TUI MOTU
InterIslands

CELEBRATING 20 YEARS *1997–2017*

Australasian Religious Press Association
PUBLICATION OF THE YEAR
2016

Stewardship

HELEN BERGIN traces the messages of hope in *Laudato Si'*
KENNEDY WARNE and DUGALD MacTAVISH ask how committed we are to the stewardship of our water
PLUS: PETER MATHESON describes Cardinal Contarini's efforts to bring Rome and Protestants together

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Cover photograph: Protect Bees

Plant good nectar and pollen sources in your garden to nourish bees.

Provide fresh pesticide-free drinking water for bees.

Do not spray when plants are in flower or bees are present.

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EDITORIAL

From Stewardship to Kaitiakitanga

I'm often moved when editing the contributions that make up this magazine. There is always something that "pierces the heart" as readers said of Maria Cordis Richey's poem in last month's issue. This month I've been taken with Kennedy Warne's insight that "*kaitiakitanga* surpasses stewardship as communion surpasses collaboration".

The comparisons are like the experience of Easter in religious culture compared with popular culture. In religious culture a multifaceted experience of Easter continues in the post-Easter season, topped up in the retelling of Gospel stories, lingering in the relaxed timetable of school holidays and refreshed by glimpses of *Tui Motu* on the Easter-egg-paper-strewn coffee table. It immerses us in the liturgical season, in the autumnal Earth, in the tradition and reason for celebrating and in the Divine Mystery at the heart.

The experience of Easter in popular culture depends on the appearance of the Easter bunny loaded with chocolate, an early-year reincarnation of the end-of-year Santa bearing gifts. While such an Easter celebrates children and gives adults leisure time, the wind whistles through the gap of meaning between religious and popular celebrations.

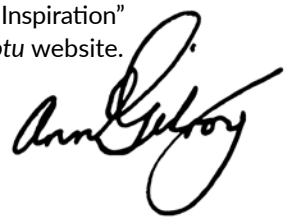
In this 215th issue, which explores stewardship as Catholic Social Teaching, most writers encourage us to develop our relationship with Earth, particularly in our local area. They push us towards a full-hearted, intellectually sound, life encompassing and practically committed understanding of stewarding Earth. It is a relationship which grows with and out of love of Earth. Pope Francis speaks of integral ecology. In this part of the world we have exemplars in our indigenous peoples whose relationship with Earth is what we yearn for. Tui Cadigan, West Coast Ngāi Tahu, shared recently: "*Kaitiakitanga* was as natural as breathing for us growing up. It was only as an adult when I asked Mum why she taught us different things that I understood the depth, significance and respect for our *whenua*/local places that she had imbued in us. She passed on generations of relationship."

We may feel like collaborators and stewards now, but we can hope to grow into something more: *kaitiakitanga* and communion.

We are grateful for all those whose contributions of reflection, faith, knowledge, art, craft and practice have created this issue of Tui Motu magazine.

You can still sign up for the "Easter Inspiration" emails on the homepage of the *Tui Motu* website.

And as always, our last word is a blessing. ■



APOLOGY: We apologise for the illegible line (black print instead of white) at the top of page 19 in Peter Matheson's article, *Erasmus; Iconic Figure with Star Allure* (*TM* April 2017:19). The full article is on the website.

Pā Henare Arekātera Tate, Te Rawara

Kua hinga te tōtara i te waonui a Tāne

by Susan Smith

23 March 1938 - 1 April 2017

The *tangi* of Pā Henare Arekātea Tate at Motuti, Hokianga lamented and celebrated the fall of a mighty tōtara in the forest. Under the shelter provided by that tree wonderful things have happened.

Pā Henare's passion was Māori spirituality and theology. He planted a little seed that, nourished by Māori *tikanga* and *kaupapa* together with Catholic faith, flourished into a full-grown tree. He shared his passion generously with a multitude of small groups such as an isolated Māori Catholic community in Ruatoria. He produced the sacred musical *Christ the Māori*. He constructed and taught more formal programmes for Māori lay leaders and lectured in Māori Spirituality and Theology in the School of Theology at The University of Auckland, touching the lives of many Māori and Pākehā. It became apparent that what he was researching, saying and teaching needed to be brought together in a way that would make it more widely accessible in Aotearoa.

Vatican Council II teachings, particularly those located in *Ad Gentes*, the *Decree on the Missionary Activity of the Church*, and subsequent papal and episcopal teachings, emphasise the need for inculturation. Pā recognised the importance of inculturation and responded enthusiastically to the challenge. It led him to begin researching and writing, under the guidance of Dr Rev John Dunn, what later became Pa's doctoral thesis — *Towards Some Foundations of a Systematic Māori Theology: He tirohanga anganui ki ētahi kaupapa hōhonu mō te whakapono Māori*. The thesis was foundational for his 2012 book *He Puna Iti i te ao Marama: A Little Spring in the World of Light*. Both documents are of significance for Māori and Pākeha Catholic and also for all who live in Aotearoa where positive and life-giving race relations can at times seem elusive.

While Pā Henare deserves honour and esteem for his contributions to theology, it is his simple humanity that is even more noteworthy. Pā was always willing to step in and help when asked. On the eve of an imminent publication last year, I discovered with dismay that a photo to be included in the chapter on the little church, Hāto Hōhepa, at Ōkakewai, Hokianga, had a name missing. I phoned Pā Henare and asked: "Do you have a name for the woman in the photo?" He called back much later that evening with the name admitting with a laugh that it had taken him two hours to find someone who knew. This was a typical and endearing response from a generous man who by then knew that he was seriously ill.

Pā Henare understood that genuine inculturation also requires fidelity to our Catholic tradition. Understandably, the first Protestant and Catholic missionaries brought with them the faiths of Protestant England and Catholic France. Nineteenth-century mainline Churches struggled with the challenge of honouring Māori as the *tangata whenua* and of recognising that God's Spirit was with Māori long before the first missionaries arrived. In 1986 Pope John Paul II had told Aboriginal and Torres Strait Islanders in Australia that at the "beginning of time, as God's Spirit moved over the waters, he began to communicate something of his goodness and beauty to all creation. When God then created man and woman, he gave them the good things of the earth for their use and benefit; and he put into their hearts abilities and powers, which were his gifts. Throughout the ages God has given a desire for himself, a desire which different cultures have tried to express in their own ways." At this time, Pā Henare was already "walking the talk" indicating his awareness of and belief in the presence of the Holy Spirit in the life and religious tradition of Māori.

At the same time, he understood the truth of what the first French missionaries brought to New Zealand. Unsurprisingly, it was Pā Henare who ensured that Bishop Pompallier's remains were returned to Aotearoa in 2001 and buried in St Mary's Catholic Church at Motuti in 2002.

These two priests, separated by time and culture but united by faith, are great gifts to the Catholic Church of Aotearoa. It was a beautiful moment for us at Motuti when Bishop Pompallier's remains were raised within the little church and people went up to honour both priests whose contributions to our local Church and society cannot be fully measured. ■

Title translation: A tōtara has fallen in the great forest of Tāne.

Photo of Pa Henare Tate by Paul Freedman was published in the first issue of *Tui Motu* Sept 1997:16.

Earth is the Poorest of the Poor

HELEN BERGIN writes of the challenges and the hope in Pope Francis's encyclical *Laudato Si'*.

> Praised be you my Lord, through Brother Sun, Sister Moon,
> Brother Wind, Sister Water, Brother Fire,
> Sister Mother Earth, and Sister Death!
> — *Laudato Si'*

It was certainly not chance that led Pope Francis to model his pontificate on the one to whom the *Canticle of the Sun* is attributed — Francis of Assisi. For it is in St Francis's song that creation raises its melodies to God. And while the *Canticle* extols the gifts of planet Earth, Pope Francis invites humans to be at the service of God's multi-faceted creation — "stewardship" being one critical principle of Catholic Social Teaching.

Human voices raised on behalf of Earth are not new. Indigenous peoples have constantly honoured the gift of Earth. In more recent years theologians have added their voices. In 1993, North American theologian Sallie McFague described the world as "the body of God" and in 1999, Brazilian Ivone Gebara wrote: "we [human beings] are one body with the whole universe." Pope Francis acknowledged Earth as the "the poorest of the poor."

In *Laudato Si'* Francis engages with his human sisters and brothers. He initially challenges us with the words "we have forgotten who we are" and reminds us that since we belong to Earth we are often part of Earth's peril. While we depend on air, earth, fire and water, we are not "lords" of Earth's elements. Francis deliberately links humanity's amnesia towards the elements with humanity's indifference to the poor. He speaks of human consciences as having been numbed towards the poor (*LS* par 49).

Francis expressly states that the Church is not offering a "definitive opinion" — rather he encourages further conversation. He knows that the spectre of ecological peril has been raised for decades by scientists and communities across the globe but he takes tiny steps to expand the long-held Christian principle of "the common good" to include more than human well-being. "Everything is connected" (par 117).

In the following I highlight two aspects of this document, namely the inter-dependence of creation and the challenge for human beings to respect each species. Then I will suggest that *Laudato Si'* is fundamentally a hope-filled document.

Theme of Interdependence

Central to *Laudato Si'* is the element of inter-dependence or connectedness. However, the principle expands from being a solely anthropocentric term to one which includes all creation. Readers are reminded that within planet Earth all creatures share "our common home."

As always, there are ongoing challenges for all living in the one home and attempting to live peacefully and interdependently. Midway through the document we read: "It cannot be emphasised enough how everything is interconnected ... Living species are part of a network which we will never fully explore and understand"

(par 138). And along with manifold distinctions of the species we learn that: "Nature cannot be regarded as something separate from ourselves or as a mere setting in which we live. We are part of nature" (par 139).

Francis's claim that humans both benefit and suffer from the beauty and deterioration of nature within the common home, reminds us of our fragility. Living creatures depend on one another and on Earth which, common to all, sustains and feeds us. Francis expresses it thus: "All of us are linked by unseen bonds and together form a kind of universal family, a sublime communion which fills us with a sacred, affectionate and humble respect" (par 89). He comments pertinently that many humans almost experience "a physical ailment" when species vanish from their midst or when productive land becomes desert.

Human beings share one Earth with myriads of living beings and Francis asserts that "Creatures exist only in dependence on each other, to complete each other, in the service of each other" (par 86). Each species is of value.

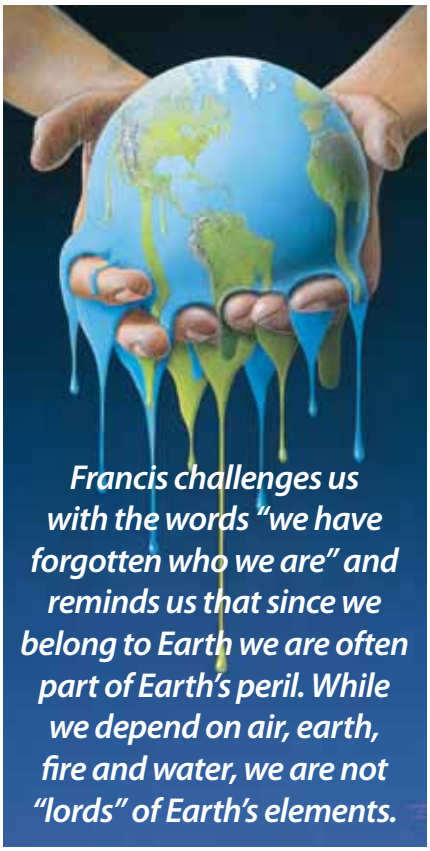
We who live in southern regions of the globe are invited to ponder the earth, air and water we take for granted, the creatures that delight us, the seasons that engage us and the diverse humans with whom we share our home.

Yet, we cannot overlook the burdens experienced by impoverished nations, religious groups and individuals. The document warns against a globalisation of indifference since "we are one single family" (par 52). Our familial bonds invite us to respect human beings whatever their age, status or apparent worth.

Respect and Honour All Species

A second important element in *Laudato Si'* relates to the giftedness of all Earth's species. Each human is invited to act vigilantly towards creation since individual species have intrinsic value and contribute to the whole. Human beings are a wonderful but often dominating species within planet Earth.

The encyclical's wide-ranging ethical stance emerges from descriptions of Earth's bounty and human giftedness. In highlighting the goodness of earth and of human creativity in the sciences, technology, arts and medicine, Francis's appeal to humans to honour Earth and its gifts seems most pertinent.



Francis challenges us with the words "we have forgotten who we are" and reminds us that since we belong to Earth we are often part of Earth's peril. While we depend on air, earth, fire and water, we are not "lords" of Earth's elements.

Francis encourages an ethical stance towards preserving resources for future humans and "other than human" species while also appreciating present gifts. We are invited to think generously towards the future and to exercise prudence today. This ethic is grounded in the virtue of love.

Love not only nurtures individual human beings and creatures but it encourages communion. Love also exists when humans heal one another and attempt to heal nature. For Francis, "the other" — whether within the natural environment, whether divine or human — is a "thou" (par 119) and he encourages the healing of all that is ailing. In a profound way we humans are encouraged to sharpen our awareness and alter our behaviour (par 202).

The Gift of Hope

The title *Laudato Si'* ("Praise to you, my God!") is already a prayer of hope. But, there is more!

In Chapter One, after Francis outlines the challenges of climate change, access to water and poor water quality, loss of biodiversity and social breakdown he concludes: "Hope would have us recognise that there is always a way out, that we can always redirect our steps, that we can always do something to solve our problems" (par 61). Francis invites us to engage now in individual and communal commitment to Earth.

Then in Chapter Two when pondering the wisdom emerging from the Flood story, Francis highlights Noah's stance. He says: "All it takes is one good person to restore hope!" (par 71). We are reminded of the generosity of "one plus one".

And in contemplating the love behind creation, Francis cites the poet Dante who described divine love as that "which moves the sun and the stars". Creation, when seen through a Christian lens, is God's immense gift of love. It is worth restoring!

Then in Chapter Five, when Francis outlines "the major paths of dialogue which can help us escape the spiral of self-destruction which currently engulfs us" (par 163), we may heed his commitment to assisting Earth's journey back into wholeness.

