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TALKING ABOUT FAITH KORERORERO WHAKAPONO

MASSIMO FAGGIOLI and CHRISTOPHER LAMB on Pope Francis abroad

ZAIN ALI and LEVA AZADI on pilgrimages of faith

MARY BOYS, CHRISTINE SORENSEN and ANNE-MARIE GALLAGHER on Christian faith

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EDITORIAL

Faith Mirrors the Diversity in Creation

We have Christian, Muslim and Bahá'í voices sharing aspects of their faith in this magazine. Each gives an insight into a way of making sense of the Divine presence in the world. It's an intriguing picture because basically we're all born on the footprint of a religious culture. The place or family of our birth dictates the way we're introduced to God. If we'd been born in Saudi Arabia or China we'd probably not have been offered a Catholic Christian perspective first. If we'd been born in Zimbabwe or Peru we'd not have been introduced to a Buddhist way of understanding the world. If we'd been born in New Zealand or Ireland our families would most probably not have been Muslim.

I don't think that is because God has a grand plan unfolding the map of our lives year by year, or that God places us in countries and families where we would be brought up in a particular religion, or that God favours Christians. I think that the diversity of Faiths and religious perspectives in our world reflects a little of the immense diversity of God's mission in the universe – of God's creating. And it's where we are born that we gain our first insight into that Divine presence.

I'm not sure that one Faith or religion is superior to another in offering a perspective into Divine mystery. In fact, there have been times when as institutions our Faiths have failed spectacularly at times in keeping the only commandment we hold in common: to love God – which is manifest in the way we love others as we love ourselves. But from that initial insight to love God, and with the help of nurturing communities, we form a faith that makes sense to us – through experiences and relationships with all of their intensity and dullness, certainty and not knowing, ritual and belonging, ethical teachings and values, reassessing and risking. At their best our Faith traditions animate our lives, and integrate their various parts. They can encourage us to examine what they teach with open minds and hearts. They can emphasise our interconnecting relationships in creation and challenge us to participate effectively for the common good of all in Earth.

Faith is not just a birthright, it's our choice. It flavours the way we participate with God in mission.

We thank all our contributors to this 242nd issue. We are grateful for their readiness and generosity in sharing their reflection, research and scholarship, stories, opinions, experiences, art and craft to make this October magazine a discussion of faith.

And as is our custom our last words are of blessing and encouragement. 🗨️

Bring Him Home

We are faced with a difficult decision. What should we do about the young man who has been imprisoned in Syria because of his association with ISIS? Should we leave him to his fate or should we accept him as our responsibility and bring him home to New Zealand?

In my opinion we cannot truthfully say “we are one” without including the perpetrator of an atrocity as a member of the humanity we share. His perspective is repulsive to us and we may never fully comprehend the foolishness or naivety that has entangled him in such beliefs of hatred. At the same time we must understand that this thread of evil is not foreign to our humanity.

Our first instinct may be to banish him – to do the same to him as he has done to others. But banishment is the philosophy of war and revenge that has plagued us in ever-repeating cycles of hell on earth.

To dismiss him as not being “one of us” is to perpetuate the divisions that led to such extreme atrocities in the first place. We cannot simply dismiss this young extremist as a “hater” or a “foreigner”. We have to “own” him.

Furthermore, for love to overcome hatred, we have to forgive him – to the best of our ability. We must exercise mercy over anger. As humans we are thankful that there is a supreme agency who is ever generous in mercy and restrained in anger. We try to live in this presence.

I heard a father whose son was killed in an atrocity in America say that

he forgave the man who murdered his son. His own son was a much loved, young married man with three little children. His death devastated

man, it would be against our ethics of common humanity. We need to apply these Christian principles not only to the terrorist who arises in our midst,

but also to the young men and women who have left their homes under the influence of extremist ideologies and who now wish to return.

We cannot disown them. Certainly we abhor what they may have been involved in, but we must bring them back. They will face the justice of this land – its punishment and rehabilitation – in the hope that they understand the enormity of the harm they contributed to. And we need to ensure that the innocent children who have been born into or caught up in these atrocities, are supported.

We are one. We share life in common. It is life that contains the reality of truth and love and the values of justice and mercy that we yearn for and practise in fulfilling our true destiny.

But we're not compelled to practise them. We can remember the parable and the

father's relief and delight at catching sight of his son returning home after losing everything – another naïve young man. And as for that father, our practise of love is always a choice. We can hear: “Here I am.” And simply respond: “Bring him home.”

Photo by Panos Sakalakis on Unsplash



the family. The father said that in his heart he realised that the perpetrator was simply a young man like his own son – indeed it could have been his own son – but he was young, less fortunate, confused and misled by the corrupt world around him.

If we agree that the young man from ISIS shares in our humanity, we must apply the same privileges to him that we claim for ourselves. We are created equal. We strive to love one another, to do no harm, to treat each other with respect and kindness. If we acted otherwise towards this young



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FRANCIS and the ISLAMIC LEADERS

**MASSIMO FAGGIOLI
discusses Pope
Francis's efforts to
meet and dialogue
with the leaders
of Islam.**

One of Pope Francis's enduring priorities is improving the Church's relations with Islam and the Arab world. Francis's February trip to the United Arab Emirates was a sign that he remains committed to this project. It was not the first such trip (in 2017 he went to Cairo for a peace conference at al-Azhar, one of the most prestigious theological institutions in Sunni Islam, and in March this year he went to Morocco); nor will it be the last.

Francis chose the UAE because he wanted to continue his dialogue with the Grand Imam of al-Azhar, the Egyptian Ahmed el-Tayeb. Imam el-Tayeb is a complex figure: both

conservative and a reformer, he is an opponent of the Muslim Brotherhood and has been critical of Israel. He has also rejected terrorism, and went to pay his respects to the victims of the 2015 massacre at the Bataclan in Paris. El-Tayeb may prove to be problematic within the Muslim world, but for now at least, he is considered the best Muslim interlocutor for Francis.

Support of Christian Minority

Francis may also have chosen the UAE to give greater visibility to its significant Catholic population — close to 1 million — almost all of them migrant labourers from Asia. Their situation is better than that of religious minorities in some other Arab- and Muslim-majority countries, but it is nevertheless precarious. The religious tolerance they enjoy is still quite limited by Western standards.

In planning his papal visits, Francis has always given special attention to countries where Catholics and Christians are a small minority. On the Arabian Peninsula, Roman Catholics

live as a minority in the cradle of Islam. They are also a minority within a minority: Catholics of the Roman rite are just one of the many ancient Christian communities. Francis's trip to the UAE served to highlight the diversity of Christian traditions in the Middle East, some of which go back to the first centuries of the Church.

Political Significance of Visit

Francis's trip to the Emirates was significant for three reasons. The first has to do with politics. In visiting the UAE, Pope Francis gave new visibility not only to the Christians there but also to the political initiatives of the government, which, despite its reforms, is hardly an emblem of liberal democracy.

The emir of Abu Dhabi appoints the prime minister, who consults with a federal council of 40 members. Legislation is based on *sharia*, which prescribes the death penalty for various crimes. Foreign-born residents make up more than 80 per cent of the population, but their basic human

rights are very often not respected.

There was a high risk that the pope's visit would be manipulated by the UAE government to contrast its relatively tolerant version of Islam with that of some of its neighbours. But that contrast can be misleading, especially in the West.

The UAE spends a huge amount of its budget on weapon systems and, together with Saudi Arabia, funds the brutal war against the Houthis in Yemen.

But it would be a mistake to understand Francis's visit as an endorsement of the regime. The pope is not naïve, and he made his position on the war in Yemen quite clear. In fact, just before leaving the Vatican for his flight to the Emirates, he pleaded in the Angelus prayer for an end to that war, fully aware of the UAE's involvement.

Francis has always been willing to talk with anyone willing to talk, including political leaders with dirty hands. It is part of his global engagement, from Raúl Castro in Cuba to Aung San Suu Kyi in Myanmar.

Religious Significance of Meeting

But of course the trip's main significance was religious. It marked a new stage in the Church's relations with Islam. Francis's trips to Morocco and the UAE are part of an ongoing effort at improving interreligious relations that began with Vatican II.

As Francis pointed out during an in-flight press conference, the *Document on Human Fraternity* that he and Ahmed el-Tayeb signed is perfectly in keeping with conciliar teaching: "From the Catholic point of view, the document does not pull away one millimetre from Vatican II, which is even cited a few times. The document was made in the spirit of Vatican II."

Insofar as there's a difference between Pope Francis and his predecessors on this issue, it's his emphasis on *fraternity*: but this too can be traced back to Vatican II. While the word "dialogue" represents something like an instrument of interreligious relations, the whole intuition of Vatican II was about the fraternity of the one human family.

In a technical sense, Pope Francis has never engaged in theological discussions that advance interreligious dialogue, where there have been few breakthroughs in recent years. Instead he has concentrated on underscoring the values that members of other religious communities share with Christians.

Significance for the Church

Finally, Francis's trip to the UAE has a theological significance within the Catholic Church itself. The *Document on Human Fraternity* signed by Francis and el-Tayeb in Abu Dhabi has raised new concerns among those already suspicious of this pope's orthodoxy.

Pope Francis has concentrated on underscoring the values that members of other religious communities share with Christians.

In a hierarchical Church still largely shaped by Joseph Ratzinger, where theological clarity is understood to require a rejection of any appearance of compromise, a joint document cosigned by the Grand Imam of al-Azhar was bound to cause controversy.

But the *Document on Human Fraternity* shows its roots in the Roman Catholic tradition quite clearly, and it is at least as challenging to Muslims as it is to Catholics.

It talks about "the pluralism and the diversity of religions, color, sex, race and language are willed by God in His wisdom, through which He created human beings" and rejects theological pretexts for war: "We resolutely declare that religions must never incite war, hateful attitudes, hostility and extremism, nor must

they incite violence or the shedding of blood. These tragic realities are the consequence of a deviation from religious teachings."

It would be absurd to claim that Francis sold out to his Muslim interlocutor. The document also includes commitments in respect to religious liberty and to citizenship for minorities — commitments that wouldn't be at all easy to honour in some parts of the Muslim world.

In a sense, Francis brought the entire global Church with him to visit Abu Dhabi, drawing everyone's attention to a local Christian community composed almost entirely of immigrants who are tolerated but not always respected by their non-Christian neighbours, and exploited by an economic system that produces luxury for the native-born population.

We could say that Francis celebrated Mass for the country's serfs. The Mass was the most stunning and moving part of the pope's trip to Abu Dhabi. It was the first public Mass celebrated in the UAE, and there were 125,000 people of 100 different nationalities in attendance. There were Chaldeans, Coptic Christians, Greek-Catholics, Melkites, Maronites, and Syriac Catholics, among others.

The pope gathered the Catholic Church in its universality, in a stadium, to celebrate the Eucharist, and to acknowledge and encourage a group of Christians living in extremely difficult conditions, a group politically neglected, culturally ignored, and all but invisible to many of their coreligionists in the West.

Like the *Document on Human Fraternity*, the stadium Mass showed how different the intra-Catholic debate about liberalism looks when seen through the eyes of Catholic minorities living in Muslim countries. For them, liberty is a scarce treasure rather than an outmoded abstraction. 🗨️

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turn it and turn it again

Using the work of Krister Stendahl, **MARY BOYS** explains the need to study the New Testament so that we understand our relationship with Judaism better.

