TUI MOTU InterIslands

CELEBRATING 20 YEARS 1997–2017

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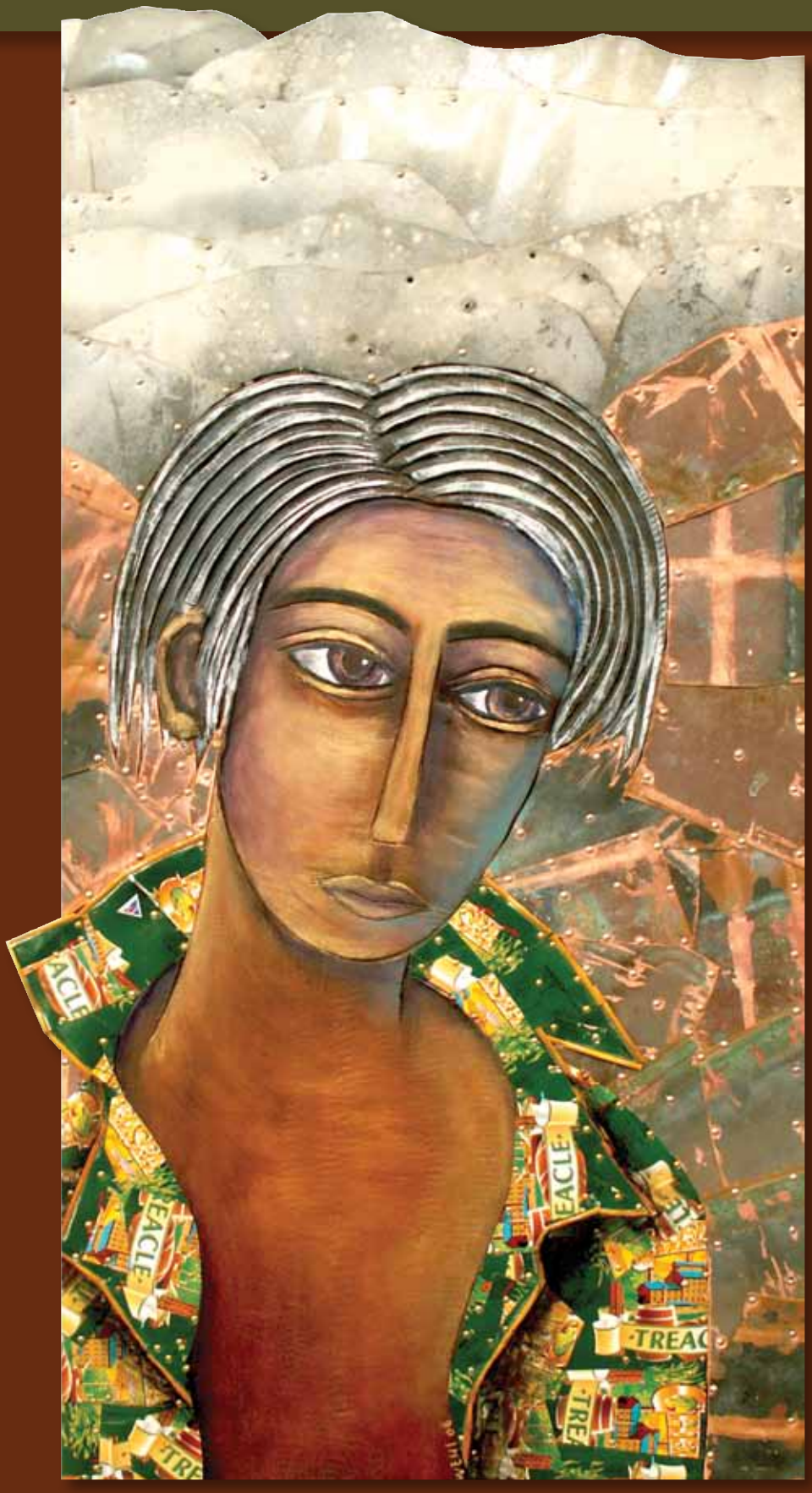

DIGNITY OF WORK — HE MANA TŌ TE MAHI

Jim Consedine • Christina Stringer • Bruce Drysdale • Julie Randall • Fr Jolly • Manuel Beazley • AND MORE

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EDITORIAL

Work and Community

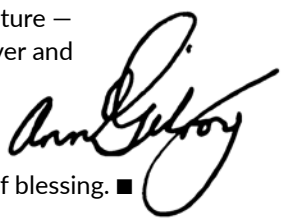
We often desire to be involved in work that we like and has some meaning for us, where we feel that we are making a valued contribution to the common good. Yet we may find ourselves in work that we think of as "just a job", something we need to do to put food on the table. And we stay in that employment for a number of reasons including the unavailability of other work, not having qualifications or skills needed for other choices, and commitments which prevent us from taking on the type of work we would prefer. So we work, making the best of what's available and we hope for opportunities where we have more choice. Our community life benefits extraordinarily from voluntary unpaid work, where people's experience, gifts and skills are developed and always given generously. Work is not one thing — we identify it as necessary and also distinguish it as employment, or a job, a ministry; as fulfilling, worthwhile or mundane, and as a contribution.

Catholic social teaching on work, employers, workers' rights and conditions highlights the contribution that all work makes to the common good. And it is quite specific that workers are to be treated with human dignity by employers attending to their fair payment, safe and healthy working conditions, and sufficient time from work in which to relax, attend to family and community. Church teaching warns employers of developing a greed for profit and blinding them to the value of their workers and of the environments in which they work. When people are desperate for employment, it is not a situation to exploit by depressing workers' wages and conditions.

This 221st issue explores the social justice teaching on work from the first encyclical, *Rerum Novarum* (1891), to our own times. Jim Consedine tells of how the encyclical came about and how workers' unions exercise solidarity to protect workers. He points to unjust practices which inhibit workers from belonging to unions in our working climate now. Christina Stringer outlines where in New Zealand today these principles upheld by Church and government are failing and our migrant workers are being exploited.

Then we have a series of short articles by writers sharing about their work — paid and unpaid — and why they have chosen it. They share the highlights, the relationships developed and discuss some of the lows.

We thank all who have contributed their work to this November issue. Alan Wehipeihana's sculpture — wrought from treacle tins — graces the cover and the work of other writers, artists and craftspeople combines to make this magazine.



And as is our custom, our last word is of blessing. ■

Looking **OUT** *and* **IN**

Photo by Jackman34

This month I walked my teenage daughters down to the bus stop. They were setting out with sturdy backpacks to travel to Delhi and ahead to far-off lands. I have tried to quell my trepidation by remembering my many months and years of travelling. By recalling all the positive ways that travelling has moulded me.

When I was 21 I bought a cheap one-year-return ticket from Auckland to Los Angeles. I headed straight across the border to Mexico and put out my thumb to hitch-hike south. In the central Mexican highlands I volunteered in an orphanage and became a short-term mother for two beautiful but abused girls aged 11 months and three years. We shared every minute of our days for two months. After a long hot summer jumping in fountains and reading books aloud together, we were all so deeply sad to part ways. They helped me realise that being a mother was something I would love more than nearly anything else. I still think and pray for them, now in their 30s. I also now believe that orphanages and children's homes are often a last and worst option for children, and that volunteering in an orphanage can represent many asymmetries and imbalances of power and rights.

In Guatemala, I spent several months in a small village that had only recently emerged from the "*violencia*" that took the lives of nearly every male aged 20–40, geo-politics I had managed to be entirely ignorant about before I crossed the border into Guatemala. I taught health promoters using David Werner's classic book *Donde No Hay Doctor (Where There Is No Doctor)* which also worked as my text for learning Spanish. That book and those months convinced me that when I got through medical school I would eventually work in public health instead of becoming a surgeon.

I volunteered with the Missionaries of Charity in their home for children with severe disabilities in central Lima. The eight weeks there urged me to review and push hard against all I had learned in my somewhat-inter-denominational-but-still-always-evangelical-childhood. I was drawn to the rosary and to the beauty of the "*Hora santissima*" (holiest hour) on Friday evenings as we sat together in a suspenseful and beautiful silence. I read Henri Nouwen for the first time and fell into the pool of contemplative prayer like a thirsty and hot tramper finding a still tarn at the top of a hill. I was intrigued by the grace and kindness of Sister Maria del Mar who was just a few years older than me. We washed the nappies of the young people and children by hand. It took us around three hours each morning. Now I do not believe this large institutional home was the best living option for many of these children. Yet it was a place where love was shared. We had a lot of time to talk. And pray.

Between these spells of volunteer work there were weeks of travelling in hammocks aboard boats around the Amazon basin, cooking fish on coconut palm beaches with Rastafarians, and hiking among alpacas and silent shepherds in the steep lands of the Andes. I learned fluent Spanish within months. I read many novels and discovered huge new ideas. Nuns and parishioners explained to me what liberation theology meant to them. I found that I love conversation with others going the same direction as me on a trail-bus-boat-train. Most of that year I was away I stayed in the homes of new friends I met. I fell in love with the music of protest and the movement of *Canción Social*. I learned about living in the present. I also manoeuvred through several frightening and dangerous situations. Not fun, but I learned about my own inner reserves that could be called upon.

That year, 1991 in Latin America, was one of the most formative and exuberant years of my life. During that year I read Merton's *The Seven Storey Mountain*. His often-quoted words represent much of what my travels meant for me: "You do not need to know precisely what is happening, or exactly where it is all going. What you need is to recognize the possibilities and challenges offered by the present moment, and to embrace them with courage, faith and hope."

Travelling is more fraught for me now. It usually involves acknowledging and trying to make peace with the carbon wrapped up in catching a flight.

Travel can be voyeuristic, disengaged, insensitive, underline injustice and inequalities and become a form of neo-colonialism. But the loosening of control (of my time, productivity, language skills, environment) that happens when travelling can also help me move out of my comfort zones, slash away my prejudices, be vulnerable, build relationships with people on the edges, open my eyes and soften my heart.

So I waved my daughters off. They'll be fine, I tell myself, and they'll learn lots. And hopefully they will return with new eyes and hearts. ■

Kaaren Mathias is a mother of four young people, is married to Jeph and has spent the last 11 years living and working in India.

The Dignity of Work and Workers

JIM CONSEDINE traces the development and challenges of the Church's teaching on the dignity of work and of valuing workers and notes particularly the influence of the Young Christian Workers movement.

In 1975, I returned from the International Young Christian Workers Conference in Linz, Austria, by way of Seoul, South Korea. The Korean YCW leaders took me on a factory tour to meet some of their members and see their working conditions. In the highly industrialised area we visited, there were 200 textile factories with 20–30 women workers in each. Eighty per cent of what the women produced was exported. The factories were about the size of an average New Zealand house, with machinists working cheek-by-jowl in 12–16-hour shifts, six days a week. On shelf-like structures standing two metres above the floor was a second layer of women working their machines. Each earned US$1.10 per day, about US$35 a month. They lived in factory dormitories and were expected to spend their money at the factory shop. In effect, these women were enslaved to the big international clothing brands which flood world markets with cheap products.

First Encyclical on Workers' Rights

Pope Leo XIII knew something of similar factory conditions in Europe when he wrote *Rerum Novarum* in 1891, the first major encyclical on workers' rights. He tapped into 80 years of industrial unrest in Europe and the growing poverty many lived under. *Rerum Novarum* set the Church on a road that led to more enlightened social teachings around workers' rights and dignity. It defended workers' rights: the right to work, to a just wage, to strike, to safe working conditions, to the opportunity of personal development and to assistance when sick or elderly.

Leo had recognised that workers in Europe were being worked too long and hard, in wretched conditions and for too little return. He argued they had a natural right to form "protective associations" (unions) — much to the anger of industrialists and many in political power.

These basic teachings have stood the test of time and have been developed by successive popes. Pius XI (1931) and John Paul II (1981) devoted entire encyclicals to workers' rights and the dignity of work. Pius XI highlighted themes of solidarity with working people, safe working conditions, a living wage and a sense of pride in constructive work as a basic premise of gospel dignity. John XXIII (1961) repeated these themes adding: "remuneration of work is not something that can be left to the laws of the market place." And in 1971, on the 80th anniversary of *Rerum Novarum*, Paul VI again brought workers' rights to the fore in a widely publicised pastoral letter. Later, John Paul II developed a teaching on the links between a growing spirituality and work, understanding workers as co-creators with and witnesses to the Reign of God in our time.

Joseph Cardijn and the Young Christian Workers

But while some popes have been very influential in this movement, one man stands out as a beacon of

light throughout the 20th century and beyond for developing our consciousness of workers' rights and Catholic Social Teachings about them. Joseph Cardijn (1882–1967) was a Belgian priest, and the son of a miner who died from work-related illnesses. In 1912 he founded what developed into the Young Christian Workers movement (YCW).

His mantra of "see, judge, act" quickly spread among young workers and students and in 1925 won the approval of Pius XI, who urged Cardijn to take his message to the world. Cardijn's lectures on workers' rights were published as *The Hour of the Working Class* and circulated internationally. In 1957, the first international convention of YCW was held in Rome, with thousands of young workers represented. By the time Cardijn died in 1967 the movement had spread worldwide including to New Zealand.

Joseph Cardijn is the most influential single voice in Church history when it comes to the rights of workers. Paul VI recognised this when he made him a cardinal in 1965, even though he wasn't a bishop. His elevation was also in recognition of the influence of his mantra — "see, judge, act" — on Vatican II, particularly *The Church in the Modern World*.

Workers' dignity and rights have always had an uneasy relationship with capital and business interests. We have heard the horrific stories from history of the widespread use of child labour in factories, of workers paid a pittance, the "pit boys" of the mines, and poorly paid domestic workers. Any questioning of conditions usually resulted in the worker being sacked. And recent news stories in New Zealand show that in many industries, things aren't much better today.

