

# TUI MOTU InterIslands

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## Clean Sustainable Energy

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### He Pūngao Whakamoamoā, He Pūngao Parakore



**MARY BETZ** on tracking our energy consumption footprint

**ZELLA DOWLING, JENNY CLELAND** and **ROSEMARY PENWARDEN** urge action on clean energy

**JAYDE SMITH, JOSEPH LUNA, MADDY NEWMAN** and **LAURINDA LOWEN** reflect on Pope Francis's call

*PLUS:* **GARY FINLAY** shares about Ignatian discernment

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## EDITORIAL

### Life-sustaining Energy

**M**y mum remembers shifting to our new house in the country. Arriving with her elderly parents and young children in the evening, she discovered that all the light bulbs had been removed. (This was once upon a time before cell phone torches.) Too scared to venture further into the cavernous darkness of the house, we children camped in the first room for the night.

Even this fleeting experience of being without power highlights our dependence on having energy at our fingertips. Energy is so vital that the United Nations has the global goal of making affordable and clean energy available around the world. This goal challenges countries like ours to move to clean and sustainable energy away from a reliance on unsustainable energies derived from fossil fuels. The challenge for developing countries is to extend the availability and reliability of power through all their regions. From our Christian perspective, the change to clean energy is motivated by care for Earth as our home – for the common good now and into the future. It is a pro-life challenge. And as our young writers in this issue agree, it affects us all. We can think of it as participating in God's mission with courage.

Zella Downing outlines suitable clean energy that can be developed further in New Zealand. Jenny Cleland insists that because of our geographical position, natural resources and small population we are in a good position to adopt sustainable energies. Rosemary Penwarden warns that burning coal to fuel our major industries has to stop. It's a major air polluter. These are some of the articles related to SDG 7.

As well, Philip Fountain introduces the Mennonites, a tradition of Christianity arising from the Reformation and Gary Finlay describes discernment as a practice of Ignatian spirituality.

Thank you to all our contributors whose research, writing, art, craft, faith and reflection have made this issue a thoughtful read.

And we acknowledge with gratitude all your messages after hearing that the Australasian Catholic Press Association awarded *Tui Motu* a winner in the categories: best social justice coverage, best devotional article applying faith to life, and best ecumenical or interfaith story – and second in best print magazine. Our social media fizzed with that good news!

As is our custom, our last word is of blessing.

# Taking a Stand for Kids

I had been a stereotypical goody-two-shoes Christian. But the Australian Government's policy to detain and warehouse refugees, including children, in island prisons changed me. This barbaric policy has left me and other Christians in a position where challenging and breaking the law has become the right and Christian thing to do.

In early 2016, I joined hundreds of Brisbane-ites in a 10-day vigil outside the Lady Cilento Children's Hospital. We were supporting the medical staff who had refused to discharge a baby girl, known as "Asha", unless the government agreed she would not be forcibly returned to Nauru. A stand-off between the hospital staff and the then Department of Immigration and Border Force followed. We made an illegal blockade and hundreds of locals peacefully inspected every vehicle (including police 4WDs) leaving the hospital in an effort to prevent the baby's return to the island prison. After 10 days the baby was finally released into the Brisbane community.

At around the same time, more than 40 Australian Churches and Christian organisations, led by the Anglican Dean of Brisbane, Peter Catt, offered "Sanctuary" to the hundreds of adults and children known as the "LetThemStay" cohort. They were asylum seekers who had been brought to Australia from Nauru for medical attention and whom the Government intended to send back to Nauru and Manus.

In case they sought sanctuary in the Anglican Cathedral, I worked with members of the Brisbane "Love Makes A Way" committee, training over 150 community members to be "shields" to protect those who had sought safety inside the Cathedral from the authorities. Similar training was carried out in other cities where sanctuary was also offered. Because of the sanctuary offer, no adult or child among the "LetThemStay" cohort has been returned to Nauru or Manus. It seems that the political cost to the government was too high to confront the Churches' stance on their decision to "conceal and harbour" refugees, including children.

As I tucked my son into bed at night over the last five years, I have prayed for the parents on Nauru. I wonder how I would cope if I were in their shoes.

Every person seeking asylum has the right to a fair, transparent and efficient assessment process and to live their lives in safety and freedom. This is why I feel compelled to advocate for the safety of these children and their parents.

Even though in 2016 the "Nauru Files" – 2,000 government incident reports – were leaked to the public with over half showing abuse and neglect of children, kids continue to suffer needlessly at the hands of the government.

Today, children on Nauru continue to attempt suicide – a 12-year-old girl tried to set herself alight in August. In the same month, three health professionals returned and appeared on the Australian Broadcasting Corporation's 7.30 Report to blow the whistle on how the Australian Border Force is blocking dozens of children from being transferred to Australia for emergency medical care.



The most chilling stories I have heard detail how people on Nauru and Manus are systemically dehumanised by Immigration and Border Force staff. I heard from whistleblowers, including medical professionals, social workers, psychologists, teachers and security guards who have worked on Nauru and Manus. They all say the same thing: refugees are routinely called by a boat ID number rather than by their name by government staff and they instruct other workers to do the same.

It works like this. When a boat of refugees arrives it is given a name, eg, "XYZ". The first person off the boat is labelled "XYZ-1", the second person is "XYZ-2" and so on. These labels become the person's new government identity.

A whistleblower nurse described how a number of refugee children presented her with pictures that they had drawn for her to say "goodbye" when she was leaving. She asked them to write their names on the drawings so she could remember who had drawn which picture. Every child immediately wrote their boat ID number in crayon on the bottom of their drawings. It seemed that they had forgotten the names their parents had given them at birth.

I get cranky at how far we have come from the tender message of Isaiah 43:1,4: "Do not fear, for I have redeemed you; I have called you by name, you are mine ... because you are precious in my sight, and honoured, and I love you." I look to Kiwi Christians to get cranky with us and to help these children get their names back as well as a safe place to belong. ☀

## Five ways Kiwis can help:

1. Find out more by visiting [wvznz.org.nz/kidsoffnauru](http://wvznz.org.nz/kidsoffnauru)
2. Tell the Prime Minister Jacinda Ardern that you support her campaign to bring children and their families from Nauru to New Zealand.  
Email: [j.ardern@ministers.govt.nz](mailto:j.ardern@ministers.govt.nz) Call: 04 817 8700
3. Take to social media and support #KidsOffNauru
4. Download and distribute resources for your Churches and organisations from [www.kidsoffnauru.com/resources/](http://www.kidsoffnauru.com/resources/)
5. Ask your congregations, friends and family to help get the #KidsOffNauru.



**Michelle McDonald** is a voluntary refugee rights organiser based in Brisbane. She is a Catholic mum and communications professional.

**W**orking toward sustainable energy is a United Nations Sustainable Development Goal. Sustainable energy is energy we can use today while still leaving enough for future generations, and which doesn't compromise environmental or human health. It includes renewable energies from solar, wind, tide, bio-energy, water (hydro-electric) and geo-thermal resources.

Clean or green energy is a subset of those energies. It excludes, however, new large-scale hydro-electric energy because of the requirements and effects of large dams: the energy needed to make concrete, the loss of agricultural land, fisheries and wildlife habitat in reservoir areas and the disruption to human communities.

### Our Energy Situation

Just 40 per cent of our energy in Aotearoa comes from renewable sources. Sixty per cent still comes from fossil fuels. The new Zero Carbon Bill, to be introduced to Parliament this month, will commit New Zealand to being carbon neutral by 2050. This is in line with the Paris Agreement which aims to limit global temperature increase to 1.5°C. Clearly unsustainable (carbon-emitting) energy from fossil fuels — oil, natural gas, petrol and coal — will be largely replaced by electricity from renewable sources. Expect electric vehicles, more wind turbines and solar buildings, fewer cattle and more trees.

### Clean Energy Challenges

Agriculture produces 49 percent of New Zealand's total carbon emissions. The digestive systems of livestock produce methane, and this is not about to change anytime soon. So, our recent massive conversions to dairy farming will have to be reversed and different crops encouraged.

As in the rest of the West, in Aotearoa we will continue to gradually shift what is in our kitchens from "heavy on the meat and dairy" to more plants — not just fruit and vegetables but also beans, lentils, chickpeas and grains. The way we consume food energy will be better

for human health — and better for the health of Earth.

### Hidden and Overt Energy Consumption

As clothing consumers, we participate in the energy used to produce whatever we wear. Let's bring a cotton T-shirt out of its dark closet to look at its hidden energy.

First, the cotton crop was grown using immense amounts of water that is often pumped from water bodies. These pumps are powered by electricity produced from coal in the US, China and India — with India also using diesel.

The cotton crop uses fertiliser and pesticides which have to be extracted, transported, manufactured and transported again (petroleum products used here) to the fields.

The pumps, extraction equipment and trucks require electricity (coal again) to manufacture.

Some cotton is harvested by hand then ginned to separate the seeds. Other cotton is harvested by machine (fossil fuels for manufacture, transport and operation). The clean cotton is then transported (diesel for trucks and ships) for spinning and weaving (more machines that use electricity from coal).

The cloth is transported (using more diesel) to other factories for cutting and sewing (more electricity from coal).

Finally, most of the T-shirts are transported overseas (more fuel) to appear in a temperature-and-light controlled shop (more electricity) for us to buy.

We could go crazy looking at the energy trails for all the clothing, food, shoes, furniture, carpets, toys, and stationery we own. And there is the hidden energy in all the metal and plastic components of our cars, homes, appliances and electronic devices we think are essential to modern life.

### Anything Without an Energy Footprint?

Well, yes! Growing as much of our own food organically and watering carefully uses very little energy. Eating mostly plant-based meals, sourcing



**T-SHIRTS,  
ENERGY &  
COURAGE**



**MARY BETZ discusses why as Christians we need to address our energy consumption and move to clean energy in our world.**

food locally and avoiding processed and overseas foods where possible, can help keep our food energy footprint to a minimum.

We will always need clothes. Most fabrics are produced overseas, but we can check the web for up-cycling and eco-minded Kiwi producers. Another option is the op-shop — saving all the energy usage of producing new clothes. Having fewer clothes will also do the trick. Recycling old clothes is better than throwing them away. However, the amount of fabric recycled in New Zealand is the equivalent to *each person* recycling 145 medium-sized men's T-shirts every year! The excess from our op-shops goes to Asian charities, up-cycling, insulation manufacture — or the tip.

For most of our other possessions, we can try buying fewer and buying used — or using a new item for absolutely as long as possible. This includes electronic devices — which are another story altogether. In these ways we save the planet's energy, and also its non-renewable mineral and petroleum resources.

And how much do we really need? As Basil of Cappadocia tells us: "The bread you are holding back belongs to the hungry; the coat you keep in your closet belongs to the naked; the shoes mouldering in your closet belong to the shoeless; the silver you hide in a safe place belongs to the needy."

### Keeping Our Courage

Buying so much "stuff" — "stuff" that takes too much energy to make and use — is a problem for our country and a danger to our planet's survival. As the quote from Basil reminds us, our consumption gives us pause to think about whether our lives are simply for ourselves, or whether we are serious about our Christian mission to live for others. Those others may be next door, across the ocean, or in future generations. Pope Francis asks in *Laudato Si'*: "What kind of world do we want to leave to those who come after us . . . its general direction, its meaning and its values . . . Unless we struggle with these deeper issues, I do not believe that

our concern for ecology will produce significant results" (par 160).

