TUI MOTU InterIslands

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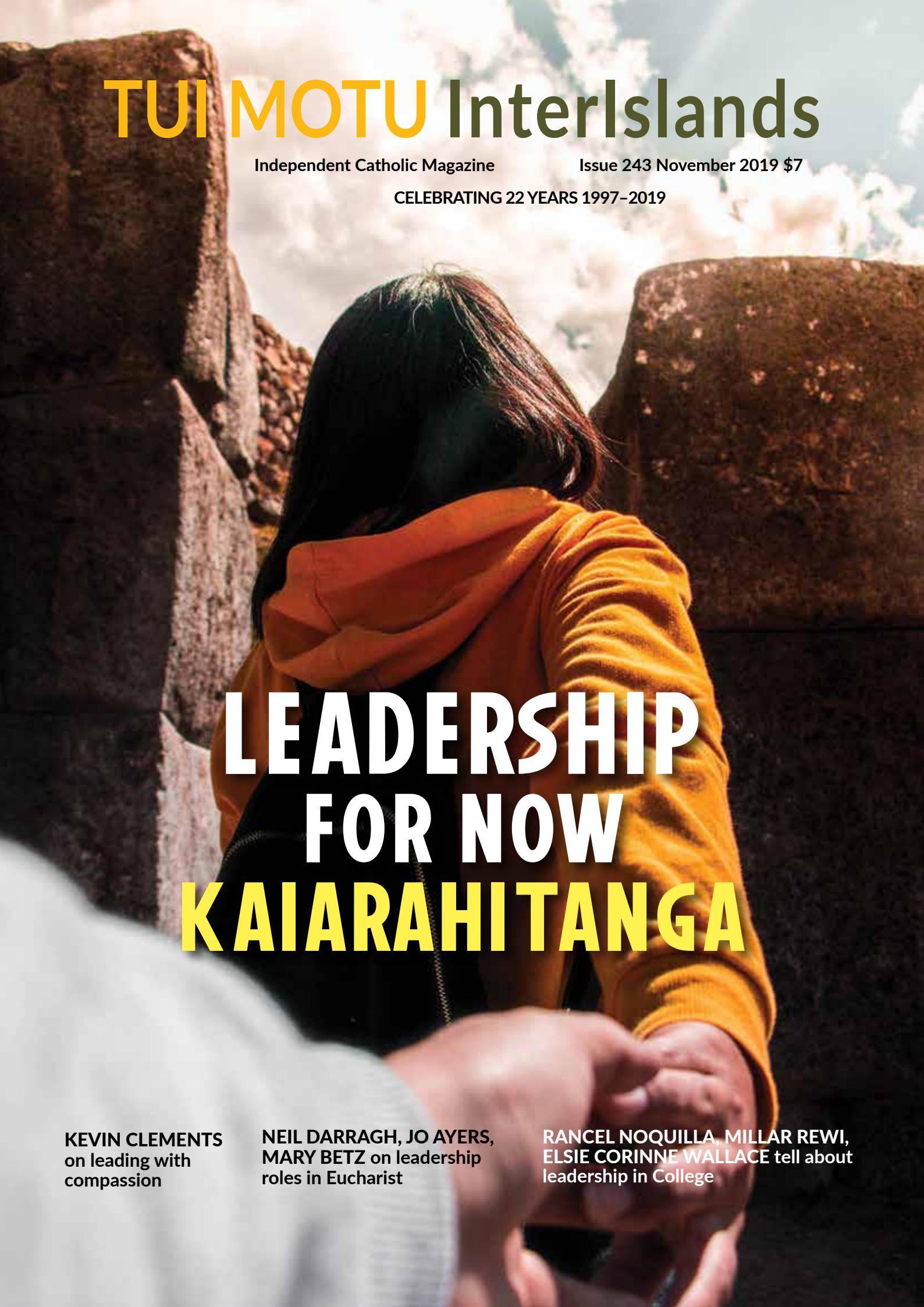

LEADERSHIP FOR NOW KAIARAHITANGA

KEVIN CLEMENTS on leading with compassion

NEIL DARRAGH, JO AYERS, MARY BETZ on leadership roles in Eucharist

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Tuimotumag TuiMotuInterIslands Tuimotu

EDITORIAL

Leading for the Kindom

When we read about the Church disciplining a bishop somewhere in the world it doesn't prepare us for the emotional impact that the forced resignation of one of our own bishops presents. It's a stunning hit to the community solar plexus.

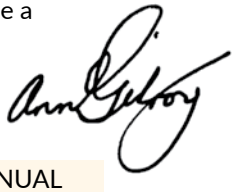
As we recover from the news, let's not allow our sympathy to blind us to the ones victimised by the wrongdoing of the clergy — the children and women. Almost every week the media reveals the abuse and misconduct of the clergy somewhere in the world. At home, these men are our brothers, sons and priests, so the news strikes at our relationship with them. We can be tempted to minimise or excuse their actions – "it's at the low end of an offence". But remember, one certain truth has emerged from all the victim witnesses — these actions by the clergy are anything but "low" or "unimportant" for them. They are left to deal with the chaos created in their lives, many struggling alone into their middle years before they feel able to seek help. They are our sisters and brothers, sons and daughters, our neighbours.

So when we feel like minimising our man's behaviour, let's remember the Matthean gospel story about the parents bringing their children to Jesus and his disciples trying to keep them away. Jesus said: "Let the little children come to me and do not stop them; for it is to such as these that the kindom of heaven belongs" (Mt 19:13-15). We have to be in solidarity with the children, women and men who have been blocked from their kindom relationship. We need to be in solidarity with them also because the hierarchical Church is set up to favour the clergy over women, and we want justice, compassion and hope for all to prevail. And we need to support leaders who are exploring new ways for truth and reconciliation to emerge in our church communities.

Two outcomes from the Synod on Amazonia show that the church hierarchy is listening to the laity. The Synod voted for married priests in the Amazon region and to look again into women deacons. It's not the best option – they could have voted for men and women priests, married or not. But it's a start for the Church in what Pope Francis has called "a change of era". The matter of women having an equal part in the governance of the Church still needs to be addressed.

Our November issue on leadership is timely. We are grateful to all our contributors whose reflection, research, writing, art and craft have made this magazine a thoughtful, challenging read.

And as is our custom, our last word is of blessing and encouragement.



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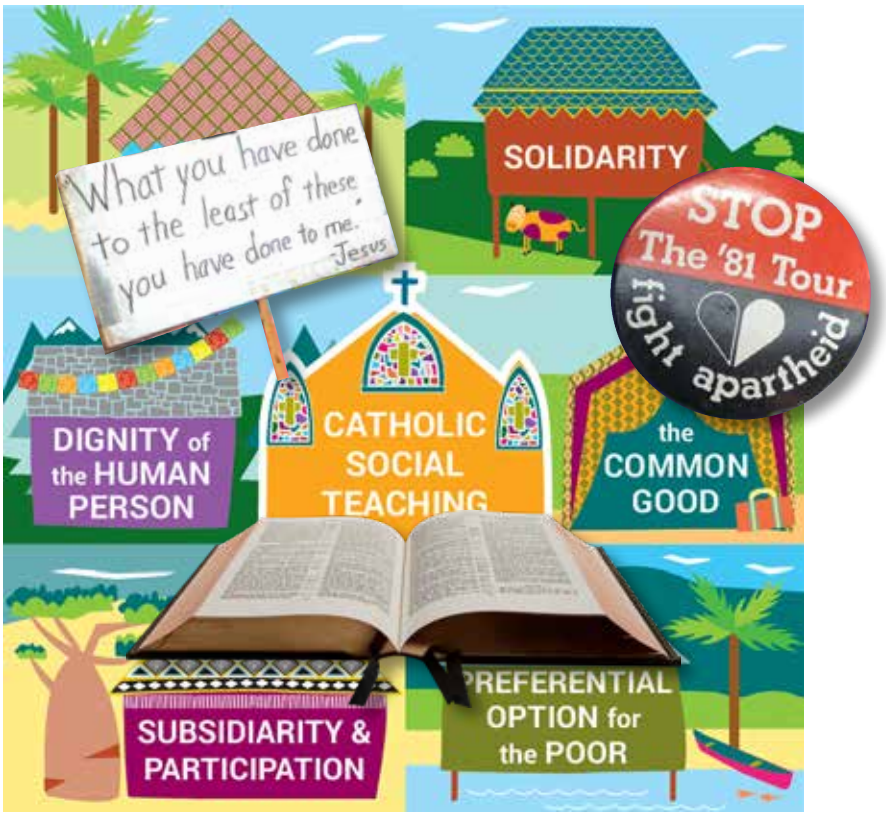
LEADER among the LAITY

Jocelyn Franklin's many friends farewelled her, a pioneer of lay ministry, earlier this month in Auckland. She was 93 years old. When she was 20 she became a Catholic at a time when a new vision of Church was emerging which found impetus with Vatican Council II. Jocelyn was right at the heart of all this and it became her life's work.

As a young woman she'd confided to Bishop Delargey that she hadn't yet found her vocation. His response at the time resonated through her life: "Your vocation may be never to know your vocation. God may give you only one day at a time. Take the one day and fill it with the Gospel."

She worked full-time and in voluntary ministry in the Church through her long life — the Catholic Youth Movement, Catholic Overseas Aid, Commissions for Evangelisation, Justice and Development and Catholic Overseas Volunteer Service. In 1976 she founded and ran the Catholic Lay Training Centre (CLTC) in Auckland until 1988. Jocelyn was a good choice for the position as she was enthusiastic, well educated in Vatican II, reflective and experienced. She was committed to the philosphy of the Belgian Cardinal Joseph Cardijn, founder of the Christian Workers Movement, and used his "See, Judge, Act" method at the Centre which awakened young Catholic people to be active in social justice in society.



The Centre aimed to "form leaders within the lay community who were both contemplative and apostolic; provide a place where lay people could train themselves for an effective apostolate in the world through sharing their skills and insights while being in a place where the challenge of the Gospel could be taken seriously; and to respond to the laity's own recognition for formation particularly in areas of peace, social justice, development and evangelisation." People from many walks of life — teenagers to people in their 60s, professionals and tradespeople, single people, married couples — were influenced by the teaching, formation and example of lay people living the Gospel critically for the common good.

Jocelyn appreciated the support of the bishops and some priests over the years saying: "I think it is only in these years that we can appreciate the radical move whereby the laity were given the chance to bring to birth the new opportunities waiting to be given in the lay apostolate." The Centre's "graduates" continued in their professions or trades with a renewed understanding of their role as lay people. Jocelyn saw that some of those who took part in the Centre's programmes discovered hitherto unknown ability, others gained confidence to undertake tertiary education and more developed their talents further. Today many are, or have been, in leadership roles in their local areas, in politics and in national organisations.

At her funeral Eucharist Michael McVerry described Jocelyn who had had such an influence on a generation of Catholics. "Jocelyn was not just saintly but joyfully saintly. She loved fast cars and had a flash Porsche that popped up on the opening page of her computer. At the same time, she opted not to own a car or a house. All the bishops of Auckland backed her with resources for the wonderful work she did in the diocese. She loved music, she loved going to expensive restaurants, but she chose to live poverty and face the insecurity of reliance on others putting her trust in the hands of God. She loved getting behind the microphone and yet was not the most coherent of speakers and many were slightly confused and unable to follow her logic. It was her spontaneity, her deep convictions, her spark and spunk that lifted and inspired. But most of all Jocelyn loved the Church. She loved it in the good times, and she loved it in the bad times. Like the faithful lover she knew in the words of St John of the Cross that 'love and sadness go hand in hand, but the greatest sadness is not to have loved'".

When Jocelyn was 83 historian Nicholas Reid asked her in an interview how she was now that she was retired. "Oh, I am not retired!" she replied, "God doesn't retire anyone! I don't think you ever stop being an apostle."

It is especially at this time that the Church needs leaders like Jocelyn — a visionary, an innovator and a champion of the laity.

POLITICS of COMPASSION in an Age of Ruthless Power

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KEVIN CLEMENTS says we need a paradigm shift to a politics of compassion to save the world from domineering and authoritarian power.

The world is confronted by many challenges that cannot be resolved within states alone. Climate change, negative globalisation, economic vulnerability, social and environmental precarity, war, refugees, political corruption and high levels of alienation from political processes and institutions are driving state dysfunction and rising levels of political extremism all around the world.

Destructive Global Trends

The challenges of our time are global, and they are having a profoundly pathological impact on state systems and democratic politics everywhere.

In the first instance, they reflect and are producing deeply divided societies. For example, there have been few clear winners in many recent elections (UK, USA, Germany, New Zealand, Austria were all largely divided down the middle).

Second, there has been a deliberate cultivation of existential fear and anxiety by opportunistic leaders and their media allies. This has been used to justify the expansion of dominatory and authoritarian politics. ("Dominatory" refers to exchanges that result in the intentional or unintentional subordination of others and the development of persistent hierarchies based on age, race, gender or class.)

Third, against the social democratic trends of the late 20th century, a permissive environment has been created for the promotion of a politics of inequality and greed. The richest one per cent of the world's population, for example, has seen its share of global wealth increase from 44 per cent in 2009 to 48 per cent in 2014 and more than 50 per cent in 2016.

Fourth, the protection of this global wealth has resulted in an expanded use of coercive diplomacy and military intervention with disastrous consequences for all the countries concerned.