That is why the rise of trade unions over the past century was so significant. Unions are based on the simple and obvious premise that workers are more powerful as a collective than they are as individuals. The formation of unions was encouraged by *Rerum Novarum*. With other social teachings developed over the years, workers' rights have been a cornerstone of Catholic Social Teaching. Peter Maurin, co-founder of the Catholic Worker, put it well when he described workers' rights as part of the Church's "social dynamite waiting to be released from their hermeneutically sealed containers".

Gospel Challenge Continues

The Church's defence of these very precious *taonga*, hard won over 100 years of struggle even among its own members, needs to keep apace of the relentless undermining of these life-giving social teachings. Such is the propaganda war waged on behalf of capital under the current neo-liberal economic system. We need these teachings now more than ever. Only 17 per cent of workers in New Zealand are unionised today. Yet unionised workers are often the only ones able to defend the interests of their members and the common good against inroads into workers' rights and dignity.

The dignity of working people is under more serious attack now than at any time in the last 120 years. The neo-liberal capitalism of the Western world has no place for organised labour (trade unions) nor for any disruption to its single goal of increasing profits and therefore controlling its workers. We can see this in most major international corporations, such as American-owned fast food outlets, who pay their workers the minimum legal wage and oppose unionisation.

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I know that most of the young Korean garment workers in the Seoul factories in 1975 will have died by now; their lives shortened by horrific working conditions and poverty-level wages. They represent only the tiniest tip of a gigantic, worldwide, free-market iceberg, sparkling on the surface but deadly underwater. Today millions of women and men work in similar circumstances — with individual contracts, "zero hours" arrangements, low pay, piecemeal work and no union membership allowed. And worse: millions of children, women and men are enslaved around the world with no pay or benefits.

Our Catholic Social Teachings on work form part of the foundation upon which the common good of all is built. We need to understand them and make them more widely known in our communities. This is how we participate in sharing the "good news" in our neigbourhoods and our world. ■

Jim Consedine is a priest in the Christchurch Diocese. He served 23 years as a prison chaplain and lives at the Thomas Merton Catholic Worker house in Christchurch.

I CAME TO WORK AND YOU **EXPLOITED ME**

CHRISTINA STRINGER shares what she has discovered in her research into migrant worker practices in Aotearoa.

Reports of worker exploitation which have captured media headlines over recent months include: "He treated us like dogs: People trafficker jailed"; "Hundreds of thousands of unpaid wages collected from fishing companies in 7 months"; "Farm owners fined $21K for under-paying migrant workers"; and "Kiwifruit worker exploitation only the tip of the iceberg". Such headlines are not new.

In December 2016, I released the findings from a two-year research project entitled "Worker exploitation in New Zealand: A troubling landscape" which I undertook for the Human Trafficking Research Coalition. I found exploitation happening in a range of industry sectors including construction, dairy, horticulture and hospitality, among other sectors that rely on migrants on temporary work visas to fill labour shortages.

The majority of the 105 people I interviewed for the project were migrant workers. For many, reflecting on their experiences was difficult. Interviewees expressed a range of emotions: anger, disappointment, fear, frustration, sadness, and (for some) hope that by speaking out they would have a voice. What became apparent was the vulnerability of temporary migrant workers.

Non-Compliance with Employment Law

A common finding among those I interviewed was non-compliance by their employers with employment law. For example, one migrant worker was required to work 90-hour weeks but was only paid for 45 hours. For others, shifts of 12 to 18 hours were common under exploitative conditions.

Migrants were paid well below the minimum wage, some as little as $4 to $5 an hour. In the horticulture sector, temporary migrant workers, particularly those on student visas, regularly received less than the minimum wage. According to one interviewee: "Anyone can easily get a job [in kiwifruit] if you are willing to work less than the minimum wage." In one case, a worker who was receiving a nominal wage was told by their employer: "The Department of Labour is looking at us, we will pay you what you are entitled to but you have to pay us back." Indeed, some employers would demand that workers hand part of their wages back. Some were not paid at all as their employers claimed they had no money to pay them. Further, for many their legal entitlement to holiday pay was denied. Frequently, they were told: "Nobody gets holiday pay"; "I can't pay holiday pay because I don't have enough money to pay you"; or "I will give you holiday pay but you will lose your job".

Some migrant workers had no employment contract whatsoever, unaware that contracts are required by law.

Migrant workers are particularly vulnerable to exploitation. As the majority are dependent on their employer for their visa, and by

One worker went to the Ministry of Business, Innovation and Employment (MBIE) for assistance but as she did not have an employment contract, the Ministry was unable to assist. Another complained several times to MBIE, but the employer denied knowing her and as she did not have a contract, she was unable to refute her employer's allegations.

Degrading Treatment

Some migrants were subjected to degrading treatment, including being denied bathroom breaks, and being verbally and physically abused (or threatened with physical abuse). Some had their passports confiscated. A few had their movements restricted to the point that they were "not allowed to come to town". One migrant left the farm where he was staying for an important religious celebration and

was sanctioned to two days' pay.

Another migrant reported his appalling treatment to his agent, who in turn reported him to his employer; this resulted in him being beaten by his employer. Another migrant who lived with his employer was refused contact with his family, not provided with sufficient food, and had no days off during his five months of work. Yet another was threatened by his contractor that should he "stand against him ... nobody's gonna find your dead body in New Zealand". This threat was sufficient to intimidate the worker.

"There's a Price Tag for Everyone"

Migrant workers were often charged fees for their jobs. Some were charged a fee of $5,000 to $7,000 for employment that would qualify them for a two-year post-study work visa. One migrant who obtained a job through community networks was required to pay those who helped him find the job. He recounted being told: "You came here to get a job, it is not free." Another recalled paying thousands to someone who promised him a job even though in the end he did not obtain employment.

extension their right to remain in New Zealand, they feel unable to complain: "I feel like they own me because of visas."

There are "network[s] of people [who] will help others from their community get residency" — often for a price. Migrant workers have been known to pay their employers up to $60,000 to obtain a job that qualifies for permanent residency. There are at least two ways in which the transaction is facilitated. By one method, the employee hands cash to the employer who uses this money to pay the employee through the formal wage system. The employer contributes nothing financially to the employee's wages. In return, they obtain free labour.

Or by another, the employer pays a nominal wage — say, $5 an hour — with the balance of wages paid by the employee. An MBIE discussion document, "Playing by the Rules", refers to these schemes as "money-go-round" schemes; they have become increasingly "normalised".

Vulnerability of Migrant Workers

Migrant workers are particularly vulnerable to exploitation. As the majority are dependent on their employer for their visa, and by extension their right to remain in New Zealand, they feel unable to complain: "I feel like they own me because of visas." One migrant changed jobs because he was promised residency by his new employer. He ended up working 80 hours or more a week often with no pay, but with the promise of help getting permanent residency. Eight months later he was told by his employer that he would not support his working visa being extended.

With a lack of support networks available, and many under pressure because of debts undertaken to fund the move to New Zealand, plus other reasons such as shame in returning home early, some migrants accept work regardless of the conditions. Many turn to their migrant communities for assistance and here exploitation can also begin. One interviewee stated that migrants come "believing the community is going to help but they are the ones exploiting". Not knowing their legal rights leaves migrants vulnerable to intimidation. They feel particularly intimated when their employer threatens to report them to Immigration New Zealand, or with the prospect of deportation. And those who work for employers within their own migrant communities were threatened that complaints about their employment conditions would result in them being unable to find work with others within their migrant community.

In April 2017, a new policy came into place whereby employers who exploit migrant workers are denied the right to employ migrants from between six months to two years. Six months later, at the end of September, 70 employers were listed on MBIE's stand down list. While this is a good start, 70 is in my view a small number for the scale of the problem.

New Zealand needs temporary migrant workers to fill labour shortages. Migrant workers are essential to our economy. Their contributions must be valued and their entitlement to decent work conditions respected. ■

The Human Trafficking Research Coalition comprises The Préscha Initiative, Stand Against Slavery, Hagar, and ECPAT. See www.workerexploitation.co.nz for a copy of the full report.

Christina Stringer is an Associate Professor in International Business at The University of Auckland Business School.

threading beauty through work

At Easter this year I moved out of my position in a Catholic college after 16 years working as a classroom teacher, DRS and as a member of the senior management team. This was not an easy move. I'd had a long, happy career in schools or in school-related work and had no financially viable employment waiting for me. It was, however, time to go. I was never too fond of NCEA (especially when teaching Religious Education) and the bureaucracy and workload in schools is ever increasing. Also, I felt the need to do something different before retiring.

Shortly before taking the position at the college I had (after 26 years) moved out of vowed religious life. Both moves were difficult and the discernment process in each situation brought up similar questions: After this change would I still be acting in line with the Gospel (that is, playing my part to enable the Reign of God)? Would I survive outside this supportive environment? How would I cope financially? For my move from vowed religious life, to a large extent these questions were answered by the fact that I intended to continue working in a Catholic school and so would still be involved in evangelisation; be part of Gospel-centred faith communities (school and parish); and be assured of a regular income.

This year's move brought up additional questions: Should I leave secure employment when many can't find (dignified) work? Would I have the support of family and friends? Could I cope (aged 61) without a regular, secure income?

It became obvious that I did have support for this move and with the possibility of relief teaching (though things might be tight financially) I probably wouldn't starve. The obstacle remaining was: Will I continue to be in service of the Gospel?

For the last 20 years I have been a Civil Celebrant officiating at weddings and funerals mostly for people who have a loose, latent or damaged connection with the Catholic Church. More recently I took on the floral work that goes along with these and other celebrations of life's transitions. Developing these occupations could be a way to earn a living but did they meet my need to be involved in Gospel-centred work?

The celebrant work connects fairly easily as ministry because it consists of assisting with and ritualising sacramental moments in people's lives. However, this is very irregular employment and is by no means lucrative. I knew I would need to develop the floristry work to survive financially .

I came to realise the connection between the floral work and the "saving" work of the Gospel was beauty. A "beautiful" thread runs through the writings of four significant and influential people. In his novel *The Idiot*, Dostoyevsky puts on the lips of his Christ-figure main character the phrase "beauty will save the world". While dismissed by many this quote is picked up by Solzhenitsyn as "not a careless phrase but a prophecy", viewing Dostoyevsky as "a man of fantastic illumination". Pope John Paul II picks up the same thread in his *Letter to Artists* when in reference to human need for a sense of wonder he says: "humanity, every time it loses its way, will be able to lift itself up and set out again on the right path. In this sense it has been said with profound insight that 'beauty will save the world'" (*LA* par 16).

Finally, Pope Francis continues the weave. When leading prayers for the safeguarding of creation, he prayed that people would learn to contemplate God in the beauty of the universe, give thanks and protect all life.

And so I am spiritually (though not yet financially) comfortable being connected to the Reign of God by bringing beauty to people's lives through floral work and (because beauty is not restricted to the visual) through careful words and meaningful ritual, enabling sacramental moments through my celebrant work. Both are means by which we can be opened to the truth of living in harmony with the earth and the knowledge that "truth will set you free" (John 8:32). ■

Painting: *Petite Wild Flowers Stand* by Megan Collier ©

Bruce Drysdale has recently changed his employment. He now combines floristry with his role as a wedding and funeral celebrant and with teaching.

It was worth the risk

JULIE RANDALL tells about shifting downcountry to be involved more in the lives of her children and grandchildren.

Almost five years ago I quit my job of 20 years, sold the house, farewelled my Church community and moved south. It was one of the biggest decisions of my life. The reason was compelling — my two daughters had married and moved away to Palmerston North; one taking my small firstborn granddaughter and the other (my eldest) announcing her firstborn was on the way. They were just too far away. How was I going to be able to be intimately involved with these precious little ones day to day?

The answer just came to me that, as my eldest daughter was returning to work after parental leave, I could perhaps take on the role of carer, or be the stay-at-home "mum" for this second granddaughter. I hadn't worked out all the practicalities when I put my idea to them, but it was met with such a big "Yes!" I felt certain this was a new direction I could take. Two years later we welcomed their second daughter with great joy. Sadly, at this time my younger daughter and her family left to go south for work.

It has been such a busy time and there have been a lot of adjustments but I know just what a precious, gifted time it has been for me. Days have been filled with such richness of experience and learning, laughter and singing, cuddles and play, plus all the domestic things that happen along the way. Deeply cherishing our children is the most important thing we can possibly do — for ourselves, for them and indeed for our world. There is an enduring enrichment that love brings. I recall my dear Mum saying: "It's the loving they'll remember."

And then two years ago I was offered 10 hours a week work in the Cathedral Parish as a music coordinator: planning music for the various liturgies throughout the year and working with singers and accompanists. This has been a special privilege and blessing — something I have really enjoyed — another gift of God's providence. I have been able to do a lot of the required planning from home, "after hours", and so this has fitted in well with my other responsibilities. Making music and singing with others has been rewarding in itself but has also been a way for me to make new friends in this new place and gain a sense of belonging.

Throughout this last year I have been involved more in planning funerals with grieving families, and meeting with couples wishing to plan their wedding liturgies. These are two very different events and yet through them both I have come to appreciate more deeply the pastoral nature of the Church in meeting people where they are, ready to offer support, guidance and a listening ear. Music is so important at these momentous occasions for carrying messages of hope for the future, comfort in the love of God, and challenges for our daily lives. Music speaks to our hearts in a way that nothing else can — it connects all of creation in endless praise.

I wrote this poem years ago, when my children were young, about exploring up on our *maunga*/mountain – Maungakiekie. It speaks to me now about the phases of my life.

