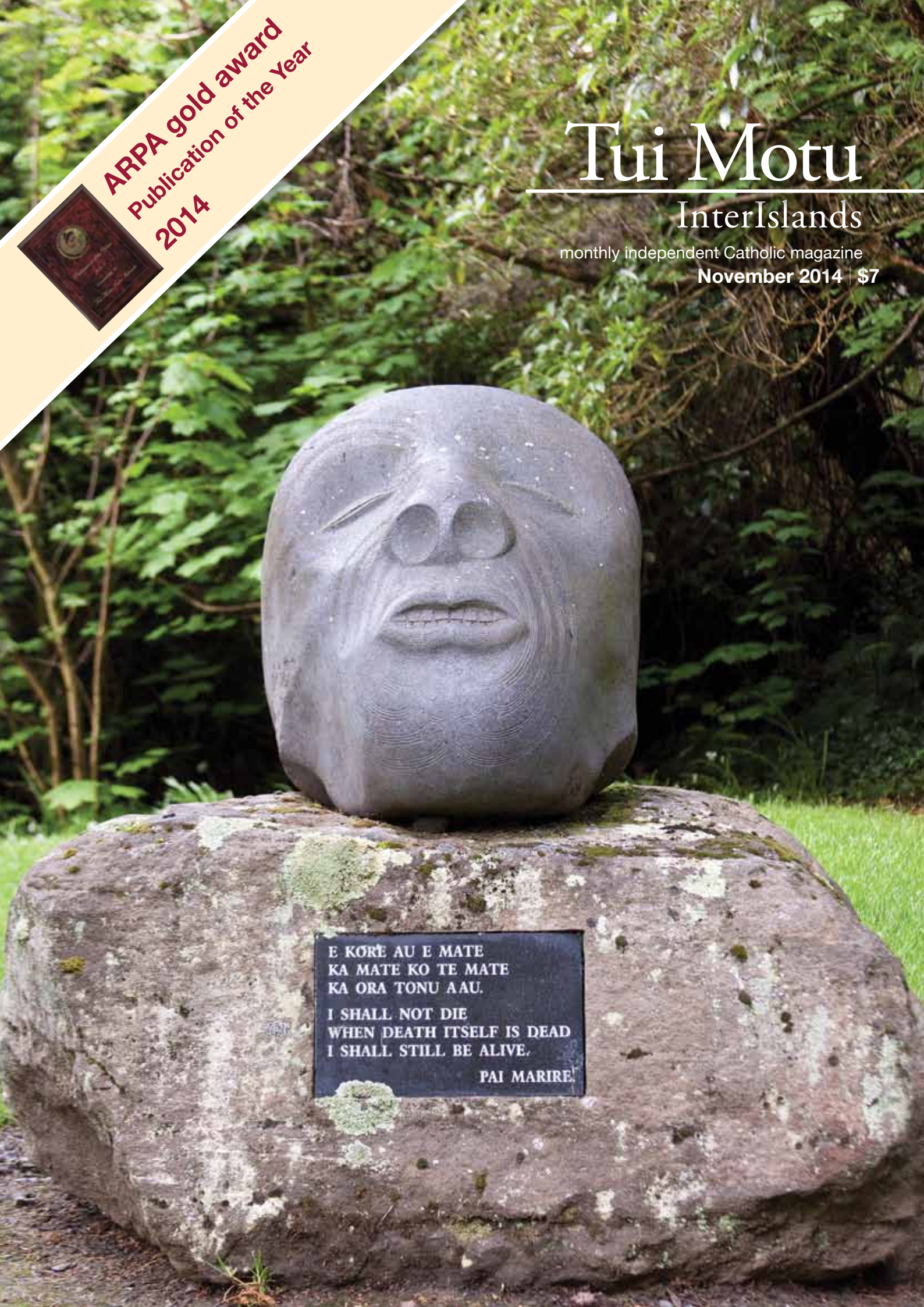

ARPA gold award
Publication of the Year
2014

Tui Motu

InterIslands

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November 2014 | $7

learn, reflect, respond

My teeth were cut on the 'See, Judge, Act' way of looking at life. The young Belgian priest, Joseph Cardijn, reflecting on the difficulties of young workers in the 1930s, learnt and very early squirrelled this trio of ideas into his development of the Young Christian Workers movement — introduced to New Zealand as the Catholic Youth Movement. My CYM involvement and this gospel method of thinking have stood me, and countless others, in good stead over a lifetime.

A number of the articles which pepper the magazine this month reflect this threefold way of thinking.

Parihaka Day (November 5 each year) is beginning to be known better and celebrated as the non-violent alternative to Guy Fawkes Day. This way of life, begun and lived by the people of Parihaka from the 1870s till now, sustains a way of empowerment and the right to determine their own lives and a future that only they can gain for themselves. It's the fruit of nearly 150 years' reflection, learning how to resist and protest injustice peacefully and to respond well. Lisa Beech develops fully how we pākehā can learn from this. Cynthia Greensill looks at Parihaka from another perspective. It has taken her a lifetime to reflect on childhood Taranaki experiences of silence and selective historical information, to learn the truth and to respond appropriately. Our front cover memorialises Otago's Parihaka men taken inhumanely, brought south as prisoners unjustly, and made to work. Many never returned home.

In our truthful moments, we will say that this method of learning, reflecting and responding is something that takes each one a long time to grasp. Morally and spiritually, humans mature slowly, some too slowly, others not at all! Situations we met earlier in life we hope to take up better later. If we are open to the Spirit, there is always new and better information to be taken in, sifted and acted on. Bill Mitchell in his article on birth control has taken the best part of 50 years reflecting on such questions. Following the 2014-15 Synods' invitation and after reading a recent book, he is sure there's more to be said — this is courageous reflection.

Most poignant is Cynthia Piper's delineation of the unique situation of St Joseph's Church at Wairaka. Te Whare-o-toroa Māori go back to the beginnings of the Catholic faith in Aotearoa, and can trace that history readily till today. The misunderstandings and misuse of authority which arose out of the often careless mismatch by pākehā of Māori and pākehā cultures are delicately outlined — a conflict that led to the freezing of relations and loss of faith in ways that were hurtful and lasting. Only in 2010 was it possible to defuse this tragedy and to bring about the reconciliation that could assuage the hurt. Again better information, saner judgment and sound action by Bishop Denis Browne went hand in hand.

There are other nourishing delights: Trish McBride's text and poetry on Rumi, and Mike Fitzsimon's interview with Margaret Mayce OP are only two. Happy November reading. **KT**

contents

Cover: The Parihaka memorial stone in the Northern Cemetery, Dunedin. [Photo: Paul Sorrell] *(See the articles on pages 5 and 10)*

christmas is coming . . .

Once again *Tui Motu* is bringing you a gift suggestion for Christmas 2014. Many of you are in the habit of using our offer to help you find the perfect gift for the one who has everything, the one who loves to read, the one who values nourishment for the spirit, your children or parents, friends overseas or closer to home, in fact anyone at all who might appreciate a year's subscription to *Tui Motu*. Just to tempt you further we are keeping the special offer at our usual Christmas rates. That means a significant discount from the current price of a normal subscription. Within New Zealand a full year will cost $50 and a five-month subscription will be $25. For Australia and the South Pacific the cost will be $65 for the year and for all other countries in the world $70. This is the real deal!

You will find in this issue a Christmas gift card. The front of the card — with the Christmas image — is for you to sign and send to your chosen recipient. Or, if you wish, you can send it back to us to be enclosed in the first issue of the magazine we send. The other half of the card contains the subscription form for you to complete and send to us with your payment. We shall then send to your relative or friend the December, Christmas issue, which is already starting to look like a great read. This will begin their year's subscription.

So be in and enjoy that virtuous feeling of having some things in hand early — before the December rush.

Over the past few years you have been most generous in using the gift cards to help us promote *Tui Motu* to new readers. Some stay with us long after the gift expires. As 'marketing' *Tui Motu* remains a constant challenge, we rely upon that annual gifting to expand our readership. We are counting on you again! ■

The 14-point silver star on the marble floor of the Grotto of the Nativity, Bethlehem, bears the words *Hic de Virgine Maria Jesus Christus natus est* (Here Jesus Christ was born to the Virgin Mary).

Tui Motu
InterIslands

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

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

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onward and upward

What an extremely interesting issue the October *Tui Motu* was. I learnt a lot and for me the articles from Jim Neilan, 'Challenges facing families' and Pat Lythe's article named, 'Onward and upward or backward and forward' stood out. While we have Catholics like them, questioning and sending out good ideas and forward thinking, we will be just fine.

'Will Pope Francis make a difference?' asks Pat Lythe. I sincerely hope he does. He talks the talk, but will he walk the walk, or crumble like many others under the heavy hand of the Vatican? The Vatican has become far too tribal, the hierarchy is living the good life, but what about their people?

Susan Lawrence, *Auckland*

a limping humble pilgrim

Fr Palmer's comments (*TM*, September) are completely valid, and it is heartening to hear such views being expressed in public by a churchman. But really it is not surprising that in recent decades the problem of paedophilia has arisen. In the 20th century, trainee priests were often detained in seminaries under the hot-house conditions for ten or more years, then on ordination thrown in at the deep end into parishes, with no in-service training, little supervision; separated from their families or other support networks. Placed on pedestals by parishioners, no wonder some of these men cracked, got lost. Only by miracles of grace and heroic effort the majority survived, flourished.

Let's be positive. The pilgrim Church will always limp on at least one foot, but the Church today is more transparent, more humble. Sadly in that growth process, many have been hurt and hurt badly. Let us not forget them.

Let us not forget either that very important learning, which the entire Church must own, and which can only lead us to a more adult faith of the kind presented to us 50 years ago in article 12 of *Lumen Gentium*:

'The holy People of God shares also in Christ's prophetic office: it spreads abroad a living witness to him especially by a life of faith and love … The whole body of the faithful who have an anointing that comes from the Holy One (cf Jn 2:20, 27) cannot err in matters of belief.'

Jim Howley, *Auckland*

☞ letters to the editor

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

HAVE YOUR SAY!

with the Tui Motu Readers Survey

The changing of the guard at 52 Union St is a golden opportunity for you to express your views on the magazine and its content over the past five years. It may be a great help to the incoming editor. So we would welcome short letters/emails which looked at four questions:

- What have you enjoyed most?
- What could be improved?
- What other as yet un-surveyed themes would you like to see covered?
- What would help us attract a wider readership?

We hope to be inundated!

email tuimotu@earthlight.co.nz

or regular mail to

Tui Motu InterIslands
PO Box 6404
Dunedin North 9059

Here's evidence of our recent awards, with the editor and the assistant editor in self-congratulatory mode, holding some trophies!

learning from parihaka

Lisa Beech

Parihaka is a settlement gathered around the *kaupapa* (principles) of empowerment, dialogue and non-violence, which emerged in the midst of the 19th century Taranaki land wars. For many New Zealanders, Parihaka is synonymous with peace, a precursor of Gandhi, a source of inspiration. For others, a page in a history book.

For the people who live now in Parihaka, it is a home still shining with the legacy of their *tūpuna* (ancestors), but also still living with the legacy of colonisation. Community leader Ruakere Hond describes it: 'The war hasn't finished. People aren't falling from muskets. They are falling from youth suicide, chronic poverty, intergenerational poverty.' But I won't speak for the people of Parihaka, they have their own story to tell.

For me, *ko Parihaka tōku Petekote* — Parihaka is my Pentecost. On my first visit, I thought the miracle of tongues had literally occurred. One moment I was listening to Ruakere speak in Te Reo Māori without understanding. And the next moment he was addressing our Caritas group and I found to my amazement that I understood. Then I realised the miracle was in the man — before I had said a word, he had assessed my knowledge of Te Reo and chosen vocabulary that I could understand. My ears were opened. On our next visit to Parihaka I found I could speak.

When Caritas staff members first visited Parihaka, before preparing a resource to assist parishes and schools to commemorate Parihaka day (5 November), we thought we were going to learn about peace. That is part of the legacy of Parihaka. But the present-day community stresses it is not its only or most important message.

What matters is not just how the people of Parihaka responded non-violently to the confiscation of their lands, but how they decided what to do.

Once a month, for five years in the 1870s, people from all around Taranaki and further afield gathered with the prophets Tohu Kākahi and Te Whiti o Rongomai. They met to discuss the situation they were facing and to plan their response.

Their response was to send out ploughmen to plough confiscated lands, to assert their rights to them. The first ploughmen were arrested; others came to take their place. They too were arrested; more took their place. Fifty years before Gandhi, the people of Parihaka found a peaceful way to resist strongly and protest the injustices they faced.

The present day community of Parihaka says the lessons of their tūpuna are found in bringing people together to search for collective responses to injustice. Their legacy is the kaupapa of empowerment and self-determination — the right of people to determine their own lives and their own futures.

Recently, I had the privilege to attend a meeting of Caritas agencies in Rome to discuss the Middle East crises. The directors of the Caritas organisations in the region each expressed their belief that no military solution was possible for the current violence in Iraq, Syria and Palestine. They said political solutions had to be found from within and not imposed from the outside.

