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KIM WORKMAN and PETER HAY-MACKENZIE on justice and prisons

MASSIMO FAGGIOLI on Pope Francis's social justice focus

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TO ACT JUSTLY
HEI MAHI TIKA

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EDITORIAL

Encouragement to Act Justly

I love to think of encouragement — that little nudge forward — as the Spirit working among us. However stoutly we may hold a belief or opinion we can feel our hearts and minds expanding receptively when the truth comes with a generous side of encouragement. Just think how readily we obeyed the Lockdown restrictions when our fears were met with information, understanding and praise during the daily briefings.

Now that we're into a more ordinary time, and while still attentive to the precautions against spreading COVID-19, other issues are claiming our focus. Micah, one of the prophets of social justice, warned against the inequalities developing between the rich and poor in Judean society and political corruption in Jerusalem. He gave advice for living together as a people and for getting along peacefully with neighbouring nations. God requires of us, Micah says, "to do justice, and to love kindness and to walk humbly with our God" (Micah 6:8). He chooses these three interrelating actions — to do, to love, to walk — moderated by three critical values — justice, kindness, humility — as a recipe for rebuilding life together.

We were alert to the signs of COVID-19 during Lockdown — let's now be alert to the signs of change in our new time. Respect for women, protection and care of children, consciousness of white supremacy, integrity in politics, fair wages for essential workers and understanding of mental health are some of the justice issues challenging us. We may feel an affinity towards one area, but we cannot be closed to others. Unlike most countries right now, we are fortunate to have time and scope to consider issues other than COVID-19. We can spend this time informing ourselves with the truth, discussing the issues with one another and contributing to more fair outcomes for everyone in our country. And we can encourage those who are leading the way.

In this August issue we explore the first aspect of Micah's advice — to act justly for the good of our communities and society. By doing justice with kindness and humility we can avoid divisive and apathetic extremes such as haranguing and having no opinion. Instead, we are able to create a setting for coming together effectively — learning, discussing, planning, evaluating — encouraged by the Spirit. We will hear the prophets in our midst pointing the way.

We thank all the contributors to this 251st issue whose wisdom, sharing of faith and practice, research, reflection, art and craft encourage us to think about some of the areas of justice that need our attention at this time. Their work may help inform us for the coming General Elections. These times are uncertain, but full with opportunity — our contributors encourage us to think beyond "back to normal" to find new ways of doing justice.

And, as is our custom our last words are of blessing and encouragement. ⚖

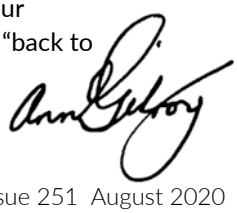

Photo by Scott Rodgerson on Unsplash

LEARN FROM HISTORY FOR THE FUTURE

It's 75 years on from the end of World War II and I feel compelled to wonder what we have learned.

World War I was "the war to end all wars", but just 20-odd years later Europe was once again tearing itself apart, and its frontlines had spread even further around the globe.

We're good at celebrating the victories of both World Wars, and honouring the service and sacrifice of those who fought in them. ANZAC Day memorials are observed now more than ever. The recent death of "Forces' Sweetheart" Dame Vera Lynn was marked with many tributes. But what have we learned from the experience — about unchecked power, international relationships, political prejudice and social scapegoating — that might help us prevent future conflict, and seek peaceful alternatives?

There's a saying that knowledge, like wealth, only lasts three generations. We might respond well to a crisis as it's happening, but as time progresses, we risk regression.

In recent years, it seems there has been a dangerous rise in leaders who appear to be pulling us backwards as they put themselves ahead of their nation.

We've learned little, it seems, about the power of populism to transform democracy into tryranny. And now, from the United States to Brazil, from Russia to the Philippines, from the UK to China, there is a cult of personality of leaders cut from every cloth.

A crisis of a different nature today tests their mettle, and in many cases, finds them wanting.

With a few exceptions, they have also made an unholy mess of initial efforts to control the coronavirus.

In a display of irresponsibility, Brazil's Jair Bolsonaro described coronavirus as a "little flu" and face masks as "for fairies".

Trump refuses to take a backstep on his own appalling approach. Forever virulent towards his political opponents, both real and imagined, the leader of the free world has backed himself into a corner where he has to be forced, kicking and screaming, to grant even a single concession on something as simple as masks, even as the number of infections skyrockets.