"Turn it (Torah) and turn it again, for everything is in it, and contemplate it and grow grey and old over it and stir not from it, for thou canst have no better rule." Pirke Avot 5.25

My title borrows a saying from the Mishnah, a third-century compendium of rabbinic commentary and law. The turning I have in mind focuses on our need as Christians to seek new meanings in biblical texts that on the surface seem to justify the Church's superiority to the synagogue — and by implication, to other faith traditions. As we turn and turn our texts again and again, we engage in the holy work of seeking understanding.

A good example of a scholar whose turning and turning of problematic New Testament texts has contributed significantly to interreligious understanding is the

late Swedish Lutheran priest and later bishop Krister Stendahl.

He upended Martin Luther's reading of Paul — and he did this precisely as a Lutheran. His profound pastoral awareness complemented his enormous erudition and influence on the field of New Testament scholarship.

Stendahl had an ability to express significant theological insights in fresh and memorable ways. His passion lay in working in what he termed the "Public Health Department of biblical studies" — seeking alternate ways to interpret texts that have caused "harmful fallout".

Asked by someone who had studied his bibliography why he wrote so much about women and Jews, he replied that these were "two rather striking issues on which the Christian tradition, and in the case of women, the whole scriptural tradition, has clearly had a detrimental and

dangerous effect."

I think the late Bishop of Stockholm would feel great empathy with Pope Francis's experience: "I see the Church as a field hospital after battle. It is useless to ask a seriously injured person if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else. Heal the wounds, heal the wounds."

Stendahl's contribution has been significant in healing the wounds Christians over the millennia have inflicted on Jews — wounds that have resulted in part from readings of biblical texts that simplify and distort Judaism. Four examples from his work show this.

Bible Is Not about Me

Stendahl said that in his early life he thought of the biblical stories as being *his* story: "I had begun to feed on the mysteries of God. And it was intellectually a most stimulating awakening . . . I felt like Peter and I felt like Paul — especially when they had negative feelings. I felt like all

the disciples.” But he learned ways of reading that were “so much less ego centred”:

“The Bible was really not about me. It was about many other things — in the long run, much more interesting things. It was about many things in many distant lands, from many distant ages ... Now it spoke to me from a great distance, of centuries and cultures deeply different from my own. And it began to be, just by its difference, that the fascination grew, that it had a way of saying to me, there are other ways of seeing and thinking and feeling and believing that you have taken for granted. And it just added to my love.”

Stendahl said that realising that the Bible was “not about me” was the watershed of his love story with the Bible which encompasses his revolutionary rereading of Paul. Much of the Western Church interpreted Paul as being preoccupied by the same existential question that had gripped Luther: “How can I find a gracious God?” In the traditional Lutheran interpretation, because human beings could never live up to the demands of the Torah — simplistically equated with Jewish law — their efforts to save themselves were fruitless. Following the Law entailed a futile attempt to earn divine love through good works. Christ alone saved us from sin and meaninglessness.

But just six years after finishing his doctorate, Stendahl challenged this fundamental Augustinian-Lutheran way of reading the Letter to the Romans. He claimed that Paul possessed a “robust” conscience, unlike Luther, and was not preoccupied with questions of forgiveness. Nor was Paul concerned with Jewish observance of the dietary laws and the rite of circumcision — it was the Gentile observance of these Jewish boundary markers that he criticised. Further, Paul’s mystical encounter on the Damascus Road was a “call” rather than a “conversion”, a new mission rather than a change of religion from Jew to Christian.

He said: “We must somehow recognise ... that Paul’s message was related not to some conversion

from the hopeless righteousness of Judaism into a happy justified status as a Christian. Rather, the centre of gravity in Paul’s theological work is related to the fact that he knew himself to be called to be the Apostle to the Gentiles, an Apostle of the one God who is Creator of both Jews and Gentiles” (cf. Rom 3:30).

New Testament Texts Studied

In a lecture in the early 1990s, Stendahl explored the idea of religious pluralism. He identified three biblical texts that would seem to argue against pluralism — Acts 4:15, John 14:6 and Matthew 28:19. He warned that “words like that grow legs and walk out of their context,” describing the difficulty posed by New Testament texts that give rise to negative views of Jews and Judaism.

We are shamed to discover the depth and breadth of the violence against Jews that has shadowed preaching and teaching about the death of Jesus.

For example, in the Gospel of John “the Jews” are aligned with virtually everything negative in that Gospel: fear, murmuring, murderous intent, diabolical origins, blindness, darkness and death.

And of all the words that “grew legs”, the ones that grew the largest and most destructive was: “Crucify him!” Christian interpretations of the death of Jesus that blamed Jews have done unspeakable harm to Jews — and to the Church’s moral integrity.

We are shamed to discover the depth and breadth of the violence against Jews, both rhetorical and physical, that has shadowed preaching and teaching about the death of Jesus.

Christians must take responsibility for those words that developed the capacity to inspire and sustain violence — and we must grieve for the “detrimental and dangerous effect” such words had on the lives of Jewish people over the centuries.

Christianity as a Construct

Stendahl said that we need to “stress again and again” that Christianity is a “construct ... that had not yet been formed — especially in New Testament times — and that the Jesus movement existed once as a Jewish ‘way’ in Palestine and in the Diaspora.”

This emphasis is largely absent in the Church today. Consider, for example, how casually we speak of Jesus’s followers as “Christians”, as if with his death and resurrection the ways between Judaism and Christianity had parted like the waters of the Red Sea. Stendahl said: “I always felt that to speak about the uniqueness of Christianity or the uniqueness of Christ does more for the ego of the believer than it does for God.” He challenges us to be more reflective about our need to be superior as the “one true faith”.

Embrace Holy Envy

One of Stendahl’s sayings has particular resonance today: “Leave room for holy envy.”

“Holy envy,” he explained, is “when we recognise something in another tradition that is beautiful but is not in ours, nor should we just grab it or claim it. We ... in our imperialism think that if we like something we just incorporate it and we think that we honour others by doing so. But that is not the way. Holy envy rejoices in the beauty of others.”

He saw this as a ground rule for interreligious exchange. Allow others to define themselves. Compare the best of their tradition with the best of yours. Leave room for holy envy. Holy envy, he suggested, is the preeminent sign that we are beginning to understand the tradition of another — to recognise its power and beauty, yet refrain from taking it as our own. 🗨️

Photo by Rafael Ben-Ari/Shutterstock.com
Inauguration of Torah scroll in Synagogue Auckland.



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Christians in an Islamic Country

CHRISTINE SORENSEN reflects on her time in Lahore with young Christian women studying at a Bible Training Centre.

I knew little about Pakistan when I first arrived. I knew that the Christian community made up around 2 per cent of the total population and that the majority, around 96 per cent, was Muslim. I knew that Christian groups were found mainly in the province of Punjab and in major cities. There were smaller groups in other areas. The Christians were Catholic, Church of Pakistan (a united Protestant grouping), Presbyterian, Methodist and a number of smaller new Christian groupings. But knowing this and learning to live in the midst of it, was quite a different experience.

Arriving in Pakistan

I went to Pakistan in 1986 to work in theological education. I found a home just north of Lahore, where I lived and worked until 2003.

I started learning Urdu — and continued to learn through the years — so that I could teach and communicate orally and in writing.

Learning language gives a window into the way a culture works. I found it was not always possible to untangle aspects of the culture — "Muslim" or "Christian" or "Pakistani" — because of the mix of influences from South Asian and Middle Eastern Islam. I had much to learn from a culture that put

people before time and schedules, and where hospitality was ingrained in all kinds of interactions.

Position of Women and Girls

I had to learn to live as a woman in this Muslim-influenced and Christian-embedded Pakistani culture. My fellow teachers and students constantly guided me in "correct behaviour". This involved learning about dressing (or covering up) and the kind of roles women have. In a sense it's about being an unobtrusive presence in a male-dominated world. Loud voices and laughter or any behaviour that draws attention were not part of a

seemly female repertoire.

As well as being female, the students and teachers were also members of the minority Christian community. Christians bear the stigma of difference. They are religiously out of the norm and very often seen as outcaste or untouchable in the social stratification. So young Christian women were in a double minority where they had little scope outside of narrow boundaries.

We find in research on identity formation that those who live in minority settings experience difficulty in developing a sense of self. I recognise now that much of what I did there was engaging with the young women and contributing to their identity formation.

Christian College

I worked at the Bible Training Centre. Young women from all over the country came there to study, because it had the reputation as the only specialist women's Bible College that was a "safe space" for young women.

We all lived behind a locked, barred gate and high walls for safety. Strangers needed permission to enter and students needed permission to leave.

We were largely hidden from view. I discovered recently that a Pakistani family I met in Sydney, had come from the college locality, knew the road the school was on, but had no idea that there was a school for young women there.

Our students arrived with diverse educational experiences and we prepared a range of courses to meet their needs. We had adult women who were just learning what it was to be able to read and read the Bible; school leavers; nurses in Christian hospitals (which was a legacy of the earlier mission era); tertiary students interested in engaging in some form of ministry; and women who worked in community and chaplaincy and some wives of ministers, for refresher courses.

The Teaching

With the other teachers and in various ways we engaged with these Christian women teaching about faith, Bible, theology, discipleship, prayer and mission as well as more everyday

sessions about life and health.

Although the young women came from Christian backgrounds, many had very little understanding of their own faith. Our core teaching was about understanding and living their own faith in the midst of the majority culture. This involved developing their faith identity and being able to explain what they believed when they were asked.

We also discussed interfaith theology and dialogue so they could start to understand the majority faith from their Christian perspective. This gave them tools to integrate faithful understanding, rather than have to hold two sets of religious thinking without knowing how they related.

As well as being female, the students and teachers were also members of the minority Christian community. Christians bear the stigma of difference. They are religiously out of the norm and very often seen as outcaste or untouchable in the social stratification.

And we even taught them how to ride a bike — not that it was very useful for them because women would never have ridden a bike on public roads. Some may have sat side-saddle on the back of a bike ridden by a male family member. But biking was an achievement — like having a licence but no vehicle!

Effects of Faith Formation

I was constantly amazed by the enlivening effect of the school on the young women. They were in a place where they could explore issues of faith, and where they knew they were loved and valued.

Some courses included an opportunity to practise teaching in a nearby Christian primary school or local Sunday school. This helped our students contextualise and deepen their learning in the class.

The women on year-long courses

spent a month-long chaplaincy-type internship in hospitals and hostels, and returning from that often expressed wonder and joy in being engaged in ministry — and had plenty of new questions to explore.

Learning from Other Women

Our students found the presence of young women Pakistani teaching staff empowering. Most had come from backgrounds that gave them very few models of women who were educated, engaging, thoughtful and faithful in their discipleship.

The impact of these teachers on the students was manifold, but two main areas are worth noting.

First, they arrived for basic religious teaching and left as young women who understood their faith better, had deepened spiritual disciplines and were thinking about how to live their faith in a broader world. This encouraged and empowered them to take on roles in ministry and witness when they returned to their homes.

In a more general way we also saw the young women develop the capacity to own their voices and identities in a world where they were usually ignored and limited.

Sometimes this may have been problematic because at school we opened doors for them that generally they could not have accessed. But our joy at seeing so many find open doors for ministry continues.