And, finally, for we who live in Earth's southern regions, it is encouraging to see Francis acknowledging comments from New Zealand and Australian bishops regarding respect for the environment and those living within it (par 95; par 218).

Laudato Si' is a timely document for Earth and humanity. Perhaps with ongoing commitment we might reverse Francis's chilling warning: "We have forgotten who we are" and instead begin to recognise who we *truly* are. ■

Painting by Bjørn Richter, Norwegian painter, sculptor, designer and writer. © Prints (Giclèe) available through www.bjornrichter.com
"The sales help me continue my (often idealistic) work for our planet. I began expressing my concern in painting in 1974—probably the first artist to do this."

Helen Bergin, a Dominican Sister, lives in Auckland. Having previously taught theology she hopes now to focus on some theological writing.

Am I My River's Keeper?

"The miracle is this . . ."

So began a story I wrote for *National Geographic* in 2004.

"Under cloudless skies at the driest time of Botswana's year, when rain is both a fading memory and a distant promise, a flood comes to the Okavango Delta. Generated by rainfall two countries away in the highlands of Angola, the flood wave snakes down the Okavango River and spreads across the delta, swelling its lagoons and channels and spilling outward to inundate its floodplains. In a land withered by drought, this gift of water is like unction, and all nature responds to it."

For weeks I had followed this slow-motion flood as it flowed across a parched country, gliding like silvery tongues. So flat is this part of Africa that I could walk beside the trickling, bubbling rivulets as they advanced across the plains.

I remember being mesmerised by fish swirling along at the head of the flow front-runners of a spawning horde that would soon turn the floodplains into a fish nursery. I remember a line of elephants lumbering toward the ribbons of water, trunks lifted and cocked into an S-shape, sniffing the scent of moisture.

I remember the awakening of frogs which had lain dormant for months. As water seeped into the thatch of dry grass they instantly began calling, clicking like Geiger counters or tinkling like glass bells.

Most of all, I remember the reactions of people on the outskirts of the delta as the water approached their towns. Children dug furiously with sticks in the sand of a dry riverbed to encourage the trickle to run faster. Some leaped back and forth across the steadily widening stream, laughing for joy. Others just let it run over their bare feet, looking at it as if it was the first time they had seen water. "The water is coming," a father explained to his young daughter. "The fish are coming. The water lilies are coming. Life is coming."

The miracle of water coming to the delta remains vivid to me, more than 10 years later. It has been on my mind as I write about water issues in this country. Debate over the use and management of freshwater has become increasingly acrimonious, dividing the country into various factions: recreational water users vs irrigation-dependent farmers; protectors of aquifers versus extractors and exporters; the green agenda vs the growth agenda.

Water in New Zealand

Unlike in Botswana, where water is scarce and considered so precious that the national currency *pula* is the word for rain, in much of this country for most of the time water is freely available and as ubiquitous as air.

Or it was. Our national myth of purity and abundance is clashing with the reality of environmental limits. Both quality and quantity of the country's freshwater are threatened.

Where are Christian believers in this debate?

Like the Okavango frogs, awakening, I hope, to a contemporary call to let ecological justice "roll down like waters," and cover the Earth "like an ever-flowing stream."

Pope Francis has issued a summons to "a new and universal solidarity" between humans and all creation. In *Laudato Si'* he admitted the Church's error in portraying "a wrong understanding of the relationship between human beings and the world." Human dominion, he said, should be understood "in the sense of responsible stewardship."

Others go further, saying that stewardship is not enough that it leaves untouched the presumption of human dominance, of controlling Earth's resources for human benefit.

Partnership with Nature

What is needed, says ecotheologian H. Paul Santmire, is a theology not of stewardship over nature but of partnership with nature, a deeper and more biblically-faithful concept.

Aotearoa Christians are uniquely placed to give expression to such a theology; they need only look to the indigenous expression of *kaitiakitanga*.

God-given, place-based, alive to the myriad connections of *whakapapa*,

expansive in application, incumbent on all, *kaitiakitanga* surpasses stewardship as communion surpasses collaboration. It could and should be the inspiration for Christian ecological practice.

It is now more than 25 years since a claim was lodged with the Waitangi Tribunal concerning matters of intellectual property, control of traditional Māori knowledge and management of indigenous flora and fauna — the Wai 262 claim.

When the tribunal finally published

Writer and editor KENNEDY WARNE **reflects on water, solidarity and miracles.**

its report on that claim in 2011, it concluded that without Māori traditional knowledge, the ability to maintain *kaitiakitanga* is lost. And without *kaitiakitanga*, "Māori are themselves lost."

I find this a startling thought: that there is something about the practice of *kaitiakitanga* that is so intrinsic to what it means to be Māori that, without it, life becomes meaningless and a culture's very existence is threatened.

Imagine if environmental partnership

were so essential to Christian practice that life without it seemed deficient and empty. Imagine if, instead of being identified with the catastrophically destructive dominion theology, the Christian Church truly embraced the ecological conversion that Pope John Paul II advocated, becoming champions of the Earth community.

Radical Conversion

Francis, too, calls for such a radical conversion. The interconnectivity of all creation, he says "invites us to develop a spirituality of that global solidarity which flows from the mystery of the Trinity."

This is not a difficult invitation to take up, at least in its initial steps. There are hundreds of land-care and river-care groups around the country with which one can begin a journey of solidarity and partnership.

I belong to one of them: the Friends of Oakley Creek/Te Auaunga. I like the simplicity of the name and its spiritual resonance: a society of friends. We do not call ourselves stewards, custodians or guardians; we are friends with the *awa*, having regard for its needs and active in its welfare. We clear it of rubbish after floods, plant its margins with natives, provide habitat for indigenous creatures and control the pests that would undo our work.

A few weeks ago, I was present at a special moment in the life of the creek. For close to a century, the stream's upper reaches, which flow through residential Auckland, have been confined to straight, manmade, rock-and-concrete channels. As part of a redevelopment project, a section of the creek has been naturalised — provided with a new, meandering flowpath through what will ultimately be a place of woodlands and wetlands, recreational spaces and tranquil retreats.

As I watched the water flow into the new streambed, it reminded me of what I had seen in the Okavango Delta. Water was coming. Life was coming. I had a feeling of solidarity, of connection and oneness. I had the sense of being a partaker in a phrase that is coming to sound familiar and delicious to my ears: I am the river and the river is me.

That phrase would have sounded alien to Christian ears even a few decades ago. Now it seems entirely apt, both as a declaration of identity and a call to engagement.

In a long poem called *Sabbaths 2007*, Kentucky author, environmentalist and farmer Wendell Berry offers this invitation:

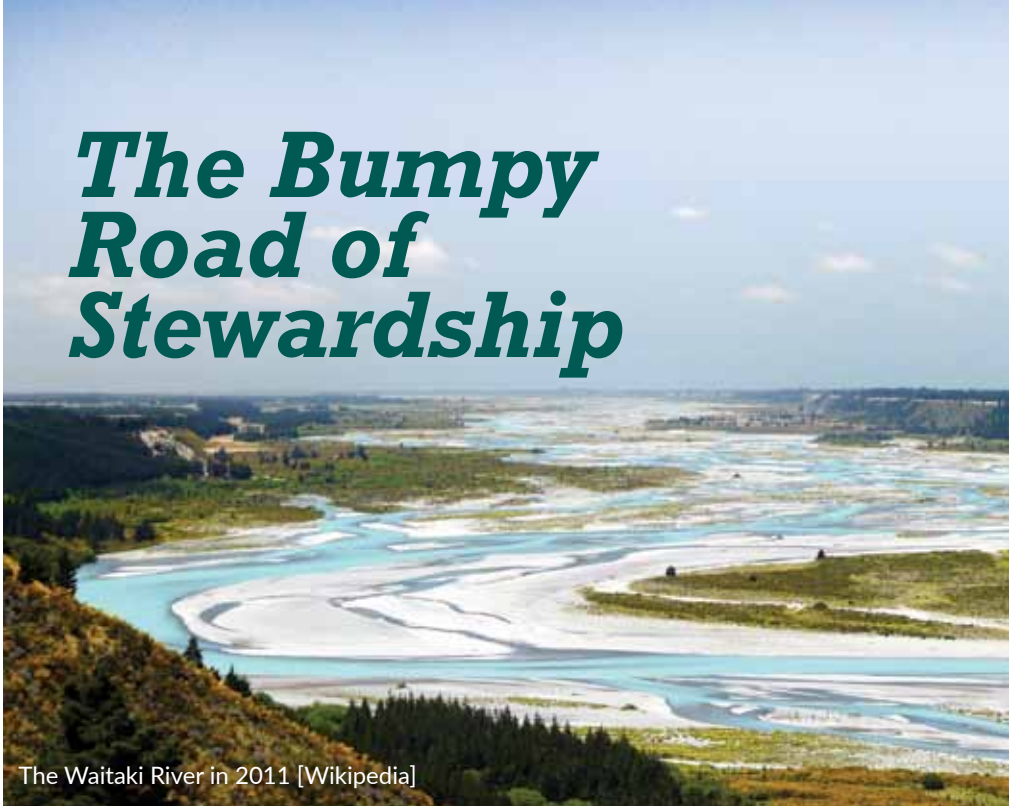
> *. . . With the land*
> *again make common cause.*
> *In loving it, be free.*
> *Diminished as it is,*
> *grant it your grief and care,*
> *whole in heart, in mind*
> *free, though you die or live.*
> *So late, begin again.*

I think, if we do this, we will see miracles. ■

Photos in title bar of Botswana. Photo of Oakley Creek, Auckland from Wikipedia.

Kennedy Warne, founding editor of *New Zealand Geographic* magazine, continues to write for that and *National Geographic.*

The Bumpy Road of Stewardship


The Waitaki River in 2011 [Wikipedia]

Once upon a time the food and fibre for life came from our land and waters, so we looked after them. Now that it comes via the supermarket we have been lulled into thinking good stewardship of the land is optional. With the ugly impacts of this attitude now emerging throughout the landscape and, in some instances, threatening our very existence, will we again afford land its true value, and will we recognise the injustice of handing it on in a plundered state?

Currently the nature of New Zealand's environmental stewardship is influenced more by bureaucratic, administrative and commercial factors than it is by social or ecological justice.

Good environmental stewardship — maintaining healthy function and structure — should be a relatively simple and universal concept. Most of us understand it when it concerns our own private "piece of paradise". For our publicly-owned commons, the Resource Management Act administers environmental stewardship. But what good environmental stewardship means is open to interpretation and is subject to disagreement.

By way of example, I recall a dramatically revealing moment when my wife was cross-examining a planner for Meridian Energy, who were then seeking a resource consent to divert a lot of water from the Lower Waitaki River. Her question made reference to the fact that our local community could take stewardship of endangered birds and animals rather than trade the river's flow and leave the care of those species to Meridian. Looking rather surprised, the planner responded that Meridian was already responsible for deciding the river's flow regime under their resource consent from Environment Canterbury. It was a moment of truth which affected us both deeply. We realised that the community had in fact already relinquished its stewardship of the river to the Regional Council — who had then passed it to a generation company. The wellspring of local stewardship, which springs from the use, enjoyment and love of the river, was sidelined by administrative structures.

A Tightening Grip

Since then, Meridian has steadily tightened its grip on the river. Following a High Court ruling that Meridian's consents extended to all water falling in the Upper Waitaki catchment, even farmers seeking water for irrigation up there must seek Meridian's permission to access the water in that area before they apply for resource consent.

The environmental and social evidence is that unlimited growth is a failed doctrine, causing schisms and absolute havoc the world over — climate change being but one symptom.

Now, after the government sold 49 per cent of Meridian Energy and Genesis, we are a stone's throw away from having privatised the entire water resource of the Waitaki River. The most recent change to the Waitaki Regional Plan both lowered the minimum flow in the Plan by about one third and surrendered the power to review the flow regime, no matter how damaging, in future consent renewals.

There's not much room for environmental stewardship left there.

Stewardship of Water Quality

Another example of "stewardship" by our water authorities is Environment Canterbury's replacement of ecological standards (preventing algal growth) in lowland rivers with toxicity standards. These new standards are tenfold the old safe limit to avoid algal growth. We are no longer revelling in how healthy our rivers can be, but rather how far we can degrade them and get away with it. A similar philosophy informs the central government's erosion of standards for safe bacterial levels for swimming.

Involvement with Policy Development

So, if planning instruments prepared under the RMA decide our stewardship, promoting better environmental policy through them would appear to be a logical step.

With this in mind, Sir Alan Mark and I have, with legal support, just spent two weeks in mediation with 26 other parties on the Otago Regional Policy Statement (RPS) under Environment Court supervision. We were representing Wise Response — an organisation with this mission statement: "As demand for growth exceeds Earth's physical limits causing unprecedented risks, what knowledge and changes do we need to secure New Zealand's future wellbeing?"

The aim of the mediation has been to formulate wording that all parties can live with, including the Otago Regional Council (ORC). The RPS essentially sets the vision for how we will manage the natural and physical resources in Otago.

DUGALD MacTAVISH says the struggle to protect the environment is an uphill battle but one we cannot afford to lose.

Protracted Process

So far, developing the RPS has followed a protracted and somewhat iterative statutory process from preliminary consultation (May 2014), through several steps to appeals to the Environment Court (December 2016). Should mediation fail, the Environment Court hearing is set for July 2017.

The Statement's importance lies in the fact that it both pulls together all aspects of resource management and also because all District Councils and subsidiary plans (such as Water, Waste, Air etc) are required to "give effect to" its policies.

The rules of mediation prevent discussion on the specific positions of parties, but some of the general themes give an indication of why it is so difficult to get good outcomes for environmental stewardship.

Language Trends

To their credit, the ORC have tried to use directive language in the draft RPS. As the statutory duty of regional councils is to manage the use, development and protection of natural and physical resources sustainably, then firm language should be anticipated in the first draft. However, watching the RPS review process from its inception, there has been a steady weakening of the language from that point on.