So, how will we respond to the challenge of reducing the energy we use? While government and industry have huge roles to play in ensuring the switch to sustainable energy, each of us can take personal responsibility for lowering our own energy footprint — especially from fuel, food and other consumer goods whose imbedded energy comes from non-renewable sources.

*Whatever our situation, each of us can take heart and courage and work toward a cleaner energy footprint on our Earth, a path that also launches us further into the freedom of God's reign.*

Jesus, of course, didn't have to make decisions about when to replace his computer or car. But it does seem he opted not to own a home and its incumbent possessions — and of course, he walked almost everywhere! Pope Francis suggests that we embrace "a return to that simplicity which allows us to stop and appreciate the small things" (LS par 222). Whatever our situation, each of us can take heart and courage and work toward a cleaner energy footprint on our Earth, a path that also launches us further into the freedom of God's reign. ☀

Painting: *Sampson County Cotton* by Micah Mullen © Used with permission [www.micahmullen.com](http://www.micahmullen.com)



**Mary Betz** is a writer and spiritual companion with a background in ecology, theology, justice and peace, and spirituality.



# Solidarity

## FOR A CLEAN CHANGE

ZELLA DOWNING outlines the pros and cons of clean energy and says that together, in solidarity around the world, we need to promote clean energy for the sake of the Earth community.

**E**nergy is essential to life and the cornerstone of our economy. Nothing can be accomplished without fuel.

Our manipulation of energy enables us to control our environment rather than be controlled by it. Human migration, customs and eating patterns changed when we learned how to harness fire; human existence came under

threat when we split the atom.

However, standing beside a smoky campfire shows that even the simplest form of energy generation isn't "clean". Nuclear energy is often cited as the cleanest form of energy and capable of fuelling current global demand. But our inability to store nuclear waste safely and to prevent nuclear disasters such as Three Mile Island, Chernobyl and Fukushima, do not make nuclear energy a solution.

### Clean Energy

In our context, "clean" describes energy that doesn't rely on the burning of fossil fuels and which is renewable. Solar, geothermal, wind, biomass, tidal and hydro are the renewable energy sources that could most readily take over the energy load currently carried by oil and gas.

Although our energy needs could be met by these renewable sources, those opposed to weaning society off fossil fuels are quick to point out that no energy source is completely "clean".

### Wind Energy

Wind turbines are considered one of the most environmentally friendly forms of electricity generation with no ill effects on human health. The infrastructure can be built quickly and turbines are easy to remove. They do not produce greenhouse gas.

But in the manufacture and construction of turbines, iron ore, aluminium, copper, zinc, cobalt, rare earth oxides, cement and the burning of coal are all required. However, research indicates that the average wind farm produces 20-25 times more energy during its operational life than was used in its construction and installation.

### Solar Energy

Humans have a long history of harnessing and using the heat of our sun. Unlike wind, solar energy is not associated with noise pollution or unfavourable visual impacts. But the cost and storage of excess energy are serious drawbacks to its ready adoption. Solar is seldom used for large-scale energy production.

The making of solar panels, photovoltaic cells and batteries requires silica, copper, phosphorous, boron and aluminium. Manufacturing photovoltaic cells is also dangerous, thanks to the array of hazardous materials required. These days, solar panels produce more energy than was used in their production but that wasn't always the case.

### Hydro and Geothermal Energy

New Zealand's main sources of renewable energy generation come from water — hydro — and geothermal. More than half of New

Zealand's electricity is generated by hydro schemes.

The benefits are many, but dams also require a huge investment of raw materials, and the manipulation of water levels can have a significant detrimental effect on river ecosystems.

Geothermal energy provides 22 per cent of New Zealand's total primary energy supply, including over 17 per cent of our electricity. Of all the renewable energy options available to New Zealand, geothermal is the only one that emits greenhouse gases, but they are far fewer than even the cleanest natural gas-fuelled power station.

But efforts to draw attention to the extensive investment of natural resources required to establish alternatives to fossil fuel has hampered public discussion on the very real need to establish alternatives. By focussing on the barriers to change many people have come to see a "business as usual" as the only prudent course of action.

During a rally at the Petroleum New Zealand Conference in Wellington earlier this year, I overheard a man heckling a Quaker woman about the simplicity of the message on their banner, "End Fossil Fuels", which he said showed a lack of thinking. "What," he asked, "would we use to make shoes?"

### Business as Usual Not an Option

All energy production relies on the extraction of natural resources, so we need to accept that all alternatives will be imperfect. But we must accept that adopting large scale use of renewable energy is a vital step in keeping global warming below 2°C.

"Business as usual" is not a viable option. It is a mindset driven by those who currently control and monopolise our energy sector. They are economically powerful, politically influential and determined. Their stance reminds me of the children's game, "King of the Castle". The sole purpose of the game was to stay on the top for as long as possible.

Alternative energy sources exist and are constantly evolving, just as the automobile evolved from the Ford

Model T to the Nissan Leaf. We can choose to limit or reject our reliance on fossil fuels in a number of ways, but it is impossible to talk about energy without addressing the money and the power associated with the systems that deliver that energy to consumers.

*"Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. We require a new and universal solidarity."*

### What Is Stopping Us?

Climate change is a global issue. Our energy needs are supplied, serviced and secured by energy companies who receive their direction from either markets or governments.

The market is driven by the desire for profit. Democratic government is driven by the desires and needs of the citizens. When market forces drive governmental policy, the hype is that everyone wins, but the shrinking middle class and increasing chasm between rich and poor expose a different reality.

The greatest barrier to achieving a fossil fuel free future is neither a lack of solutions nor technology – the greatest barrier is systematic.

Those in control of the current system don't want to lose that control, and those of us who find comfort in the many conveniences provided by that system are having difficulty getting off the couch to change the channel.

The *New Zealand Herald* has reported that the government spends 20 times more on "wooing oil and gas companies to New Zealand than it does on promoting renewable energy".

Researcher Terrence Loomis discovered that the value of taxpayer-funded subsidies to the oil and gas industry more than doubled, from \$41 to \$88 million, between 2009

and 2016. Tax exemptions for drilling rigs and seismic ships, tax deductions for petroleum mining costs, or reduced petrol prices for sectors such as agriculture, forestry and fishing are various forms of subsidy. Geotechnical research provided to the petroleum industry is free.

Solar PV (photovoltaic) is regarded as a "disruptive technology" because it challenges the traditional model of electricity provision. There are few financial incentives to install solar when a new house is built.

Some lines companies have even imposed a charge on feeding solar energy back into the grid in some regions. When solar providers complained, the Electricity Authority refused to hear their complaint. Electricity providers also pay low rates for the solar energy fed into the system.

Viewing of alternatives as a disruption rather than a solution is a crippling barrier to a clean energy future.

### A New Solidarity for Change

We need to keep the public conversation going about the need for clean energy so our ideas emerge, develop and change. We need to encourage and support each move towards clean energy. In *Laudato Si'*, Pope Francis reminds us: "Regrettably, many efforts to seek concrete solutions to the environmental crisis have proved ineffective, not only because of powerful opposition but also because of a more general lack of interest. We require a new and universal solidarity."

We can all be more environmentally evangelical! If the systems of a democratic nation are not serving the people and the Earth, then who are they serving? ☀

Painting: *Green Wind* by Marie Wise © [www.mariewise.com](http://www.mariewise.com)  
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**Zella Downing** "Moving from the classroom is opening opportunities to become involved in seeking solutions to long-standing environmental and social problems."

# COAL AND ME

ROSEMARY PENWARDEN says becoming a grandmother spurred her to act against burning coal for industrial fuel.

From my window every morning I watch a train wind around the picturesque Blueskin Bay. It's a coal train. If I'm quick enough I count the containers or trucks — anything from 12 to 20. It travels from Nightcaps in Southland, down to Invercargill then up the old main trunk line through Dunedin, Oamaru and Timaru to Temuka to be delivered to Fonterra's Clandeboye dairy processing plant.

Each truck holds 17 tonnes of coal. Clandeboye's boilers burn two trucks of coal every hour. That's around 500 tonnes, pouring about 1,100 tonnes of carbon dioxide into the atmosphere every day, seven days a week.

That's Clandeboye. Nine more of Fonterra's factories also burn coal, producing over 1.25 million tonnes of CO<sub>2</sub> a year. And that's just Fonterra — not the only dairy company that burns coal to dry much of the country's milk for export.

## My Awakening

My obsession with coal began in 2011 when I became a grandmother. That year world-renowned climate scientist Dr James Hansen visited Dunedin and confirmed my fears about human-caused climate change. He explained how the burning of coal, oil and gas over the last couple of centuries, while giving the lucky ones among us a decent standard of living, is now dangerously, irreversibly heating the atmosphere.

Those fossil fuels are putting our kids' futures at risk. Jim Hansen said that if we got rid of coal worldwide by 2030 we might have a chance of staying below 2°C of global warming (above pre-industrial levels). We just might be able to save a liveable future for our grandkids. Developed countries like ours, which burned and poured much more coal, oil and gas per capita into the atmosphere

over many decades than less developed countries, should quit coal a lot sooner. That's only fair.

A couple of months after Dr Hanson's visit Jeanette Fitzsimons, former Green Party co-leader, came to Dunedin to talk about Solid Energy's plans to mine the Maitai Valley for lignite. If those plans went ahead, our national CO<sub>2</sub> emissions would have increased by around 20 per cent. We had to fight it. We had to stop that coal mine going ahead. At the end of her talk Jeanette said: "This is what I'll be doing for the rest of my life." I knew at that moment that helping to keep coal, oil and gas in the ground was going to be my life too. I joined CANA (Coal Action Network Aotearoa) and began my early tentative steps as a climate campaigner and activist.

## Opposing Coal Use

With the local Southland group Coal Action Mirihiku we helped stop the massive lignite mine in the Maitai Valley. Around the same time the price of coal plummeted and Solid Energy went bust.

But today lignite is still being mined near Maitai. Greenbriars, a subsidiary of Dunedin based Palmers Quarries, now owns the ex-Solid Energy New Vale Mine there. Lignite, the dirtiest and poorest quality coal, is still sent north to heat Dunedin schools and businesses and south to feed Fonterra's largest factory at Edendale.

CANA wrote a report, "Jobs After Coal", in 2014.

We showed how a transition away from coal can be accompanied by a fair deal for workers and a fairer economy for all.

Of all countries, it should be especially easy for Aotearoa to quit coal. We have an enviable mix of renewable energy options available to us, as well as a small population. With a bit of effort and moral leadership, we could become a beacon of hope for the world. Even Fonterra could be a part of our renewable energy future.

But seven years after Dr Hanson's visit the coal train still winds past my window. Why? Because Fonterra has grown into an insatiable giant of a coal guzzler, the second biggest user of coal after the Glenfield steel mill. And there is still no meaningful price on carbon to affect Fonterra's bottom line.

We can target investors and financial institutions who still put their money into coal, encouraging them instead to invest in renewable energy and a fairer, fossil-free future.

We can lobby government ministers and oppose mining applications in the courts as Forest & Bird have done at Te Kuha.

We can write letters, petitions, speak at council meetings and hold rallies, marches and meetings.

We can work to withdraw the social licence from fossil fuel companies. For example, the climate group 350 Auckland is campaigning for the Auckland Museum to drop its sponsorship by the Stevenson Foundation.