Now, more than 15 years since I have returned from Pakistan, barely a week goes by when I don't see (via the wonder of Facebook) a former student or teacher engaged in ministry in one way or another in places all over the world.

I didn't know what I was going to when I went to Pakistan all those years ago, but the lessons, learning, the wonder of the young women — and the language — still feel like blessings. 🗣️

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The Hajj

walking in faith

ZAIN ALI explains the significance of the Hajj, the five-day pilgrimage to the founding place of Islam.

The woman, a stranger in the desert, walks slowly with her son, the sun beating heavily on her and her child. Their supplies have long been exhausted and they have only drops of water. In the desert, without water and anyone to help, they face certain death. We can only imagine the woman's anguish at being unable to provide for her young son. These two are Hagar and Ishmael. Ishmael is crying and Hagar is struggling desperately to console him. According to Muslim tradition, Hagar leaves her son in some shade and begins walking in the hope of finding someone to help – to the top of one hill and then to another. She walks back and forth between the two hilltops, hoping against hope to be seen. But there is no one and nothing but sand – dry, hot, lifeless sand dunes for as far as the eye can see. Yet Hagar doesn't give up. She remembers one other who may yet see her and have mercy. Her husband Abraham had always told her to trust God. So, in her distress she calls out to God, the God of her husband and her God, too. Does God not hear her and her son crying?

There are two differing accounts of what happens next, and both are fascinating. God, it turns out, is listening and

is carefully watching over Hagar.

According to one version of events, a spring miraculously appears at Ishmael's feet.

In the other version, an angel appears and brings forth a spring from which Hagar and Ishmael drink. Again we can imagine Hagar's astonishment, seeing a beam of light land in front of her which takes on the shape of a man, who punches his arm deep into the sand, and within seconds water appears.

Whatever the version of events we favour, God responds to Hagar, and saves the mother and child from certain death.

According to Muslim tradition, Hagar and Ishmael settled near the spring and the two hills. Travellers were drawn to that location and Ishmael as a young man built a house of worship.

The house of worship with the nearby spring became the foundation for a more permanent settlement, then a village which grew into the town named Mecca.

Mecca Focal Point of Hajj

Mecca is the focal point of the Hajj, the annual pilgrimage that is a cornerstone of Muslim tradition.

There are five pillars of Islam: to believe in God and Muhammad as God's messenger; the five daily prayers; fasting during the month of Ramadan; charity; and the Hajj – a

pilgrimage to Mecca, the home of Hagar and Ishmael.

There are rituals that the pilgrims complete during the pilgrimage, some of which relate to Hagar and her journey with Ishmael. The Hajj rituals take place over five days.

Day One

On the first day when the pilgrims enter Mecca, they set aside their everyday clothing and put on plain white robes. The pilgrims then make their way to Mina, which is about 8 km away from Mecca. There the pilgrims spend the night in prayer.

Day Two

On the second day the pilgrims go to the plains of Arafah which are about 14 km from Mina. They spend the day there in prayer, and in the evening move 9 km to Muzdalifah where they spend the night. They also collect small pebbles for the next day.

Day Three

On the third day the pilgrims leave Muzdalifah and travel towards Mina, where they throw pebbles at three pillars. This is a symbolic ritual of stoning of the devil. It is done in memory of Abraham who was on his way to sacrifice his son as God had commanded when the devil appeared and tried to stop him. Abraham threw stones at the devil to drive him away.

Later in the day, pilgrims sacrifice an animal, usually a sheep, goat or camel. This is done to commemorate Abraham who was ready to sacrifice his son before God provided a ram to be sacrificed instead.

After the sacrifice, the pilgrims shave or trim their hair. Some go to the main mosque in Mecca and walk around the Kaaba seven times — thousands upon thousands of pilgrims walk around the black cube. Pilgrims also walk seven times between the two hills named Marwa and Safa, in memory of Hagar and her search for help. Pilgrims then return to Mina.

Days Four and Five

During the fourth and fifth days, pilgrims remain at Mina and each day return to stone the three pillars. Then they go to Mecca and again walk around the Kaaba. This brings the Hajj to an end, although many travel from Mecca to the northern city of Medina where Muhammad is buried.

Significance of the Experiences

As we can appreciate, the rituals are highly symbolic and have deep spiritual significance.

The wearing of the white robes places prince and pauper on an equal footing.

Spending nights in Muzdalifah and Mina under the stars is a time for reflection — for contemplating our place in the vastness of time and space of the universe.

The stoning of the devil is a repudiation of the terrible and dark potentialities of our human nature.

Walking around the Kaaba, a pilgrim becomes aware of being both an individual and part of a larger whole.

After the sacrifice the meat is given to family, neighbours and poor people: the sacrifice is an act of



thanksgiving. The Hajj is ultimately a celebration of God, a celebration of Abraham and a remembrance of the struggles of Hagar and Ishmael.

Blessings

In Hebrew the word "Hagar" is said to mean a "stranger". The Arabic equivalent is "Hajar," meaning "emigrant". In Mecca, Hajar moved beyond being a stranger or emigrant, to become the founding figure of the city — the city where Islam began, where an angel appeared to Muhammad and reached deeply into his being to remind him of God, the God of Abraham.

The Hajj reminds us of gratitude and blessings to Abraham, Sarah and Hagar, and blessings to Ishmael and Isaac and their families. And blessings extend to all pilgrims as they return home as well as to those at home:

May there always be a Hagar at your side.

May you always have water when you thirst.

May there be shade when the sun shines bright.

May you have a home when you need rest.

May the hand of an angel always be near you.

May your heart be a wellspring of gladness to cheer you. 🗨️

Painting: *Hagar and Ishmael* by Jean Charles Cazin 1880

Photo by Ali_z/Shutterstock.com Pilgrims at the Kaaba in The Great Mosque of Mecca, Saudi Arabia, during Hajj



Zain Ali is a scholar of Islamic studies and an Honorary Research Fellow at the University of Auckland. He lives in Auckland with his family.

Pilgrimage is a revered act that people of the Bahá'í Faith aim to undertake. While it is a deeply personal experience for each pilgrim, the primary purpose remains the same for all Bahá'ís: to pray and meditate at the Holy Shrines of the Bahá'í Faith.

My husband Nick and I had planned to go on pilgrimage from Australia to Haifa, Israel a number of years ago. We put our names on the waiting list and looked forward to when our time would arrive. But each time we received a date to confirm our plans, we postponed. This is because we first had one son, then a second. The goal of a spiritual and meditative experience seemed at odds with travelling halfway across the world, turning day into night and night into day, with our two energetic youngsters.

Then our turn came up again. And we decided we had postponed too many times—it was time to go. By now, our boys were seven and four years old, and we hoped the pilgrimage would begin to strengthen their own spiritual connection to these Holy Sites.

The Holy Sites

Bahá'í pilgrimage spans nine days and consists of guided visits to Holy Shrines and other sites in Israel associated with, and significant to, the Bahá'í Faith and its history.

In addition to the guided visits, pilgrims can make additional visits to the shrines, other sites and many gardens. All Holy Sites visited on pilgrimage are located in the Haifa-Akka area of Israel.

Pilgrims are referred to and treated as guests of the supreme administrative body of the Bahá'í Faith, the Universal House of Justice. The pilgrimage is an especially curated experience, designed to provide pilgrims with every opportunity to maximise their opportunities to forge their connection to the spiritual and administrative centre of the Bahá'í Faith.

Preparing to Be Pilgrims

In the months leading up to our pilgrimage we spent time with our



Our Family Bahá'í Pilgrimage

LEVA AZADI describes the experience of taking her young sons on pilgrimage to the Holy Shrines of their Bahá'í faith.

boys each night acquainting them with the places they would be visiting and the people they would be learning about.

Privately, I wondered how our boys would go with long days on buses and sessions listening to tour guides. And as I watched them doing

somersaults and making faces at each other during our daily bedtime prayers, I wondered how on earth we would pray and meditate in silence, in the most sacred spot on earth for all Bahá'ís! Was this a terrible idea?

But as we entered Haifa on the evening before the first day of



pilgrimage and were greeted by the sight of magnificent Mount Carmel and the shrine upon it, we all felt ready and excited.

Managing the Family on Pilgrimage

We had spent a week in Europe overcoming our jet lag and there my husband and I had worked out a plan for managing our children during the pilgrimage. We decided we wouldn't ask too much of them. We would keep family visits to Holy Shrines short and sharp. We would keep the boys separated — one per parent — during guided tours (to avoid the inevitable play-fighting and/or sibling bickering!), and my husband and I would visit the Holy Shrines one at a time so that each of us could have a longer, quiet prayer time.

Starting the Pilgrimage

Spending all this time thinking about the logistics of a family pilgrimage meant that although I felt ready, I had not undertaken my own spiritual preparation. I hadn't considered why I was personally there. I didn't even remember to take my prayer book! (Luckily there were many on hand.)

So I was moved by the gentle reminder from our tour guide at our orientation session on the first day about the reason for our being there. This was not merely a sightseeing tour, but it was an opportunity to forge a profound connection with the spiritual centre of our faith. It was an important message for me to hear.

Entering into the Experience

Over the following days I felt profound warmth and joy. It is

undeniable that we are made of more than our physical bodies, and as we engaged in this specifically spiritual undertaking, our spirits responded.

I will never forget the feeling of love that bowled me over on the first day as we entered the pilgrim centre to register ourselves. We were only registering! But the smiles and love with which we were received set the tone for the entire experience. Each moment, each experience, felt infused with something special. Our boys were doted on and loved by every person they came into contact with — they had a spectacular time!

Sure, there were awkward moments, such as when our four-year-old loudly proclaimed that he needed to use the toilet during a quiet prayer in our pilgrim group, but overall our family plan worked better than we could have imagined. This was not because of us, but because of all the other people, the organisational precision, and the spirit of the experience around us.

I watched my boys learn about the history of our special faith, engage with Bahá'ís from all around the world, pray in the holiest spot on Earth for me — and that really was something else.

Family Faith Affirmation

Overall, this pilgrimage was a timely confirmation for our family. Confirmation that we are spiritual beings and that our lifetime must be filled with connection, love and service. It felt like our new first step towards a lifetime of spiritual growth.

It also confirmed for me what I had read many times in the Bahá'í Writings: "Holy Places are undoubtedly centres of the outpouring of Divine grace . . . because on entering the illumined sites associated with martyrs and holy souls, and by observing reverence, both physical and spiritual, one's heart is moved with great tenderness." 🐼

Photo by Cezary Wojtkowski/Shutterstock.com



Leva Azadi lives in Melbourne with her husband and sons. She develops programmes and services for health and well-being.



Signed, Sealed and Delivered a Josephite

ANNE-MARIE GALLAGHER has been a Sister of St Joseph for 11 years. She reflects on her call to Josephite life and her ministry in supporting the spirituality of pre-service and new teachers in Catholic Schools.

I'm from Abbotsford, an inner West suburb of Sydney, and I'm the youngest of four girls. I went to Domremy College and there felt the desire to become a secondary teacher. After school I enrolled at the Australian Catholic University (ACU) in a Bachelor of Theology programme and then studied for a Graduate Diploma in Education and later a Master of Theological Studies.