They took me laughing and dancing
to that great umbrella of a magic tree
friendly arms reaching for us on the ground
tapered down to slender fingers of green
scooped
them high as leaf spirits, born in freedom of
wind blue sky
of days without burden

I was too heavy.

Hmm . . . had not thought the nerve was
gone
a mocking dare in my head but —
look at me kids I climbed way up here!
It would be real easy for me to balance my
way
all along to the end of a fat branch . . .
I could do it — piece o' cake!
But . . . oh it's time to go

Hastened away from that magic tree (the
kids called it that)
distracted by its mere inconsequence.
It's only now I see the child — sad and
waiting
unable to speak the disappointment
unable to understand the fear of becoming a
leaf spirit. ■

Julie Randall is a proud mum and grandma enjoying family life in Palmerston North where it's so flat she's taken up biking again.

CHOOSING **MINISTRY** IN NEW ZEALAND

FR JOLLY **writes about how he decided to come to work in the Christchurch Diocese.**

I'm the third of six children, five boys and a girl, the youngest. We grew up in Cochin, also known as Kochi, in India, where my mother Elizabeth and the rest of my family still live. Cochin is a city in the state of Kerala with a population of 650,000 and a metropolitan area of 2.6 million. My father, Joseph, died suddenly of a heart attack at Sunday Mass seven years ago at the age of 81. Thankfully, I was at home for my holidays from New Zealand at the time.

I was ordained a priest on 18 December 1985 in the Diocese of Cochin after 10 years of seminary studies. Cochin was the second diocese erected in India, Goa being the first in 1557. Although Cochin has been the mother of many other dioceses in India as well as in Myanmar, Sri Lanka, Bangladesh, Macau, it is now the smallest in India with 44 parishes, 133 diocesan priests and over 100 religious priests.

During my first 20 years as a priest in India I served in six parishes. I was assistant priest in two parishes for three years and then parish priest in four parishes. Then in 2005 I volunteered for a two-year mission experience in Papua New Guinea.

While working in the Diocese of Kundiawa, PNG, I met and made friends with many lay volunteers from Germany, Indonesia, Holland and Australia. Some Australians from the Diocese of Wilcannia-Forbes invited me there as they were really suffering from a shortage of priests.

When I returned to Cochin my Australian friends kept contacting me about coming to Australia, and their bishop issued an invitation. So I decided to ask my bishop for permission to go. When I asked he was holding a letter from Bishop Barry Jones in Christchurch and suggested: "If you are willing to go for overseas ministry, you may choose to go to New Zealand." The letter had been hand-delivered by a Cochinite, Peter Perumbally, living in Christchurch! So nine years ago I landed in New Zealand.

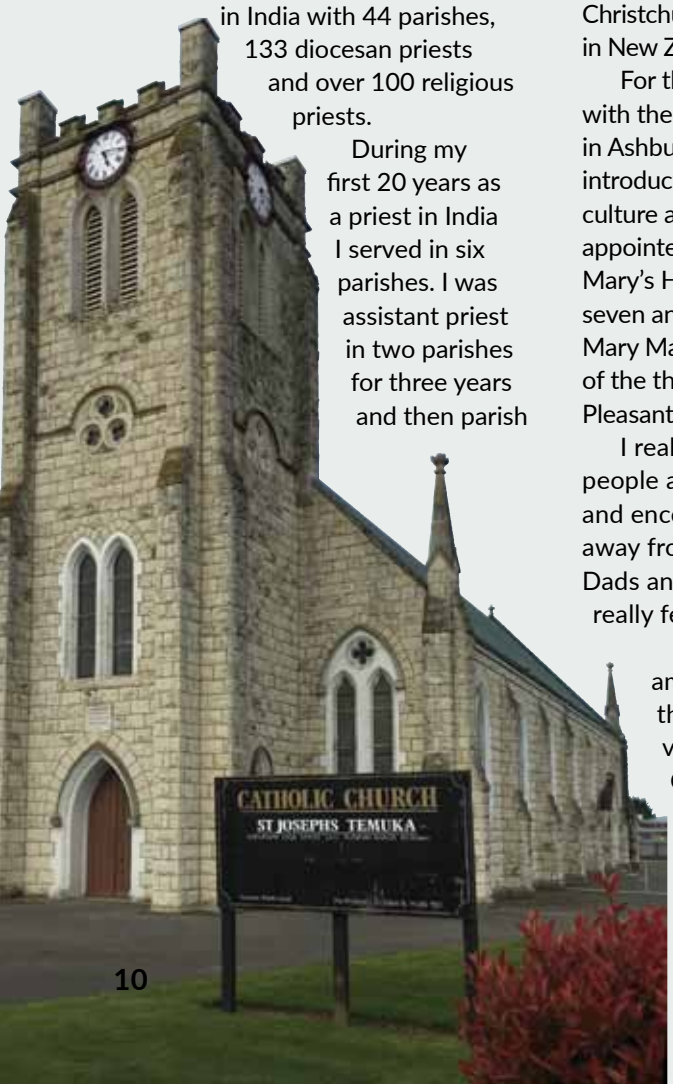
For the first five months I lived with the late Msgr James Harrington in Ashburton which was part of my introduction to the New Zealand culture and language. Then I was appointed as the Parish Priest to St Mary's Hokitika where I ministered for seven and a half years. I'm now at St Mary MacKillop, Opihi, which consists of the three former parishes of Pleasant Point, Geraldine, and Temuka.

I really enjoy ministry here as the people are welcoming, supportive and encouraging. This is my home away from home and I have many Dads and Mums to take care of me. I really feel blessed!

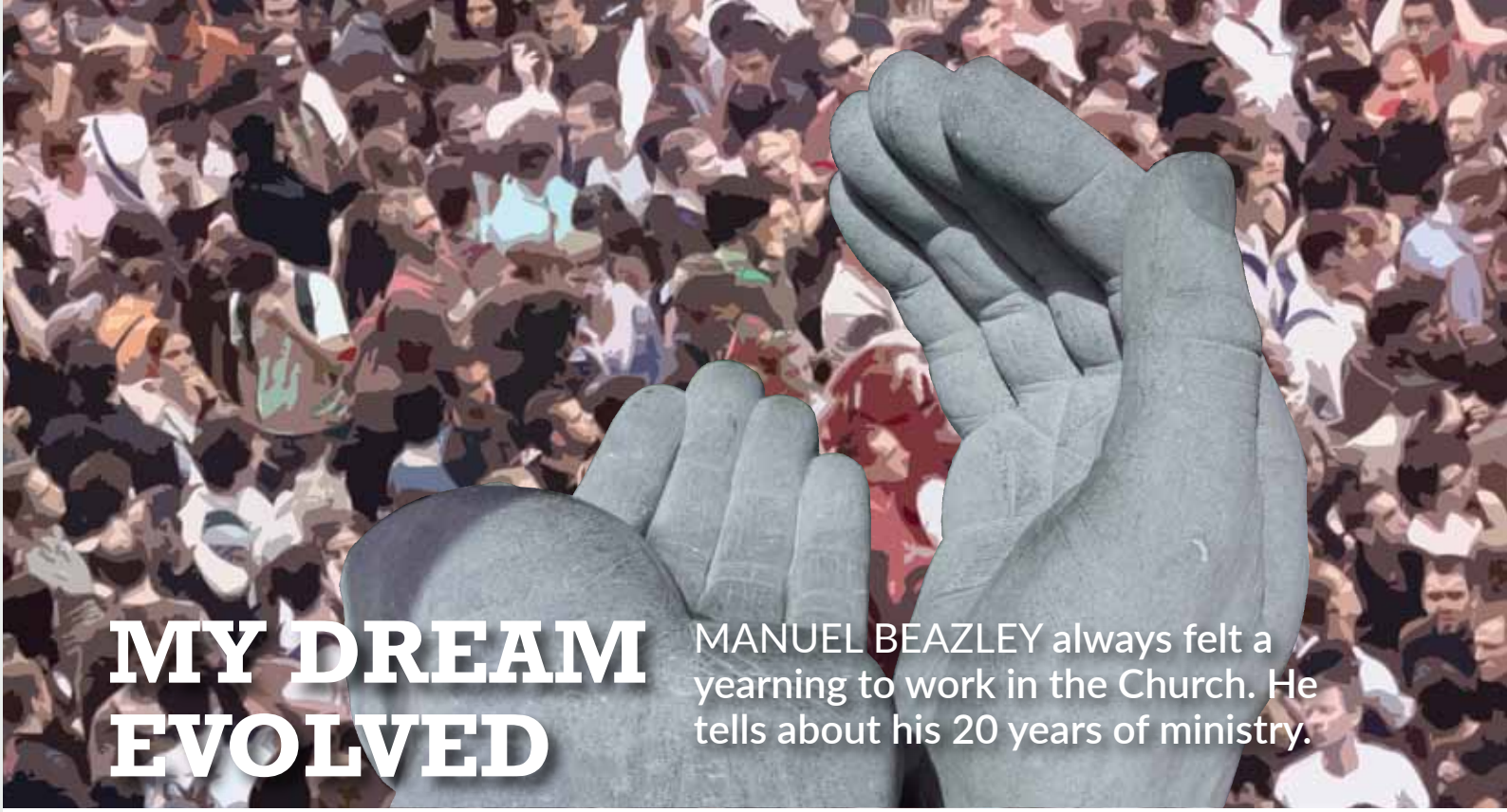
Although I find strong faith among the older generation, there's youthfulness and vitality missing in most of our Churches. I grew up in an atmosphere where Catholic families wake up on Sunday mornings and get ready to go to Church together. It was the first and most important thing to do on a Sunday. Thank God that custom remains still in Cochin. I struggle to understand why many of our Catholics here very easily skip Mass as having little priority on a Sunday to-do list, whereas I believe it is the first and most important one. One thing that saddens me is seeing many who call themselves Catholic and are rich in many ways, but seem to be so poor in their faith life. It's sad to see the increasing numbers of broken marriages in society and the lack of Catholic marriages. Yes, broken families and relationships are a matter of concern for me.

Recently my mother was ill for more than a month in hospital and became disoriented and confused. It's times like that when I think I should be at home with my family. Thank God, prayer works! She is now much better and back home. And I am very grateful to my parishioners who are still praying for her. It is their love, support, care and help that have been important and encouraging of me to take up the challenges of a parish priest in New Zealand.

Although my ministry in India was busier, I feel more wanted and fulfilled in priestly ministry among the people in this diocese. We have fewer priests here and our priests are ageing. I am happy to stay in New Zealand for as long as I am wanted and people are happy to have me as their pastor. I hope and pray that our younger generation may come to value the call to be a priest for the people and be ready to take that brave step to commit their lives to Christ, as a priest. ■



Fr Jolly is known by his parents' pet name for him. He was baptised Francis and in official documents is Francis Joseph.



MY DREAM EVOLVED

MANUEL BEAZLEY always felt a yearning to work in the Church. He tells about his 20 years of ministry.

When I was growing up my family weren't as young people say nowadays "hard-out Christians". We went to Mass on the big occasions, Easter, Christmas and so on. Yet, deep inside me there was always a yearning to connect with the Church; to be involved and in some way to offer my life to God.

Yes, the thought of priesthood kept niggling away in the background, helped along by the voices of many people in our parish saying: "You'd make a good priest." Yet something held me back from making that commitment. I went to discernment weekends, spoke with various priests, but nothing seemed to clinch the deal as it were. I knew I wanted to serve God and I knew I wanted to serve in the Church — but in my limited understanding of the Church at the time, I couldn't see how that could be possible outside of the priesthood.

It so happened that when I was 19, I was employed by the diocese of Auckland in its Youth Ministry department. I can confess now that I had no real experience of working with young people, or about employed ministry in the Church. I was completely green, and if I am truly honest, was out of my depth. But it was the answer to my prayers. This had been my longing for so many years — to serve in the Church.

There wasn't an exact moment, it was more of a gradual unfolding that led me to say definitively that this is where I want to be; this is what I want to do. I want to minister in the Church in a professional capacity. For me, there's nothing else I can see myself doing. You see, the thing about ministry is that there's so much to do — the "harvest is indeed plentiful".

Some say that the New Zealand Church doesn't have the resources to employ lay people in full-time ministry roles. And while that may be true in some cases, ministry is more than what this or that diocese can afford. Ministry can come in lots of forms, and paid ministry doesn't necessarily mean that the Church has to pay for it. Ministry roles can be sustained in agencies and communities wider than the Church structures. We just need to be creative and bold enough to see them.

When I left diocesan youth ministry I began working as the Pastoral Assistant for the Catholic parish of St John the Evangelist, Otara. A lot of people think that my job is to be "Father's helper"! While a part of my job is to assist the parish priest in the day-to-day running of the parish, my role isn't to be a "mini-priest". At St John's we promote the priesthood of all the baptised. We make a big deal about the threefold baptismal calling to be "priest, prophet and king". For me, that's where the dignity of all ministry comes from and I think of my paid-ministry as stemming from baptism. Without this understanding there is potential for all sorts of abuse. Sadly, we have seen this happening all too often in the Church.

I don't think that anyone seriously expects to get rich working for the Church. It's not going to happen. Neither though should people employed by the Church be paid less than a just wage. The Church needs to get real about this. While more and more is expected of parish workers their wages are too slowly, if at all, adjusted to reflect the work required. The dignity of work must have the "just wage for just work" principle at its heart. I feel this is where the Church can do much better.

I am coming up to nearly 20 years of paid, full-time ministry. I love it. I couldn't dream of doing anything else. And while I have loved being employed in a parish setting, it will be time soon to start thinking of other possibilities for ministry. My heart longs still to serve God. I am truly grateful for this opportunity in ministry and, God willing, I will continue to be called in the Church. ■

Manuel Beazley affiliates to Ngapuhi and Te Rarawa iwi of the Hokianga, Northland. He is the Pastoral Assistant at St John the Evangelist Parish, Otara, Auckland.

