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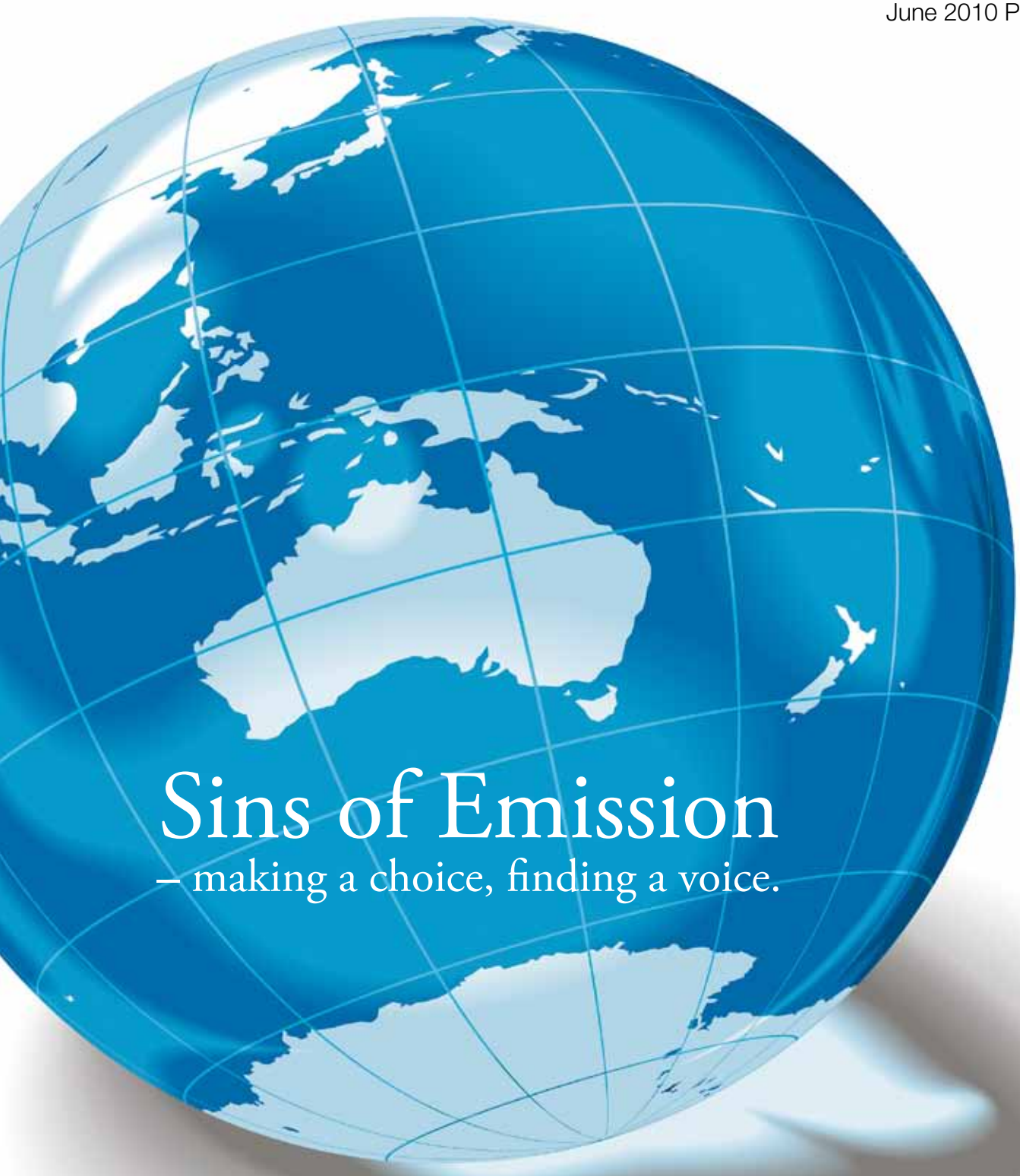

Sins of Emission

– making a choice, finding a voice.

Contents

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time to serve

The June issue of *Tui Motu* has a smattering of everything but *servanthood* emerges as its fundamental theme – a spirit of service that takes its inspiration from the Gospels and stands in striking opposition to the values of our age.

Servanthood is a spiritual quality which not only transforms our relationships with one another but leads us to treat our environment with reverence and respect. Both aspects of this spiritual stance are covered in this issue of *Tui Motu*.

Fr John Larsen's article on his ministry on the border of Thailand and Burma is a wonderful reflection on service and the interior transformation that lies at the heart of it. In a culture where Christian faith is misunderstood or ignored, there are no ulterior motives for a life of service. There is no room for posturing. Faith is purified. Christian leadership is defined in its essential terms – at the polar opposite of privilege and public esteem.

In his interview with *Tui Motu*, Archbishop Dew describes his collaborative model of leadership – unity enriched by diversity. It is a very hopeful and inclusive vision of the Church's future, but in the very human way of things it sits alongside his public apology to the victims of sexual abuse at the hands of Catholic priests and religious. Such abuse is a grotesque distortion of the Christian message to love one another and, whether we like it or not, it is a failure which casts a shadow on the whole body of the Church.

It is a humbling time, a time for repentance. In the words of Archbishop Dew: "It's an opportunity for clergy in particular to look at the way they work and relate to people and to affirm that we are here to be of service, we are here to be available, we are here to pray with people. It is a time for a purification of motives and a time to reflect on the way we work as clergy."

The sexual abuse scandal is a lasting shame. The wounds will take a long time to heal and perhaps will only do so when an examination of the causes of sexual abuse on such a scale is pursued with utter honesty. The road to renewal lies in the rediscovery of service and humility at all areas of the Church's life.

Our relationship with our larger environment is the other realm which requires humility of us. We are not masters of this universe. We are receivers of wondrous gifts for which gratitude and guardianship are the most authentic responses. In his excellent comment piece *(page 14)* Peter Healy presents the urgent challenge to develop a "carbon consciousness" at a community and an individual level. We are not powerless, all of us have a choice and a voice.

Attitudes of service and gratitude are of a piece. They are the fruit of a spiritual awareness that we are not the centre of this world, that life is a gift, that the only true freedom lies in selfless love.

It is the antithesis of the self-centredness and possessiveness that is the hallmark of the material world. Praise the mystics and the poets and the prayerful among us who grasp the spiritual truths of our existence. In the words of the poet, e.e. cummings:

"I thank u God 4
this most amazing day,
4 the blue dream of sky
and 4 everything that is
natural, which is infinite,
which is yes." ■

Michael Fitzsimons
Guest Editor

god and sin

Susan Wilson

I remember, at the age of seven, realising I would never be a saint. This was a sad realisation; in 1969 being a saint was worth aspiring to in my school and family. However the 'black marks on my soul' were as indelible as beetroot stains on a white tablecloth and I had to settle for not being good enough.

Many of you over a certain age will have your own stories of sin and the sense of guilt that often accompanied a Catholic childhood in the 1960s and earlier. Of course you will also have many wonderful stories of the strong community, identity and sense of God's holiness found within the church.

My children were born in 1985 and 1987. They have never agonised over marks on their souls or whether they had failed to be saints. In religious education they did not learn about the different grades of sins or gain the impression that God was noting down all their wrong-doings. They were much less aware of Original Sin or that humanity was 'fallen'. In my children's formative years the religious focus of both school and family was on goodness and God's love.

It is of immeasurable importance to form our children in a faith that is centred on God who is love. We cannot over-estimate the value to our children, and ourselves, of being aware that God loves us as we are right now. Nevertheless, some of us may secretly think the religious education of my children's era was a bit wishy-washy and that we, as parents, have been somewhat feeble in passing on the faith. While being greatly relieved to know our children were not taught a faith shot through with guilt and fear we might wonder if the emphasis was too much on goodness, love and doing what you want. What do they know about sin?

You will notice that I am contrasting two extreme perspectives. It will be obvious to the reader that these perspectives are 'flavours' of a particular time rather than being exactly how it was. The guilt and fear of my childhood was only one strand of my religious formation. My children, on the other hand, would argue that their faith formation was not all goodness and love.

Even so, there has been a swing from 'guilt to goodness' in the last 40 or 50 years. The stress on God as a God of love is a necessary antidote to the old fear and guilt. It is also true; God *is* love.

Too often I hear people talk of God in terms of wrath, anger and judgement. There is little sense of the vast wonder of God's love in these words. This is sad.

From the other perspective, I sometimes hear younger people say: "I believe all people are good." This may be true; i.e. this is what they believe. However, is the content of that belief true? In other words, *are* all people good? Is goodness intrinsic to us no matter what we do? Or are we formed by our culture, choices and actions? Does free-will mean we can choose *not* to be good? Is it possible to celebrate the goodness of all creation, humanity included, while also acknowledging that we have the freedom to ignore or trample on that same goodness?

Alongside the unconditional love of God and the wonder of God's good creation, we have free-will. The choices we make form us as individuals and as communities. We are not unchanging 'selves' who do things. What we *do*, contributes to who we *are*. Sin can distort us.

The perspective of a loving God who forgives our sins is the starting point of our faith journey. Fear and free-floating guilt do not help us come to know God. Fear gives us a distorted view of who God is. However, it is important to know about sin if we are to grow fully in God's love. Yes we can do what we want, within the particular limits of our own lives, but what we do has consequences both for others and for ourselves. Genuine guilt for doing wrong or not doing what is right, enables us to make amends and turn back to God.

My children were more fortunate than me. They were formed in a faith that begins with what is most important – the deep and unfathomable love of God. It is also important for them to know that how they live forms who they are and who they are becoming. ■

Susan works for the Wellington Catholic Education Centre. She tutors distance learning students, teaches theology, administering the Master of Educational Leadership programme, and is involved in e-learning. She is a mother and grandmother!

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Tui Motu-InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual and social issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed. The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed.
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blinder of an issue

You sure played a blinder in the May issue! I found it filled with issues that urgently needed addressing.

First I would take issue with Paul Oestreicher. In his otherwise challenging article I would disagree that in ANZAC commemorations "past wars are a matter of pride." From the vantage point of 72 years I have attended ANZAC services in a variety of places and circumstances and I have never heard war glorified. Neither have I heard such a sentiment from any of the numerous 'old soldiers' that I have met and known. Recognition of sacrifice and suffering – yes. But glorification of war, never. I also note that our armed services sent overseas in recent times have in the main done peacekeeping duties.

I also found Professor Beier's article on sex abuse very enlightening. One question! If, as he says, "sexual orientation is a matter of fate rather than choice" we must feel profoundly sad for anyone apart from heterosexuals since others are unable to exercise their sexuality and remain within the church.

And finally why do the hierarchy presume that God has not called some women to the priesthood or the diaconate? Those of us who do feel so called are torn between staying with the church or exercising our ministry in another denomination.

Peg Cummins, Tauranga

letters to the editor

We welcome comment, discussion, argument, debate. But please keep letters under 200 words.

The editor reserves the right to abridge, while not changing the meaning.

Response articles (up to a page) are welcome – but please, by negotiation.

almost comic

Thank you so much for printing my article on Trust in *Tui Motu InterIslands*. I was really honoured to be placed next to the august name of Daniel O'Leary, as we are contemporaries; both of us were born and grew up in The Kingdom of Kerry (to us the cradle of civilisation) about 30 miles between us. It's almost comic – Daniel, a diocesan writing about the contemplative life, and yours truly, a contemplative, writing about diocesan life! Many thanks. God bless.

Max Palmer, Kopua Abbey, Hawkes Bay

lasting legacy

Thank you for allowing us a glimpse into the life and work of Father Michael. As he outlines the numerous turns his life has taken, one cannot help but admire his readiness to follow the promptings of the Holy Spirit, even when it meant changing course at short notice. Typically, he speaks of his life in a matter-of-fact way which cloaks and understates the true calibre of his person. Many of us in a similar situation would have engaged in a struggle against facing the unknown, and acceptance of an uncertain future. Doubts could easily have spawned opposition. But Father Michael, not given to wasting time on regrets, accepted every new path as God's plan and approached it well prepared with fresh ideas which he implemented through his amazing fund of energy. (This is not to imply that in his obedience to the Spirit he would ever have suspended his unfailing gift of discernment.)

He has been rewarded with abundant Blessings on everything he has put his hands to. I am sure that *Tui Motu* readers who over the years have enjoyed the fruits of these Blessings will join me in thanking Father Hill. We wish him continued good health and much joy in a well-deserved (busy?) retirement.

Frank Hoffmann, Papakura

women and Judaism

A response to Paul Andrews S.J.'s homily, The Dignity of Women.

I am troubled by aspects of Paul Andrews SJ's homily, "The Dignity of Women." (*TM May*) In his commendable desire to advocate change for women in the present I find – most likely unconsciously – he sets Jesus and his relationship with women against Judaism. Fr. Andrews is not alone in this.

