parishes.

While warning against proselytism, the questionnaire states: "that others

might experience Christ is the goal of transmitting a faith intended to be shared with all, near and far. This goal is an incentive for mission... and is the responsibility of all Christians who are in serious pursuit of holiness...and involves maintaining dialogue with non-believers and [the lapsed]"

Given the assertion that: "The centrality of the work of evangelization, proclamation and transmission needs to be clearly stated in our Churches" one would expect our diocesan websites to reflect this. Of the six New Zealand dioceses, one has an exemplary mission statement on the home page; two others gain a pass mark.

Don't feed the pigeons and other urban pests

The dubious actions in pursuit of profits by the Reserve Bank of Scotland contributed to the economic crisis, and it had to be bailed out by UK taxpayers. It recently announced that its top 300 staff have each been paid a \$M2.2 bonus. The crisis-induced budget cuts will result in the closure of hostels, medical centres and rent subsidies for the poor, leading to a large increase in people becoming homeless. Meanwhile Westminster council, one of UK's wealthiest, has announced a ban on people sleeping in the streets and is considering making it illegal to give them food 'as it only encourages them to be homeless'.

Islam, leadership, democracy

The Middle East is in turmoil. The dominance of Western power aimed at supporting repressive regimes to further its own economic wellbeing is rapidly declining. Is a democratic government really possible, with neutral public institutions etc in a predominantly Muslim country? Turkey appears to provide the answer.

It seems that Turkey is gradually assuming leadership. NY

Times reporter Anthony Shadid recently wrote: "In a series of stalemates — from the Arab-Israeli conflict to Lebanon — Turkey has proved the most dynamic, projecting an increasingly assertive and independent foreign policy in an Arab world bereft of any country that matches its stature. Its success is a subtle critique of America's long-standing policy in the Middle East of trying to isolate and ostracize its enemies. From Hezbollah here to the followers of a populist, anti-American cleric in Iraq, Turkey has managed to forge dialogue with America's enemies and allies alike."

The legacy of modern Turkey's founder, Kemal Ataturk, was an authoritarian state ideology aimed at eliminating ethnic and religious differences. The army was to be the ideology's guardian, but lately it has been shorn of much of its political power.

Recent moves towards a greater Islamic influence on Turkish nationalism have been fairly flexible and open-minded, but Turkish intellectuals have increasingly argued that this is alien to Turkish culture. Turkey is the most westernized and modernized Islamic country. It has many internal problems, but is retaining its democratic political structure.

There is a major difference between a theocracy, or church-run government, and a religious one. While the former imposes religious laws and so is incompatible with neutral state institutions, political and religious freedom etc, the latter does not necessarily do so. Turkey retains politically and religiously neutral state institutions and is arguably more democratic now that the army's power is diminished. The West's self-serving justification that the alternative to repressive regimes is Muslim theocratic states is becoming discredited. ■

locked up

Peter Norris

Some weeks ago after Mass I wanted to go to the bathroom, and not wanting to queue with the young mothers with children, I went to the sacristy toilet. I heard our dedicated voluntary sacristan clearing things away through the wall and thought nothing of it. When I emerged I found the outside sacristy doors locked. Not to be deterred, I called Fr Mark but got the answerphone. I started banging on the door. One of the four people remaining in church heard me and got our sacristan to open up.

It is a funny feeling being isolated, with the prospect of staying there for some time. We are social beings who get strength from one another and I had that illustrated when I had health problems and drew strength from my friends. The word community is over-used but the early Christians grouped together to encourage one another in living a good life and all that entailed. Being deprived of others in a locked room was a shock to me — it seemed so unnatural.

The outpouring of help and concern in the wake of the Christchurch earthquake has made us realise how interconnected we are. All of a sudden rivalries between cities were put aside. Staunch Highlander fans, in a show of support,

were even wearing red and black.

It would be great if we could learn other lessons from it. Many churches from different denominations were destroyed or severely damaged. The cost of rebuilding is astronomical. Our hearts must go out not only to families who have been affected but to clergy from all denominations who help care for them. This is a good time, and not only for Christchurch, to re-examine our concept of parish or territorial denominational Christianity. The parish system is really suited to small towns and villages. The parish where I help has members from all over the city and from outside the city. The formal boundaries mean little to people, I might add that denominational boundaries count for little as well. I know of two pastors from other denominations who lead their own services in the morning, and who often come to the evening Mass for their own spiritual sustenance.

When our parishes got larger in the 50's we tended to subdivide. In many American cities they let the parishes get larger and built larger churches to cope with that. In hindsight they may have made the right choice.

Our decisions were partly based on a system where each priest wanted his own parish as at that time the first

collection was the way a priest was supported. There was little money to go around but in any case some Parish Priests were notoriously miserable to Assistant Priests with the result that everyone wanted their own parish. Nowadays with salaries paid by a central trust, clergy support is not such an issue. The motor car and public transport in the larger cities also mean that the small neighbourhood churches are not as essential as they once were.

When I visited Twizel years ago I was struck by how well the different churches used the same building. They cooperated with one another and it seemed to work well. In most towns, in spite of our ecumenical language, it is like each denomination is in a small locked room, unaware of the others. It is wonderful to see different denominations in Christchurch currently lending their facilities to other denominations. If that was a model for the whole country we would escape the condemnation once levelled by Thomas Merton: "How dare we pray for unity when it has been given as a gift of the Spirit." ■

*Fr Peter Norris is master of
St. Margaret's College,
University of Otago*

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a Mother's Journal

by Kaaren Mathias

I have had this quote pasted as a 'signature' at the bottom of my emails for some days.

"Mountains confront us with greater spans of time that we can possibly envisage, they refute our excessive trust in things human-made. They post profound questions about our durability and the importance of our schemes. They induce, I suppose, a modesty in us." (**Mountains of the mind**, Robert McFarlane)

A friend in Christchurch responded yesterday: "Stuff the mountains. Insert Earthquakes and you are talking!"

OK, maybe these thoughts hold true for all geological processes but for me it's especially mountains that anchor and inspire me in their many different ways.

Our household has had its own form of aftershocks this last month when a family member's mental illness unravelled dramatically. The unpredictability, lability and chaos threw us all off balance. We had to explain the tender vulnerability of our loved one to our children. We suddenly had very few visitors. We couldn't go out easily.

At last we seem to be coming out of the dark tunnel back into the light. Sustaining my spirit have been spring flowers and views of the enduring Himalaya who still grin white teeth at me. Yes, mountains continue to sustain my spirit in many different ways, but I'm even more deeply anchored by my family and by God who replenishes my worn out kindness and

patience with a gentle smile. These gems from our children have been beacons in the dark times.

"Put your shoes on please, Jalori, we're leaving for preschool!"

"But I already got my feet on, Dad"

"Mum, can I do an experiment on your computer? I want to put a stone on a key all night and see how many pages there are in the Word document in the morning?"

"Mum, what's the shortest sentence in the English language? Is it 'Flies fly' or 'Jesus wept'?"

Two-and-a-half-year-old Jalori sings over and over:

*"Morning, morning, lollies, ice cream,
I like morning, lollies, ice cream"*


Maybe her happiness ditty would be a better signature under my e-mails. ■

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






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