In Christchurch, 350 Otautahi is calling for Fonterra to quit coal, and Auckland Coal Action is active in our biggest city. Groups like these are little specks in a growing climate movement made up of people like me

In 2017, at CANA's "Coal, Cows and Climate" Summerfest, we drew attention to Fonterra's coal use by locking ourselves to the gates of the Clandeboye factory and stopping the delivery of coal that day.

Today, Bathurst Resources Ltd is the biggest coal company in Aotearoa. Bathurst's mines in Canterbury's Malvern Hills and Southland's Nightcaps have developed to fuel the boilers of Fonterra's factories.

And Bathurst Resources also teamed up with Talleys Fisheries to take over New Zealand's largest coal mine at Stockton on the Buller Plateau.

Other companies still burn coal. Stevenson Mining Ltd, an Auckland-based company and part of the Stevenson Group, wants to open a new coal mine at Te Kuha, a pristine ridge of untouched native bush that overlooks Westport. Although new MPs Eugenie Sage and Megan Woods turned down Stevenson's application to mine on some of that land, the company has appealed the decision.

## Being Coal-Free In Aotearoa

How do we work towards a coal-free Aotearoa? We can draw attention to coal use.

all over the world. We're learning to become the world's immune system, like a swarm of killer T cells (I love this analogy; I used to be a haematology scientist) and the fossil fuel industry is the infection.

We've had some wins, and as we do we're learning to care for one another and to live the way we want the future to be. Thanks to our growing immune response, the government this year put a stop to new oil and gas exploration permits everywhere but in Taranaki (Taranaki has three more years). The Dunedin City Council and Auckland City Council, University of Otago and Victoria University of Wellington have divested their money from fossil fuel companies. Churches, led by the Anglican Church in Aotearoa, New Zealand and Polynesia, the Simplicity KiwiSaver Scheme and other groups all around the country have done the same.

There's lots to do. That train still goes past my window every morning. ☀



Rosemary Penwarden volunteers for CANA and other climate groups in between building an electric car and planting native trees, fruit and nuts near Waitati.



## ➡➡➡ FOLLOWING THE LEADERS ➡➡➡

**JENNY CLELAND**, inspired by Switzerland's and Norway's responses to climate action, says New Zealand can also change to sustainable energy.

I had mixed emotions returning to New Zealand from Switzerland and Norway. These countries share a lot in common with us, but in New Zealand we have not always made smart, long-term decisions regarding our natural resources.

Norway and Switzerland have their environmental problems but strong government leadership and infrastructure investment is now bearing fruit and the two countries are prepared to cope with climate

change in the future. I found the locals were knowledgeable about issues of global warming and supportive of government-led changes. Maybe our isolation in Aotearoa makes it easy for us to be complacent — especially when our nearest neighbour, Australia, is noted for its lack of leadership on climate change.

New Zealand, Switzerland and Norway are all small in landmass and have populations of between four

and eight million. We share stunning mountain landscapes and rely on tourism to boost our economies. We value farming as an important part of food security. We have abundant resources for producing energy, both sustainable such as hydro, solar, wind and biomass (wood) as well as using carbon-emitters such as oil. But as much as the three countries share, it is interesting to see how differently each has managed their resources over time.

## Swiss Care of Forests

Switzerland has had significant environmental issues to deal with. Early in the 19th century deforestation was rife and erosion and flooding were affecting communities. A law was passed in 1876 to protect the forests which have since doubled in size. Now, 72 per cent of forests are owned by the public, who have the legal right to enter all forests no matter who owns them. Forest health is enhanced with selective logging and the number of tree species is being increased so that forests will have more tolerance to rising temperatures. Clear-felling is banned for the reasons we have seen recently in New Zealand, with floods in Tolaga Bay washing the forest slash onto farmland.

## Preserving Water

Switzerland is the water reservoir of Europe as snowmelt and rainfall give birth to four major rivers that flow through Italy, Germany, the Netherlands and France. I was amazed that people were able to swim safely in Lake Geneva which has cities and intensive farming and horticulture on its shores. I enjoyed the quality and taste of the tap water. I found that the Swiss were proud of their clean swimming and drinking water. However, water quality has not always been high.

Up until the 1950s all waste water, including industrial, was dumped into the lakes and rivers. By the 1980s Lake Geneva was polluted to the point where it was unsafe for swimming and eutrophication had almost wiped out the fish population. At that time, only 15 per cent of Swiss dwellings were connected to a wastewater system. By public demand, in part motivated by a typhus epidemic in Zermatt in which three people died, the "Protection of Waters against Pollution" became law in 1971. This saw federal government and local authorities subsidising wastewater treatment plants in local communities. Now, over 97 per cent of wastewater is treated and there has been a significant improvement in the quality of rivers and lakes.

The next challenge for the Swiss authorities is to develop the technology to filter out micro-pollutants such as hormones, chemicals, pesticides and drug residues which harm plants and animals. The goal is to achieve this by 2040. The projected cost is a huge 1 billion Swiss francs! The "polluter-pays" principle applies and everyone pays a monthly fee towards waste water treatment.

## Hydro Electricity

Electricity generation is another area where the Swiss have demonstrated long-term thinking and utilised their resources in an environmentally sustainable way. The new national energy strategy will be implemented by 2050 and will focus on more energy-efficient buildings, machinery and transport as well as increased use of renewable energy such as hydro power.

Unlike New Zealand, Switzerland has many small-scale hydro constructions (around 638) and each produces at least 300 kilowatts. Because of the large number of rivers and lakes, hydro generation is the main source of renewable electricity. Electricity grids will be upgraded to be more efficient and the CO<sub>2</sub> levy will rise. The goal of the new energy strategy is to reduce energy consumption per capita by 13 per cent on 2000 levels by 2035. They will phase out nuclear power generation by 2040 as a reaction to the Fukushima nuclear disaster.

The Swiss have an extensive train network which is impressive in its reliability and efficient timetabling. They say that a train one minute behind schedule is OK, two minutes behind and the train is late, but three minutes behind is a national disaster!

Many city-dwellers don't own cars, which reduces CO<sub>2</sub> emissions, and bicycles for hire are available in the cities. Electric trams share the road with cars. Electrification came about through coal shortages during WWI and WWII and it was completed by 1960. So, quite by chance, the Swiss are in a strong position to meet their CO<sub>2</sub> emission target.

## Challenge to Reduce Waste

Switzerland does not use landfills for non-recyclable rubbish but incinerates it at 1,000°C in purpose built facilities and the energy produced is used to heat buildings. However, they also produce more waste per capita than anywhere else in Europe.

## Norway Leads with Clean Vehicles

In planning for the future Norway is also doing much the same as in Switzerland. They lead the world in conversion to zero-emission vehicles – electric or hydrogen. As an incentive, there is no purchase or import tax for zero-emission vehicles and this is off-set with a high tax on petrol and diesel cars. And there is no annual road tax, a 40 per cent reduction on company car tax, a 50 per cent reduction on ferries and no re-registration tax. By 2025 it will not be possible to buy a new petrol or diesel vehicle.

It is ironic that while much of Norway's wealth is derived from oil, it is planning for a future that is not carbon-based.

## New Zealand Can Step Up

New Zealand is lagging behind these countries with our lack of firm policy and strategies to achieve reductions in emissions. But I am encouraged, because Switzerland and Norway have managed to make huge environmental improvements in a relatively short time frame. This was achieved with strong government leadership and legislation, often the result of public pressure, large financial investment and a "polluter pays" philosophy.

I think we can learn from them as we, too, are motivated by love of our land and want a safe future in this country. ☀

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**Jenny Cleland**, recently retired to Wanaka, enjoys tramping, botanising and discussing environmental issues around development over coffee.

# QUESTION: WHAT HAS CLEAN ENERGY DONE FOR US TO CARE?

**A**s kaitiaki of the earth, we have a responsibility to focus our attention on the integrity of our planet's ecosystems. These are essential for our survival. We must understand the responsibility that God has given to us. As inhabitants of God's creation, it is our duty, whether rich or

**Jayde Smith** from Pompallier Catholic College Year 13, is a devoted student and volunteer in her community.



poor, to conserve it to the best of our ability. In gratitude to God for this wonder-filled world, we are called to sustain an environment in which future generations can thrive. How we tend to our environment is a measurement of our stewardship and devotion to God.

Today, the challenge is great as we face a multitude of issues that jeopardise our Earth's ecological systems including: pollution, climate change, depletion of natural resources, loss of biodiversity and global inequality.

The United Nations Sustainable Development Goal

**I**n *Laudato Si'* Pope Francis asks "every living person on this planet" to care for our common home. In other words, we are responsible for maintaining the health of our natural world, no matter our background.

Unfortunately, the state of our natural world, once glorious and thriving, has been rapidly degrading. The major turning point in our relationship with the environment began in the Industrial Revolution.

**Maddy Newman** is the 2018 Marist College Environmental Leader. Her interests are outdoor activities and cultural learning.



Because of high air pollution rates in cities around the globe, the UN advocates a worldwide shift to affordable, clean energy. Although this may not solve all environmental crises, it aims to provide clean, affordable energy across the globe, a big step towards reducing air pollution.

Currently, the main source of energy used in many countries is fossil fuels, which are non-renewable sources of energy. Their combustion releases "greenhouse gases" such as methane and nitrous oxide and carbon dioxide. In 2016 we saw a record high in atmospheric carbon dioxide levels. It is carbon dioxide which is associated with the disruption of historic weather patterns of the globe.

Fossil fuels are economically unsustainable. Their

**T**he world is a vastly different place from what it was just a few decades ago. Due to our treatment of the Earth, we need to rapidly adjust to many modern issues. With the world in such a fragile state due to climate change, we cannot afford to lose time. Pope Francis has

**Joseph Luna** is a Filipino New Zealander. He is a passionate student leader of Pompallier Catholic College.



called for this action to take place within the Catholic Church. In his encyclical, *Laudato Si'*, he invites us to modernise our thinking and is encouraging the Church to support morally right paths. He has spoken up clearly about what we need to do as Catholics and humans. This is based on both clear scientific evidence and our understandings from the Scriptures.

The work of the United Nations Development Programme (UNDP) is essentially aligned to the goals of our pope. UNDP is working hard to reach the Sustainable

**T**he harsh reality of the news can be depressing: Our world is dying. Animals are becoming extinct. Forests are being cut down. The air is filling with greenhouse gasses. Populations are growing but we can't feed everyone. So what are we going to do?

**Laurinda Lowen** is a Year 10 student from St Kevin's College. She likes to read in her spare time.



While it may seem we can't do anything, in fact, we can. We can help our Earth by reducing what we buy, recycling waste and reusing what you can. Other things will take more time, more energy, even more money. But when our Earth is at stake, everything can help.

We can develop vertical farming using less space to feed more, replant trees when forests have been chopped and develop and use transport that doesn't rely on fossil fuels.

Vertical farming has advantages over regular farming.

# AN ENERGY TO DO WITH THE POPE'S CALL FOR OUR COMMON HOME?

Goal 7 (SDG) is pursuing a global mission to grant access to affordable and clean energy around the world. This UN Development Programme supports governments to transform their renewable energy markets. It aims to identify and implement policies that catalyse investment in renewable energy technologies. All renewable energy solutions supported by Goal 7 focus on integrated approaches that address climate change and assist local development. Renewable energy is a core element in achieving climate targets, reducing disaster risks

(associated with rising temperatures), and “building back better” following a disaster event.