This is not surprising, as with each passing step of the process there is a decline in the number of laypersons and voluntary interest groups participating. This may be because of time, or money, or lack of expertise — or simply because the process is outside of a layperson's comfort zone. Out of about 200 submissions to the RPS, 26 appealed the ORC decision statement to the Environment Court (3 environmental groups, 1 cultural, 3 District Councils and 15 commercial organisations). Thus, come mediation, the ORC must defend their Plan against a solid majority of commercial interest groups, usually backed by significant legal and technical clout.

Competing Interests

Commercial interests generally seek to minimise any policy regulation and costs that might hinder development opportunity. In the case of the five energy companies participating, there is the additional motive of consolidating current business and infrastructural arrangements. This may be regardless of whether that architecture might best serve the urgent imperative of transition to a lower carbon future.

. . . as resources become increasingly scarce, what is the safest balance between local and national or overseas control of our natural and physical resources?

Guided by the principles of healthy ecosystem function, the main concepts that Wise Response has sought to have included in the RPS are: adherence to environmental bottom-lines; taking a precautionary approach to the use of limited resources (and therefore limits to economic growth); and expanding the concept of adaption to climate change to include paying our fair part in reversing its known causes. Of no less importance is embedding policy to reduce the negative impacts of landuse (including nutrients, biocides, sediment etc.) and build system resilience to more extreme climatic events at landscape scale.

Fundamental Conundrum

It remains to be seen how far we will get. But my overall impression of this planning process is that it suffers from the same conundrum as all others do under the RMA. That is, preventing deterioration of the environment when enveloped within the wider and now sacred doctrine of unlimited growth. The environmental and social evidence is that it is a failed doctrine, causing schisms and absolute havoc the world over — climate change being but one symptom. Expecting our regional authorities to achieve genuinely sustainable stewardship of our environment while this doctrine persists is an impossible task. Chinks must always be left in policy for growth.

Some Final Thoughts

So until we change — or are forced to change — that doctrine, I think several elements of good environmental stewardship deserve further consideration. One is the relative importance we give to maximising profit and maximising resilience. Resilience is the capacity of a system to rebound from shock or stress. It requires networks of mutual support and backup plans in our environment, our communities and in our personal lives.

A second is that in the past we have thought and planned with a broader and longer view. It recognises the need to consider connections between all things in our actions. On this we can learn much from Māori *kaitiakitanga*.

Third, as resources become increasingly scarce, what is the safest balance between local and national or overseas control of our natural and physical resources? How can we be good stewards and confident of delivering social justice for our fellows and future generations if we no longer control those natural and built resources? ■

Dugald MacTavish is a *Wise Response Inc* committee member and works in water resources engineering from his home in Moeraki, North Otago.

THE GIFTS OF OUR SMALL PARCEL OF LAND

DIANA ATKINSON **reflects on how she developed a love of the land and horticulture in different countries and seasons.**

Romance led to my involvement in the land. Marriage to William introduced me, a suburban Wellingtonian, to rural realities. We began a two-pronged relationship with the land in Queensland and from this start we've been both part-time growers and agricultural educators.

In the 1970s our emphasis was on education. William was a lecturer at the Queensland Agricultural College in Gatton and I taught at Lockyer District High School. We lived on a small block in Helidon where we grew Queensland Blue pumpkin and drove to work alongside beautifully cultivated fields of onions, sorghum, cabbages and sunflowers.

Heat, drought, floods and fires make for harsh growing conditions in Australia and after four years our thoughts turned towards horticultural opportunities in New Zealand. We left the productive fields of South East Queensland and soon felt at home in the countryside of groomed potato and onion crops of South Auckland.

Investing in Land

Anchored with William's agricultural expertise, we bought four hectares of fertile Pukekohe land, facing north, some of it flat and the rest slightly sloping with access to bore water. The property had been part of a dairy

farm, now subdivided, with some trees around the house and parts of the boundary. It was a small parcel for us to make beautiful and productive. We planted some shelter trees and then soon returned to education.

We rented out our property and accepted teaching positions at the Highlands Agricultural College in Mt Hagen, Papua New Guinea, where coffee plantations and carefully-tended food gardens became our new environment. In the following years we worked at Lincoln University, in Beijing and in Apia. Opportunity to travel in China showed us a country that seemed to be one massive, intensively-cultivated garden. At the University of the South Pacific in Samoa we enjoyed working with students from many Pacific Islands. It was also during these years that we witnessed cyclone-devastated banana plantations as well as the destruction caused by taro leaf blight. Land is both fragile and vulnerable.

Relating with Our Land

We finally returned to South Auckland and began an intimate, hands-on relationship with the land. Our key question: what should we grow? Eliminating the possibility of flowers (feeding people seemed more important) and potatoes or onions (lots of them were already grown in the area), we dreamt about growing wheat and grapes but finally chose tamarillos. A splendid choice: trees and thus birds, a nutritious crop with no thorns or prickles, with fruit changing from green to purple and then ready-to-be-picked mature red, and trees pruned to remain at picking height!

Our land package included the dairy farmer's oldish wooden house that had its own history. There was a large, beautiful rhododendron and a tall Norfolk pine in the front as well as scruffy macrocarpa along some boundaries. Old grapefruit and stone fruit trees grew close to the house — all linking us to those who had gone before. We were beginning to understand how a relationship with the land is inevitably about people: past, present and future generations. The view from the back deck was expansive: nearby was a tidal river and we could see all the way to Rangitoto. We had space, beauty and opportunity. With the help of family and friends we dug in more shelter trees, prepared the land and planted our seedling tamarillos.

Community around Tamarillo Growing

Our orcharding was always a shared experience. There were nurserymen to meet, members of the Tamarillo Growers' Association who became friends, auctioneers, exporters, and for several years we were able to employ David, a teenaged neighbour, to help with various tasks. Our little enterprise had opened us up to a

range of people who in a variety of ways worked to care for the land, produce food and get it safely to markets. Our relationship was delightfully inclusive.

We began our harvest two years after planting and picked fruit each week from April to August. The memories are not all rosy. Piwakawaka enjoyed their harvest of whitefly as we moved from tree to tree picking ripe-red tamarillos, while other insects, sooty mould, and weeds were constant

threats to our enterprise. Frosts occasionally reduced beautiful healthy green leaves to drooping brownness and highlighted the vulnerability of our crop. Hail damage produced black spots on our ripening fruit and immediately rendered it second grade. We dealt with rabbits, fences and the intrusions of a neighbouring farmer's cattle. While stewardship

in God's creation may involve a divine benevolence, like many other relationships, working with the land proved to be a complex, challenging and a deeply satisfying experience.

William did the cultivation and spraying, the tractor work, and kept the records, and my delight was in picking and packing. We bought a simple machine to brush the fruit before we manually graded it — my skills!

We sent our polished and perfect fruit overseas and sent trays and trays of local grade to the market. We found buyers for the buckets of seconds and rejects, which were used for relishes and in all manner of other recipes. There were always tamarillos to share and the waste was minimal. We enjoyed delivering our fruit to the auction market as it positively reinforced our being part of a much bigger horticultural industry.

Where was God in this? Right from the start we had this deep understanding that we were involved in a shared enterprise. After our day's work we knew the growing was continuing — we were sharing in God's work. This interconnection and relationship of land, people and God was palpable. While we were aware of our responsibilities, and recognised our efforts and limitations, we acknowledged our reliance on others and God for the flourishing of our project.

Change to Avocado Growing

All too soon it became time for replanting. Tamarillo viruses and the demands of months of picking and processing of fruit for the market were nudging us towards a new crop. We planted Hass avocados, another nutritious crop but one that needed picking only three times a year.

The harvest became a highlight. We had years of annual avocado festivals — neighbours, family and friends gathered and climbed, stretched, measured hanging fruit for size, then snipped and bagged until trees had been stripped of marketable fruit, leaving the undersized for the next pick. And then, with large bins of fruit ready for the packhouse, we celebrated the harvest together.

As I look back on these satisfying years, I need to discard my rosy glasses. Under new owners, our treasured little piece of land is now almost bereft: fruit trees, the rhododendron and the thousands of shelter trees we planted have all been removed and with them the potential connections and links to generations. Essentially biology underpins us all and what remains is the soil itself.

Sadly, in our rural district, some of the rich soil that produced onion and potato crops giving character, life and income to many in the district is now covered in concrete. Misguidedly, houses have been allowed to encroach on productive fields around the outskirts of the town. While a relationship with the land is indeed about people, it is not a simple romantic relationship. Rather there is an urgent need for us to be aware and care about the future of the soil of planet Earth.

Our relationship with the land enabled us to produce fruit for the international and domestic markets. It also enabled us to work alongside our students and share for a brief time in their efforts to improve their lands. It involved an energy to care, a joy in beauty and the deep satisfaction that comes from working in partnership with God and others. This might be a little part of what the well-being of Creation is all about. ■

Diana and **William Atkinson** now live by the sea. They continue to be involved in agricultural issues and find buying avocados and tamarillos painful.

STEWARDSHIP OF THE PACIFIC OCEAN

MARTIN DE JONG describes Caritas's commitment to support the peoples of the Pacific threatened by rising sea levels.

As far back as 2001, Pope John Paul II said in his *Ecclesia in Oceania* that it was the "special responsibility" of the governments and peoples of Oceania to protect our precious environment, and "to assume on behalf of all humanity stewardship of the Pacific Ocean, containing over one half of the Earth's total supply of water."

Caritas organisations and partners over the last two decades have noticed an increasing number of significant changes in the environment, all of which are impacting most on the poorest communities. Four years ago, Caritas Aotearoa New Zealand began tracking those changes more comprehensively through its *State of the Environment Report for Oceania* series, with the aim of better informing the governments and peoples of our region and encouraging them to exercise responsible stewardship of our vast ocean — *Te Moana-nui-a-Kiwa*, which covers one third of the world's surface.

It is almost two years since Pope Francis' encyclical *Laudato Si'* made an urgent plea to everyone on the planet to undertake an "ecological conversion" to protect our common home. He called on the entire human family to come together to seek a sustainable and integral development, "for we know that things can change". But to do so "we need a conversation, which includes everyone, since the environmental challenge we are undergoing, and its human roots, concern and affect us all."

Environmental Stewardship — Responsible Guardians

Our environmental stewardship calls for us to have a deep respect for the integrity of creation — animals, plants and human beings. In addition, Pope Francis reminds us that "the ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things... The ultimate purpose of other creatures is not to be found in us [humans]. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God."

Our stewardship over creation is also governed by concern for our neighbour and the common good. This must include everyone on this planet and future generations. As Pope Francis says: "A true ecological approach always becomes a social approach; it must integrate questions of justice in debates on the environment, so as to hear both the cry of the Earth and the cry of the poor."

Stewardship in Aotearoa and Oceania

Through conversations, story-gathering and research, Caritas Aotearoa New Zealand has been working to amplify the voices of Oceania to the world since the release of its foundational 2014 report, *Small yet strong: Voices from Oceania on the environment*. This first environment report raised awareness of environmental challenges and the impacts of climate change in the Pacific, promoted sustainable and integral development and became an advocacy tool for addressing structural environmental injustices.

The following year, through *Laudato Si'*, Pope Francis considered the well-being of our common home and said there was a lack of awareness about the problems

affecting excluded peoples. Caritas Aotearoa New Zealand sought to answer that question for our region by tracking five key environmental issues through annual *State of the Environment for Oceania* reports, the first of which was called *Caring for our Common Home*. In 2016, the subsequent report, *Hungry for Justice, Thirsty for Change*, documented food and water shortages arising from a strong El Nino weather event and followed the UN Climate Change Conference in Paris and adoption of the Paris Agreement in December 2015.

From the first report, Caritas has documented how people in low-lying coastal parts of Oceania are building makeshift sea walls of stones, logs, coral and shells to protect their homes, or are moving inland or emigrating to other places. Each year Caritas learns of more places affected in this manner and this year the annual report will focus more fully on how long-term and unpredictable changes to our oceans are already disrupting and threatening people's livelihoods. It will also focus on the positive steps people are taking to adapt to these changes and mitigate the impacts.

For instance, the Carteret Islanders are moving from threatened offshore atolls to mainland Bougainville in Papua New Guinea (PNG); carving out a new future with vegetable crops, cocoa trees, and indigenous trees for timber, food and medicine.

Coastal Peoples on Edge

Caritas Diocesan Coordinator for Bougainville in PNG, Wilhelm Taong, says many smaller offshore islands in the country are being severely affected by coastal erosion and rising sea levels, but are receiving virtually no support from the government for disaster risk training or adaptation measures.

Ahlwin William from Petats Island offshore from Bougainville says: "The Island has been in rapid change from the issue of sea rising in front of our eyes, washing away and almost reaching our homes, even though we are creating a local method of sea walls to protect us. Yet it's washed away by high tides or king tides which are experienced every year."

In another area of PNG, the Kavieng Diocese in the province of New Ireland has been working with people on a number of offshore islands to face these challenges.

"Most people live in traditional wooden houses with thatched roofs. When they are old, rotten or damaged, people just build another house," said Caritas Kavieng Coordinator Patrick Kitaun earlier this year.

"Atolls are experiencing increased wave heights frequently and we can see that this is placing increased pressure on the shoreline."

Coastal issues affecting people's food sources have been exacerbated by drought and strong winds at times.

"We are working through Churches and the response has been very good. The participation from the community has been increasing each day, especially for the youth."

The Kavieng Diocesan Caritas Office has been working with some islanders to identify hazards and disasters, document their coping mechanisms, and work with the people to develop appropriate responses to the multiple environmental challenges they face.

Patrick also notes "an uncoordinated response" from the Central Government and recommends the Provincial Government provides more and better funding for projects to assist vulnerable coastal communities.

Preparing and Relocating in Samoa

Coastal erosion is also affecting many places around Samoa, where Caritas Samoa is strengthening communities' disaster risk awareness, with joint trainings being held with Red Cross across the country.

"The programme is designed to help people save lives," says Caritas Samoa Project Manager, Fuatino Muliagatele-Ah Wai.