So far, resistance to these trends has been reactive rather than pro-active and not well rooted in dynamics capable of challenging arbitrary and authoritarian rule. Because Left-Right politics have lost their traction since the end of the Cold War, many democracies have been caught in the politics of a paralysing present.

This is why it is critical to articulate social and communitarian spaces to generate forms of public imagination that are progressive, emancipatory and effective against ruthless power and dominatory politics.

To do this effectively requires an embrace of diversity, ambiguity and some degree of disorder. This is a critical counterpoint to the authoritarian imagination that prioritizes political order and hierarchy in vain attempts to control a chaotic world. Authoritarian regimes are incapable of resolving complex transnational problems in an interdependent world because their intent is domination.

We need a fundamental paradigm shift.

Rationale for Change

The first step is to develop a rationale for ensuring that political imaginaries focus attention on how we can move from dominatory to collaborative power. If we are to generate a genuine paradigm shift from a notion of sovereignty based on "power over" others to one based on "power with" others, we must embrace value and normative systems capable of sustaining egalitarian, relatively

non-coercive and integrative sensibilities. This means concentrating more attention on social rather than political sources of continuity, change, predictability and order.

Develop Reciprocity

The second step is to focus attention on what currently delivers unity, stability and harmony.

Reciprocity has been systematically isolated and marginalised from the realm of the political by those who want to argue the primacy of the state, yet it is the norm of reciprocity that holds most communities and societies together through time. Without it states would have to depend almost completely on their monopoly of force. Predictable social relationships are much more important than "imposed" political order.

Reciprocity is the glue that governs the millions of social exchanges that take place every day, most of which have nothing to do with the realm of politics.

The norm of reciprocity generates altruism among kin and non-kin groups; it limits selfishness and challenges freeloaders and dominators; it creates the sociological and social psychological basis for equality, integration and harmony and is capable of providing a critical frame for anti-authoritarian resistive politics. We need to link this fundamental social rule to what I call the politics of compassion.

Introducing Compassion

I believe compassion has the capacity to be a new political paradigm for an interdependent world.

It starts with compassionate citizens, who elect compassionate politicians capable of utilising political mechanisms toward more compassionate societies.

Its radicalism hinges on insisting that social (rather than economic and political) criteria be the major foci of political decision making.

It is inclusive rather than exclusive, egalitarian rather than hierarchical and it rests on sociation and relationships instead of domination.

It aims at resolving problems nonviolently, collaboratively, empathetically and altruistically.

Developing Compassionate Citizens

Compassionate citizens do not occur by accident—they need to be nurtured and rewarded. We must pay more attention to emotional intelligence.

Compassionate citizens should be encouraged to lead by example rather than direction and to focus on positive rather than negative sanctions in relation to social order.

Compassionate Politics

The promotion of compassionate politics should reinforce positive relationships, decrease the prevalence of toxic negative emotions and behaviour, increase optimism and hope, build resilience and energy levels, and counter fear-based politics.

Compassionate politics is loving kindness in action. It pays particular attention to health, education and welfare—key to life and societal happiness, and critical reinforcers of reciprocity. This is why welfare states have been so successful on most well-being indicators, even though these systems are not immune to authoritarian impulses if subject to the politics of fear.

But for a new, socially driven imaginary to succeed it must first analyse and negate politics and practices of domination everywhere. This means critiquing relationships of domination and subordination at the personal and social as well as formal political levels.

The *#metoo* movement is a wonderful example of women challenging patriarchal entitlement, harassment and dominant relationships in workplaces and in homes. It is around these kinds of movements that political respect is forged and compassionate politics become possible.

Compassionate politics is inclusive rather than exclusive, egalitarian rather than hierarchical and it rests on sociation and relationships instead of domination. It aims at resolving problems nonviolently, collaboratively, empathetically and altruistically.

And there can be no compassionate politics that does not place equality and inclusion at its heart. This means a radical critique of the ways in which our social processes produce and reproduce patterns of hierarchy, power and privilege. But it also means giving priority to the weakest and poorest and an identification and reinforcement of individuals and groups who are willing to sustain the social fabric in the face of economic and political subversion.

We must focus on inclusive participatory processes capable of doing justice to the concrete experiences of those who are victims of domination, violence, marginalisation and humiliation. This requires personal transformation and a willingness to live courageous, hopeful and loving lives—critical ingredients for speaking "truth" to power, for challenging dominatory power, force and coercion.

John Paul Lederach in *The Moral Imagination* (2010) suggests practical steps for promoting the politics of compassion.

To learn the capacity *to reach out to those we fear.*

To transcend simplistic, dualistic thinking so that we might touch the heart of complexity, develop more empathetic consciousness and eliminate naming and blaming others for our own mistakes.

To practise *imagining beyond what is seen*—how do we develop new imaginaries suitable for the 21st century?

Finally, to *risk vulnerability one step at a time.*

To do this means quietly replacing the old paradigms with something new and ensuring that the risks we take will be transformative rather than ineffective.

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

sharing the leadership in eucharist

NEIL DARRAGH describes why sharing the leadership in Sunday Eucharist is a model for today's communities.

The movement for greater participation and collaborative leadership in the Church influenced most of the mainstream Christian Churches in the later part of the 20th century. In the Catholic Church it was ignited by the Second Vatican Council in the 1960s. This reform has faltered in recent decades but has been revived again, today, by the recognition that current church structures are in need of serious reform.

The Eucharist is a demonstration (a sacramental expression) of how ministry in the Church, especially leadership, actually works. No reform of church leadership in general can be successful unless it is accompanied by a reform of the Sunday Eucharist.

In its current form, the leadership pattern in the Eucharist is normally that of a priest (presider) with a number of assistants (ministers) such as readers, communion ministers, altar servers and sometimes other people who say prayers or give announcements/information. The priest is not only in charge of everything that happens there but is "up front" in the sanctuary, facing the congregation practically all the time and talking to the congregation most of the time. The assistants (other ministers) come and go as needed for their own special tasks.

This is not a "collaborative model" but a "line management model" of leadership. In a line management (monarchical) model of leadership, one person is in charge of the operation but has subordinates below and superiors above. A collaborative model, on the other hand, implies that several leaders have complementary roles and they work together to accomplish a liturgical whole.

A single "presider", up front and talking most of the time, is limited by ethnicity, gender (male in the Catholic and Orthodox Churches), age, occupational experience, specialist training and personal talents. A single presider cannot be a channel for the diversity and richness of the Triune God whose presence there the liturgy seeks to symbolise. Nor can that single presider represent the diversity of the gifts of the Spirit already there within that congregation.

In an age when we are seeking more participation and collaborative ministry throughout the Church, we don't have to settle for this model of a single presider with subordinate assistants. It wasn't like that in the early Church as we know it from the New Testament. We could look for different models of leadership. And we don't have far to look.

The traditional structure of the Eucharist liturgy itself suggests a way in which a collaborative or "shared" leadership can operate. The liturgical actions of Eucharist move through four distinct phases: Gathering, Word, Eucharist and Sending. The Gathering Rite (often called simply the "Introductory Rites") brings the people together in a single assembly; the Liturgy of the Word is a proclamation and interpretation of the Christian Scriptures for today; the Liturgy of Eucharist is a communal thanksgiving to God and communion in the life of Christ; the Sending Rite (often called the "Concluding Rites") sends the people back out into the world to be active participants in the mission of God there.

Each of these phases has its own special identity and purpose, each has its own part to play in an organic liturgical movement and each has its own associated ministries. Each of these four phases can also have its own leader. Each of the leaders is responsible for their own phase of the liturgy including supporting and coordinating the other ministries associated with that phase. The leaders collaborate with one another to ensure a sense of organic movement from gathering to outward mission.

In this model of shared leadership there is no need for a single presider over all. The diversity of the community — ethnicity, gender, age, occupation, personal talents — can be represented there. And the God who inspires this community can be seen as both diverse and unified. A shared leadership is much less vulnerable to the potential problems of the single presider who is not quite competent or, has a tendency to be authoritarian or, has too narrow a view of the message of Christ. It encourages participation and collaboration and it points to their value for the life of the Church outside as well as inside the liturgy.

Neil Darragh is a pastor, writer, and theologian in the Diocese of Auckland with a long-term interest in the impact of the Christian Gospel in New Zealand society.

LEADING the Gathering and Sending

JO AYERS outlines the role of the Leaders of Gathering and Sending and their relationship in the praying community.

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The Gathering

The Gathering is the first phase of the Liturgy. It extends from the welcome through to and including the opening prayer. After the Gathering, the leadership passes to the Leader of the Word, then at the end of the Eucharist the Leader of the Gathering returns for the notices, final blessing and dismissal. In our community the Leader of the Gathering and the Sending is always a lay person.

The Leader welcomes the congregation, as well as any special guests or newcomers, and then introduces the other Leaders and ministers. This is also a time to mention any "housekeeping" notes.

The Leader then invites everyone to acknowledge and greet those around them. This is an act of hospitality and also reminds us that when we assemble to pray we make the Body of Christ present in our own gathered bodies.

We sing the first hymn and light our large liturgical candle, representing the presence of Christ. The formal prayer begins with the sign of the cross but because we are already gathered into a praying community, the Gathering Rite needs only a short and simple form. I like to invite the gathering to pause in silence and recall what brings them into the presence of our God. In naming God I use an image that occurs in the readings. I end the silence by praying the opening prayer. Then the candle and the Leadership pass to the Leader of the Word.

We can think of the Sunday Eucharist as a precious gift wrapped in many layers of paper. Each layer gives a clue to the treasure under the last piece of tissue. We unwrap the gift with care and attention.

The Gathering Rite is the proffering of the gift. For now, we accept and leave aside other concerns so that we become settled and ready to hear the Word and share the Eucharist. Each element is like another layer of wrapping—the readings, homily and shared prayers give us clues as to this Sunday's gift.

Because we are all different, insight into the message of the liturgy can come to us at different moments. How the liturgy impacts on our individual lives depends on us and the Holy Spirit te Wairua Tapu. But despite our uniqueness, what we share in common draws us together in unity and understanding.

Leaders and ministers do their best to prepare optimal engagement for the community. They imagine what images of God, hymns and prayers will best allow this liturgy—this gift—to be presented to the congregation. But finally it is up to the Spirit and the individual to recognise and accept the gift.

The challenge for Leaders is to refrain from cutting short the interaction with the Spirit by presenting a conclusion. We never say, for instance: "Today's theme is . . ." or "The message of the readings today is . . ."

The Gathering Rite is brief but it is significant. It sets the atmosphere of the liturgy and determines if we will be engaged together as a praying community.

The Sending

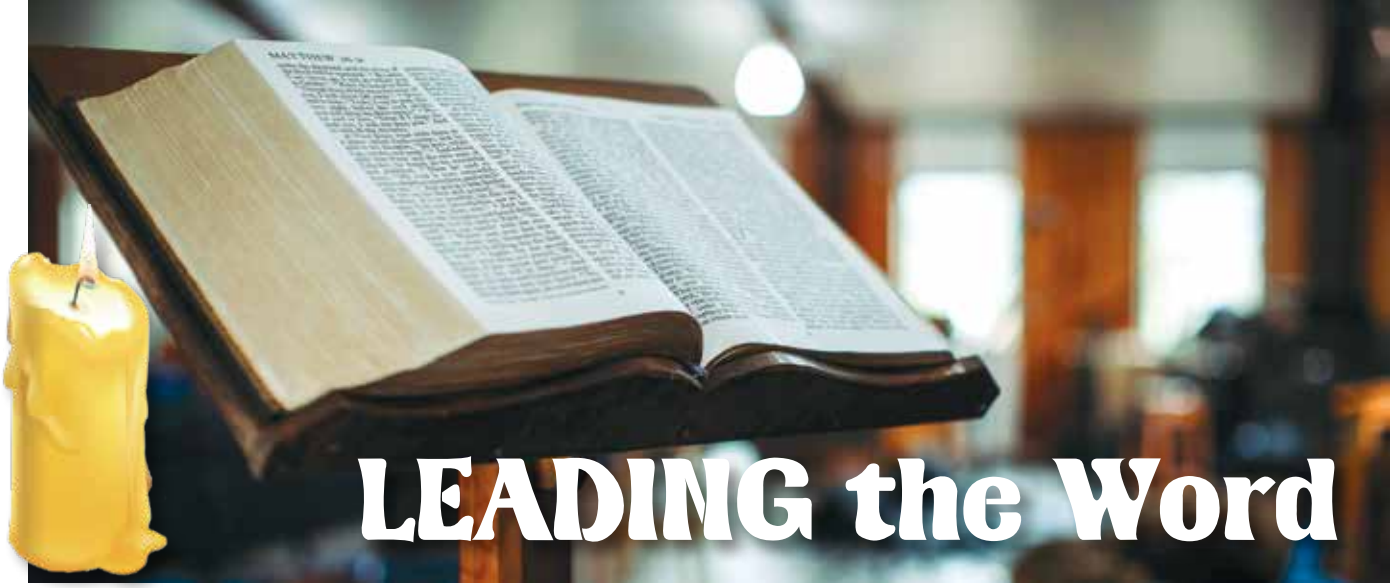
After the communion the leadership candle passes to the Sender, who in our community, is also the Leader of the Gathering Rite. The Leader organises for notices to be given and invites the congregation to stand for the blessing and dismissal. This can be a powerful experience—to find the words to send the community into daily life as disciples of Jesus taking their part in God's mission.