It is imperative that we take steps to prevent our home from perishing. Although it is a problem that is global in scale, even small acts of empowerment can have big results. Our actions can help to limit further damage. We, too, can support the United Nations in their wise mission to ensure universal access to affordable, reliable and modern energy services. ☀️

extraction also causes immense damage to the land (such as erosion), as well as water pollution.

Alternative clean, renewable energy sources include wind, solar, geothermal and hydroelectric, which do not produce air pollutants. Replacement of non-renewable fossil fuels with renewable energy sources will significantly lower air pollution levels.

Another issue tackled by the UN goal for affordable, clean energy is “energy poverty”. This defines the situation where poorer people cannot afford or access sufficient energy to support their basic needs. It is an issue for approximately one fifth of New Zealanders today.

We are already seeing a global surge in technology

innovation. The challenge for my generation is to advance new technologies so they are safe and efficient in harnessing and transmitting clean energy to users. And we should make existing technologies cleaner and more efficient as we transition to the next stage of our energy economy. I believe my generation will discover a new combination of the three sciences to upgrade our energy technology.

Sufficient, clean energy should be accessible to everyone. ☀️

Development Goals (SDG). Clean sustainable energy is clearly needed for the future. The whole world needs to understand this and stop ignoring the undeniable evidence that we are changing the climate.

However, this is only the beginning to the solution. Pope Francis knows that these problems of global warming will affect everyone and it is the responsibility of all of us to do something about this. Therefore, the next steps involve the cooperation and contribution of everyone. It is at times like this, that “all people of good will” need to

work together to solve these problems and reach solutions that will prevent our planet from dying. We are no longer Catholics, other Christians or of other Faiths, we are all citizens of this one world. We all need to act NOW. The survival of our beautiful home depends on it. ☀️

Not only does it save space and feed more, but it uses less water and grows other produce, even fish if we use aquaponics. Crops don't have the same risks from pests coming and eating them.

Replanting trees is essential. They give animals a home and they help keep greenhouse gases down. There are fewer than 275 Sumatran rhinos left in the world because of the deforestation of their habitat. Replanting trees is like restoring the land to what it once was.

Changing to electric cars would mean less carbon

emissions which makes the air cleaner. The air pollution in China can be seen from space. Can we really tell ourselves that our world doesn't need help?

There are multiple little and larger ways we can help. The point is: what difference are we going to make? ☀️

# Showing We Care

**S**tarting locally, we can help by carpooling to school, work and other places. This will reduce car exhaust which adds to smog. We can

also encourage walking, biking and make public transport cheaper and easier to find which makes us less reliant on a car. At a primary school they had a week where children were rewarded for walking, biking or riding a scooter to school. At a national level we can stop burning coal and biofuels that pollute the atmosphere. ☀

**Emily McCoy** at St Kevin's College enjoys geography and learning about what affects social and ecological environments.



**C**limate change, global warming — whatever we choose to call it, it is here. It affects

our everyday lives, even if we're oblivious to the effects on our environment. True, some people have chosen to develop solutions to help save our planet. They include well-known programmes such as recycling, grey water systems, electric transport and sustainable energy.

Did you know that between 5-6 million people die from air pollution each year? This pollution comes from fossil fuel-burning power plants, industries and traffic. Trees are working against air pollution but they can't keep up. Across the world we cut down 55,600 trees a minute — 78 million a year.

We buy items that we throw away shortly after. These things go to a dump. Materials that cannot be recycled are put in an incinerator. By burning what we do not want we create more pollution.

Don't planes, cars and ships use fossil fuel? Through them we emit 38.2 billion tons of CO<sub>2</sub> into our atmosphere — and 75 per cent comes from cars alone.

We might not act because we feel that solutions seem unreachable. People say things like: "I will be dead by the time it happens." But it is happening now — we are causing the destruction of our planet. It takes thought and effort to make an ecological decision about what we purchase, recycle and reuse. That's a good start.

It's a fallacy to put off taking action by thinking we are not going to be around when the planet dies. By getting involved now we can help Earth to be a home for future generations. ☀

**Harriet Heaphy** at St Kevin's feels strongly about sustainability as she sees small effects that will devastate the environment.



**I**n order to reduce or completely get rid of smog, there are a few things that could be done. We can begin

with reducing our use of cars. Helpful though they are, they contribute to air pollution as they discharge carbon dioxide and other greenhouse gases. To reduce our use of cars we can bike, use the bus and walk — which is great for fitness, too. ☀

**Destiny Jabagat** in Year II at St Kevin's plays in the first XI football team and enjoys learning about global issues.



**T**he main causes of smog are the atmospheric pollutants or gases released into the air when fuels are burnt. The sun's heat reacts with these gases and forms them into particles in the atmosphere, making smog.

Smog is more common in industrial areas and cities. To reduce smog in the world we need to avoid products that release high levels of VOCs (volatile organic compounds), use less coal and keep power plants and factory emissions to a minimum. ☀

**Nina Dickie** is in Year II at St Kevin's. She plays in the first XI hockey team and likes graphics, textiles and science.



**I** think this issue is so huge and will take gigantic efforts to even begin to solve but a way we can help our community

locally is to care for our wildlife and ensure all rubbish is put into the bins provided. If we recycle and reuse as much as possible we reduce the amount of waste being disposed of in the ground. By thinking about this at a national level all over the country, we will find ways to reduce the amount of waste we are putting into the environment. ☀

**Bailey Collins** is in Year II at St Kevin's. She enjoys performing arts and her favourite subject is English.

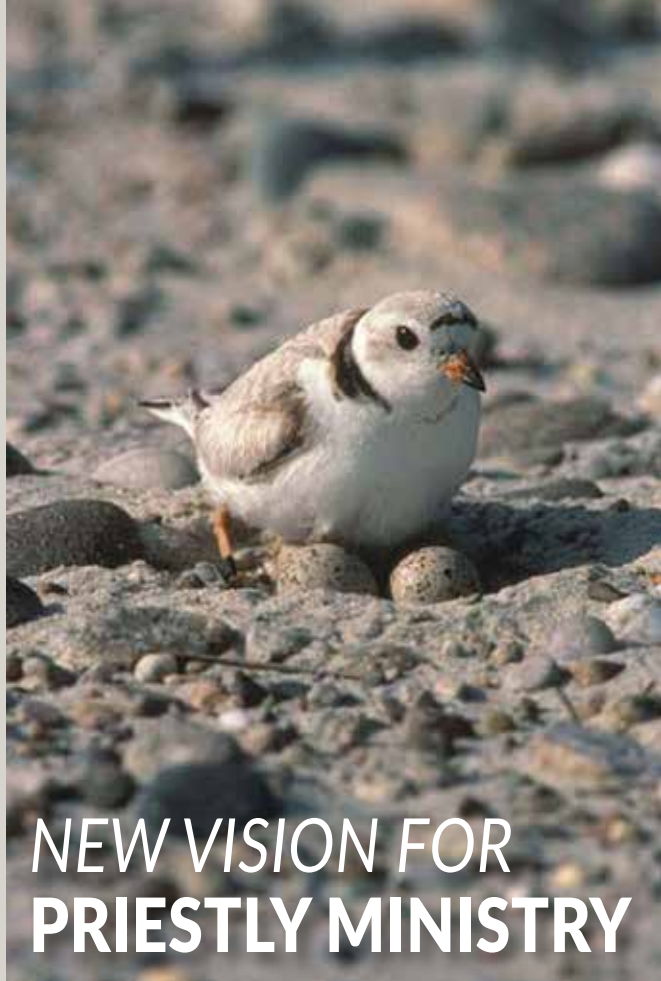


**I**would organise a day event through Youth Council when volunteers would plant a tree. We could contact

various schools, Churches and community organisations to get them involved. To promote it further, we could make it a family event which would mean it would gain maybe enough popularity to get into local news. If this was to happen, I may be interviewed at which point I would promote other events and share the message of saving the planet. I would branch off from Youth Council and make it a town-wide group. I could possibly try to get it around schools in the whole Otago region — events or competitions or inspirational speeches. I would use my various connections in the teaching community to help me achieve this. I can reach out to people overseas, using friends and family to try and get more of the world involved. I would use social media to get events and messages out into the world. The goal would be to have a worldwide "Plant a Tree Day". ☀

**Bethan Ardouin** in Year II at St Kevin's is passionate about human rights, equality and the environment.





**T**he Church worldwide is in need of a radical re-alignment or it will die. This was the message given to more than 180 priests at the National Assembly of Diocesan Priests held in Christchurch in September. We were challenged by the dynamic presentations of Fr James Mallon from Halifax, Canada and Bishop Vincent Long OFM from Parramatta, Australia. Their analysis of the institutional Catholic Church is that we are dying by the day. The model can't be revived.

It's like the scene in the film *Titanic* when the captain and senior officers on the bridge are listening to the chief engineer outlining the desperate situation — four of the five ship's holds are flooded and the fifth is filling rapidly. All the while, the passengers are left partying in the ballroom midship. It is a tragic metaphor for the Church now.

### Change or Die

We heard that the current structure of the Church is simply no longer sustainable. The statistics are damning, the data irrefutable. The number leaving the Church has become a deluge — hundreds of millions around the world. As priests charged with participating in the mission of Jesus to “bring good news to the poor, proclaim liberty to captives, give sight to the blind” (Lk 4:18-19), we have failed to trust in the energising power of the Spirit to build our communities and failed to share power and charisms. Instead, we have clung to medieval models of authority that are more suited to a military command structure than to the “beloved community of God's people”.

Bishop Vincent, who had fled Vietnam by boat as a young man, urged: “We need to be prophets in transitional times, to go in search of the 99 sheep who have left us. To do this we need to jettison the clerical culture, become a

pilgrim people again and create the humble Church Vatican II called us to be.

“The original 70-year exile of God's people in Babylon became a time of renewal, of prophetic imagination. All that had held the Jewish faith together — the temple, festivals, priesthood — had gone. As an exile myself, I recognise that the Church itself is now entering a new period of exile, a time for re-examination of who we are, what is our message, a time for re-energised prophetic imagination.

“We must be fully inclusive at every level of Church governance and need the gift of women fully included at all levels. We must also begin a journey of conversion, to return humbly to the raw canvas of the Gospel.”

### Radical Action Needed

The message was clear — change or die. The People of God, rather than just priests, will have to be the primary bearers of the Christian message. That means we'll need widespread adult education starting immediately. The priesthood will need to be opened to women and married people and we need a Church of mutuality and equality. Mandatory celibacy will have to go. The Church must learn to operate from the bottom up, not the top down.

I find it ironic reflecting on this message in the lounge of my Burwood home — and with a heavy dose of *déjà vu*. Between 1970 and 2000, this home and its adjacent church were the centre of a thriving, creative parish community which reflected the best insights of Vatican II teachings. It was people-centred with a servant model of leadership, had 23 active small groups and a wide social outreach. The initiators, Fr Kevin Burns and Sister of Mercy Teresa O'Connor, were prophetic and the parish was led by a team of committed lay people.

The new vision of Church described at our assembly reminded me of this parish community that had operated for 30 years.

But the Burwood parish is no more. The people have been blown to the four winds. Diocesan decisions made to re-assert clerical control and change the direction of what we considered the most advanced and successful parish in the diocese, killed it. It was clericalism at its worst. The Christchurch earthquakes finished off the church building, but the parish community had been largely decimated well before then.

Now all that is left is my house, a carpark and a shingle bed where plovers nest in the spring and raise their chicks.