"We are working through Churches and the response has been very good. The participation from the community has been increasing each day, especially for the youth."

Caritas Samoa has also worked with communities in urban Apia and in a coastal village to relocate them away from areas where there are regular flooding or erosion issues. As part of their efforts to resolve the issues for people in these communities, they are raising awareness, helping people develop options and working out long-term plans for a sustainable way of life in their new homes.

Despite the challenges, Caritas Samoa volunteer researcher, Karen Anaya says there is a sense of optimism.

"Their future livelihoods depend on their ability to prepare and adapt to the reality of a changing climate."

These stories from the coastal edges highlight a key recommendation from Caritas' 2016 report: Governments in Oceania need to prioritise the needs of the most vulnerable communities. Working with these communities, governments must share relevant information and long-term plans must be identified for adaptation and protection of the poorest and most vulnerable.

It is also the responsibility of us all to become more informed about the impacts of climate change on marginalised groups throughout Oceania and to call for suitable responses from local and central governments. ■

Photo opposite: An offshore island in Bougainville, Papua New Guinea affected by coastal erosion and rising sea levels. [Caritas]

Martin de Jong is Advocacy & Research Advisor for Caritas Aotearoa New Zealand and lead researcher/writer of the annual Caritas *State of the Environment in Oceania* report series.

A NEW MOMENT of GRACE

Last month we participated in workshops led by Sr Gail Worcelo, co-founder with Thomas Berry and Sr Bernadette Bostwick of Green Mountain Monastery, Vermont. The workshops celebrated the second anniversary of Pope Francis's great encyclical *Laudato Si'*. At the same time Gail was inviting us to become involved in the new cosmological story — an invitation she called a new moment of grace. "The universe is one whole, but it presents itself to us in layers of time. Thus, the universe as we can know it is not a place, it is an unfolding story."

We live within the large, unfolding mystery of the universe that has been evolving for billions of years. Humanity is one of the newer life forms to have emerged although we have not always understood this. In past centuries we've thought that humanity dominated the world. But we're moving from a static, fixed worldview to understand the universe as moving, expanding and unfolding. Every stage of evolutionary development moves beyond the structure of the previous one while at the same time it carries forward the learning from the previous stage.

Universe is Unfolding

Each change in consciousness of our relationship to the world and universe is a moment of grace. Each change is a leap of understanding and acceptance. Each has offered new possibilities and has transcended but includes, the previous. The "moment of grace" is like a push from God enabling us to transcend ourselves. The purposeful direction of evolution is within the spiritual as well as the natural order.

Changing Spirituality of Earth

Looking back at expressions of religious life and spirituality in the Christian centuries we can see an evolving consciousness in the way humanity related with the world. The Desert Mothers and Fathers separated themselves from all others and lived a solitary life. Then the Benedictine monasteries took on a custodial life of work and contemplation bringing the land around them into agriculture. The mendicants, such as the Franciscans, thought of the towns and cities as part of their world. Then the intellectuals began systematising Christian theologies showing how all beliefs about creation tied together. The activists saw that humans could change the world by addressing social justice. The worldview is changing again to planetary cosmology. Humanity belongs to the planet Earth and the universe which calls for a contemplative response. The well-being of Earth and all life as outlined in *Laudato Si'* fits this cosmology. Gail said that the new cosmological story moves us even beyond this planetary cosmology to understand Earth and the universe in intergalactic relationships.

Understanding humans as belonging to a single Earth community is a massive change in human consciousness. We now know we are related to other Earth life in terms of genetics and in terms of energy. We are kin with all other life. Pope Francis reiterated in *Laudato Si'* the need to deepen our awareness of belonging to the community of the universe and of God revealed in the universe.

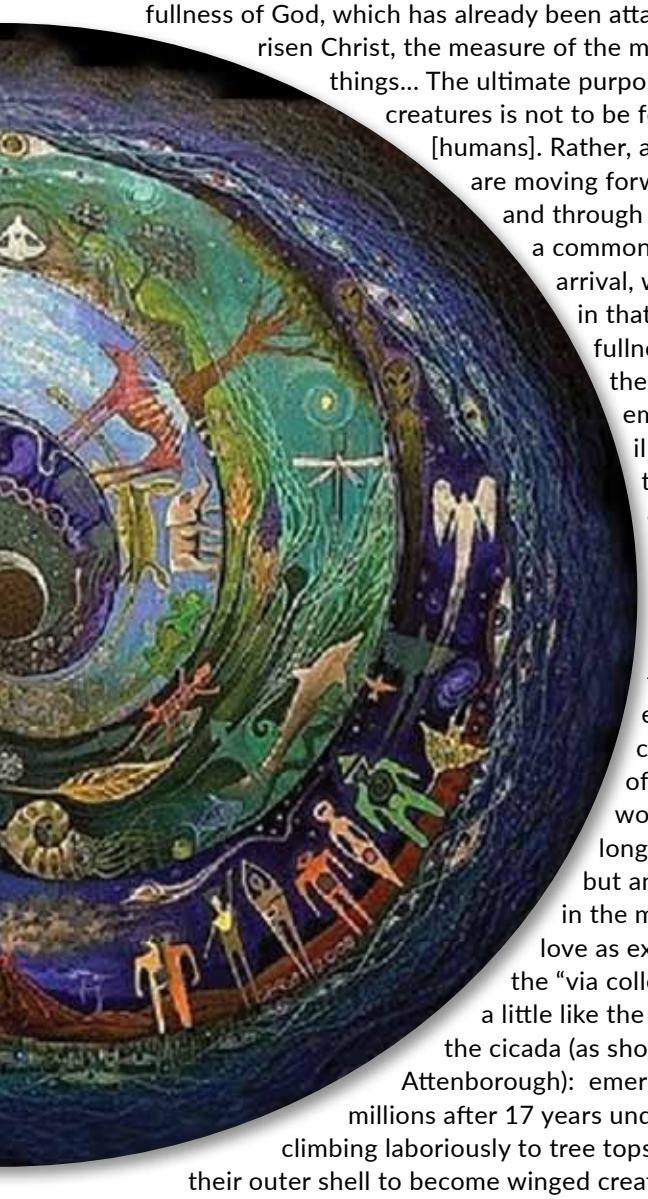
The Jesuit, Teilhard de Chardin taught that the material universe evolved over billions of years and life forms emerged at different points including human life. And this evolution is not finished. He thought of it as progressing with increasing complexity towards the end point, or Omega — God. He said that the process was far from haphazard and is driven by goals. In contrast to the prevailing notion that science and religion were separate, Chardin brought the

Sir Patrick Mahony is a retired Principal Family Court Judge. His interests include observing Pope Francis and the changing face of Catholicism.

PATRICK MAHONY and NOREEN MCGRATH reflect on the workshops they attended on the spirit of *Laudato Si'*.

insights of science into conversation with Christian faith. For him Christ is the great exemplar, the Omega point drawing all creatures towards itself.

Pope Francis drew on de Chardin's research in his encyclical: "The ultimate destiny of the universe is in the fullness of God, which has already been attained by the risen Christ, the measure of the maturity of all things... The ultimate purpose of other creatures is not to be found in us [humans]. Rather, all creatures are moving forward with us and through us towards a common point of arrival, which is God, in that transcendent fullness where the risen Christ embraces and illumines all things" (*LS* par 83).



Invited into Communion

We can say that our emerging consciousness of this worldview is no longer a solo path but an immersion in the mystery of love as experienced in the "via collectiva". It is a little like the life cycle of the cicada (as shown by David Attenborough): emerging in their millions after 17 years underground, climbing laboriously to tree tops, discarding their outer shell to become winged creatures, then mating and from the ends of high branches dropping newly-hatched larvae to the ground — and a new cycle begins. This life cycle requires the synchronised mass movement of individual fragile and vulnerable creatures. It is an example of collective emergence, a new kind of emergence. Gail reminded us that we are moving towards greater wholeness. Evolution is happening out there in the world but also happening in us and at us. We are within the deep mysteries of emerging and becoming.

"The deep Mystery of the Divine is revealed in every being, but in a supreme manner within the comprehensive unity of the whole. The universe itself is the primary revelation of the Divine. To speak of God is to bring to mind the great silent fire at the beginning of time from which the universe emerged."

Gail adapted the prayer of French mystic, Elizabeth of the Trinity, to encourage an openness to the moment of grace:

Changeless and calm, deep Mystery,
Ever more deeply, rooted in Thee.
Emergence and becoming deep Mystery,
Ever more deeply evolving with Thee.

As Pope Francis reminds us, this is our moment to recognise Earth as a communion of subjects and not a collection of objects. Everyone and everything belongs. In the final chapter of the encyclical Francis outlines "an ecological spirituality grounded in the convictions of our faith" (*LS* par 216) and notes that the current ecological crisis is a summons to profound interior, ecological conversion. It is not just a personal conversion but a community conversion which fosters a "spirit of generous care, full of tenderness" *(LS* par 220) and in which we commit to ethical principles to protect the planet and honour the rights of nature.

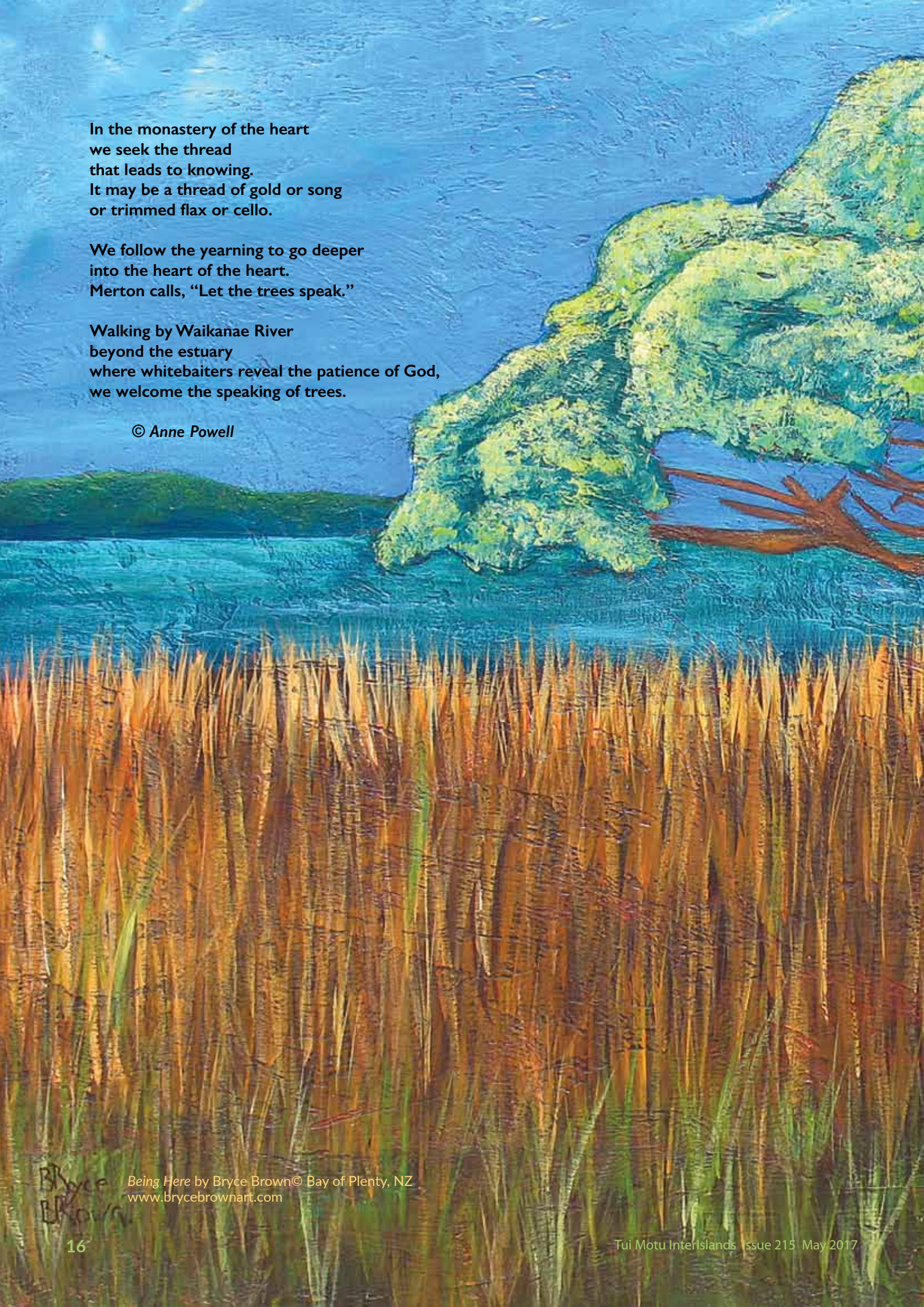
The poet Mary Oliver in *Mornings at Blackwater* speaks of responding to the invitation to communion:

"So come to the pond,
and the river of your imagination,
or the harbour of your longing,
and put your lips to the world.

And live
your life."

This invitation is our moment of grace. ■

Noreen McGrath, a Presentation Sister, is passionate about creation and enjoys capturing the beauty of landscapes on camera.



In the monastery of the heart
we seek the thread
that leads to knowing.
It may be a thread of gold or song
or trimmed flax or cello.

We follow the yearning to go deeper
into the heart of the heart.
Merton calls, "Let the trees speak."

Walking by Waikanae River
beyond the estuary
where whitebaiters reveal the patience of God,
we welcome the speaking of trees.