Jewish feminist biblical scholars have critiqued interpretations of Jesus and his relationship with women as written by feminist Christian biblical scholars since the 1980s. Accurate representation of Judaism is sought. The Catholic Church has significant documents beginning with Vatican II's *Nostra Aetate*. The 2002 Pontifical Biblical Commission document, *The Jewish People and their Sacred Scriptures in the Christian Bible* begins to address "anti-Jewish texts" and their interpretation.

One must be cautious about assertions like "The Jews put women in an inferior position" and "What Jesus did in the face of this was revolutionary" (*Fr Andrews p.21*) which emphasise that Jesus was unique in his treatment of women. Two concerns arise from such assertions: they are questionable historically and they can lead to anti-Judaism. While our knowledge is limited, historians of women in the ancient world are discovering surprising new information about Jewish women. For example, Bernadette Brooten finds Jewish women described as "ruler of the synagogue," "founder of the synagogue," "elder," "mother of the synagogue," "presiding officer," "patron" or "guardian." These suggest that some had wealth and exercised leadership and authority. Restrictions of space understood to apply to Jewish women are often a much later development than at the time of Jesus.

a new world?

By Ron Sharp

Is God's reign on the way? Is the Kingdom finally Coming? On Sunday the 18 April, Radio NZ National's Chris Laidlaw hosted an *Ideas* programme on the economics of wellbeing. There were several interviews on the unsustainability of Gross Domestic Product with its emphasis on material growth that is leading us to an impoverished populace and planet. The greedy profit-hungry rich elite seem to be making last ditch efforts to grab every bit of fossilised mineral they can, and even from our National Parks. But economists as prominent as *Nobel Prize* winners Joseph Stiglitz and Amartya Sen are promoting the adoption of alternative measurements to GDP to gauge the economic well-being of a society. Countries all around the world are working on concepts of Genuine Progress Indicators and there are rumours that the European Union is about to introduce GPI alongside GDP type measures. At last the measure of a country's progress will take into account the happiness, health and well-being of its people.

Ideas spoke to Mark Alienski, the author of *The Economics of Happiness: Building Genuine Wealth;* Mukesh Aswara, professor of economics at the University of British Columbia and co-author of a paper that argues that greater affluence can actually damage a society's well-being and happiness; and to Dave Breuer the director of AnewNZ, a charitable trust working on developing new measures of economic well-being in New Zealand. Efforts to calculate an adjusted GDP are the most ambitious efforts to offer a GDP-like calculation that accounts for environmental and social aspects not calculated in GDP calculations.

Notable efforts include the Index of Sustainable Economic Welfare (ISEW) and the Genuine Progress Indicator. The ISEW is calculated by adjusting the conventional national income accounts (GDP) through the subtraction of the social and environmental costs, and the addition of the value of non-market productive activity, such as volunteer work and child-rearing. Various related measures have been calculated by NGOs and think-tanks and indices have been calculated for several countries. The ISEW was originally developed in 1989 by Herman Daly and John Cobb. The GPI, developed by the non-profit organisation *Redefining Progress* and promoted by Ron Coleman, starts with GDP then adds productive non-market economic activity, such as household work and subtracts other factors, such as pollution and crime.

Part of the GPI would be the environmental index measuring the impact of the economy on our planet. The work of economist Robert Repetto and the *World Resouces Institute* in the 1980s was a key to drawing attention to the need for environmental accounting.

Most importantly, research on the quality of life has developed various indices for measuring life expectancy and health, knowledge and literacy and a decent standard of living. May the recognition of the need for deeper measuring indices be the beginning of a much healthier social fabric in New Zealand and the world. ■

Ron Sharp helps Mother Nature and his wife co-create a Bio-Dynamic horticultural property in Motueka and is a member of its Transition Town.

For example, there is no archaeological evidence for the separation of women and men in the synagogue until the fourth century CE.

One cannot pit Jesus against Judaism and assert that he breaks down barriers of Judaism that oppress women. To paraphrase an article title from the Jewish New Testament scholar, Amy-Jill Levine, the church cannot divorce Jesus from Judaism.

Without a doubt, the gospels are remarkable for the way women are portrayed especially when they are contrasted with male disciples. Yet, there are no women among "the twelve." Arguably, Jesus did not treat the Canaanite woman well at first and was even rude (*Mat.15:21-28*). Significantly, the Jewish women of Jesus' time stand in the lineage of their remarkable foremothers and leaders like Miriam, Deborah, Esther as well as Elizabeth and the prophet Anna of *Luke 1-2*.

Kathleen Rushton RSM

photo reflection

no altars here

Fr John Larsen SM

As a younger priest, especially in the Philippines, I delighted in presiding at dynamic celebrations of the Eucharist. The churches are full and overflowing with faith and life. It is a privilege to preside.

But for the last six years I have been living in Burma (until the government unceremoniously showed us the door) and in Thailand. In these Buddhist lands, especially in Thailand, there are no invitations to preside at the Eucharist. Most people have rarely met a Christian and have no idea what a priest might be.

I've had to re-think what the "celebrating the Eucharist" might mean.

I began to reflect seriously about all this a while ago. I was giving a retreat to the Bishop and priests of the Archdiocese of Mandalay in Burma. I asked the Bishop to wash the priests' feet as part of the retreat. The Bishop, one of the holiest men I've ever met, was open to it. The priests were vigorously opposed. They sensed, like Peter before them ("you will never wash my feet" *Jn. 13:8*), that there was more to this than met the eye. This sort of service modelled a style of leadership that would challenge their lordship over their flocks. In Burma, the only model of leadership they experience in their isolated land is military leadership. It's complicated by the cultural understanding of the feet of our bodies as being the most ignoble part. The priests would have none of this nonsense.

"(The washing of the feet) is a symbol of service offered among friends who are equal. No strings attached. It is freely given and solely for the good of the other."

From their reaction I began to understand that this idea of 'service' is tricky. It requires more reflection.

When I serve someone I am saying to the other person – "while I am serving you, your needs, not mine, are paramount". Just why would I ever say that?

I could serve someone superior to me in expectation of their protection or their reward. Often the service industry here in Thailand sees many people serving their clients in demeaning ways. I see daily, in this Thai/Burma border town of Ranong where I live, Burmese migrant labourers serving their Thai bosses in servitude. This sort of 'service' of an inferior to a superior simply perpetrates injustice. Nothing noble about it at all.

Or I can serve someone inferior to me in the expectation that that person will be at my beck and call at a later date. Many parents here seem to care for their many children in the explicit expectation that their children will care for them later on. On an international level, in our part of the world, we see powerful China serving the interests of the despotic regime in 'little neighbour' – Burma – in return for permission to rape the land

of Burma of its rich natural resources. Here the service of a superior to an inferior simply accentuates an unjust status quo.

So, service can be about building unjust and oppressive structures.

"This line of reflection has helped me re-interpret my understanding of the Eucharist living in a Buddhist land where bread and wine are foreign food."

But the service in John's Gospel, the washing of the feet, is something quite radically different. It is a symbol of service offered among friends who are equal. No strings attached. It is freely given and solely for the good of the other. It involves death to oneself. As such, it is a sign of the Reign of God. It is quite revolutionary because it upsets an hierarchical status quo.

Peter was quite right to object, just as he objected in the Synoptic Gospel tradition to Jesus' proceeding to Jerusalem to suffer and die for his people and he earned the rebuke: "Get behind me Satan!" (*Mk. 8:33*). This message of serving the other as a friend, being open even to dying for the other and certainly not serving in expectation of any reward, is at the heart of Jesus' message and it involves a revolution in thinking with no room for compromise. John expresses it by the symbolism of the washing of the feet.

Some church leaders, and not only the priests in Mandalay, have been objecting ever since. Sometimes a few of our leaders have preferred a style of leadership that has been obsequious to superiors and abusive of minors. John's 'washing of the feet' style of leadership cuts through this systemic injustice to create a new world order of service among friends and equals, neither fawning nor imposing.

Our Church has faithfully followed the command of Jesus to take the bread and wine and proclaim them as the body and blood of Christ. This is the profound Tradition in Paul and in the Synoptics. The Eucharist, the bread and wine, is the core symbol at the heart of our faith.

But John's Gospel also has a Eucharistic Tradition. In the 'washing of the feet' John is speaking of service-in-friendship as *the* Eucharistic sign. The radicality of it is that it breaks down the master-servant structure in society and re-presents service as friendship among equals, putting the other's interests ahead of our own with no hope of personal gain.

This line of reflection has helped me re-interpret my understanding of the Eucharist living in a Buddhist land where bread and wine are foreign food.

The ones who are fed with the Eucharist are also called to a service of feeding the hungry migrant kids.

It's true that early every morning our small community gathers to adore the Blessed Sacrament, recite the Morning Prayer and celebrate the Mass together. We need this rich nourishment from our Tradition. Every morning, year after year, the same few faces! But if we decided to stop praying like this tomorrow no-one in the town would be remotely interested.

The sign of the Eucharist that speaks to our Buddhist friends here is our service among friends that John symbolises in the washing of the feet.

What our neighbours see here is a small group that calls itself Christian. Some of the group care for the migrant labourers at the last stages of dying with AIDS. No-one is more rejected than a foreign worker dying with AIDS far from home and family. Our quiet, friendly service to them speaks of the Reign of God, even though we never mention the name of Christ.

What our neighbours also see here is a small Christian group that gathers some of the kids together each day and tries to give them some hope by teaching them the basics. These children of Burmese migrant labourers are unwanted by everyone until they reach an age (about 13 years old) when they can sweat it out in the fish factories or on the fishing boats or in the brothels. They have no citizenship and no reason to hope for anything more. If we can serve them in our little classes and as our friends,

Listening to the Word of God at the Eucharist and listening to the stories of the migrants and their families are in harmony. Fr Larsen visits the temporary homes of the migrants.

Two Burmese Marist seminarians serve the needs of the children of migrant labourers who are hidden away in rubber and palm oil plantations by collecting them for informal classes during summer. Most of these kids would never have access to any formal education.

"wash their feet" as it were, then we are celebrating the Eucharist, John-style, in a language they can understand.

This Eucharistic service among friends breaks down the unjust oppressor-oppressed social structure in our border town. It's no wonder that Christian missionaries are unwelcome in a despotic military regime like Burma. A radical teaching, like the washing of the feet, the Eucharist as service until death among friends, if implemented, would be the General's undoing, and they know it.

Now I am here on the Thai-Burma border, the telephone no longer rings asking for Father to come and say Mass as it once did ceaselessly in the Philippines. I loved that life then but now I live in a different type of mission. The telephone still rings. A young Burmese woman with AIDS needs to be taken to the Thai doctor but needs some help to get through the police check-points. Could you come with us? Or, one of our students has been bashed up by her father. Could you put her up for a while?

Our service among our friends here in Thailand, our washing of the feet, is just as Eucharistic as our celebrating many Masses in the Philippines. We're just following John's service-symbolism rather than the bread-and-wine symbolism of Paul and the Synoptics. These different Sacraments of the Presence of Christ are both needed. But different times and places call for emphases.

One final reflection: Some of my New Zealand confreres who have visited here have commented that while the religion in this part of the world may be the all-pervasive Buddhism, the religion in New Zealand is secularism. Perhaps we share a common search for how to speak of Christ's real presence in foreign lands? ■

Father John Larsen has been a Marist Missionary in Asia for nearly 25 years. For many years he served in Mindanao in the southern Philippines. After that he led a new Marist mission into Burma (Myanmar) but they were denied an entry visa after 18 months. Now they are ministering to Burmese migrant workers in Ranong, Thailand, on the border with Burma.

Ronald Lida, a Marist Lay Missionary from the Philippines, sorts out a few things with some of the migrant family kids near the Chanel Community Centre.