I made two surprising discoveries when I first began discerning a call to religious life. I was born at St Margaret's Hospital, Darlinghurst which was run by the Sisters of St Joseph. And when I presented my baptismal certificate to officially enter the Congregation I discovered I was baptised on Mary MacKillop's birthday. So I can confidently say I was signed, sealed and delivered a Josephite! I made my first profession of vows in 2008 and have been professed for 11 years.

Why did you choose Religious Life?

I'm not sure if it's a case that I chose religious life, or it chose me! I knew I wanted to grow in my relationship with God and I

was open to see where it would take me. To be honest I thought I would explore my options in the discernment of religious life, but I didn't expect too much. I never dreamed my journey would bring me to where it has – with so many surprises and discoveries along the way. It was gradual – growing in my relationship with God and in mutual discernment with the Sisters – that I came to see a home in religious life.

When did you feel a call?

I was 19 when I first began the journey of discernment with the Josephites. I had explored two other Religious Congregations and that helped clarify for me where I felt most resonance.

I always wanted to be a teacher of Religious Education and while I was studying at ACU, to my own surprise, I began to feel the possibility of a vocation to religious life stirring. For me it happened in the ordinariness of my life. In prayer and in a process of discernment with the Sisters I was able to pursue the possibility.

And Mary MacKillop's story has always inspired me. I remember being at her beatification ritual at Randwick Racecourse in 1995 when I was at primary school. I visited Mary MacKillop Place in North Sydney, where Mary is buried, on a school excursion that very same year. I prayed at her tomb asking her to help me to be like her. Little did I know what I was actually praying for or how that prayer might be answered!

Anne-Marie Gallagher is a Sister of St Joseph from the NSW Region, Australia. Her current ministry is in the faith formation of pre-service and early career teachers.



So how did your family and friends respond to the news that you were thinking about Religious Life?

Faith and the practice of faith was an important part of our family life and who I was. Going to Mass and having a Catholic education was certainly a part of that. My Dad died when I was five and that really drew me closer to God.

My Mum and three sisters and friends have always supported me along the way. In the initial stages some friends were wondering why I would choose this way of life as they thought I would enter the convent and that would be the end of me! They also asked me in all seriousness if I was doing this because of my love of *The Sound of Music*! I reassured them this wasn't the case and that it wasn't "So Long Farewell" from me!

Would you recommend Religious Life to a young woman today?

Why not? Religious life is one of many vocations which gives expression to a relationship with God. If someone is interested in exploring this way of life I would encourage them to do so but most importantly, I urge them to be in touch with why they are thinking of pursuing this way of life.

I think that if anyone is considering religious life for themselves, it is always important that they develop their prayer life and have a good spiritual director. The director will help them reflect on how God is working in their lives. I also recommend that they make contact with different Religious Congregations. Giving time to this exploration helps crystallise which charism resonates with their own spirituality. What worked for me and what I pass on is – be open to where the discernment process might take you and don't focus too much on the destination. Be wholly present to the journey.

For me Josephite life continues to be an incredibly enriching journey. Along the way I've grown as a person, developed sustaining relationships in community and in relationship with God. Like any other vocation, religious life doesn't come without its challenges but I'm learning to grow through them.

What's a typical day for you?

There really is no typical day! The two constants are prayer and coffee! My normal working week sees me in ministry at the La Salle Academy at ACU as well as attending to Congregational commitments as a Sister of St Joseph.

What's your ministry?

I'm working with pre-service and early career teachers in the implementation of the *Signum Fidei* Catholic Life and Mission Programme. This is a faith formation initiative which is offered across three modules and encourages young people to be involved in Church participation, to grow spiritually and to be involved in a ministry experience which could be in a cross-cultural context.

So far this year I've been involved in implementing

a module with pre-service teachers across various ACU campuses – Melbourne, Sydney, Ballarat, Brisbane – as well as with early-career teachers in Lismore, NSW.

The programme enables young people to realise the aspirations of the New Evangelisation in relation to their vocation as a teacher and leader in the classroom. Having taught for 10 years in secondary schools I'm excited to be a part of this incredible initiative that supports tomorrow's leaders of Catholic education.

How do you integrate Religious Life and ministry?

As a Sister of St Joseph I live an apostolic life, which means I am actively engaged in ministry – it's all one. As in any life choice I try to live a balanced lifestyle – work, community, spirituality, recreation and wellbeing. I think of how I engage in ministry at ACU as steeped in my Josephite values. I also have commitments with my local Josephite community and I'm involved in a number of committees to do with our regional and congregational communications.

At present a Congregational commitment is engaging with my local community in contemplative dialogue sessions in preparation for our General Chapter which starts at the beginning of this month. This is a wonderful opportunity enabling us to respond to how the Spirit is working in our lives at this time. I am one of the delegates for our General Chapter and am looking forward to this new experience of Congregational life. We will discern the focus for the Congregation for the next six years and take part in electing our new Congregational Leadership Team. 🗣️



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Night Falling

It's getting late.
In the tow of evening,
eyes accustomed
to the dark,

I go looking on the river,
where winter trees shine
their naked glory
on the surface of the water,
and pied stilts and shags
make invisible moves
in the shallows.

Past the swing bridge and
the old weatherboard church,
I go looking in the silences of the river,
in the velvet gloom.

I go looking for you
everywhere, I always will.

— Mike Fitzsimons





POVERTY IS NOT INEVITABLE

CHRISTOPHER LAMB describes how Pope Francis demonstrated the Church's priorities during his visit to three African countries.

Pope Francis's visit to Mozambique, Madagascar and Mauritius focused on the core priorities of his pontificate — a “seamless garment” defence of the poorest and most vulnerable that embraces the protection of the planet. It was aimed at supporting three often forgotten “outsider” Churches in countries that he has chosen to be represented by cardinals during his pontificate.

In this papacy, the periphery has become the centre, and Francis's visit saw him come face-to-face with the emerging Church, which he hopes will bring “missionary momentum” to the entire body of believers. The massive crowds, including huge numbers of young people, and the outpouring of joy that greeted Francis in all three countries confirmed that the axis has shifted in Catholicism, away from a Eurocentric Church to a global family of faith incorporating a vast array

of cultural traditions. The life and energy of the youthful Church of sub-Saharan Africa contrasts with the sometimes grey and stiff Christian communities of the West, where much of the grumbling about this Pope takes place.

On board the plane to Mozambique, Francis told reporters it was an “honour” to be attacked by groups of wealthy, conservative Catholics from the United States. He is relaxed about being associated with a gospel message which declares that the last shall be first. The closer the Pope comes to the Church of the poor, the further away he gets from the attacks of his well-funded opponents in their TV studios and conference halls. The forgotten, the powerless and the disadvantaged have become the protectors of his papacy. And he appears to be running out of patience with those trying to oppose him.

Poverty Is Not God's Plan

Instead, Francis seeks to unite himself more closely with the *sensus fidei* of ordinary Catholics on the ground. When the Pope said Mass in Antananarivo, Madagascar, one million people braved windswept dust to attend a liturgy described as the largest gathering in the country's history.

The visit brought a palpable sense of hope to a population that is desperately poor, and where 75 per cent live on less than \$2 a day. “As we look around us, how many men and women, young people and children are suffering and in utter need,” Francis said during his homily. “This is not part of God's plan.” He added: “We Christians cannot stand by with arms folded in indifference.”

Tackling Poverty Together

One person who has rolled his sleeves up and got to work in putting his faith into action is Pedro Opeka, an Argentine priest and former theology student of the pope's. He left for Madagascar as a missionary aged 22, and for the last 50 years has helped build homes for 25,000



people, 100 schools, six clinics and two football stadiums.

In 1989 he moved to Antananarivo, where he found children in a garbage dump, living among pigs, dogs and food that had been thrown away. That rubbish site has now been transformed into a living space with homes for thousands of people, while above the former dump is a quarry that provides jobs and the stone to build the houses.

Francis visited his old student's Akamasoa project, the "City of Friendship", which also trains members of the community to become construction workers or artisans. The Pope was given a rapturous welcome by hundreds of children. "Poverty is not inevitable!" Francis told them. The existence of Akamasoa, he added, was a sign that God had heard "the cry of the poor".

The "City of Friendship" is what the Pope's dream of a "poor Church for the poor" could look like. It involves standing alongside people who had been thrown, quite literally, on the rubbish heap of life. Fr Opeka said: "We can beat poverty, and

we have to beat poverty. Not with words, conferences, or international meetings, but with the poor."

Practising Integral Ecology

The Pope's visit underscored the renewed diplomatic weight of the papacy under Francis. The first Pope from the global south has become one of its most powerful advocates, highlighting how deforestation and climate change affect the poorest communities. He spoke up for ethical, sustainable development, where land is fairly distributed and young people have access to jobs.

Francis spoke out against the destruction of the natural habitat in Madagascar, where as much as 500,000 acres of forest are lost each year. "Your lovely island of Madagascar is rich in plant and animal biodiversity, yet this treasure is especially threatened by excessive deforestation, from which some profit," he said.

This was a visit where Francis underlined his adoption of "integral ecology", which sees the world not as facing "two separate crises, one environmental and the other social" but rather "one complex crisis, which is both social and environmental".

Church in the World

This visit to Africa was full of lessons for the wider Church. Religious faith, Francis insists, can never be relegated to the private sphere, oblivious to the world around it. It must be open to the whole of creation, and at all times looking to bring the Gospel to others, to evangelise.

He wants a Church that is ready to roll up its sleeves and get to work. "Don't dilute and narrow the gospel message," he said during Mass in Madagascar. Do not, he added, be tempted by "teachings that fail to see that the wheat and the chaff must grow together until the return of the Master of the harvest".

When in Mauritius the Pope called on the Church to foster the "missionary momentum". The "Church of Christ", he warned, "can yield to the temptation to lose our enthusiasm for evangelisation by taking refuge in worldly securities that slowly but

surely not only affect the mission but actually hamper it and prevent it from drawing people together."

As usual, Francis offered some down-to-earth spiritual guidance. Speaking in an off the cuff reflection to Carmelite nuns in Madagascar, he urged them to change the world through "small acts of love" and to be aware of "educated devils" who appear as a "noble, educated person, so often as a spiritual father". He added: "Please, dear sisters, if you hear of something strange happening, tell someone immediately." It was a thinly-coded warning of the potential abuse of nuns by priests.

Pope Francis's core priorities are a "seamless garment" defence of the poorest and most vulnerable that embraces the protection of the planet.

Francis warned the Malagasy bishops about allowing men with problematic pasts into seminaries. "In some European countries, a lack of vocations pushes the bishop to accept seminarians from here and there," Francis said. "It's unfortunate because they don't know what their lives were like. They accept those who have been thrown out of other seminaries or those who have been expelled from religious life for reasons of immorality."

Francis's latest trip offered lessons and inspiration to the entire Church, and pointed to a very different future. Missionaries from Europe planted the seeds of faith in Mozambique, Madagascar and Mauritius. In 2019, these communities of faith are flourishing, and at the forefront of an expanding global Catholicism, led by an evangelising Pope from one of the old mission territories. 🗨️

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Christopher Lamb is the Rome correspondent for *The Tablet* and commentator for the BBC on Vatican and religious affairs.



Reimagining Imprisonment

ANTON SPELMAN proposes a Treaty of Waitangi relationship approach for reducing prison numbers in our country.