Perhaps the shingle bed and chicks are a metaphor for what needs to happen in our beloved Church. A fresh, humble start in the vulnerability and failure we are now experiencing as priests, but with a new reliance on the Spirit who invites us once again. ☀



**Jim Consedine** is a retired priest of the diocese of Christchurch and works with the Catholic Worker.



## TO THE DENIERS

Can you imagine that day,  
maybe half a century away,  
when your daughter turns sixty  
and her youngest child gives birth?  
When our Arctic glaciers are laced  
with just a few shards of ice, their waters  
racing into the world's surging seas?

Imagine that sandy dune  
where you and your brothers once built  
fortified castles above the Atlantic,  
how you want to return to your family's house,  
grasp the rusted knob on the porch door,  
walk through the sunlit foyer.  
But all you see are crests of waves  
breaking against warped wood,  
trees floating rootless on the unstoppable sea.

Imagine where your neighbours went,  
whether they packed up one August afternoon  
or had seasons to prepare for their journey,  
guided by the flight of shorebirds  
and the silver flicker of constellations,  
a river of refugees rushing west, east  
towards towns perched on ancient bedrock  
far away from the warm, raging sea.

— Andrea Livingston @riseupreview 2018





# Mennonites and Peacemaking

PHILIP FOUNTAIN introduces the Mennonite tradition of Christianity and their commitment to making peace.

**M**y book *Pursuing Peace in Godzone*, co-edited with Geoff Troughton, brought the things I love most together: rip-roaring stories, larger than life characters, humour and cunning, dogged faith. It tells diverse narratives of Kiwi Christians from after WWII to the present, who pursued peace out of a conviction about the political and social implications of their faith. I have found Christian peacemaking a compelling and alluring subject and it gives me full reign to indulge my inquisitiveness into what makes peaceniks tick.

## Talking with Dad

My interest in Christian peacemaking derives from two primary sources. The first were conversations I had with my father. Dad was a theologically-literate Brethren lad who was born in India to missionary parents. In his 20s he was conscripted into the New Zealand Army when his birthdate was read out over the radio. Against his parents' wishes, he signed up and was commissioned as an officer. Dad and I have debated the ethics of the military service ever since I can remember and these discussions were formative for me.

Dad was conscripted during the Vietnam War, and this backdrop hung over his experience, though he was not deployed overseas. In our conversations, he recalled the

outright racism that dominated army training at that time — a fear of the “yellow peril” dominated New Zealand’s security concerns and this was conveyed in colourful language by the drill sergeants.

He also told of how military training taught people to kill — a process involving systematic training to overcome the moral inhibitors that might kick-in during actual combat.

I find it impossible not to respect the stance he made as a young man responding to the call to defend his country.

I find it equally impossible to accept that training to kill is congruent with Christian love. This tension runs through the history of the Christian Church. Christians have always wrestled with the challenge of what it means to follow the Prince of Peace in a violent world.

Our deliberations were no great contribution to these debates. But it is one thing considering peace in the abstract and quite another thinking it through with real people navigating the ambiguities of lived history.

## Meeting Mennonites

The second major stimulus for my interest in peace emerged via my friendships with North American Mennonites. There are no Mennonite Churches in Aotearoa, though there is a network called the Anabaptist Association of Australia and

New Zealand and occasional Mennonite sojourners do make their way here from time to time.

A series of stimulating conversations with Mennonites in the early 2000s resulted in my embarking on doctoral studies in anthropology researching the development, disaster relief and peace building programmes of the Mennonite Central Committee, a North American NGO, in the context of Indonesia. Two years of fieldwork proved to be quite a tutelage on peace.

## Mennonite Commitment

Mennonites trace their origins to the Reformation. At the same time that Luther and Calvin were doing their reforming thing, there emerged a series of other movements. Among these were groups that would, eventually, be called Mennonites. Sometimes called the Radical Reformation, these were eclectic at inception, though over time they gained some semblance of coherence. Catholics and Protestants called them Anabaptists, meaning “re-baptisers”. Refusing to acknowledge infant baptism, they baptised again those who made a confession of faith. This disrupted policies of “*cuius regio, eius religio*” (whose realm, whose religion) and it presented a forceful critique of both Catholicism and Protestantism.

Mennonites also emphasised the necessity of understanding Scripture on their own, something many clergy found undermining.

Though this wasn't universal early on, Mennonites came to a pronounced pacifism as a mark of faithfulness, resulting in their rejection of involvement in the military. Their pacifism was part of a broader emphasis on discipleship as embodied ethics and not just belief.

Disgusted with their apparent disloyalty and heterodoxy, both Protestant and Catholic rulers responded to the Mennonite movement with bloody persecution.

Mennonites are named after Menno Simons, an ex-Catholic priest and one of the few Anabaptist leaders who survived the initial few years. Despite ongoing violence, the Mennonite movement continued to grow, though it also morphed over time.

## Escaping from Persecution

Although Mennonites came from the urban and educated elites in the Low Countries, South Germany and Switzerland, they fled to rural areas and migrated to other countries. Some headed East and settled in “colonies” in today's Ukraine, which at that time was part of the Russian Empire.

Other Mennonites made for the New World, arriving in Pennsylvania and forming part of “Pennsylvania Dutch” society. From there, they spread out to the mid-West and beyond to Canada.

## Living Separately

In North America, Mennonite communities flourished as rural and separated societies. For years, they maintained *Plautdietsch* as the home language, High German as the language of Church, and spoke English only with outsiders.

They wore peculiar clothes (“plain dress”), mostly married other Mennonites and pursued a distinctive way of life guided by their understanding of the faith.

## Taking a Pacifist Path

WWI and WWII, however, shattered Mennonite isolation with the imperatives of Total War. They experienced widespread hostility when they refused conscription, especially as they were labelled “shirkers”, and also spoke German.

Both Canada and the US established conscientious objection schemes during WWII which propelled Mennonites and other Historic Peace Churches to organise and coordinate alternative service.

After the war, Mennonites continued their active service with an increasingly international orientation. At this time the Mennonite Central Committee, the organisation I studied in Indonesia but which also works in many countries around the world, began engaging in aid work in earnest.

## Serving Peace

During the second half of the 20th-century thousands of Mennonites travelled overseas on stints of service, often for three years at a time. The structure of their service was designed to parallel conscription as “the moral equivalent of warfare”. Pacifism became an active embodiment of peace.

Mennonite service could involve a wide range of activities and, indeed, in Indonesia the programmatic emphasis tended to change markedly every decade or so. Interestingly, it was only in the late 1990s that Mennonite Central Committee volunteers engaged directly in peacebuilding initiatives. Not all of these experiments in peacemaking were immediately, or obviously, successful. But I became deeply impressed with their methodology.

The Mennonite Central Committee created space, with modest resources, for small-scale, relationally-oriented initiatives that enabled peace to be practised, rather than merely preached.

Success was not envisioned as a matter of being biggest or chalking up impressive quantitative statistics. Rather, the question was how to live at peace in contexts where there weren't always clear or simple answers. For many of my Mennonite friends this was a genuine struggle.

The stories Mennonites shared were not the sort that get newspaper headlines. They more often concerned difficult relationships, hesitant first steps and awkward exchanges. Their stories were of struggle, grit and passion in which they navigated ethical uncertainty with hope and courage.

Small things, perhaps; but also beautiful and alluring. Just as with my father's wrestling with the ethics of warfare and the stories of creative Kiwis doing peace work in *Pursuing Peace in Godzone*, I find something deeply compelling in the struggle for peace. ☀

*Pursuing Peace in Godzone* is reviewed in *Tui Motu Magazine*, Issue 230 September 2018.



**Philip Fountain** is a Senior Lecturer in Religious Studies at Victoria University. An anthropologist, his research focuses on Christianity and international development.





# GOD is in ALL of LIFE

GARY FINLAY explains Ignatian spirituality and reflects on this spiritual practice in his life.

I recently spent 10 days in Buenos Aires with the Christian Life Community (CLC) — lay, Ignatian spirituality enthusiasts. This spirituality is based on the *Spiritual Exercises* of Ignatius of Loyola, the

founder of the Jesuits (1496-1556). As a Basque layman, Inigo began writing this guide as a means of “helping souls” — other lay people. This was some years before his seminary training and ordination and before

he founded The Society of Jesus and latinised his name to Ignatius.

“Spirituality” is a term subject to different interpretations. Some people say they are spiritual but not religious but for me that is a false dichotomy. Yes: prayer, contemplation, worship and so on are part of it, but not the full story. The emphasis in the Ignatian tradition of Christian spirituality is on discovering God in everyday life. I don’t think of spirituality as being a part of life, but rather as involving the whole of life.

Earlier in my life as a History teacher, I knew about St Ignatius and the Jesuits and their role in Reformation times and beyond. But I probably first became aware of Ignatian spirituality in the 1970s as a teacher of religious education in a Catholic school. Looking for resources to help me pray with my students, I came across the book *You: Prayer for Beginners and Those Who Have Forgotten How* by the Jesuit Mark Link. I realise now that the guides to meditation and what he called “life critique” are aspects of Ignatius’s *Exercises* adapted for modern teens and their teachers.

Later, I read *The God of Surprises* by Gerard W Hughes SJ and attended a weekend seminar he ran in Wellington. After that I was keen to join a group to pursue the type of practices Hughes recommended. It was some years later, when I followed an advertisement in my parish newsletter for a weekend reflection hosted by CLC, that my involvement with Ignatian spirituality began to take off.

### Grounded Spirituality

Ignatian spirituality is of interest to lay people because it is “earthed” — grounded in everyday experience. Cardinal Kevin Farrell, wrote in his message to the CLC World Assembly: “To each of us God has given particular gifts and assigned us to specific places. The concrete circumstances in which we live guide us in an understanding in our mission. The role of prayer is crucial in this process of discernment.” And prayer and discernment are key components of Ignatian spirituality.

### Practice of Examen

Another essential feature is the “examen”, or examination of consciousness. This is a daily routine of making a review of our day and our feelings about various activities or interactions and how these may have brought us closer to or further away from God.

This might sound as if it focuses on the little things instead of the big picture — the micro at the expense of the macro — but in fact,

done regularly, it is transformative, revolutionary. The way we see things is the only thing we can change — and so when we change our perspective we change everything around us, too.

*Ignatian spirituality encourages an approach to life based on reflection on our daily experience, whatever our situation, and provides methods to help us discern our individual and collective participation in mission in the light of the Gospel.*

### Contemplatives in Action

Ignatian spirituality has helped me put into perspective and integrate into my life things that I have gleaned from other writers. I’ve listened to David Steindl-Rast’s insistence that gratefulness is the heart of prayer, and taken in Thomas Merton’s insight that the search for God is also the search for my true self — the self that God wants me to be.

But a quest for God in all things is by definition not just self-referential. As Pope Francis wrote to the CLC Assembly: “At the centre of your Ignatian spirituality is this desire to be contemplatives in action.”

### Practising Discernment

What action? We take our pick. The 2013 CLC Assembly identified four “frontiers”. These included ecology, which the Pope identified as an important priority for all Christians in *Laudato Si’: On Care for Our Common Home*.

At the Assembly I roomed with six people from Hungary, Ecuador, France, Kenya, Austria and Canada. We were invited to listen carefully to one another and share deeply our reflections. The fact that we were able to do this with ease is a testimony to the practice in our home countries of small group gatherings where we share reflection and group discernment.