GIVING & RECEIVING

MAUREEN SMITH
says that in retirement she is giving more time to the voluntary work she has always engaged in.

When I was invited to write this article on the dignity of volunteer work in retirement, I found I had almost a lifetime of memories to recount. Volunteer work has been a thread running through the last 50 years of my life. And I don't seem to have experienced that abrupt shift that many retirees talk about, from paid worker to: "How am I going to spend my retirement years?"

I began my working life as a shorthand typist. I then married and with four babies in just over five years there was little time for other activities. When all the children were at school, I began my first volunteer work for school and the Scouts.

In 1975 I began university study — very scary and very challenging! I was fortunate that my husband supported the family financially until finally — after eight years of part-time study, bringing up the children and running our household — I began a music career teaching singing and conducting choirs. Volunteer work continued: a Board of Trustees, and at least six music committees.

Then I had a change of direction and I became a Pastoral Minister after doing the Diocesan *Walking New Paths* training programme. At the age of 66 I began part-time employment as a member of the Pastoral Team at Mercy Hospital. It was a time of reaching out to others: a beautiful time of great blessing. And I continued volunteering, adding two committees on Ecumenism.

Then in 2013 we had great changes. I was 71 and had my first major health problem, my husband had a stroke and I needed surgery. It was a time of deep reflection but I knew I was not ready to sit back and be uninvolved in the community.

It was the saddest time of my life when I left Mercy Hospital at the age of nearly 72. But I had started volunteer work at Dunedin Public Hospital while I was working at Mercy and I continue this involvement. I am a Eucharistic Minister to Catholics, and a volunteer Chaplains' Assistant for the Ecumenical Chaplaincy Team. I began other volunteer work also: membership of the Bishop's Committee for Lay Formation, and joining the *Tui Motu* team which packs the magazines every month.

So my "retirement years" have crept up on me and I haven't had that abrupt change from working to not working. My life now doesn't seem that much different from before — except I am a bit slower! And I now have more time to spend with my lovely friends, book club (which is stimulating and hilarious at times), singing in a church choir, U3A, a fortnightly discussion group, some committees and other activities. I am blessed.

All through my life when I have seen a need I have been motivated to do something — to join a committee, or go on a roster. Occasionally I have even formed a committee or organisation in order to bring something good into reality. I have been passionate about my various activities and when they have begun to be a burden or the joy has gone out of them, I have been able to step away and let someone with fresh ideas and enthusiasm take my place.

I hope that my volunteer work has been useful to others, and I know that it has richly rewarded me. For one, it has kept me involved in the wider community. Hospital Chaplaincy is particularly special. The joy and peace Catholics experience when I offer them Holy Communion blesses me as well. One lady told me she always prays for me. Very humbling. As a Chaplain's Assistant I call on all sorts of people: those who have deep religious beliefs to those who have no belief in God. If by first of all listening, then talking a bit and sometimes praying, I can help bring Jesus more fully into their lives then that is precious. I meet some wonderful people and they have inspired me by their spirituality and their acceptance of ill health and diminished physical capability.

It is being with people that I most value. Just sharing a few moments with another person shows me and them that we are all in this together — sick and healthy, workers and retirees. Even now — retired, with a half-century of volunteering behind me — I'm not ready to step away from work entirely. I have more to give and more to receive. ■

Maureen Smith was Director of Music at Holy Cross Seminary for 15 years and conducted the Gabrieli Choir at St Joseph's Cathedral, and the Madrigal Singers at Columba College.

Working Together

Shirley and Joe — we're a team. And the glue that holds us together is mutual love, understanding, respect and commitment. We share our life, family and work. As all partners will recognise, we've had to learn — at the beginning of our relationship it was definitely not plain sailing. And as all parents will know well, we don't always get it right. But our desire to make our relationship work prevails. Now, throw in five kids, Shirley's mother, and nine chickens and we have a very busy household and family.

Joe: I grew up in North Canterbury in a large family. I have eight siblings and an extended family. I'd lived in Thailand for a year on an American Field Scholarship when I was at secondary school and felt drawn to Asian cultures and language.

Shirley: I arrived in Christchurch as an international student from Taiwan when I was 14. My younger and only brother, Allen, had come a few months earlier. The two of us had to support each other. I met Joe at University in 2000 and we married 13 months later.

Joe: Looking back now I see we had to work through many cultural differences. Early in our relationship I was speaking on behalf of Shirley, who had less self-confidence in social situations then, and I did not always explain situations correctly to her or did not understand her perspective, which caused conflict. It was always little things that got in the way. The Taiwanese are a reserved non-confrontational people and I'm extravert, ready to sort out issues then and there without allowing time — and hence our arguments. And what I took for granted socially, like everyday hugs and kisses among family members, was not customary for Shirley. She got used to it though with my family! Thankfully whatever arguments arose between us our deeper understanding of each other and our marriage helped us to resolve the collisions of culture.

Shirley: Joe was working when we had our children and I did not see him during the day. He wanted me to do more about the house comparing me to his mother. It took Joe a lot of time to accept that I'm a very different person. I have a different background and my own values. I had not done much housework before as my own mother was the homemaker. In the early years Joe had to step up to do the housework while I tended to our young kids. We agree on the way we want our children to be brought up.

Joe: We became parents quite young and learnt to support each other, recognising the need for a break or "time out". And we had a lot of help and support from our families. Shirley's mother at times stayed for months helping, especially when our children were babies. Over the years we've learnt each other's strengths in parenting our children. Shirley keeps the art and crafts experiences going and because I'm a teacher, I take on the more academic and digital learning work. We both love time as a family playing cards, board games and giving the kids time to pursue their hobbies and holidays, often camping.

Shirley: We've been married for 16 years now and our love, respect and trust prevails. Joe is the peacemaker and the listener and admits it just wouldn't work if I wasn't always able to forgive and restore the balance. I'm mostly at home supporting the children at school and with after-school activities.

Joe: I was brought up a Catholic and faith has supported me in the toughest times of our relationship. Shirley was exposed to Buddhism but not brought up as a strict Buddhist. Faith has been important to me because when our relationship faltered on an argument or cultural difference, I found that prayer and reflection over time helped me invest myself in our relationship. It enabled our love for each other to grow and in turn, our strength as a team.

Shirley: I struggled with Joe's Catholic faith initially as it was so foreign to me. But I find I've grown to understand and accept it as our children have become involved too and it's blended into our life and into mine. Joe is the one who leads prayers, gives the children their daily blessing and leads our Catholic faith.

Joe: I think it's honesty, integrity, the capacity to ask forgiveness and forgive and to let anger and upset feelings subside into a well of love, that keep us going. It's in checking the balance with each other, accepting the messiness of family life, and never short-cutting on our love. ■

Joseph and Shirley (Hsiao-Chi) Holland have five children and live in Rangiora. Joe teaches history and social studies and Shirley always has a project on the go.

DIGNITY | OBSESSION | WORK

CAVAAN WILD describes trying to come to a reasonable balance with work.

I have this disease, you see, involving late nights and past regrets. I lie awake and run through all the times I've done something foolish, be it minor (the waiter who said "enjoy your food" to which I replied "you too") to major (I wish I'd kept in contact with Kayden when he got locked up), on and on, *ad nausem*, till my mind recognises that I'm being an idiot again and puts me to sleep.

I wake up the next morning, slightly subdued from the Benny Hill-esque mental gymnastics of the night before and feel empty. I feel empty and worthless till I remember what task I had to look forward to that day. And if one doesn't exist, so help me God I'll conjure one up.

You see, keeping on is easy. "Filling the unforgiving minute with 60 seconds worth of distance run is a breeze." Kipling wasn't inspirational, Kipling was a denier. Kipling knew that tunnel vision is the safest world view when the world is asking you questions that you're unqualified — or afraid — to answer. I've been at university for four years. Each year the magnitude of the opportunity I have been given becomes more apparent to me. And so does my self-awareness. Like survivor's guilt. There were and are so many people from my hometown who never made it to university. Some work minimum-wage jobs, some are unemployed. Some are locked up, some are dead. I am no more intelligent than they are, or were, but I made it. I'm here, on the home stretch of a law degree. Which I'm proud of. But why was it only me? Why were there not more of us? I'm now driven by the thought of how fortunate I am to be where I am compared to others, and how I'd better make a good fist of it.

But I think I have swapped one burden for another. Out of the frying pan and into the fire. I've lost the lethargic despondency characteristic of so many directionless, depressed young men and swapped it for the anxiety-driven need to capitalise on my opportunities.

Over the summer break of my second year of study I took two jobs, concerned I wouldn't have any money for the year ahead. I had plenty in the end — it's always that way. Our fear of God spurs us past reason. But I also acquired bitterness and an unhealthy attitude not fitting for my 19 years, along with several health problems brought about by stress and a lack of sleep.

Resting doesn't feel right. As a full time student I took odd jobs, more to fill the already small spaces rather than the need for money. I'd come home, try to sleep, lie awake and my brain would remind me of something I had not achieved that day, or some worry I didn't think I had to worry about anymore. "I know you're trying to sleep, but remember . . ?"

I know I'm not alone in my feverish foolishness. It's a state that may spring from our feeling worthless unless we are engaged in something productive, our Kiwi attitude of keeping on and not making a scene, our ancestral agrarian obsession with making hay while the sun shines, or perhaps our Catholic guilt. Whatever the cause, the perpetrators of that righteous adage, "Idle hands are the devil's plaything", really made us feel some type of way.

It's hereditary. It's paternal, it's maternal. I look at my parents and see the extreme mental and physical stress they put themselves under to accomplish a compendium of tasks, real and imagined, and I know that there's absolutely no hope for me to be in any way different.

Maybe Philip Larkin's partly right that they screw you up, your parents. They may not mean to, but they do.

I have this ludicrous fantasy, you see, involving no longer feeling like I'm only worth the sum of my work and one day being able to rest without compiling a mental list of things I haven't done during the day. I dream that none of my friends get lost in the maze of their own lives and that one day I'll have the self-assurance to congratulate myself fully on what I have achieved.

That is of course just a dream. And perhaps what I have to do is face reality, bring myself to stop — leaving that unforgiving minute for a second unfilled — observe all that has happened and all that is happening around me and be truly appreciative of what I have been given. ■

Painting: *Too Many Sheep to Sleep* by Hiroko Sakai ©

Cavaan Wild from New Plymouth is studying Law and Politics at Victoria University. He writes when he has time. His interests include photography and perfecting his scone recipe. He is an amateur boxer and tries to find beauty in the mundane.

FROM Poisoned Chalice TO GOOD HOME BREW

In 2006 I was approached by the Dunedin City Council (DCC) to chair a working party (WP) established to consider the future of Carisbrook Stadium — "sacred" home of Dunedin's rugby and cricket. The catalyst for this was the New Zealand Rugby Union's (NZRU) public statement that Carisbrook was no longer a suitable venue for international matches such as the Rugby World Cup, leaving the city without a place to host major sporting events.

I knew from experience the importance of finding out all I could about the situation before making a decision. I discovered that the Working Party, established in 2004, was mired in fierce public disgreement with parties taking immoveable positions. It was perceived that the stadium could be a very expensive white elephant in the region. The almost universal response was: "Don't go near it. It is a poisoned chalice."

In my view, the controversy was fuelled by the media, which had provided incomplete and excessive coverage of the issue, generating angst among Dunedinites. While an accusation of too much discussion taking place behind closed doors is damaging — I think it is worse to speak publicly about ideas or proposals as final decisions when they're still unformed. This is what had happened and it produced a groundswell of negative opposition.

Indeed, the lack of even minimal public support for the project seemed to make my taking it on a most unwise and a pointless exercise. So I went to the DCC and reluctantly advised them that too much damage had been done to the WP and there seemed no possibility of resurrecting it.

But I couldn't leave it at that. I was still convinced that something had to be done to help Dunedin maintain a sporting stadium. So, I offered instead to form an independent trust to consider the options. The DCC wanted to appoint the trustees but I was determined it would be independent. I found it difficult to persuade people to join what many thought was a disaster of a project. Eventually, following some persuasion (arm twisting and begging), I gathered a group with the skills and vision needed. Again, knowing the importance of being informed before acting, we didn't immediately form The Carisbrook Stadium Charitable Trust but called ourselves an investigating group.

Our first meeting was held at Carisbrook where we identified very quickly that the stadium was beyond redemption as an international facility. And our second meeting even further reduced hopes for the future of Carisbrook.

We cast around for other options. We sought the indulgence of many to allow us to plan and investigate behind closed doors. In return, we promised that we would eventually present a well-formed proposal that would encourage informed discussion. The media agreed. Through informal and formal meetings the ideas came. We kept asking "What if..?" and brainstorming scenarios.

One of the many unfounded accusations levied at the trustees of The Carisbrook Stadium Charitable Trust was that we were involved for our own personal aggrandisement. This particularly irked Trust members because we knew we were involved with the "the poisoned chalice". We were all working for the good of the city we loved. As the Chairperson, I became a target for abuse and considerable misinformation and this became difficult for my wife Lyn and my family.

However, we thought that Dunedin was of such a size and stature that we needed an international facility and we also understood the vested interests in Carisbrook as a city landmark. We felt strongly that we needed to try a new project — despite opposition.

We also believed that if we could get the message successfully to the general public then we could have serious consultation and debate. In hindsight, I wonder if it was ever a possibility to have everyone on board. This is not to say that avoidance of public discussion is the answer. We need the involvement of people to be informed and to discuss all the issues, in order to shape a project successfully. After all, the project was for the benefit of the public of the Otago region.