As the sun sets on another day in the New Zealand prison system, the cell doors clang shut on the lives and backstories of close to 10,000 of our people who have been removed from the community for committing crimes or who are “on remand” awaiting trial. The cost of this level of community safety is high and there is little to be proud of, knowing that in 2019 we rank fifth among OECD countries for incarceration rates.

There are two main problems with imprisonment in New Zealand. First, we have too many people incarcerated for our population size — 9,969 in June 2019.

Second, the rate of incarceration of Māori is unacceptably high at 51.7 per cent of the total prison population. While there are some attempts at rehabilitation in New Zealand prisons, the work is complex and some contest its value.

Too Many in Prison

The problem of mass imprisonment needs to be seen in the context of New Zealand's history. The principal challenge for New Zealand is how to engage and work with divergent

worldviews, historically represented by mana whenua and the Crown through Te Tiriti. We have done good work to understand that original relationship through the Waitangi Tribunal process. In a contemporary setting, however, the relationship is more complex.

A Different Approach

The Treaty of Waitangi Relationships Framework which has been used by the Community Sector Taskforce to enable groups and organisations in the tangata whenua Community and Voluntary Sector to come together and develop a better relationship with Government, emphasised the value of worldview difference and made space for a diversity of cultures to work together with integrity. It offered a welcome alternative to approaches based on human rights, the law or systems thinking, all of which emphasise Western worldview perspectives as normative and which form part of the history of cultural assimilation in Aotearoa.

A Tiriti relationships approach emphasises the importance of mutuality whereby tangata whenua can work with the Crown and yet still exercise the power to protect, define and decide important features of the practice of rangatiratanga. The approach set out in *A New Way of Working* offers assistance to those working to reduce the size of the prison population generally and the rate of Māori incarceration in particular.

If we approach the problem of Māori incarceration via the law, rehabilitation service effectiveness or human rights, we will simply add to the list of failed initiatives in this area. If we want to reduce prisoner numbers, especially Māori prisoners, we need a proposition that would see significant numbers of current prisoners released. And we need a way to think about this possibility that is both robust and sustainable.

Anton Spelman lives in Tāmaki Makaurau and belongs to Ngāti Hikairo ki Kāwhia. He works with organisations trying to operate in more Māori ways.



Using Treaty of Waitangi Relationship Framework

If we decided to imprison only those people who were a serious ongoing danger to others, a Tiriti/Treaty of Waitangi Relationship Framework could help us think through the issues and their implications.

There are three steps. The first involves looking at the proposition from the perspective of tangata whenua and tangata tiriti values.

The second step involves asking what is the same and what is different about those values statements.

In the third step we ask how a set of values could be expressed across both worldviews so that each party can see an acknowledgement of their perspective, particularly where there are worldview differences.

From a Tangata Whenua worldview perspective, a person who is a serious ongoing danger to others in the community is likely to: demonstrate their unwillingness to practise whanaungatanga and manaakitanga; consistently choose to trample the mana of others as the preferred approach to conflict resolution; and act in ways that destroy the tapu of victims who fear for their safety.

From a Tangata Tiriti worldview perspective, a person who is a serious ongoing danger to others is likely to: pose an actual threat to the safety of others through repeated attacks on a victim; cause victims serious harm and sometimes death, acting for the most part without remorse; and, develop a track record, or the potential for repeat behaviour, that poses a serious ongoing threat to the safety of others.

From the perspective of both worldviews together, “serious ongoing danger to others” could now be understood as: an individual offender who rejects the relationships and accountability requirements for living with others (such as might be set out in a code of conduct); is willing to impose their will on others outside existing accountability relationships and regardless of cost; and, through their actions, seriously threaten physically or psychologically, the wellbeing and the life of another.

The Elephant in the Room

It is important to acknowledge that a significant number of New Zealanders believe that we need more, not less, imprisonment and the very strength of that view may affect the direction or speed of change in this area. This does not indicate a lack of resolve to address the matter. We need to commit to working differently. Proponents of growth in the prison service often analyse the issue in a severely monocultural fashion leading to racial bias in both the analysis and outcomes. This is a matter that needs to be worked through.

Working Forward

We need to develop a community level programme to address the current “New Zealand punishment mentality” and replace it with a “care and protection ethic”. The programme would focus on strengthening community relationships and building a more compassionate culture across communities.

We also need to apply a Tiriti/Treaty of Waitangi two-

worldview analysis of “serious danger to others” to:

- the Sentencing Act 2002;
- the sentencing provisions in current legislation;
- the rules around bail; and
- the conditions that apply to parole.

We need a consequential review of the way we understand the therapeutic or restorative dimensions of non-custodial sentence administration in the light of a two-worldview analysis of “serious danger to others”.

And, we need a review of the accountability framework operating within State agencies to manage sentence outcomes and processes as well as give advice to the Court.

Finally, we need to improve the coordination of criminal justice issues with community development initiatives in health, housing and employment for families and education for children. Alongside this we need a commitment by agencies to fund and support relevant cross-agency change initiatives and to be accountable for performance to the Government.

The picture is complex. But the call to think differently and act decisively is a call to justice for all of us. 🗣️

For more information see: *A New Way of Working for the Tangata Whenua, Community and Voluntary Sector in Aotearoa New Zealand*. <https://trc.org.nz/sites/trc.org.nz/files/Application/A-New-Way-of-Working.pdf>

Artwork: *Shackles, Pollsmoor Maximum Security Prison*, 2004
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Awards for Tui Motu Magazine



To our delight the Australasian Religious Press Association and the Australasian Catholic Press Association gave our magazine four awards this year.

We received two awards from ACPA. The first was for the magazine *People of God without Clericalism; Te Hīranga Ake o ngā Minita Hāhi*, Issue 234, February 2019. The award was:

Best Feature Multiple Authors

The judges said: "The *Tui Motu* entry on 'Dialogue and Collaboration' featured seven substantial articles by Mary Betz, Vincent Long Van Nguyen, Mike Riddell, Brendan Daly, Neil Darragh, Jo Ayers and Thomas Lamb on the perils of clericalism and the call to build a collaborative and synodal culture in the Catholic Church. This is a sensitive and critical matter, but the coverage is theologically informed, grounded in reality and offers practical steps forward.



The articles are well written and to the point. The presentation, illustration and layout are excellent. The editors should be congratulated for producing such a comprehensive issue. It makes a valuable contribution to discussions about the future of the Church and should be acknowledged as such."

The second was for Zain Ali's article in Issue 233 December 2018 pages 16-17:

Best Ecumenical / Interfaith Story

Zain Ali for "Jesus and Mary in the Qur'an".

The judges said: "This article by a Muslim scholar and published in the weeks leading up to Christmas is a fresh perspective on the familiar story and characters surrounding the Nativity. It demonstrates clearly both what Christians and Muslims have in common in their beliefs around these events — and the ways in which they differ. It enables Catholic readers to appreciate the status given particularly to Jesus and Mary in the Qur'an and to reflect more deeply on their own faith tradition. As such, it is a most welcome means of enhancing interfaith understanding."



We also received two awards from ARPA. The first was a silver award for Jane Maisey's article in Issue 224 March 2018 page 20:

Best New Writer

Jane Maisey for "Listening to the Depths".

The Judges said: "An interesting and insightful account of one person's journey to fulfilment with God. It presents a joyful understanding of how her life is led and supported by her faith which she is able to share with others."



And ARPA Highly Commended *Tui Motu* magazine for:

Publication of the Year 2019

The Judges said: "*Tui Motu InterIslands* magazine continues to delight, with its wonderfully idiosyncratic artwork, for which reason alone, it deserves to be highly commended."





Photo by DOC. The recent South Westland coastal cleanup

ELAINE WAINWRIGHT suggests that we read Sirach with protection and love of all creation in mind.

Sirach 35:12-14, 16-19

"Our God is a God of Justice
Who knows no favourites
Who hears the cry of the oppressed and shows justice to the poor.
God listens to the plea of the injured party
Does not ignore the orphan's supplication nor the widow's as she pours out her story.
Those who with their whole heart serve God will be accepted
their petitions will carry to the clouds.
The prayer of the humble pierces the clouds;
Until it arrives they are inconsolable,
Nor will they desist until the Most High takes notice of them
Acquits the virtuous and delivers judgment.
Indeed, God will not delay."

This biblical text is from the Book of Ecclesiasticus (or Sirach), one of the books that belong to the Wisdom literature, which emerged from the sages in Israel reflecting on life. It tends, therefore, to be anthropocentric but it also has the potential to be read ecologically.

In *Laudato Si'*, Pope Francis recognises "the effects of modern anthropocentrism" as one of these roots of the ecological crisis. Such an anthropocentrism places the human person "over" all else in the universe, as having dominion. Francis suggests that we bring the critical lens of "dominion" to our relationships with the environment, within the human community and with God, if we are to bring healing to our world and our times.

The first five lines of the extract from Sirach speak of God as of Justice. This is the God we engage with on our journey to greater ecological awareness and ecological commitment. And justice does not belong only within the human community. The text invites us – indeed impels us

to engage with the God of the cosmos and to act justly in relation to Earth but also the entire universe. God is a God of Justice who knows no favourites in this universe.

As the words of the sage unfold, we are invited to "hear the cry of the oppressed" and to "show justice to the poor". Today, with social justice at the forefront of our minds, we are familiar with invitations such as these – and as the sage continues, this familiarity is affirmed.

As ecological listeners, we are invited to expand our consciousness. "Our God is a God of Justice", we can understand as an ecological and cosmic justice – beyond and including human justice. "Who knows no favourites" shows that the stars and planets, the depths of the oceans and all their creatures, are to be given the same weight as humanity. "Who hears the cry of the oppressed and shows justice to the poor" refers to a "who" beyond the human – the planet itself can make this cry, and we are reminded that the cries are heard equally: "God listens to the pleas of the injured party". Finally, we are told that God "Does not ignore the orphan's supplication nor the widow's as she pours out her story" – God is attentive to the most threatened, whether species or the materiality of all life within the cosmos.

The sage continues and the focus shifts to the one who is in right relationship with the Divine: those who with their whole heart serve God. Their petitions shall "carry to the clouds" and their prayer "pierces the clouds". While this imagery may have functioned symbolically for the sage, as ecological readers with a cosmic vision, we can allow ourselves to be caught up into an expanding view of the universe. The concluding words of the sage in this poem – indeed God will not delay – can function to alert us to the urgency of the cry rising up in our time, not just from the Earth but from the cosmos. We cannot remain, or survive, in our anthropocentrism. 🗣️



Elaine Wainwright is a biblical scholar specialising in eco-feminist interpretation and is currently writing a Wisdom Commentary on Matthew's Gospel.

Healing and Gratitude

KATHLEEN RUSHTON reflects on the story of Jesus healing ten men with leprosy in Luke 17:11-19.

When travelling from Galilee to Jerusalem, Jews went usually through the Jordan Valley rather than through Samaria (Luke 9:52-53). However, Samaritans feature in Jesus's journey to Jerusalem — Jesus scolds disciples who wanted fire to destroy the Samaritan village which had not received them (Lk 9:54-55). And in a parable, a Samaritan extends what is means to a neighbour (Lk 10:33).

In Lk 17:11 Jesus went "through the region between Samaria and Galilee". In a village in that in-between region, and in a story found only in Luke, is an example of the faith of social outcasts being highlighted over that of insiders.