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Being Here by Bryce Brown© Bay of Plenty, NZ
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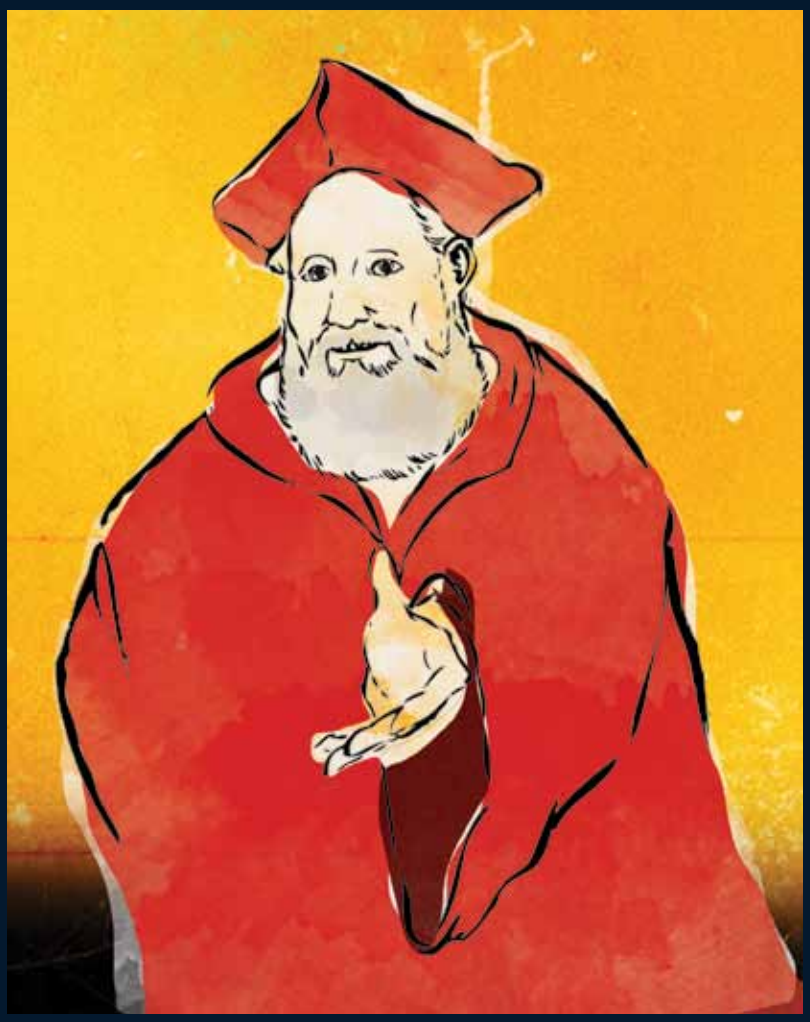
Inspiring Cardinal Gasparo Contarini

PETER MATHESON tells how Cardinal Contarini tried unsuccessfully to reform the papal bureauocracy and reconcile the Church and Protestants.

When we think of the Reformation our mind naturally turns to Germany and Martin Luther. However, reform movements were active not only in Germany but in the Netherlands, in Spain, in France and not least in Italy, and were active well before Luther appeared.

The theological issues, moreover, which were so fundamental for Luther, the role of the Bible, the central message of Paul and the primacy of grace and faith in penance and justification, were widely discussed within Catholic study groups in monasteries, court circles, civic sodalities and universities throughout Europe. Humanist scholars, as we have seen in the case of Erasmus, were determined to reform spirituality by a return to the ethos of the Early Church, to the world of Scripture and of the Greek and Latin Fathers. A particular interest was the letters of St Paul. This biblical focus was often associated with a drive to improve the education of the clergy and to reform absenteeism, simony, pluralism and other abuses in church structures.



I remember when I was a young lecturer how astonished Church of Scotland candidates in Edinburgh were when they discovered that in the early decades of the 16th-century there were groups of Catholic evangelicals in Italy and elsewhere, both clergy and laity, men and women, all eagerly reading Paul's epistles. They were still more surprised to find that one of Pope Paul III's leading advisers, Cardinal Gasparo Contarini, was a keen advocate of justification by faith.

Peter Matheson, living in Dunedin, is the author of *Cardinal Contarini at Regensburg*, Eugene, OR, 2014.

Leader of Spirituali

Gasparo Contarini (1483–1542), of a Venetian aristocratic family, was influenced in his youth by the civic humanism widespread in Italy. Even as a layperson he had combined a passion to reform the pastoral and educational work of the Church with personal study of Scripture and particularly the Pauline letters.

His understanding of justification by faith, which he shared with a varied and influential circle of friends, led him to be critical of the view that our salvation was assured by the performing of meritorious good works. The Jesuit scholar, Hubert Jedin, was one of the first to identify the group of Catholic evangelicals around Contarini, sometimes called the *"spirituali"*. They were to be found in many Italian cities, such as Rome itself, Naples, Milan, Modena and Lucca. They included Cardinals Reginald Pole and Giovanni Morone, both of whom were to have considerable influence at the Council of Trent, and prominent noblewomen such as Giulia Gonzaga and Vittoria Colonna. Other countries harboured similar groupings, for example, those around Jacques Lefèsvre in France.

Reform Plans for Curia

As a Venetian diplomat Contarini, who is widely regarded as the leading figure of the *spirituali*, became aware of the strength of the reforming movements in Germany and saw the reform of the Papacy, especially its civil service, the *Curia*, as urgently necessary. Such reform, he and his associates thought, would be a first step toward pursuing the possibility of an understanding with the Lutherans, thus restoring the unity of the Church. Pope Paul III appointed Contarini as a cardinal in 1535. From that time on he headed up a reforming group which sought

to regain the unity of the Church by dialogue with the moderate elements within Lutheranism. In 1536 he was actively involved in the *consilium de emendanda ecclesia*, a commission which suggested far-reaching reforms in the Curia, the papal bureaucracy. Unfortunately, conservative opposition scuttled its proposals.

Hope for Peace with Protestants

Then in 1541 the emperor, Charles V, weary of the incessant wars with France which divided Christendom and aware of the serious threat of Turkish advances in the east, launched a serious attempt at a reconciliation with the Protestants.

> *His letters breathe a spirit of warm humanity and a humble desire to be of service to the Church he loved. He was also aware that many of the forces opposing an ecumenical solution were non-theological, driven by political and self-interested concerns.*

His aim was a more united empire. His Chancellor, Granvelle, deployed the Erasmian idea of a learned colloquy of theologians, who were to report on the possibility of theological agreement or at least a degree of tolerance of different views to the Reichstag or Imperial Parliament. Charles V summoned the Reichstag to Regensburg on the Danube in 1541 and it opened with a magnificent *Corpus Christi* procession through the city.

Contarini was appointed by Paul III to the delicate task of being the papal representative to the Reichstag and he encouraged the Catholic theologians, Johann Eck, Julius Pflug and Johann Gropper to explore the possibility of an agreement with the Lutherans, including Luther's closest colleague, Philip Melanchthon.

Despite deep scepticism on the part of Luther in Wittenberg and of opponents in Rome, an agreement was actually reached by the Catholic and Lutheran collocutors on the central doctrine of justification. Faith formed by love was the formula that satisfied all sides. In his report to Rome Contarini included a heartfelt "*dio laudato*". John Calvin, who was an observer in Regensburg, was also impressed. In his view the agreement accorded "with the essentials of our true teaching".

And, in fact, this was a truly remarkable achievement after two decades of bitter polemic warfare between Protestant and Catholic. It was one not to be repeated until the *Joint Declaration on the Doctrine of Justification* between Catholics and Lutherans in 1999 — some 450 years later!

When discussion proceeded to the sacraments and to the magisterial authority of the Church, however, no agreement proved possible. The Chancellor, Granvelle, was not even able to obtain any undertaking to tolerate differing views.

Reconcilation Failed

After returning to Italy Contarini died in 1542, some said of a broken heart, and the hopes of the *spirituali* for reconciliation with the Lutherans (and the increasingly important Calvinists) effectively died with him. The Council of Trent (1545–63) ended such mediatory attempts. Under Pope Paul IV many of the *spirituali* began to be harried by the Inquisition. The era of the Counter-Reformation had begun.

However, Contarini's life and thought illustrate the variety, subtlety and attractiveness of pre-Tridentine Catholicism and this raises in tantalising form the question whether the Reformation schism was inevitable.

Contarini was not, perhaps, an original thinker, but he was a skilled diplomat, originally in the service of Venice. He knew his world. His letters breathe a spirit of warm humanity and a humble desire to be of service to the Church he loved. His personal piety was deep and he originally considered entering monastic life. Yet he was convinced, as he once put it, that the basic insight of Luther was a Catholic one, the *fundamento* of Lutheranism was *verissimo*, was "spot on". He had no sympathy at all with an understanding of salvation based on meritorious good works. He was also aware that many of the forces opposing an ecumenical solution were non-theological, driven by political and self-interested concerns. The Bavarian Dukes were a case in point.

On the other hand he was genuinely shocked at Regensburg to find that even moderate Protestants such as Bucer and Melanchthon had views on the Mass and on the nature of the Church which for him were totally unacceptable. Occasionally authors have portrayed him as a crypto-Lutheran but this is as nonsensical as dismissing him as an unrealistic dreamer. Peacemakers are often vilified by both sides. I suspect that many of us, whether Catholic or Protestant, would wish that his policies had prevailed. He was truly an admirable person who continues to inspire us today. ■

Illustration by Lilly Warrenson and Daniel Ido

The **INVISIBLE TWIN** or PARADOX of LIFE and DEATH

DANIEL O'LEARY **ponders the mystery of life.**

It was a short story: it was a long story. Four cold, clipped words and two numbers hid a world of wounds. "No 4: Male — Estimated age, 2." A very ordinary sign that still plays havoc with countless hearts — and will continue to do so for a very long time. I'm standing near a small boy's grave in Fairview Lawn Cemetery in Halifax, Nova Scotia. He was a victim of the *Titanic* disaster, 14 April 1912.

Something happens to the faces of the visitors here who silently struggle with the impact of the minimalist message. Are they thinking of the heart-breaking loss of the young couple that gave birth to their beautiful boy? Are they thinking of their own children? Are they reflecting on the strange and tragic irony that for those two years of the precious baby's emerging stature, the big ship that would kill him was also taking its epic shape?

Last October I visited the newly completed Titanic Quarter in Belfast. Many searing memories of a thousand lives and deaths filled the nine interactive galleries. And in another episode of irony during "the Experience", as the tour is called, I noticed a quotation from Thomas Hardy's *Convergence of the Twain: Lines on the Loss of the Titanic:*

> *"as the smart ship grew*
> *in stature, grace and hue,*
> *in shadowy, silent distance*
> *grew the iceberg too."*

Irish-born **Daniel O'Leary** is a priest of the Diocese of Leeds UK, an author and teacher. He is an award winning author of 12 books. His website is www.djoleary.com

The Convergence of the Twain

How chilling, haunting it is to think of a beguiling baby beginning his life's adventure, and at the same time, the careful construction of the floating phenomenon that would suddenly end that journey. And equally, how strange to realise that as that most spectacular symbol of power and beauty was being prepared for a thousand voyages, there was a growing iceberg of greater power and beauty that would utterly destroy it all in a few fate-filled minutes.

Like the baby and the ship, our hearts and hopes will instinctively grow "in stature, grace and hue" — and somewhere, simultaneously, totally out of sight, and growing too, will be the circumstances, the conditions, the fate that will ambush and annihilate those blessed endeavours. There is a strange counter-force that stalks and threatens our every aspiration. It strikes without warning. And then, stunned by loss, we find ourselves on the ocean floor of our dreams, trying to comprehend the sudden collapse, lying, like the *Titanic*, too deep for lifeboats.

Is there any defence, some sixth sense perhaps, that signals the presence of this invisible enemy, this silent assassin? Can some people sense the presence of a waiting death? Do they have some premonition of an approaching, inevitable disaster? We hear, for instance, of people who luckily switch planes at the last moment. Scotsman Norman Craig had booked his passage aboard the *Titanic* — but suddenly changed his mind. After the tragedy he could not explain the reasons for his decision. He said he had not dreamt of any disaster but said: "I do know that, at practically the last moment, I did not want to go... I cannot tell you why; there was simply no reason for it".

People have puzzled over something Pope Francis mentioned in an interview with Antonio Spadaro SJ in 2013. It concerned an experience he had during lunch on 13th March 2013, hours before his acceptance of the papacy. He recalled that he was suddenly filled with "a deep and inexplicable inner peace and comfort — along with a great darkness". Now that the Pope is revamping and refitting the great Ship of Peter for its new voyage into

a stormy, unpredictable future, what might his intimation of an impending darkness mean? Is it a reference to himself, to the Church, to the world? Does he live each day in the shadow of this paradox?

Life and Death

The mystery of opposites. The small baby and the big ship. The big ship and the bigger iceberg. In the complexity of our lives nothing is ever simple. Wherever there is light there has to be a shadow. "But I say unto you," wrote Kahlil Gibran, "they are inseparable. Together they come, and when one sits alone with you at your table, remember that the other is asleep upon your bed." Like an invisible twin, death is present at every birth. As we grow through the ages and stages of our lives, death too, at every single step, is growing apace. Life and death, angels and demons — they share the same first breath, the same DNA, the same last moment.

In *Making all Things New: An Invitation to the Spiritual Life* Henri Nouwen writes about the ever-present and opposite realities of all experiences and emotions. He tried, unsuccessfully, to find in his life a "clear-cut, pure joy" without a pervading, inevitable shadow of loss or failure. "Our life is a short time of expectation," he wrote, "a time in which sadness and joy kiss each other at every moment... In every satisfaction there is an awareness of limitations. In every success there is a fear of jealousy. Behind every smile there is a tear. In every embrace there is loneliness. In every friendship, distance. And in all forms of life, the intimations of approaching darkness."

At the end of *The Ancient Grief* the poet Kalichi subtly hints at the parallels and the paradox.

And the ancient grief?
It is like a soft echo
heard
underneath the surface of things.
All that appears
is twinned
to what will disappear.

Does our Christian faith help explain this complicated truth? Not really. But it hints at the mystery of it all. Overcome with joy Simeon held the Bethlehem baby closely and prophesied a terrible death and a terrible beauty. The cross-shaped cradle. The womb of Christmas and Good Friday's tomb are one simultaneous moment, forever inseparable. And intrinsic to his divine and wounded humanity, the Risen Human One is recognised by his perfect limp as he walks the roads of heaven and of earth. ■

PS. Author's Note

I was born at home one dark January afternoon, even as my uncle Fr Michael was being buried right across the road from our house. My father was up and down the stairs, between grave and cot, urgent between beginnings and endings. At that very time, too, raging through my mother's body, the visceral powers of life and death were inseparable in my coming to be. And since that moment, the shadow of my own invisible twin, Sr Death, has walked with me every step along the bright road of my life. One day soon we will finally face each other with love — and embrace.