By 2008 we were over the line with plans and consents to construct a high quality, multipurpose sporting, community and cultural centre. By involving groups in consultations, giving well-informed communication and presenting the vision with openness, public opinion began to turn. One of the advantages in a small city with good relationships is that you can get things done.

Finally the roofed stadium, which sits alongside the University of Otago campus, was opened in 2011, and while there are still people opposed, for many others it is a facility making a positive difference to the community life of the city.

I emerged bruised but thankful that the city's poisoned chalice was becoming good home brew. ■

Malcolm Farry, married to Lyn, lives in Dunedin where he was a dentist. They have eight children, all graduates of Otago University.

How to Measure a Leader

Have you reduced suffering? Don't speak in glowing generalities. Show the numbers. Show us that children who sleep under blankets without fear or hunger. Show us girls who walk to school in clothes they want to wear, no worries that taunts or acid might be thrown in their faces. Do their parents sleep well? Can they pay for proper shelter, schooling, plates of colourful fresh vegetables? When people from other countries travel, are they welcome, offered directions, information for their pleasure, comfort, ease?

Did you foment division, hate?
Did you bully others into silence?
Do you celebrate the poets, artists, and scientist? Do you share your personal wealth when you have plenty?
List the charities you donate to.
Are you a model of kindness, respect?
When children emulate your behaviour, will the world be better? When you err, can you say, I'm sorry and mean it?

What do you regret? How have you failed? Reveal your vulnerable side. Release your tax returns. Take the gag off, lift the veil from those who've known you intimately. Write a 2,000-word essay on a scientific principle such as evolution, habitats, monoculture, genetic diversity. Footnote your sources. Offer opposing views.

Can you ask for help? Can you say, I don't know? Can you listen to experts? Show us your best self. Demonstrate you have one.

— Joan Mazza ©riseupreview 2017

THE WORD AMONG CATHOLICS

GARY FINLAY asks if Catholics read the Bible and discusses various ways we learn from and about Scripture.

James Martin, in his 2015 article "How Does a Catholic Read the Bible", recounts a story told to him by his former teacher, noted biblical scholar Daniel Harrington SJ. Around 1950, when Harrington was 10 years old, a couple of travelling evangelists knocked on the Harringtons' door. When his Irish-Catholic mother opened the door the "ministers of the Word" asked if they could come in and discuss the Bible.

"We're Catholics," she said. "We don't read the Bible." That was the end of the conversation.

Martin goes on to write: "Fortunately things have changed since then."

No doubt he is correct but I wonder to what extent? Would his article have been better entitled: "Does a Catholic Read the Bible?"

This is by way of introducing a necessarily brief consideration of the use of Scripture in Protestant and Catholic Churches since the Protestant and Catholic Reformations of the 16th century.

Bible Available in European Languages

Following the publication of Martin Luther's German New Testament in 1526, and in line with the Reformers' adoption of the principle of *Sola Scriptura*, there was undoubtedly an increase in the number of people who had access to the Bible. This was true not just in German lands but in other places where vernacular translations became available. Catholic editions soon followed those of the Protestants. Thus the Douay-Rheims edition was prepared to assist missionary priests ministering to the beleaguered Catholics in Elizabethan and Jacobean England. It was designed to counter the translations such as those of Wycliffe, Tyndale and the Geneva Bible which were the main versions used by Protestants in England. The latter remained popular even after the appearance of the famous Authorised Version, or King James Version, in 1611.

Catholic Church Wary of Individual Bible Reading

When the Catholic Church finally responded formally to the Protestant challenge at the Council of Trent, which met in three sessions from 1545–1563, it was primarily concerned with setting the Catholic Church's house in order. The Council said very little about Scripture apart from stating that the Vulgate, St Jerome's famous Latin translation, was an "authentic" version and recommending that it be revived in light of recent scholarship. This was done. Rome, however, generally continued to discourage individual reading of the Bible in the belief that it could result in the unwary being led astray.

Bible Becomes Text for Literacy

Having translations available was one thing. Having a population able to read them was another. In Germany in around the middle of the 18th century, 200 years after Luther's death, only 38 per cent of the population were literate and in Great Britain only 53 per cent.

The Bible or Bible-based stories were used to teach children to read and a desire for people to be able to read the Bible for themselves was one reason for a spreading demand for education.

More Bible Translations

From the 15th century, as Europeans began to trade with and colonise "new" worlds across the seas, a new missionary impetus took the Gospel to parts of Africa, the Americas, Asia and the Pacific. This in turn led to a call for translations of the Bible and catechisms into the languages of these people. So the first complete New Testament in *Te Reo Māori* eventually came from William Colenso's press in 1837. Various societies were set up for this purpose. The most famous was probably the British and Foreign Bible Society founded in 1804. Their work continues with Bible Societies in many lands today. In Aotearoa New Zealand this includes the involvement of the Catholic Church.

Beginning in the 19th century the discovery of older manuscripts of the Bible led to a demand for more accurate translations. So beginning with the English Revised Version (ERV) in 1885, in English alone we had the RSV, JB, NEB, NAB, TEV, NIV, NKJV, NRSV, CEV, and ESV — to mention only some of those easily abbreviated.

Some Reformers held the belief that the Word of God was instantly understandable by the least educated. For others — as Lori Anne Ferrell points out in her 2008 book, *The Bible and the People*, drawing support from St John of God and the Anglican martyr Bishop Hugh Latimer — there was a dawning realisation that the Bible is a "strange" and "difficult" book. This led to the production of aids of various kinds for the reader. These range from such 19th-century works as Robert Young's magnificent *Analytical Concordance* to various present-day introductions, commentaries, encyclopaedias and study editions.

> ***One place for Catholics and Protestants to come together, as well as engaging in works of mercy and justice, is surely in study and prayer with the Bible.***

The Word in Many Forms

St Jerome famously said: "Ignorance of the Scriptures is ignorance of Christ." I do not wish to dispute that but it does raise for me a question. Can only those who read the Bible be said not to be ignorant of the Scriptures and therefore of Christ? If so, then many Christians through the centuries would be excluded on those grounds.

Recent historical research has called into question a previously common view that late medieval Christians had little biblical exposure. As Bruce Gordon writes in the *Oxford Illustrated History of the Reformation* (2015): "A Protestant refrain of the sixteenth century was that the medieval Church was without bibles. It was an effective polemic but quite untrue. Late medieval Europe was awash with the Word of God in every conceivable written form." Apart from the written word there were also, of course, scriptural stories in stone, wood and stained glass.

The potential of modes other than reading for passing on knowledge of Christ was brought home to me in 1990. I saw members of a Christian cultural centre in Tamil Nadu proclaiming Jesus' parables to hundreds of villagers through the medium of *Bharatanatyum*, a classical Indian dance form.

Paul wrote that "faith comes through hearing" (Rom 10:17) and many have come to faith or had their faith reinforced by hearing the Scriptures proclaimed and explained.

Catholics who attend Mass regularly (and other Christians who follow a similar lectionary) will hear most of the significant parts of the Bible proclaimed and explained in homilies in the course of a three-year cycle. Even if they never pick up a Bible they cannot be said to be ignorant of the Scriptures. They know, for example, what it means to be a good Samaritan.

Catholics Urged to Read the Bible

None of this should be taken to mean that Catholics who can read should not prayerfully read and study the Bible. The key document, of course, is the Second Vatican Council's *Dogmatic Constitution on Divine Revelation: Dei Verbum* (*DV* 1965). Two quotes will show its importance: "The Church has always venerated the divine scriptures as it has venerated the Body of the Lord, in that it never ceases, above all in the sacred liturgy, to partake of the bread of life and to offer it to the faithful from the one table of the word of God and the Body of Christ" (*DV* par 21). And: "Access to sacred Scripture ought to be widely available to the Christian faithful" (*DV* par 22).

Taking a lead from *Dei Verbum*, recent popes have commended various uses of Scripture to the faithful. We have Benedict XVI's *Domini Verbum* (2010) and Francis's beautiful reflection in *Amoris Laetitia* (*AL* 89-163) on Paul's hymn to love (1 Cor 13).

The New Zealand Bishops have urged Catholics to pursue the ancient practice of *lectio divina* or prayerful reflection on Scripture.

One place for Catholic and Protestants to come together, as well as engaging in works of mercy and justice, is surely in study and prayer with the Bible.

So maybe Mrs Harrington's claim that Catholics don't read the Bible wouldn't hold today. But Martin's question — "How does a Catholic read the Bible?" — is certainly one for our times. ■

Gary Finlay lives in Wellington. He is a Distance Education Tutor and occasional lecturer for The Catholic Institute.

Work's not all about Money

A story by Tony Spelman

David moved with silent caution across the land from which he had recently grown estranged. Down the dark and twisting path he picked his way through rough ground, avoiding the stones and raucous spreading roots to reach the cattle in the bottom field. That nagging thought again, the unwelcome visitor in his head – what if he had taken the advice of friends to follow his voice and sing professionally? While flattered at one level, he knew the pull of the land was stronger and he had made his choice many years ago. Inherited from his grandfather, the farm came to David by an unusual route. There was the war from which David's father, then a young man, had never returned and so his grandfather had worked well beyond what was a normal working life. The old man was anxious about succession. There was no overt pressure on David to take on the farm, but in hindsight there seemed little real choice.

How different life is today, he thought as he played his grandfather's old songs in his head. Watching the old man meander down the same twisting track in search of cattle for the muster, he wondered what sense his grandfather would have made of such a stark sense of separation from the land, a different darkness. No longer *Papatūānuku*, the nurturer, David now accepted that the land had become for him a place of despair, even death. And yet the farm was successful financially — the breeding programme a model of best practice. David was a wealthy man. He had not managed to keep his marriage alive; had no children. It was only recently that he was troubled by thoughts about what would happen to all the work he had done and what might live on after he had gone. Persistent they were, like an obsession to be discouraged; an unwanted guest who never understood the importance of invitation.

John Mulgan had written in *Man Alone* about that quintessential darkness of landscape in Aotearoa. Back in the day David thought that Mulgan had somewhat overcooked things. Like many these days, David accepted the argument that we are all linked across the universe and he was certainly of the view (not that he knew a lot about it) that our past mistakes have turned out to be largely recoverable.

As he walked on looking for the herd to muster, he wondered if this persistent and unresolving sense of darkness was just in his head.

David had never really worried much about depression but he had been moved and drawn by John

Kirwan fronting the darkness of the soul on many levels. As a former All Black, Kirwan had guts for sure and it's strange that depression in the farming community continues to feature so strongly in the suicide statistics. Perhaps Mulgan was right all along.

At David's *tangi*, his sister Ngaire looked worried. The manner of David's death was odd. They found him in the bottom paddock among the herd just lying peacefully. He was cold. His papers were in order, bills paid and everything up to date. But no *whānau* present were aware of his passing for up to three days, according to the coroner.

Ngaire had no interest in farming but she was puzzled that David had decided to leave the land to a fledging research organisation devoted to breeding research. One

speaker told the story of the rich young man in Mark 10:17-31 — the young man who wanted to be a follower of Jesus but couldn't give up his worldly possessions to do so. Did he, too, die alone smothered by a deep sadness?

In theory it's fine, thought Ngaire, that through

whakapapa we are all connected to one another, and us to the rest of the world. But David had never linked his own wealth to the wider needs of his *whānau.*

Ngaire looked at her nephew. He was one who had potential in farming. When she had mentioned it to David, he simply smiled and said: "I don't think so. His father had no ambition. Why do you think Kahu is any different?" And there the matter rested.

Kahu was now in his middle years – primary school teacher, wife and four children and a mortgage. He never knew his Uncle David. The mysterious insularity of David's productivity had been intuitively unattractive to Kahu, even from an early age. He now wondered why it was that, as a younger man, he had accepted the message about being responsible and making provision for the future and for the *whānau*. Wasn't this the best of both worlds, where the individual can operate with success within the collective? Well, David seemed to be at one extreme end of the continuum as an individual. Kahu always considered himself to be on the other side, open to the obligations of *whanaungatanga* both within the family and in the community. He had felt good about that mostly, but now a doubt emerged.

As Kahu heard the story of the rich young man walking away, he wondered whether there was more common ground between him and his Uncle David than he had ever thought possible. While there were more people in his circle than in David's, Kahu realised that he would act to protect his position from any threat from without just as David would have. This would mean he would not want to lose his job or house and the opportunities that his children enjoyed as they grew up. Everyone knew that this required a certain level of income to make such benefits possible.

Just as David had become the centre of a fairly isolationist lifestyle, Kahu realised that he too had become the centre of a similar little worldview that worked more through a set of connections he had made than actual connections within the wider world. David had money but was disconnected. Kahu also had money but had forged greater connections throughout the community.

At this point they were all at the graveside where Kahu spoke to make his final farewells to his uncle. "I always thought you were wrong to cut yourself off from us and your *whānau*. But you know Uncle, we're not so different from you and the way you lived. I have widened the circle more than you but it's my circle and I draw it as much to protect my *whānau* from what lies beyond it. Am I scared of what lies beyond my circle? Well, yes – I probably am a little. But I can see it is a life that works to a point. The call of connection to the world is a big one. We say the words but I now wonder what they really mean." And then he sat down.

After the last of the prayers and as the singing died down Kahu said to his wife: "I'll give the *hākari* a miss I think. I am not ruled by money like the rich young man. However I am closer to him than I thought. Need to do a bit more work on the puzzle."