Background to the Text

The medical condition of the 10 men who approach Jesus is not what is known today as Hansen's disease or leprosy. Medical scientists and biblical scholars believe that true leprosy, which is only mildly contagious, did not exist in first century Palestine. What might be called "biblical leprosy" describes several chronic flaky or scaly skin conditions in Leviticus 14-15. These afflictions were feared because they made individuals and communities unclean or impure.

Scripture speaks often of those with chronic illnesses and afflictions. The lament psalms link physical affliction and incapacity with poverty. Psalm 31:10 tells us: "My strength is diminished in my poverty and my bones waste away." The poetry of Job 29:12-17 links the poor with sickness and incapacity.

Restrictions applied to people who could offer worship. They must not have bodily defects. Anyone who was blemished, blind, lame, had a mutilated face, "a limb too long", a broken foot or hand, an itching disease or scabs, could not offer sacrifice

(Lev 22:17-23). God sides with the oppressed, the poor, the marginalised and the outcast. They receive God's special care and attention. In contrast, those afflicted by chronic illness are pushed aside by the healthy and by those who control access to the centres of public life and religion.

Asking for Mercy

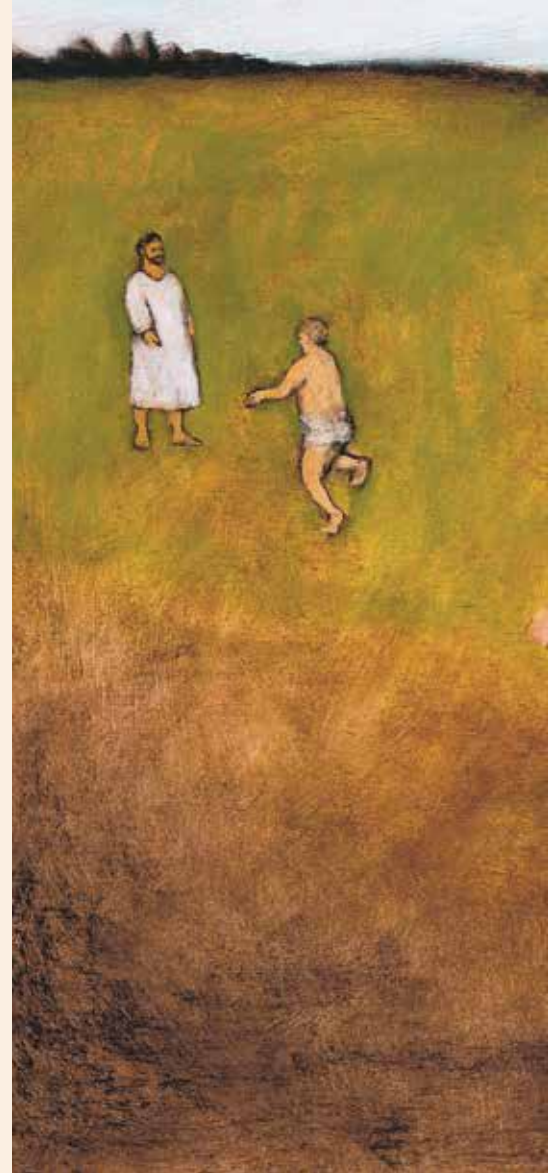
In so many ways, this story links with the theology found in Luke's text. The men approach and call out: "Jesus, Master, have mercy on us." These outsiders are insiders — the disciples and these 10 are the only characters who called Jesus "Master" (Lk 5:5; 8:24, 45; 9:33, 49).

Showing "mercy" (*eleos*) is associated with God's visitation. In her song, Mary refers to God's mercy (Lk 1:50, 54). God's great mercy was shown to Elizabeth (Lk 1:58). Zechariah tells of God's mercy being promised to our ancestors (Lk 1:72) and that by "the tender mercy of God, the dawn from on high will break upon us" (Lk 1:78). The cry of 10 men echoes the cry for mercy of the poor man (Lk 16:24) and of the man who is blind (Lk 18:38-39).

Significance of Samaritan Returning

These outsiders express the important qualities of discipleship, shown earlier in the Gospel by the mother of Jesus (Lk 1:38; 2:19) and affirmed in the Sermon on the Plain (Lk 6:46-49). They heard the word of Jesus and acted on it by going to show themselves to the priests to be examined and then undergo ritual cleansing as prescribed in Leviticus 13-14.

Although the 10 men are all outcasts they mix together regardless of being Jew or Samaritan. One of them — a Samaritan while presumably the others are Jews — returns "praising God" (Lk 17:15) which in Luke is a faith response to the wonders of God. "He prostrated himself" on the sacred earth at the feet of Jesus and thanked him.



The Samaritan's healing has tones of resurrection. He is released from a form of death. Jesus tells him to rise up and "go on your way" (Lk 17:19). His faith has not cured him but has saved him — as did the faith of the anointing woman in house of Simon (Lk 7:50), the woman with a haemorrhage (Lk 8:48) and the repentant criminal at the cross (Lk 23:43).

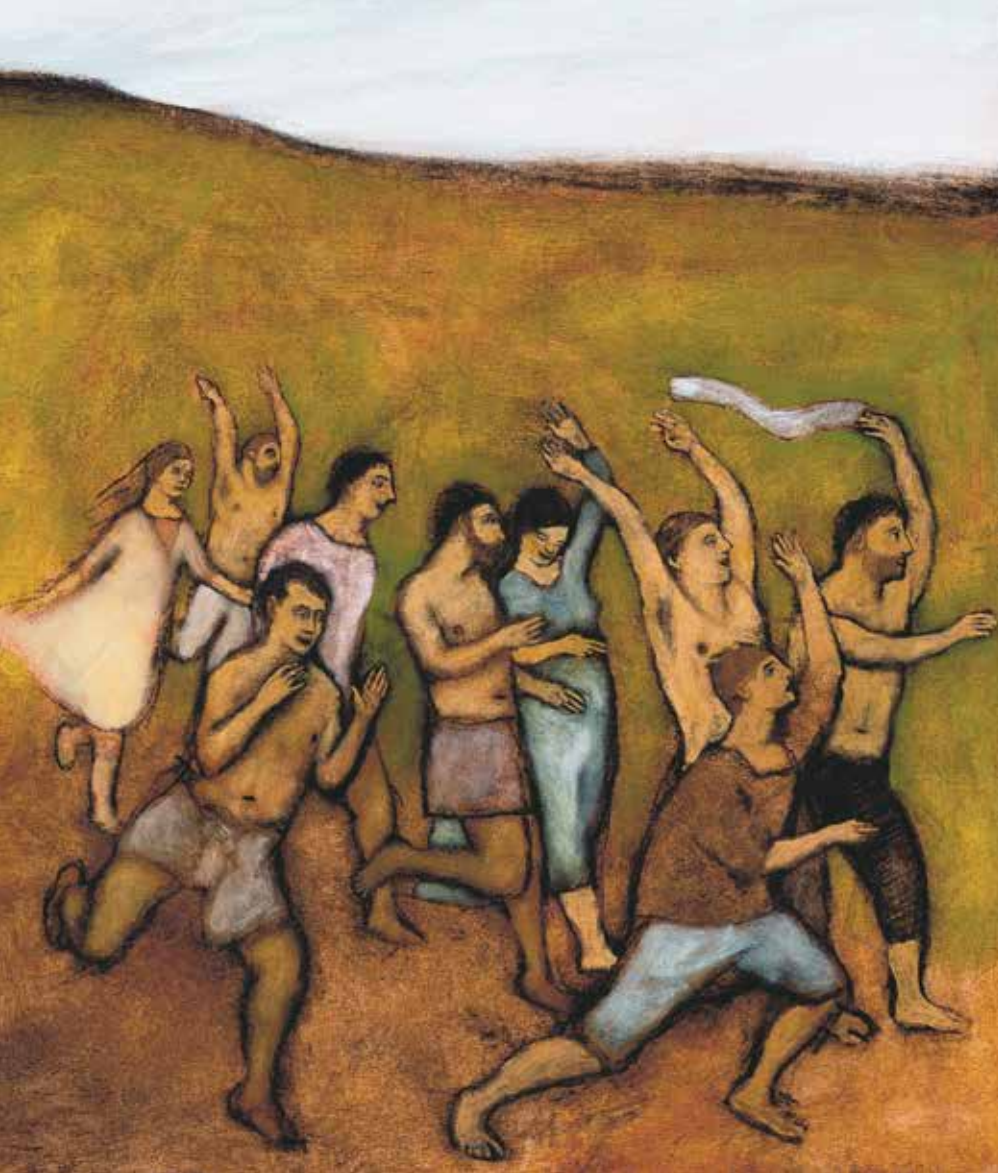
This Story for Us

In the New Testament, the noun leprosy (*lepra*) and the adjective leprous (*lepros*) are found only in the Synoptic Gospels. Leprosy names the disease of a man Jesus healed (Mk 1:42, Mt 8:31; Lk 5:12,13). Luke adds that "the man was full of leprosy." According to Mark and Luke, "the leprosy left him," while Matthew says: "his leprosy was cleansed."

The adjective "leprous" is used of Simon at whose house Jesus is dining when a woman anoints his head (Mk 14:3; Mt 26:6). The commission of Jesus to his disciples includes "make clean the leprous" (Mt 10:8). "The leprous

Kathleen Rushton RSM lives in Ōtautahi Christchurch where, in the sight of the Southern Alps and the hills, she continues to delight in learning and writing about Scripture.





thank Jesus. We can reflect on our own giving and receiving gratitude especially for God's providence which we can easily overlook.

Leprosy Today

I visited the graves of people who had died at the leprosy colony on Quail Island, in Lyttelton Harbour. It was established in 1907, the only one in New Zealand. In 1925 the remaining people were sent to a colony in Fiji. About 30 years ago I accompanied a Missionary Sister of the Society of Mary who worked with the Pacific Leprosy Foundation on the Tonga island of Vava'u. The biggest challenge they faced was shame – felt by those who had the disease and their families.

And leprosy still exists – the Pacific Leprosy Foundation provides information about the disease itself and those who suffer from it. Leprosy is a disease of poverty and remains a serious and social problem in the Pacific and New Zealand. Today, the Foundation manages projects to assist those affected by leprosy in Fiji, Tonga, Samoa, Vanuatu, Solomon Islands, Kiribati, New Zealand and Tuvalu. Medical advances now provide both a cure for leprosy and for prevention. If resourced sufficiently, this disease could not only be mitigated but eliminated. 🗨️

13 October Luke 17:11–19
RL 28th Sunday Ordinary Time
RCL 18th Sunday After Pentecost

Painting: *Ten Lepers Healed* by Brian Kershnik ©
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are cleansed" is found in the report Jesus sends back to John the Baptist (Mt 11:5; Lk 7:22). "Leprous" is used to describe many who were afflicted in the time of the prophet Elisha (4:27). And in our healing story are 10 leprosy men (*leproi andres*) (Lk 17:12).

But the word "leper" is not found. Persons are not named by, or after, or from the disease which afflicts them. Some Bible translations are mindful of this. The New Jerusalem Bible has "ten men suffering from a virulent skin-disease." The Rheims translation (first published 1582) has "ten men who were lepers." Other versions have "ten lepers."