The Leader can prepare a blessing in advance, but careful listening to the homily and most importantly the shared prayers and comments of the people, can call the Leader to change the words or emphasis of the blessing.

Choosing Leaders

Each community needs a number of Leaders to take turns on Sundays to lead the gathering and sending. We can imagine them as the hosts—committed, respected community members who know the people and the place well. So it is vital that the group of Leaders reflects the diversity of the community in gender, age and ethnicity. And we need them to be good communicators—people who can use language and presence to move us from one element of the liturgy to the next.

Jo Ayers has a long involvement teaching, writing and practising liturgy and ritual. She and husband Pat Snedden and family live in Auckland.



LEADING the Word

MARY BETZ explains the role of the Leader of the Word and the order of the listening and praying activities within that part of Eucharist.

In the Liturgy of the Word we still ourselves to hear sacred stories from ancient times and cultures and to ponder their meanings for us today. This phase of the liturgy encompasses readings and a psalm from the Scriptures, a homily, the Prayer of the Faithful and the Profession of Faith.

After the Opening Prayer, the transition from the Gathering Rite to the Liturgy of the Word is marked by the exchange of the liturgical candle from the Leader of Gathering to the Leader of the Word, who comes forward from her/his place in the congregation to receive it.

Throughout this and all phases of the liturgy, inclusive language is used for both people and God. It is important in our music, prayer and other speech, to acknowledge not only that there are many images through which each of us understands God, but that God is beyond all understanding.

The Leader of the Word is a lay person with knowledge, training and an experiential understanding of Scripture. She or he prepares and gives a short (100 word) introduction before each reading to set the texts in their contexts. This enables listeners to hear the readings attentively and with some basic knowledge to more easily appreciate them.

The author, date, place and community of the biblical text, where the reading is situated in relation to other biblical events, or the meaning of difficult words may be helpful to hearers' understanding.

The first two readings are proclaimed by readers who come from and return to the congregation. The psalm between the readings is sung (or spoken) responsorially or as a hymn, and is led by a cantor or music group. Following the second reading, the introduction to the Gospel is given by the Leader, who then invites those gathered to welcome the Gospel. After the Gospel Acclamation is sung, the Gospel is proclaimed — usually by the priest who is the Leader of the Eucharist.

The homily or reflection may be given by a priest or lay person — usually the Leader of the Word or the Leader of the Eucharist. In our community lay people preach on about one out of every three Sundays. One of the strengths of shared leadership liturgy is that the congregation can hear perspectives on the Word from preachers with richly varied life experiences.

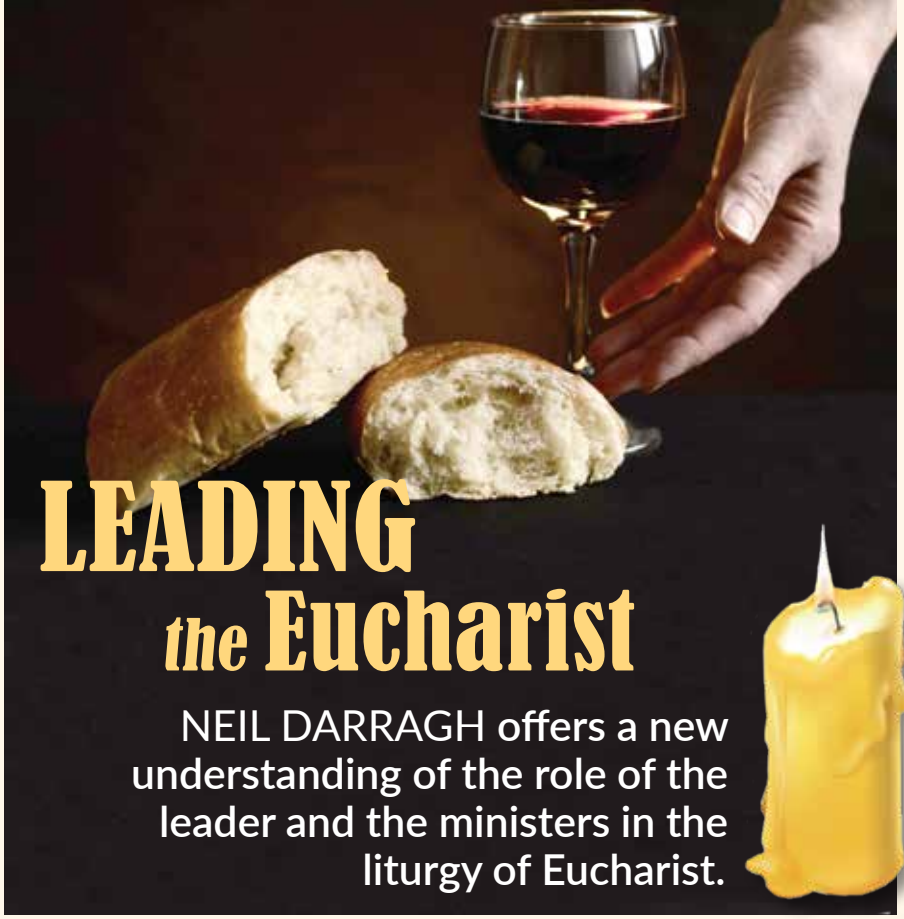
Homilies are usually about eight minutes, but sometimes the preacher speaks for a shorter time and proposes a question or two for the congregation to reflect on and talk about with those around them. Homilies focus on the meaning of the day's Scripture texts in the time and place they were written, and suggest possible ways of understanding and living them today. Biblical themes such as the nature of God, wisdom, prophetic speaking and action, compassion, fullness of life, prayer, forgiveness and justice, both affirm and challenge us in our contemporary responsibilities toward peace and justice in society, to our planet and in the life of our Church and community.

After the homily and a moment of silence, a Prayer Leader leads the Prayer of the Faithful. He or she prays a brief introduction, often invoking themes or images of God from the readings, which invites all present to offer prayers aloud or in silence. When everyone who wishes has spoken, the Prayer Leader concludes the prayer. This Prayer of the Faithful follows directly after readings and homily, so that people's thoughts and reflections can be immediately and easily incorporated into their prayers.

The Leader of the Word then leads the community in the Profession of Faith. The Apostles' Creed, Nicene Creed, or a creed in more contemporary language gleaned from sources such as the Book of Common Prayer, may be used. Praying both ancient and modern creeds connects us with our early Christian roots as well as enabling us to articulate our Trinitarian faith in words we understand more readily.

At the conclusion of the Profession of Faith, the Leader of the Word passes the liturgical candle to the Leader of the Eucharist, who comes from the congregation to receive it, and then the Leader of the Word returns to sit with the congregation.

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



LEADING the Eucharist

NEIL DARRAGH offers a new understanding of the role of the leader and the ministers in the liturgy of Eucharist.

The Liturgy of Eucharist is the third phase within the larger Eucharist/Mass. It begins with the preparation of the bread and wine at the altar and ends with Communion. Its two main parts are the Thanksgiving Prayer and the Communion Rite. While it has not always been so in the history of the Church, this phase of the Eucharist has for many centuries now been led by an ordained priest.

The Thanksgiving Prayer is not a prayer of just the priest. It has to be prayed by everyone together in a way that is a dialogue between Leader and congregation. It sets a high ideal for both Leader and congregation; and it can easily fail. At its worst it is, as one teenager put it: "that boring bit in the middle when the priest talks a lot with his hands in the air."

At its best it draws everyone into the centre of Christian spirituality. It is thankfulness for God's power of love among us, especially in the continuing life of Christ; and in its petitions it expresses confidence that God will continue to empower us in this way. It focuses within us the two deepest sources of Christian spirituality: a sense of thankfulness and, out of this thankfulness, a sense of engaged hope in the future.

We could expect that this Prayer would be the most beautiful and engaging language our poets and orators could imagine for speaking to God. Yet the current Thanksgiving Prayers in English stumble along with neither style nor rhythm as they struggle to become English while trapped in Latin forms. Most priests I know change at least some of the words and phrasing — it's just too hard or too embarrassing to talk to God like this. Perhaps we may someday achieve a crafted, beautiful language that engages the whole congregation in thankful and respectful prayer with God!

The Communion Rite follows the Thanksgiving Prayer. The Communion Rite is essentially about *union* — the union within the Spirit of this whole community. The sharing of bread and wine as the life of Christ is the most important symbol here. All the actions of the Communion Rite should focus on this high ideal of union. Yet this Rite, as we enact it, can display not just union but also the fragility of this union. The Communion Rite is particularly powerful in that it is a part of the liturgy where people pay most attention. Two examples of this symbolic power and its fragility can be seen in the ministers who *give* communion and the order of *receiving* communion.

The *ministers of communion* represent collectively the diversity in union of this community if the congregation can see itself represented there in their own different ethnicities, different social statuses, different occupations, different ages, women and men. It is powerful in another way if we can also see represented there the services that reach out to the wider world: people involved in works of compassion, social justice, care for the environment, community development, or care of the vulnerable, for example. The Rite falters if these diverse gifts of the Spirit cannot be seen there in the ministers. It is the Leader's responsibility to see that they are.

A second example of the power of this Rite appears in the *order of receiving communion*. The most common order of receiving communion in Catholic Churches is first the Leader (priest), then the other ministers, then the whole congregation. This is a hierarchical order. Another order is possible. What happens to the symbolism of the Rite if the ministers, including the Leader, receive last — after they have served everyone else? Here the ministers are re-enacting what Jesus did at the Last Supper when he acted as a servant to his disciples. This simple change of order of reception brings home quite strongly the Christian idea of service. Communion is a ministry of service, not a demonstration of status or power.

For priests accustomed to the practice of one single presider, it is a liberating experience to collaborate with others through the four phases of Eucharist. The priest can then concentrate on leading just the Eucharist Prayer and the Communion Rite and on trying to make the actions of these rites more powerful and more life-giving.

Photo: Shutterstock.com

Neil Darragh is a pastor, writer, and theologian in the Diocese of Auckland with a long-term interest in the impact of the Christian Gospel in New Zealand society.

Leadership, Integrity, Accountability

CHRISTINE BURKE encourages working together as Church in order to take responsibility for life and faith in these times.

Clericalism and consumerism might seem quite different problems, but they share a common root: power without accountability. Accountability to the leaders we "serve", or the planet that the greedy destroy, has been absent.

In recent months awareness of the abuse crisis within the Church and what it implies about values, leadership and integrity has fuelled people's disillusion, anger and dismay.

Pope Francis sees the root of this problem as the clericalism which has allowed those set apart by priestly or episcopal ordination to have privileged status and an entitlement to blind trust.

This misuse of “power over” others is also at the base of his call to a new spirituality of partnership with the whole of creation.

Fifty years after Vatican II, most of us non-ordained have not lived up to the challenge that Baptism is the sacrament that gives us all the responsibility to be Church and to bring God's message to our world. Now we live with the shame that our Church has failed so utterly to live out Jesus's key command.

Our head-in-the-sand refusal to change our perspective also means that we continue to behave as if the resources of our planet are inexhaustible.

Pope Francis is calling for a paradigm shift from a clerically dominated Church to a participative and missionary Church. He is trying to decentralise and devolve power—but he can’t do that by decree from on high. People struggle to imagine a synodal Church, because for so long Catholics have looked to the centre to find answers to critical questions.

Now we are being asked to grow up, take responsibility and search for the way Jesus might respond rather than rely on a legal ruling from those who "know best".

This raises fears at every level: some among the layers of clergy fear they will lose status and power. Their authority has already been stripped away by actions that failed to put the care of the faithful first. Among the rest of us we can no longer just blame “them”—we have to take responsibility for transforming into an informed, active and involved faith.

Taking Responsibility

Those with some understanding of history and theology recognise that taking away strict controls can expose many to distorted beliefs and practices.

Taking responsibility for life and faith is going to require us to search with others to find the best way we can respond to what lies ahead of us.

Expecting discernment in major issues demands new ways for us to engage in our faith journey.

Now, after 40 years of feminist and ecological theological reflection, research and serious theological writing, some themes are almost taken for granted among the relatively small group of women and men who have found liberation in this approach to understanding and living their faith.

What underpins these theologies is an awareness of the destructive impact of almost 2,000 years of patriarchy—where status and power are held by a small, select group of males (or nations, or businesses) who control access to their elite and see the superiority of their caste as God-given and natural.

In such systems, those outside the power group often accept that this is the way of things until, at some point, the scales fall from their eyes.

They see that the imbalance they have taken for granted is not required by God and is unjust.

Currently societies around the world are caught in the upheaval that results when this paradigm shifts, as women move to claim equality, and mother nature announces in a variety of ways that we have raped Earth to a point of no return.

Whether we call it clericalism or patriarchy, the problem is the same. We can learn a lot by listening to the voices of those who have been grappling with this issue in serious theological dialogue for over 40 years. What insights can they offer the Church? What do they suggest we can do differently?

Practising New Ways

First, we can read the biblical text critically, recognising its patriarchal cultural setting and naming as destructive those passages which no longer bring God's saving power of liberation. This also includes a call to recognize a greater presence of women (and thus the non-ordained) in the original texts and historical tradition.

We can allow the way Jesus upended patriarchal expectations to transform our approach to leadership and to our relationship with nature.