A sense of personal responsibility and accountability has been lost, replaced instead by a bastardised idea of liberty which has flourished in some circles. It has wrongfully come to represent only the most selfish of individuals running roughshod over the freedoms of everyone else.

The geopolitics of these individuals is similarly disordered. The leader's personal gain is put ahead of the common good of the country and of the world as community. They chart a path for their own enrichment and they dress it up as a show of national strength. Bullying begets bullying.

While strongman rhetoric might win votes, it is rarely compatible with common sense and wholly futile against facts and reasoning. Not when crises, be they conflict or pandemic, rear their heads. In these instances, especially, an effort to hark back to an earlier time becomes a particularly perilous exercise.

In looking back, of course, we shouldn't simply long for a past that may never have really existed. Instead we should remember the lessons that lay therein. While leaders may glorify war, it is the citizens who are compelled to fight and ultimately die in it.

Again we see the amnesia of time sets in. The warning of the late Alec Campbell, the last surviving ANZAC who fought in its most infamous battle, remains revelatory: "For God's sake don't glorify Gallipoli — it was a terrible fiasco, a total failure and best forgotten."

Indeed it was, as war so often is. But rather than forget disasters entirely, we should reflect on what we can learn. In thinking of world wars, we would do well to ask: "what caused the last one and how can we avoid a next?"

But today we must go a step further and also ask what kind of future we want. As pandemic pulls the rug out from under us, and our mettle is again tested, we must also reflect on what kind of world we wish to build when the dust settles. Failure to do so only sets us up to repeat our mistakes once more.

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

Doing Justice Better

KIM WORKMAN shares the values that underpin his work of transforming the criminal justice system.

An incident occurred at Mangaroa Prison (now Hawkes Bay Prison) which was to change my life. It was in January 1993 when I was head of the prison service. A prisoner stabbed a prison officer, and three prisoners who witnessed the incident failed to alert prison staff. The offender was transferred to Whanganui Prison but when I learned that the three witnesses were still at the prison, I sent a Prison Inspector to check that they were safe. The inspector found that the three prisoners had been held naked in an outside exercise yard and beaten repeatedly by prison officers over three days. It was about as serious as such an incident can get. That experience and its fallout ultimately resulted in my resignation as Head of Prisons, followed by a period of severe clinical depression. More importantly, it led me to become a Christian.

After four years of exposure to prison life, I had become habituated to prisoner stories of sudden and miraculous religious conversion. But for me there was no sudden and powerful epiphany, no blinding light, no "My God, I have been saved!" evangelical moment. I was not on that particular road to Damascus. I was on a long, difficult and challenging journey, which at the end might or might not yield spiritual rewards. But what I did know was that my religious experience was authentic.

Reading the Politics in Scripture

Studying the Gospel for the first time at 52 years of age was something of a revelation. It struck me that I was reading a political document, and that Jesus was a political activist. I suppose it is only natural that in studying the life of Jesus we read into it our own ideological position, whether as a revolutionary, a socialist or a conservative — and I was no exception.

As I read, a new image of

Jesus emerged. Someone who was feared by the major political parties and made comments on all kinds of political issues — rule, law, nationhood, power, taxation, statehood, international relations, war and economic policy. His confrontation and trial in Jerusalem was dominated by politics. Crucifixion was a Roman political punishment. His parables on law, taxation, party attitudes, the judicial process and foreigners challenged the political leaders of the day.

Drawn to Liberation

In those early days, I struggled with determining and defining what the purpose of my faith should be, but I found myself returning to those passages in which Jesus was regarded as a liberator of the oppressed and imprisoned. One of the striking tasks expected of the awaited Messiah, according to Isaiah, was to "bring out the prisoners from the dungeon, from the prison those who sit in darkness". This is precisely the role Jesus claims for himself at the beginning of his ministry:

"Jesus stood up to read, and the scroll of the prophet Isaiah was given to him. He unrolled the scroll and found the place where it was written: 'The Spirit of the Lord is upon me, because he has anointed me to bring good news to the poor. He has sent me to proclaim release to the captives and recovery of sight to the blind, to let the oppressed go free, to proclaim the year of the Lord's favour'" (Luke 4:16-20).