The implications and outcomes of translating the adjective leprosy (*lepros*) into the noun leper or lepers, can make us take stock of the ways we might label people with a sickness or disability.

This story invites us to be mindful about how we name people. Giving people the name of their sickness, disability, race or other difference from us, hinders us from relating to

them as neighbours, fellow disciples, friends. Instead we want to focus on the person – not on the condition.

In Luke's Gospel the 10 men society had cast out are shown to have recognised Jesus who healed them. Significantly in this story the person who was most marginalised, not just by skin condition but also by race, is the only one who returns to



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Horoscopes Inadequate for Life

Just walking home from work each day, I pass a tarot and horoscope reader complete with red curtains and iconography of all-seeing eyes. In the office adjacent to mine, I see workers poring over horoscopes.

The other day an acquaintance asked me my star sign and nodded her approval. "That makes sense why we get on — I'm a Pisces." Here I was believing it was my charm and wit!

It strikes me as curious that in the Western, secular and sceptical world, I see the rise of new age spirituality. I know plenty of intelligent, university-educated, "progressive" young people who subscribe to all kinds of mystical ideas.

Baffling to me is the fact that the same people who scrutinise their coffee order with the steeliness of a Soviet border guard, seem to live by their horoscope reading.

Perhaps it's the same cult that develops around celebrity — like the devoted followers that brands like Apple now inspire. I think the big reason for this interest is that people are now having to look in new places for something in which to believe.

It's been exacerbated by the gradual decline of religion in modern society. Church institutions across the denominations have, to varying extents and for various reasons, lost the confidence of their flock.

In a civilisation that doesn't value religion, where do people turn to put their faith? Certainly confidence in secular institutions — the justice system, the media, the corporate world and government — seems eroded and we've seen why.

Without integrity and tradition, we live in a world increasingly at war with itself, the prey of demagogues and online platforms. We're in a search for meaning, but we're living in a world where our search has often met brick walls, disappointment and trivia.

Given all this, it's no surprise that so many people, feeling disenfranchised or ignored by religious institutions, turn to alternatives which I think are insubstantial. We have an inherent human need for relationship, community, guidance, truth and illumination. These experiences and values colour the black and white monochrome of everyday life.

The problem, as I see it, is that while astrology and its cousins may "promise" to foretell the future, they offer nothing concrete in the way of personal development or community mindedness. From my point of view such things in which we put our "faith" actually isolate us as individuals and don't satisfy our human yearning for something more.

My issue with new age spirituality is that it doesn't challenge us to think beyond our individual growth — unlike the social justice traditions of many Churches which make us look beyond ourselves to our contribution to building community.

Judaism through its beliefs and rituals promotes a life-long journey of inquisitiveness. It prompts adherents to ask questions of their faith in relation to their lives and to develop relationships in community and with the Divine.

Buddhism, Hinduism, Islam and Christianity promote self-discipline, awareness and love — love of ourselves and love of the neighbour. They recognise that we are social beings with responsibility for the common good and Earth as our home.

It's the command to love — ourselves and all others — that I think is the big lack in a horoscope and tarot card faith. 🗨️

Jack Derwin lives in Sydney and is a senior reporter at *Business Insider Australia*. His interests include all aspects of social justice particularly in the South Pacific region.





Facts and Faith in God's Creation

Premise 1: Science is about describing the natural world with numbers, graphs, figures. We use experiments and do clever tests.

Premise 2: God made the natural world, the reefs and the trees and rats and kiwi and tussock and monkeys. "This is yours," God tells us in Genesis 1: "I made this world for you to use, to rule over, to take care of. Use it well."

Where did we go wrong? I often emerge from my lectures grieving helplessly at the numbers and the graphs and figures that science is describing. Figures like how far beyond pre-industrial levels atmospheric carbon dioxide levels have risen. Numbers describing what this means for the climate, for ocean pH, for our hope of having a planet that looks anything like what every

generation of human before us has known. We see what science tells us about the loss of top soil, the kākāpō's probability of surviving into the next century, the way fertilisers have altered the nitrogen cycle and the impact of deforestation.

I wanted to study ecology because it is fascinating and important. I love what I'm learning. Yet it is also often very grim. We are facing the greatest ecological crisis in human history; a sixth mass extinction, a deadly combination of local and global impacts on the planet that are certainly not easily solvable. When I am brave enough to think about it, I struggle not to become depressed and hopeless. How could a loving God have trusted us to take care of creation? Where is God in all that?

I don't know the answers to these questions. I'm not sure anyone does.

I think that it is right to be terrified. It is right to grieve. Yet stopping there is dangerous. It takes the trust that this unprecedented crisis is in God's hands. It takes faith to choose not to be apathetic or selfish. It takes a hope for something incomprehensibly bigger than ourselves to continue to be the kaitiaki of our beautiful planet with all that we have. To look after the creation God gave us desperately, urgently, with everything we have and strength beyond our own.

God knows what science is telling us. But while the natural world is compromised by human greed and selfishness, by massive societal failings as a group of guardians, it is still good, still God's. This is good: a pīwakawaka in my flat's garden. This is God's: the sun rising over the tussock of Silverpeaks, where I went tramping on my last holiday. This is good: the warm body of my friend's purring cat (wearing a bell to avoid it catching a precious bird). This is God's: leafless, peeling bark of kotukutuku. This is good: the bright pink flowers of a little geranium weed outside my flat. This is good: preschoolers learning about a possum they caught in their trap. This is God's: every possum, native bird, bat, bee and seaweed, every weed and native plant. This is good, this is God's; we are God's.

Science is extremely important. We have to know the details and extent of the ecological damage we have done to begin to change things. But if we stop at the scary numbers and facts I know we'll give up. I want to keep learning and protecting God's creation because of the wonder of it, the mystery, the wildness. I am filled with hope and awe most often when running, tramping or listening to God's creation. Science gives me knowledge and skills. God is in the crisis. It is our job to trust, to hope, to act and always to wonder. 🗨️

Maori Madonna Cards



This Maori Madonna was painted by Julia Lynch in 1943 when she was a Sister of Mercy in Wellington.

It gives a full length view of the mother with the baby carried on her back in the fashion of Maori mothers a generation ago. The original painting is now at Hato Paora College.

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Shar Mathias enjoys reading, running, tramping, music and a lot of other things. She studies ecology and lives in Dunedin.

The Election of Pope Francis: An Inside Account of the Conclave that Changed History

by Gerard O'Connell

Published by Orbis Books, 2019

Reviewed by John Collins

BOOK

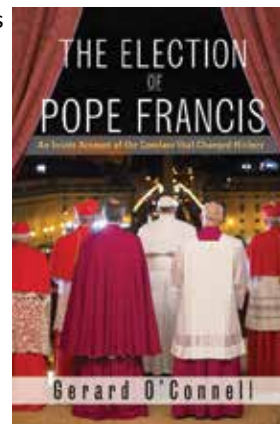
This book, written by a senior Vatican journalist, gives a detailed account of what happened in Rome from the day Pope Benedict XVI announced that he would resign through to the inauguration of Pope Francis. O'Connell shares his meticulous daily records of the meetings that occurred and the discussions he had with many cardinals, journalists and others.

While this book is surprising in its breadth of coverage, it is even more remarkable in the way so many doors are opened, allowing us to understand the thinking in Rome

and particularly among the cardinals during this time of unprecedented change in the leadership of the Catholic Church.

I felt that I was in a front row seat participating in an unfolding drama. There is a very real sense conveyed of the Spirit moving among the cardinals gathered for the conclave.

This book will appeal to those interested in the people and events leading to the election of Pope Francis and those who want to understand what is happening at the heart of the Catholic Church. It also provides a deep and inspiring insight into the first few days after the election of Francis, which set the foundations for his pontificate. 🗨️



The Clergy Club

by John Crothers

Published by Garratt Publishing, 2019

Reviewed by Greg Coyle

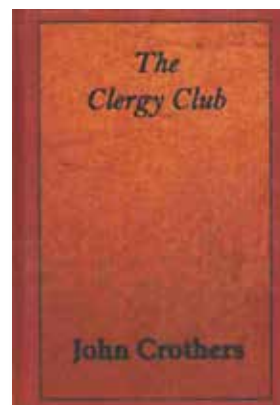
BOOK

The *Clergy Club* is 186 pages of brave disruption. It describes how the “club” mentality of Catholic priests and bishops knowingly or unknowingly can create a divide between the clergy and laity with elitist and superior separateness. John Crothers, a Catholic priest from Sydney, aligns with Pope Francis in outing the problem of clergy exerting dominating power, privilege, self-importance and abuse of the position of priesthood. Crothers asserts that attitude *in extremis* has led to the sexual abuse by the clergy.

Crothers challenges the laity to understand the frustrations clergy have under current Church structures

and theological positions in leading parishes and dioceses. They all have their own personal styles, strengths and weaknesses.

This book should be read by Catholics who reflect on spiritual and pastoral leadership within the Church. Our clergy should also read it to start seeing the world from the view of the people they are called to serve. At the end of the book are practical suggestions for reforming the culture of clericalism and bringing clergy and laity closer together. Interestingly, New Zealand readers may find some of Crothers suggestions already implemented here. If you want to know what clericalism looks like, this book will surely tell you. 🗨️



A Deadly Divide

by Ausma Zehanat Khan

Published by Minotaur Books, 2019

Reviewed by Garth Cant

BOOK

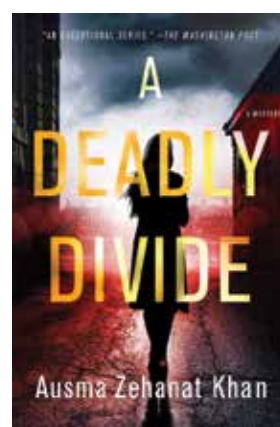
A Deadly Divide is the latest book in Canadian Ausma Zehanat Khan's murder mystery series — six books to date. It tells the story of a mosque shooting in Quebec, where a young Muslim man and a Christian priest are the immediate suspects. Tensions are high, fuelled by a right-wing radio host. The detectives are under pressure to make a quick arrest and shut the case down. But it is not that simple.

Canadian detectives work in pairs and Ausma's pair are a fascinating combination. Esa Khattak is male, Muslim and migrant and the officer in charge of the unit that

works on crime within the ethnic communities.

Rachel Getty is younger, an Anglo-Canadian and sometime Catholic. Her pairing with other officers has been difficult as she is a strong, determined female and brooks no nonsense from male colleagues who find it difficult to relate to a female colleague.

As each book in the murder mystery series unfolds, the partnership between Esa and Rachel gets stronger, and the respect for each other's culture and identity deepens. These two, together, are a microcosm for what race relations and interfaith relations in Canada can be — and indeed for this country, too. 🗨️





Amazing Grace

Directed by Sydney Pollack
Reviewed by Paul Sorrell

FILM

In 1972, with 20 albums and five Grammys under her belt, but eager to reconnect with her roots, soul maven Aretha Franklin recorded a live gospel album over two nights at the New Temple Missionary Baptist Church in Watts, Los Angeles. The event was filmed for a television special, but the footage was considered too raw to proceed (and was later the subject of legal wranglings), despite the resulting record becoming the best-selling gospel album of all time.