Later, I found myself with some European Caritas colleagues, each experiencing anguish that they could not personally see a solution. Though they considered themselves pacifists, they felt that not only did the West have the military resources to end the conflicts in the Middle East, but also the responsibility to do so. They saw no alternative. They thought our colleagues from the area naïve and unrealistic.

Initially, I was shy to offer my perspective that a situation created by colonial military action would not be solved by more colonial military action.

Then I realised, these Europeans do not know what it means to be colonised. They do not know what it means to have their lands confiscated, and their crops and homes burned by an army that believes itself militarily and culturally superior. They do not know the realisation that to bear arms against such an enemy will bring only more destruction. They do not know that it is possible to live as displaced people amidst such violence while striving to find non-violent solutions. They do not know Parihaka.

I found I was able to share something of what Parihaka has taught me — those of us who have inherited the benefits of colonisation must learn to listen to those who have inherited the suffering of colonisation. We must find ways to support people building places of dialogue and non-violence in seemingly impossible situations. We must find the Parihakas of the Middle East, and hear the words of their prophets.

Parihaka means a peace sought in the midst of war, scorched earth and bombs, by an unarmed people who believe there is a future that only they can win for themselves.

That struggle is alive today in Parihaka and many other parts of the world. Sometimes we who have grown up with a different history are given the grace to be allowed to be part of it. But we may need to be willing first to learn a different worldview, to listen to *kōrero* (talk) that we don't have the skills to comprehend. And to realise that when we have a moment of enlightenment, it may be not because of our own efforts, but because of the generosity of someone reaching out to help us understand. ■

Lisa Beech lives in Wellington and is the Advocacy and Research manager for Caritas Aotearoa/New Zealand.

a unique history at whakatāne

Cynthia Piper

Earlier this year Mr Les Stewart, a kaumatua/elder of the Wairaka Catholic Māori community at Whakatāne, died. Before his death, Cynthia Piper and Teena Jaram interviewed him in preparation for this article.

As a child Les had watched the situation concerning the community and church of St Joseph at Wairaka deteriorate until that church was closed around 1934 and his father, a kaumatua closely involved, was deemed to have been excommunicated, because it was believed the church itself had been placed under an interdict. This meant that it was unable to be used for church services under pain of excommunication.

To *Tui Motu*'s knowledge, this is the only time in the history of the New Zealand Catholic Church that such church penalties have been invoked. Here, Cynthia Piper outlines the history of this sad event, the reasoning behind it, and the reconciliation that Bishop Denis Browne brought about in 2010. A special liturgy helped to bring the hurt and despair aroused by this unique story to a close.

Until the mid-1860s the Catholic Church in Aotearoa New Zealand was essentially a Māori church and it is clear that the Catholic Church might not have survived its years of infancy had it not been for the ongoing help of Māori. Many of the first Catholic churches were built by Māori and many more churches and schools were built on land provided by Māori. One such place was *Te Whare-o-Toroa* [Wairaka], the home of Ngāti Hokopu people, in Whakatāne.

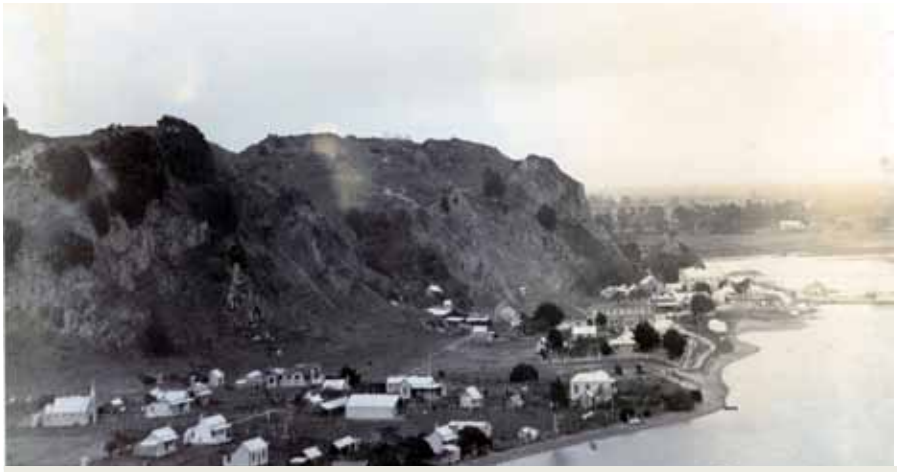
The first Catholic Church in Whakatāne was built by Māori in 1844. Bishop Pompallier recorded that in 1846 there were 600 baptised Catholics in the area, nearly all of them Māori. When conflict between the Crown and some Māori over land occurred in the 1860s, missionaries from all denominations were withdrawn from the area. It was not until the arrival of two Mill Hill priests at Matata in December 1886 that a Catholic presence in the person of Fathers John Becker and James Madan was re-established.

Wairaka/Whakatāne became part of the Māori Mission parish of Matata. To accommodate the great number of people worshipping at Wairaka, Māori, led by Merito Heteraka and encouraged by Fr Holierhook MHM, built a 'neat little church 36x24 with a tower' adjacent to Te Whare-o-Toroa Marae. The church opened in 1898 during the episcopacy of Bishop G M Lenihan. From the start questions arose that tested the relationships between the people, missionaries and bishops.

In addition to attending Mass the people gathered in the church for morning and evening prayer. During a *tangi* the *tupapaku* (deceased) left for the *urupa* (cemetery) from the church instead of the marae, as had been the custom previously. It was also a place where Māori could express their displeasure at the way they were treated by the Church hierarchy in Auckland. Less than four months after the opening of the church the parish priest Fr Adrian Holierhock MHM reported to Lenihan that he had to put up with 'very nasty sayings' over land given by Māori to the Church and subsequently sold contrary to an agreement that said that if land was not required by the Church, it was to be returned to the original owners.

In March 1902 the bishop visited Wairaka where he confirmed 14 children. Lenihan, unhappy with the candidates' knowledge of the Catholic Catechism, ordered Holierhook 'to instruct them at Whakatāne in the Catechism from the English text.' The priest advised the bishop that his comments about the unpreparedness of Māori children in Whakatāne 'was out of place altogether.' He added that in his opinion 'it is easier for one man to learn Māori than for hundreds of Māori children to learn sufficient English' and that it was much better for Māori to 'make their confessions in Māori rather than in English.'

Bishop Lenihan was succeeded in 1910 by Bishop Henry Cleary, a man who took a great interest in tikanga



Wairaka 1900, with St Joseph's Church on the left and Whakatāne township in the distance. King St, Kopeopeo, the site of the new church opened in 1932 is much further west of the bluff. [*Whakatāne Museum and Research Centre, P7405*.]

Māori (Māori customs) and learned the language. He encouraged the establishment of Māori Catholic schools and he enjoyed meeting and spending time with Māori. Cleary was succeeded by his coadjutor Bishop James Michael Liston in December 1929.

For many years the people of Whakatāne had wanted a Catholic school for their children. In 1931 Fr Van Beek MHM (Pa Kereti Pukunui) purchased five acres of land in Kopeopeo and both Māori and Pākehā came together to raise funds and build a new church-school which opened in March 1932. Therefore, when in November 1933 the Auckland Diocesan Council made the decision to establish Whakatāne as a separate parish there were churches at either end of the Whakatāne township. At the opening Merito Hetaraka, as he had at the opening of St. Joseph's Church with Tiake Rewiri, welcomed the visitors, including Bishop Liston.

new bishop's decisions

In November 1933 the Auckland Diocesan Council decided 'that the time had arrived when Whakatāne and Taneatua should be formed into a new parochial district, having a resident priest.' With no Mill Hill representation on the council a 'voice' for Māori was absent. Whakatāne was to become a parish separate from Matata with a diocesan parish priest. The same council meeting also removed Putaruru and Kaitaia from Mill Hill jurisdiction.

The following month Liston set in place a series of actions which culminated in the closure of the Wairaka church. In January 1934 he wrote to the people advising them of the decision to establish the separate parish and that with a resident 'zealous, experienced, capable parish priest, Fr D Leen, they would be able to attend Mass every day of the week.' However, the people were also told they would be 'parting from Rev Father Van Beek.' Mass would no longer be celebrated in the Wairaka Church.

Even before the Second Vatican Council, Mass in a Māori community involved the active participation of the congregation. While the priest recited the prayers of the Mass quietly in Latin a Katekita (catechist) recited the same words in Māori and the congregation chanted aloud in Māori the common prayers of the Mass. Mass with a new parish priest indicated a change to a European style of Mass. What was worse was the decision that Mass would no longer be celebrated in the Wairaka church, all were expected to make the long walk to Kopeopeo.

St Joseph's Catholic Church, Wairaka. Date unknown but possibly around the time of the opening of the church in 1898. [*Whakatāne Museum and Research Centre, P793.*]

Van Beek conducted a funeral in the Wairaka Church, after which Māori, determined to keep the church open, held a meeting. Leen added that he was 'doubtful if the Māori buried … was even deserving of Christian burial.' The bishop's chastisement of Van Beek, telling him that 'the good Māoris (*sic*) at the Pah (*sic*) can easily come to the church at Whakatāne', showed a lack of sensitivity and understanding of the distance between the two churches.

Even before the Second Vatican Council, Mass in a Māori community involved the active participation of the congregation.

The Mill Hill superior, Fr O'Callaghan, came to Van Beek's defence and challenged Liston: 'How can you call saying Mass at the Whakatāne native church "irregular" when you did not at any time intimate to him or to me that the church was to be closed down and that he was to cease ministering to the natives there . . ? How could he have been expected to know that you contemplated withdrawing a Māori congregation, with a church of its own from this charge and handing it over to the care of a priest knowing nothing of the native language, mentality or customs? Does it count for nothing, My Lord, that our Fathers have been working amongst the Māoris (sic) in the diocese for close on 50 years?'

Liston replied reminding O'Callaghan that any priest visiting another parish needed permission from the incumbent parish priest. He also mentioned that he had not given any 'instructions or directions' about the Wairaka church.

the 1934 letter

However, the people of Wairaka had heard differently and wrote to Liston on 26 March 1934 informing him that it had been announced in the 'Pākehā Church at Whakatāne' that their church at Whare-o-Toroa Marae 'was closed by your instructions and that they must go to Mass at the Pākehā Church.' They challenged Liston's reasons for the closure telling him that Whare-o-Toroa is a 'proper papakainga or Māori settlement of the Ngati Hokopu tribe of which approximately 140 are Catholics.'

Liston had also assumed most Māori understood and spoke English. The people argued that since Liston did not know them personally they assumed that he gained this information from other sources as 'your information is very much at fault, for we can assure Your Lordship that only 16 [of 140] can speak or understand English sufficiently well enough to justify their attendance at the Pākehā

Bishop Denis Browne waiting to be welcomed on to Whare o Toroa Marae. *[Photo: Hamilton Diocesan Archive]*

church.' They had cooperated willingly and wholeheartedly with the fundraising and building of the new church-school but now 'the closing of our Church will sever not only our link with the past, but also the sentiment which holds us together, the absence of which will tend to cause indifference and carelessness.'

'Furthermore it would be utterly impossible for us to attend to our religious duties, particularly confession in the English language.' They valued the 'convenience of being able to carry our troubles to a Māori Mission priest who would understand not only our language, but our characteristics and customs generally, and so give us advice and help accordingly.' The letter was signed by 45 adult parishioners.

Liston, in his reply, congratulated the people on their relationship with Pākehā, but ignored the rest of the people's arguments.

Relations between Liston, Leen and the people deteriorated. Members of the Wairaka Circle of the Catholic Women's League had already resigned and demanded that financial contributions they had made to the Whakatāne CWL be refunded. Leen attended a meeting with the people where he met with a very frosty reception. Van Beek complained that Leen canvassed for funds within the Matata parish boundary, and the diocese required Van Beek to hand over the Whakatāne parish car, although he was able to keep a share of its value. Two years later Leen, still sensitive to the situation, complained that a farewell function at Wairaka organized by ' Mr Stewart of the Pah (*sic*) … was no doubt planned by Fr Van Beek and Mr Stewart as an act of refusal to reorganize the parish boundary and thus further encourage the Māoris (*sic*) to further disobedience of ecclesiastical authority.'

albert stewart

The 'Mr Stewart' referred to by Fr Leen was Albert Stewart, Les Stewart's father. He was an interpreter who worked for the Justice Department and the police. His household was the only one in Wairaka that had a telephone and it was 'that phone that was used over and over again to try and get something done to try and make contact with Bishop Liston, but it was as a consequence of those phone calls that my dad was threatened with excommunication.'

Adding to the tension was the fact that a number of Pākehā families who went to Mass at Wairaka continued to go to Mass there even when the new church-school opened. This was a problem as Leen had expected all Pākehā to attend the new church.