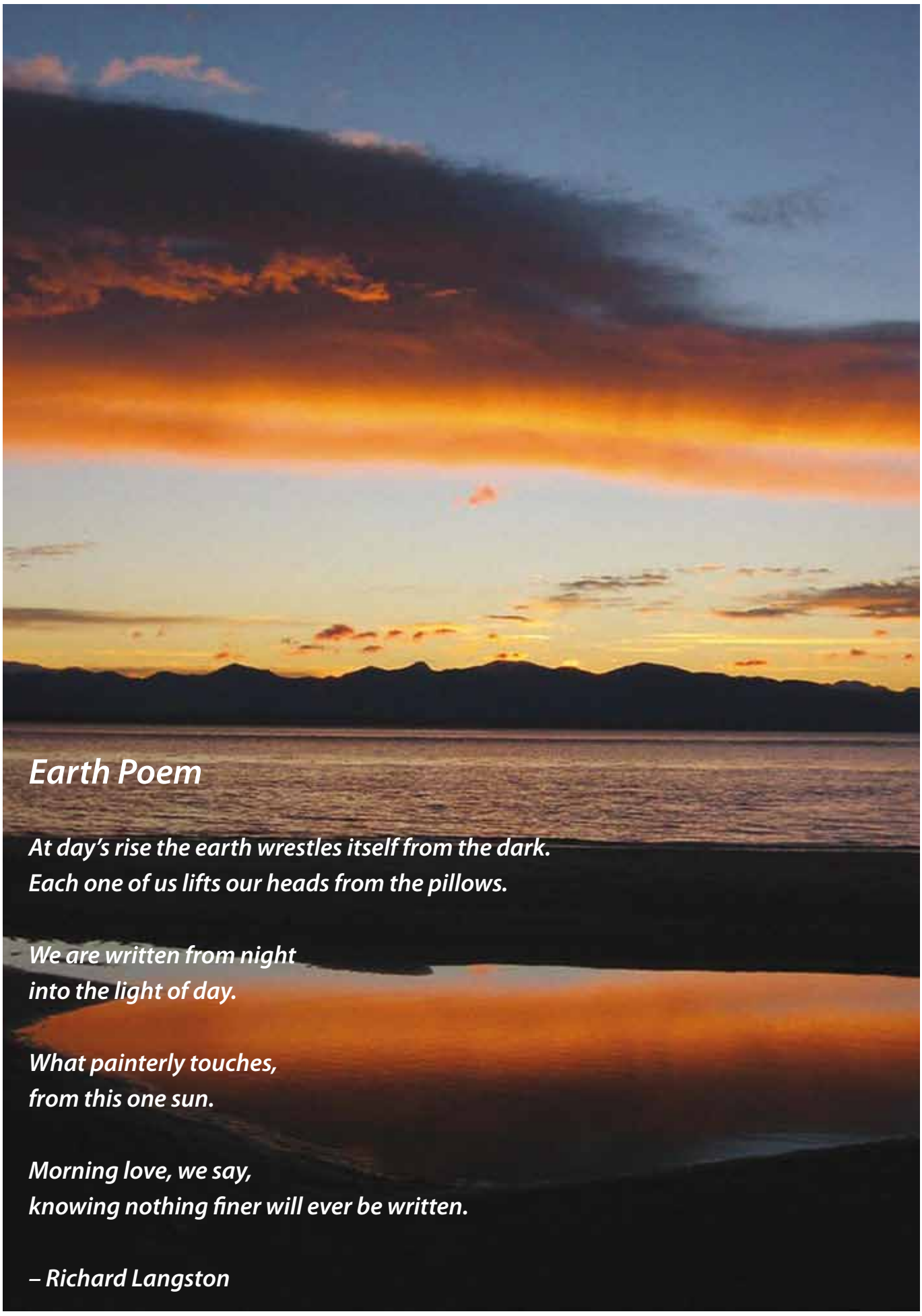
Swimming (10 years after)

We swim on our backs,
the sky rolls by.

O don't doubt
we are swimming on our backs
watching the sky
roll by –

That is all the glory
we need,
and nothing else.

– Richard Langston



Earth Poem

At day's rise the earth wrestles itself from the dark.
Each one of us lifts our heads from the pillows.

We are written from night
into the light of day.

What painterly touches,
from this one sun.

Morning love, we say,
knowing nothing finer will ever be written.

– Richard Langston

John Henry Newman

Michael Hill IC

Later this year Cardinal John Henry Newman is due to be declared 'blessed' by Pope Benedict during a Papal visit to Britain. I have no doubt it will be welcomed by Catholics and non-Catholics alike. But why has it taken so long?

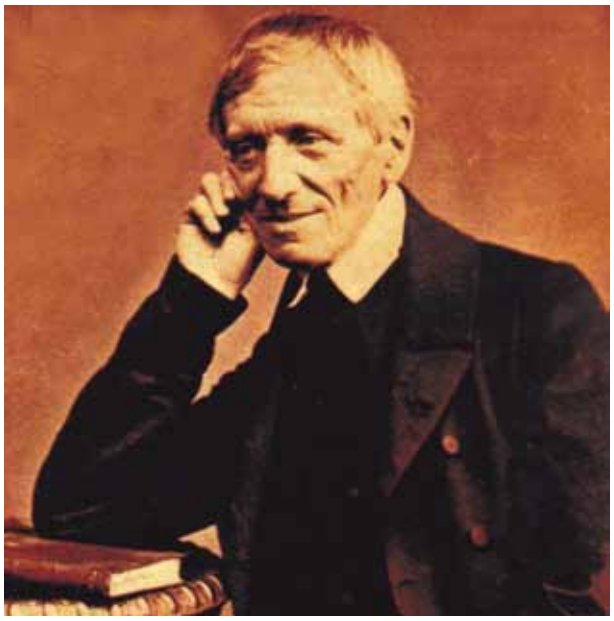
In 1963, when beatifying Dominic Barberi, the Passionist priest who received Newman into the Catholic Church, Pope Paul VI broke off his sermon to speak about Newman: "... guided solely by love and truth and fidelity to Christ, (Newman) traced an itinerary, the most toilsome but also the greatest, the most meaningful, the most conclusive that human thought ever travelled during the 19th Century – indeed one might say, during the modern era, to arrive at the fulness of wisdom and peace." It sounded as if the Pope was beatifying Newman, not Dominic!

Newman has always been part of my Catholic life. Early I learned to love his writings and I was astonished at the power of his mind. As with many really great writers I felt I was listening to the human author speaking when, say, I browsed his sermons or read his famous autobiography, the Apologia. When he became a Cardinal in 1878 he chose as his motto cor ad cor loquitur: "heart speaks to heart". He was referring to the need for a personal relationship with God. Yet it reflects also the way Newman's own personality leaps out of every page he wrote to touch the heart of the attentive reader.

So why has it taken the church so long? Perhaps it is because we know the man too well: we know his humanness, his faults are patent enough. Perhaps it is because he is English; as a certain bishop once said to me: "The religion of the English is anti-Catholicism". The truth is that holiness is often to be seen in very imperfect human beings.

Newman's wonderful religious sense speaks universally. He is probably better known outside his native England than in it. And in no better context has his influence been felt than at the Second Vatican Council. One could truly say that he was so ahead of his time as a religious thinker that his cause had to wait a hundred years for the church to catch up!

I will return later to talk about his influence at the Council. This short article can only do justice to a few elements of his character, his sanctity and his achievements. Let us begin with an aspect of his character which is very personal indeed.



friendship

In a sermon preached on the feast of St John the Evangelist, Newman analyses the relationship between the 'beloved disciple' of the Fourth Gospel and Jesus. He notes not only that Jesus had one special friend among the Apostles, but he establishes from this fact what he sees to be a key principle underpinning Christian love. He says: "...the best preparation for loving the world at large, and loving it duly and wisely, is to cultivate an intimate friendship and affection towards those who are immediately about us"... "to honour our parents is the first step towards honouring God; to love our brethren according to the flesh, the first step towards considering all men (sic) our brethren." (Excuse the sexist language – from the 1830s!)

Newman himself was a shy human being. Yet throughout his life he had very close personal friends. When one of them, William Lockhart, a disciple of his during the time of the Oxford Movement, went ahead of him and became a Catholic, Newman was dismayed and preached one of his most famous sermons – on the Parting of Friends.

Newman followed Lockhart into the Catholic Church in 1845, half way through his long life.

He went to Rome to complete preparation to be ordained priest, and there he resolved to join the Oratorians, diocesan priests who live in community. A close friend of his mature age was fellow Oratorian Ambrose St John. When Ambrose

died, Newman was so moved by this personal loss that he decreed in his will that he should be buried in the same grave as his friend – which he was. Newman's human sensitivity is never far away, even in some of his most profound philosophical writings.

the theologian

Newman's theology rested firmly on his own personal experience. As a 15-year-old he describes how he received a sense of the closeness of God in his life: a sort of mystical experience. He writes in the Apologia (4,17-18): "this made me rest in the thought of two, and two only, absolute and luminously self-evident beings: myself and my creator... I retained this until the age of 21, when it gradually faded away." But his sense of another world of the spirit coexisting with the world of sense never faded.

This direct experience of God was replaced – or, rather, it was enlarged. As a young man Newman was an evangelical Anglican. His religion was grounded in the Bible, and it gave him a lifelong conviction that that is where the revelation of God is most securely to be found. But revelation has to be received. A voice needs an ear before communication is effective. The word of God needs a theology to make it meaningful.

In his Oxford years Newman grappled with the classical theology of the Christian church. He studied the Scriptures. He read the Fathers. He became convinced of the importance of the teaching authority of the church. For a time he was sure that the Anglican church as he knew it was part of the greater Catholic church and provided that guarantee.

He also became persuaded of the importance of dogma. He studied the theological wranglings of early church history and accepted without question the decisions of the great Councils. This stayed with him for life. When he received the red hat in 1878, Newman delivered a speech in which he said: "I have from the first resisted one great mischief... For 30, 40, 50 years I have resisted the spirit of liberalism in religion".

What did he mean by that? What he rejected was what is sometimes called relativism: one 'truth' is as good as another; it doesn't matter what you believe as long as you love God. That was never enough for Newman. His faith needed to be solidly based on dogmatic teaching, yet at the same time his searching mind was always speculating and seeking new ways to develop and apply the truths of faith.

As a Catholic Newman was content to accept Marian devotion and those aspects of Marian belief firmly grounded in church tradition. For instance, he writes eloquently and with feeling of Mary as the 'new Eve' – and this was very helpful to many of his fellow converts.

However, he resisted the excesses of some – notably his fellow Oratorian Fr Faber (the famous hymn-writer) and to a lesser extent Cardinal Manning. These excesses came to a head during the lead up to the First Vatican Council and the definition of Papal Infallibility.

Newman accepted the infallibility of the church – and of the Pope – but he cringed at the enthusiasm exemplified by one friend who wanted a new Papal definition dished up each day with his breakfast.

When eventually the carefully circumscribed definition was promulgated, Newman accepted it and publicly defended it – against no less a critic than Gladstone, who suggested that the new Roman decree prevented Catholics from being loyal citizens.

apostolate of the laity

All his life Newman rubbed shoulders with lay people in search of God. At Oxford, through his lectures and sermons he helped mould a whole generation of students. Later as a Catholic he was asked to found a Catholic University in Dublin. His writings on the Idea of a University remain a standard guide to this day. A 'universal' education, he insists, encompasses religious as well as secular learning. Here as elsewhere, he was totally persuaded of the importance of forming a theologically literate Catholic laity.

In 1859 he wrote an article on "Consulting the Laity in Matters of Doctrine". It was not well received by the English hierarchy, and lead to him being viewed with suspicion in Rome.

This cloud stayed over him until a new Pope, Leo XIII, made him a Cardinal in 1878.

Newman's teaching on the laity particularly inspired the theologians of Vatican II.

However, his influence continues in the church of today in a more profound sense. Newman can be seen as a constant seeker for the truth. He was a pilgrim. He did not believe in a static Christianity. One of his most famous sayings (Essay on Development 40) is "...here below, to live is to change, and to be perfect is to have changed often." It accurately describes his own life journey.

When Newman died in 1890 a very old friend from his Anglican days, R.W. Church (Dean of St Paul's, London), testified in an obituary to his "singular beauty and purity of character... his personal sanctity". But he also calls Newman the "founder of the Church of England as we see it... he will be mourned by many in the Roman Church, but their sorrow will be less than ours, because they have not the same paramount reason to be grateful to him". The forthcoming beatification promises to be a wonderful ecumenical event. ■

recognising the sacred

Joanne Doherty lives on Wellington harbour and is a writer, mother and grandmother who belongs to Te Wakaiti community.

I won the Christian Doctrine prize often at school, peaking at the age of 12 with a mark of 98 percent. Back in the 50s and 60s my religious and spiritual competency was assessed in the same way as my spelling lists and arithmetic tables. I could recite the alphabet, the nine times tables and the seven sacraments all at the drop of a hat – rote learning was in!

My childhood memories of Church, and in particular of the seven sacraments, are still vivid. Experiences from my child's worldview didn't always match the dogma and catechism answers I knew off pat. Baptism happened in our family when yet another baby arrived and the taxi stopped at the church on the way home. I became a godmother at the age of ten to my new baby sister. Confession for me was entering a scary, black box with a booming voice and pretending that I had 'told a lie' or 'pinched money.' Making up sins was less stressful than saying I had none to confess. I remember having a whole bottle of green fizzy to myself on my First Communion day, determined not to spill any on my white spotted organza dress and bridal veil. In the afternoon I paraded on the lawn at the maternity hospital for mum and all the nurses. Confirmation happened at night when we giggled at the exotic name, Zita, chosen by a friend, and wondered why the boys weren't standing up to pledge not to drink beer! I couldn't be a flower girl at our neighbour's wedding because it was in another church and my mother of ten was often the 'priest', confessor and spiritual guide in our neighbourhood of young families. Extreme Unction, always sounded like the worst disease on earth, until my grandma died, and I recall the relief of the aunties when told she had been anointed first.