Before an eclectic audience, the sessions were fronted by Rev James Cleveland, himself a talented gospel singer and instrumentalist who frequently accompanies Aretha during the film. He is clear that this is to be a worship service, not a concert, and the film offers us all the elements of a vibrant Afro-American Christianity—unrestrained fervour, physical emotion and full participation by soloist, choir (a revved-up Southern California Community Choir) and congregation, all caught up as one in praising God.

Now, after nearly 50 years, we are privileged to witness the Queen of Soul in her natural environment. We are perhaps more comfortable

with rawness in 2019, and indeed the shaky, grainy colour footage embraces false starts, technical breakdowns and even the ejection of an over-enthusiastic congregant. As a girl, Aretha had accompanied her father, Rev C L Franklin, on many of his preaching missions, and he pays tribute to her during the event. Aretha perspires freely under the hot film lights and when her father gently wipes her face with a towel, it is one of the most moving moments in the film.

And, of course, the music is great. The two evenings' offerings are presented as they were delivered,

so that the title song comes halfway through the film. With choir and congregation rising to their feet, fully caught up in the moment, it is in many ways the climax of the film. But for my money, Carole's King's "You've Got a Friend" was the standout song, taking me back to King's evocative album, *Tapestry*, that was part of the soundtrack of my youth.

For those who may know Aretha Franklin only through her cameo role as a greasy spoon waitress in *The Blues Brothers*, where she belts out an adrenalin-pumping rendition of "Think", this film will thrill, delight and maybe even bring you to tears. 🗣️

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CROSS CURRENTS



by Susan Smith

McCahon Art Exhibition

This year marks the 100th anniversary of the birth of New Zealand artist Colin McCahon, whose work will be exhibited throughout the country. McCahon's work was deeply religious. In the mid-1960s, the Mission Sisters asked McCahon to make stained glass windows that spoke into the mystery of the Resurrection for their Remuera chapel. These windows were later complemented by a triptych of the crucifixion of Jesus. When the Sisters left Remuera, they donated the glass windows to the Auckland Art Gallery and took the readily portable triptych to their house in Panmure. When that community also closed, the triptych went to the Auckland Art Gallery.

McCahon wrote: "The manner of my painting is contemporary; the Church is both contemporary and ancient. These panels are based on ancient symbols of faith. I trust that my interpretation of these very living symbols will not offend, but may, in due time, help renew the link, now almost broken, between the Artist and the Church." Good art has always been an integral part of our Catholic faith. Artists are as important, perhaps more important, than the Magisterium or theologians, in enabling us to enter more deeply into the mystery of God present in our lives. I hope many people from all walks of life will be touched by McCahon's wonderful religious art. 🗨️

In 1981, Ronald Reagan declared that "government is not the solution to our problem; government is the problem." No matter that after World War II, Western governments had recognised their responsibility to provide for those politically and economically weighed-down by laissez-faire market ideologies. Governments began addressing socio-economic injustices not by dismissing capitalism, but by ameliorating its worst effects through taxpayer social welfare programmes. This was a secular government's way of acknowledging that society was to "care for the least of my brothers and sisters". However, Reagan's words joyfully resonated with political leaders like Margaret Thatcher, and in New Zealand with finance ministers like Roger Douglas and Ruth Richardson. From then on, people were to be penalised for being poor, not helped.

But today, growing numbers are recognising that capitalism is destroying people and destroying the environment. From 2009 onwards, not long after a new National government arrived on the scene in New Zealand, a number of perceptive commentators — Richard G Wilkinson and Kate Pickett in *The Spirit Level* (2009), Thomas Piketty in *Capital in the Twenty-First Century* (2014), Paul Collier in *Future of Capitalism* (2018), Donald Sassoon in *The Anxious Triumph* (2019) — have highlighted that capitalism as we experience it today leads to ever-increasing inequality in society. Earlier this year the Salvation Army, not a wildly Marxist or anarchist organisation, spoke out about our country's growing social and financial

inequality. There is not a day goes by now without mainstream media directing our attention to human-caused environmental degradation.

Capitalism needs constantly to expand if it is to survive. This focus on expansion means that subsistence farming is unthinkable — and even sustainable farming is not really a viable option for the New Zealand dairy industry. So for the sake of financial gain and growth, the environmental costs of farming are all too often brushed aside. This cannot continue — and New Zealand dairy giant Fonterra is learning this the hard way. Fonterra's former and now unlamented CEO, Theo Spierings, was awarded a bonus of \$4,430,000 for the strategy he developed in 2017 known as "Velocity Leadership Incentive Payment Schedule." But now, after write-downs on its assets, the company over which he presided is hundreds of millions of dollars in debt.



TUI MOTU InterIslands
The Independent Catholic Magazine Limited

Tui Motu - InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual, social and ecological 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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We welcome letters of comment, discussion, response, affirmation or argument of up to 200 words. The editor reserves the right to abridge longer letters, while keeping the meaning.

IMPACT OF MALE PRONOUNS FOR GOD

Thanks to Andrew Carstairs-McCarthy (*TM* September 2019) for his linguistic comments on pronouns for God. Actually, much more than the priesthood of women is at stake. Generations of little girls have absorbed by subliminal Sunday osmosis the information that their fathers and brothers are more like God than they are, as they've listened to around 50 male nouns and pronouns for God in the course of their community Mass. Many years ago, I invented pronouns *se* (she/he), *sim* (her/him) and *sis* (her/his). Maybe they can still come into general use?

Trish McBride

Catholic Modern: The Challenge of Totalitarianism and the Remaking of the Church

by James Chappel

Published by Harvard University Press, 2019

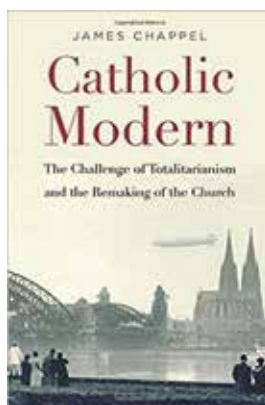
Reviewed by Ann Hassan

BOOK

James Chappel's *Catholic Modern* is a thorough, rigorous and exceptionally well-researched account of the relationship between Catholicism and politics — church and state — in Europe during the 20th century.

Chappel's argument, broadly speaking, is an upending of the narrative about Catholicism that sees it a "closed shop" until Vatican II — resisting all change until the doors were flown open and the Church encountered the world and vice versa.

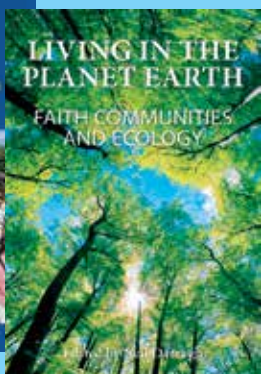
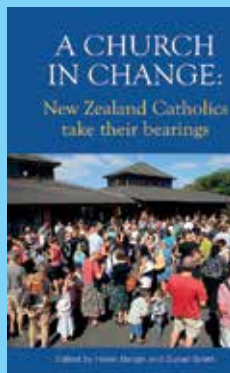
Instead, Chappel describes — in great detail — Catholicism's reaction to and relationship with the political ideas and structures of the 20th century: how the church experienced and was changed by communism, fascism, anti-Semitism and so on. In doing so, he shows that the Church was "modernising" long before Vatican II — that, as Chappel says, it has a rich and responsive history of "social transformations . . . that will inform its future".



I was initially confused by Chappel's use of the term "modern". In *Catholic Modern* it doesn't refer to the aesthetic movement (of the 20th century, adding to the confusion) or to any theological idea, but rather to "the different ways that people and institutions have tinkered to make themselves secure in the dangerous zones of a constantly changing world." Modernity, then, isn't necessarily equated with progressive ideas — but it is about maintaining survival and meaning in a changing world.

The book is a dense and intellectual read, but it will appeal to readers of history and Church thought alike. And now, when Catholicism is responding to serious issues from within and without — and when there is a strain of thought that resists the notion of change itself — *Catholic Modern* offers a timely reminder that the Church is a longstanding "space of contestation and argument", its relationship and responses to the world not set in stone but always being questioned. 🗣️

Theology and Spirituality from New Zealand



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Looking OUT and IN

When out on my earnest walks and runs on the trails around my home town, I often encounter a group of women or men sitting on a rocky outcrop, chatting and looking out over the big hills. Here, they catch their breath, enjoy the view, notice the nearby insects, perhaps, and share conversation. High schoolers from Laddur, 600 vertical metres below Mussoorie, also linger and talk as they walk in small groups up and down this trail daily. The groups of men heading up the hill are often accompanied by mules and I have to perch on the uphill side of the track to avoid being bowled by their 40 litre cans of buffalo milk.

Running up and down hills certainly gives me pleasure (not gonna lie), but others on the paths are bemused by recreational exertion. My love of running is linked to my British foremothers' stoicism and the Protestant work-ethic of my childhood — just as pausing on scenic lookout points and walking with others are culturally normal practices for Uttarakhandi villagers.

I don't naturally linger, but I very much like the concept. Stopping in natural settings without any fixed schedule increases the chances that I will take notice. I can smell, see, listen, touch natural ecosystems. Spending time in and among forests and alpine plateaux demands I engage on the terms of trees, rocks and scrubby plants. Being still helps me glimpse the absurd worlds of beetles trying

to traverse twiddly and bent-over bushes and the grand panoramas of monsoon clouds opening to show glaciated peaks. I often also am pushed to encounter the Creator, Redeemer and Giver of Life.

Nan Shepherd, the Scottish mystic, hill-walker and writer, chronicles her experiences and proximity to the wild world in ways that are multi-sensory and relational. She writes about the value of lingering (or, journeying without destination) in her book *The Living Mountain*: "Yet often the mountain gives itself most completely when I have no destination, when I reach nowhere in particular, but have gone out merely to be with the mountain as one visits a friend with no intention but to be with him."

She describes how her intimate knowledge of the Cairngorm massif in northern Scotland meant she was glad both for golden sunshine and horizontal rain: "Summer on the high plateau can be as delectable as honey; it can also be a roaring scourge. To those who love the place, both are good, since both are part of its essential nature. And it is to know its essential nature that I am seeking here."

Lingering is culturally legitimate and regularly practised by those around me in the Indian Himalaya. Connection to the whenua is core for tangata whenua in New Zealand. Relationship to landscapes, plants and local animals is core for many communities and individuals, yet globally a majority of people are living almost exclusively in human-built urban settings with very little experience of wilderness or nature on its own terms. What beauty and colour and wisdom will we never know when we are surrounded by buildings and traffic noise? What will we not learn when we are always in control and able to regulate temperature, light and sound?

Last week I went on an 80 km cycle ride to a community-based team further down the valley. I didn't break my best time. In fact, I stopped for a cup of coffee, a hot aloo prantha (an Indian flatbread stuffed with spicy potato) and dallied by the river for a while. I watched the writhing and exuberant rapids of the Yamuna and wondered about the flowering yellow tree on the steep hills. While I chatted to the young man working over the gas stove, the morning light was golden and grace-filled. I ordered another prantha and sat down again. I think I could do more of this lingering. 🗨️



Kaaren Mathias lives on the outskirts of a busy bazaar, on steep forested hills above the Gangetic plains of North India. She is a parent, adventurer, public health doctor and follower of Jesus of Galilee.



Open us to
the height and depth
the breadth and vastness,
the diversity and complexity
of love surrounding us,
Creating God.

From the *Tui Motu* team