In a bold initiative, the recent Archdiocesan Synod in Wellington used a similar discernment approach. I think it had mixed success because many participants were unfamiliar with the process.

If laity are to fulfil the role laid out for us in nearly every document from Vatican Council II, which Pope Francis continually emphasises and the Archdiocesan Synod promotes under the slogan “Go, you are sent...”, then it seems to me that Ignatian spirituality is a powerful tool to that end. It encourages an approach to life based on reflection on our daily experience, whatever our situation, and provides methods to help us discern our individual and collective participation in mission in the light of the Gospel.

My own experience is best summed up in the words of the Jesuit theologian Karl Rahner: “Some things are understood, not by grasping, but by allowing oneself to be grasped.” I wrote this poem recently, to describe the way I have been “grasped” by Ignatian spirituality:

### INIGO

In I go Inigo  
Hoping to discern my Way,  
**Trusting** that through contemplation  
God will guide me day by day.  
**Seeking** to find God in all things,  
**Praying** to keep doubts at bay.  
**Striving** for a good examen  
Based on honest résumé.  
**Aiming** to serve Christ in others,  
Even as I go astray.  
**Fearing** times of desolation  
Why they come I cannot say.  
**Choosing** well in consolation,  
**Grateful** for his gifts always. ☀

Painting: *The Lover* by Caterina Provost-Smith ©  
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## No place for **GREED** *on the way*

KATHLEEN RUSHTON,  
interpreting Mark 10:17-31,  
highlights how greed works  
against discipleship of Jesus.

**T**his story of Jesus and the rich man is integral to Mark 10. This chapter returns us to “in the beginning of creation” (Mk 10:6) and ushers Jesus’s radical teachings of powerlessness, childlikeness and poverty. As a new creation through Jesus’s death and resurrection, we are called “to receive the *basileia*/reign of God as a little child”.

Jesus teaches the disciples about the simplicity essential for following him “on the way” in five areas of ordinary life. He talks about the unity between man and woman that was at the beginning (Mk 10:2-9). He embraces children and declares that the *basileia* of God belongs to them (Mk 10:13-16). He teaches that they

must divest themselves of possessions and learn to trust totally in God’s providence (Mk 10:17-31). Peter and then James and John fail to grasp these teachings (Mk 10:35-45). Finally, Mark tells of the healing of the blind poor man who, in his powerlessness and poverty, is able to become a disciple of Jesus (Mk 10:46-52).

The dialogue of Jesus and the rich man begins and ends with being on “the way” (Mk 10:17, 32). Its three parts begin with the “gaze” of Jesus. In his conversation with the man (Mk 10:17-22) Jesus looks attentively at him (Mk 10:21). When he is teaching about the *basileia* of God (Mk 10:23-26) “Jesus looked around at his disciples ...” (Mk 10:23). When teaching on community and property (Mk 10:27-31) “Jesus looked at them ...” (Mk 10:27). And, surely there is a fourth part – where Jesus looks at you and me.

### Jesus Looks Attentively at Him (Mk 10:17-22)

The man asks: “What must I do to inherit eternal life?” Jesus responds by listing some commandments. He inserts a commandment not in the Ten Commandments or in the Gospels of Luke or Matthew: “Do not defraud” – which refers clearly to economic exploitation. The phrase “do not defraud” is used in the OT for the act of “keeping back the wages” of a hireling (Deut 24:14). More is going on

14 October

Mark 10:17-30 — RL 28th Sunday Ordinary Time

Mark 10:17-31 — RCL 21st Sunday After Pentecost

in this story than the personal failings of one man. Jesus is discussing the wealthy elite class and inviting the man to be healed of his sickness — an affliction the scripture scholar Chad Myers names the “sickness of accumulation”.

When the man declares he has kept all the commandments since his youth, Jesus, “looking at him, loved him.” This is the only time Jesus is described as looking on an individual with love. But when Jesus invites him to be a disciple by selling all and giving the money to the poor, the man goes away “appalled”. This response evokes the prophet Ezekiel’s judgement on the rich and powerful of Tyre (Ez 27:35). The word used of the man going away — “sad” — also describes the distress the disciples feel later when Jesus says one of them will betray him (Mk 14:19).

The man in this story, according to the text, is neither young nor a ruler. He comes to Jesus and, kneeling, makes a request. Only after he refuses the invitation to be a disciple are we told “he had many possessions” — “properties” and “estates”. In the time of the Gospel, landowners were the most politically powerful social class. Bruce Malina suggests that when “rich” appears in the Bible it would be translated better as “greedy”. Mark sees that the man’s wealth was acquired by “defrauding” the poor. In his hidden life, Jesus had been a carpenter and experienced what it was like for workers in Galilee. He would have passed through estates to work as a day labourer building the wealthy city of Sepphoris nearby.

### Jesus Looked around at His Disciples (Mk 10:23-26)

“When Jesus looked around at his disciples” and talked about the camel and the needle, he was probably using hyperbole in a kind of dry joke. There is a similar saying in the Babylonian Talmud about an elephant going through the eye of a needle. While the elephant was the biggest animal in the Babylonian area, the camel was the biggest animal in Palestine. In earlier verses, Jesus spoke of the need to “receive the *basileia* of God as a little child” (Mk 10:15). In Mk 10:23 he again turns expectations upside down by extending his solidarity with “the least” in the family to the economic system: “How hard it will be for those with wealth to enter the *basileia* of God!”

Most understood wealth as a blessing from God. However, Jesus rejects this view by making the renunciation of property a condition of entering into the *basileia* of God. The only way the greedy may enter is by redistributing their wealth. At that time people believed that everything of value already existed, was limited in supply and was distributed already. The “greedy”, who took more than they needed, took what belonged to others. This story comes, as do all the gospel stories, from a very different world from our society.

### Jesus Looked at Them (MK 10:27-31)

“Jesus looked at them [the disciples]”, who were greatly astounded. How could they enter the *basileia* of God? He assures them that “for God all things are possible”. This way of living demands total dependence on God. The words that pass between Jesus and Peter show how little Peter

has understood (Mk 10:28-31). His focus is on how much he has done already: “Look, we have left everything and followed you.”

Jesus was asking the greedy man attached to his independence, power and status to become dependent on the providence of God. Jesus calls for humility which identifies with those the world judges unimportant. Rather than individualistic upward mobility, the way of Jesus is downward mobility and solidarity with the poor.

***Most understood wealth as a blessing from God. Jesus rejects this view. At that time people believed that everything of value already existed, was limited in supply and was distributed already. The “greedy”, who took more than they needed, took what belonged to others.***

Not all his disciples were asked by Jesus to sell their possessions. Peter seems to have kept his house and boat (Mk 1:29; Jn 21:3); the women of Galilee have material resources (Mk 15:41) and Joseph of Arimathea has funds for preparing Jesus for burial (Mk 15:43-46). Not every disciple is called to the same degree of material poverty or to work among the poor. As Dean Brackley puts it: “Solidarity with the poor is an objective criterion for our lifestyle, but the particulars depend on our callings.”

### Jesus Looks Attentively at Us

Here in Aotearoa New Zealand, the gap between the greedy and the rest has widened faster than in any other developed country. In our world the greediest 85 individuals own as much as the poorest 3 billion people together. This disparity is not just individual but systemic. The World Council of Churches calls it a problem of greed (*The Greed Line: Tool for a Just Economy*, 2016). We can help to make changes. For example, we can advocate for workers to receive the living wage. We can “fame” fair trade businesses and ask retailers where their goods are sourced. We can enquire whether an item is produced without exploited or slave labour from its source to our shop shelves.

Jesus looks attentively at us, but solidarity with the least will require us to look attentively around us, too. 🌞

[https://www.oikoumene.org/en/resources/publications/TheGreedLine\\_PeraltaandMshana\\_SAMPLE.pdf](https://www.oikoumene.org/en/resources/publications/TheGreedLine_PeraltaandMshana_SAMPLE.pdf)

Painting: *The Rich Man Went Away Sorrowful* by James Tissot. Brooklyn Museum



**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.



## CREATED to **SERVE** and **PRESERVE** **EARTH**

ELAINE WAINWRIGHT reads the very familiar Genesis 2 text of the creation showing humanity's responsibility to serve and preserve the Earth community.

**T**his Genesis text of the creation and naming of the animals, the creation of woman and the celebration of the relationship between the man and the woman, is very familiar. It focuses on the human couple belonging in a web of emerging life.

There are two factors which can influence our ecological reading of this text: its familiarity and its focus on the human couple. We need to make sure that neither

### Gen 2:18-24

Gen 2:18 Then God said: "It is not good that the man should be alone; I will make him a helper as his partner." 19 So out of the ground God formed every animal of the field and every bird of the air, and brought them to the man to see what he would call them; and whatever the man called every living creature, that was its name.

20 The man gave names to all cattle, and to the birds of the air, and to every animal of the field; but for the man there was not found a helper as his partner.

21 So God caused a deep sleep to fall upon the man, and he slept; then he took one of his ribs and closed up its place with flesh.

22 And the rib that God had taken from the man God made into a woman and brought her to the man.

23 Then the man said,

"This at last is bone of my bones  
and flesh of my flesh;  
this one shall be called Woman,  
for out of Man this one was taken."

24 Therefore a man leaves his father and his mother and clings to his wife, and they become one flesh.

stops us attending to how the human, the holy and the habitat are interconnected in this narrative.

Gen 2:18-24, the first reading for the 27th Sunday of Ordinary time, belongs in the wider context of Gen 2:4b-25. There we encounter the ancient storyteller narrating the origin of the universe in what may seem today to be a very primitive account. However, the early verses of Genesis 2 speak of unfolding and emerging which evoke contemporary stories of the origins and ongoing expansion of the universe. The seer tells of forming an Earth creature from the Earth itself – the *adam* from the *adamah* (Hebrew text of Gen 2:7). The task of the *adam* is to “serve” and to “preserve” (to till and to keep) the *adamah*, the Earth given as home. We hear that Earth precedes the Earth creature in this narrative of the emergence of the universe – as it does in our contemporary scientific narratives.

It is at this point that our focus on Gen 2:18-24 begins. The Creator discerns that it is not good for the Earth creature/the *adam* to be alone. However, we note the anthropocentric perspective here. The implication seems to be that it is not good for the Earth creature to be the lone one of its type. It may also imply that one Earth creature alone is insufficient to serve and preserve Earth. For contemporary readers, the different possibilities that the text evokes enable us to draw into our meaning-making some of the different ways in which we tell our stories of origins across a range of human cultures today.

As the narrative continues we encounter the divine intention to make a helper (an *āzer* in Hebrew) for the *adam*. This *helper* is not an inferior being. In fact there are texts within the Hebrew Bible that name the Divine as *āzer* (Ex 18:4; Deut 33:7; Ps 70:5). The *āzer* is the one who might remove the aloneness which accompanied the *adam* and his serving and preserving of the *adamah*. The text of Gen 2:18 evoking the aloneness of the *adam*/the earth creature opens into divine creativity and rich images of the countless

animals being formed and brought to the Earth creature in order to find this *āzer*/helper. The verses Gen 2:19-20 which recount the activity teem with creativity. They draw contemporary readers into the unfolding of the universe and all its constituents – into the world of today.

*This entire narrative of creation invites us into a material world, a created world, a world in which divine creativity is forever at work in the unfolding of the universe*

But the *adam* still cannot find a living creature that shares his same being. Replying to this lack, the storyteller recounts an amazing act of divine creativity. Earlier in Gen 2:7 we heard that the *adam* was formed “from the dust of the ground” and into the nostrils of this first creature, the Creator breathed the breath of life. The verse concluded with the phrase: the *adam* became a living being. We hear this story as teeming with life – the human and other-than-human intimately related in life.