The Seven Sacraments were learned alongside the Seven Gifts of the Holy Spirit, the Seven Deadly Sins and the Seven Spiritual Works of Mercy. Things came in sevens it seems. I was even born on the feast of Our Lady of Seven Sorrows in September. As a young girl I remember my shock and anxiety the day I discovered that the word 'doleurs' was not about money, but grief, and that there could be seven of them!

The Seven Sacraments were first defined during the Council of Trent 1559 – 1563. The word sacramentum means 'a sign of the sacred' and the Seven Sacraments point to what is sacred, significant and important for Christians. They are special occasions for experiencing God's presence.

So how do we continue to access these moments of grace and celebration today? What are the 'outward signs' of 'inward graces'? How do we experience the divine in this secular world? Who are the people of God who share and live the sacraments in this new century?

"How do we experience the divine in this secular world? Who are the people of God who share and live the sacraments in this new century?"

When I look for 'outward signs of inward graces' I see them everywhere. For me it is both reassuring and commonsense that the key human stages in life are also significant spiritual occasions.

In the name of God the Creator, Jesus his Son and the Holy Spirit…

A placenta is buried in a sacred place.

Exchange of vows in the bush cathedral.

- A new baby being welcomed and named under an olive tree planted for world peace, while another grandfather baptises his new grandson with water from local rivers.
- A relationship beginning, being celebrated and supported or a relationship ending, being acknowledged and remembered.
- A couple making love and thanking God for their sexuality, their children and grandchildren while the love of a gay couple is celebrated at a civil ceremony with joy, support and prayer.
- A meal begins by thanking God for food, continues with those around the table belonging, and ends with the candle still alight for those in need of love and support.
- A meeting begins with karakia and whanaungatanga while a parent begins a new job with a powhiri and whanau support.

Grandparents christen their grandson.

Water is blessed for a Christening.

- A friend with cancer is blessed with oils, by his sister, while a volunteer drives a woman to radiotherapy every day for six weeks.
- The earth is blessed to receive a placenta and a pohutukawa tree while a rahui is placed on the river and lifted with karakia, when a child drowns.
- A litany is written for a wonderful woman, being farewelled by her children and grandchildren while a manuscript is blessed before going to publishers.
- A child is blessed while asleep, by her mother and a pounamu is blessed for a daughter travelling overseas.
- A kaumatua blesses the new community hospital at dawn while a married priest and his wife take a Sudanese family to a picnic at a river.
- A mother breathes out when her adult child becomes aware of his spiritual journey and a wahine receives her facial moko with karakia and aroha.
- A community on a Monday evening, or Friday morning, reflects on the word of God and breaks bread together while a group of nuns live in the neighbourhoods of Aranui and Hiruharama.
- A friend dies and life is celebrated in song, music, poetry and writing while a brother dies in an accident and people counsel and pray for each other.

Baby Jesus arrives in a paddock.

- A couple are married in magnificent native bush witnessed by kereru and tui.
- A young woman makes a shrine to a Mexican Mary in her kitchen while a divorced woman remarries and receives communion.
- A woman facilitates restorative justice for two broken families while a headstone is blessed by an aunty.
- Two brothers receive a kidney and new life, from a sister and a friend.
- A nation reviews the *Treaty of Waitangi* covenant in a spirit of justice and truth while a taniwha rests in peace when the river is not diverted for a motorway.

We are blessed when we can recognise and celebrate these 'outward signs of inward graces'. A wonderful opportunity exists for us to notice and rediscover the sacred from our cultural, religious and spiritual traditions, and then re-present and share them in the midst of the sacred moments of life today.

I live in a rich community of family and friends who respond to and embrace major events in their family and human development – welcoming and birthing, feeding and nurturing, committing and confirming, loving and forgiving, reconciling and healing, stillness and contemplation, annointing and caring for, and farewelling and dying.

For me, the seven sacraments in 2010 have a depth, reverence and meaning different to the catechism answers of my childhood. They are about recognising the simple things in life that are sacred and they happen alongside, as well as way beyond, the confines of the Church structures. ■

Te Wakaiti Marae

sins of emission

"We've done those things which we ought not to have done and we've left undone those things which we ought to have done."

Peter Healy SM

Hardly a day goes by now when there is not something in the news on climate change. I often wonder how seriously people take this moment of time we are in. Climate scientist James Hansen of NASA says we have already reached a threshold with greenhouse gases in the atmosphere. They are now at serious and destructive levels. The current level of carbon in the atmosphere is at 389 parts per million and rising. We will feel the effects of this amount of carbon for many decades to come. Around 60 percent of carbon dioxide stays in the atmosphere for a thousand years.

One of the ongoing calls from ecologists has been to develop what is called 'a carbon consciousness'. This is not some esoteric state that only an initiated few can attain. Rather it is something all of us need to have if we are to be aware of what we are doing to the delicate and gracious system called our atmosphere. Carbon consciousness in religious terms could be thought of as an awareness of those *things we ought to be doing.*

Flying in an aircraft is *the* most carbon-emitting way to travel, especially when the plane is in take-off mode. I watch the aviation industry advertising cheaper and cheaper flights all over the nation and world. No country to my knowledge adds the carbon from this industry to its emissions accounting and the industry as a whole is exempt from taxation on its aviation fuel. I have flown by plane to a few family gatherings over the last 12 months – weddings and funerals – and I have to say I feel a certain guilt about doing this given my own carbon consciousness. I am guilty of a *sin of emission.* One big overseas trip in an aircraft is so carbon-emitting that it has the same impact on the environment as months of daily car use.

New Zealanders per capita produce around 18 tonnes of carbon each year. As a nation we are right up there with the worst carbon-emitters in the world such as the US, Australia and Britain. If I had an adequate and functioning carbon consciousness I would no doubt realise that *I am doing things that I ought not be doing!*

In December 2009 world leaders and climate change ministers gathered in Copenhagen and endeavoured to agree on a new climate treaty. It was a difficult and fraught meeting that failed to come to a consensus on halting carbon emissions. According to 100 climate scientists who gathered at another meeting in Oxford (UK) last year, we can almost certainly expect a two-degree rise in global temperatures sometime this century. The possibility of a four-degree rise was not considered to be alarmist at this meeting either. A planet just 2.5 degrees warmer means most of the planet's ice eventually melts with sea-level rises of up to 50 metres. The really big giant in this warming process is all the methane trapped in the permafrost zones of Siberia and northern Canada. If this is ever released into the atmosphere, "We will be toast" says the German climate scientist Hans Schellnhuber.

At this Oxford Conference it was said the good news was hard to find, and that two numbers were key for the future of humanity. The first number is the year in which global emissions peak and the second number is the rate of reduction in emissions that we can manage after this peak year. The peak year is critical. The Conference suggested 2015 as a peak year if warming is to be kept at two degrees. The probability of getting nations to peak their emissions by 2015 is not great, nor does it seem likely that they will manage the necessary 25-40 percent reductions needed by 2020.

"One big overseas trip in an aircraft is so carbon-emitting that it has the same impact on the environment as months of daily car use."

Given the rather gloomy forecast of 'a four-degree world' it is the metaphors of collapse and transformation that capture my imagination. If you have seen the movie *The Age of Stupid* you will have received a clear message about collapse, how it is now underway and how, for the most part, we are turning a blind eye to it. We are all familiar with news of droughts, floods, cyclones, epidemics and famine that are being linked to warming. If you read a book

like *Blessed Unrest* you will be inspired by the collective energy of all sorts of groups of people around the planet who are conspiring for transformation. Some of you will have heard of the Transition Towns movement that is encouraging communities to transform and be ready ahead of any collapse.

Considerable collapse seems inevitable given the destructive path we are on. The poor of the world are suffering now in various ecological collapses. The good news is many groups and individuals are waking up to collapse and starting to turn things around. The transformative path (as Matthew Fox pointed out years ago) is about compassion, prophetic movements, moral outrage and justice-making.

As communities and individuals, we can join those conspiring for transformation by asking ourselves some *carbon conscious* questions:

- Who will be the first in my workplace to 'conscientiously object' to flying to the out-of-town meeting?
- Who among us can take responsibility for teeing up the technology that will facilitate tele-conferencing ?
- Can I leave my car at home a couple of days a week and walk, bus or ride a bike ?
- Am I willing to compost and wormfarm rather than send my kitchen waste to a landfill?
- Do I understand the connection between meat production/consumption and climate change?

There are many questions that climate change raises; some of the answers need to come at a national policy level and some at personal levels. What is important is that we start to put some cap on our national and personal emissions. On October 10th this year the 1010 Global New Zealand initiative will be launched. On their website (www.1010global.org/nz/contact) they describe a simple yet strong idea about a commitment on the part of families and individuals in New Zealand to reduce carbon emissions by 10 percent during 2010. The focus is on home and work energy use and travel choices. There are lots of ideas and inspirations on the website about actions to take to reduce your carbon emissions.

I was in Rio de Janiero for the Earth Summit back in 1992. While I was there I spotted a banner with the words on it, "IF THE PEOPLE LEAD THEN THE LEADERS WILL FOLLOW". If there was ever a time when these words needed to come true it is now!

May I do those things I ought to do for the sake of future generations. May I leave undone nothing that will allow life and goodness to flourish. ■

Peter is a Marist priest living and working in Wellington, he keeps up with "things ecological" as secretary for the Pacific Institute of Resource Management. This group produces the Pacific Ecologist magazine, writes submissions and holds public meetings.

Peter Healy SM has a colourful curriculum vitae. Marist priest, teacher, community worker, environmentalist, prison chaplain, youth worker and artist. Through his varied ministries he has maintained a commitment to his art which has been an enduring form of self-expression.

"I've always been a fan of a creation-centred spirituality," says Peter. "Being born in the south and living in this country, I suppose I have always had a feel for the mountains and the lakes and the rivers. It's been a natural thing to link the wonders of creation with spirituality. The awe and mystique of the natural world was in my psyche as a kid and it has strongly informed my art throughout my life."

A quietly-spoken man with an engaging sense of humour, Peter is not a traditional

'religious' painter. But he does consider himself to be a religious painter in the sense of the origin of that word, which is to be joined with something larger and more profound than oneself.

"All art is spiritual by its nature. Through colour, shapes and form, it evokes a non-verbal response. I have always been fascinated by the shape of things, by the patterns and forms in nature that resonate with us. There's something archetypal about them. After all, even the letters which make up words are shapes."

Peter has a strong interest in the evolutionary process at work in the universe. A stunning painting of his, *The Universe Story*, depicts the 14 billion-year evolutionary epic that scientists tell us is the back story of our universe. The large canvas hangs in the front room of his Marist community in Hataitai, Wellington.

"The great spirit of evolution is the larger story that I hook into in terms of creativity. Evolution is a profoundly ▶▶

creative process. A creative spirit sparks it and keeps it going. To be an artist is to engage in the spirit of evolution with all its spontaneities and creativity."

Peter's art is a reflection of his values and beliefs on many levels. He is a committed environmentalist; ecology and spirituality have been abiding interests through his years of ministry. He has held a number of public art exhibitions in Wellington, Auckland and Whangarei.

Peter began his ministry as a teacher of art at St Patrick's College, Wellington. Then came a stint as a community worker living in a progressive religious community in Strathmore and a chaplaincy role at the *Auckland People's Centre*, a resource centre for beneficiaries and the unemployed.

"The early 90s was a time of great ferment," he recalls. Peter was a member of the *Network of Religious for Justice and Peace* and "there was a strong dialogue between our justice network and the unemployed rights centre."

He was also involved in a West Auckland youth programme, *Youth Alive*. This programme for youth offenders has achieved impressive results and is still going today. During this time Peter represented the *Justice and Peace Network* at the Rio Earth Summit in 1992. "That was a turning point for me in terms of focusing on ecology and care for the earth. That has been a major focus ever since and has had a major influence on my art."

Soon after the Summit, Peter joined the Josephite Sisters on an urban ecology project in Northcote, Auckland. The idea was to "re-inhabit your own backyard", growing your own food and becoming as self-sustaining as possible within the confines of suburbia.

"People thought we were crazy growing tomatoes on the front lawn. We ran programmes on gardening for beneficiaries and the unemployed. I don't think we convinced too many of them to re-inhabit their own backyards but we tried!" he says with a laugh.