. . . continued from page 31

FEASTING ON THE ART

The *TM* April 2017 edition provides us with a feast of Art. I was mesmerised by the little photo of *The Conversation* (*TM* p26). Can you name the artist?

I was intrigued by the space in this sculpture. It evoked a third presence, a meeting of minds. It seemed a Trinitarian moment. Certainly for me, a contemplative moment. Then Peter Matheson had written: "Conversation comes alive not through clever words on the lips of the speaker, or through the attentive ears of the listener, but in the space between" (*TM* p18). The meaning of "space" through this synchronicity deepens, is enriched for me. Was it just synchronicity? Thank you again.

I only learned this week that Seiger Koger died in February 2015.

I felt I had lost a friend. His beautiful faith-filled paintings mean so much to me, expounding the Gospels so powerfully as they do, particularly, *Das Mahl* in this season (*TM* p1 cover). May he rest in peace.

Mary Engelbrecht, Perth

{**Editor**: *The Conversation*, a bronze sculpture by a French artist Etienne, stands in the Plaza San Francisco de Asísi in Havana, Cuba.}

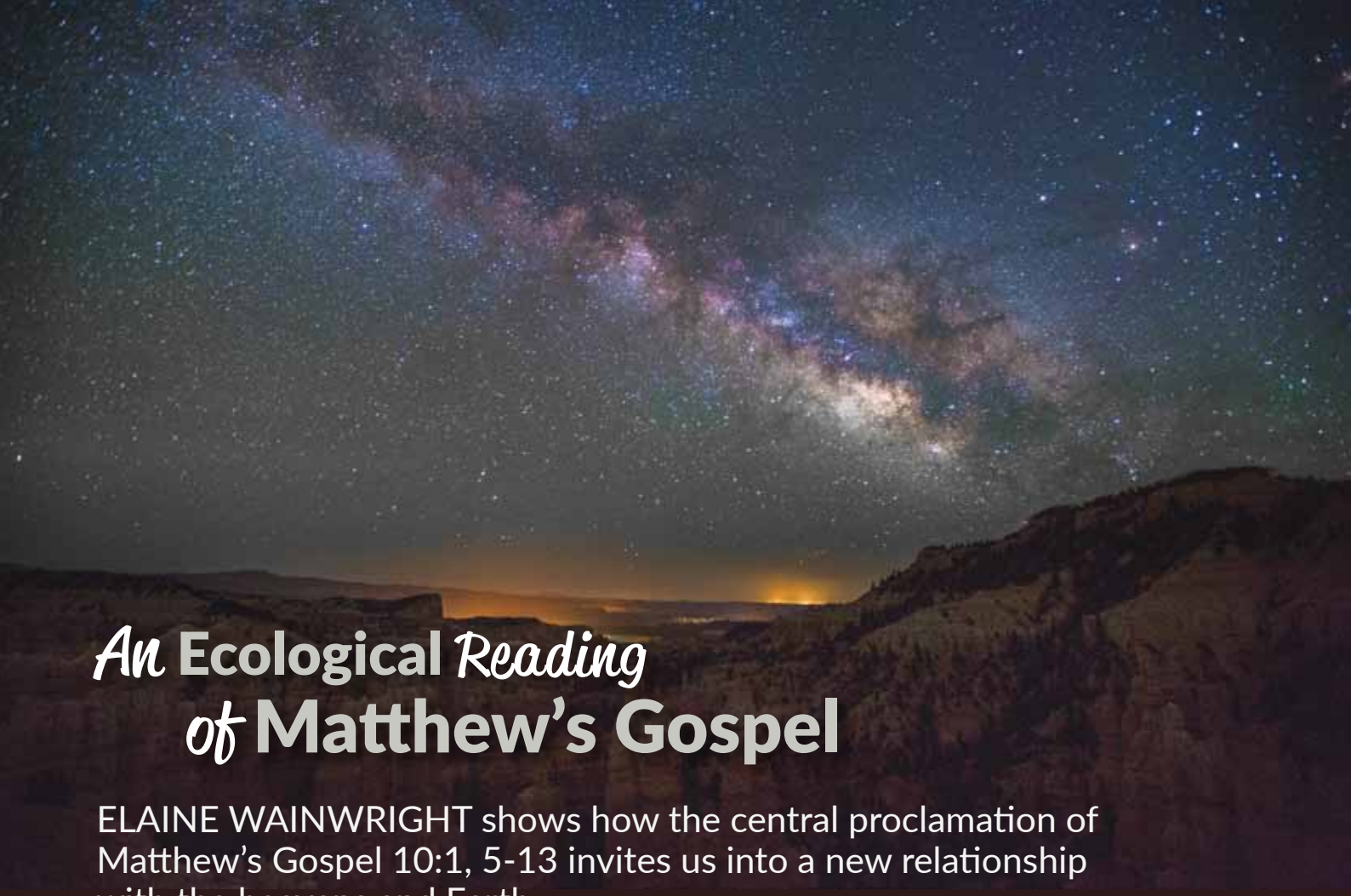
READERS, WHAT CAN WE DO?

I read with interest and alarm Peter Matheson's article *Supplying Arms Under the Radar* (*TM* Feb 2017: 24). You have made me aware that this is happening. As he says in his article: "One wonders if we have thought this through politically — not to mention morally?"

Like so many New Zealanders I have been proud that we are nuclear free. We need a reminder as a nation that armaments today are a danger to us all and that they involve government and businesses.

How can we, as *Tui Motu* readers, ensure that this moral and political issue is discussed more widely? What else can we all do to increase awareness of this important issue? Is this an election year issue?

Ann Hurford, Dunedin



An Ecological Reading of Matthew's Gospel

ELAINE WAINWRIGHT shows how the central proclamation of Matthew's Gospel 10:1, 5-13 invites us into a new relationship with the heavens and Earth.

Matt. 10:1 Then Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness. . . . 5 These twelve Jesus sent out with the following instructions: "Go nowhere among the Gentiles, and enter no town of the Samaritans, 6 but go rather to the lost sheep of the house of Israel. 7 As you go, proclaim the good news, 'The kingdom of heaven has come near.' 8 Cure the sick, raise the dead, cleanse the lepers, cast out demons. You received without payment; give without payment . . .

Before beginning an ecological reading of the text chosen each month this year, I have placed it within the well-constructed story of Matthew's Gospel. The February text (Mt 1:1) belonged within the Infancy Narrative (Mt 1–2) or Prologue (Mt 1-4). The March text, the Beatitudes in the Sermon on the Mount is in the first block of gathered teaching (Mt 5–7). The April text, the healing of Peter's mother-in-law, is in the collection of healing narratives (Mt 8–9). This month's reading opens the second block of teachings in the unfolding gospel, the Mission Discourse (Mt 10). In it we encounter the instructions Jesus gives to those who will participate with him in his ministry.

The opening verse of the Mission Discourse (*Jesus summoned his twelve disciples and gave them authority over unclean spirits, to cast them out, and to cure every disease and every sickness)* reminds us of the collection of healings in Mt 8–9. In the April article, I said that the healings "invite readers into the profound materiality that plays in the text — the materiality of bodies broken, bodies touched, bodies healed — and this in named habitats that are geographical, cultural and social." And as Jesus healed, so too will his disciples whom he authorises (Mt 10:8). They too will touch bodies and will experience themselves likewise touched as they heal.

However, the ecological reader will notice that the opening verse (Mt 10:1) provides no context for the discourse and will need to refer back to Mt 9:35. There the context is the unfolding ministry of Jesus who has been going around "the cities and villages, teaching in their synagogues, and proclaiming the good news of the kingdom, and curing every disease and every sickness." The synagogues visited are the context for healing and it is bodies in all their corporeality that cry out for healing.

Context of Compassion

The poignancy and urgency of Jesus' recognition of the need for healing among the people is captured in the phrase in Mt 9:36: he had compassion for them. The Greek verb used, *splangnizomai*, means "to be moved in the depths of one's being, one's gut, one's entrails". It is a powerful expression which captures the urgency of the need for transformation.

Sallie McFague raises the question

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

as to whether this compassion of Jesus was extended beyond the human world to place and the other-than-human. She speculates in moving language — is it seeing with the loving rather than the arrogant eye, the eye of the ecological self?

Jesus sees with a loving eye that the people are "harassed and helpless" (Mt 9:36). Their plight draws forth a material metaphor from the narrator: they are like sheep without a shepherd. And it prompts yet another metaphor from Jesus: the harvest is plentiful but the labourers are few (Mt 9:37). This is the context then for Jesus' co-missioning of those who will assist him in the preaching, teaching and healing ministry.

Instructions for Mission

Jesus instructs the labourers first in relation to place (Mt 10:6). As the Matthean story unfolds to this point, Jesus' co-missioners are not to go anywhere among the Gentiles nor to any Samaritan town. Rather they are to go only "to the lost sheep of the house of Israel."

The mission Jesus shares with his followers is limited at this point. He uses an other-than-human character as symbol of the plight of those in need — that of lost sheep. It is an experience that unites the human and other-than-human in the context of first-century Galilean agriculture. It also resonates intertextually with Ez 34:6 and Jer 50:6. Together these enable the ecological reader to be caught up in the embodied "intertwining" of sheep and people both knowing the experience of "lostness".

At the heart of Jesus' co-mission of the named disciples is the imperative: "As you go, proclaim the good news, 'The kingdom of heaven has come near'" (Mt 10:7). This message had been preached by John the Baptist (Mt 3:2) and Jesus (Mt 4:17). It is couched in language that holds the human and the other-than-human in creative tension. The Matthean phraseology, *hē basileia tōn ouranōn*/the kingdom of the heavens or sky, is unique in the New Testament and intertextually. It brings together the material and spatial term, the *ouranōn*/the heavens or sky with *hē basileia*, the socio-political designator evoking power or empire.

Contemporary readers understand the *ouranōn*/the heavens or sky, as the night sky filled with stars, planets and galaxies, what we know now of the universe in all its complexities and beauty [and as seen in the recent programme, *Stargazing Live* with Brian Cox and Julia Zemiro on ABC television]. Even the first-century Graeco-Roman cosmology envisaged the earth surrounded by concentric planetary spheres.

> *At the heart of Jesus' co-mission of the named disciples is the imperative: "As you go, proclaim the good news, 'The kingdom of heaven has come near'" (Mt 10:7).*

The key Matthean proclamation given to both John and Jesus links the image of the heavens or sky with the *basileia*, the empire, the material, social and politico-cultural entity that constituted Rome. The people of first-century Galilee, where the disciples were being commissioned to preach, were oppressed by this empire in almost every aspect of their lives.

Power of a New Image

What did it mean for Jesus to infuse the multiple aspects of the oppressive empire with the image of the *ouranōn*, the other-than-human heavens? It offered the oppressed people of Galilee the potential for a new imagination at the time of the ministry of Jesus and his disciples. They were being invited to imagine anew, to bring together images, metaphors and experiences that would enable them to dream of and also to enact an alternative to the *basileia* of Rome.

Similarly today, we are invited to allow the imagery of this central proclamation of Matthew's Gospel to evoke new ways of listening. We are called to be attentive to our *ouranōn*, our heavens (and our Earth). The heavens cannot be just metaphors functioning in a human world. We must befriend, engage with, care for and love the heavens, the Earth and all the materiality that constitutes them in the new universe that is emerging and to which this gospel calls us. We need to be attentive also to the *basileia* of the central Matthean proclamation and look to the social and politico-cultural relationships that interweave with the material in this new vision.

May this central proclamation of the Matthean Gospel — the *basileia* of the heavens is near — propel us to care for the heavens and the Earth. ■

Jesus and the Spirit

In her reading of John 14 KATHLEEN RUSHTON points to the climax of the passion as the giving of the Spirit.

From Easter to Pentecost we'll hear sections of the farewell discourse of John 13-17 read several times at our liturgies. This parallels John's intention. The writer is not just recording what happened at that supper in the month of Nisan in the early 30s CE. He is telling of the life, death and resurrection of Jesus and of its significance for a community in another time and place: the 90s, and probably in the Roman city of Ephesus. Its significance continues for Christians in 2017 who assemble at the Eucharist to hear the Word of God.

From my desk window in a secluded corner of Vaughan Park Anglican Retreat Centre, framed by pōhutukawa trees and flax flowers, I can see a seat on a grass-covered rise overlooking the sea. Usually, someone is seated there gazing at the beauty before them in the Book of Nature while I sit working on the Book of Scripture. Early Church theologians taught that God's loving self-communication, or what is called revelation, is revealed through the Book of Nature and the Book of Scripture. In holding these together the role of the Holy Spirit is essential. In these weeks leading up to Pentecost, John 14 offers a springboard to look at the Spirit in John.

Kathleen Rushton RSM is the Residential Scholar at Vaughan Park Centre, Auckland and is continuing her research and writing on John's Gospel.

Spirit in John

The Greek word *pneuma* is used throughout the Scriptures translating the Hebrew *ruah* meaning the "wind". Sometimes it is translated as "breath" which is necessary for life. Wind and breath are beautiful images which describe the Spirit as an unseen wonder known by what it does, the effect it has and how it feels. The Spirit flows through all creation bringing life and love. Earlier in John, Jesus says: "The wind (*pneuma*) blows where it chooses, and you hear the sound of it, but you do not know where it comes from or where it goes. So it is with everyone who is born of the Spirit (*pneuma*)" (Jn 3:8).

Creation is evoked in the first words of John: "In the beginning. . ." (Jn 1:1) which here refers to the period before creation, what we would call before the Big Bang. The Spirit brooded over our universe from the beginning. For John, the beginning of creation is when through him "all things came into being" (Jn 1:3). Jesus as Wisdom-*Sophia* is with God in the beginning (Proverbs 8:22–23).