God continues the creative process of seeking a companion for the *adam*. It becomes more complicated: a rib is taken from the *adam* and formed into a new creature

that the storyteller names as “woman”. A climatic exclamation emerges from the *adam*: “This at last is bone of my bones and flesh of my flesh.”

There is no hint in this extraordinary exclamation of inferiority on the basis of gender. Divine creativity has brought forth humanity as male and female through different processes but with a shared outcome. It is this which is celebrated in the exclamation:

This at last is bone of my bones  
and flesh of my flesh;  
This one shall be called Woman  
for out of Man this one was  
taken (Gen 2:23).

And while the text emphasises the creation of the human couple, it cannot be separated from the whole emergence of the heavens and earth and all living beings into which we are drawn as readers and listeners. This entire narrative of creation invites us into a material world, a created world, a world in which divine creativity is forever at work in the unfolding of the universe. 🌱

Painting: *Creation Sixth Day* by Caroline Street  
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Elaine Wainwright is a biblical scholar specialising in eco-feminist interpretation and is currently writing a Wisdom Commentary on Matthew's Gospel.



## Veil Over The Light

by Joy Cowley

A new collection of Joy Cowley's  
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reflections, stories and poems.

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**E**nergy: we rely on it so heavily yet misunderstand it so often. In our part of the world, energy is so readily available and integral to daily life that we forget that, as it stands, over one billion people currently live without it. In order to make serious progress towards an inclusive and clean energy future we will need to overhaul a system that we already take for granted.

Most of us don't know how our energy grid actually works. For all our worldly advances in other sectors, the grid functions much as it did when it was first conceived in the days of Nikola Tesla and Thomas Edison. In essence, when we flick a light switch the demand is instantaneously met by the power plant connected to the grid that increases supply to satisfy the increase in demand. Much of that energy is typically supplied by coal or gas-fired plants.

It's a system that has served us well, but is certainly not without its shortcomings. While those base load plants provide a steady source of energy, they are entirely inflexible — they must run 24-hours a day. They're slow and their supply of energy can't really be tapered. When demand is low, the plants lose money. When demand is high, hugely inefficient additional power stations, known as peaking stations, have to compensate for the difference.

Our current principal means of

energy generation is terribly inefficient. These peaking stations are largely responsible for catering to a very small number of demand spikes — a total of just 40 hours per year in Australia. And yet the peaking stations generate much of our energy bills.

The trade-off for this hamstrung system is the reliability of the energy that these plants do produce — their ability to “keep the lights on”. After all, no matter the scale on which we build solar panels and wind turbines it remains impossible to meet demand when we have a still and cloudy day.

That's why the advent of seriously capable batteries is the next critical step towards widespread and reliable clean energy. With major developments in recent years, batteries will be able to achieve power storage on a citywide scale, enabling a steady supply no matter the demand or weather.

Imagine a future where peaking stations are banished to the history books and the widespread propagation of renewable energy isn't a trade-off between ideology and utility. It's not impossible, and in fact it may already be here.

In the summer of 2016, South Australia was rocked by massive power outages after storm damage caused several wind farms to shut down. The system automatically attempted to counter the difference between supply and demand by sourcing electricity through a transactor from the neighbouring state of Victoria. But the demand was too large, and the interconnector shut down, plunging large parts of the state in darkness.

Politicians promised that this would never be allowed to happen again and searched for a solution. It was energy storage company Tesla Inc that promised to build within 100 days a battery system capable of ensuring the situation was never repeated. It did so with great success.

The following year a similar event occurred when a coal plant tripped, leaving a 600-megawatt hole in the energy supply. The batteries, reacting within a fraction of a second, compensated immediately for the fallout. This meant that no peaking plant was required and so there was no waste of energy, money or emissions.

As battery technology continues to develop, opportunities will abound. Batteries will be able to be used alongside large-scale renewable energy projects, guaranteeing that clean energy is just as reliable as the coal power of old. This will prove a miraculous combination for isolated communities, where building a large conventional plant is unfeasible, bringing light to those who need it most. And increasingly capable electric cars have the potential to reform one of the most inefficient energy sectors: transport.

Given all this, we should await the advancement of batteries with excitement. After all, it was electricity pioneer Nikola Tesla's intention that energy be freely available to all of humanity. Batteries may just be the missing piece in the jigsaw required to do so. ☀

Photo: Solar Panels in Region de Antofagasta, Chile by Antonio Garcia on Unsplash

**Jack Derwin** is an Australian journalist currently working for Channel Nine in Sydney.





## WHEN WORDS BUILD YOU UP

I decided in 2017 that I was going to take on an adventure, not just a trip of a lifetime, but a challenge. I was going to walk the Pacific Crest Trail (PCT) — a continuous hiking trail that started on the Mexican border in California and finished on the Canadian border in Washington. It's 4,265km long, covers three entire states and two thirds is in the mountains above 2,000 metres.

I can't remember the first moment I thought: "Yup, that's for me!" Yes, I'd watched *Wild* and read Bill Bryson's book on the Appalachian Trail but neither was my motivating factor. Simply, I was seeking a new challenge. In 2017 I'd completed five marathons, two half marathons, a 50km ultra-marathon and a 100km team event. So it's fair to say I tested my capabilities. I loved the adventure of these events and wanted to extend the "being out there" feeling.

I found the admin for the journey far more extensive than I'd imagined. The list goes on: getting time off work, a US visa, trail permits, all of the gear, flights, insurance, personal locator beacon, funds, plans for re-supply, a contact in-country . . . Some of this was fun, some downright frustrating. Take getting a visa. I applied in November 2017 (my permit allocated me to start on 21 March 2018) but I couldn't get an interview at the US

embassy until February 2018. It took until 23 May before I finally received my visa. This meant I had missed the preferred window of time for starting. Walking the PCT is a fine balance of timing and luck — start too early and you hit the end of winter snow, start too late and you hit the early autumn snow. So I decided to start in the middle of the trail with the "bubble", or the bulk of hikers. This way I would meet the largest group of hikers as companions — yes, I was a little scared of being alone in the wilderness.

Health was my biggest concern. I live with rheumatoid arthritis, an autoimmune disease that affects most of the joints in my body. It is incredibly painful and can render me crippled. Fortunately my RA was under control — in fact it was in remission and I'd taken nothing for it for nearly a year when I left. There are options for treating RA — none of them desirable. Short-term, there are anti-inflammatories (which give you stomach ulcers and heart issues), steroids (which affect your nervous system, digestion and make you balloon up) and longer term immunosuppressants like methotrexate, used in chemo treatment. This is the most effective treatment but also the most dangerous as it suppresses the immune system, leaving you exposed to infection. As I had been free of all disease and drugs for some time, I felt a little invincible. I took some drugs with me, just in case.

I was brimming with excitement on the day I left New Zealand and a two-day stopover in Hawaii only added to it. I flew to Los Angeles to stay with a good friend who was my base in-country. She took me to the supermarket to get my first week's supplies. Then reality hit: "What are you going to eat?" I had no idea. At home I had a healthy lifestyle — salads, no dairy or gluten. I now needed to pick light and nutritious food. I felt overwhelmed. I bluffed my way through what I thought I would eat for a week and I packed it into my bear canister (an oversized child-proof container). The night before I set off I packed everything in my pack. It weighed 14.5kg — not too bad.

Then, unexpectedly, I started to fall apart. I felt so anxious, nervous, excited and scared all balled together. I just felt like bursting into tears (and maybe I did a little). I messaged my long-suffering husband back in Auckland and told him of my feelings. Back came a simple: "That's meaning!" He was right. The hardest things in our life can have the biggest impact. So, I started off with those words.

My adventure did have meaning and I loved every minute of it. I walked 1,400km from Lake Tahoe to the Oregon/Washington border. Health complications made me stop a little earlier than I'd planned. I highly recommend the Pacific Crest Trail to anyone no matter their physical abilities. And no — I met no bears, mountain lions, coyotes or wolves! ☀

Photo by Lilly Johnson



**Lilly Johnson** works as a graphic designer in Auckland. She shares her life with husband Ben and their two dogs and a large extended family in New Zealand and overseas.

## Paul: A Biography

by N T Wright

Published by SPCK London, 2018

Reviewed by Michael Hill

BOOK

**T**om Wright, retired Anglican bishop of Durham, England, is one of the world's leading scholars on St Paul's writings. This new biography is based on his personal reflections on the Book of Acts and the Letters.

In the New Testament (including Acts), there are about 70 pages dealing with Paul's life and letters and those are our only sources. Therefore, in a 400-page biography, there must inevitably be a lot of conjecture – but it is conjecture based on well-researched historical study.

Wright describes the young Paul as a zealous, self-appointed enforcer of Jewish orthodoxy, a passionate follower of the Law of Moses, but firmly believing that the long-promised Messiah would soon come and restore the fortunes of Israel. Everyone knows that on the road to Damascus Paul was surrounded by light, fell to the ground and heard the voice of Jesus. So what happened? How did the young Saul of Tarsus become Paul the great Apostle?

What Paul saw on the Damascus road was indeed the Messiah – but not as an all-conquering new David. He saw instead the crucified Jesus of Nazareth, the one whose memory he was vowed to destroy. In an instant, Paul's

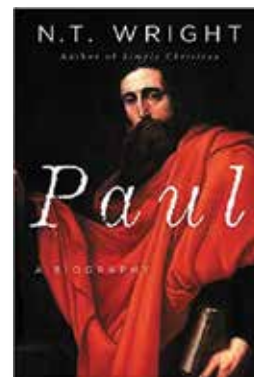
world is turned upside down. He remains a faithful Jew, but with a new faith, no longer exclusively Hebrew but now radically inclusive. "Jew and Gentile, slave and free, male and female: all one in Christ."

Paul saw Jesus dying on the cross – but he saw so much more. He saw him risen to new life. It is this new life that Paul was to preach across the Mediterranean world. In the communities of Corinth, Thessalonika and Ephesus, he establishes a new way of living together based on love.

"A united and holy community rooted in Israel", Wright calls it, "bent on doing good to all people, especially the poorest" (p 429). And bent first on loving and caring for one another. These communities were small, often of very poor, unlearned people, people of little account but bearers of a great message.

Paul's new model of Church has survived down the centuries, even though we have often failed to live up to it. Tom Wright's book challenges us today to honour Paul's heritage.

This biography, carrying you along adventurously in Paul's company across the Roman world, is both scholarly and highly readable. I recommended it fulsomely. ☀



## Jesus the Forgotten Feminist

by Chris Geraghty

Published by Garratt Publishing, 2018

Reviewed by Joan Fogarty

BOOK

**I**n *Jesus the Forgotten Feminist*, the women who were important in Jesus's ministry regain their rightful place in the gospel stories.

Author Chris Geraghty's own influence – his early, Catholic family life, Catholic school education, seminary formation, priesthood and lecturing in theology – are clearly portrayed. His forensic skills as a former district court judge of New South Wales enhance his writing and add a critical reflection.

Geraghty establishes two key positions – that Jesus was a feminist, and that the Church today has forgotten Jesus's feminism. But where are the women in the Scriptures and in Jesus's stories, apart from Mary, his mother?