And off he walked with only the birds of the air to keep him company and the afternoon sun on his back; walking, thinking and praying for light and strength. ■

Painting: *As Far as the Eye Can See* by Julie Greig © www.juliegreig.co.nz

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

An Ecological Reading of Matthew 25:31–46

ELAINE WAINWRIGHT points to the ecological impact of the parable of the goats and sheep in Matthew 25:31–46 as calling us to care for our common home.

As the Year of Matthew in the Sunday Lectionary draws to a close (26 November 2017), the Church celebrates the feast of the Universal or the Cosmic Christ. The Gospel of Matthew offers an extraordinarily appropriate reading for this celebration in the last great parable Mt 25:31-46.

Matthew 25:31 "When the Human One comes in glory, with all the angels, then he will sit on the throne of his glory. 32 All the nations will be gathered before him, and he will separate people one from another as a shepherd separates the sheep from the goats, 33 and he will put the sheep at his right hand and the goats at the left. 34 Then the king will say to those at his right hand: 'Come, you that are blessed ..., inherit the kingdom prepared for you from the foundation of the world; 35 for I was hungry and you gave me food, I was thirsty and you gave me something to drink, I was a stranger and you welcomed me, 36 I was naked and you gave me clothing, I was sick and you took care of me, I was in prison and you visited me.' 37 Then the righteous will answer him: 'When was it that we saw you hungry and gave you food, or thirsty and gave you something to drink? 38 And when was it that we saw you a stranger and welcomed you, or naked and gave you clothing? 39 And when was it that we saw you sick or in prison and visited you?' 40 And the Human One will answer them: 'Truly I tell you, just as you did it to one of the least of these who are members of my family, you did it to me.'" (NRSV)

Elaine Wainwright RSM is a biblical scholar and the Executive Director of Mission and Ministry for the Mercy Sisters in Australia and Papua New Guinea.

Jesus the Teacher and Parabler concludes the fifth and last of the great discourses that constitute the Matthean gospel story with what we might call an end-time parable which makes use of cosmic imagery. The parable is replete with ethics, the right ordering of relationships within the human and other-than-human community. There is an identification and a separation of the ethical and the unethical or the righteous and unrighteous (Mt 25: 45-46), imaged as sheep and goats (Mt 25:32 — note here the care we need to take with such imaging, especially in its possible caricaturing of animals).

Meeting the Needs of Others

This time of final separation is projected as "the end" when the Human One/Jesus comes "in his glory". Of all the future imaginings contained in eschatological discourse (Mt 24-25), this one demonstrates most strongly that those imaginings are intended to circle back into the ethical now. Those who address the essential material needs of others are called blessed because they give food to the hungry, drink to the thirsty, welcome to the stranger, clothing to the naked, care for the sick and visit the imprisoned. They re-order or order in right relationship (*dikaiosynē* or righteousness/justice, a strong Matthean theme) not just the human but the other-than-human and the interrelationship of the two.

This is the most explicit, the most material of Jesus' ethical teaching. As you do this re-ordering of relationships both material and social, among "the least"/lowest in status, you are doing it to me/*emoi*. When you do not do this re-ordering of relationships among "the least", you are not doing it to me/*emoi*.

This is an ethic for the *now* of the Matthean community and for the *now* of communities today. It is an ethic that can catch the human and other-than-human in a re-ordering of right relationships. If such an ethic, such a right ordering, were to be undertaken by today's human communities in their relationships with all in the other-than-human communities around planet Earth, this would truly manifest the *basileia* of the heavens (the kin[g]dom of the heavens or the skies, the heart of Jesus message — Mt 3:2; 4:17; 5:3, 10, 19; 7:21; 10:7).

> *The last great parable of Matthew's gospel has inspired heroic and hidden "works of mercy" toward all those in the human community who suffer in any way. So, too, may it now, through Pope Francis's proclamation of care for our common home, inspire new heroic and hidden works of mercy that will ensure care for not only our planet but also our cosmos.*

New Works of Mercy

It is to such a re-ordering of right relationships especially between the human and other-than-human communities that Pope Francis directs us in *Show Mercy to Our Common Home*, his message for the celebration of the World Day of Prayer for the Care of Creation last year.

Francis says again what he made clear in *Laudato Si'* that the "sufferings of the poor" and the "devastation of the environment" (*LS* par 1) are intimately connected. He names crimes against the natural world as "sin" (*LS* par 2). So this allows us to place them within the Matthean gospel's call to repentance, the message of both John the Baptist (Mt 3:2) and Jesus (Mt 4:17).

Then, informed by this great Matthean parable, Pope Francis named an eighth corporal and an eighth spiritual work of mercy: care for our common home.

He said: "Let me propose a complement to the two traditional sets of seven: may the works of mercy also include care for our common home.

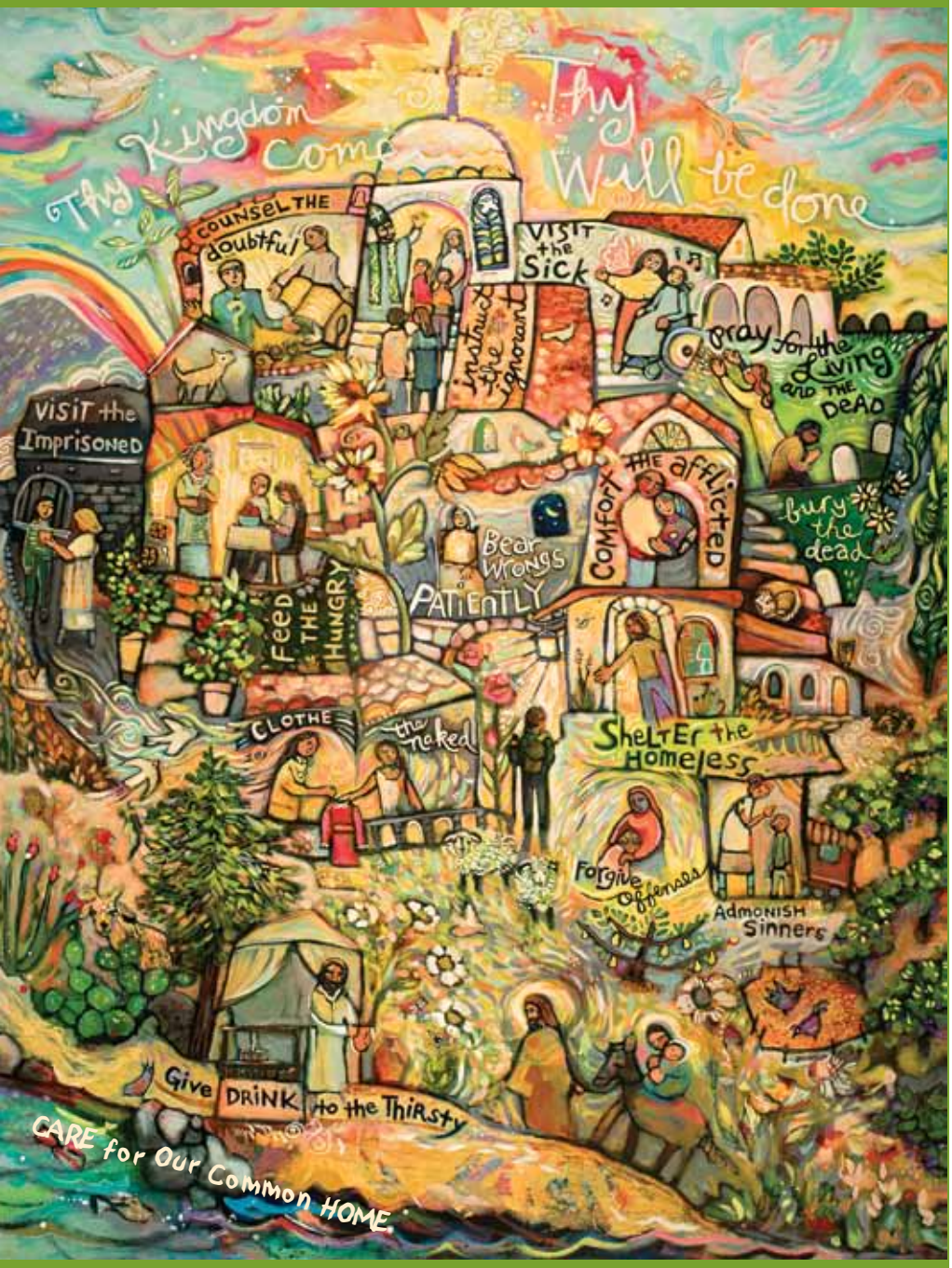
"As a *spiritual* work of mercy, care for our common home calls for a "grateful contemplation of God's world" (*LS* par 214) which "allows us to discover in each thing a teaching which God wishes to hand on to us (*LS* par 85).

"As a corporal work of mercy, care for our common home requires "simple daily gestures which break with the logic of violence, exploitation and selfishness" and "makes itself felt in every action that seeks to build a better world" (*LS* par 230-31).

The last great parable of Matthew's gospel has inspired heroic and hidden "works of mercy" toward all those in the human community who suffer in any way. So, too, may it now, through Pope Francis's proclamation of care for our common home, inspire new heroic and hidden works of mercy that will ensure care for not only our planet but also our cosmos.

The celebration of the Cosmic Christ on 26 November with the last great parable of Jesus invites us to ponder more deeply the call of Pope Francis to this eighth work of mercy: care for our common home. ■

Painting: *Freeman Walkway Mangawhai* by Matt Payne © http://mattpayne.co.nz



You did it TO ME

KATHLEEN RUSHTON shows how the righteous described in the parable of Matthew 25:31–46 are imitators of Jesus and in solidarity with the whole Earth community.

In a recent interview Richard Rohr recalled how we have grown up hearing: "We are saved by the death and resurrection of Jesus." Although proclaimed as the mystery of faith at the centre of the Eucharistic prayer, it remains a somewhat distant belief, as some magical transaction that happened in the heavens in the death and resurrection of Jesus. This results in an "up there" and "back there" belief rather than an experience in our own life.

"The way we are saved by the death and the resurrection of Jesus," Rohr explains, "is by walking through our own death and resurrection. The important word here is *and*." Much emphasis is given to the death while "we are not taught much about how to hold the resurrection nor even to go there." The death part is over-glorified and the resurrection drained. Resurrection is all around us. We see it in spring, the beauty of people, animals, the sky.

Rohr continues: "Yet resurrection is always tempered by the fact it does not last. Not everyone is enjoying the resurrection all the time. We all have to walk through the valley of death, and through solidarity we are with others in their pain as they do so. We are there with others as we watch the evening news, as we see Syria, as we view the refugee camps — or more accurately said, the death camps."

Solidarity by its very nature provokes action (including, at times, confrontation) but it does so always on the basis of a vision of community and of being called to live with dignity and respect in the human community and Earth community. Mt 25:31–46 takes solidarity with those in pain even further. Jesus declares to the righteous: "Truly I tell you, just as you did it to one of the least of my brothers and sisters, *you did it to me*" (Mt 25:40).

The balancing act of engaging and living with the death-resurrection of Jesus enlarges our soul. As Rohr so aptly says: "We have to stay in both the dance of death and the dance of resurrection." On any one day or through any one period of our life, we can hope and pray that God leads us to both the resurrection and the valley for there is no other path.

Identifying the Righteous

According to Matthew, the righteous or just are those who are faithful to God's requirements as Joseph was (Mt 1:19). The term suggests faithfulness and perseverance in the difficult, reaching-out-to-the-other work of justice. The righteous, therefore, are blessed because they hunger and thirst for God's justice even when persecuted (Mt 5:6; 10). They welcome/receive the gospel message not only by believing but extending hospitality. Earlier in Matthew hospitality is symbolised by giving "even a cup of water to one of these little ones" (Mt 10:40–42). In the parables of weeds and the fish net, the righteous are vindicated for following and imitating Jesus who is described as righteous (Mt 27:19 which is often translated as "innocent").

The Old Testament traditions show that such works were part and parcel of people's way of living as, for example, expressed in Proverbs: "Whoever is kind to the poor lends to the Lord, and will be repaid in full" (Prov19:17). What is new in Matthew is Jesus' shocking identification with the social and economic needy and the least ones (Mt 25:40). A new twist emerges in being prepared for the unknown time of Jesus' final coming as explored in Mt 24–25. In this sense, Jesus is not really absent at all but nevertheless is present in the needy and the least.

Those in the story, like us today, either help or ignore them: "Truly, I tell you, just as you did (or did not do) to one of the least of my brothers and sisters, you did (or did not do) to me" (Mt 25:40; 45). Jesus' presence in the needy and the least is part of Matthew's vision of life which is infused with the presence of Emmanuel "God with us" (Mt 1:23), in the community which gathers in Jesus' name for worship (Mt 18:20) and with the Risen One until the end of time (Mt 28:20).

Jesus is absent where we might expect him to be present (for example, in Mt 7:23, "prophesy in your name," "cast out demons," "do deeds of power"). And Jesus is present where he is not expected — in the needy and least ones. We can see that our conduct in this life is of overriding importance, because time and eternity are linked.

Matthew stresses the surprise of both the accused and the blessed who did not realise they touched Jesus in their actions to their neighbour. This is a far-reaching solidarity, but not a total identification, with his brothers and sisters. Their suffering affects him. In other words, Jesus is telling us: "I appear over and over again." "I am present over and over again." He has not been recognised by evil doers or by the righteous when mercy is done or refused. The criterion for showing mercy is how one meets the neighbour in need. Although six areas are named, all need, material and spiritual, is contained in them.