For Les Stewart the closure of the church 'was a loss of our values. There is no doubt about that. No consideration was given to the feelings of Māori — not ever. It was just a Pākehā priest barracked on by a Pākehā couple and Bishop Liston. When the church was dedicated, Merito Hetaraka and Tiake Rewiri welcomed everyone. Merito was a marvellous man and spoke beautifully ... and the welcome was very very genuine, but when they talked about closing the church no one came near and asked, "How would you feel, how would your people feel if we closed that church? What effect is this going to have on your folks at Wairaka?"'

To the best of my knowledge Uncle Merito and Peti never went into a Pākehā church again, not because they didn't want to, but because they couldn't, they were too old and they didn't have transport.'

Albert Stewart believed that it was his advocacy on behalf of the people that resulted in his excommunication. His son, Les, remembered the build-up to both the interdict and the excommunication as a gradual process,

'until it reached the stage where the priests were told very clearly, if you continue to say Mass in that church you will be excommunicated. This was prior to the interdict. The priests continued to say Mass there … But then it continued to the extent where my Dad was threatened and eventually of course the bishop said, 'Right, I am going to declare this church under interdict and it will be sealed and no one will enter it again.'

In order to continue meeting the spiritual needs of the people successive Matata parish priests said Mass in the Wairaka wharenui on a Saturday morning thereby avoiding interference with the regular Sunday Mass at Kopeopeo and avoiding also the interdicted church which, by virtue of an interdict, was locked and sealed.

an acted-on belief

While there is no official record of an interdict being placed on the church it is evident that the Mill Hill historian Fr Denis Horrigan's statement that this occurred and that anyone

using the church would be excommunicated is accurate. Certainly, one or more of the Wairaka people believed, from what they were told by Liston, they had been excommunicated, and they never received the Sacraments of the Church again or returned to the Church. According to Fr Horrigan the 'closing and sealing of the church just about destroyed the Catholic life' of the Wairaka community, 'just about but not quite'.

Over the next 20 years O'Callaghan's successor, Fr Martin Alink, tried unsuccessfully to get the church reopened. Each time he wrote to or met Liston Alink pleaded with him to allow the people to use the church; each time he was met with 'there is nothing more to be said on the matter.'

Photographs of *tipuna* (ancestors) affected by the interdict and excommunication were brought to the marae and set up on the *wharenui* in preparation for the *powhiri*, much like a *tangi* or *hura kohatu* (unveiling). [*Photo: Hamilton Diocesan Archive*]

renewed interest in 1950s

During the 1950s Father Patrick Peyton Rosary crusade, rallies were held in Pahou, Piripai, Paketahi, and Matata. They were attended by a great many Māori. The result was a renewed interest in once again having a Sunday Mass at Wairaka. Liston gave permission on the condition that Mass was held in the wharenui and it had to be finished before the first Whakatāne Mass began. So on the third Sunday of the month beginning in April 1954, 6am Mass was celebrated on the Wairaka marae. However, when a Whakatāne parishioner incorrectly reported to Bishop Liston that a Rosary Rally held in the Wairaka wharenui was a social fundraiser he wrote to the Matata parish priest banning him from ever saying Mass or even going to Wairaka again; this despite Fr Boyd, the parish priest, informing Liston of the true nature of the event.

Eventually St Joseph's Church was moved to Piripai onto land owned by Mrs Emily Stewart. For ten years it was used on a regular basis, but when the church was no longer in use it deteriorated and became unsafe. In the mid 1970s what was salvageable was removed, the seats went to Taneatua and the vestments and Stations of the Cross went to mission stations in the Pacific. What remained was the grief and hurt of the people.

apology and reconciliation

On 1 May 2010, the feast of St. Joseph the Worker, Bishop Denis Browne visited Te Whare–o-Toroa Marae to apologise personally for the actions of the Church and to seek reconciliation with and the forgiveness of the people. Although some did not accept the apology the majority of the people who gathered that day had great sympathy for Bishop Denis, who was insistent that he was going to 'see things right'. But for some the hurt was too deep and too personal.

Mate Tangitu recalled the day as being a sad and emotional experience spiritually, and yet at the same time, joyous. Those walking onto the marae could feel the maimai (hurt) 'especially when it was discussed by the kaumatua (elders) who were so totally committed to God and their Catholic Church. For the church to be closed down without consideration or thought was detrimental to the Māori people. The day was much like a tangi whereby we could feel and face the hurt imposed on our tipuna and share our tears with our tipuna and those at Wairaka.'

The minute Bishop Browne stepped on the marae atea (courtyard) to accept the wero (challenge) from our kapa haka team, emotions were running pretty high. We could feel our tipuna (ancestors) there; we could feel their sadness; we could feel their joy.'

Tangitu was sure Bishop Denis 'felt the pain as much as we did. The respect, sincerity and understanding Bishop Browne held for our tipuna and the people there was emotionally and gratefully received.' The ritual ended with the bishop blessing the descendants of Ngāti Hokopu using a tohutohu stick made of pohutukawa.

Mass was celebrated at 5pm at St Peter Chanel Church, Whakatāne, for St Joseph the Worker, and as I walked into the church, my aunty said to me: 'Our tipuna are happy; I can feel their joy." The healing that this wonderful occasion brought not just to our Māori people but everybody who attended was second to none.'

'Whàia te kotahitanga o te wairua; Mà te rangimàrie me te aroha e paihere. (Pursue unity of spirit, which is bound together by peace and aroha.)' ■

Cynthia Piper is a lecturer for The Catholic Institute of New Zealand and Walk by Faith Co-ordinator living in Hamilton.
There is a fuller text with references on our website.

finding names and telling stories

This article tells the story of how one Pākehā woman began to understand little by little the nature of Māori land purchase in Taranaki and the effects those purchases would have on her life. It is a cautionary tale.

Cynthia Greensill

With both my parents brought up on farms it was always likely that when they could they would buy land. The rundown dairy farm was called Takapu, situated in Bell Block outside New Plymouth. To my eight-year-old self these names meant nothing. At first I was too busy exploring the excitements of my new life; watching eels, *inanga*, an amazing world of insect life in swamps and creeks; the birds, fungi and vines in the puriri bush behind the old house; quail parents shepherding black chicks across the lawn in the early morning; the scary half-laughs of possums outside my window at night. As a late child of my parents' war-fractured marriage I spent much time alone. Slowly I became aware of power and presence in the land that had nothing to do with our life and how it related to cows, hens, fences, gardening, haymaking, firewood: the usual concerns of a farming family.

growing up

At the local school I found a place of sorts. Many of the children travelling with me on the school bus each day were Māori. We were taught Māori songs, string and stick games. In social studies we were told about early Māori life and spent much time constructing papier-maché pā sites with match-stick palisades and dwellings. I got the idea that this life happened a long time ago. Yet all around me as we drove to and from school were hills that had been actual pā sites, though I did not recognise this, and I sat with the descendants of the people of the land who had lived there so much longer, and knew the stories of what happened on Bell Block only one hundred years before.

The carved stone head in the Northern Cemetery, Dunedin. [*Photo: Jim Neilan*]

No one told me those stories. My family came from the South Island so did not know local history in Taranaki, though one set of great-grand-parents had settled in Patea and were friends with a retired major in the colonial army.

'takapu'

My entry point to another world lay beside our farm gate and the name on that gate. I looked up '*takapu*' in a Reed Māori dictionary we had to discover two meanings; a gannet, or the calf of a man's leg. Neither meaning made sense to me. In a small triangle of land beside the gate was a concrete cross bearing a Māori inscription. I did not know anyone to ask about that. My father, a tidy man, noticed how overgrown the plot had become that summer, and did what he thought was a respectful thing — he scythed and cleared the long grass around the cross.

On the school bus next day Māori kids approached me with ominous words. 'Your Dad's walked on tapu land. Your Dad's going to get sick. Your Dad's going to die.' I was frightened and did not know how to respond. Not much later my father did become ill, and my fright deepened. My awareness of a parallel world of people and actions related to the land deepened too, in spite of my lack of information.

a revelation

Circumstances changed in the adult world. We left the farm. Two schools later I found myself in Miss Koea's class. I had someone to ask. One weekend I biked out to Takapu and wrote down the inscription to take to her for translation and explanation. It was a gravestone for Rawiri Waiaua, 'and his friends' killed there on 3 August 1854. Rawiri Waiaua was a chief of the Puketapu iwi who approved the sale of land to Francis Dillon Bell, the government's land agent in Taranaki, in 1847-48. Rawiri

was killed by another chief of the tribe, Katatore who opposed the sale. Part of a man's leg, found after the skirmish was buried there, hence the farm's name. At the time this information satisfied me though I still did not have a context in which to place it.

gathering chestnuts

Shortly after, we moved again, to Hawera. Near there I found Turuturumōkai, the site of a redoubt attacked by the chief Titokowaru's men after losses of Ngati Ruanui's land to settlers. My mother and I collected sweet chestnuts at Te Ngutu-o-te-Manu, Titokowaru's village attacked in reprisal by colonial troops, where Major Gustavus von Temspky and nineteen other soldiers were killed. Later in my life I sought out more stories about the rise and fall of the great strategist Titokowaru and about Bell Block's role in the Taranaki Land Wars.

parihaka

Most moving is the story of the settlement at Parihaka, where Te Whiti-o-Rongomai, and Tohu Kākahi persistently tried to talk to the flannel-eared government, then sent ploughmen and fencers to disrupt surveyors and settlers, trying to stop the confiscation of their land. The sacking of Parihaka led by Native Minister John Bryce and the subsequent shabby, inhumane treatment of peaceable people by the settler government is a low point in New Zealand's life. While reparations and apologies have been made in recent times, I am still angry and astonished both at the history I found and at the silence surrounding that solitary child in the middle of a world I sensed but did not know.

pakakohe men and 'rongo'

I met these stories again as an adult in Dunedin where the Pakakohe men were sent after Titokowaru's war, followed a decade later by the ploughmen of Parihaka. They built Māori Road and part of Portobello Road, the causeway and harbour walls. The stone named 'Rongo' commemorates them at the base of Otago Peninsula, and in the Northern Cemetery a carved stone head turned up to the sky remembers those Taranaki men who never returned home. My hope is that the stories about the land and its names are told now to the children of Bell Block School, and in all those communities with rich, compelling, even shocking histories as in Taranaki, my home land. ■

Cynthia Greensill is a teacher, writer and gardener who lives in Dunedin.

Fibonacci's Nautilus

A
SHELL
GLISTENED

ON
SAND.
CLEAN AS
DAWNING BONE

WILLED
PURE
AS AN
UNBORN SKULL.
MIRRORED COCHLEA

HEARD
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ITS CURL
NO SLEEPING
WORD, BUT THE ECHO
OF EMBRYONIC LISTENING.

— HAYDEN WILLIAMS

a persistent presence

The United Nations may have its shortcomings, says Dominican Sister Margaret Mayce. But, as she tells Michael Fitzsimons, it still represents the best of what we can do on the big issues such as climate change.

It's been said that we are the first generation for whom global warming is such a pressing problem, and we might be the last generation able to do something about it, says Sister Margaret Mayce, non-governmental representative of the Dominican family at the United Nations.

Margaret hails from Amityville, New York. Clear-thinking and highly articulate, she was in New Zealand in September to provide input into the Dominican Sisters' Chapter and address a number of public meetings about her work at the United Nations.

'There's a lot of dramatic talk about climate change, but it's a dramatic moment,' says Margaret. 'The overwhelming scientific consensus — 95-97 percent of scientists worldwide — is that global warming is human-induced, and it's not going away.'

'We can't reverse climate change but we can take action that might prevent even more devastating damage in the future. In the United States, the Dominican Sisters have become very proactive in this regard. We're painfully aware of the collusion between governments and corporations in the fossil fuel and mining industry, industries that have contributed enormously to greenhouse gas emissions. I think it goes without saying that global warming is probably the most pressing need of our times.'

Right now, however, the 'dramatic moment' is not producing nearly enough dramatic action. International climate treaty negotiations to lower carbon dioxide emissions have been going on for more than two decades, and during that time emissions have increased by 61 percent. The past decade was the warmest on record. Carbon dioxide levels rose last year at the fastest rate in 30 years. Almost nightly our news bulletins report on droughts, storms, tornadoes and heatwaves of record-breaking intensity.

This compelling evidence of climate change is somehow still not enough to get us acting collectively. We seem incapable of thinking as a species. Safeguarding our national economies trumps meaningful action, especially if, as in the case of New Zealand, we are a small country responsible for a very small proportion of the world's greenhouse gas emissions.

Sister Margaret Mayce

we are all responsible

All nations are responsible for the health of the planet, but some more than others, acknowledges Margaret. In 1992, at the UN Earth Summit in Rio, it was agreed that countries have 'common but differentiated' responsibilities. We have a common responsibility [so no country is off the hook, no matter how small], but the chief emitters have a greater responsibility.

'For a country like mine [United States] to sit back and say, we're not going to do it until you do it, well, they won't get away with that indefinitely. I think there'll be such a public outcry.'

Margaret is quick to acknowledge that international convention agreements don't have binding force.

'Nothing can be enforced. It relies on political goodwill, on the commonsense of government leaders, and on an understanding that their primary responsibility lies with people, and not the corporate influence that got them into office. And that's a tough nut to crack, because in my country the only way you get into public office is if you have that stream of money supporting you. I believe we're at a tipping point, and I do think more and more people believe that.'