Community of Equals

We can form a community of equal disciples, valuing the many gifts in the community. It isn't a question of abandoning structures altogether, but of honouring the gifts given to each one and discerning ways to organise the community so that these gifts can be utilised.

God as Communion of Love

We can reclaim the power of Trinitarian theology where equality, difference and mutuality are grounded in love. Such a symbol for God undercuts all modes of dominating power over others or Earth.

We can honour the "otherness" of God by recognising the inappropriateness of naming God in exclusively male terms, recognising that divine maleness has become an idol supporting patriarchy rather than one icon into the wonder of God.

We can understand the Holy Spirit as the Wisdom of God experienced in our daily lives, where we encounter Holy Mystery through people, places and ideas.

Encourage Real Spirituality

We can encourage a spirituality that dialogues respectfully with other branches of learning, other faiths and none and honours the varied sciences as they bring new insights to our understanding of our world and ourselves.

And we can seek a spirituality which inspires people to discernment with others rather than confrontation, to listening rather than talking down, to believing that we are on God's mission not building the power and glory of the Church.

We can think in the longer term rather than of "instant renewal"—but remember that if change is obstructed for too long, the damage can be irreparable.

Develop New Structures

We need to find new ways to structure our leadership and decision-making. Some religious Congregations have changed their mode of governance over recent decades to include more participation and a different, more discerning approach to decision-making. They have something to offer. Humble listening to how and why they have changed could be transformative of the whole Church.

We can honour the "otherness" of God by recognising the inappropriateness of naming God in exclusively male terms ... divine maleness has become an idol supporting patriarchy rather than one icon into the wonder of God.

Formation of Leaders

We need to develop a shared theological and spiritual formation for leaders, both lay and ordained, that addresses the issues of power, clericalism, male exclusivity and sexuality and which gives experience of collaborative leadership.

Women and men from all walks of life need to be valued equally as decision makers in formal meetings or synods at the Vatican and at diocesan and national levels. Leaving all decisions to male bishops carries no credibility.

Criteria for Leadership

Finally, we need clear criteria for leadership and a transparent process by which new leaders are appointed. And we need a process for their ongoing appraisal — as we expect for any key role.

The Church is special, but it needn't function as a "special case" outside of the normal laws. As in any other part of life, we in the Church need to be accountable to one another—to participate in responsible decision-making. It isn't just a question of holding others—priests and bishops—to account: we need to take action, participate, and be accountable ourselves, too. We are learning to be responsible consumers—recognising that our every decision has an effect—let's do the same for Church.

Painting: *A Cubist Prayer, One World One God* by Anthony R Falbo © Used with permission www.falboart.com

Christine Burke IBVM (Loreto Sister) has a background in theology and is living and teaching in adult education in Manila.

LEADERS for a CHANGE of ERA

FRANCIS SULLIVAN outlines the leadership and governance we need in the Church for this change of era.

Our Church has issues with power. Whether we are talking about sex abuse or the blatant misuse of institutional positions, the people who should know better have privileged themselves over those they are meant to serve. Corruption and the corrosion of trust are the result. This further undermines the relevancy of the Church.

Francis Sullivan is the Executive Chair of the Mater Group. He was the CEO at the Truth, Justice and Healing Council of Church in Australia during the Royal Commission.

Francis Calls for New Model

No wonder Pope Francis speaks about power in the Church. He rails against the insidious nature of clericalism and the arrogance of judgemental and separatist attitudes within the Church. He calls for a Church that is engaged, merciful and missionary as opposed to one being propositional and removed from the daily circumstances of people.

Any inkling of the "Church triumphant" has been expunged from his lexicon. Rather a Church that is vulnerable and poor, that risks losing itself for the sake of pastoral accompaniment, is the Francis model.

This means changing not only the style of Church but also the disposition and presentation of the Church in the world. It asks the radical questions: Can the Church listen to and learn from modern culture or does it remain a bulwark against the evolving secular age in which we live?

Francis has already shown his hand. He says that we now live in a change of era, not an era of change. In other words, the paradigm has shifted and so, too, must the Church.

Church of the Pilgrims

Francis's style of leadership is sorely needed. It is deliberately disarming and genuine. It intentionally places the Church on notice about how it

behaves, reacts and approaches its role in the world.

Francis no longer assumes a mainstream status for the Church, instead he challenges it to be realistic, authentic and seeking to unify across differences. He calls the Church to break free from dogmatic, even ideological instincts, in the interests of being a dynamic faith community.

By making itself defenceless the Church can more closely reflect the spirit of Jesus as depicted through the eyes of the first Christian communities. A spirit that enthused faith and passion for the Gospel. A spirit that insisted on inclusive and respectful treatment of people. A spirit that leaves a distinct sense that considering others before ourselves is the pathway to peace.

Pope Francis has actively reignited the language of the Second Vatican Council. He has repositioned the intent of the Church to resonate with the pilgrim images of the Council.

New Era of Lay Involvement

The next crucial step is to reinvigorate the importance of the baptised as the primary agency through which the Church evolves as a living expression of the Gospel and the promptings of the Divine.

Over 98 per cent of the world's Catholics are lay people yet the two per cent hold all the effective power. Canon law explicitly creates a hierarchy of importance whereby the laity are "the least among us". Only clerics, effectively, determine the teaching and dogmatic positions of the institution. They hold veto over who participates and how in the governance structures of the Church. They control access to the sacraments and the distribution of ministries.

Some of the clerical class have let us down. They seek to prosper from a culture that has run its course in the Western world.

The recent abuse scandals tell us much about that culture. Entitlement and privilege are spoils held by a few and tightly controlled for the benefit of some. This form of clericalism doesn't reside only in priests and religious. It stretches to those lay people who "work" the system for their benefit.

It is also manifest in how important conversations around the full participation of women in Church governance are too readily shut down or dismissed along questionable theological grounds. The prospect of shifting decision-making paradigms is too much for those holding all the veto cards.

Francis has already shown his hand. He says that we now live in a change of era, not an era of change. In other words, the paradigm has shifted and so too must the Church.

Church Governance to Change

We need change from the top. Models of governance must adapt to the best democratic practice. Inclusive participation, mutual decision-making power, representative structures and flexible policy-making are how modern effective organisations have evolved. There is no reason beyond inertia, or worse stubbornness, why the Church need not do the same.

If the Pope's call to be a "poor Church of the poor" is to be realised then we must become a Church ready to be stripped of its power and privilege.

The first step is to rid ourselves of those structures that oppress and suppress. They are the very same structures that remain exclusive and domineering. They are the structures that hold change at bay and leave too many voices beyond their walls and hushed within their halls.

The Church needs to resound once more with the spirit of the gospel in society, to being a Church where all are included.

Photo by Evgenii Laroshevskii / Shutterstock.com

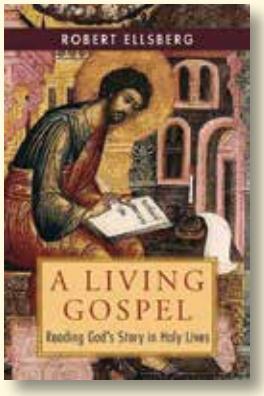
A Living Gospel: Reading God's Story in Holy Lives

by Robert Ellsberg
Published by Orbis books, 2019
Reviewed by Laurel Lanner

BOOK

Robert Ellsberg has written a number of books on saints and in this volume he has gathered up bits and pieces of published and unpublished material to make a rather satisfactory whole. Dorothy Day, Thomas Merton, Henri Nouwen, Flannery O'Connor and Charles de Foucauld each have a chapter to themselves. Under self-confessed pressure from the Maryknoll Sisters, "Holy Women" are bundled together in another chapter. These chapters are interesting and informative. The discussion of Nouwen and Day, particularly, gives an insight into the souls behind the names that may surprise.

Ellsberg draws together disparate "saints" — official and unofficial — by the concept of our "journey faith". We are all drawn to a journey of holiness that encompasses the totality of our lives and includes the failures, tempers and general humdrummery of daily existence. The life of Jesus, lived mostly in quiet obscurity, and his death as a failure can be seen in the holy lives Ellsberg has chosen to highlight and, too, in our own lives.



The value of this book is found not so much in the stories of those presented, but in the discussion with which Ellsburg has woven them together. It is written for a general readership and will interest those who enjoy biographies as well as those who would like encouragement for their own everyday lives.

FROM MY BASKET TO YOURS

CHRIS FARRELLY offers treasures from his kete of knowledge and experience in leadership.

I've recently returned from walking the Camino in Portugal where over the miles I ruminated on my role in leadership. I found myself dwelling with gratitude on the gift in the community of all those who are in leadership and especially those involved in the formation of future leaders — particularly those working for social change.

I recognise the deep reflection and the dedication of time leaders give daily in order to make decisions — frequently about the best response to complex calls. I know the challenges leaders have "to be the change we wish to see in the world", as Mahatma Ghandi said. For most of us this does not happen by consulting and adhering to a rule book. We have to move into a deep, constant and honest reflective space to find answers and pathways.

Many leaders I know, who carry huge responsibilities and lead with integrity, speak of that space for reflection in their lives as being both central and crucial. It can mean early rising, or long walks or setting aside specific times and places.

I feel particularly grateful for leaders as kaitiaki — who have a duty of care for people and for the environment in which they live and work. It is to these present and future leaders, particularly, that I offer some of the wisdom in my kete of knowledge that I've learned over the years.

Learn to Tread Carefully

We cannot separate individuals from their families, or their history. Yet, so much of the impact of past events remains hidden, even from the person experiencing it. The burden of care leaders carry can extend to events well in the past and in order to recognise what is happening in the present, we need to be aware of the past.

Leadership is being in the future, the present and the past, and it is often the past that can trip us up. We now recognise the prevalence of historical trauma in people's lives and in our

society — it impacts on the emotional, psychological, spiritual, physical and social well-being of people and communities. Our understanding of the impact of trauma has developed considerably over the past 20 years. And we have developed a framework called "trauma informed care" to assist in dealing with it.

I encourage every leader or person preparing to lead,to study "trauma informed care" so that it informs your understanding and practice and has a place in your kete. Without this skill of healing there is a strong risk that we will miss the wounds, or worse, open up historical wounds.

Put Your Heart into Leading

We can be overwhelmed by the volume of material — books, manuals, seminars, courses and advice about leadership. Yet despite this overload of information and the best guides on how to be a leader, ultimately we have to work it out for ourselves in the complexity of the journey. When I'm facing situations, I frequently hear echoes of the poet Antonio Machoado: "Traveller, there is no pathway, the pathway is made by walking".

Of course preparation in the form of "getting fit" for the journey is essential — but important lessons are learned in the walking. A leader needs to heed the signposts for which we need eyes to see and ears and hearts to hear. I think of the Little Prince's saying that it is "only with the heart that one can see rightly; what is essential is invisible to the eye." As leaders we need a strong sense of the direction of travel and the ability and resilience to cope with and adapt to the unknown.

Foster Discernment and Resilience

I'm privileged to belong to an organisation that attracts young, vibrant, passionate and committed future leaders — particularly those committed to social justice and equity. I've found that these people do not get their way of living and working from rule books. Our emerging leaders are committed to a direction of travel and to movements for change. They are less motivated by a set and defined way of being on a journey.

As we prepare our future leaders, we are best to foster the skills of resilience under pressure and the capacity to read signposts. So I encourage them to develop the skill of discernment and give it a place in their kete of knowledge.

Find a Mentor

We can fail to recognise and respond to danger signs on occasions, particularly when we're under stress. So it is important to realise that we need not journey alone and may need help to see the signposts. My strong advice is to find a trusted, wise companion to check things out with and assist with discernment, particularly when there are multiple or conflicting options, or what might appear to be a total road block.

As leaders we need a strong sense of the direction of travel and the ability and resilience to cope with and adapt to the unknown.

Take Sabbatical Time

Another recommendation for the kete of knowledge is simply to follow the advice of Leonardo da Vinci: "Every now and then go away, have a little relaxation, for when you come back to your work, your judgement will be surer. Go some distance away because the work appears smaller and more of it can be taken in at a glance, and a lack of harmony and proportion is more readily seen."

Creating regular times and space for resting our body and mind is a necessity, not an option for the leadership journey.

Build Trust

The capacity to create trust is the preeminent constant and central core of leadership. I say this from my 40 years in leadership roles and now as City Missioner. Building trust in situations with those we link with naturally, are attracted to, share values, a common course and vision, experiences or history — comes about relatively easily. But building trust in situations where differences, competition, history of conflict, historical hurt, wounds and painful memories are present, can be a complex challenge. I've found that if leaders recognise the differences, they can call on the strengths of everyone so that a group combines in a way where we're working together for a common cause and collaborative outcomes. That's creating trust. And, while we're working together, leaders as well as the group are developing empathy, mutual understanding and the ability to forgive. These capacities of trust are the foundation of transformational change.

I've seen also what hinders good leadership. We can be tribal — look after our own patch rather than the wide picture; we can lack skills in conflict resolution and mediation; we can follow our win-lose culture and fight for the same piece of pie rather than look for other possibilities. I've found that these block the creation of trust — the true magic, mystery and potential of synergy, collective impact and the bridge that connects differences.

A Final Word

You can see that my journey has been shaped and influenced by the stories and lives of many men and women who have walked a leadership pathway before, alongside or with me. My final recommendation is to make your own the insights of two exceptional young women, Lennon Flowers and Jennifer Bailey, who created "The People's Supper", a programme which uses shared meals to build trust and connection among people of diverse identities and perspectives. They say and I echo: "Relationships move at the speed of trust. Social change moves at the speed of relationships." Creating trust is at the heart of good leadership.