Liberation from Oppressive System

Jesus was not just talking about a spiritual or psychological liberation for those imprisoned by sin and guilt. As Chris Marshall pointed out at the 2002 Prison Fellowship conference, "Breaking Down the Walls", Jesus was also talking about freeing people from the material structures and ideological systems which robbed them of freedom and dignity. Over time, I made a decision not only to work with prisoners and their whānau, but to seek change within the criminal justice system.

God as Source

There were two things that changed as a result of that faith encounter and prepared me for this work. First, I mostly overcame the need to succeed at all costs — a desire formerly driven by personal ambition. I became more settled and satisfied with doing what I perceived to be God's will, knowing that I had a spiritual source that would guide my life.

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When I joined the Board of Prison Fellowship in 1995 and started questioning mature Christians about their worldview around justice, crime and punishment, I was surprised to find that, with few exceptions, their views did not differ significantly from those of the general public. "Do the crime, do the time" and "Lock 'em up and throw away the key" were the catch cries of the day.

It was then I realised that this ministry was not for the faint-hearted, and that I had to do and say things that were unlikely to enhance my future career prospects. I started to speak truth to power, knowing that what I had to say would be unpopular but that it needed to be said.

Long Term Commitment to Justice

The second shift was the overwhelming sense that it didn't matter if I failed. If the idea was worthwhile, others would make it succeed, possibly after my lifetime. For the last 25 years, I have been comforted and strengthened by the verse from Micah: "God has told you, O humans, what is good; and what does the Lord require of you but to do justice, and to love kindness, and to walk humbly with your God" (Mic 6: 8).

In this verse Micah interprets God's will, and stresses that true religion crystallises its value through the moral life that accompanies it — the life of the believer is more important than religious behaviour. The verse is almost a synthesis of earlier prophetic teachings. Amos had proposed the demands of justice over sacrifices; Hosea had stressed the importance of tenderness and love; Isaiah had emphasised faith and obedience to God.

The commitment to justice implies a responsibility for the defence of the poor and the powerless.

Loving-kindness is a community-oriented activity, expressed through helping those in need and in a spirit of solidarity.

Humility requires us to be a faithful and attentive servant of God. We are called to listen constantly to the heart of God and to the cries of people.

Acting Justly as Christians

What then is the role of Christians in the criminal justice system? If we have strong Christian values, we must cease to be embarrassed by them. Christians should argue for the policies we want not on the grounds of expediency but on the grounds that they are empathetic and kind; and against others on the grounds that they are selfish and cruel. Most of all, we should argue for them because they are part of the gospel vision for justice and peace. In asserting gospel values, we become the change we want to see. ⚖