The climax of the passion is not the death of Jesus but a giving of the Spirit: "When Jesus had received the wine, he said, 'It is finished.' Then he bowed his head and gave up his [in Greek, 'handed over the'] Spirit" (Jn 19:30). James Swetnam SJ explains Jesus' handing over of the Spirit to the women and the Beloved Disciple: "Jesus' 'death' as God is a leavetaking in which he is replaced by the Spirit." The Spirit remains with the Church, the new family of God created when

blood and water flowed from the pierced side of Christ (Jn 19:34). Jesus was buried and rose in a garden evoking new creation. After his resurrection, Jesus breathes on the disciples (Jn 20:22) as the Spirit of God breathed over the primal waters (Gen 2:7).

Doing the Works of God

Jesus speaks often of God as "still working" and of himself: "I am still working" (Jn 5:17). He speaks of finishing the works God gave him to do. His last words were: "It is finished." Jesus speaks of God doing works through him (Jn 14:10) and those who believe in Jesus "will do the works that I do and, in fact, greater works than I do" (Jn 14:12). Underlying the words of Jesus in Jn 14 is the assurance that when he is absent he is present through the Holy Spirit. Now, those earliest disciples didn't get it! Jesus' talk is interrupted by Thomas, Philip and Judas (not Iscariot). Jesus had begun, and ended, by saying: "Do not let your hearts be troubled" (Jn 14: 1, 27). "Troubled" literally means stirred up as when the waters of the pool were stirred up in the story of the man who is ill (Jn 5:7). Jesus is truly the Word made flesh for this word describes his inner agitation and emotional distress at the death of Lazarus (Jn 11:33), heard when he speaks of his death (Jn 12:27) and his betrayal (Jn 13:21).

The Spirit is the Paraclete who is presented as a person (Jn 14:15-16, 25-26; 15:26-27; 16:14-15) and is the One who will be with disciples who do God's works. Under the name Paraclete, many meanings come together in a rich, all-embracing picture of the Spirit as: presence, teacher, comforter, guide, helper, friend, advocate, one who intercedes, consoler, spokesperson, witness and companion.

Resemblance to Jesus

Almost everything said about the Paraclete has been spoken elsewhere about Jesus. Raymond Brown groups these resemblances in four ways. The first concerns the coming of Jesus into the world (Jn 5:43; 16:28; 18:37) and the Paraclete who will come only if Jesus departs (Jn 15:26; 16:6-8, 13). Both come forth from God. As Jesus was sent (Jn 3:16) in the name of God (Jn 5:43) so the Paraclete will be sent in Jesus' name.

Second, Jesus and the Paraclete share titles. Jesus speaks of asking God to give the disciples "another Paraclete" (Jn 14:15). This implies that he is the first Paraclete. Jesus is "the truth" (Jn 14: 6) and the Paraclete is the Spirit of Truth (Jn 14:17; 15:26; 16:13). As Jesus is the Holy One of God (Jn 6:69), so we find the Holy Spirit of God (Jn 14:26).

Third, the relationship of Jesus and the Paraclete with the disciples is described in similar ways. Being with Jesus is about enduring relationships of abiding (translated as "stay" or "remain" in Jn 14:10; 15:4–10). The Holy Spirit "abides with you and will be in you" (Jn 14:17; 16:13; 17:23, 26). The Spirit will "guide you into all truth" while Jesus is the way and the truth (Jn 14:6). Jesus teaches (Jn 6:59; 7:14, 18; 8:20) and, too, the Paraclete teaches (Jn 14:26, 16:13). The Paraclete's teaching glorifies Jesus (Jn 16:14), Jesus glorifies God (Jn 11:4; 14:13; 17:4).

Finally, in their relationship to the world, Jesus is at times unseen (Jn 16:2) and unknown to those who encountered him (Jn 16:3; 7:28) and these ones neither see nor know the Spirit (Jn 14:17).

Ongoing Creation and Re-Creation

What is God's work that is Jesus' work and our work? Pope Francis reminds us that in the Bible, "the God who liberates and saves is the same God who created the universe, and these two divine ways of acting are intimately and inseparably connected" (*LS* par 73). It is striking that this gospel has no description of Jesus' future return, or of the heavens opening, or of Jesus coming down on the cloud of heaven in judgment. Instead Jesus speaks in relational language: "I ... will take you to myself" (Jn 14:3). This promise centres on a person, on a relationship and on finding Jesus in the present, in our world. We will find that in our work in God's ongoing creation and re-creation (salvation), "[t]he Spirit, infinite bond of love, is intimately present at the very heart of the universe, inspiring and bringing new pathways" (*LS* par 238). ■

John 14
5th Sunday of Easter 14 May (14:1-12)
6th Sunday of Easter 21 May (14:15-21)

Photo: The view from Vaughan Park Anglican Retreat Centre. [Kathleen Rushton]

THE GENDER PAY GAP

The gender pay gap is one of the most widely recognised ways in which women are discriminated against in New Zealand. In 2016 the official pay difference was measured to be 12 per cent, an increase from the 9.9 per cent pay gap in 2014. In real terms, this means that the average earning rate per hour for women in New Zealand is $25 per hour, while for men it is $29 per hour. The pay gap has been widely documented, with a recent study showing that 82 per cent of companies acknowledge that a gender pay gap exists.

The reasons women are likely to earn less than their male counterparts are many and complex. Recent research commissioned by the Ministry for Women's Affairs and released in March 2017 reveals that 80 per cent of the causes of the pay gap are unexplained — meaning they result from behaviours, attitudes and assumptions about women in the workplace. Our deeply ingrained ideas about what "women's work" and "men's work" look like mean that, unconsciously, we undervalue the female-dominated areas of caregiving, education and nursing — where almost half the women in the workforce are employed.

Because we typify women as unpaid mothers and carers, paid roles which use these skills are chronically undervalued. Yet, the same phenomenon is not seen in the male-dominated roles of construction or information technology. And when women work in male-dominated work areas, they are more likely to suffer from sexual harassment in the workplace, or be disadvantaged in promotion opportunities because of their decision to take time off to have children. Women who ask for pay rises are also 25 per cent less likely to receive them compared to men. Blind tests have shown that this comes down to the way that women are perceived in the workplace. Men who are direct in asking for what they want are likely to be seen as ambitious and assertive, while women making the same request may be perceived as pushy and demanding.

Another key issue is the lack of representation of women in managerial and senior positions across the public and private sectors. In the corporate sector, only 17 per cent of New Zealand's publicly listed companies have female directors. This means that young women progress through their careers in male-dominated environments, receiving limited leadership and guidance from female mentors.

Aside from having a measurable statistic that shows us that women are disadvantaged overall in the salary stakes, what is the real everyday effect of women earning less than men? Earning less money means that women are not getting a fair return for their work. This impacts their whanau and the wider economy. Women in low-income jobs often feel the effect of the gender pay gap most keenly. With the advent of the "working poor" in New Zealand, those with full-time jobs who struggle to make ends meet, women are feeling the pressure financially, particularly if they also hold the responsibility of supporting their families. Women on higher incomes often find that increases in their qualifications are not necessarily reflected in pay rises.

So what action is being taken at government level? The Minister for Women, Paula Bennett, recently announced that the government is developing a strategy for closing the gender pay gap. The proposed new Bill will simplify the pay equity claims process: women will be able to file claims directly with their employers, rather than having to go through the court system as is now the case. The government is also advocating for strategies which have developed in the corporate sector, such as pay transparency, strongly correlated promotions and pay rises, and educating staff about how to apply for wage increases. While these are positive steps towards making fair pay accessible to women, I doubt that they will address the structural inequalities that affect women — the undervaluing of women's work, the lack of female mentorship and the unconscious bias around women's inherent value.

Equal pay will be achieved through many strategies, including pay-specific action and wider initiatives to strengthen women's roles in society. While changing social attitudes from a government level can be hard to achieve, there is plenty that can be done in terms of strengthening women's representation in local and national government, renewing discussions around longer paid parental leave, and looking at ways to support women to train and educate in traditionally male-dominated areas. While it would be naïve to think that pay equity is a quick-fix solution, it is crucial that we keep working towards closing the gaps and marching boldly towards equality. As pay difference is an indicator of gender inequality in our country, we can be proud that the gap has been reducing since the late 1990s. We can also be assured that future progress in closing the gap will have a wider impact on women's place in society. ■

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

BEING RESPONSIBLE GUARDIANS

I've always hated apocalypse films. You know, the ones where a horde of flesh-eating zombies chase a group of lone survivors to the ends of the earth, or where newly-arrived aliens raze cities to the ground. Why surrender ourselves to such two-dimensional plot devices, I've often thought, when real threats abound? Perhaps the cinema's air-conditioning distracts us from the gradual warming of the planet outside?

Just last year a tongue-in-cheek online obituary circulated mourning the death of Australia's Great Barrier Reef "after a long illness" and lamenting the very real bleaching that is currently affecting 93 per cent of that natural wonder. The article was widely criticised as it gave the impression that the Reef had already perished or was beyond resuscitation. But it was a stark reminder of what we all stand to lose. Just 10 per cent of the reef is expected to survive if global warming of 1.5 degrees is achieved. The fact that we could witness the demise of much of the 25 million-year-old Reef in our lifetime is a harrowing possibility.

Advocates have always trodden a fine line between underlining the urgency of action and appearing fatalistic. Climate change and its effects may well prove to be a genuine existential threat, but such is the severity of the situation and the magnitude of the political inaction, that all too often it is reduced to background noise. It is difficult, if not impossible, to live normally while remaining acutely aware of the irreparable damage being unleashed on the planet we rely on for life itself.

Perhaps this is why Hollywood has been slow to produce a climate change variation of the end-of-the-world film genre. It could be that there isn't a market for this unpalatable truth on the big screen. Even more likely is that a film variation of the human reaction to climate change would be an insufferably slow journey through the five stages of grief. Sadly, it would likely take until the final climactic scene to get past stage one, "denial".

Despite the high stakes, scepticism prevails. President Trump once tweeted that climate change is a hoax invented by the Chinese to undermine US manufacturing. More unsettling is how similar climate denial is to the denial in the last century of the harmful effects of cigarettes. While today we are certain of the carcinogenic effects of tobacco, it was decades before any action was taken to remove advertising for cigarettes, limit their sale, or promote the evidence that cigarettes kill. This was due in small part to a kind of cultural inertia, but was more the result of science-deniers sowing doubt. Fast-forward to today and the same scepticism is parallelled when it comes to climate change science.

As long as some small seed of doubt is maintained, the action required to address climate change will be postponed and weakened, while vested interests continue to profit. Right now in Australia we're seeing a very real example of citizens combatting commercial interests in the form of the Adani coalmine, slated for the Great Barrier Reef itself, as if we were actively trying to kill it. All but approved by Australia's state and federal governments, the mine will extract over two billion tonnes of coal, dredge the already endangered Reef, and suck over a billion litres of water out of the ground. That is unless environmentalists and the community can stop it. The campaign to do so is hotting up.

While we can't pin climate change on a single super villain, there are a multitude of actors responsible — those who actively contribute to the deteriorating condition of the planet; and those powerful individuals and groups who allow it.

The Adani mine is the latest chapter in the ongoing regional saga on climate change and there is growing public outrage at the political complicity. If the mine is successfully stopped, it will be a decisive victory that may prove there is hope yet. I, for one, am wishing for a happy ending. ■

Jack Derwin is a journalist, freelance writer and pending graduate plotting his return to Latin America.

Two Dogs and a Parrot:
What Our Animal Friends Can Teach Us about Life

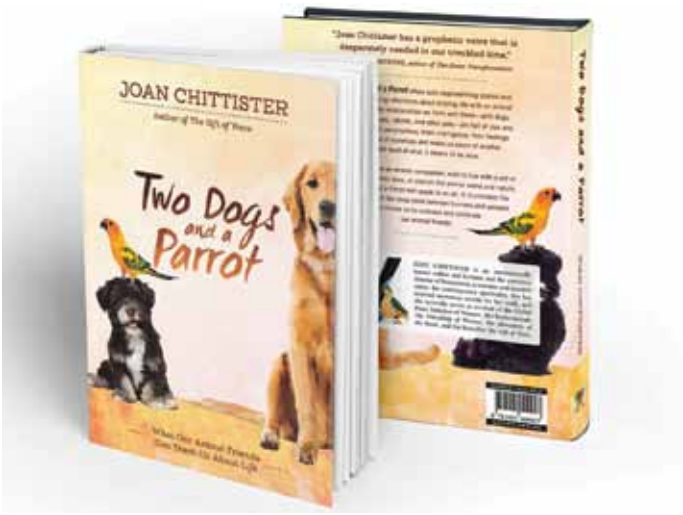
by Joan Chittister
Published by Garratt Publishing
Reviewed by Brian Rae

BOOK

As a fan of Joan Chittister and having read many of her books it was a pleasant surprise to read her latest, *Two Dogs and a Parrot*, about her life with Danny, the Irish setter; Duffy the golden retriever and Lady, the caique parrot. Joan is a consummate storyteller and through her stories she invites readers to reflect on the companionship of our pets and the way their relationships with us enrich our lives. She writes of pets' empathetic responses to their human companions and of how they can open us to an understanding and awareness of a whole other level of what it means to be alive.

While Joan highlights the bond between humans and animals she invites us to appreciate this relationship in a deeper way. She writes of the role our animal companions can have in developing our spirituality. She points out that through the experience of human-animal relationships we can grow our understanding of our interconnections within creation — a further recognition of what Pope Francis calls "sharing our common home". Joan agrees with Gandhi: "The greatness of a nation and its moral progress can be judged by the way its animals are treated."