Silk painting: ***Oakura Bay*** by Whangarei artist Jo May © Jo May Design 2019
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Chris Farrelly is CEO of the Auckland City Mission. He has participated in the Columban Mission in Korea and worked in health for 25 years in Northland.

Canticle of the Dog

May you be blessed with an unruly dog,
a hybrid from the pound,
who makes a mess —
like a holey garden
or gnawed furniture.

May you be blessed with a wet tongue
and eager foul breath,
one Saturday sleep-in
compelling you to arise
and grudgingly respond.

May you be blessed with a visit to the vet,
2 am on the far side of town,
after finding the gnawed wrapper
of your favourite chocolate
strewn down the corridor.

May you be blessed with a dog impossible
to walk in canine company
[to say nothing of feline!],
a drag on your patience and fellow
dog-walkers' forbearance.

May you be blessed with being told
that these dog trials are a test
of your character and fortitude,
"one of life's lessons"
that you somehow stood in.

There comes a time when looking
into those dewy eyes you might see
how enmeshed your lives
have become…
and your soul is laid bare.

You might have no idea what this means,
but not even death can part you.

— Glynn Cardy

DEVELOPING

School leavers reflect on their call to take up the mantle of leadership during 2019.

RANCEL NOQUILLA

Going into 2019, I didn't see myself as a leader in Kavanagh College, Dunedin. I couldn't imagine others looking up to me as a role model and someone to follow. But, somehow, someone saw something in me, and I am so grateful for the opportunities that were opened to me because of it.

Throughout this year, I have done many things as a House leader, Peer Support leader and Social Justice/Service Prefect. It has made my last year at Kavanagh a memorable and valuable experience.

I've constantly been pushed out of my comfort zone. Not being the most confident public speaker, my roles pushed me to read at meetings and assemblies. It pushed me to think up social justice projects such as our school's Caritas Project, "Electricity Free Day", and interact with and befriend people I would usually be too shy to.

I loved meeting the younger students, especially the Year 7s, who are so full of life and energy it's contagious. Seeing how they looked up to me not only as a role model but also as a friend, leaves such a heartwarming feeling.

My greatest challenge was coordinating the students in my House for performances. It took a lot of effort to motivate and organise everyone, and combined with the school workload, it was stressful and draining.

But, because of it, I've learnt that to motivate others, I need to be passionate myself first. A good leader leads by example, is decisive, quick to adjust to different situations and can communicate well.

I have so much I need to improve. I am still far from being a good leader. But I've learnt so much, met some incredible people and have come a long way from the Rancel I was at the start of the year.

This year has been full of many challenges but that has made it all the more rewarding. And I wouldn't have been able to get through if not for my family, friends and the other leaders I look up to (whom my respect for has only grown).

As it gets closer to the time I leave, I'm grateful to say that I wouldn't change anything and am proud of all I have learnt and achieved which I thought I was incapable of this year.

In 2020, I plan to attend Otago University to study Health Science First Year.

MILLAR REWI

Tena Koe, my name is Millar Rewi and I'm of Ngati Kahungunu and Ngai Tahu descent. This year I have had the honour and privilege of being the Head Prefect of Sacred Heart College, Auckland.

This year has been extremely

AS A LEADER

special and filled with so many opportunities and invaluable experiences that I will hold on to for the rest of my life. I have learned a lot, especially about priorities and time management. It's clear that 2019 has been busy for me, with up to five 1st XV trainings, being the leader of the kapa haka group, Head Boy duties, as well as maintaining and building on my academic performance. Despite being busy, I have tried to ensure that the things of faith are always at the forefront of who I am and what I do, because it is through my faith that all I am and all my doings make sense.

There have been times throughout the year where I have placed too much weight on myself and tried to accomplish too much. Fortunately, I have had people around me who have pulled me aside and reminded me of the importance of delegation. Sometimes, that's been exactly what I needed to hear. A quiet time in prayer or at the school chapel has also been invaluable to remind me what my purpose in life really is, and that I don't have to achieve everything on my own.

One of the things I found difficult in the early stages of this role was dealing with the high expectations that I placed upon myself, especially when comparing myself to other Head Boys that have gone before me. Coming up through this College, I really looked up to our outstanding Head Boys, and I guess I struggled to see myself in the same light as those young men. But again I am blessed to have people around me who have told me not to compare myself to them but to be content with who I am and what I bring to the table.

Before the year began I had such amazing expectations as to what being the Head Prefect would be like. I remember Jack Kiely, the 2018 Head Boy, telling us to cherish every moment this year had to offer because he wished he could do it all again. Hearing that set my expectations for the year to come. And now that the year is coming to a close I realise it's been more amazing than I could have ever imagined.

There have been so many highlights, but I'd say the main two would be the interactions with the junior students — I've had the amazing opportunity to be a role model to them and somebody that they look up to. Secondly, being a leader of a school like Sacred Heart where our faith is central to all we do, I am given the chance to speak and be heavily involved with significant events throughout the liturgical calendar. For instance, I not only attended my own year level retreat but participated and led in other levels, especially Year 12. All these occasions have given me the opportunity to develop in faith further than I would have without this opportunity.

I will be forever indebted to the Marist Brothers, school staff, fellow students and my family for encouraging me to put the person of Jesus at the heart of all I do and to live in the way of Mary. I now realise that Sacred Heart is not only the school I have attended, but it is a space in which I am invited to live, forever.

Next year I will be going South to study surveying at Otago University.

ELSIE CORINNE WALLACE

This year I was fortunate enough to step up and take a leadership role at Kavanagh College. I was named as an Arts Prefect where I got to organise and run many cultural events throughout the school.

A highlight was being able to choreograph the school musical *Annie* and help set up a dance club which meets once a week and has a showcase at the end of each term. This has been a hugely popular club and with the commitment shown it has paved the way for Dance being introduced as a subject at Kavanagh next year.

Both of these events have been very challenging as I was choreographing and teaching dances while maintaining a friendship and teacher relationship with the students.

I enjoy supporting and mentoring the younger students which I have been able to do as a Peer Support leader, House leader and at the Breakfast Club.

I have developed a style of leadership which is to work collaboratively with students. This allows the students to have their say, which I find fulfilling as I can see their confidence building as they achieve their own goals. I have found this type of leadership also provides a relaxed and fun environment to work in.

I would like to acknowledge the encouragement I have received from my teachers. Without this I would never have believed I could achieve all I have this year. It has been a rewarding and successful experience being a leader as I have gained admiration from younger students which is a very heartfelt feeling.

Next year I have applied to study a Bachelor of Nursing at Otago Polytechnic. I will also continue dancing in my free time during my studies.

Transcendent Moments

On a visit to the United States, MICHAEL FITZSIMONS experiences the living Church in two dramatically different environments.

St Lucy's in Syracuse—four hours drive north of New York city—is no ordinary Catholic parish. The Gothic-style church, with one missing steeple, is situated in the centre of a poor inner-city neighbourhood. Outside the church is a bronze sculpture of a cloaked beggar, known as the "homeless Jesus".

We arrive one Sunday morning in the midst of summer, temperatures already climbing past 30 degrees. I am with my son Patrick, his wife Rebecca and two-year-old Amos who live in Syracuse. We park the car and a black woman, missing her front teeth, asks us for money. To her left, above the front entrance of the church, hangs a banner declaring "Sinners Welcome. Who Am I to Judge?"

Inside the century-old Gothic structure we join a merry melee of parishioners. It feels like a party. The high-vaulted space is brimming with life. There are people here from many backgrounds—the poor and powerless alongside the prosperous, the retirees and the activists. There are members of the L'Arche community and people with disabilities. A broad spectrum of ethnicities and ages is evident, though few young people. In the midst of the action is Father Jim Mathews.

Father Jim, aged about 80, is standing down the back of the church in his civvies and a stole, no other vestments. On the stole he wears a badge which says "Ordain Women". I look back at him from where I am sitting and notice another large banner draped across the back of the church: "The Holy Spirit is loose and she is wild."

Father Jim swings his arm above his head as if unleashing an invisible lasso and the talented music group to the right of the altar begins the first hymn. Father Jim walks down the aisle, stopping en route to give Raymond, who has an intellectual disability, a friendly karate chop between the shoulder blades. Raymond is delighted.

At the centre of the church's nave there is a simple, wooden altar, surrounded by plants. There is no presider's throne. Father Jim greets us and goes and sits with the congregation.

People emerge from the pews to do the readings, including the Gospel. Two "signers" share the readings with the deaf parishioners. After the Gospel another layman comes forward to deliver a seriously good sermon. He roams seamlessly over several topics including the need for new thinking about our faith as science advances, the central formative role of women in the life of Jesus and the need for radical hospitality to strangers in the

neighbourhood. The latter theme is a stark contrast to the Trump rally "send her home" rhetoric that had dominated the headlines the previous week.

Ushers move about distributing bottles of water to help people cope with the heat.

At the prayers of the faithful, we pause to think of those in need. Father Jim breaks the silence: "Who are you praying for? It's not real if you are not thinking of actual people." Voices rise up from the congregation: "people in jail", "people on drugs", "those without jobs", "our struggling brothers and sisters".

The Rite of Peace becomes a 10-minute walkabout as parishioners greet one another and hug and talk like old friends. This is no formulaic "peace be with you". I meet Father Jim, who proceeds to introduce me to the whole parish there and then. After Mass most of the congregation approach me personally to say hello, rave about New Zealand and welcome me to the community.

In the lead-up to communion, the Eucharist in forms of bread and wine is carried to three places in the nave. Parishioners gather round in three circles, arms on each others' shoulders, as the words are said: *"Behold the Lamb of God. Behold Him who takes away the sin of the world. Blessed are those who are called to the supper of the Lamb."*

We receive communion and I sit quietly trying to take it all in. It's a free-wheeling morning here at St Lucy's but it also feels sacred. There is nothing sloppy about the celebration of the Word or the singing, nothing superficial about the experience of community and inclusiveness. On his way out at the end of Mass, Father Jim leans over and says to me: "We're a little wacky round here, Mike." If this is wacky, I like it. Wacky seems to mean free-spirited and dramatically inclusive. Wacky seems to mean being one with people, many of whom are not like you. It means challenging one another to take the Gospel seriously. I learn later that the parish runs a food bank, a clothing store and a soup kitchen for the many poor people in the neighbourhood.

I look around the church. Beneath the stained-glass windows are photos and quotes from modern-day prophets and saints — Mother Teresa, Rosa Parks, Dorothy Day, the Berrigan brothers. The message is clear: faith is action, faith is radical, faith is more than a bit uncomfortable.

After the Gospel another layman comes forward to deliver a seriously good sermon. He roams seamlessly over several topics including the need for new thinking about our faith as science advances, the central formative role of women in the life of Jesus and the need for radical hospitality to strangers in the neighbourhood.

After church I seek out the homilist and thank him. He is one of a number in the parish who has the skills and background to be a preacher and he prepares meticulously. He preaches at all the Masses on his given Sunday.

As we are leaving, Dick comes towards me. Dick is about the same age as Father Jim and a veteran of the Catholic Workers Movement. In the past he has managed to get himself arrested for protesting at military bases.

"Give me a high-five, Mike." Which I do.

"Remember the fifth commandment. No killing. No killing today."

I step out into the sun, inspired by the example of this vibrant, outward-looking Catholic community. Have I just glimpsed the future?

Singing in Forty Parts

From one source of inspiration to another, from the revolutionary to the deeply traditional.

A week later and we find ourselves at the Clark Art Institute in Williamstown, Western Massachusetts. "The Clark" is an elegant white marble building surrounded by green fields and rectangular pools of tranquil water. The highlight of our visit for me is a sound installation by Janet Cardiff named "Forty Part Motet" in which 40 audio-speakers on stands are placed in a large circle, each playing one choral part of 16th-century English composer Thomas Tallis's *Spem in Alium*.

The effect is glorious, as if we are sitting at the very centre of the Salisbury Cathedral Choir. As we move among the speakers, we hear each individual voice with utter clarity amidst an indescribably beautiful communion of voices.

The 11-minute Latin motet is a very traditional expression of a Christian life and heritage which is largely lost to us these days. It seems significant that we experience it in an art museum. We come back the next day to listen again, to be transported again. I resolve on the spot to listen to *Spem in Alium* every day for the next year.

Photo left: Father Jim makes his way down the aisle at St Lucy's Church

Above: Bronze statue of a cloaked beggar outside the Church

Michael Fitzsimons is a professional writer and director of FitzBeck Creative. He lives in Worser Bay, Wellington and particularly enjoys walking long distances and wine-tasting.

Divine Lover of Life

Reflecting on Wisdom 11:22–12:2 ELAINE WAINWRIGHT suggests that by contemplating creation we will develop love to care of the Earth community.

Wisdom 11:22 In your sight, O God, the whole world
is like a grain of dust that tips the scale, like a drop
of morning dew falling on the ground. 23 Yet you are
merciful to all, because you are almighty, you overlook
people's sins, so that they can repent. 24 Yes, you love
everything that exists, and nothing that you have made
disgusts you, since, if you had hated something, you
would not have made it. 25 And how could a thing
subsist, had you not willed it? Or how be preserved, if
not called forth by you? 26 No, you spare all, since all
is yours, O God, lover of life!