The next step on the journey was a move to *Kingfisher Farm* in Northland. This 50-acre property was jointly owned by the Josephite Sisters and Sue and Bill Bradford. It is a multi-purpose facility – a farm, a garden and a Research and Education Centre for Social Change. Workshops on ecology and spirituality were part of the programme.

"To be an artist is to engage in the spirit of evolution with all its spontaneities and creativity."
– Peter Healy

These days Peter is back in Wellington, working as a prison chaplain, and also with youth who have problems with anger and violence. This issue has been a long-standing area of interest for Peter who first began working with men with anger management problems, back in Strathmore.

"It's great work. It was a real eye-opener to me to be involved in this field and to address issues around male privilege and male control."

Meanwhile the art rolls on. His successful *Quatrefoil* exhibition, which was held in Wellington last year, maintained his focus on the beauty of creation.

"These paintings are about our sacred universe and the wonder of it all," says Peter.

"Several of the paintings have circles, squares and quatrefoils incised into them. These ancient cosmological circles are symbols of universal harmony. They are the ideal pattern and proportion that nature's forms strive for." ■

Michael Fitzsimons

our sacred universe

Paintings by Peter Healy SM

These paintings are from a recent exhibition of Peter Healy's work, which was the fruit of three year's creative endeavour. His Artist's Statement from the exhibition provides some insights into his art:

"I have for sometime been a student of cosmology, ecology and spirituality. I have no training in the science of these subjects but rather in the contemplative and creative side of them. My art is a reflection of myself – my ecological self – that aspect of myself that knows intuitively that I belong to a comprehensive Earth community.

The shape I am working with is called the quatrefoil. The quatrefoil is part of sacred geometry. It has been used for many centuries as a shape for containing stained glass windows. Trefoils (three circle shapes) and quatrefoils (four circle shapes) in various forms are found in many of Europe's great Cathedrals. Quatrefoils evoke the notion of Quaternity, the union of four-in-one. Quaternity is analogous to the theological doctrine of the Trinity, the union of three-in-one. Quaternity is mirrored in our world in the four winds, the four elements, the four directions, the four gospels, the four letters of the sacred name (YHWH), the four humours, the four phases of the moon, the four psychic functions, the four columns of the universe etc.

My aesthetic finds its inspiration in the universe story (the 14 billion year epic of evolution) and the impulse within this epic that has been called the aesthetic cosmological principle. I am a student of this principle and its restless movement towards ever more intense configurations of beauty." ■

Archbishop John Dew was made Auxiliary Bishop of Wellington in 1995 and Coadjutor Archbishop in 2004. The following year he was made Archbishop. Michael Fitzsimons caught up with the Archbishop and asked him to reflect on 15 years of pastoral leadership of the Wellington Archdiocese.

What model of leadership do you aspire to?

It's summed up in what I said when I became Archbishop. I issued an invitation to people. I asked them *will you come with me as I take up the shepherd's staff that has been carried by those before me?* The whole emphasis of this model of leadership is on collaboration – clergy and laity working together, people of different nationalities working together, young and old working together. I aspire to a style of leadership which draws people to work together for the mission of the Church. It is summed up with that invitation: *will you come with me?*

Many years ago I had a very significant experience on the island of Iona, off the coast of Scotland, where I was on retreat. I went to prayer one night at the Abbey and the prayer focused on some very simple Scripture verses, one of which was *feed my sheep* which for some reason really hit me. For days, and in fact for many years, I wondered what it meant, what was its significance? It wasn't until I had been a Bishop, and then became Archbishop, that I knew what it meant. I have been saying to people since becoming Archbishop, *will you come with me and feed my sheep?* So many people are looking for God, longing for God, we have the responsibility and the opportunity as church to feed them with Scripture, with the Eucharist, with the inspiration of our faith. Our concern must be to ensure that the church is working for the good of the world.

What is the biggest impediment to that happening?

I think a lot of people still think that mission is the role of the clergy, not understanding that our Baptism calls all of us to be involved in the life of the Church, at the service of the world. They think being a Catholic is going to Mass on Sunday, maybe being involved in a committee, rather than seeing it as a total way of life. I think that mindset is a big impediment. I am very conscious of the need to get people to see they have a responsibility and an obligation to use the gifts they have been given.

How do you see the New Zealand Church at the moment?

There are some really exciting things happening. I do see a lot of people picking up responsibilities in parishes and diocesan organisations all over the country, using their time and their talents and their treasure for the good of the church. That is tremendously encouraging. I see people exploring new ways to pray and really searching for a spirituality that helps them to fully live their lives in the world today, wherever they are, as disciples of the Lord.

I see some great things in terms of different ethnic groups working together. It's heartening to go to some of our parishes where the whole congregation sing hymns in Maori, Tokelauan and Samoan and it's not just left to one particular group. Everyone knows that they belong, they are members of the parish together.

However there's also the frustration that only a small percentage are engaged in the life and mission of the Church in this way. There's a whole lot of people who are not really engaged. They are not negative, they are not anti but they are not very involved. I think the challenge is to get that very big group of people engaged, even for just a couple of hours a week. What a difference that would make to the life of the church!

What are the signs of hope you see as you move about the Church?

One thing would have to be the young people in the Church who are so willing to be involved, and keen to give of their time and gifts. They are very prayerful and deeply involved in issues of justice and environmental issues. That is a great sign of hope.

There are also the parishes that are really working at building genuine communities, knowing that if they can create a sense of belonging, that is going to bring people to belief. It is not belief that leads to belonging, it's belonging that leads to belief. It's thrilling when you see parishes working very hard at being hospitable and giving people that vital sense of belonging. When people feel they belong, they find it easier to believe in everything. When they have a sense of being accepted, of being among like-minded people and belonging to a group, it's tremendously empowering.

I really understood this when I took a fantastic group of young people to the *World Youth Day* in Rome in

2000. They were amazed to be among so many other young people from all round the world who believed and were committed to their faith. They don't experience this at home. It was so much easier for them to be Catholic in the midst of that crowd. It is so important to feel supported. Belonging leads to belief.

The New Zealand Church is beginning to experience a shortage of priests at parish level. How do you see that impacting on the Church?
If we look at other countries in the world, we are not short of priests at all. One of the messages I have been trying to get across is that this is an opportunity for us to empower lay people to be actively involved in parish communities and pastoral areas, and an opportunity for people to work together. In those areas where we have priests and lay people working together in pastoral area teams, we are seeing new life coming into those parishes because there are more gifts being used.

Clearly we need priests for sacramental ministry but this current situation is not a disaster. It's an opportunity to involve lay people and empower them to use their gifts. We are beginning to see new life, new ideas and increased numbers where priests and lay people are working as a team. Some of our priests are getting tired – it's exciting when they have new and enthusiastic lay people who have been well trained and can help them think of new ways of doing things. It adds a new dimension to the life of the community.

Recently, in Holy Week, you issued a Pastoral Letter to the Archdiocese of Wellington, about the sexual abuse scandal that is besetting the Church worldwide. It caught the attention of many commentators including cartoonist Tom Scott who contrasted your approach with that of a high-ranking Vatican official. Why did you issue the Letter?
There was so much being said about the issue around the world, I certainly had the impression our Catholic people were hurt and disappointed that this was happening. It was written for the Catholic community. I felt something needed to be said. Here in New Zealand, we have had for some time some very strict protocols to deal with abuse cases. But mostly I issued the Letter to reassure people that everyone is trying to do their best, to offer an apology and an appeal to work together and be prayerful people. I was concerned to reassure people and give them hope, to let Catholics know the issue was not being ignored.

"In those areas where we have priests and lay people working together in pastoral area teams, we are seeing new life coming into those parishes because there are more gifts being used."

It was also an appeal to our clergy. At the Chrism Mass during Holy Week I talked about the renewal of our priestly promises. We are called to be models of Christ but we can't do it alone. At the Mass we renewed our vows and promised to give of ourselves in love, to do that we need the support of our people and our community.

I think the crisis is an opportunity for clergy to look at the way they work and relate to people and to affirm that we are here to be of service, we are here to be available, we are here to pray with people. It is a time for a purification of motives and a time to reflect on the way we work as clergy.

***The Dominion Post* wrote a particularly harsh editorial in which it argued the Church has lost its moral authority to speak at all on moral issues? What is your reaction to that?**
I suppose that view was not entirely surprising, given the number of abuse cases that have recently been reported from around the world. It is very tragic that those cases have happened but the fact is there are still many other areas in which the Church can speak with great authority. That gets clouded when something like this happens. In the public spotlight this issue obscures everything else, no thought is given to all the other issues on which the Church might speak on in the light of Scripture and Catholic social teaching. There's great authority in that but it doesn't get media attention. They are not interested.

The other point of course is that the failings of one family member do not undermine the moral authority of the whole family. Those who have offended are few in number but they are part of our family and the Church leadership accepts responsibility for their failure.

Adult education is taken very seriously in the Archdiocese. What's the role of the Wellington Catholic Education Centre (WCEC)?
The Centre offers high quality Catholic education and professional assistance to Catholic schools, parishes and pastoral areas. It's a key way of developing a diverse and passionate community, grounded in the teachings of Jesus Christ.

The WCEC is a registered private training establishment and several of its courses are NZQA accredited. What we have discovered is that once people begin the courses – and this has happened with our *Launch Out* candidates – they realise that there is a treasure in Church teaching and theology which they had little idea about.

We encourage people to do these courses. It's one of the great gifts we have – being able to offer courses that assist the teachers in our schools, those preparing for ministries in parishes, prison and hospital chaplaincies, as well as meeting the needs of people who just want to study for interest. There's a huge richness there which I would love to see more people taking advantage of. People on the teaching staff are very well qualified and we find that most participants come back for more.

How do you see the Church of the future?
I would love to see communities that are deeply prayerful, communities ▶▶

where there are opportunities for people to come together not just for Sunday Mass but coming together to pray and reflect on the Scriptures during the week.

It will be a church which prepares them for being part of a vibrant, alive community. It will be a church which realises that our faith is not just about our parish or pastoral area, it is about us offering the Gospel to the world around us. I would like to see these communities embracing the richness of different ethnic groups and showing by action that we are all Catholics together.

That life of prayer and reflection will lead to greater involvement in liturgy, and liturgy well done leads to greater involvement in social outreach and justice issues.

At the end of Mass we say, "Go you are sent". We are sent to take the Gospel to the world around us but sometimes I don't think people have grasped this. We are sent out there with a task, to take the Gospel to our homes and those places where we recreate and work.

A final word to readers?

One day I was out at the Cenacle on a prayer day and I read the line – "everything is gift and God is the giver behind the gift". That insight made a huge impact on my life.

I encourage people not to be afraid to use their God-given gifts. Everything is given to us as a gift from God and each one of us has to look for ways to return those gifts with thanks, in the way we are engaged in the Church and the world around us. ■

Pastoral Letter from Archbishop John Dew to Catholics in the Archdiocese of Wellington, Holy Week, 2010

Dear Sisters and Brothers in Christ,

In my regular Newsletter to the Priests, Lay Pastoral Leaders and Archdiocesan Department Directors I have quoted Archbishop Vincent Nichols of the Archdiocese of Westminster. He had reflected on the "Priest as Witness" and spoken of self-renunciation, "the exorbitant price paid by Christ and reflected in the life of the priest".

Sadly we have become aware that not all priests have reflected Christ's self-renunciation. Right now there is deep hurt in the Catholic family, as we have all been shocked and stunned by the deviant and sometimes criminal behaviour of clergy in many parts of the world. This is compounded by the revelation that some bishops have minimised the seriousness of abuse of children by priests, and the hurt is even deeper.

While some might rejoice that the Church has been found wanting, for many it is a crisis of faith. It is certainly an occasion of deep sadness for all of us. With the world media claiming that the Church has lost credibility and some calling for the Pope to be held personally responsible, and even to resign, I believe it is my duty to reach out to you as your bishop and as your brother within the family of the Catholic community.

Following the example of Jesus, the Good Shepherd, bishops and priests are called to protect and nourish those entrusted to their care, seeking out the lost, binding the wounded, making the weak strong. This means giving their lives in the service of God's people, and like Jesus "paying the exorbitant price". This is what priests commit themselves to at ordination and renew at every Chrism Mass. Priests have a privileged responsibility and one, which you honour with your loving and generous support.

Some of those called to be shepherds have been found wanting through their abuse of the sacred trust placed in them. Though few in number, the entire Church leadership must accept responsibility for their failure.

There have been priests in New Zealand who have abused children and young adults, so we do not claim to be guilt free. However our protocols are very strict and the Church openly collaborates with civil authorities. The Protocol document "Te Houhongo Rongo – A Path to Healing" was developed in the 1990s, it has been reviewed several times in order to ensure that the best is done for those that have been abused. We offer support to victims and do everything possible to ensure that their dignity and self-esteem are not further eroded.