"You Did It to Me"

Recently, I was privileged to attend a Mercy Day celebration assembly for grandparents at St Patrick's School, Bryndwr. The Sisters of Mercy had opened the school in 1951 and taught there for its first decade. I was deeply moved by the young ones' awareness of those in need in many different everyday ways. After an inspiring and humour-filled presentation of the Works of Mercy in word, action and song, a boy went to the lectern and proclaimed: "A reading adapted from Matthew 25." He continued: "I was alone in the playground and you invited me to join you. I was in trouble and you spoke up for me. I was . . ." Later a St Vincent de Paul Society member, a grandfather, reinforced this by asking: "What are the three verses to remember which sum up what we are to do wherever we are?" Children's voices called out: "Matthew 25:35, 36, 45."

The traditional corporal and spiritual works of mercy now include an eighth work — care for our common home. The spiritual work calls us to contemplate God's world gratefully and the corporal work invites us to perform daily gestures that help build a better world. They call us to acknowledge our human contribution to ecological devastation and to commit firmly to living and acting differently.

Brendan Byrne suggests that we approach life with one of two attitudes. We can adopt an "exploitative" attitude to everything outside ourselves. This approaches people and creation from the standpoint of our own advantage. On the other hand, we can have a "contemplative" attitude where we reverence and respect the autonomy and uniqueness of every person and of all creation. Only a contemplative attitude and practice enlarges us and enables us to discover Jesus present and to live with paradox, uncertainty and mystery. In this way we stay in "both the dance of death and the dance of resurrection". ■

Feast of Christ the King
25th Sunday After Pentecost

Reign of Christ 26 November

Painting: *Works of Mercy* by Jen Norton © www.jennortonartstudio.com

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

When DOING GOOD *is* NOT GOOD

The overseas volunteer experience has grown in popularity but not without an accompanying growing critique. There are some key questions to mull over concerning how our actions impact upon others before we embark on this type of journey.

Volunteering at orphanages is popular, particularly for young people travelling overseas for the first time. While helping vulnerable children in difficult situations seems an undeniably worthwhile cause, in practice, it is fraught with complications. I discovered this when I lived overseas and became familiar with the ChildSafe Movement, which offers a new approach to protecting children in developing nations and advocating for ethical volunteering. They say: "Don't Create More Orphans. Out of an estimated 8 million children living in institutions across the world, more than 80 per cent are not orphans. Donating to support such institutions fuels the orphanage industry, places more children at risk and tears families apart."

According to the 2009 Save the Children Annual Report, most children in orphanages come from poor families in poor communities. Parents and caregivers are promised that their children will be provided with education, housing and food if signed over to the orphanage. In reality many of these children are abused and they suffer for living away from their families. People working in the international development community strongly advocate that instead of supporting orphanages we support poor families to improve their situations, creating a better environment in which to raise their kids themselves. This involves support to generate more income, solve health issues, and other areas which sustain life.

Also, we can think about *why* we may be interested in volunteering overseas. Is it the experience itself we want or are we committed to long-term change for poor communities? I think that what motivates a person who volunteers and someone who wants to go travelling is remarkably similar and it is important we acknowledge this and are critical of our motives.

We often meet people who have volunteered in orphanages for a couple of weeks because they felt an obligation to "give back". They see their own background as one of relative wealth and feel privileged in being able to travel to developing countries with relative ease. While this is a noble impulse, the sad reality is that their actions contribute to the problem by propping up a system that keeps people in poverty.

Louise Carr-Neil, an Auckland native living in Hamilton, is passionate about gender equality and human rights. In her spare time she enjoys running and vegetarian cooking.

So raising awareness of the impact volunteering has on poor communities is essential. It provides people with information and tools to be critical of their engagement in the voluntourism sector. More important is our wider conversation about the idea of "doing good" and how these narratives are marketed by the volunteer sector. And we can't blame volunteers for making poor choices — it is the responsibility of aid organisations to point those who wish to donate, contribute and help in the right direction.

Charities need money to survive and rely largely on donations from individuals to keep afloat. Because of this dynamic, appeals for funds are marketed in ways that create a sense of connection and urgency for the donor — but they reinforce the idea that big problems can be solved with simple solutions with relatively quick changes. This type of narrative — "donate now to save a child's life" — not only ignores the complexities of poverty, but also reinforces the idea that simple actions are all that it takes to lift people out of poverty. All of which makes the idea of volunteering seem even more worthwhile.

Young people in particular feel pressured through social media to experience a "culturally authentic experience" while travelling. There is often emphasis on the need to make personal sacrifices to prove the experience worthwhile. But it isn't like that! I can attest that having food poisoning far away from home, missing family and being surrounded by cockroaches, is the very opposite of a romantic, wistful experience. But that's what happens: such experiences are spun as heartfelt and fulfilling stories. This can be incredibly intimidating for newcomers to the travel and volunteer experience, who feel they need to jump in the deep end whatever the personal sacrifice just to feel they are contributing to the cause.

I think there are many better ways we can contribute to helping impoverished children. For long-term change, it's a great idea to donate to a well-respected, experienced charity that is doing the work we admire. Our donations better equip them to develop their long-term strategies and expand their programmes. Another way is to purchase goods from Fairtrade organisations. They are helping families directly to generate more income so that they are in a better position to support their children.

However, if you are committed to volunteering, then it is valuable to think about your own skills and how they could contribute to the work of the place, rather than aiming to work directly with children. You may be in the fantastic position of helping an organisation set up a new accounting system, or write a funding report. Such contributions provide the staff with new and valuable skills that help them with their long-term mission. ■

Too Pricey in Paradise

Two dozen kids swing off the rusted machinery and splash into the bright blue ocean below. Their laughter bounces around the small rocky beach rising from the water. Behind them a single small sailboat completes what could be postcard perfect.

The Marshall Islands for the most part satisfies the tropical island image. Flung roughly halfway between Papua New Guinea and Hawaii, the collection of atolls is small and quiet. It's not somewhere I expected to visit, nor is it where I would expect to find a US missile defence system, a countermeasure against a potential strike from North Korea.

And yet here, nestled between palm trees and coconuts, is a US army base. Located on the Kwajalein Atoll since around the 1950s the base has all but enveloped the atoll, and the US has all but dictated the terms of cohabitation with the nation's 53,000 residents since the end of World War II.

The Marshall Islands, which in essence became a US territory following the defeat of the Japanese, has suffered much, especially as a result of nuclear testing conducted on some of the nation's most distant atolls. These tests included the "Bravo Shot" — the largest nuclear bomb the US has ever dropped: a bomb 1,000 times more powerful than that dropped on Hiroshima. Residents on those islands were evacuated and told they could return again when the testing had concluded. This never eventuated. The fallout was so immense that it left a radioactive legacy that turned generations of Marshallese into internal refugees who to this day cannot return to their homes.

US efforts to rectify the situation have been inadequate. Only three of the 40 affected islands have been cleaned up. When the US declared dangerous radioactivity had subsided in the 1970s, many former residents moved back. But they had to be evacuated again after several years because it was abundantly clear from their health that they were being exposed to radiation. A huge dome constructed on one of the islands to contain some of the radioactive material has since cracked, and despite American protestations that the damage is superficial, few outside the US buy the claim and no Marshallese will risk living there. The US$100 (approx) afforded to displaced persons by a US compensation fund does little to help the Marshallese develop their lives.

The US nuclear testing finished many decades ago and the Marshall Islands gained official independence in 1979, but the presence and persuasion of the US never faded. Rather, their military presence has increased and the nation has had to surrender precious land to accommodate them. The Marshall Islands claims just 181 square kilometres across 29 atolls and it has had to forfeit one of its largest islands to the US Kwajalein Military Base.

To make room for the Kwajalein base, the Marshallese had to move to neighbouring Ebeye Island and squeeze into makeshift housing there. Ebeye is now essentially a shanty town for those who labour on the base. I saw it was common for eight people to share a single room built of corrugated steel and little else that functioned as kitchen, bedroom, bathroom and living room.

Contamination and carcinogens from heavy metals used on the base have forced the military to prohibit fishing around large swathes of Ebeye. These prohibitions are ineffectual as one Marshallese wryly asked: "How do the contaminated fish know to stick to the prohibited areas?" Effectively the base has managed to contaminate the sea as well as the land, another precious resource, and they have harmed a cultural pillar of the Marshallese people. Again, there is little that can or will be done to remedy the damage.

Despite this, the Marshallese have neither the power nor the will to see the US leave, because US military presence provides (to varying degrees) employment, security and opportunities. The Compact of Free Association means Marshallese can work and study without a visa in the US. Equally the Compact grants the Marshallese Government around $70 million annually until 2023. The military base employs hundreds of Marshallese and will continue doing so until at least 2066 when the agreement between the two nations is up for review.

The Marshallese continue to strive for what little progress is possible for them. In the case of Ebeye, the local government is endeavouring to provide adequate housing for its population and clean up the local environment, using help they can get from the US. While on the Islands I heard many times the phrase: "Doing the best with a bad situation", and each time it sounded contrived.

While the US has created opportunities for the Marshallese people, it is at the same time responsible for the damage inflicted upon the locals and the environment. Given the immense power imbalance, it's unlikely the Marshallese will be compensated fully for the damage they have had to endure. Nor will the US government accept responsibility for what they have unleashed on this unsuspecting island nation. Even with the financial support the US provides, I doubt the Marshallese accept it is a fair price to pay for their home, health and livelihoods. ■

Jack Derwin is the assistant reporter to a foreign correspondent in the Sydney Bureau of the Japanese newspaper *The Asahi Shimbun*.

Contemporary Mission Theology: Engaging the Nations

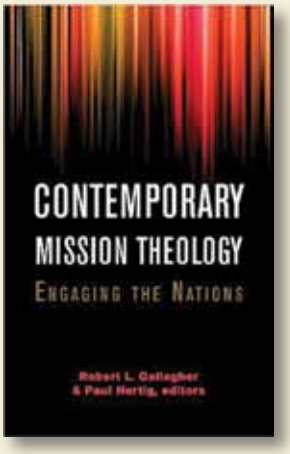
Editors Robert L. Gallagher & Paul Hertig
Published by Orbis Books, 2017
Reviewed by Susan Smith

BOOK

In *Contemporary Mission Theology*, Gallagher and Hertig have gathered together 24 papers that describe how Evangelical, and to a lesser extent, Ecumenical and Catholic missiologists understand mission today. The majority of papers are by Evangelical scholars, and again the majority of authors are US-based. Many of them are former students, colleagues, or friends of well-known and respected American missiologist, Charles Van Engen, whose theology has profoundly influenced many Christians, particularly those associated with Evangelical communities.

There are just three papers by Catholic authors. Thus important Catholic contributions to mission such as the Church's liberationist and enculturated theologies receive little mention. Nor is there any reference to the importance of Catholic Social Teaching for the contemporary exercise of Catholic missionary activity.

Divided into eight parts, the different authors look at "Mission Theology and the Bible", "Mission Theology and Church Beliefs", "Mission Theology in Context", "Mission Theology and the Church", ''Mission Theology and Church History", "Mission Theology and Religious Pluralism", "Modernity and Postmodernity in Mission Theology", and finally "Mission Theology and Ministry Formation".



It is good to see that mission is no longer understood by any of the authors as a "blue water" activity. Instead, mission also involves ministry with the culturally, economically and politically disenfranchised in "first" world countries, inter-faith dialogue, and care of creation. Thus, Evangelical pastor Jude Watson sensitively shares her experiences of working with Latinos in San Francisco. It was good, too, to read Young Lee Hartig's contribution which emphasises that care of Earth is an integral dimension of mission. Sarita Gallagher explores, through a reflection on her experiences of teaching multi-religious classes at Fuller University, the relationship of inter-faith dialogue to *Missio Dei*.

Religious Life in the 21st Century: The Prospect of Refounding

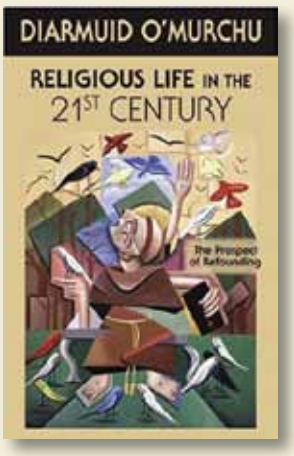
By Diarmuid O'Murchu
Published by Orbis Books, 2016
Reviewed by Susannah Grant

BOOK

Of all the Religious orders and congregations founded, approximately 75 per cent no longer exist. In New Zealand, as elsewhere around the world, membership of vowed Religious communities has been in decline for decades. And as we journey forward the future of many individual congregations seems uncertain. Some may look to that future with sadness, some with fear, others with resignation or perhaps resentment. Diarmuid O'Murchu's new book addresses the tough questions facing Religious life in the 21st century with determined hope.

This book is not so much concerned with individual communities as with the "grand narrative" of Religious life. O'Murchu counters modern assumptions of immortality by framing the cyclical rise and fall of Religious life in evolutionary terms. In order to fulfil their liminal role in the face of radical social change he argues that Religious orders must accept the prospect of death, embrace the grace of mourning, and enter into the paschal hope of resurrection.

O'Murchu is a Religious and social psychologist and author. This book picks up from and refers back to his earlier works and will appeal to those who already enjoy O'Murchu's writing. He challenges Religious, in particular, to prepare for the prospect of Spirit-led refounding.



O'Murchu is at his best in the realm of parable, charging his stories with a compelling sense of creative energy. Often, however, the text becomes bogged down in jargon and unduly dense. There are perhaps too few stories and too many theories without solid grounding in scholarship or social reality.

This is not a light read, but it is packed with food for thought and conversation. O'Murchu raises

The three Catholic contributions merit careful reading by those interested in what mission requires of Catholic parishes today. The two SVD priests, Bevans and Schroeder, again insist that the Church does not have a mission, but rather mission, *Missio Dei*, has a Church. The Church is simply one of the protagonists, albeit an important one, in the task of hastening the reign of God. Franciscan Sister Mary Motte provides a succinct history of how Catholics have understood mission since Vatican II, while Vietnamese SVD priest, van Thanh Nguyen's exegesis of *Acts of the Apostles*, explains how Churches should engage with the nations.