As an animal lover and former dog owner I highly recommend this easily-read and thought-provoking book to everyone, especially those interested in reflecting on what our animal friends can teach us about living. ■



The Passion and The Cross

by Ronald Rolheiser
Published by Hodder & Stoughton 2015
Reviewed by Dennis Horton

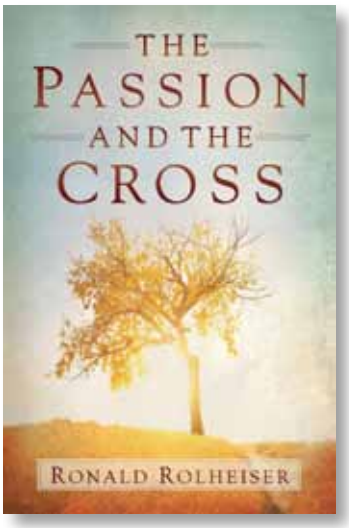
BOOK

In just 40 short reflections — written in crisp prose with a lively, down-to-earth tone — this book addresses all you may have ever wondered about the suffering and death of Jesus.

The author lists in his preface the range of questions he plans to answer: "What is the hidden wisdom inside the cross of Jesus? How does our brokenness connect with his? How does carrying our own crosses help those around us? How does the death of Jesus on the cross wash us free from our sins? What are we saying when we wear crosses around our necks or display them in our homes? And how do we accept the challenge to make the death of Jesus on the cross an example we follow in our lives?"

I found myself carried along by the flow of Rolheiser's ideas, keen to end each piece to see what gems of wisdom the next would uncover. His insights are clearly the result of deep personal and prayerful reflection on the unfolding of his own journey of faith.

I appreciated especially his focus on the passivity of Jesus throughout his passion — of Jesus having things done to him, rather than doing things himself. And I like his description of the passion as a lover's dream, rather than an athlete's struggle: the real meaning here lies not in the physicality of the suffering but in the moral anguish that Jesus undergoes alone. Rolheiser doesn't set much store by Mel Gibson's recent film, *The Passion of the Christ*.



This is a book for anyone who wants to deepen personal faith in the Risen One, to find the truth that lies behind expressions like being "washed in the blood of the Lamb", or to explore the mystery of how the God of love permits evil to happen in our world.

I shall be glad to add it to my library and to read it again, especially over Holy Week and Easter, to deepen my understanding of the One who walked this path for me and those I love. There is wisdom here on every page, wisdom to help us in our daily living and in our dying as well — the big death at the end and the many little deaths along the way. ■

One Thousand Ropes

Directed by Tusi Tamasese
Reviewed by Paul Sorrell

FILM

One of the most arresting scenes in *One Thousand Ropes* shows the protagonist, Maea, a male midwife, delivering his daughter's baby on his living room floor while a cartoon version of the legend of Maui's roping of the sun plays out on the TV set. Like much in the film, the allusion is potent but evasive. If Maea is to escape his troubled past, he will need to deploy all the willpower, strength and sheer cunning that Maui showed in pulling off his cosmic trick.

Once a champion boxer, Maea (Uelese Petaia) now uses his hands to massage the bellies of pregnant women who come to his home, a drab flat in Newtown in Wellington, set among the local Samoan community. They also serve him to pound out dough in his night job as a baker. But as relationships at the busy Pasifika bakery turn sour, his kneading turns to violent blows, symbolic of his growing anger, frustration and isolation. Things appear to take a turn for the worse when his estranged daughter Ilisa (Frankie Adams) turns up at his flat, heavily pregnant to a violent, abusive partner.

The situation is complicated by the frequent appearances to the pair of a malign spirit, Seipua, who threatens to enter Ilisa's womb and regain the life she craves through her unborn child. (In an early scene, we watch with horror as Maea removes a human tooth from his big toe. Later, we are able to join the dots when Seipua wraps her jaws around his foot.) In *One Thousand Ropes* pregnancy and childbirth are not always causes for rejoicing. Children are too often born into the poverty, isolation and latent violence that besets this transplanted Island community. Or, at least, this is how we see things through Maea's eyes.

As in his first feature film, *The Orator*, Tamasese's narrative isn't laid out in easy, predictable steps. Rather, it unfolds in layers which are slowly stripped back to reveal Maea's character and situation. The mood of unease and introspection developed in the film is rendered through the manipulation of lighting, setting, symbolism (watch out for the lemons) and the artful framing of the characters by his lens. When elements of magic realism and the supernatural are added to the mix, we appreciate how Tamasese has created the recipe for a slow-burning minor masterpiece that continues to smoulder in viewers' imaginations long after the credits have rolled. ■

CROSSCURRENTS

Jim Elliston

Robots and Humanity

The finance sector is braced for sweeping job losses before long as algorithms increasingly replace traders. It is estimated robots could steal 1.5 million UK jobs in coming years.

A team of engineers at the world's largest hedge fund, Bridgewater Associates, is reportedly developing artificial intelligence which can run the firm without emotions getting in the way. Robots could soon be hiring and firing staff under secret plans drawn up to improve efficiency.

Billionaire Ray Dalio appointed a clandestine team, called the Systemised Intelligence Lab, to work on the project early in 2015. This is a new business model where most employees are programmers and decisions are made by a computer, according to the *Daily Mail*. Employees also use a programme called The Contract to set goals and track how well they achieve them.

Dalio's robotic vision for his company's future (currently worth $214 billion) involves machines making three-quarters of all decisions within five years. This includes finding the right staff and mediating disputes between different groups.

Institute for the Future's Devin Fidler said it could prevent human feelings from getting in the way of business.

Francis Electrified?

Pope Benedict introduced measures to make Vatican City "greener". They included purchasing a section of forest to offset vehicular emissions.

In December Pope Francis received a Nissan Leaf electric car as a birthday present from Jochen Wermuth of Wermuth Asset Management (WAM), a German investment business focused on sustainability. His firm plans to make an additional 10 electric vehicles available for three months later this year, as part of a Vatican electricity mobility pilot project.

WAM is preparing four studies aimed at helping the Holy See to run entirely on renewable energy; use electric power batteries for storage; use emissions-free vehicles; and align its finances with *Laudato Si': On Care for Our Common Home*.

Considered together, the studies hope to show that such sustainable steps are not good just for the environment, but can be taken by any group today in a way that's ultimately profitable when compared to present practice.

The Pope said his using an all-electric car "is great news for the world" and sets an example for other heads of state and all people to follow. "It's a step in implementing the message of *Laudato Si'*."

Social Disorder

A current societal concern relates to the increase of crime and its impact on victims and their families. Related matters include overcrowding in prisons, dissatisfaction among prison staff, pressure on the police and so on. While these are symptoms of social dysfunction, they need addressing as well as the causes.

Specifically, we need to consider the costs of crime both financially as well as to offenders and society more generally. We must consider, too, the selection of prison staff and the provision of protection for their families, as well as the pervasive view in our society that punishment is the sole remedy to the problem of crime.

All of these matters (except staff families' protection) were addressed in a 1964 report commissioned by Ralph Hannan, the far-sighted Minister of Justice in Holyoake's National government. In the preface he wrote: "The roots of crime reach deep into childhood and often derived ample nourishment there. Thus, the whole community becomes involved. An effective assault on crime will be carried out only by deploying the full moral resources of society." ■

TUI MOTU InterIslands
The Independent Catholic Magazine Limited

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

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

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Independent Catholic Magazine Ltd,
52 Union Street West, Dunedin North, 9054
P O Box 6404, Dunedin North, 9059

Phone: (03) 477 1449

Email: editor@tuimotu.org

Email for subscriptions: admin@tuimotu.org

Editor: Ann L Gilroy RSJ

Design & layout: Greg Hings

Printers: Southern Colour Print, 1 Turakina Road, Dunedin South, 9012

Board Directors: Neil Darragh (chair), Rita Cahill RSJ, Philip Casey, David Mullin, Paul Ferris, Cathrine Harrison, Agnes Hermans, Judith McGinley OP, Kevin Toomey OP

Honorary Members: Pauline O'Regan RSM, Frank Hoffmann, Elizabeth Mackie OP

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

We do not publish anonymous letters except in exceptional circumstances.

RIGHT TO LIFE PARAMOUNT

I express my great disappointment upon reading the article, *More than a Single Issue* (*TM* March 2017:26). Not only does it reflect an anti-Catholic stance on abortion it also flies in the face of Catholic social justice, especially about protecting the unborn.

For the last few months *Tui Motu* has published some marvellous articles on the marginalised and weakest in our society all of which have been most thought provoking.

This article is a single issue. Three of six paragraphs are dedicated to the "Global Gag Rule". I strongly disagree with the author referring to abortion from a "human rights perspective", as abortion is not a human right and it is the antithesis of all human rights for all those involved. No abortion is "safe" as it is suggested in this article, whether done in a back street or in an approved facility, least of all for the unborn child and the mother. What about the rights of the unborn child? What about disability rights? What about mental health issues? What about supporting women and lifting families out of poverty? Abortion destroys all of these things.

I subscribe to *Tui Motu* to be challenged spiritually and intellectually but not to have to defend the most basic human right — the right to life — to a Catholic magazine.

Victoria Raw, Blenheim (abridged)

It always amazes me that articles like *More than a Single Issue* (*TM* March 2017:26) never mention the basic right to life of the murdered, unborn child in their discussion. And this, in an issue entitled "Respect for Human Dignity". If the respect for human life was uppermost in people's minds, the other tragic downstream effects of abortion would not occur.

Abortion has been considered illicit from time immemorial. It is only recently that it has become widely promoted by the modern "enlightened" and this at a time when science has shown, even more fully, that the full person exists from the time of conception. For example, the embryo has different DNA from the mother — individual and unique.

Just because it is an uphill battle to change people's thinking to recognise the child's right to life, doesn't mean we should allow the crime of abortion. This article doesn't help.

Peter Minor, Hamilton

EXCELLENT DOCUMENTARY

Thank you for the review of Sinead Donnelly's *A Parish Apart*, an excellent documentary (*TM* April 2017: 29).

As a visitor to the Carterton parish, I felt that the spirituality, energy and vigour of its parishioners under the guidance of Eddie Condra, was palpable; both nurturing and sustaining. I would journey to Mass there time and again to experience Catholicism in action.

The parish had much to teach the rest of New Zealand with its emphasis on "simply loving" and by their moving forward, away from a reliance on words to an active expression of faith renewed.

Sinead is to be congratulated for highlighting St Mary's, Carterton and the ways in which New Zealand parishes might become life-giving, embracing a spirituality reflected in liturgies for our time.

Helen Sligo, Johnsonville

WORDS THAT STIR THE SPIRIT

The poem *As Fledglings Dare* by Maria Cordis Richey RSM is exquisite (*TM* April 2017: 17). Beauty such as this pierces the heart with a truth that remains with us. The poem and illustration would make a lovely poster. Many thanks for publishing this.

Joy Cowley, Fielding

Congratulations to Maria Cordis Richey for the superb poem *As Fledglings Dare* (*TM* April 2017:17). Its skilled structure and imaginative word choice make a wonderful Easter meditation. I hope we shall see more of this poet.

Joan Firth, Dunedin

Thank you for finding a photograph of the most softly, daring fledgling ever to flutter a feather and challenge the world. My poem and I are most grateful.

Your magazine is both beautiful and provocative; may it continue to flourish.

Sister Maria Cordis Richey RSM, New Jersey

Letters continue on page 21 . . .

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

Holi is my favourite Hindu festival. It celebrates colours, spring and fun so well. Today, as I drove my scooter down the road, I noticed gangs of young men streaked with green, pink and red, cavorting the empty streets on motorbikes. Shouting, laughing, chasing each other and sharing their loud music with all. True festivity. It was impossible not to notice it was a festival for young men only. Most women and older folk choose to stay inside as the water and colour throwing is so often aggressive and uncontrolled. Sexual violence is particularly frequent on this day. Even in festivity the gender relations which disadvantage and exclude women prevail in this land.

Completely out-of-the-blue, my work colleague's wife died on Wednesday at midnight. She was a faithful, kind and patient mother of two teenagers — one a life-long wheelchair user with multiple disabilities, the other studying at university. She was a friend of many. A loved Sunday school teacher. An advocate for disability. A devout follower of God. I was at the other end of India and couldn't get to the funeral. I rang my teammates to hear more about her farewell. Tears rolled down my cheeks.

My teenagers returned bubbling from a Christian youth camp last weekend. Later both my daughters told me about an upsetting evening discussion where two young people asked the gathered adults whether they could be part of the Church if they had a homosexual identity. One leader gave a swift and emphatic response: "No, the Bible only blesses union between and a male and a female. All else is sin." The other adults stayed quiet. My kids said they squirmed but only felt brave enough to share their belief in the generous and welcoming love of God after the meeting. The young people involved cried and felt unsure how to participate in the prayer the next morning. My teens cried as they told me about it. I cried as I listened.

"Mum, please can you wake me up at seven o'clock . . . mmm, actually maybe it would be better at 10 to seven. I need to get up in time to write my Food Log for Science and do my piano practice." The sleepy request as we shared goodnight prayers seemed very earnest and diligent for an eight-year-old. The next morning in the murky dark, Jalori's bed clothes were a huge tangled knot on top of a balled-up little girl. The cat sat on top of the heap, sleeping gleefully. I gently shook her awake and Jalori stumbled downstairs, rubbing her eyes and dragging her bright pink school bag behind her. I feel so tender towards my little girl who is growing up so quickly and amazed at her skills in planning, early rising and sleeping with feline friends.

I learned the outcome of our recent election in Uttarakhand as I sat in a small van after visiting a group of young women with mental distress who are part of a social inclusion initiative. Suddenly, I noticed flags of the Bharatiya Janata Party being waved from motorbikes, cars and shops. Men of all ages sporting jaunty saffron caps gave each other "high fives". There was whooping and laughing. I felt a mix of numb and sad. This vote adds to the tide across India and the globe that favours sectarian politics, corporations and the wealthy, and adds to the exclusion of already marginalised groups. Like those I had just been sitting with.

Seeing and hearing these examples of exclusionist thinking coming out on top, I was also touched by loss, courage and growth. I guess this is how life goes. Another week lies ahead. ■

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

Allure us to kaitiakitanga
unfurling in us
imagination, tenderness
and grit
to protect our world,
Risen Christ

From the *Tui Motu* team