12:1 For your imperishable spirit is in everything!
2 And thus, gradually, you correct those who offend;
you admonish and remind them of how they have
sinned, so that they may abstain from evil and trust in
you, O God.

Elaine Wainwright is a biblical scholar specialising in eco-feminist interpretation and is currently writing a Wisdom Commentary on Matthew's Gospel.

This extract from the Book of Wisdom 11:22–12:2, written in the second or first century BCE, belongs to the biblical Wisdom Literature which includes psalms and proverbs, poetry and prose. A key characteristic of the collection, distinguishing it from the more "historical" literature of the Hebrew Bible, is its reflection on life. For the sages responsible for the texts life includes the relationships of the ordinary human community, with the Divine and with the cosmos.

The poem in Wis 11:22–6 begins with a cosmic vision: "In your sight, O God, the whole world is like a grain of dust that tips the scale, like a drop of morning dew falling on the ground." Two metaphors expand our consciousness providing a "God's eye" view: the world is like a "grain of dust" and it is also like a "drop of morning dew". Each is so small and transient: the grain of dust tips the scales and the morning dew falls to the earth. Yet, each is significant, the sage announces, and is held in the sight of God.

We can imagine just how attentive to and appreciative of the "whole world" the sage was in order for such metaphors to emerge. In our time, separated from the world of the sage by centuries and with our ever-expanding knowledge of the cosmos, we, too, can allow new metaphors to come to the fore to nurture our love of all creation. We can think of the way the first astronauts were stunned at seeing Earth from

their spaceship and how they spoke with reverence for the planet as a jewel in the vastness of space.

Even as the wise one attends to the wonder of the cosmos, they are aware of "sin" within the Earth community, sin that sunders relationships. We know the breakdown is not confined to human relationships but to the relationships of the whole community of Earth — human and other-than-human. From the Wisdom perspective it is possible to repent, to restore the relationships. We hear in Wis 11:23 the urgent call to repent, to change our way of living, not just for ourselves but for the good of the Earth community and for the cosmos.

The sage shares insights with the listener about the Divine's relationship with creation: "Yes, you love everything that exists, and nothing that you have made disgusts you, since, if you had hated something, you would not have made it. 25 And how could a thing subsist, had you not willed it? Or how be preserved, if not called forth by you? 26 No, you spare all, since all is yours, O God, lover of life."

The sage names the Divine as "lover of life" — the creative one who loves the universe, loves all that exists, loves life. Love binds the Divine to and within all of creation. It is a loving relationship that is broken by what the sage calls "sin".

This song of the sage can invite us, as the contemporary wisdom community, to engage in similar reflection. What new names and characteristics of the Divine One might arise from our own contemplation of the Earth community and the cosmos in which we live? How might these names colour our relationships with one another and with the other-than-human?

We know we need a theology — a way of speaking of the Divine — that is attuned to the complexities of life around us, that will assist us in our time. For this, we can engage in a reflection process which will lead to a new vision and also a new praxis — a new way of being in and contributing to the universe in this time.

A first step is to engage with others to be alert to and to understand more accurately the crisis that we are facing as the planet warms bringing with it dire consequences. In her book *On Fire: The Burning Case for a Green New Deal*, Naomi Klein provides resources that can inform us and suggest how to respond to the ecological crisis that confronts the entire planet. As Greta Thunburg says, we can call on the world's governments and large companies to take the crisis seriously and urgently halt activities that damage Earth.

As the sage understood in his time, ultimately we too want to be motivated by love for all creation. We want to understand more of the complex matrix of relationships that keep the world, including ourselves, alive. We want insight into creative love that will influence our praxis to restore relationships in Earth. By pondering Wisdom's insights and articulating our own, we will have new interpretations to serve us spiritually and theologically and inspire our praxis as we face the ecological crisis of our day.

The last two verses of the extract are appropriate for us as they prompt us from reflecting on the biblical text to working towards a new ethical praxis day by day.

"For your imperishable spirit is in everything! And thus, gradually, you correct those who offend; you admonish and remind them of how they have sinned, so that they may abstain from evil and trust in you, O God" (Wis 12:1-2).

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PUT IT IN YOUR HEART

KATHLEEN RUSHTON

introduces the apocalyptic writing in Luke 21:5-19 and suggests how it can help us think about and act on the crises of our times.

In a recent *New Zealand Listener*, religious thinker and author Karen Armstrong wrote about the tendency across world religions today to read scripture in a literal way. Premodern readers, in contrast, had a much more inventive and mystical approach to reading sacred texts. As the end of the liturgical year draws near, we have the opportunity to rediscover the art of scripture in the apocalyptic writings of Luke 21. The apocalyptic genre is found in biblical and non-canonical writings.

Imagine a Different World

The word "apocalypse" means an "unveiling". Vivid symbols and imagery serve to lift the veil of ordinary experience to reveal things as they really are. These writings word of God" which break into the situation of the pilgrim People of God who need encouragement or guidance or a call to conversion and recommitment. David Rhoads explains: "An apocalyptic stance is more radical than a prophetic stance. Prophecy calls for a reform of the current order. Apocalyptic literature challenges readers to question the core values that make the society work and dares its readers to imagine a different world."

We need to resist reading Jesus's words in Luke 21:5–19 in an exclusively literal way. They're sharp, harsh words and in vivid imagery portray a difficult destiny, a sense of time running out, impending judgement, expectations of "the end" and the meaning of "the in-between" times. While we can't easily make sense of Jesus's message today, his sense of urgency and insistence will speak to us. Never in the history of humankind has the Earth community been as alert to a global crisis of such social, economic and ecological proportions as now.

Three Stages of the Gospels

Luke 21 oscillates backwards and forwards and inwards and outwards into the mystery of Jesus who in his humanity unveils the mystery of God. In unpacking this chapter, it is helpful to recall the three stages of the formation of the Gospels: stage 1: the time of Jesus and his life in Earth; stage 2: the time of the oral tradition when the Risen Jesus was proclaimed in the preaching of the disciples (30s–70s CE); and stage 3: the time when the four Gospels were written (70s–90s).

These stages are implicit in Luke 21. The first part (Lk 21:5–24) addresses the hard times experienced by Luke's community in the Roman Empire in the 80s, about 50 years after Jesus's death (stage 3). Jerusalem

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

had fallen and the Temple had been destroyed (70 CE). Jesus is presented in Luke 21 using symbols and imagery to talk about those events as if they were still in the future. The gospel drama itself, however, is set in Jesus's lifetime (stage 1). The destruction of Jerusalem and its Temple had not yet happened (stage 2). The second part (Lk 21:25–36) creates confidence for yet another time of Jesus – now, our present and future time when we glimpse him so we may "stand with confidence before the Son of Humanity".

Jesus in Jerusalem

Jesus's long journey to Jerusalem ends. Large crowds welcome him into Jerusalem (Lk 19:28–40). Once there he weeps over the city, cleanses the Temple and teaches even though the leaders watch him and send out spies (Lk 19–20). Jesus watches "the rich people putting their gifts into the treasury" and the poor widow giving all she has (Lk 21:1–4). All was not well with the Temple system.

The disciples are in awe at the beauty of the Temple (Lk 21:5). Rightly it was considered one of the most beautiful buildings in the Roman Empire. Jesus's vivid description of the destruction of Jerusalem (Lk 20:20–24) recalls historical events which for Luke's community had already happened. In the spring of 70 CE, the Roman General Titus captured and destroyed the city and the Temple. Even now in Rome we can see Judean captives carrying the seven-branched candlestick and other treasures from the Temple embossed on the Triumphal Arch of Titus built to celebrate this victory.

For Our Reflection

We read and reflect on Scripture in our quest for God's mission in our times which will bring us to moral and spiritual transformation and ethical action to change the way things are. We seek to ponder the Word of God in our hearts as Mary did before she decided on the right actions for her (Lk 2:19, 51). I offer three suggestions for our own pondering which may inspire and help us imagine the transformations needed in our time.

Jesus warns of the times when "you have the opportunity to testify" (Lk 21:13). In facing those times Jesus warns: "Beware lest you be deceived" (Lk: 21:8) and "do not panic" (Lk 21:9). Luke is concentrating on the community's suffering during the days of hardship, persecution, destruction, wars, earthquakes, famines and plagues. What happened to Jesus and his disciples in their time is written as if it happened in the time of Luke's hearers and through the living Word as in our time today. We can ponder the suffering of people and lands devastated by war, forests burnt for pastoral development, oceans used for waste disposal, species habitats ruined and imagine a restored world. We can learn from the ignorance of the past, the abuse of power and wilful destruction and work together now to halt the damage and restore health within Earth.

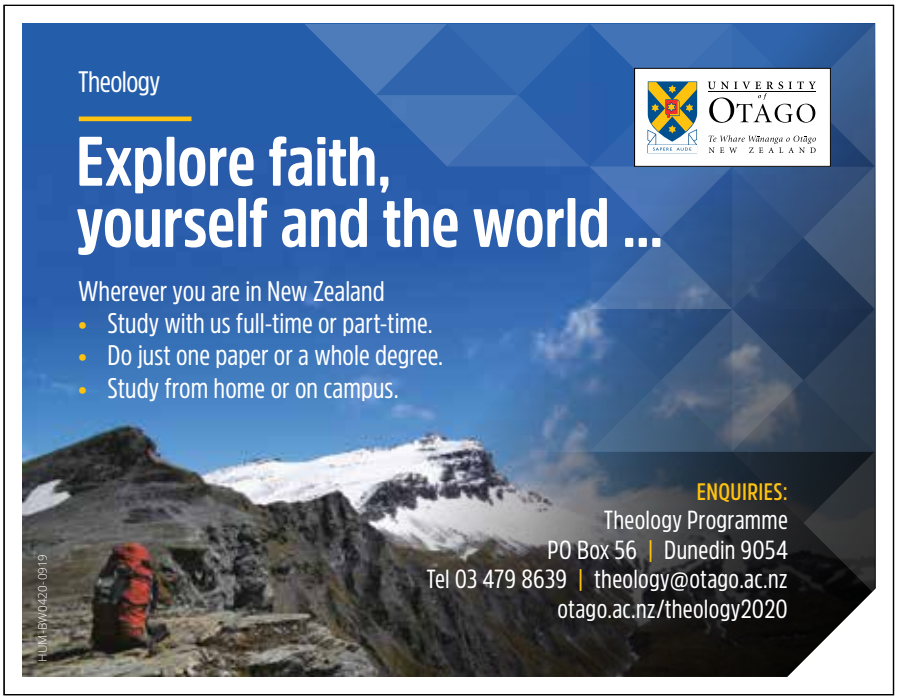
After the invitation in Lk 21:5–13 of "a chance for you to bear witness", we are asked to "put it in your hearts" (this is the literal Greek, as opposed to "keep this carefully in mind" (JB) or "make up your minds" (NRSV)). This echoes what Elizabeth's and Zechariah's neighbours felt at John's birth: "All the ones hearing *put in their heart*" (Lk 1:66). We can understand this as heart stuff—our quest for God and for transformation—something that is definitely relevant for us today. Jesus continues promising the Holy Spirit "for I will give you speech [literally, a mouth] and a wisdom . . . you shall gain possession of your lives by your *consistent resistance*" (Lk 21:19). It is by pondering and evaluating the information available to us in light of the overall gospel message that we commit to a new way—to action with others to relieve suffering and allow life to grow.

It is this "consistent resistance" (usually translated as "patient endurance") that challenges us today. It suggests a positive, courageous, unyielding, loving, responsive lifelong perseverance to resist ways that destroy and dare to imagine and act on life-giving options for the common good of the Earth community.

We read scripture in mystical and inventive ways in our quest for God in order to be transformed to take little steps to live with wonder, respect and reverence for people and all life in Earth in our challenging social, economic and ecological times.

17 November Luke 21:5–19
RL 33rd Sunday Ordinary Time
RCL 23rd Sunday after Pentecost

Painting: ***Blue Rope*** by John Dahlsen © Semi-abstract landscape, recycled art created from plastics collected from Australian beaches. Each panel is 165 cm (h) x 44 cm (w) Used with permission www.johndahlsen.com



A LEADER Emerges from Injustice

When Jock Palfreeman finished high school in Sydney he embarked on a two-year overseas adventure. He backpacked around Europe, made firm friends in Bulgaria and then joined the British Army. Aged 21, he returned to Bulgaria to spend his holiday break with the families he had met. At this point, his story looks like that of many young Australian and New Zealanders on their OE.

But Jock's story diverges tragically. On the night of 28 December 2007, Jock was with friends in a bar in Sofia when he went alone to his friend's car to get his passport. He'd been drinking. It was the early hours and he carried a knife for security. While he was walking back to his friends he saw a gang of young men beating two Roma men on the ground.

Instinct, and perhaps alcohol, took hold. He drew the attackers' attention away from the Roma — a persecuted ethnic minority in Bulgaria and indeed in many European nations. But the men, not scared off by Jock with his knife, seized upon him. In the fight a man was killed. Jock and another man were injured. Jock was sentenced to 20 years imprisonment in Bulgaria for "murder with hooliganism".