I have apologised to victims of abuse; I do so again in the face of the present crisis engulfing the Church. I also apologise to you, the people of the Archdiocese, for the humiliation, embarrassment and disappointment you feel. I know that an apology on its own is not sufficient. It is necessary that we, the shepherds, look closely at our own actions and life style, deepen our prayer life and consider anew the meaning of our commitment to living the "self-renunciation of Christ". This Year of the Priest and the dignity of our calling demand that we do that.

This week is called "Holy" because of the self-offering of Jesus ("the exorbitant price paid by his life"), because of his death and his life-giving resurrection. In Holy Week there is also betrayal and denial. Peter, chosen as shepherd, denied he knew Jesus. His weakness crippled his commitment. He was restored by the loving forgiveness of Jesus and charged to strengthen his brothers.

I look for that same strength for myself, and for all of us; shepherds and you, sisters and brothers. We ask for that strength through the prayers of St Peter. The Church will come through this difficult time only when all priests live the life of Christ, which includes suffering, carrying the cross, paying the "exorbitant price". It is then that we will know the new life of Easter.

I pray that we may all be lifted up in renewal of heart through the power of the One who makes all things new. As we come though this Holy Week may Easter dawn within us, bringing hope and joy and life.

+John A Dew
Archbishop of Wellington

memories

M.J. Orange reflects on scars inflicted by war which never heal.

If you want to find the old battalion
I know where they are,
If you want to find the old battalion
I know where they are.

They're hanging on the old barbed wire,
I've seen 'em, I've seen 'em.

Hanging on the old barbed wire,
I've seen 'em,
Hanging on the old barbed wire.

From *The Long Trail* by John Brophy & Eric Partridge.

I stand in a replica of an earth-walled trench in the Auckland War Memorial Museum and I think of my father. In a place like this he had lived for hours, days, weeks, maybe months, and I know nothing about it. The hell of those war years from 1916 to 1918 was never spoken of. This trench does nothing to portray what it was really like. It is neat and sanitised, silent and orderly. How can I imagine the terrifying din, the unrelenting mud, the stench? How can I feel the despair, the gut-clamping fear, the courage, friendships never forgotten, the interminable waiting, hopelessness, merciless exhaustion, all the terrible intangibles that bonded men and left them with a legacy of life-long silence?

As Cecil Burgess of the Wellington Infantry (1914-1918) puts it: "I went home to a father, mother and four sisters and no one ever asked me what it was like. For seventy years no one ever asked me what it was like."

As children, my brothers and I did ask, "What was it like in the war, Dad?" His reply would be a terse order to get on with our meal or our homework, or he would sigh and walk out to the vegetable garden to stand in silent contemplation. There was nothing that Dad could say to describe what he and thousands of other men had endured.

He was a taciturn man struggling with ill health as a result of mustard gas and the horror of the trenches. Worse than this though was the irreversible injury inflicted on his soul. His young man's spirit had been broken, and I don't think he ever regained the joy and the excitement of living. Being alive had come at such cost, his younger brother and many mates killed in action.

When the Second World War began my brothers and I, aged nine to twelve, were caught up in the glamour and patriotic zeal of New Zealand and the British Commonwealth's stand against the evils of the German Reich and its allies. Dad kept his counsel, very occasionally making a bitter or cynical comment when we eloquently declaimed the baseness of Germans, Italians and Japanese, and when our pride in the exploits of the Allied Forces became unrealistic and extravagant. We had no idea what we were talking about. How could we?

I well remember the only time my father spoke of his experiences in the war to end all wars. He'd had a whiskey or three, and I suppose our ignorant chatter gave him the encouragement to say,

"You don't know, you youngsters! You talk a lot of rot! There was a night – I remember…"

Hushed, we waited, hoping Dad would go on. It would be important, what he had to say, this rare moment of memory.

"The big field gun – had to keep it firing, all through the night. Me and my mates, we were a team. Just keep firing all night, pounding away at the German trenches. One by one, my friends were killed. They died around me, one by one, and we went on firing that gun. In the morning I was the only one left."

We were silent for a long, long time. At last I said, stupidly: "Dad, you should've got a medal for that."

Disgusted, Dad shook his head wearily and walked away. ■

Blackberrying in high places.

For my late Father, Thomas Corin.

I gather blackberries
high above Carey's Bay.
Below, the artist rests,
creator of beauty from shadows
love in the between.
Swaddling the bay
in homes and hotel
his dark crosses keen.

I remember Mt.Corrin,
the intercity driver telling me
of how a King built on the summit
not wanting death in the Blackwater
and how his young son fell into a barrel
of water brought for the building,
drowned, as the druid said.

I climb through fourteen Stations
of the Cross, sculpture and wood,
to the high cairn and cross
Celtic and Catholic entwined
and then meander down
past hawthorn dressed for healing
beside St. Peter's well,
gathering blackberries.

Crosses and cairns
transcend division
death and
distance.

Dorothy Howie, February, 2008.

Amanda Calder

In his book *The Life You Can Save – Acting Now To End World Poverty,* Peter Singer discusses what it means to live ethically, particularly for those of us whose material circumstances are infinitely better than those of people living in extreme poverty. He challenges us by posing questions about our choices. If you could save a child's life by donating a relatively small amount of money to an aid agency, is it possible that by choosing to spend money on other things, you are leaving a child to die whom you could otherwise have saved?

As Singer puts it: "Most of us are absolutely certain that we wouldn't hesitate to save a drowning child, and that we would do it at considerable cost to ourselves. Yet while thousands of children die each day, we spend money on things we take for granted and would hardly miss if they were not there. Is that wrong? If so, how far does our obligation to the poor go?"

As Catholics, do we have an even stronger moral obligation and responsibility to help those in need, given that helping the poor is a fundamental part of our faith?

St Joseph's Parish in Mt Victoria, Wellington, responds in a very practical way to the needs of the poorest of the poor – refugees. Through its close links to the *Refugee Family Reunification Trust*, St Joseph's parishioners give generously and selflessly to refugees in need, both those overseas and those living in our community.

The *Refugee Family Reunification Trust* is a charity that raises money to financially assist refugees who are already in New Zealand with the costs of bringing eligible family members to join them here. Cardinal Thomas Williams is one of the patrons of this Trust, and two St Joseph's parishioners, myself and Philippa Meachan, are Chairperson and Trustee respectively. Whenever the *Refugee Family Reunification Trust* has a shortfall of funds, St Joseph's parishioners willingly make donations. By pooling resources, this parish makes a huge difference.

Last year, for example, the Trust needed to raise nearly $11,000 to help an elderly Somali woman pay for the airfares to bring her orphaned nephews and niece to join her in Wellington. She had been forced to flee Somalia in 1988 after most of her family were killed, and she lived in a refugee camp in Ethiopia for 11 years before coming to New Zealand. Ever since she arrived in New Zealand, she fought to bring her orphaned nephews and niece to join her. They remained in impoverished circumstances in Ethiopia when their refugee camp closed down. They faced constant danger, and a shortage of food and water. Finally, they were given

Amanda Calder at the airport in October 2009 with two young girls arriving to join their mother. The Trust helped these young children and their parents come from Sudan, where they had been living as refugees. They arrived in February 2009.

permanent residence in New Zealand. St Joseph's parish contributed $2,500 towards the airfares to get them here.

Father Patrick Bridgman and several parishioners were at the airport to see this family reunited after having been separated from each other for nearly 10 years, and the family visited the parish on Refugee Sunday to say thank you. Father Patrick recalls "It was a privilege and a great joy to see this family coming through the arrival gate. Initially there was caution on their faces, and then beaming delight as they recognised their own family members and friends of the extended community. In that moment all the trials that they had endured were given the context of the new possibility of a family life in a place of peace. In my heart I prayed that we, as a country, would not disappoint them."

By also helping to furnish a flat for this family, St Joseph's parishioners played a significant role in bringing this family back together again. There is no greater joy than seeing a mother or father finally reunited with their children after many years apart. It is wonderful to be able to help someone in such need and to give them such happiness after so much tragedy and loss. Having families together is the key to successful refugee resettlement in New Zealand.

Cardinal Thomas Williams has reflected that "It is intrinsic in human nature to be in relationship with each other and family relationships are the most important of them all. Belonging to a family provides a sense of identity, security and worth. For refugees when their family members are far away and possibly in danger, the distance and uncertainty is extremely distressing. Until the family is reunited, it is very difficult for refugees to move on and to integrate fully into the new society. It is not enough to agree that the right to be with one's family is among the most fundamental of all human rights. As the costs of bringing family members to New Zealand are very high, refugees need financial help to make family reunification possible. The Trust is a splendid example of 'walking the talk'."

With more than 10 million refugees in the world today, it would be very easy to think that the problem is too big to tackle. But the Trust has been able to achieve remarkable results by simply focusing on those refugees in need in the greater Wellington region.

When we established the Trust in 2001, we never dreamt we would be able to reunite so many refugees! So far, 132 refugee families have been helped by the Trust. The Trust has paid for airfares to bring more than 300 refugees – many of whom were children and young people – to re-join their families in Wellington.

The support we have been given has been amazing. Every time a new refugee seeks help I wonder where the money will come from, but it always turns up in time. As soon as I explain the circumstances of a refugee family needing help, the money just seems to be donated. There are so many generous individuals in Wellington who are willing to help others in need. People's generosity never ceases to amaze me. I just wish everyone who donates to the Trust could come to the airport and see what their donation has achieved. It really is possible to save a life.

"As catholics, do we have an even stronger moral obligation and responsibility to help those in need, given that helping the poor is a fundamental part of our faith?"

By nationality, the families who have been assisted by the Trust were originally from Somalia, Ethiopia, Eritrea, Iraq, Sierra Leone, Rwanda, Afghanistan, Cambodia, Liberia, Sudan, Myanmar and Banda Ache.

The Trust helped these young children and their parents come from Sudan, where they had been living as refugees. They arrived in February 2009.

Many of these families were living in refugee camps in Kenya, Ethiopia and Sudan.

The Trust hears stories all the time about what it is like in a refugee camp – the deprivation, the lack of food, the lack of clean water and medical care, the lack of education for children and the constant dangers for women. Many refugees have been living in these circumstances all their lives. When they arrive at Wellington airport, they not only have access to the basic necessities of life, but they suddenly gain the opportunity to have an education, to be healthy, to be safe, to enjoy the love of their family – they now have a future. ■

Amanda Calder is Chairperson of The Refugee Family Reunification Trust. Readers who would like to know more about the work of the Trust, or can help in any way, can contact Amanda by telephone at 04 475 7994 or email her at acalder@xtra.co.nz Donations can also be made directly at Westpac, Lambton Quay Branch, account number 030502-337025-00.

don't forget to wake early

If we are in a state of depression, or prone to such states, it is at least partly our habits of thought that bring us there or keep us there, writes Daniel O'Leary. But, even on the dark winter mornings, it is possible to allow ourselves to emerge from the gloom.

"Night and day my thoughts are driving me mad. Nor can I pray anymore." Such anxious cries are becoming more common in our parishes and communities. Few people today are untouched by the temptation to chronic unhappiness, to depression, to despair. And bleak winter days are no help to such victims of the mind when that temptation comes.

It is suggested by many that in our quiet desperation we try too hard to free our mind from such thoughts. We panic at our inability to shift the anxiety we have compulsively built within us. We storm heaven and start novenas. But the more we try the worse it gets. By putting relentless pressure on our minds we only spin the vicious circle faster. All we are mostly doing, the experts tell us, is reinforcing the patterns of thinking that keep activating our pain. Through a deep, existential fear, perhaps, or a pessimistic turn of mind, we exaggerate the negative, we falsely fantasise about the distressing outcome of things. And we take these distorted thoughts as the absolute truth.

These thoughts then trap us, turning a small sadness into a web of anxiety. A harmless event, a throwaway comment can escalate into a flood of depressing emotions that destroy our sense of worthiness and joy. Our very thinking becomes the enemy, according to writers Eckhart Tolle and Richard Rohr. Most of it (85 per cent, they claim) serves only to upset us more. The Irish poet and philosopher John O'Donohue refers to the "crippling effect of our dried-out, dead thoughts in the cul-de-sac of our lives". Our incessant, defeatist focusing on things that happen to us ties us into an even tighter tangle.

A helpful beginning is the understanding that it is not the facts themselves that bring on depressive attitudes, but how our minds deal with those facts. Our habitual reaction to a passing disappointment can transform it into a persistent, unsettling unhappiness. Like a blind automatic pilot, our warped thinking becomes seriously misleading. Our contact with life, with the truth, is no longer a direct or reliable one.