This is a well-researched publication, and while there are plentiful footnotes these do not intrude. *Contemporary Mission Theology* offers important signposts for Catholics seeking to explore what mission means today. ■

questions about the relationship between Religious and the Church, and between Religious and the laity. He draws attention to the prophetic calling of Religious Life, reimagines and renames the Religious vows, and addresses issues of Religious and sexuality. Study questions at the end of each chapter may be helpful for those interested in exploring these ideas further.

This is a thought-provoking book for those interested in Religious life: it invites us to a disposition of receptivity and encourages a sense of hope for the future based not only on the lessons of the past but on faith in God's ongoing purpose for Religious in our changing world. ■

Lady Macbeth

Directed by William Oldroyd
Reviewed by Paul Sorrell

FILM

To say that William Oldroyd's *Lady Macbeth* is a multi-layered work is an understatement. The film is based on an 1865 Russian novella, which is in turn filtered through Shakespeare's tragedy. The setting (a big house on the Northumberland moors in the mid-19th century) and situation of the protagonist suggest more than a glance at *Jane Eyre*, and the subject matter adds a pinch of *Lady Chatterley's Lover* to the mix. Whatever its literary antecedents, a powerful emotional energy flows through the drama, gaining momentum as it moves towards its powerful climax.

Along with a parcel of land, Katherine (Florence Pugh) has been sold as a chattel into a loveless marriage to a colliery owner, Alexander Lester, and is effectively kept as a prisoner in the manor house where her father-in-law rules the roost. Both brutal and egotistical, Alexander — who we learn is also sexually impotent — is no match for his cruel, snarling brute of a father.

The film begins by raising some important questions about female agency. Our sympathies are naturally with Katherine as she pushes against the boundaries of her confinement, testing the limits of her powers as wife and mistress of the house. We continue to support her when she poisons the old man and even when she bludgeons her husband to death in a three-way struggle that includes the stablehand Sebastian, whom she has taken as her lover.

At first we imagine that Katherine is superior to Shakespeare's Lady Macbeth, whose homicides sprang from limitless ambition driven by a steely will. But as she kills again, in the most heartless way imaginable, to remain with her lover, she sheds all traces of humanity. By the end of the film, Katherine has become not just amoral, but a ruthless monster whose baseline ethic is self-preservation at any cost. She has renounced the milk of human kindness to an extent that Lady Macbeth could scarcely have imagined.

The casting is spare, but brilliantly judged. The other main character is Katherine's black maid, Anna, who falls mute after her master's killing. As she is probably illiterate, in this isolated, even claustrophobic, community no-one remains to bear witness to the terrible deeds unfolding on the estate. The house becomes a character in its own right, its heavy Victorian furniture framing Katherine's prison-like existence. Lighting is important, too — most scenes are dimly lit, often by lamplight, suggesting the shadowy moral world in which the action unfolds.

Morally challenging but never less than rivetting, *Lady Macbeth* is a must-see movie. ■

CROSSCURRENTS

Jim Elliston

Boost for Social Justice

I recently found an article I'd written in *The Evening Post* in 1971. On 14 May 1971 Pope Paul VI issued an Apostolic Letter, *Octogesima Adveniens* commemorating the 80th anniversary of Leo XIII's encyclical on social justice, *Rerum Novarum* (Rights and Duties of Capital and Labour). Cardinal Gioacchino Pecci, noted for his practical assistance for the poor, had been elected Pope Leo XIII in 1878. He was a compromise candidate. In May 1891 he issued his historic encyclical. He drew on the practical work and teachings of the Dominican friars from the 13th century onwards, as well as the work and writings of a French layman, and his contemporary bishops from England and Germany (he was then 81). Subsequent popes, including Francis, have issued important updates on various anniversaries of *Rerum Novarum* since.

Back in 1971 *The Evening Post* wanted an article on Paul VI's letter and Archbishop McKeefry asked me to write it. They had a tight deadline and I didn't have time to run the finished copy past the Archbishop, so to cover myself I told the newspaper it was my personal reaction. *The Post* headed it: "Christians urged to take action against causes of society's ills." The boss told me he was pleased. There were several passages that would have upset many Catholics at that time. I have set out some below. They show how forward-looking Paul was.

Discrimination: Whether in law or in fact because of "race, origin, colour, culture, sex or religion" is unchristian.

Role of women: "Legislation should . . . recognise her independence as a person and her equal rights to participate in cultural, economic, social and political life." On the other hand: "We do not have in mind that false equality which would deny the distinction with woman's proper role ... at the heart of the family as well as within society" (*OA* par 13).

Environment: Not just the pollution of natural resources but such aspects of environment as noise and less obvious matters producing stress are explicitly or implicitly referred to as matters of concern for the Christian.

The Church and science: Christians must encourage true scientific endeavour, whether it be in the field of the "natural" sciences (eg, physics, agriculture) . . . or in the field of "human" sciences (eg, biology, psychology or medicine). Every field can help in one aspect or other of human self-knowledge.

Liturgy Translation to Bishops' Conferences

We cannot overestimate the importance of Pope Francis's edict devolving responsibility to local Bishops' Conferences to draw up translations of the Mass. It eviscerates the Sacred Congregation for the Liturgy; it demonstrates how seriously Francis takes synodality; and it shows his determination not to cave in to the heavy pressure exerted on him by many powerful forces within the Church.

It will have many flow-on effects such as encouraging creativity in liturgical music, paraliturgical developments and make the Mass intelligible. The ability to use common scripture translations will have an ecumenical effect too. It could also enable meaningful forms of worship for youth.

A Pastor Speaks

Chicago's Cardinal Cupich demonstrated his understanding of faith as God's gift when he was asked recently: "What do you say to people who have doubts about the existence of God or whatever it is?" He replied: "When people are struggling or feel they have no faith at all, I shouldn't say, 'Well, it is their fault.' Rather, I say to them: 'There is still a hunger in your life for more. There always is. Be in touch with that, and be the best person you can be.'" ■

TUI MOTU InterIslands
The Independent Catholic Magazine Limited

Tui Motu – InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual, social and ecological issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed.

The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed.

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We welcome letters of comment, discussion, response, affirmation or argument of up to 200 words. The editor reserves the right to abridge longer letters, while keeping the meaning.

PRESERVING CONFIDENTIALITY

I have a concern about the insertion of pseudonyms for the people I refer to anonymously in the story of my article (*TM* October 2017:12-13). I had purposely not used names to retain anonymity. Since there is no note stating that the names used are pseudonyms, readers would infer that those are the real people.

Jeremy Simons, Dunedin

[*Editor*: We apologise for omitting the note about the use of pseudonyms in this article.]

ARTIST RESPONDS

I absolutely love this article! (*TM* Oct 2017:12-13) It is an honour to be a part of this discussion about societal and personal masks. I'll happily share this via social media. I look forward to the hard copy as well (there is still something special about holding a physical publication in one's hands).

Kip Omolade, New Jersey

CHURCH AND WAR

It's great that you have devoted a whole edition to the topic of peace and non-violence.

I must confess to feeling disappointed that my article was edited to such a degree (*TM* October 2017: 15). For example, the u-turn taken by the Church in the fourth century (from a peace church, to a church that condones war) can only be understood in the context of the conversion of Constantine, with Christianity becoming the religion of the empire. At that point, wars of the empire became the wars of the Church, and that problem has persisted to this day.

This month's focus is on peacemaking. The other articles are excellent, covering a range of issues, yet none of them look at the vital area of: What does our Church say about war and peace? Well, it just happens that it is under review right now!

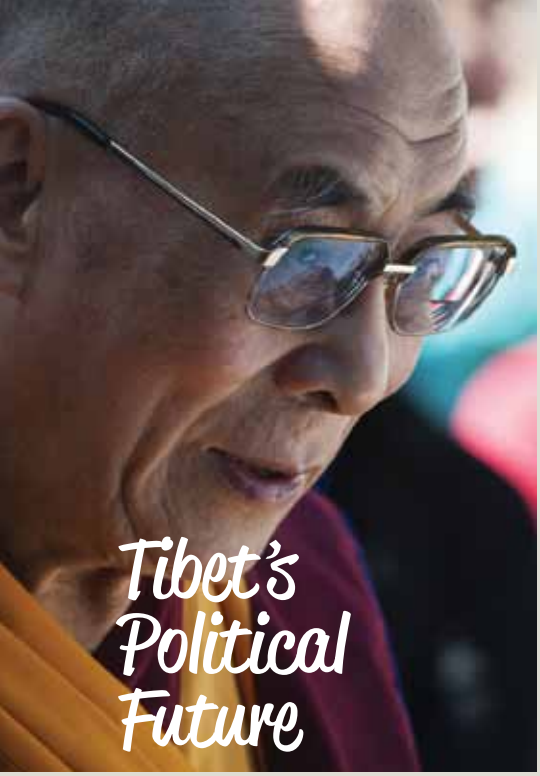
Pope Francis is clearly signalling a rethink on the Just War teaching. This is a huge challenge for us as Church given that many, if not most Catholics feel that some wars are necessary (ie "just"). We will need a robust and well-informed conversation on Church history, politics, current conflicts, modern (and future) warfare and of course, refer to the teaching and practice of Jesus, what it means to follow his Way, and study the examples of non-violent peace heroes since. This is an important piece of Church teaching up for review, and a critical matter for a world ever more imperilled by massive forces of destruction. It deserves serious and in-depth discernment.

Forrest Chambers, Otaki (abridged)

ROSA STEIN A CARMELITE TERTIARY

Please note there was an editorial error in "A Life in the Chaos of War" (TM Oct 2017). Rosa Stein was not a Carmelite nun: she never took formal vows although she is sometimes referred to in the literature as "sister" — she was a Carmelite tertiary, that is, a third order member and acted as an extern to the convent at Echt.

Ann Nolan, Oxford



Tibet's Political Future

Tibet has been occupied by China (PRC) for the past 60 years. His Holiness the Dalai Lama and his followers fled Tibet to India in 1959 as the People's Liberation Army moved into Lhasa. From then onwards Tibetan refugees have poured into Dharamsala India and other parts of the world. They have worked tirelessly in the diaspora to ensure the continuity of their language, culture and religion while nurturing the hope of an eventual return to their homeland.

During the 1950s and 60s the dominant narrative was for an end to Chinese occupation; the return of the Dalai Lama and his followers to Lhasa; and an independent Tibet. While a free Tibet and the Dalai Lama's return to Lhasa remain the ultimate objectives, the call is no longer for an independent Tibet but for an autonomous region within China within which the Tibetan people can practice their religion, deepen their culture and support their language and identity.

Under the influence of the Dalai Lama, the Central Tibetan Administration (the Tibetan Government in exile) seeks to realise their hopes through a policy of nonviolence and dialogue with China. They call this policy the Middle Way Approach aimed at reassuring China that Tibetans do not desire to generate separatist movements within China itself.

In October 2017 the Sikyong (President) of the Central Tibetan Administration, Dr Lobsang Sangay, called a meeting of friends of Tibet along with independent scholars and opinion leaders to a special Five-Fifty Forum in Dharamsala India. It was a humbling privilege to meet with exiled Tibetan political and religious leaders about how they might realise their political objectives within the next five years and preserve Tibetan culture for the next 50. The Forum was also about methods for resolving deep-rooted and intractable conflicts nonviolently and without resort to nationalism and extremism. If Tibet can open up nonviolent and peaceful dialogue with China this will be an important example to others considering how to deal with the rising power of China in ways that are innovative, creative and peaceful.

We discussed how to sustain and strengthen the resilience of the Tibetan people so they can engage in dialogue with China from a position of moral and social strength rather than vulnerability. Here the religious leadership of his Holiness became very apparent – he focused on sources of hopefulness, optimism, compassion, good humour and graciousness in relation to those who live by ruthless power. These spiritual qualities are very disarming and need to be given more prominence in all political discourse.

The second issue concerned the Dalai Lama's decision to separate his political from his religious role. The Sikyong has assumed the Dalai Lama's official political duties and is charged with negotiating a different relationship with China. Unfortunately the Chinese government do not feel that he has the moral and religious weight to carry the Tibetan people in the diaspora and within Tibet. It is the Dalai Lama who has 15 million people following him on social media and to whom 300 million Chinese Buddhists look for spiritual guidance – a dilemma clarified both by the Sikyong and His Holiness. The Dalai Lama has many informal conversations with Chinese business leaders, academics and people close to power – he understands Chinese sensitivities very well indeed. So the Sikyong and the Dalai Lama are working together developing dialogical processes that will result, hopefully, in an invitation to return. They are also working with India to ensure continued sanctuary for the Tibetan people and the protection of glaciers and waterways in the Tibetan peninsula which are fast disappearing.

The third big issue was how to preserve Tibetan culture and language so that Tibet remains recognisably Tibetan. This involved the development of new de-territorialised understandings of what it means to be Tibetan and a Tibetan Buddhist in a world of ruthless power. It is Tibetan Buddhism and culture that will enable Tibetans in Tibet and in the diaspora to realise their unique nonviolent and peaceful strengths. This meeting has far-reaching implications for Tibet and a peaceful South Asia. ■

Professor Kevin Clements is Director of the Toda Peace Institute in Tokyo and Chair and Foundation Director of The National Centre for Peace and Conflict Studies, Otago University.

Blessing

Unite us in a symphony of the common good
Living God
as we value decent work
in its diverse expressions
reward participation justly
share the outcomes generously
and support families and communities
in our lands.

From the *Tui Motu* team