The Bulgarian courts, which preside over a justice system notorious for its political corruption, ignored Jock's plea of self-defence — despite CCTV footage backing up his version of events as did statements given by police on the scene and witnesses. However, no police investigation followed up his account, and the initial police statements were withdrawn when they contradicted the prosecution's story. The victim's father, a powerful and influential psychologist, lambasted his son's killer on national TV. And as the years went on he organised marches and directly petitioned judges to overturn moves to parole Palfreeman. Jock's subsequent appeals were denied.

Jock had done what few people would do in that situation. Few of us would have the courage to act when confronted by this kind of violence. But Jock intervened, backed by a sense of social justice and instincts that urged him to combat the racially-motivated violence. He did so at his peril — he was knocked out by the gang during the fight and — more seriously — has now spent a third of his life in jail.

Even in prison, where prisoners are afforded few activities or little stimulation, Jock continued leading with those same instincts. He founded the nation's first prisoner advocacy union, the Bulgarian Prisoners' Rehabilitation Association. As part of its work he educated fellow inmates on their entitlements and their rights, as most were unaware of them. For his efforts, he suffered retribution from prison guards. Earlier this year, he staged a 33-day hunger strike protesting his harsh treatment within the system.

I cannot imagine what Jock faced within those walls. The system had failed him and he'd been unfairly punished and targeted, yet he endeavoured to do good. In recent news coverage he said: "I believe that every man and woman has the ability to affect progressive change wherever they are." This is an example of inspirational leadership in the most difficult and hostile circumstances.

It's also a chilling reminder of what happens when there is a lack of justice and principled leadership in society. The leadership vacuum in Bulgaria has produced institutions governed by self-interest rather than community-mindedness. Where politicians can interfere directly and indirectly with the law itself and justice is severely compromised. And what happens to Bulgarians in situations like Jock's, when there is no foreign government to go in to bat for them?

The reason Jock's story is re-emerging now is because after 11 years in prison, he has finally been released — but he has to remain within Bulgaria. He's said that as long as he is in Bulgaria he will continue to work for the prisoners. But it's an anxious time because he knows that at any time his parole can be overturned.

Despite his imprisonment and suffering, and although he regrets the tragic cost of a life, Jock has always stood by his motivation to protect the Roma men. I hope that this young man with his hard-won lessons and social consciousness will soon be free to return home to Australia.

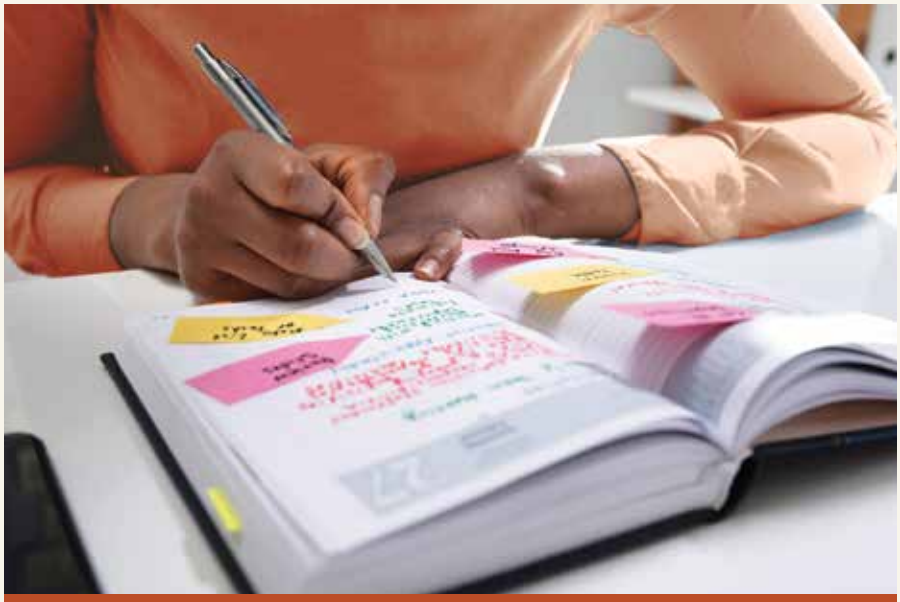
Jack Derwin lives in Sydney and is a senior reporter at *Business Insider Australia*. His interests include all aspects of social justice particularly in the South Pacific region.

Ignatian Spirituality for Women

Men and women are equal but different
– Pope John Paul 11

There will be an 8-day retreat given by Adriana Janus, Nicola McCarthy and Joy Cowley at the Magnificat, Featherston, 20–29 March 2020.

For further information contact joycowley@xtra.co.nz



About Busyness and Faith

I am good at scheduling things. I have a planner which is always filled with notes. At times I would be lost without it. Coffee@nine, it might say on a Tuesday morning, 12 — bank, 2 — literature class. I have places to be and things to do, and as long as I have a list at the end of a day — where I went, who I saw, what I did — then I am satisfied.

But not everything in life works as a list of items. Time with God is one of those things. I am left treating prayer, time with Scripture and meditation as something that needs to squeeze around my real life, rather than something which is totally integral to my identity and being. (Unfortunately, this same logic at times applies to completing university assignments!)

I'm too busy for God, I tell myself. I schedule time on my list — chapel on Wednesdays, Taizé on Fridays, morning prayer with my flatmates, Church on Sundays. These are easily listable items and, because of this I don't neglect them. I turn faith into something to be checked off, instead of something as inherently joyful as a run on a spring morning, or organic as the leaves unfurling on the tree outside my window. It is easy for me to forget that God is with me at all moments even when I am not turning my thoughts towards God (not that I couldn't do with more of that).

I don't want to tell myself that God surrounds me and then get complacent in my faith. But God invites me in all sorts of directions — some I can identify immediately, others I'm still figuring out. God seems to be reminding me that it is a gift to be here in my life: in my flat, going to university, in a city where I have all kinds of opportunities and ways to grow.

I make mistakes of course. I make mistakes when I forget that Christ's divinity is not just beyond me but within me — then I am reminded that I exist by provision of God's grace.

It is true that I want good lists of things done and places seen more than I am comfortable admitting — but even when my planner is empty, the living God moves within me and invites me further into mercy.

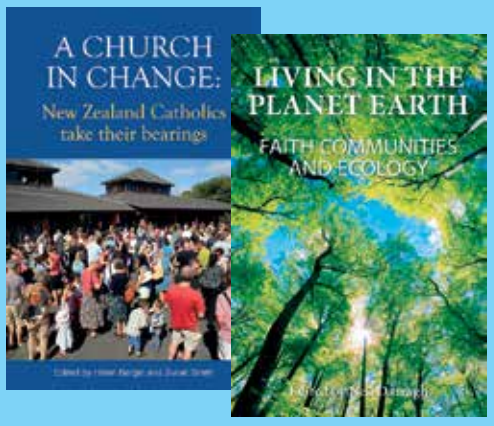
It is easy for me to construct my value around productivity. What I do — or, more often, what I am unable to do, because I am overcommitted and sometimes frantic, and not good at being easy on myself — is who I am. Yet, on days when the list of things that has happened is incomplete or unsatisfactory, I'm aware that I am still in the image of God. It's an impossible thing to hold on to: how can I, distractible and ambitious and inadequate, be part of the God of the universe?

It's a cliché, but with God, the impossible is possible. With God, I am able to accept my contradictions. God is the breath between items on the list, and I can't expect God, whose stretch is far beyond, to fit in the pages of my planner.

I like the items on my lists. I probably like them too much. But when they fail me, as things are wont to do, I can fall into the grace of God and not be found wanting.

Shanti Mathias is at Victoria University, Wellington, enjoying using long words and immersing herself in the intricacies of media, politics and literature.

Theology and Spirituality from New Zealand



A CHURCH IN CHANGE: New Zealand Catholics take their bearings
Edited by Helen Bergin and Susan Smith

LIVING IN THE PLANET EARTH: Faith communities and ecology
Edited by Neil Darragh

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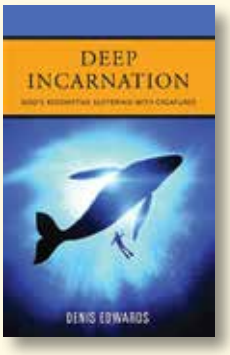
Deep Incarnation: God's Redemptive Suffering with Creation

by Denis Edwards
Published by Orbis Books, 2019
Reviewed by Mary Thorne

BOOK

Australian theologian Denis Edwards died this year. His work has contributed greatly to the dialogue between theology and the natural sciences. He helped us stretch our thinking about God, creation and incarnation to incorporate new understanding of evolution and ecology. In this, his final book, Edwards reminds us that when eco-theology emerged in the second half of the 20th century, it focused on creation theology to balance an historic preoccupation with human redemption at the cost of concern about other creatures and the Earth.

A fully Christian ecological theology needs to address the transformative presence of Christ enfleshed in time and space so we can see the biblical promises of a new heaven and a new earth as involving the whole creation. "Deep incarnation" is the term used to show a radical, extended meaning of incarnation and encompasses the cross as God's compassionate presence with the loss, pain and death intrinsic to the evolutionary process.



Edwards weighs up current discussion and finds resonance between ancient and recent theologians, including the encyclical, *Laudato Si'*. This is a significant read and demands time and concentration to absorb its wisdom and insights. It is stimulating, satisfying and a valuable tool for those of Christian faith who seek to engage in a relevant way with the modern world in ecological crisis.

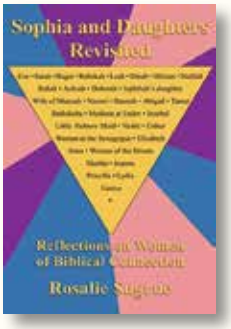
Sophia and Daughters Revisited: Reflections on Women of Biblical Connection

by Rosalie Sugrue
Published by Philip Garside, 2019
Reviewed by John Meredith

BOOK

Sophia and Daughters Revisited is developed from an earlier book of reflections on 29 wise biblical women. Some of the women are reasonably well known, others largely buried in the biblical text. Working often with sparse facts, Rosalie has imaginatively brought these characters to life. Underlying her work is a theological conviction that life and faith need to be freed from images and values defined by men and a male God.

Sugrue addresses issues such as rape, incest and marital infidelity as experienced by women in the Bible. This is particularly important as both then and now women who have been abused or abandoned have often been left to bear shame, guilt and moralistic judgement.



Also included are four women, not biblical figures, but who witnessed to justice, human rights, social compassion and enduring loyalty. There are many thoughtfully-expressed prayers, an index of all women named in the text and handy references for special occasions.

This is a book that challenges bible readers, in groups or by themselves, to think beyond favourite stories and explore the stories of women.

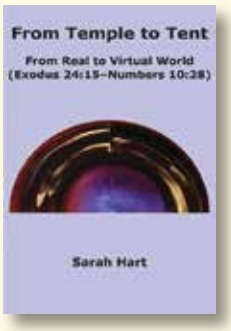
From Temple to Tent: From Real to Virtual World (Exodus 24:15 – Numbers 10:28)

by Sarah Hart
Published by ATF Press, 2019
Reviewed by Damian Wynn-Williams

BOOK

This book is a study of 54 chapters in Exodus, Leviticus and Numbers that describe the construction of the tabernacle tent at Sinai and the associated cult to be observed by the Twelve Tribes. While many readers baulk at the repetitive details and minutiae in this part of the Old Testament, Hart offers a stimulating appreciation of its richness.

After an impressive review of earlier studies, Hart argues on the basis of a detailed examination of its literary features (vocabulary, repetitions) that the tabernacle text is a distinct compositional unit within the Pentateuch. Like many other scholars Hart considers this layer of "Priestly" tradition to be post-exilic — after the destruction of the Jerusalem temple. She goes further, however, to argue that the text was not based on any previously written texts, but was composed by and for the Jewish communities living in Babylonia in the early Persian period. Though aspects of the tabernacle text evoke the former Jerusalem temple and its cult, in her view the tabernacle tent as described never existed in reality. Why then was so much attention lavished upon it? Hart contends that the text was created to provide a mental substitute for the defunct temple cult so as to affirm the exiles of their religious identity.



While the chapters focusing on the terminology of the Hebrew text will challenge non-specialists, the final two chapters which discuss the relationship between words, image and reality are more accessible.

For Hart the tabernacle tent is one of the great word pictures of the Hebrew Bible, inviting recipients (even today) to enter its virtual world so that it then becomes reality within themselves. How such a virtual cultic world might have functioned in reality will no doubt demand further consideration.

Capital in the 21st Century

Directed by Justin Pemberton
Reviewed by Paul Sorrell

FILM

Based on the bestselling book by Thomas Piketty and directed by Kiwi Justin Pemberton, this compelling documentary might just as well have been titled "Inequality in the 21st Century", as Piketty's major thesis is that we are entering an era of massive inequalities of wealth and power, little different from conditions in 18th-century Europe.

Aiming to inform viewers how capital—the accumulation of privately owned goods and property—has developed over time, the film's survey begins in the 18th century when capital resided in landholdings, owned in vast swathes by the aristocracy, who derived handsome incomes from rents charged to peasant farmers. This pattern changed radically with the Industrial Revolution, when factory owners sought to maximise profits so as to expand their operations. This led in turn to labour being seen as a liability rather than an asset—a trend that has continued unabated despite brief interludes when workers enjoyed a greater share of economic rewards, such as the postwar period.