Certainly pressure for meaningful action is growing at international forums, which are increasing in frequency. The United Nations hosted a summit on climate change in September, when heads of state came together to talk seriously about national pledges regarding

greenhouse gas reductions. Another summit will follow in Peru this year and next year in Paris there will be a United Nations Conference on sustainable development, where the hope is that nations will make binding commitments on reductions.

> 'We shouldn't feel that just because we're people at the base, we have no power. We need to assume the power we do have.'

mobilising civil society

Along with these important forums, civil society worldwide is mobilising too, says Margaret.

'It's about change coming at all levels. In the United States we have the Interfaith Centre on Corporate Responsibility, which is a way for faith-based organisations to be in dialogue with major corporations. Over the last ten years, the major conversation has been about corporations and greenhouse gas emissions. At the moment a lot of people are talking about whether the best approach to take with corporations is divestment of stocks, or staying at the table.

'I'm hard pressed to say which has greater merit. Divestment can have an effect, but ultimately, moving forward, we have to admit that corporations are comprised of people who I want to believe are good people, and who want to do the right thing. By staying at the table we can engage them, and their enormous resources, to work towards something better. Worldwide I'm sensing there's more of a movement toward divestment from such corporations. Interfaith actions like these are a major way for churches to be involved.

'The other area where people like us need to assume more responsibility is in lobbying our governments. We shouldn't feel that just because we're people at the base, we have no power. We need to assume the power we do have.'

Margaret Mayce has broad experience in leadership for her Congregation and has worked as part of a Mission Team in the Dominican Republic. That ministry provided her 'with first-hand experience of the poverty and powerlessness experienced by so many people in our world, who live the consequences of our lifestyle and our economic policies here in the West.' In her current role, she represents the Dominicans at the United Nations in New York, one of about 40 religious orders represented there.

Despite all the shortcomings of the United Nations as an agent for peace, which she is quick to acknowledge, she still believes the United Nations remains 'our best chance for peace. The United Nations is one of the most noble agents of peace and global transformation that is available to us.'

three pillars of un

The United Nations was founded in 1945 on three pillars, says Margaret: 'Peace and security, in the hope that the world would never again experience the horrors of war; human rights; and development. In many respects the United Nations is an abysmal failure, because the world is probably no closer to peace today than it was when the United Nations was established.

'On the other hand it represents the best of what we can be as an international community, and I think it's part of why civil society has become more proactive over the years. In 1945 peace and security had everything to do with preventing war.

But in 2014 peace and security is very wrapped up in the condition of the planet. Today there's a growing awareness that unless we are tending to earth and her ecosystems, people's human rights — the right to food, clean water, sanitation, education, and decent employment — will not be realised.'

If the United Nations didn't exist, people would be trying to figure out what they could invent that would provide a forum for all nations, regardless of size, where everyone has a place at the table, says Margaret.

'Of course its success depends on the readiness of its members to seek the common good, ahead of their national, narrow self-interest. Until they do, it will always struggle but the potential for change is there. As an organisation, it has tremendous potential.'

Margaret Mayce is a woman of optimism and hope, hope being something that is 'actively practised.'

'People ask, "What does an NGO do and isn't it frustrating?" I tell them that yes it is, but the image for my work is water: drops of water dropping ever so slowly but consistently on a rough surface. Over the course of time that rough surface becomes smooth, because of the persistence of the drops.

'It's the persistency of our presence in New York and Geneva, constantly asking governments the same questions and challenges over and over again, that is really important. We stick with it and we don't waver. I believe that over the course of time that will make a difference and that's why I stay.' ■

war heroes with a difference

In 1946 two very different but wholly committed people in France undertook a very bold step to seek ways in which the sad effects of the Holocaust and World War II could be overcome through prayer and an active movement towards peace building.

In the closing years of World War II, two remarkable 'heroes' emerged in southern France. Their lives were very different, they had not known each other during their formative years, externally they appeared to have little in common. Yet at one particular point these two lives converged. From that meeting would come the movement known from its beginnings as Pax Christi — the peace of Christ. Now, almost 70 years later the movement they founded still flourishes and fulfils a role perhaps even more necessary now than at the time of its birth.

These two courageous people were a bishop, Pierre-Marie Théas, and a married lay woman, Marthe Dortel-Claudot, brought together in the last year of the war by their longing for reconciliation and forgiveness for the peoples of France and Germany.

bishop pierre-marie théas

Bishop Pierre-Marie Théas was ordained bishop of Montauban in south west France in October 1940. By then northern France was under German occupation, the south was under the control of the Vichy government and its leader Marshall Pétain. By 1941 Bishop Théas was speaking out fearlessly against this government's collusion with the German forces, especially in the deporting of hundreds of thousands of Jewish people from France to detention camps and then to death camps in Germany. The bishop urged his people to hide and protect Jewish citizens, to refuse to collaborate with the occupying forces. In a pastoral letter he wrote: 'I declare that all people, Aryan or non-Aryan, are brothers and sisters created by the same God. All people, of whatever race or religion, are entitled to respect from individuals and governments. The present anti-Semitic activities are in contempt of human dignity, a violation of the rights of individuals and families.' His outspoken resistance and his fearless denouncements of the worst atrocities of the German Gestapo continued with increasing vehemence until in the night of 9 June 1944 he was arrested at home

> "I declare that all people, Aryan or non-Aryan are brothers and sisters created by the same God. All people, of whatever race or religion, are entitled to respect from individuals and governments."

by the Gestapo and placed in a small cell in Montauban prison. Later he was to describe this event. 'They threw me in the cell like a sack. There was no chair, no table, no bed, just bare walls. I heard a bird singing in the morning through a small window and I started to sing hymns I knew by heart, so that the other prisoners could hear me.'

A few days later Théas was transferred to a transit camp near Compiègne, where he was imprisoned with about 54,000 people — Jewish citizens, political resistance leaders, trade union activists and foreigners. From Compiègne 40,000 prisoners were removed to concentration death camps in Germany and Poland. It was in this setting that Bishop Théas reflected deeply on the Sermon on the Mount and spoke to his fellow prisoners about Jesus' requirement that we love our enemies. They could not accept that even Germans were to be forgiven, but the Bishop insisted. 'For real love, such as Christ intended, there is no possible exception.' He records that the prisoners found it difficult, or impossible, to pray the Lord's prayer if that meant forgiving the Germans as those who 'trespass' against them.

On 29 August 1944 Bishop Théas was released and returned to his diocese, where he continued to preach a gospel of forgiveness and to look for every possible way to promote German-French reconciliation.

marthe dortel-claudot

Marthe Dortel-Claudot spent her early years in Alsace-Lorraine in the north of France on the German border. She studied languages, taught in a government high school and took a keen interest in politics. In 1939 she married a widower with three children and the family moved south, to Agen, to escape the war. She too was outspoken against the Pétain government, objecting to their collaboration with Nazi-Germany. She and her family assisted in the work of hiding Jewish families and in 1942 her husband, Auguste Dortel, joined the Resistance.

Throughout much of her adult life Marthe kept a journal, which was to be opened only after her death. From this journal it became clear that her actions during the war arose from a deep spirituality, nourished by wide reading and a rich sacramental life. She describes repeated awareness

One of the 15 crosses in the Cathedral at Vezelay that remind visitors today of the work of Pax Christi.

of the requirement to love and pray for 'enemies'. At first she resisted but she writes 'I was invited to understand the mystery at the heart of Catholicism: Jesus gave his life for all and consequently no one should be excluded from our prayer.' The desire to do something for the German people became stronger in her and she consulted her parish priest, who suggested she form a group to pray for the Germans and for reconciliation. Of this prayer group she wrote 'The first two participants are a war-widow and a daughter whose father has been deported to Germany.'

Finally, on the advice of the same parish priest, she asked to speak with Bishop Théas and within two days of that meeting, which took place on 11 March 1945, she was installed as the bishop's secretary to start a crusade of prayer for Germany. Her uncle proposed the title Pax Christi for this crusade and Marthe and the bishop gladly agreed.

first steps

So Pax Christi was born. In the first circular letter produced by Pax Christi at Easter 1945, Bishop Théas wrote: 'Our devotion to the excellent cause we want to serve will become a never-ending source of sanctity and joy. He who writes this has twice celebrated a Holy Mass for Germany during his captivity in the camp in Compiègne. This gesture of Christian charity gave him great satisfaction ... Many people do not understand how Catholics who have resisted the German occupation can now be united in praying for Germany. Why help the Germans after fighting them? …The Gospel rules our life. Our hearts are inspired by a feeling of love that includes our enemies and forgives insults, a love that wants to heal the German people and save them from further evil.'

Others were following a similar path. In 1946 a Crusade for Peace was organized in Vézelay by the Benedictines. It was launched on the very same hill from which 800 years earlier Bernard of Clairvaux had called for the second armed crusade to the Holy Land. The 1946 Crusade was one of peace, penitence, conversion and healing. The young Pax Christi gave its support to this initiative and joined in the pilgrimage of crosses, carried from Great Britain, Luxembourg, the Netherlands, Belgium, Italy and several locations in France — fourteen in all. German prisoners of war, who had helped to build the lodgings for the pilgrims, asked if they could bring a cross also. So a fifteenth cross was erected and all fifteen still stand in the basilica of Vézelay. To this day that fifteenth cross is regularly decorated with flowers.

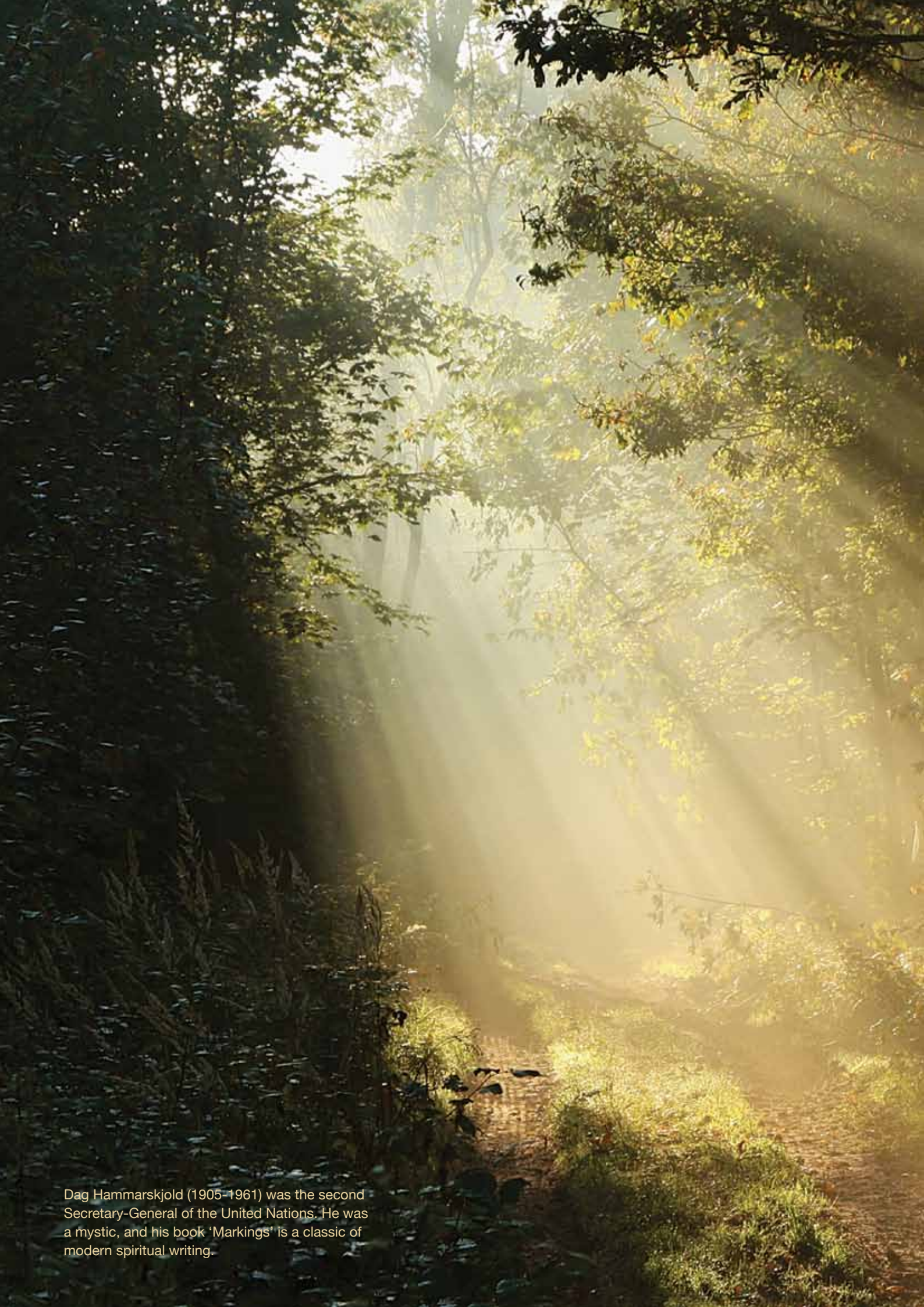
70 years on

On All Saints Day in 1946 Pax Christi's Crusade of Prayer for Germany was renamed as the Crusade of Prayer for all the Nations. Over the years Pax Christi has maintained its focus on questions of peace-building, non-violence, reconciliation and justice for all. It has over 100 member organisations world-wide and its current priorities are;