In *The Mindful Way Through Depression*, authors Williams, Teasdale, Segal and Kabat-Zinn offer a different approach to improving the quality of our lives by practising another way of thinking – a combination of an Eastern meditative tradition and Western cognitive therapy. They ask us to replace the 'doing mode' of the mind with the 'being mode'.

Instead of allowing ourselves to be seduced into unhappiness by our false and toxic thinking, or our fearful efforts to avoid or suppress emotions – maybe around persistent memories of a long-past humiliation, an imagined fear, or a grief that has lost its way – it is possible to directly encounter and experience those thoughts without the depressing fabrications we weave around them.

"Mindfulness" is how they describe this process of dealing only with the reality of present experiences rather than linking them with past failures, real or imaginary. The secret is to become aware of ourselves thinking and feeling. This new hygiene of the mind does not fight with or try to banish 'the enemy within'; rather it befriends those threatening thoughts and moods, carefully exploring them realistically with a non-judgmental compassion – but eternally vigilant for their deadly tricks, traps and temptations.

It is in this watchful silence, Henri Nouwen believes, that we can recognise the ways we try to hide and avoid facing the truth about ourselves; the way we can come to distinguish the reality of our condition from the irrational scenario of alarm, disgrace or self-blame that we fearfully attach to it. He pictures our fears and panic as emerging from where we have hidden them, and saying to us, "You can only be free if you look at us in the face. We are not as awful as you imagine. When you see us as we really are, not as you think we are, you will be free to find your happiness again."

In the 'being mode' we experience and embrace the objective reality of what is unfolding around us. We acknowledge the way things are, without any mental fencing or forcing. Mindfulness is about paying non-judgmental attention only to what is actually happening at any given moment; not

to the fearful anticipation, the false stories, the depressing possibilities that something compulsive inside us wildly weaves as true.

This type of awareness is much more than paying attention with more concentration; it is about how we pay attention. As if standing behind a waterfall, we calmly observe the cascade of our mental distortions without getting dragged down, like defenceless victims, into the pool of depression. We need to keep reminding ourselves that our unmindful thoughts are passing mental events. They are not reality itself. We must harvest the precious energy of our mind for the current task in hand – to see things as they are, not as we are.

Dr Raj Persaud, senior lecturer in psychiatry at the University of London, traces our inner distress to an inability to 'keep our thoughts and emotions current', to adapt them coherently to the actual changes in our circumstances. Under the Spirit, a healthy mind will draw the hidden self towards the abundant life. The free and present mind beckons us on ever-new journeys – to feel and fulfill our longing for joy, to bring beckoning horizons within our reach. But the predetermined tramlines of yesterday's dark thinking will not bring us to places of hope or imagination. The Irish poet Patrick Kavanagh wrote, "To be dead is to stop believing in the masterpieces we will begin tomorrow."

"The predetermined tramlines of yesterday's dark thinking will not bring us to places of hope or imagination."

"Mind your mind," O'Donohue re-minds us. We are all responsible for our own thoughts. We have the spiritual power to choose joy, to respond with gratitude even on a grey day, to think in happier rhythms. The beautiful, fragile mind is the place of our most profound freedom. That is why, in all its wanderings, obsessions and struggles, it must be nourished, cherished and protected. In the purifying of our mind it is important, the wise tell us, to keep constantly grounded in our own bodies and in the energy of the earth.

For many, these dark, winter mornings are the hardest times. Yet, with courage, with dedicated practice, we can welcome each day like a child waking up with a new look in her eyes, blessing with delight everything she looks at, praising God unknowingly for everything she touches. She is the small baptismal priestess within us, presiding at the table of each fresh beginning, consecrating again the bread and wine of our morning minds. "And don't forget to awake early," the Sufi poet Rumi reminds us. "The breeze at dawn has secrets to tell you. Do not go back to sleep; do not go back to sleep." ■

Daniel O'Leary, a priest of the Leeds Diocese, is based at Our Lady of Graces Presbytery, Tombridge Crescent, Kinsley, West Yorkshire WF9 5HA. With permission The Tablet.

Moving On

I can see us all moving on.

The clouds, black and raggedy
scoot across the harbour.
What sound do seagulls make when they are happy?
What makes the water not restless?

When exactly will the hand slip off the wheel?
When will the current overwhelm?

Will I be alone
with a stone in my hand –
perfectly smooth like your cheek –
and the tide running out,

Or, I wonder,
will there be grace,
will your cheek be there with mine,
wet and warm,
and the splendour of the sun will spill over those hills,
strike the pillow
and I will be amazed to be carried to

our wherever.

– Michael Fitzsimons

the woman "who has shown great love"

Kathleen Ruston RSM

"She has shown great love." Thus Jesus speaks of the unnamed woman in *Luke's* anointing story *(7:36-50)*. In contrast, the narrator calls her "a sinner" as does the Pharisee Simon in his heart. Subtitles inserted into many Bible versions implant this memory of her in our hearts too. On the Eleventh Sunday of Ordinary Time, we shall hear read from the Lectionary the Jerusalem Bible version that "a woman came in, who had a bad name in the town."

The three other gospels link the anointing story to Jesus' burial and locate it in the last week of his life. In *John*, Mary of Bethany anoints Jesus' feet in her home *(12:1-8)*. In *Matthew (26:6-13)* and *Mark (14:3-10)*, also at Bethany but in the house of Simon the leper, an unnamed woman anoints Jesus' head. Her priestly and kingly action is often unnoticed and not read in the Sunday lectionary cycles. The only art depiction I have found is the 1260 illustration of two anointing women in a Basel Cistercian Monastery Psalter.

Luke's account is found much earlier in Jesus' ministry in Galilee. The controversy is because the woman is a sinner and not about extravagance and waste as in the other gospels. So who is this woman who "has shown great love"? What is the significance of Luke's shaping of her story? While *v.37* says clearly that she was a sinner, the tense of the Greek verb has the connotation of "used to be." Likewise, in *v.47* the perfect tense of the verb, "have been forgiven" expresses a past action whose effect endures in the present.

Often in Luke, when Jesus wants to explain God's reign (*baseilia*) he tells a parable. Jesus replies to Simon's perception in his heart of the woman as sinner by telling a parable. What Simon "sees" *(vv.39, 44)* frames the parable of the two debtors *(vv.41-43)*. The parable has one point: one who has been forgiven much loves greatly the one who has forgiven the debt.

In the narrative of the woman's action *(7:36-40)*, we see an unnamed member of the outcast poor rejected by the religious elite. Like the poor throughout this gospel she shows by her action of hospitality – the kissing and anointing of Jesus' feet – that she recognises who Jesus is. He knows what is in her heart. Jesus too knows what is in Simon's heart. Jesus explains he invited him to his table but violated the customs of hospitality. Simon's action and thoughts show he does not accept Jesus as God's prophet *(vv.44-50)*.

Commentators speculate that this woman is a sexual sinner. However, when Simon Peter says he is "a sinful man" in the story of his call *(5:8)*, no commentator ever discusses what type of sins he may have committed let alone that he was a prostitute.

There is no textual evidence to identify this woman as Mary Magdalene or to hold that either or both are prostitutes.

This illustration of two anointing women, dating back to 1260, is taken from a Basel Cistercian Monastery Psalter.

Neither is named by any of the known terms of the time for such women. The woman's presence at a banquet opens her up to the accusation of being a prostitute. However, she did none of the activities that banquet courtesans did: participate in the banquet, engage in witty conversation with banqueters, drink with them, recline beside them, dance, act, play flute or harp and entertain.

And "Mary called Magdalene, from whom seven demons had gone out" *(8:2)*. "The seven" of "the seven demons" serves to underline a great number and is used also to indicate frequency or power. In the ancient world, illness of the body and the mind were traced to demons. There is nothing here (or elsewhere *11:26*) to suggest that seven demons means sexual sin except in the mind of interpreters throughout the ages! No other biblical women are as sexualised, trivialised or demonised as the unnamed woman of Luke and Mary Magdalene whose identity is collapsed into hers.

A more apt title for this story would be: "Jesus, the Woman and the Pharisee." The story is much more than about Jesus' kindness to a repentant woman and edifying reflection about it. We are drawn into this uncomfortable triangle in which Jesus knows minds and hearts, a pattern repeated in Luke (e.g., *2:34-35; 5:21-22; 6:8 …*). Like Simon, Jesus knows what is in our hearts and minds. We are invited into expansiveness of heart and mind, moving beyond short-sighted perceptions. Did Simon move into expanded perceptions? The story is open-ended about his response as it is for us who ponder this story of the woman whose heart recognised Jesus and whose action "has shown great love." ■

Kathleen Rushton is a Sister of Mercy, scripture scholar and spiritual director, living in Christchurch.

humour fills the void

Boy, directed by Taika Waititi
Film review: Paul Sorrell

This film is cool, it's choice – in fact it's really wicked, eh. Such terms of approval seem apt when considering a film set in a rural Maori community in 1984 and, more importantly, one in which the values and aspirations of the adult world are seen through children's eyes. While *Boy* deals with some of the problems that still affect Maori disproportionately – poverty, crime, unemployment, drug-taking, bad parenting – director Waititi sets aside the dark, Gothic vision that seems almost compulsory for Kiwi filmmakers and lets loose with a relentless broadside of non-stop humour.

Boy is a nine-year-old growing up with his young siblings and cousins in Waihau Bay, a small town on the East Coast of the North Island. His mother died in childbirth and his father, Alamein (played with enormous gusto by Waititi), is in jail. Auntie, who is supposed to be bringing them up, has left town to attend an extended tangihanga. Boy hero-worships his absent father, and weaves all kinds of fantasies around him – chief among them is that he is going to take him to a concert by his other hero, Michael Jackson. The heart of the film shows us the slow unravelling of this dream as Alamein, or Shogun as he renames himself, proves on returning home to be a loose canon, possessed of a manic energy that is totally without direction. Despite his affection for his children, he has nothing positive to offer them as a role model.

But rather than getting bogged down in some potentially very dark and heavy themes (and we are never quite allowed to forget that, if something doesn't happen, the children will end up just like their elders), Waititi treats his material with disarming humour. Much of it is of the Billy T. James variety, and the great Maori comedian makes a brief appearance, accompanied by approving titters from the kids. The other comparison that suggests itself is bro'Town, which uses satire and humour to portray issues faced by the Auckland Pasifika community.

While we see the film through the eyes of Boy, his younger brother Rocky steals the show. Rocky, who is perhaps another aspect of Boy's persona, fantasises that he has superhuman powers that can change the world – the out-of-control adult world, that is. In one poignant scene he apologises to his father for possessing such strong magic that he inadvertently killed his mother as she was giving birth to him. Rocky's crayon drawings, skillfully animated on-screen, give us a striking insight into the pathos of childhood innocence.

If at the end of the film Boy's guileless view of the adult world has been well and truly disabused, Waititi is determined not to leave us on a gloomy note. The Michael Jackson pastiche that plays over the credits, energetically danced to the stirring music of the Patea Maori Club's classic hit Poi E, is one of the high points of the movie. If we can't cry, at least we can laugh. ■

reader-friendly guide to social justice

Globalization, Spirituality and Justice
Daniel Groody
Publisher: Orbis, 2007
Review: Neil Vaney SM

In his preface, Groody proposes his ground-plan: "This book is a reflection on how to think about poverty, justice and liberation in light of Christian faith and within our current global context." This is a daunting task, involving a synthesis of economic trends, social analysis and theology. It demands a dense text, chock-full of summaries of key works, and an acute eye for overarching themes and analogies.

In nine chapters and 280 pages Groody succeeds remarkably. Never pretending to encapsulate fully the complexity of global transformation, nor to weigh up apodictically the goods and evils of globalization, he nevertheless provides many tools with which to make such judgments and sets forth many of the indicators that point the way.

His chapters follow a classical pattern. In the first he expounds some key statistics: wealth distribution within and across nations, economic indicators such as the rocketing salaries of CEOs, the fact that 51 out 100 of the leading financial entities in the world are now multinational companies, and that the three wealthiest men in the world earn more than the combined GNPs of the poorest 48 nations.

In the following five chapters the author describes the tools theologians use to weigh up such trends: the Bible, early Church and Catholic social teaching, non-Christian religions, then the witness of some men and women whose lives have been steeped in a sense of justice and love of the poor. The final three chapters present an overview of other vehicles of justice: contemporary writings and the rich tradition of liturgy and spirituality in Catholicism – and the way each of these highlight God's call for a more just world.