Painting: ***Our Whanau*** by Izzy Joy ©
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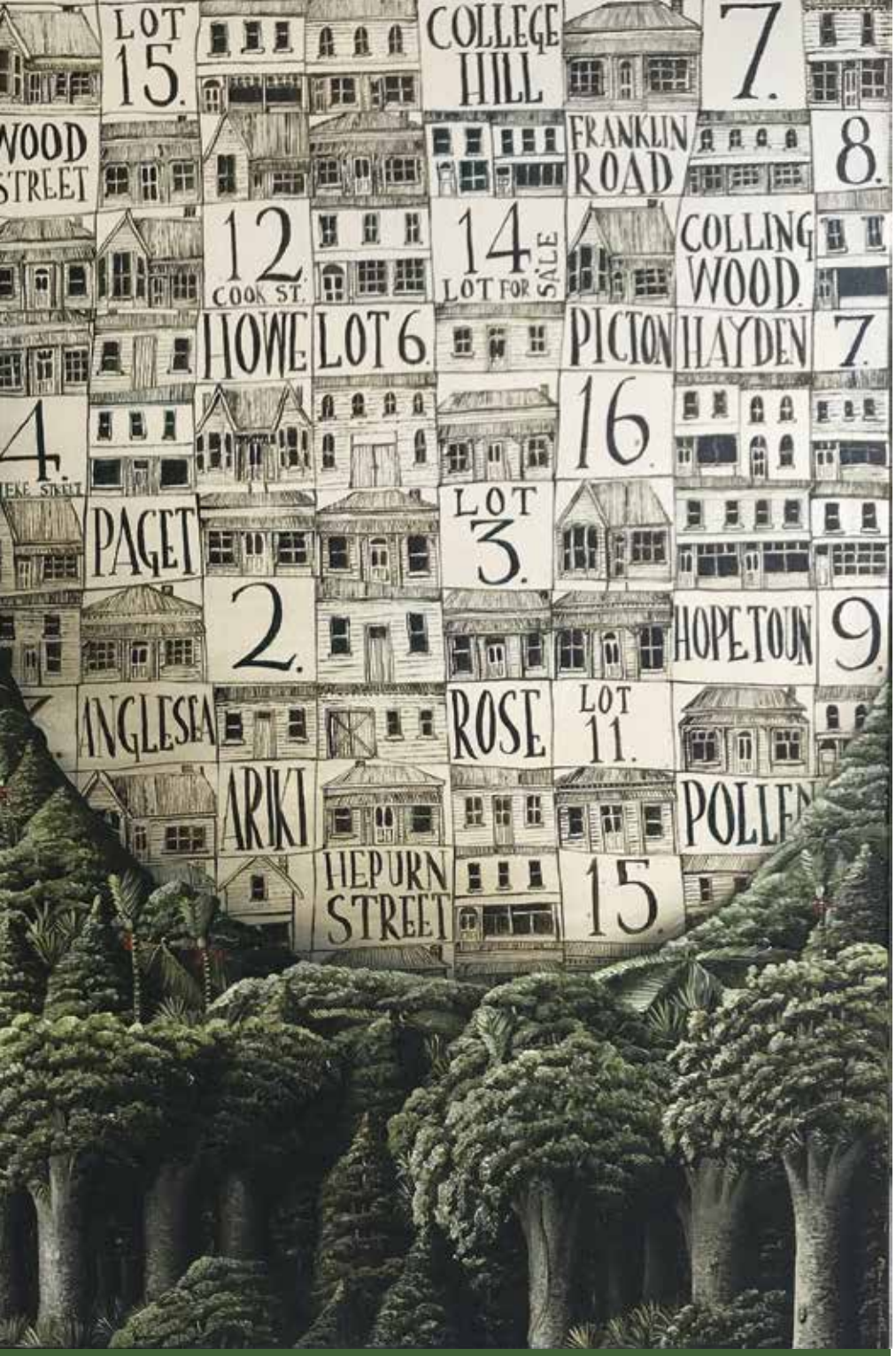
Kim Workman, KNZM, QSO, is a former public servant who in 2011 founded JustSpeak, a young persons' criminal justice reform movement.



Symbols of Injustice

SUSAN HEALY explains why we need to have conversations about place names and statues which are symbols of the colonisation of Aotearoa.

I spent a few days in Dublin in 2017. It was a visit I had been looking forward to as having gone through Catholic schools in the 1950s and 60s, I had imbibed a love of St Patrick and Ireland. This affection was strengthened by knowing that my father was born in Finglas, a suburb called the "dead centre of Dublin" because of the large cemetery there.

The time in Dublin did not disappoint. But there was one shock: finding that both its cathedrals were Anglican. Here I was in "Catholic Ireland" only to find that in its major city the Catholic community did not have its own cathedral. To me, this spoke powerfully of the long shadow of colonisation and its ongoing impacts in a country. Although Ireland has enjoyed close on a century of independence and has plenty of statues to commemorate its heroes of liberation, its cathedrals are stark reminders of the centuries of religious suppression and seizure of Church properties by the British colonisers.

We Need Brave Conversations

The events over the past months brought this experience to mind. In our country, there is growing debate about the appropriateness of some statues in our public spaces as well as certain place names. Yet, moves that challenge our colonial identities can generate a violent reaction.

Hamilton Mayor Paula Southgate said she "received more abuse in recent days than in my 20 years of politics" — some of it "vitriolic". This followed her decision to have the statue of Captain John Fane Charles Hamilton removed from the city's Civic Square. While she made this decision for safety reasons, she recognised the statue had long been an affront to the Waikato-Tainui iwi. Captain Hamilton led colonial forces in a war that led to the death of many of their people and the loss of vast swathes of their land. Interestingly, there are older Pākehā people who affectionately know the city by its Māori name, Kirikiriroa.