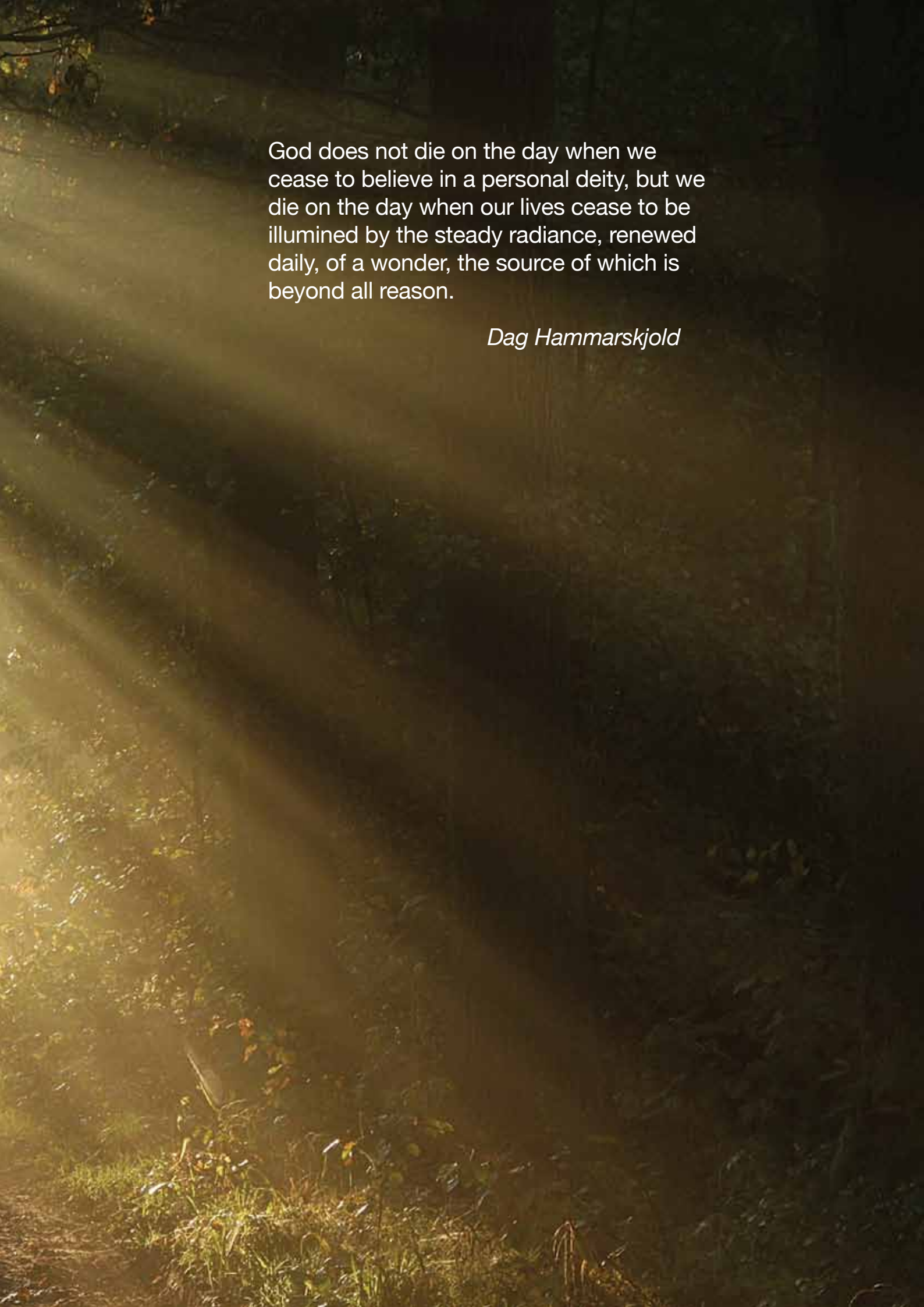
- to build and strengthen the Pax Christi movement around the world
- to develop capacity across existing Pax Christi groups, so that groups may learn from one another
- to develop a spirituality of non-violence
- to undertake international advocacy, including at the United Nations

In New Zealand, Pax Christi, primarily based in Auckland, continues this work of peace, reconciliation and healing through prayer, action and advocacy. If you want to know more, contact Pax Christi at paxnz@xtra.co.nz. ■

The material for this article was taken from a book entitled 'Vulnerable Peace: 1945 to Today', published in 2013 by the Flemish section of Pax Christi. It was synthesized by Elizabeth Mackie OP.



Dag Hammarskjold (1905-1961) was the second Secretary-General of the United Nations. He was a mystic, and his book 'Markings' is a classic of modern spiritual writing.



God does not die on the day when we cease to believe in a personal deity, but we die on the day when our lives cease to be illumined by the steady radiance, renewed daily, of a wonder, the source of which is beyond all reason.

Dag Hammarskjold

divine evolution

Darwin's seminal work is still seen in some quarters as incompatible with Christianity. But Catholic theologians and scientists have come to see it as evidence of God's creative dynamism.

Daniel O'Leary

Many christians are astonished at the revelations of twentieth-century science, much of what is now known as the 'New Universe Story'. These revelations encourage us to reflect more thoroughly on St Thomas Aquinas' reminder that God is revealed in both the book of nature and of the Scriptures.

For too long the two stories have collided with each other. But both the love story revealed in the orthodox theology of Creation, and the emerging stories about our evolving world, reveal a fundamental interconnectedness and integration.

'Geologian' Fr Thomas Berry wrote that 'we bear the universe in our being as the universe bears us in its being'. In humanity the evolving universe becomes conscious of, and celebrates, itself. These glimpses of mystery both challenge and excite us. Current conversations between mystic and physicist, theologian and cosmologist, are revealing undreamt-of possibilities for the story of our faith.

Christians are now called to a new level of consciousness about God's loving energy in the first 'flaring forth' nearly 14 billion years ago, and in the subsequent process of evolution. Every particle of Creation is imbued with divine love-energy and is an incarnate expression of God's own creativity. A fundamental concept is that we all flow from one source, one relatively simple particle; some will see it as the process of evolution, others the work of the Holy Spirit.

Theologian Elizabeth Johnson's new book, *Ask the Beasts: Darwin and the God of Love,* seeks an understanding of faith that embraces the remarkable findings of science. She wrote: 'Far from being in competition with the laws of nature acting around us, the hand of the God of love empowers the cosmos as it evolves. The world develops in an economy of divine superabundance, gifted with its own freedom, and in and through which the Creator Spirit's gracious purpose is accomplished.'

It may well be that our future lies not so much in an invisible Heaven outside time but in this world clearly understood, lived and transformed. 'Earth is a physical place of extravagant dynamism that bodies forth the gracious presence of God,' wrote Johnson. 'In its own way it is a sacrament and a revelation … The creating God as sustaining power and goal of the evolving world acts by empowering the process from within.' In *The Emergent Christ*, scientist and Franciscan Sr Ilia Delio also called for a transformation in our consciousness as the Church merges into the framework of a new cosmology. She quoted palaeontologist Pierre Teilhard de Chardin SJ: 'Creation and incarnation are two moments of the one act of God's self-giving love … There is a deep compatibility between Christianity and evolution.' St Thomas Aquinas warned us that 'if we get Creation wrong we get God wrong'.

The evolutionary process towards deeper expressions of beauty and goodness is guided by the careful, absolute love of God. To reject evolution, according to Teilhard de Chardin, is to reject God, because evolution is love incarnate. He called for Christians to 'divinise' the earth by our consciousness of being at the heart of evolution, and by blessing and facilitating its unfolding in our commitment to peace, compassion, justice and creativity. 'We who are baptised into cosmic evolution have a responsibility to evolve and to help this Creation evolve towards unity,' wrote Delio.

So much of the mystery is about inter-relatedness. Theologian Rudolf Bultmann wrote that the light that shone in Jesus first shone in Creation. Jesus is a unique evolutionary step in the development of humankind, embracing the world from the very beginning. 'In this respect, the whole of Creation beginning with the Big Bang is incarnation,' wrote Delio. When we talk about incarnation, we are talking about Creation — God's dynamic Word uttered into time and space in the first nanosecond of existence.

To be a Catholic Christian today is to be wholeheartedly engaged with a scientific age that rejoices in the principles of quantum physics and evolution. There is so much to learn; so much to unlearn. Evolution, for instance, is not background to the human story; it is the human story, the unfinished process of continuing incarnation. It is profoundly changing our understanding of the world, the Church, ourselves and God. And the Risen Christ is the unifying heart of it all.

'Resurrection is a qualitative leap in the history of evolution towards a new world which already permeates

this world of ours, transforms it and draws it to itself …' wrote Pope John Paul II. In *Evangelii Gaudium*, Pope Francis wrote of a love that encircles the world like an irresistible force field 'secretly woven into the fabric of history'.

For believers, these insights may first threaten, then challenge, and finally transform their relationship with the God of all Creation. Johnson quoted theologian Norris Clarke: 'Must not the personality of such a Creator be one charged not only with unfathomable power and energy, but also with dazzling imaginative creativity?' TV star and physicist Dr Brian Cox once said that if he were a believer he would be so proud of a God who could create such an astonishing universe.

But who will open for us this sacramental vision of the 'New Universe Story', redeeming us from a deadly dualism that denies incarnation, and gracing us with what Delio called 'a spirituality of interior freedom'? Who will teach us to read the Gospel and the Eucharistic Prayers with evolutionary eyes?

Perhaps the neglected Catholic intellectual tradition and the forgotten 'Catholic imagination' need to be resurrected so as radically to revise and revitalise our world view, our theology, our spirituality and our liturgy. I hope to explore this urgent 'evolution of the spirit' on the part of the Church and ourselves, its members, next month in *The Tablet*.

In *Canticle to the Cosmos*, cosmologist Brian Swimme wrote that every child should be told this: 'You come out of the energy that gave birth to the universe. Its story is your story; its beginning is your beginning.' Children's hearts will recognise these wondrous words, and will soon learn to protect and to nourish the loving, evolving heart of their divine Mother Earth. And then to adore. ■

Fr Daniel O'Leary's website is www.djoleary.com

COME, CHRISTMAS CHILD

A new Carol for Advent

by Shirley Erena Murray

Come, Christmas Child, come again in your wonder,
changing the world with the light that you hold,
burst through the mist and the dust of the ages,
Word for our time to unwrap and enfold.

Come to be born in a comfortless cradle,
come where our cruelties keep us in chains:
Herod still hunts for the innocent children,
Rachel still weeps and her sorrow remains.

Bring us your mirror of hope and compassion,
bring us your mindset that mends and restores,
bake us the bread of new life you will offer,
knocking once more on humanity's doors.

Come, Christmas Child, in the festival's flurry,
come in the silence, the pain and the night,
come in the hearts that are faith-filled as Mary,
bringing the joy of the love you invite.

Come, Christmas Child.....
come again, Christmas Child....

The music 'Calling' to accompany this advent carol can be sourced from Jillian Bray, the composer, at braydon@xtra.co.nz

Metre: 11.10.11.10

encountering rumi

There is much to learn from Rumi, this poet mystic, philosopher and strong advocate of tolerance amongst peoples.

Trish McBride

The writings of Mevlana Jelaludin Rumi are finding a space in the hearts of many Christians and others in the 21st century. He was an Islamic mystic, poet, philosopher and apostle of tolerance who was born in 1207 in Persia and lived most of his life in Konya. This city was then in the Ottoman Empire, and is now in the centre of modern Turkey. He died in 1273.

He was born into a family where spirituality was the ordinary business: his father was a theologian, jurist and mystic, so he was taught his mystical Sufi strand of Islam from a young age. The family moved to Konya when Rumi was a young man. As an adult he prayed for a teacher. And there was a travelling teacher, a dervish called Shams of Tabriz who had prayed for a student to whom he could pass on what he had learned of the spiritual life. They met on 15 November 1244, a day that changed Rumi's life.

The mosque at Konya, Turkey, in which Rumi's tomb is located.

first encounter

My love affair with Rumi began with a quote on someone's bathroom door: *There's a field beyond right and wrong — I'll meet you there*. What an invitation to peace-making! It has been with me ever since. Then a couple of years later at a national spiritual directors' conference, I heard Sr Janet Ruffing tell Rumi's life story. His pupil/teacher relationship with Shams had become deep and intense. After four years of this mentoring, Rumi had learned much that led to his spiritual progress. Then Shams disappeared and it is suspected that he was murdered by one of Rumi's two sons. Rumi was heart-broken and went searching for him until the day he realised that the presence and voice of the teacher was within him. This gave him a model for understanding Divine Love. He had a profound experience of this one day in the market and was so overwhelmed by this awareness that he danced his joy by whirling then and there in the street.