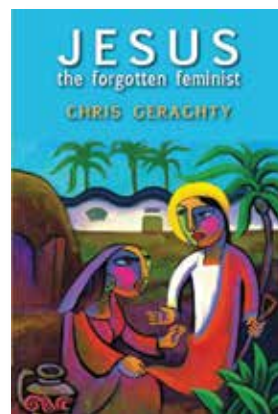
The first delight for me was the magnificent cover image by artist He Qi, "Do Not Touch Me," of Mary Magdalene meeting Jesus after the resurrection.

Geraghty asks throughout the book: Did Jesus himself only choose men for ministry? No, he didn't. What did Jesus really think of the women he worked with and stood beside? Jesus loved women, talked with them, was present with them and gave them dignity. If

women were down-trodden, he lifted them up. Jesus celebrated with women and included them totally. With his mother Mary, Martha and Mary, Mary Magdalene, the woman at the well and the woman taken in adultery, Jesus was kind, compassionate and inclusive.

I believe this book will appeal to Christian feminists and faith-filled women and men who will find much to energise them in Geraghty's well-researched work.

I recommend this book to those who know that the way forward for the Church is through genuine equality of lay and clergy, women and men at every level. That could possibly be through a Third Vatican Council or an International Synod in which women will participate at all levels. These could discuss and bring about the ordination of Catholic women who truly believe they are called by God. The question of optional celibacy for the ordained could be discussed. We know this is a huge ask, but it is needed. The time is right. May we and the author of *Jesus the Forgotten Feminist* live to see the day. ☀





## The Ancient Woods

Directed by Mindaugas Survila

Reviewed by Paul Sorrelll

FILM

As a keen wildlife photographer, I'd been looking forward to this film after seeing it listed in the 2018 NZ International Film Festival line-up. I wasn't disappointed. Although its precise location is not disclosed, the film takes us into the heart of the northern European woodlands and into the lives of the creatures that inhabit them.

*The Ancient Woods* marks a departure from conventional nature documentaries in a number of ways. First, there is no voice-over or musical score. The images are accompanied by nature's own soundtrack — the humming of insects, the roaring of stags, the crash of thunder — but always carefully choreographed and amplified for dramatic effect.

Second, it lacks the standard winter-to-spring sequence, where the seasonal round is used to illustrate a complete life cycle. Nor does it shy away from the human factor — the film opens in a snow-covered farmyard, with the farmer cutting up turnips to feed out to the wild deer which approach shyly.

But the rest of the film is given over to the animals. Deep

in the woods, a pair of male capercaillie square off to the accompaniment of aggressive clicking and popping sounds, and then fall to beating each other with their wings. While this hectic soundtrack is running, the camera drifts over to a pair of badgers pulling bundles of straw into their sett. We are shown big animals — wolves, elk and bison — and also the smallest — bees, ants and an evocative close-up of nectar-seeking insects jostling on a flowerhead.

Often creatures are preparing to mate (like the capercaillie) and conflict is in the air. Here again, our expectations are overturned as we are given a glimpse of a solitary stag, its antlers decked with foliage, rather than the standard doco image of two testosterone-laden males clashing horns. Often, breaking all the rules, the action is shot through a screen of trees, or out-of-focus greenery, so that the drama of the woods is suggested rather than served up to us on a plate.

Lithuanian biologist-turned-filmmaker Survila uses a cinematic immersion technique to place us directly in the Baltic woodlands, letting us slowly absorb our surroundings rather than manipulating his audience with schmaltzy music or breathless commentary. *The Ancient Woods* is a deeply engaging film that, far from sanitising the natural world, allows us privileged access to its lively inhabitants for the 86 minutes of its running time. Highly recommended. ☀

## Lay Preaching Basics: A Practical Guide to Leading Worship

by Rosalie Sugrue

Published by Philip Garside Publishing, 2018

Reviewed by Jenny Dawson

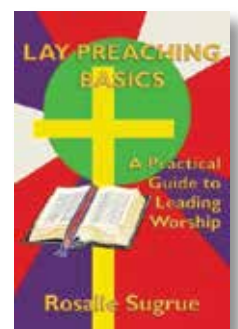
BOOK

Knowing the author and her many years' experience in a range of different Churches, I wondered how Rosalie would select what to include for this book. Now, having used *Lay Preaching Basics* for a few weeks, I marvel at how she has produced such a comprehensive, attractive and readable book.

*Lay Preaching Basics* is indeed a "practical guide". There is advice on choosing hymns and prayers and how best to make use of PowerPoint. A wide range of material for different occasions is provided. But the book contains answers to the questions that I, as a priest encouraging lay people, am often asked. How should we use the lectionary, engage the congregation? Should we encourage discussion, and if so, how and when? How can we lead worship well in

particular settings, such as rest homes? I was surprised how much I learned from the "Basic Biblical Background" and "How to Prepare a Reflection" sections. There are the expected prayers and service outlines, including plays and café service material. But I enjoyed particularly some of the quirky inclusions, the "Common Expressions of Biblical Origin" and fantasy animals. This book is inclusive ("The Prodigal Daughter") and definitely a product of Aotearoa/New Zealand. Because of the comprehensiveness, I would have liked an index.

This is a book that would well equip a layperson to preach confidently — and without simply imitating sermons heard from ordained people. There is a groundedness in the perspectives of many lay preachers that this book expresses well. However, despite the title, it is not only for lay people or for those who might preach: I think this is a handbook that all Christians would find useful and it should certainly be in any parish library or resource collection. ☀



# CROSS CURRENTS



by Susan Smith

## Choosing God or Mammon

I would not like to be Jacinda Ardern – waking up every morning and wondering what new problem awaits. Any list of problems would include:

- How to dispose of more than 4 million worn-out tyres every year.
- What to do with mountains of waste that China will no longer accept.
- What to do about inequality that has become entrenched in New Zealand society since Roger Douglas's time as finance minister. We are a nation of "haves" and "have-nots".
- How taxpayers have to come up with around \$1.2 billion to eradicate mycoplasma bovis.
- Steve Hansen's request that taxpayers subsidise the All Blacks.
- How to find \$450 million for kiwifruit growers affected by PSA disease.
- What to do about our polluted rivers and lakes.
- How to deal with the slash pollution that struck the Tolaga Bay area in June.
- What to do about the beef cattle on the Five Star Beef feedlot at Wakanui near Ashburton.
- How to deal with the growing disquiet about wages and salaries in a range of professions.

Many of these challenges facing the government have their genesis in the market ideology that has gained such traction in Aotearoa since the 1980s. We see this in the previous government's establishment of the Ministry of Primary Industry in 2012 and its pro-industry focus around environmental concerns. And in their redefining the primary role of the Department of Conservation

(DOC) as a support service for the tourist industry.

This suggests that New Zealand governments have seen their main focus as increasing GDP as quickly as possible, no matter the social and environmental costs. As individuals, as governments, as churches, we all have to discern if we are choosing God or mammon. In our world of diminishing resources and increasing consumption, don't we need to reassess the growth model to which our governments commit?

## Does Religion Make Us Happy?

"Understanding what religion does for people is critical to understanding human behaviour at all levels, from individuals to social groups to nations," said University of Auckland's Professor Joseph Bulbulia, who asks if religion makes us happy. Across New Zealand, Pākehā church attendance is declining rapidly and in the Catholic Church, our numbers would look somewhat

abysmal if it were not for our Pasifika and Asian sisters and brothers swelling Sunday congregations. "God's own country" seems to be something of a misnomer. So, is religion making us happy?

I would be much happier if our Church was prophetic in word and deed about the many social injustices that we are experiencing.

Our parish was very active around the time of the Select Committee's deliberations on ACT MP David Seymour's worrying proposal that euthanasia be legalised. We arranged gatherings where people were informed and could learn the best way to write letters opposing Seymour's proposal. In August, Bill and Mary English made an impassioned plea against legalised euthanasia on the TV news. All that was good.

But I keep thinking of the late Cardinal Bernadin's call for a "consistent ethic of life", his "seamless garment" approach to the great social dilemmas of our times. Surely abortion and euthanasia need to be seen as part of the pro-life spectrum that includes immigration, providing homes for refugees, seeking the reduction of financial inequality and care of the environment. It would be wonderful if our bishops encouraged our parishes to give these issues the same attention that they gave to the euthanasia issue. ☀



**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.

### HELPFUL DISCUSSION OF LIFE CHOICE BILL

I just want to commend Father Jim Lyons on his very thoughtful, principled and clear "Letter to the Editor" (TM Sept 2018) on this difficult Bill that is before Parliament. I hope that readers might read his editorial in the *NZ Catholic* (9 Sept 2018) which is a fuller explanation.

*Margaret O'Neill, Matata*



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Sitting in a hot, airless room, under a roof of layers of plastic, Benita (let's call her) tells me how a few weeks ago she had started going to a little church nearby. This Church was Benita's first encounter with Christianity and she has been really appreciating the singing, prayers and people there. Benita cannot read but she asks my colleague Samita to pick up the battered Hindi Bible on her shelf. Samita reads Psalm 139 aloud and Benita, with tears in her eyes, tells me how she loves those words. They tell her that "Bhagwan Permishwar" (as she refers to God) knows everything about her and created her in her mother's womb. But then she tells me that a fortnight ago she was told she should not attend the church any longer. "The pastor explained to me that Christian people at church do not wear the tikka (red powder) in their hair. But my husband will beat me if I don't wear this red powder as a sign of being married. So, then I realised I must not go there anymore." I scratch my head.

I attended a great conference. Thoughtful reflections on servant-leadership and working in health as a Christian. Great music and singing. People from 70 different countries gathered to meet and praise God. Daily devotions got me thinking. Energising conversations with others

working in global mental health got me inspired. A special time praying with a young medical student from Zambia had me reflecting on what we share in common across continents. But on the last day, when they asked the international board to stand on the stage, I was staggered at the non-representativeness. Nine out of 10 on stage were men, many appeared European in ethnicity, and nearly all were over 50 years in age. Yet conference attendees were women and men, a majority were from low and middle-income countries and many lively young people were dynamic leaders. I scratched my head again.

Jesus bent forwards and backwards and sideways to pay attention to and include people on the edges (commercial sex workers, tax collectors, people with leprosy, children, migrant women and on and on it goes). Could we as followers of Christ lead the way in ensuring that Christian boards and governance structures have strong representation from young people, women and people of colour? Could we as followers of Christ focus on welcoming people into our Churches regardless of whether they have red powder in their hairlines or not?

Leunig provides me with a walking staff to get through today:

Dear God,  
We pray for another way of being:  
another way of knowing.

Across the difficult terrain of our  
existence  
we have attempted to build a highway  
and in so doing have lost our  
footpath.

God lead us to our footpath:  
Lead us there where in simplicity  
we may move at the speed of natural  
creatures  
and feel the earth's love beneath our  
feet.

Lead us there where step-by-step we  
may feel  
the movement of creation in our  
hearts.

And lead us there where side-by-side  
we may feel the embrace of the  
common soul.

Nothing can be loved at speed.  
God lead us to the slow path; to the  
joyous insights  
of the pilgrim; another way of  
knowing; another way of being.

Amen. ☀

Photo by Belinda Fewings on Unsplash



**Kaaren Mathias** and her family live in India. She works as a Mental Health Programme Manager.

Encourage us, Creative Spirit,  
to walk with footprints  
weighed in gratitude.  
To choose energy  
that sustains all life  
so that we leave only love  
in our trail.

From the *Tui Motu* team