On reflection, Mayor Southgate offered some sage advice in a radio interview: that the city and nation as a whole need to have brave conversations about this topic because it cannot be ignored. She elucidated: "This issue is not going away… because something reminds iwi that the hurt still exists. So we must face this conversation, we can't ignore it. We have to deal with it. I think the only way to go forward is to go forward together but that

takes some time to lift the levels of acceptance and understanding."

Learning about Colonisation

The Race Relations Commissioner Meng Foon has also stressed the importance of dialogue when it comes to statues and place names linked to colonisation.

As Mayor of Gisborne, he supported discussions with iwi that led to the establishment of a co-managed walkway which tells the stories of Māori and Europeans, and the erection on the Kaiti headland of a striking sculpture of Te Maro by local artist Nick Tupara. Te Maro, a leading rangatira, was one of a number of local Māori who were unjustifiably killed by some of Captain Cook's crew. The presence of Cook's statue on the foreshore is still a matter of controversy.

Discussion and negotiation with local hapū and iwi are vital for resolving these tensions and, most importantly, lie at the heart of addressing the fundamental injustice in the colonising process. Cook's men misjudged a situation because they did not think to get advice from local experts. In this they were in sync with a broader colonising culture which put little store on the knowledge, mana and rights of indigenous peoples.

Damage Done by Imposing New Names

This disregard is exemplified in the way the British colonisers imposed their names on Māori land. Nuki Aldridge, Ngāpuhi kaumātua, alerted me to the harm stemming from this superimposition. When testifying to the Waitangi Tribunal in 2010 about pre-1840 acts of violence to his people, he noted the renaming of land as the first violence.

Often the renaming was based in ignorance as when Cook gave the name Poverty Bay to a large, rich bay on the East Coast, quite simply because he had been unable to obtain food there. Cook reached this conclusion, said Aldridge, without making contact with the people who actually lived at the bay. "By what right did Cook ignore the original names and overlay them with his own?" asked Aldridge. "And by what right did those who followed him make Cook's names the official ones?" "This," said Aldridge, "was the beginning of the process of separating us from our whenua."

That poignant phrase — "separating us from our whenua" — refers not only to the huge physical loss of land but also to the breaking of whole sets of relationships that bind communities to their lands and lands to their communities. In these relationships, names are vital.

As someone raised in Auckland, it has puzzled me that we were told nothing about Auckland and his career. It suggests that colonisation in our country has involved the suppression of a great deal of history, both Maori and Settler.

The Te Roroa people, in giving evidence to the Waitangi Tribunal, revealed how their place names and the mapping information contained in the names are conveyed through pepeha (tribal sayings), whaikōrero (oratory), whakataukī (proverbs), waiata (songs) and traditional stories. And this is true for hapū and iwi throughout the country.

Place Names Carry Vital Relationships

Every corner of the land has a story, a song or a saying connected with it. Thus, place names carry vital connections into a hapū's history, literature, relationships and identity, as well as acknowledging special characteristics of the land itself.

The connections are all diminished when colonial names are planted on top of the indigenous ones and then officially endorsed as the names by which these places are to be recognised.

Replacement Names Not Connected to Place

Another facet of this situation is the fact that many of our towns are named for people who have a tenuous link, if any at all, with the places bearing their names. And some of these people have shameful histories as colonisers. Simon Wilson pointed to, among others, (Thomas) Picton who was known as "the Tyrant of Trinidad," (Warren) Hastings "another scoundrel of the empire", Clive of India who committed many atrocities while accumulating a large personal fortune, and (Lord) Auckland who sent "tens of thousands of people to their deaths in Afghanistan". As someone raised in Auckland, it has puzzled me that we were told nothing about Auckland and his career. It suggests that colonisation in our country has involved the suppression of a great deal of history, both Māori and Settler.

Getting Involved with These Issues

In face of these issues, what might acting justly ask of us as individuals, schools, churches, organisations?

We can ask what we know about the mana whenua of our area, that is, the hapū and iwi with long-established relationships into the land on which we stand. Putting "mana whenua" and the name of our particular area into an internet search can be a start.

We can ask what our schools, churches or organisations are doing to strengthen relationships with the mana whenua or local marae.