Rumi wrote copiously: many books of poems which are sources of wisdom and delight to many spiritual seekers of all faith traditions today. His major work is a six-volume poem considered by many to be one of the greatest works of mystical poetry. It contains about 27,000 lines of poetry. I've heard a concentrated reading of his translated works described as like eating a whole box of liqueur chocolates at once. So much wisdom there, that each piece can give pleasure and opportunity for much savouring and reflection!

This whirling became the pattern of prayer for the order of a strand of Sufism based on his teaching. The order is known today as Mevlevi, after the title Rumi was given — Mevlana, the Complete One. The participants are also known as Whirling Dervishes, an expression which in English at least has acquired a slightly pejorative flavour that includes 'frenzied'. This is a really off-beam interpretation of a profound and moving prayer ceremony. The word 'dervish' means 'threshold' — as in coming to the threshold of mystical experience as one who 'stands at the door'.

wellington sufi turners

I've been privileged to meet with the Wellington-based group of Sufi Turners and have taken part as a prayerful 'watcher' or 'lover' in their ceremony. They are dressed for it in the traditional white robes which signify their burial garments and tall hats which represent their tomb-stones. There is prayer and traditional flute music, and the turning ceremony (*sama*) begins. The right hand is open to the heavens to receive, the left hand is turned towards earth to give. It is beautiful, tranquil and deeply God-focussed and prayerful. The turning continues in various formations round the floor for 30 minutes. The turning lesson I had at an inter-spirituality gathering was special: focussing on the thumb of the leading hand avoids dizziness. The footwork can be easily

learnt. Within a few minutes, the sensation was of being the axle, the still point for the turning world. Opening to Divine Love is what it is all about.

anticipating jung

Rumi was also an astute student of human nature. His poem fragment *This being human is a guest house* anticipates much that is now understood about the therapeutic value of admitting and welcoming one's more uncomfortable emotions. This pre-dated Jung's teaching about embracing one's shadow by 700 years. Another favourite poem of mine begins:

The temple of love is not love itself; true love is the treasure, not the walls about it.

He died in 1273 and was buried beside his father. After his death the order of Mevlevi was founded by his son now known as Sultan Veled, a beautiful mosque built over the tombs and a complex of dervish cells, dance hall and school. Now this is a museum and a place of pilgrimage for many.

My closest encounter with Rumi happened recently when I was excited to discover a study tour of Turkey would include Konya and a visit to his tomb. For that day I would become a pilgrim, and talked to various tour-group friends about my passion for Rumi and his writings. From the hotel window we could see the fluted turquoise spire of the mosque. A short walk got us there the next morning. Even with its secularised status, it was still appropriate to be adequately covered, and to put on the supplied blue plastic overshoes before entering. Throngs of Muslim pilgrims, throngs of more western tourists. Not a full mingling, more like a patchwork, each with our own.

As we stood before the tomb, I was full of awe at being so close to this saintly man, as well as admiring the intense jewel-coloured panels of Arabic script decorating that corner of the building. Suddenly someone took my hand and slipped a ring onto my finger. It was a beautiful older Muslim woman who then embraced me, kissed me on both cheeks and disappeared into the crowd. An exquisite gift of Spirit-connection! A reaching out across the faith gap in the spirit of the one we were both honouring.

I wasn't the only one astounded and deeply moved by what happened — two of the tour women told me they had had tears in their eyes as they had watched the encounter. And they asked 'How did she know to pick you?' And one of the men said 'It makes you think!' The little green ring is proof that it wasn't a dream. If only this reaching over could be universal! But I'm sure that the spirit of Rumi was joyfully watching over us that morning. We had truly met in his field! ■

Trish McBride is a writer and spiritual director living in Wellington.

RUMI POETRY

The Guest House

This being human is a guest house.
Every morning a new arrival.
A joy, a depression, a meanness,
some momentary awareness comes
as an unexpected visitor.
Welcome and entertain them all!
Even if they are a crowd of sorrows,
who violently sweep your house
empty of its furniture,
still, treat each guest honorably.
He may be clearing you out
for some new delight.
The dark thought, the shame, the malice
meet them at the door laughing and invite them in.
Be grateful for whatever comes
because each has been sent
as a guide from beyond.

The temple of love is not love itself;
True love is the treasure,
Not the walls about it.
Do not admire the decoration,
But involve yourself in the essence,
The perfume that invades and touches you —
The beginning and the end.
Discovered, this replace all else,
The apparent and the unknowable.
Time and space are slaves to this presence.

Beyond our ideas of right-doing and wrong-doing,
there is a field. I'll meet you there.
When the soul lies down in that grass,
The world is too full to talk about.
Ideas, language, even the phrase "each other"
Don't make sense any more.

Seven Pieces of Advice from Rumi

In generosity and helping others be like the river.
In compassion and grace be like the sun.
In concealing others' faults be like the night.
In anger and fury be like the dead.
In modesty and humility be like the soil.
In tolerance be like the ocean.
Either appear as you are or be as you appear.

frack-free aotearoa new zealand!

What is the defining issue of the day? The work of the fossil fuel industry using 'fracking.' The writer sets out clearly the risks of fracking and the present risky moves within Aotearoa New Zealand to make use of this method of drilling.

Rob Ritchie

In *Tui Motu's* March issue Robert Consedine recalls the solo, mid-air protest of Mary Baker when she found herself sharing a plane with the 1981 touring Springbok Rugby Team ('Heroes in our midst'). That story set me wondering: what is the defining issue for our country and who are our heroes now?

During a recent move to Te Ika a Maui/the North Island, I think I may have met some. Often working in isolation they belong to a network of small local groups such as Oil Free Wellington, Frack Free Kapiti and Climate Justice Taranaki. These are just some of the groups challenging the destructive activities of the fossil fuel industry within our country.

Protest movements have always been given momentum by dedicated and inspired citizens. Older readers of *Tui Motu* will very likely have stories: from Takaparawha/Bastion Point in 1979; the '81 Springbok Tour; or from sailing out to meet those most unwelcome nuclear ships.

issue of climate change

In these last few decades one new issue — climate change — has risen to become a global concern. Never before have we been travelling together on a planet which is cloaked with such uncertainty and in need of civil society's protection. In 2014 official acknowledgement is already being given to our local climate change heroes. In a report on land-based drilling for oil and gas given in June the Parliamentary Commissioner for the Environment, Dr Jan Wright, refers more than once to the work of Climate Justice Taranaki.

Dr Wright also notes the extensive use of unconventional hydraulic fracturing or 'fracking' in Taranaki; and observes that we may be on the cusp of a major expansion into the East Coast. Yet a well-reviewed report in 2011 known as the Cornell Study has concluded: that extraction of oil and gas through fracking contributes more to climate change and creates more overall environmental damage than any other method of fossil fuel extraction, including coal mining. Reading of plans for fracking outside Taranaki, historical echoes sound. The Land Wars began there; and plans to export this practice could be seen to parallel rampant land confiscation in the 19th Century. Now, as ever, some are mesmerised by the prospect of wringing private profit from Papatūānuku/mother earth; with the true cost 'coming in the post' to her many future children.

industry 'spin'

Let there be no doubt: the lure of money is behind industry-spin about expanding fossil fuel extraction in Aotearoa New Zealand. US author and 350.org founder Bill McKibben told an audience in Auckland last year that Exxon Mobil ' ... made more money in 2012 than has ever before been made — in the whole history of money.' [It was, in fact, 1 percent short of its record profit of $49.5 billion in 2008]

Now, seemingly drunk with excessive profit, investors are eyeing the deep shale deposits of the East Coast Basin, with one drilling rig already in place near Gisborne.

STOP PRESS

The Ministry of Primary Industry (MPI) has found petrochemicals in milk collected from oil and gas 'landfarms' in Taranaki. The tests clearly show petroleum industry waste has entered the New Zealand food chain. Frack Free Kapiti says milk and all other foods produced in NZ should be totally free from petrochemicals and dangerous wastes produced by the oil and gas industry.

Meanwhile collaboration between different citizen-groups is building. In regions under no immediate threat from fracking, calls are being made for the whole country to be made frack-free; and trusting donations will follow their initiative Frack Free Kapiti has produced a striking postcard-set, designed to raise political support.

Meanwhile, lobbyists for the mining industry are proposing New Zealand's East Coast shale deposits could match the Bakken Oil Field in the US. In Dr Wright's report there is an astonishing satellite image of shale gas being flared at the Bakken, with a brightness equalling the lights of nearby Minneapolis.

making nz fracking-free

How long might it take to make Aotearoa/New Zealand frack-free? Maire Leadbeater's detailed 2013 account of how we became Nuclear Free is proving invaluable to those working for a nation-wide ban on fracking; but who will take this issue to parliament and the streets?

Bill McKibben noted that the majority of those arrested for opposing the Keystone Pipeline in the US were retired folk wearing their Sunday best.

Perhaps those who protested here in the past might do so again.

If our grandchildren are already proud of us, surely this would make them doubly so. Indeed activists from the 1980s may never have been in a better position to respond; and those of us now retired have a freedom we would once have surely relished.

During the Springbok Tour we often chanted: "The whole world's watching!" If international interest is now turning to fracking the shale deposits of the East Coast Basin, let's expose it and oppose it! ■

Rob Ritchie lives in Te Ika a Maui/The North Island and is a member of Frack Free Kapiti and Oil Free Wellington.

an old question revisited

The writer, a retired judge, takes up the question of birth control and suggests this needs to be revisited. He hopes that the forthcoming 2015 synod will look at this question.

Bill Mitchell

The Extraordinary Synod of bishops has just taken place in Rome.

I was unable to respond to the set of Synod questions issued some time ago because of circumstances at that time. However, I would now like to discuss birth control and I am encouraged to do so by the recent report of a document about *Sensus Fidei* in the life of the Church.

I am now aged 83. My wife and I were married in 1957 and we lived together till she died in January 2014. We had six children. At all times we complied with the Church's rules on birth control.

In the 1960s while the Vatican Council was in session I wrote to Bishop Delargey about this and some other matters. My wife and I both knew him through our membership of the Catholic Youth Movement in Auckland, which he ran before he became a bishop. Before Margaret died she told me she had had a good marriage, but she would have liked more time between the children. I felt the same.

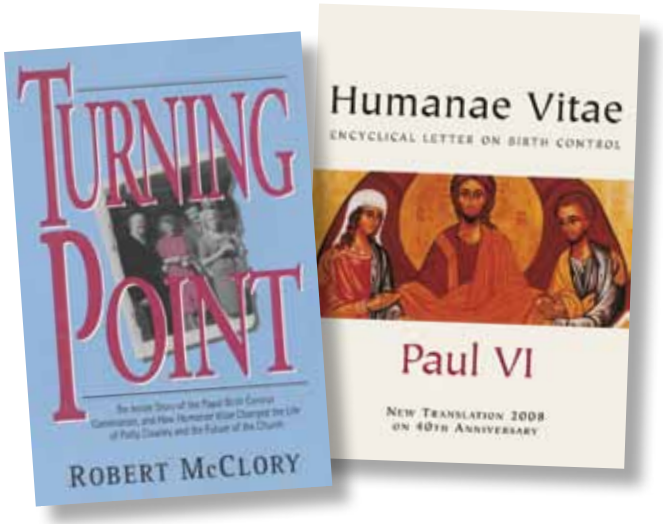
I recently read a book called *Turning Point*, written by Robert McClory, which is described on the front cover as the 'Inside Story of the Papal Birth Control Commission.' By a large majority that Commission had recommended a relaxation of the church's stance on artificial birth control. There were three married couples on that commission, and the majority report acknowledged their contribution but did not spell out what they had actually said, apart from this: 'Then must be considered the sense of the faithful: according to it, condemnation of a couple to a long and often heroic abstinence as a means to regulate conception, cannot be founded on the truth.' This majority report is included as an appendix in Robert McClory's book.

looking at the practical?

I was surprised to find on reading this report that it did not spell out the practical problems for couples that had been made clear in the commission's meetings, but was really limited to a discussion of ideas. That meant that the Holy Father in his encyclical *Humanae Vitae* did not have to face these problems. I believe it was a weakness in the Commission's report that it did not confront the Holy Father with the realities of married life which had helped it to reach its conclusions.

preventing conception

One problem was that the rhythm system did not always prevent conception. Another was that a large percentage of couples surveyed found that their affection and desire for intercourse peaked at the time conception was most likely to occur, and having to suppress that affection then meant that it faded away to an



extent which was no help to the couple or even to the level of their affection towards their children.

Humanae Vitae repeated the earlier ban on artificial birth control. In paragraph 16 of the text it compared that with the rhythm system. In both cases the couple seek the certainty that offspring will not arrive. With rhythm 'they are able to renounce the use of marriage in the fecund period when, for just motives, procreation is not desirable, while making use of it during infecund periods to manifest their affection and to safeguard their mutual fidelity. By so doing, they give proof of a truly and integrally honest love'.

awareness of married couples' position

This shows no awareness of the statements of the married couples before the Commission about the reliability of rhythm or how it can affect levels of affection. Their comments about reliability would have been based on its history up to that time. It may now be more reliable, but perhaps not totally so. But their statements about levels of affection are probably just as true now as they were then. This puts me in mind of fixing a time of day for ships to enter a harbour or put to sea without taking into account the ebb and flow of the tide.