Here, for me, are some of the highlights of Groody's work. His overview of Biblical perspectives is noteworthy for the use of two overarching themes; first, he details five meta-narratives, those of Empire, the world of the poor, Yahweh's designs, idolatry and the gospel. While expounding the final theme he then makes use of the three principles that characterise Jesus' ministry, following the liberation theologian Elizondo: namely the Galilean, Jerusalem and Resurrection motifs. In chapter 7 the author gives a very balanced and fair assessment of liberation theology. Especially outstanding is his explanation of the contentious 'fundamental option for the poor'.

Another area where I considered Groody's insights and even-handedness to be excellent was his treatment of five personal paradigms of justice: Gandhi, Martin Luther King, Dorothy Day, Mother Theresa and Oscar Romero. This chapter, as well as that on the early Church teachings, illustrates one of the author's great strengths – his ability to make acute and masterly summaries of numerous sources, underlining leading themes through the use of key citations, showing wise and judicious reading.

His foray into non-Christian religions looks at Islam, Hinduism, Buddhism, Baha'i and African indigenous faiths. His judgments are fair, if not overly critical, but I was surprised at some of the interesting insights from Baha'i and African beliefs. In the latter, emphasis on life as a sacred gift and the priority of community over individual autonomy, are very redolent of Catholicity. His chapter on liturgy is especially brave. He attempts to balance the need for a universal worship against the needs of local communities while his use of the mountain metaphor in his treatment of spirituality is particularly felicitous.

A final thought; for a text that is so meaty, and includes so many summaries and quotations, the style is remarkably even and readable. At the end of each chapter Groody includes pertinent questions for reflection and lists of allied readings, which make his book even more reader friendly. This is a work that should be on the bookshelf of any serious student of social justice in our age. ■

living reality of life in Iraq

The Orange Trees of Baghdad – in search of a vanishing life
Leilah Nadir
Publisher: Scribe Publications Pty Ltd
Price: $A32.95
Review: Wendy Kissel

The Orange Trees of Baghdad are one of the earliest memories of the author's father who left Iraq in 1960 to study in England. He has never returned and is among one in every five Iraqis exiled around the world. His relatives still living there increasingly urge him not to come back. Leilah Nadir's book subtitled *in search of a vanishing life* explores the events of the past that have led to the present situation in Iraq. This is no abstract historical study. It is the living reality of one extended Iraqi family and the ongoing human cost of sanctions and war. The style of writing is easy to read. The content is not.

Nadir herself has never been to Iraq. She grew up in England and Canada with her English mother and Iraqi father. Occasionally her father's Iraqi family entered her life when they visited and took over the English family home with their exotic food, language and music. During these times she glimpsed the very different world of her father. Later, Canada was too far for family visits from Iraq so it faded into the background for her. It wasn't until her mid-twenties that Nadir 'woke up' to the tragedy unfolding in Iraq and became actively involved in protesting against the sanctions. As she makes her own personal connections with family in Iraq, she learns about the daily reality of children dying from malnutrition, medicines becoming scarce and the rampant fear caused by bombings, checkpoints and indiscriminate killings. "Death has become an ordinary thing for us," says one relative adding that his children have only ever known life in a war-torn country.

Nadir has to face the conflict within her of having both English and Iraqi blood in her veins. As warcraft leave England to bomb Iraq in 2003, she writes in desperation to a London newspaper hoping readers will realise, "we couldn't bomb my 70-year old aunt." When contact is eventually restored, her aunt asks fearfully, "Why are they doing this to us?" She watches another aunt, exiled in London, search *Google Earth* for the family house in Baghdad and knows this is the closest she has been to home for 15 years.

When email contact is cut because of no electricity for 25 days, Nadir tries to imagine what that might be like. In winter there is no heating. In summer it is so hot the family must sleep on the roof to keep cool. Every night noisy American helicopters fly over the houses so low the soldiers can be seen pointing their guns at people trying to sleep. She learns that Sunni and Shia Moslems often intermarry yet religious intolerance is encouraged by the occupying forces to fragment families; that reconstruction of Iraq is intentionally not happening; that after Saddam Hussein there had initially been hope of a better life but the so-called 'liberation' has produced horror beyond belief. This includes the destruction of many treasures of antiquity in the country regarded as the cradle of civilization.

Nadir includes photos taken by her photojournalist friend Farah Nosh, a Canadian Iraqi. At great personal risk, Nosh returns to Iraq to photograph wounded Iraqis, those not being shown by the media. The look in the eyes of these innocent victims, all amputees, speaks volumes. The tip of the iceberg. The book ends with the author's dream that she may yet visit Baghdad. For now, her book, enhanced by bibliography, map and detailed index, provides valuable insights into this ongoing tragedy as she continues searching for the vanishing life of Iraq. ■

banker, bookie or prostitute

Crosscurrents
Jim Elliston

We have heard a lot in recent times about 'derivatives'. They are essentially bets, and while some serve a useful purpose for businesses, such as hedging against currency fluctuations, many of the latest types are the equivalent of betting on horses. The Obama administration is trying to legislate to require banks to choose between being a banker or a bookie. Financial institutions wishing to indulge in derivatives must do so through 'clearing houses' that will stand guarantor in case the losing party defaults – thus saving the taxpayer from having to bail them out.

Wall St traders are resisting strongly, as derivatives trading has produced huge fortunes in the past. In the March quarter Goldman Sachs made $US1M every ten minutes.

Against this background one US commentator (George Packer) bewailed the fact that, after a brief hiatus, the brain drain to Wall Street seems to be back: "A Wall Street career is becoming indefensible, and yet large fractions of the graduates of America's best universities can think of no better use for their intelligence and degrees than a job that has become less socially useful than prostitution, and a lot more harmful."

morality and government

We have a tradition that some matters should be left to the individual consciences of MPs because they are 'matters of personal morality'. They generally deal with actions rather than consequences – for example banning drinking of alcohol versus mitigating the negative effects of misuse.

It seems to me there are two sets of issues in need of clarification. One has to do with the relationship between personal morality and its public consequences. The other has to do with the role of Government as society's organ for ensuring its members can exercise their basic rights freely and live in safety. This often requires consideration of the broader context; an apparent solution to a problem can easily have unforeseen effects.

The Law Commission reports that compared to other countries our young people have very high rates of sexually transmitted disease, teenage pregnancy and motor vehicle accidents, with alcohol implicated in all of them. One set of issues concerns the cost to the taxpayer in dealing with both the immediate results and the longer term health and disability impairments. This is primarily a matter of social order, not individual morality; the 'conscience vote' issue is irrelevant here at least.

It seems obvious that the government has an obligation to take effective measures. These will probably require restrictions on moderate adult drinkers as well as on irresponsible peddlers of alcopop-type products. Such restrictions have implications for the first set of issues, which concern notions of freedom and morality. Surely society has an obligation to exercise some form of care for the young. Let the market decide, anyone?

emphasising mission

I found the second week of May very stimulating. On the tenth, Diarmuid Martin, Archbishop of Dublin, spoke about the future of Catholicism in Ireland. During that week Pope Benedict gave a series of addresses during a visit to Portugal. I also read an enlightening book by Keith Pecklers SJ professor of Liturgical History at the Pontifical Liturgical Institute in Rome. ('The Genius of the Roman Rite: a background to the new Missal').

The thread common to all was the role of the church, which is mission, not maintenance. Diarmuid Martin expressed discouragement at the superficiality and outward conformity of Irish Catholicism. Benedict was blunt: "We have to overcome the temptation to limit ourselves to what we already have, or think we have, that's securely ours – that would be a slow death." Christ's comforting words about being with the church to the end of time "do not excuse us from going out to meet others."

The pope urged people to resist the lure of a sort of 'ghetto Catholicism', closed in on itself. The style of missionary effort called for can be expressed in the following phrase: "We impose nothing, but we always propose." Both men spoke of the enormous waste of opportunities in this regard.

Keith Pecklers was equally blunt, saying that all the effort put into reforming the Mass would be wasted if its basic aim, which is to focus participants on mission, is ignored. In that case the community will be celebrating nothing more than itself.

a cardinal's wisdom

Pecklers, in describing the great division of opinion among the bishops at Vatican II regarding the use of vernacular in the liturgy, mentions the case of New York's Cardinal Spellman who held that a change would weaken the faith of the people. However, Spellman admitted he often didn't understand the Breviary he prayed every day, so as a compromise he would accept a change there.

This prompted one European prelate to exclaim: "Marvellous! He wants priests to pray in their own language and the laity to pray in Latin." ■

reframing our picture of church

Peter Norris

Last year I spoke at the Dunedin Priests' Assembly. Initially, I thought it would be for a morning session but was surprised to find it was for a two-day period. Even more surprisingly, I was told that the priests were sick of breaking into groups. Most speakers, myself included, use the discussion time as an opportunity to regroup and think. I was denied that. Not unnaturally, I did not sleep well the two nights before.

I was talking to my parish priest, Father Mark Chamberlain, about my sleeplessness, and he said: "You were actually praying as well, Peter." All of a sudden, he reframed my nervousness and worry, and put God in the picture. I felt lighter, which for someone of my dimensions, is an achievement.

Reframing can happen in different areas. My family, coming from the West Coast, was strongly Labour and I guess I inherited this predisposition. A friend of mine, Bishop Philip Richardson, Bishop of Taranaki, speaking at his farewell from Selwyn College, said, "a community is judged on how it treats its weakest members."

It may not be original, but it struck me as important and something that Philip had kept in front of him. It made me more conscious of the way I voted and I guess I always assumed that the Labour Party was the best at ensuring that. When I got to know Bill English and a few others in the National Party, I realised that as individuals they cared for weak people as well. I had to reframe my picture of politicians.

Even more recently, I was present when a student here asked Richard Allen, a National Security Adviser for Ronald Reagan, the difference between Republicans and Democrats. There were many subtleties that I missed but what I picked up was that it was not as if Republicans are against healthcare for the poor, but that they are not convinced that the Federal Government is the best provider of this care.

Richard had strong views on the disadvantages of central government taking this over. Without averting to it, he was enunciating the principle of subsidiarity that Leo XIII propagated, namely that the greater body should not do what a lesser body can. In his case, healthcare is great, but perhaps there are implications if the central Federal Government does it instead of state governments.

The same principle, articulated by Leo XIII, should be applied to the Catholic church. Much of our law and discipline could happen at a local level. Our local church in Dunedin, or Wellington, is not a Roman branch office. We are united with the church of Rome, under the primacy of the pope, but not necessarily under the curia, or middle level Roman officials.

Stanley Milligram's experiments, outlining how easy it is for those removed from suffering or pain to inflict it, apply to the church as well as to other groups. I would love to say that implementing the principle of subsidiarity would help us to avoid silly decisions that have characterised us in the past but I do not think that is the case. However, if we as a church lived by this principle we might own problems instead of just complaining about solutions. People on the ground are more aware of hurt to people. People in central administration are more aware of hurt to the institution.

Re-framing is part of growing up. We need others to help us look at life within a different context. I needed it with the Priests' Assembly, and also with political parties. We all need to re-frame our picture of the church. ■

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

changing of the guard

A farewell to Michael & Francie

On a damp Dunedin evening the parish hall of St Francis Xavier Parish in Mornington was filled with warm cheer as about 60 supporters gathered for a celebration to honour significant coming-and-goings at *Tui Motu*.

After 13 years as a team, the first half of 2010 sees Michael Hill and Frances Skelton handing over the reins to Kevin Toomey. The 30th April evening was a time to remember, be grateful and offer good wishes.

Various speakers told the story of *Tui Motu's* birth from the dying embers of the *Tablet*, the key supportive role of the Dominicans and the Josephites, and the generosity of the Rosminians for 'loaning' Michael over these years. Above all, however, it was the determination, hard labour, networking, resourcefulness and incisive word-smithing of Michael and Francie that was acknowledged as key to the magazine's longevity.

It was an evening of anecdotes and affirmations, laced with laughter and capped with the presentation of commissioned artwork as gifts to Michael and Francie (Michael received a stylised depiction of *Tui Motu's* Union St HQ; and a Donald Moorhead cartoon parodying the *Tui Motu* editors in action was given to Francie). To cap off the jollity, and with Kevin Toomey and Donald Moorhead at the piano, everyone joined in a song that Cecily Sheehy had co-authored from afar: a five-verse humorous tribute to the editorial team. While we are blessed to have Francie with us at Union St a little longer, this was Michael's adieu, so the song's last verse is worth reprinting here:

"So here's to you, Michael Hill, three cheers we shout for you.
You're a teacher, a preacher, a priest through and through.
Give the candle to Kev, to take up a new song.
You've done well. Tui Motu will go on."

Robin Kearns

The Tui Motu editors in action – this cartoon illustration by Donald Moorhead was presented to Francie Skelton, assistant editor.

At his farewell, Michael Hill was presented with a painting depicting Tui Motu's Union St headquarters.