Familiar waymarkers roll by—the Great Depression, Roosevelt's New Deal, the stagflation of the 1970s, Thatcherism and Reaganism, the 2008 crash . . . This background lends cogency to the analysis presented by Piketty and his collaborators (including our own Bryce Edwards), as we learn about the hollowing out of the middle class, the tax evasion strategies of mega-companies like Google and Apple and the vast transfer of private wealth that will occur over the next decade as the baby boomers pass on their savings to their children.

Today big money plays it safe, avoiding investment in productive enterprises and speculating in areas like housing. Any job growth is happening at the bottom of the pay scale, in "McJobs" like fast food or Uber driving. As inequalities widen, those at the sharp end scapegoat migrants, Muslims and other "outsiders", fuelling often violent nativist movements based on exclusion and blame.

While this film demands our attention, it is no mere procession of talking heads; the soundtrack is enlivened by old documentary and feature film footage as well as inventive graphics and catchy pop tunes—including Lorde's *Royals*.

Capital in the 21st Century contains much to inform a Christian analysis of wealth, poverty and inequality. It demonstrates that left to its own devices, any economic system will favour those who hold the largest share of wealth and, therefore, power. The chief culprits are those toxic twins, selfishness and greed. The system, like all of us, is in dire need of redemption.

Maori Madonna Cards

This Maori Madonna was painted by Julia Lynch in 1943 when she was a Sister of Mercy in Wellington.

It gives a full length view of the mother with the baby carried on her back in the fashion of Maori mothers a generation ago. The original painting is now at Hato Paora College.

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CROSS CURRENTS

by Susan Smith

Endorsement of China

I am concerned by the New Zealand National Party's longstanding, uncritical approval of China and its policies. John Key sought a cosy and close relationship, and now the present leader of the National Party, Simon Bridges, seeks to do the same. Mr Bridges visited China in September, praised the Chinese Communist Party, favoured Beijing's position on resolving problems in Hong Kong, and met with the director of the Chinese government's secret service (he who is responsible for silencing Uighur dissent in Xinjiang).

Self-Care, Government-Care?

I am always amazed on my occasional visits to the GP at how busy everyone is—receptionists, nurses, doctors, technicians at the laboratory next door, and how many people are waiting. My even rarer visits to the public hospital are the same—all staff seem so overworked and busy. The 2019 Budget allocated almost $19 billion to healthcare (about a fifth of government expenditure). By June this year, ACC had paid out over $2 million for accidents caused by e-scooters. We can only guess at how much funding has been expended on the current measles outbreak which particularly affects those who were not vaccinated. We can only guess at the anguish of those who have caught measles through no fault of their own. And now we have vaping with its attendant health problems. The big tobacco companies are not encouraging vaping as a means of weaning people off smoking. They see vaping as a nicotine substitute so that their profits will continue to soar. I do not wish to see our taxpayer health system further privatised, and of course health services must be there for the most vulnerable in our society, but I sometimes wonder if government responsibility needs to be complemented more by personal and family responsibility.

Francis and the Environment

In September, Pope Francis has asked us to take time to focus on the web of life and how each plant and animal species reveals the Creator's glory. As the months and years go by, it is becoming all too apparent how climate change has consequences that most of us never envisaged. For example, here in Northland, farmers and others have been discovering dehydrated brown kiwis. Kiwi find their food in damp bush soil, but the ground is so dry they cannot get enough to eat. All of those who work the land in minor or major ways are aware that things that have not happened before are happening today.

Schismatic or Not?

Recently Francis warned that "a schism is always snobbish ideology detached from doctrine". In particular he was concerned about the growing influence of powerful, wealthy lay and clerical right-wing ideologues in the United States of Amercia, men who reject papal teaching on environmental issues, and reject Francis's emphasis on a merciful and compassionate God. It is the word "snobbish" that struck me most forcibly as it is wealthy clerics such as Cardinal Raymond Burke and wealthy lay men like Steve Bannon who are at the forefront of opposition to Francis's message of a loving and caring God who invites us to care for God's wonderful gift of creation. The poor, marginalised and alienated are the ones who find Francis's message such good news. Today, as in the days of Jesus, it is the powerful and rich who are the snobbish ones in our 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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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.

FACING COMPLEXITY

I would like to counter the assumptions made in Bill Mitchell's letter (*TM* September 2019) around current abortion law reform. Firstly, Mr Mitchell assumes than an individual who supports the reform is somehow unenlightened. As a supporter I can assure him that I have given the issue of abortion a great deal of consideration during my life. Secondly, he assumes that everybody wants their life. Many don't. What if your life felt like a burden? If you felt unwanted in this "conscious" life, perhaps, the thought of never having been born is appealing. Suicide is, tragically, the extreme "un-borning".

Mr Mitchell asks if I would support the law given the premise that my own mother could have aborted me. The answer is primarily philosophical: Yes. I am conscious (albeit aware) to answer that. If I had not existed, I would not be aware of myself. I would have no part in my mother's decision. As it happens, my mother was dangerously stressed in a volatile relationship when she became pregnant with me. Again, I would say yes to the law and to her decision.

Finally, Mr Mitchell assumes (by raising the suggestion of my potential grandchild) that I am a parent. I am not, and so I won't pretend to know how a parent feels. I am, however, both a sister and a friend. Subsequently, should a sister or friend of mine make a deeply considered decision in regard to their circumstances to abort, then, Yes I would support them. And Yes I would support the law.

Clarice Stewart

VALUABLE INSIGHT

I am a reader from the Northern Hemisphere and look forward to receiving the magazine via my community in Wellington. I found the article *Bring Him Home* by Alice Leaker (*TM* October 2019) very challenging and encouraging. It made me reflect on my attitudes and reactions to those who hold different beliefs to mine. It can be difficult at times to separate the act from the person, but Alice does this very well and very honestly. Thank you, Alice, for challenging me to look at things differently!

Marion Gormley, London

GOD AND GENDER

The illustrations used in *Tui Motu* are always stunning choices, creatively displayed, be they photographs, paintings, or children's art, and so right for the themes they support. Thank you Editor.

I was delighted with *Ten Lepers Healed* by Brian Kershisnik (*TM* Oct 2019) that depicts a group of men and women responding with joy. Having suffered the passage read in Church this morning in a modern version that used "men" in place of "lepers" I felt motivated to write this letter.

It bothers me that when supposedly making the Bible easier to understand most modern versions default to man/men when gender is unclear. The NRSV is gender neutral for people but not for God which is why my Bible of choice when checking texts is *The Inclusive Bible* produced by Priests for Equality.

I support Trish McBride's letter (*TM* October 2019) but do not consider it necessary to invent gender neutral pronouns. In the 1980s I was on a national committee, The Community of Women and Men in Church and Society, that led workshops and produced publications to aid Churches in using inclusive language. When talking about God CWMCS advocated: avoid *Lord* and *King*, for *Father* substitute *Parent God*, instead of *he* repeat the word *God*, and replace *himself* with *Godself*. These substitutes can be used for hymns. Since the early 1990s I have written many prayers and reflections without referring to God as male.

God is not confined by gender. Patriarchy has conditioned us to think of God as male. Using gender neutral terms requires effort. It is only by intentionally using inclusive terms for God that church people will be able to fully accept that God really cares for all humans.

Rosalie Sugrue

THINK OF COMPLAINANT

Recent comments in the media on the sad Palmerston North situation do not demonstrate understanding of the profound and long-lasting emotional, psychological, spiritual and often economic damage caused to women by this type of relationship.

Making a complaint like this is a fearsome thing, absolutely not undertaken lightly, and often to prevent the same thing happening to someone else. There is awareness that there can be organisational repercussions, and that there could be uncomprehending and adverse natural reactions from friends and admirers of the clergyman. These in turn retraumatise the victim, compound the damage and make continuing in their community untenable. These outcomes, analysis of power dynamics and professional boundaries must be considered. The recent outcome is appropriate.

This type of relationship is not at all something that can be smiled on benignly as being good for the man in question.

My comments are based on experience as a counsellor, spiritual director, involvement in the formation of early Catholic complaint processes and attendance at two international conferences on the subject of sexual abuse by clergy and health professionals.

Trish McBride (abridged)

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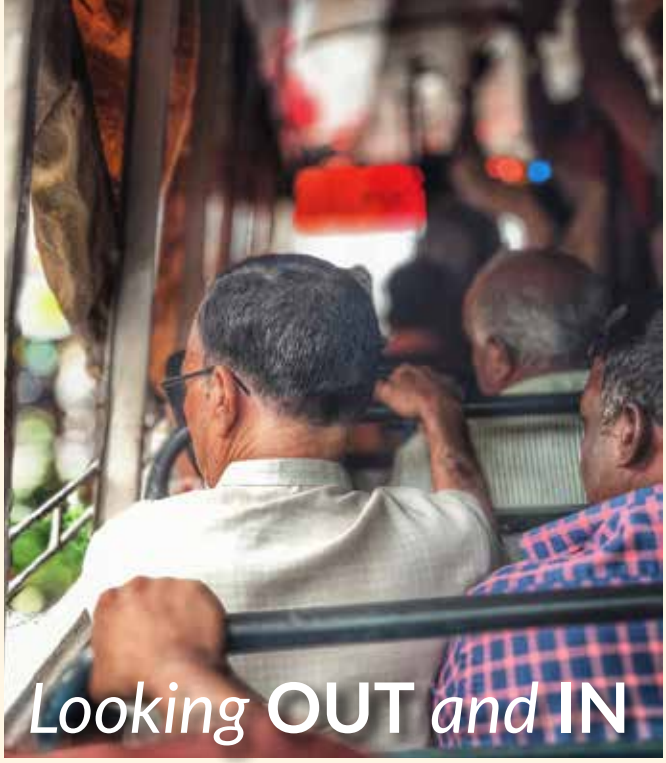

Photo by Najl Musthafa on Unsplash

Looking OUT *and* IN

The bus to Kibber village was scheduled to leave at 4.30pm but a local shopkeeper said that the bus would leave when it was full. My husband Jeph and I, therefore, arrived early and got ourselves front row seats. Twenty-five years ago, I had been completing my medical elective in the Indian Himalayas, and Jeph, newly my fiancé, had paid me a surprise visit from New Zealand. Together we had tramped over a 4,500m pass and visited the high-altitude valley of Spiti, the remote corner of India bordering Tibet that had only opened to foreigners that year. Now we were back to celebrate my birthday with autumn weather and trekking.

Waiting in the bus I watched the action at Kaza bus station. Women carrying lumpy bags of vegetables climbed aboard, papoose-like babies strapped to their backs. A man who had imbibed too much *chang* (barley beer) tottered before the poised buses. The prayer wheel at the bus-station entrance was spinning almost incessantly as passers gave it an absent-minded spin as they continued towards the ticket booth or waiting buses. "Seems a fairly pain-free way to get praying done," commented Jeph. A gentle Buddhist *shanti* pervaded and the action and chaos of much of Northern India felt distant.

A weather-beaten older Spiti man climbed the steps and sat next to us and we struck up a conversation. He explained: "I come from Hansa village further up the valley, but now I live at Ki Gompa. I came to town for the day to visit my son, and now I am heading back."

Hansa. I recalled that small village where we had stayed a night with a welcoming Mr Chering Tashi and his family 25 years ago. We had gone walking with his 11-year-old son who had shown us the local herbs that he collected with his father, the local traditional healer. That evening we had tried some *chang* and sat around the *tandoori* (fire-box) while Chering told the story of how he and his parents had escaped from Tibet, carrying their salvaged scrolls and herbs before the advancing Chinese army. We had left later on the daily bus to return to Lady Willingdon Hospital.

Now in Kaza, 2019, our bus neighbour asked where we were from. I explained that I worked as a public health doctor in Mussoorie, near Dehradun but that we had loved a visit to Hansa many years ago. Suddenly my neighbour said: "When you came here many years ago, were you not working with the Manali Mission Hospital? I think it is my house where you came to stay. We still have the photos of you with our children that you sent us pinned up in our Hansa house. I am Chering Tashi from Hansa!"

The three of us felt a happy rush of surprise and amazement. As the bus ground along the cold, windy valley, we shared further news. His wife had passed away. His daughter is a nurse in the community health centre in Kaza. His son is an engineer in Kaza. Chering Tashi, himself, has been asked to be the *Amchi* (traditional Buddhist healer) for the whole of Ki Gompa where several hundred *lamas* study and live. We told of our four children, our journeys in and out of the Spiti valley and how we had worked in Kaza itself several times over the past 15 years.

Then the bus slowed and Chering waved and climbed down. As the bus pulled away another passenger said: "He is the best *Amchi* in the Spiti valley. He is wise, skilled and kind. The *lamas* and the whole Spiti valley hold him in high reverence."

Now, back home in Mussoorie, I reflect on why this chance meeting with Chering Tashi felt so joyful. As someone who has moved house often, and lived much of my life in a land where I am immediately identified as a foreigner, a sense of belonging can be elusive. Chering carried a thread of connection to a remote place and era through his ancient craft of traditional healing, and also connection to us and all that we share as humans travelling in moments of time across our beautiful, complex planet Earth.

Kaaren Mathias lives on the outskirts of a busy bazaar, on steep forested hills above the Gangetic plains of North India. She is a parent, adventurer, public health doctor and follower of Jesus of Galilee.

As leaders knit a team with
patience, consultation,
enthusiasm, vision, courage,
delegation, resilience and appreciation
Inspire us to restore the fabric of relationships
by countering poverty and destruction
in our neighbourhoods and world
Lover of life

From the *Tui Motu* team