Paragraph 17 of *Humanae Vitae* is taken up with the grave consequences of artificial birth control. It would break down self-discipline, destroy respect for women and open the way for governments to insist on its use without heeding moral exigencies. But I would expect married couples to take notice of the words in paragraph 13, that the conjugal act imposed upon one's partner without regard for his or her condition and lawful desires is not a true act of love. And *Humanae Vitae* is about marriage.

In his book, McClory makes clear that some people found the rhythm system satisfactory, but many others did not, and this included people who were dedicated Catholics to the point of being active in Church organisations. Apart from other considerations, there was the worry that it could produce pregnancy when responsible parenthood meant that this should not happen. This is the sort of situation where many people would see total abstinence as the only answer. But this is what the Commission was referring to when it said that 'according to the sense of the faithful, condemnation of a couple to a long and often heroic abstinence as a means to regulate conception, cannot be founded on the truth.'

full knowledge of facts crucial

I should make it clear that I have no expert knowledge in these matters. My career was in the law. But for the last 26 years of my working life I presided in court, and I soon learned that a full knowledge of relevant facts was essential for my decision to be sound.

As I have already pointed out, the majority report of this Commission did not mention some of the facts which came from the lay members. The report was drafted by six priests and apparently then checked by some bishops. It was obviously passed on to Pope Paul VI with the support of all but four or five of the 50 odd Commission members.

Opponents of the proposed change thought it impossible that past teaching was wrong, because the Holy Spirit would have guided against that. But I do not see the Holy Spirit putting the Church right over an understanding of facts which was incomplete, and which may come right later on with a deeper understanding.

A further problem here, it seems to me, is that the Holy Father did not have the opportunity to listen to the people advocating change and to question them or have someone else question them on his behalf. That type of procedure helps with the assessment of credibility.

The forthcoming 2015 Synod faces a huge challenge over birth control. It must start with open minds to the possibility that past teaching needs revision and listen to both sides of the argument. That may not be easy for bishops who have apparently been appointed only if they believed firmly in the present teaching on the matter. But whatever happens, they need to come up with something which married couples find convincing. ■

Bill Mitchell is a parishioner of St Josephs, Takapuna, Auckland.

may we all enjoy wellbeing

The Parable of the Talents (Mt 25:14-30): 33rd Sunday in Ordinary time: 16 November

The Last Judgment (Mt 25:31-46): Feast of Christ the King: 23 November

Kathleen Rushton

According to Paul Dalziel and Caroline Saunders, 'The purpose of economic activity is to promote the well being of persons.' They advocate that wellbeing be at the centre of the Aotearoa New Zealand economy rather than the indicator of growth in GNP. The courageous yet much maligned third slave in the parable of the talents was being faithful to the ancient biblical worldview, which today we could call 'wellbeing economics.'

The challenge of this parable to this century's reader is to understand its real life context. This is far removed from the assumptions of today's western capitalist system which rewards diligent hard work and accepts the norm of the investment of goods for an increased return. The parable is interpreted as an allegory. The talents become God-given gifts to be used and increased. The first two slaves exemplify desirable behaviour. The third slave is lazy and a villain. God or Jesus is equated problematically with the master. Obscured or denied are the violence and injustice in the story world of the parable which is meant to niggle and tease the hearer to imagine God and the reign of God in profoundly radical new ways.

recovering the third slave

How might those for whom Matthew recorded this parable have heard this story in the late first century? What contradictions might they have heard? How might the courage of the third slave be recovered? First, let us look at the basic story. A master goes away on a journey for some time. He entrusts money to three slaves, comes back, and asks for an account. Two of the slaves increase the initial amount of money, return the capital to the master and are rewarded. The third slave admits to being frightened and buried the money given him in the ground so as to return it to the master. The angry master takes the money of the last slave and gives it to the first.

A talent was a large amount of money for it was worth more than fifteen years' wages of a labourer (cf the parable: Mt 18:23-35). The first two slaves 'traded with them' (25:16) by investing with 'the bankers' (25:27). Here 'bankers' evoke the money changers in the temple, the tables which Jesus overturned and a bank in which one deposits money for interest (Lk 19:23).

At the time, rural people had a commonly held notion of 'limited good.' There was only so much wealth and land to go around. To take more than one's share meant there was not enough for all. The value of goods was seen in terms of use. Peasant economies were primarily subsistent. The purpose of labour was to provide for and maintain the wellbeing of the family and the village — not to amass wealth. In contrast, some regarded the purpose of goods as a means of exchange. Traders amassed wealth. They were regarded as greedy and evil for they took more than was needed (Sirach 26:29).

This parable straddles the two distinctions. On one hand, traditional peasant understanding saw the value of goods in terms of use. This position is supported by the writings of such as Aristotle and Horace. On the other hand, wealthy elites saw goods in terms of exchange. In this context, the third slave refuses to participate in the master's exploitative and oppressive behaviour. While the first two slaves collude, the third acts honourably. He accuses the master of gathering where he did not scatter the seed (Mt 25:24). The master does not deny this. Following accepted practice, the third slave buried the money to keep it safe from thieves (cf Horace).

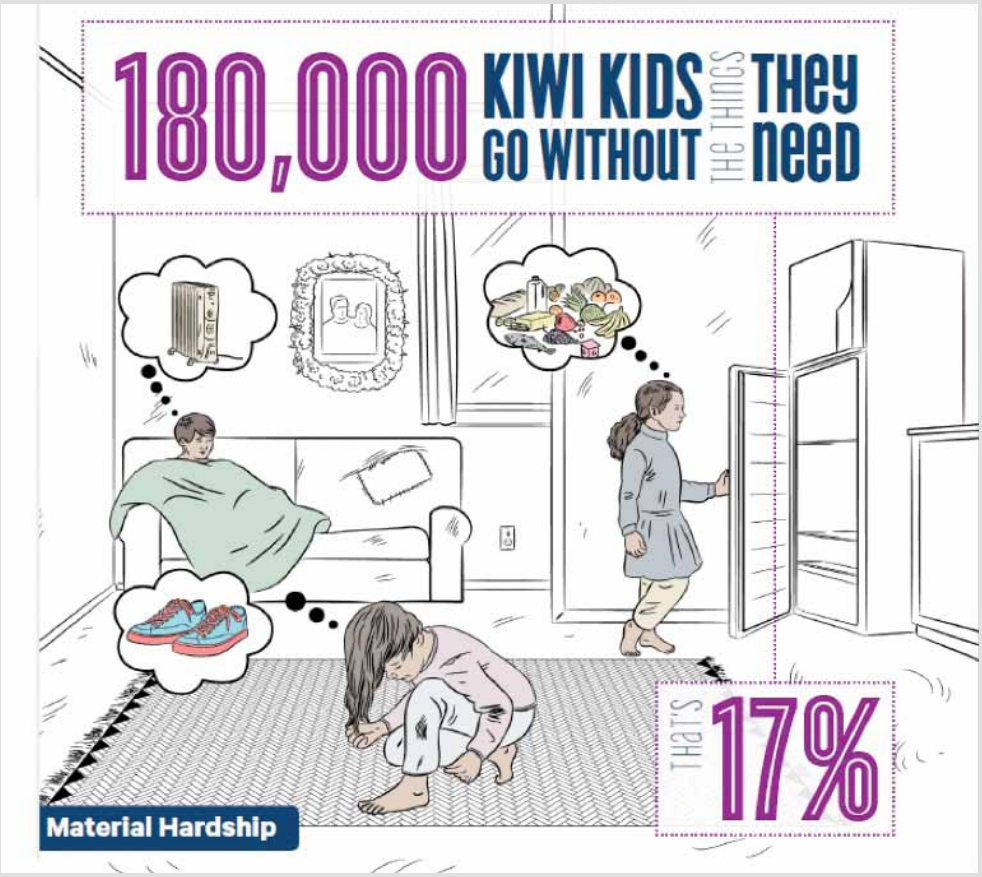
The parable has no explicit application. It is followed immediately, however, by that great vision of the eschatological judgement of the Son of Man over all the nations (25:31-46). The third slave, social historian Luise Schottroff points out, would be among those who ask in astonishment: 'Where did we see you hungry, thirsty, stranger or naked?' He had refused to take part in the unjust exploitation of small peasant farmers. The parable of the talents

To find out more about the economics of wellbeing and its meaning, consult:

http://livingwage.org.nz

Paul Dalziel and Caroline Saunders. Wellbeing Economics: Future Directions for New Zealand. (Short Books on Big Subjects Series). Wellington: Bridget Williams Books Limited, 2014. (*Reviewed this month on page 29)*.

Max Rashbrooke. Ed. Inequality: A New Zealand Crisis. Wellington: Bridget Williams Books Limited, 2013. *(Reviewed* Tui Motu *August 2013)*.



PowerPoint slide courtesy of the Children's Commissioner

is a parable of eschatological hope and of practical love of neighbour. It contains a fair amount of ambiguity. An elitist reading is bad news for peasants. A peasant reading is bad news for masters. A western capitalist reading finds the peasant reading difficult because we are socialised into a world where the amassing of wealth is an accepted norm. In this situation, I suggest, Christians who reflect on this parable are called to imitate the third slave.

towards an economics of wellbeing

Aotearoa New Zealand now has the widest income gap since detailed records began in the early 1980s. This gap between the rich and the rest has widened faster than in any other developed country. Inequality matters and affects all because wellbeing, social cohesion, empathy and participation in society break down. (Rashbrooke, 2013, 1, 12-17). The voice and action of the third slave is found in the rich tradition of Catholic Social Teaching which centres on the common good, the dignity of the human person and the dignity of human work in which all people are to share God's work of ongoing creation for the wellbeing of all.

The Aotearoa New Zealand Living Wage Movement focuses on wellbeing in employment. A living wage is a market mechanism not a welfare transfer. It is not mandatory; it is quite separate from and has different aims from the statutory compulsory minimum wage. It is aspirational as it seeks to address wellbeing in the community, particularly, the trend for low paid workers to become increasingly excluded socially. The living wage carries moral force and tests business ethics enabling an employer to know that s/he pays a worker sufficient for workers to live with dignity and participate in society.

On the website that records Accredited Living Wage Employers in NZ, the Hamilton Methodist City Action Mission (MCA) is the only church employer I could recognise (see also *Touchstone,* September, 2014). In the contradictions in employment in this country when, for example, the highest paid chief executive is currently paid just over $4 million and the minimum wage earner on $14.25 per hour earns less than $30,000, the MCA in paying the living wage ($18.80 per hour as at April, 2014) acts like the third slave. In the 1930s, our country led the world with the first comprehensive welfare state where agency was primarily with the government. For Dalziel and Saunders, a new opportunity arises 'for New Zealand to pioneer a further transformation in how a country enhances the wellbeing of its people.' In a wellbeing state, agency lies primarily with citizens. In this vision of participation, the task of moving towards wellbeing requires the agency of every citizen for individual and communal wellbeing. This hope could be arguably in our Kiwi DNA for it is expressed in the exhortation: Kia ora tātou katoa, may you and we all enjoy wellbeing. ■

Kathleen Rushton is a Sister of Mercy working in adult education in the Diocese of Christchurch.

an inside guide to the quiet revolution

Wellbeing Economics: Future Directions for New Zealand

by Paul Dalziel and Caroline Saunders

Available in bookshops or at www.bwb.co.nz/texts

Reviewer: Max Rashbrooke

While the shock of the global financial crisis has forced a rethink of economic fundamentals across the world, even bigger forces have been at work reshaping economics in past decades.

One of the greatest of these forces is the realisation that economics needs to be about more than just growing the amount of stuff, crudely put, that we produce. This is hardly an original insight. But GDP is an attractive goal: easy to measure, easy to discuss. An alternative framework — a way of thinking about how to move beyond this narrow focus, and measure that movement — has long been lacking.

What Paul Dalziel and Caroline Saunders, both eminent New Zealand economists, do in this short book is to explain the developments in this field in recent years, and give them shape. Their fundamental point, reflected in the book's title, is that the real purpose of an economy is 'to promote the well-being of persons'.

Following the Nobel laureate Amartya Sen, they argue that 'wellbeing' is a measure of how much people have the ability to live lives that they value and have reason to value. How much, in other words, they can pursue goals that they desire but can also defend in public.

Once you have established this basic point, which is refreshing and almost radical in its simplicity, many other things flow. Social policies and economics become integrated, for example: rather than markets and government services being opposed, they are simply different ways of allowing people to lead lives that they value, and can be judged accordingly. Dalziel and Saunders argue that people find value in many arenas — including their homes, communities, local governments, the market and central government — and that these forms should all be considered alongside one another.

The book is part of Bridget Williams Books' series of Texts, which are published under the tagline, 'Short books on big subjects from great New Zealand writers'. At just 130 small pages of text, this book is a perfect introduction to the subject, and is impressively wide-ranging, taking in developments from around the world while also praising our Treasury's attempts to move beyond measuring just GDP.

A few questions, however, are left unanswered. Though wellbeing is defined, it is not clear how it would be measured. Happiness surveys are notoriously unreliable, since people — especially New Zealanders — are very good at accommodating themselves to situations that are objectively below-standard. There are other, more objective measures, such as environmental quality or poverty numbers, but they may not truly capture improvements in wellbeing.

The Text could also have said more about communal economics and approaches. It affirms markets as a foundation of improving wellbeing; but many would argue that markets have been used too much in New Zealand, to the extent that they degrade, not enhance, wellbeing. There are also alternative models even with market systems (such as cooperatives) that generate more shared outcomes and presumably a better distribution of wellbeing, but these are not much explored.

Still, these issues should not obscure the merits of a book that, in its own unassuming way, sets out a strikingly different path to the future. New Zealand led the world in creating the welfare state; now, Dalziel and Saunders argue, we have the chance to lead it once again, by creating the wellbeing state. It is a challenge we should all accept. ■

Disclosure: Max Rashbrooke, while a commissioning editor on the BWB Texts series that includes *Wellbeing Economics*, had no role in commissioning or editing this particular text.

curry and romance to go

The Lunchbox

Director: Ritesh Batra

Reviewer: Paul Sorrell

Neither a comedy, a heavyweight drama, nor a Bollywood romance, this gentle love story set in contemporary Mumbai is consistently engaging. In addition, it is subtle, not a bit sentimental, serious in its own way, and takes some unexpected turns. It also gives some mouthwatering insights into Indian cuisine.

A hardworking accountant, Saajan is on the point of retirement after 35 years of service. He spends his days poring over voluminous files — oddly, there isn't a computer in sight — and, as a recent widower, passes lonely evenings on his verandah, gazing wistfully at his neighbours' lively dinner table across the way. The sole oasis in his stultifying work routine is the lunch hour, when he retreats to the office café to enjoy a hot lunch delivered to his desk by one of the city's army of dabbawallas.

One day he receives the wrong lunchbox which, to his delight, contains a quite heavenly meal. The misdelivered lunches continue, and he strikes up a correspondence — via notes left in the food canister — with the beautiful young Ila, who had assumed that her meals were going to her inattentive husband. But her relationship with him is souring, and the succession of notes gradually takes an intimate — but always decorous — turn.

If all this sounds predictable and, given the pair's age gap, unlikely, then this would be to give a false impression. Their developing relationship is handled with delicacy and tact, and certainly tugs at our heartstrings, but not in a schmaltzy way. Part of the reason for this feeling of groundedness is that the plot is firmly set in bustling Mumbai, with its cheeky street kids, crowded trains and restaurants and endless flow of humanity. We gain a detailed insight into the lives of the dabbawallas, bicycling delivery men who are paid a pittance to serve the white-collar caste but who pride themselves on never making a wrong delivery!

Everywhere in *The Lunchbox* there are signs of intelligence and attention to detail, as in Ila's communication with her unseen but garrulous auntie in the flat above via a basket on a rope, a device which allows her to reveal her thoughts and feelings — but always guardedly. Then there's the beautifully handled subplot involving Saajan's irritatingly deferential replacement, Shaikh. His heart thawed by his burgeoning affection for Ila, Saajan eventually warms to the younger man — part of his gentle flowering as a human being, which is what this beguiling film is really all about. ■

Crosscurrents

Jim Elliston

muslim extremism and saudi arabia

In the light of recent developments regarding ISIS and the reactions of the Arab states, the comments of Ed Husain are instructive. It seems to me that there is a lot of double talk: for example, Saudi Arabia is reported to be engaged in the active fight against ISIS.

Ed Husain is a practising Muslim, an expert on Muslim affairs and a senior adviser to the Tony Blair Faith Foundation. In August he wrote an analysis of Salafism in which he accused Saudi Arabia of providing support for this extremist Muslim sect.

The world's Muslim population is about 90 percent Sunni; the remainder are Shiites and other groups. Salafi adherents and other fundamentalists represent 3 percent of the world's Muslims. Most Sunnis see Salafism as too rigid and detached from mainstream Islam.

Al Qaeda, the Islamic State in Iraq and Syria, Boko Haram, the Shabab and others are all violent Sunni Salafi groupings. For five decades Saudi Arabia has been the official sponsor of Sunni Salafism across the globe. Salafis are evangelicals who wish to convert Muslims and others to their 'purer' form of Islam 'unpolluted by modernity'. In this effort, they have been lavishly supported by the Saudi government, which has appointed to its embassies in Muslim countries emissaries who proselytize for Salafism.

The king is a modernizer, but he and his advisers do not wish to disturb the tribal pact between the House of Saud and the founder of Wahabism, a form of Islam close to Salafism. The influence that clerics wield is unrivaled. The kingdom is patrolled by religious police to enforce the rules. Even Saudis' Twitter heroes are religious figures.

Husain asserts this is not an Islam that the Prophet Muhammad would recognize, and that this tension between the king and Salafi clerics is at the heart of Saudi Arabia's inability to reform. (And the West is dependent on Saudi oil.)

Also germane are the thoughts of the Iraqi Chaldean Patriarch. Those who thought they could impose 'American democracy' on Iraq by force have fed a monster that will be very difficult to overcome.

Patriarch Sako said at the end of October: 'Bombing these jihadists will not make them disappear, that's for sure. Many innocent individuals risk being killed. Infrastructures are destroyed and will remain destroyed. The Americans have already done this: they destroyed the country and did not rebuild it … The reality is that all the West is motivated by is money and power. For years this entity that calls itself the Islamic State has been kept going with money and weapons that come from the West's so-called "friends"'.

who needs people?

Work is being done to design an airport kiosk that can tell how stressed passengers are when they come to check in. It will also talk them through the check-in process. The manager of BCS Technology Group services was quoted in a *NZ Herald* business section article as explaining that self-serving kiosks were often criticized because they removed the human element. BCS aims 'to get a virtual person — male or female — who is able to detect emotion and understand to some degree the state of the user.'

The spokesman explained that it is being designed to match a passenger's mood with an appropriate one. For example, for stressed people it will be more business-like, and for those on holiday it could be chattier.

the art of grovelling

Last year an item appeared in the US monthly *Commonweal* giving a background to a work by a Chinese ruler, Gao Lee Ji, who lived around 475 BC. It described the work as the first attempt at a management handbook, predicting that it would quickly influence the US business world.

Gao, a former minor ruler who apparently managed to survive a loss of power and live in comfortable retirement, penned miscellaneous anecdotes of his life and the lives of the Sages as well as words of wisdom to guide future generations. These were collected after his death and published in a volume called *The Art of Grovelling* (translated by Sir Charles Peckerwood, Panopticon Press, 2013). Although little known outside of China, Gao Lee Ji was the first Chinese sage that directly addressed what later became known as 'business ethics'. Some samples follow:

'The man who grovels makes a much smaller target.'

'If the tree does not bend, it will break. And in order to bend, the tree must always know from which way the wind is blowing.'

'The fastest way to improve your results is to lower your standards.'

'Having good subordinates and learning how to delegate is half the battle. And if what you are delegating is responsibility for the defeat, it can be all the battle.'

'A man who is destined for true greatness is the man who takes personal responsibility for all things around him; except those things that fail.'

'It is not enough to suck up; one must also push down.' ■

reflecting with pope francis . . .

Robert Consedine

After 18 months Pope Francis has invited me to reflect with him on his papacy. We are strolling down the Via della Conciliazone towards the Tiber river late on a beautiful Roman evening.

I was in awe of this man who had courageously saved more than 1000 people from the brutal military dictatorship in Argentina following his dramatic transformation, after working with the poor in the Cordoba slums.

Francis expressed his concern about his global popularity. He was smart enough to realize that the global media can turn you from a celebrity to a pariah over-night. 'The world is giving me a honeymoon,' said the Pope. 'It's called the Francis effect. Time magazine had placed me on the cover. I won't fall for that.'

Time magazine is also the voice of United States imperialism — the military industrial complex which runs the United States, dominates the world economy and reflects the priorities of the 1% who control most of the world's wealth. 'Why would they be praising me?'

'I cannot possibly live up to the expectations being placed on me' said Francis. 'I am not going to change any doctrines. I am trying to change the culture. I want a more gentle compassionate church. The pastoral should trump the legal. Forgiveness, mercy, service, the social gospel, the Church as a field hospital are the watchwords for my Papacy' the Pope reflected.

I asked him whether his utterances were simply a revolution in rhetoric — putting a positive spin on a rotten system? He said that his first aim was to encourage dialogue, place pastoral needs ahead of rules, listen to the people of God, clean out the Vatican.

If the Church mobilises for the poor it will suffer, lose money, the world's media will demonise the Church if its message about the causes of poverty becomes effective. The Church will be called socialist, leftist, naive, idealistic. The rich of the world will mobilise their resources to destroy the Church. They will fail and the Church will grow but the people of God will suffer. That is our history.

Francis was deeply aware that he was leading a church that was riddled with corruption. A leading British historian, Dr David Starkey, recently described the Church as 'irredeemably corrupt from top to bottom.'

The Catholic Church has a history of being on the wrong side: the concordats with fascism, the Spanish Civil war, colonisation, slavery. This is a history of a Church in cahoots with the corrupt ruling class, putting its own institutional interests ahead of the people of God.

I suggested to Francis that significant reform of the Church is impossible as long as it has a mediaeval structure and clergy who are not accountable, evidenced by the destructive and continuing impact of clericalism.

The Church could learn from the world. In New Zealand, we have written employment contracts, evaluations, supervision, redundancy, dispute processes, regular training programmes, demanding accountability systems. Even democratically elected Governments, with all their faults, are held accountable every three to five years.

I suggested to Francis that the litmus test for his Papacy was in creatively addressing the role of women. This is an area where the movement of the spirit is most visible. The 'signs of the times' are obvious. If the Church fails it will have no credibility in the 21st century. Why not a global consultation for invited women only. The best, most creative, prophetic women, from every culture in every country need to be consulted. This should be preceded by a total commitment to implementing the direction which emerges.

The men could provide the macchiato! ■

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a Mother's Journal

by Kaaren Mathias

"Come with me to the church,' invited Jing, my classmate. 'I usually join in at the community meal and straight after there is a mass.' It's a cold Wednesday afternoon, yellow and red autumn leaves are wetly sticking to the ground and it's getting dark already. I am visiting Umeä in far north Sweden to attend a Gender and Global Health course.

The first thing I see outside the Älidem Kyrke (church) is Välkommen! 'Welcome' written in a many languages on the notice board. This university town is very international. My small class of ten students has eight nationalities represented. Inside, the church and eating area is light, warm and heated, with a big coat room to hang jackets and leave snowboots. As we sit down to eat, Stefan, the parish priest, comes and introduces himself. Another Swedish parishioner, Handrik, joins Jing and me at table, while we talk about the shortening days and looming winter.

The mass is in Swedish but Handrik sits beside Jing and me and translates the bits between the liturgy. On Sunday masses there are sets of headphones and translation given for English speakers. I feel so glad to be with this group of people to turn our faces toward God together, though it's a new land. Although they're speaking a language I understand nothing of, I know what the words mean because the liturgy's rhythm of words and actions is one I've shared with these parishioners and millions of others, each in our very disparate locations. I find myself trying to work out if this is a Church of Sweden (Lutheran church), or a Catholic parish. Then a second priest stands up to give some community notices and gives the game away. She announces that the children's choir is performing next Sunday, and that there will be a rainbow service particularly welcoming LGBT people on Sunday evening.

A week later I'm back for the community dinner and a Taize-style mass. Handrik and his wife Astrid come straight up and warmly welcome me. The mass is gentle and I know all the Taize songs so I just sing them in English. I stay for 'fika' (a hot drink and snack) after the service. Susanne, the woman priest invites me to a discussion group about a Faith and Life group, on Tuesdays in English. She tells me that in the Lutheran Church of Sweden, women could be ordained from 1960. I am nearly speechless. That was a long time ago, and maybe explains why there are so many signs of inclusion and equality in this country. Why do some others of us take so long to see the light? With my last two weeks thinking about gender and gender inequalities, I reflect on how living as a woman in India and in the church (the big wide ecumenical church with a small 'c') as two places I belong but not quite belong, because of the structures that retain inequality and exclude women from certain roles. Some feel sure of theological reasons why priests can't be women. I see it is inevitable that the social inclusion modelled so radically by Jesus will infuse the church, bringing welcome to all genders, hopefully sooner than later.

I head back out into another cold, wet evening. My spirit has been warmed. The biggest message I get from Älidhem church is they have thought hard about intentional inclusion, hospitality and ensuring all of us feel welcome. In their warm and light building, in their welcome of children, LGBT and people from many countries, with priests who represent the image of God (as female and male), they tell me of a God who welcomes and intentionally seeks to include all.

Thank you Älidem community church! ■

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