And we can begin conversations with our families, friends and colleagues about the symbols and effects of colonisation. We can discuss how our communities might establish respectful and mutually beneficial relationships with the mana whenua and the land itself? ⚖

Painting: ***Western View*** by Mark Wooller © Used with permission www.markwooller.com

Susan Healy is the editor of *Listening to the People of the Land* (2019) and co-author of *Ngāpuhi Speaks* (2012).

BUILDING BACK A BETTER FUTURE

Children's Commissioner ANDREW BECROFT says we owe it to the children to build their country back to be even better than it was before.

We can be proud of our children and young people right now.

They are an over 1 million-strong team who gave up their playgrounds, their schooling, their interactions with friends, and for some in already struggling families, even less access to the basics while our country was in Lockdown.

About 150,000 of our children were living in significant material hardship before the pandemic hit.

The period of Lockdown was particularly hard for those families in poverty, struggling with mental health issues, facing the challenges of parenting alone and with over-crowded housing.

The burden of the Lockdown was not equally shared, and its long-term impacts certainly won't be equally shared.

So, now that we are taking steps towards recovery, let's look forward to a fairer future.

Listening to Children

Children and young people will have some good ideas and suggestions for how to get New Zealand moving. We must seek their views. After all, it is their right to be heard.

And because our under-18-year olds cannot exercise their right to be heard through traditional ways like voting, it is our duty as adults in their lives to vote with their best interests at heart.

In 2018, we asked more than 6,000 children and young people what they believe children in New Zealand need to live a good life. They told us they want more action to reduce child poverty. They want "the basics" — a home, an education and a safe community.

But they want more than just a minimum standard of living. They want the systems which support them to support their whānau too.

Child and Youth Wellbeing Strategy

Their voices are now strongly echoed in the excellent 2019 Child and Youth Wellbeing Strategy. Our government, for the first time ever, has prioritised

the wellbeing of children and young people. I believe this Strategy is a once-in-a-generation platform to get things right for our children. It is hugely significant to have a long-term, cross-government strategy to improve child and youth wellbeing. It's world-leading.

Now that we have this Strategy, we have to demand that our systems change for the benefit of our children and young people.

Continue Equivalent Tax Credit

We are currently going through a very difficult time as a result of the coronavirus pandemic. Many New Zealanders have lost jobs and income. Our unemployment rate is predicted to rise significantly.

When the wage subsidy and the income relief payments run out, parents without jobs will be forced onto benefits.

Not only is the benefit well below both of these income supports, children will be penalised because their parents are no longer eligible for the in-work tax credit.

I would like to see the equivalent tax credit continue for children who most need it, irrespective of whether their parents are in work or not. This is critical if we want to reduce reliance on foodbanks and other assistance.

Free Medical and Dental Care

There is also now an opportunity to change the funding of primary healthcare for all children and young people.

I would like to see the age limit for free medical and full dental care raised to 18. This would help reduce what is a significant barrier to families in accessing help when they need it.

Implement the Strategy Fully

I encourage the government to invest in actions to empower communities and government agencies to follow the blueprint laid out in the Strategy.

We all want a New Zealand that is fairer and more equitable. And we have a proud history of supporting our children and young people directly. So let's continue our courageous and world-leading response to this virus.

I would urge you to talk to the children and young people in your lives and ask them how this experience of Lockdown has been for them. Ask them what they think we should be doing to ensure they have a future where they can thrive and live good lives.

Our children and young people will inherit this system we rebuild. They will also inherit its financial burden.

For this reason alone, they deserve our response to not just be shovel ready, but future ready. ⚖

Photo by Rod Coffee/Shutterstock.com

Judge **Andrew Becroft** is the Children's Commissioner, is committed to a specialist approach to dealign with youth offenders and is an advocate for youth issues.

The Wisdom Pattern: Order, Disorder, Reorder

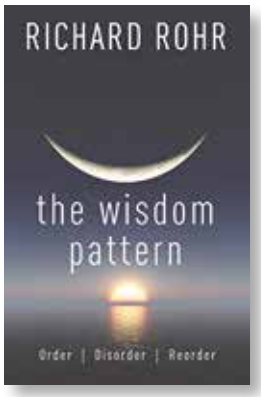
By Richard Rohr OFM
Published by Franciscan Media, 2020
Reviewed by Kate Bell

BOOK

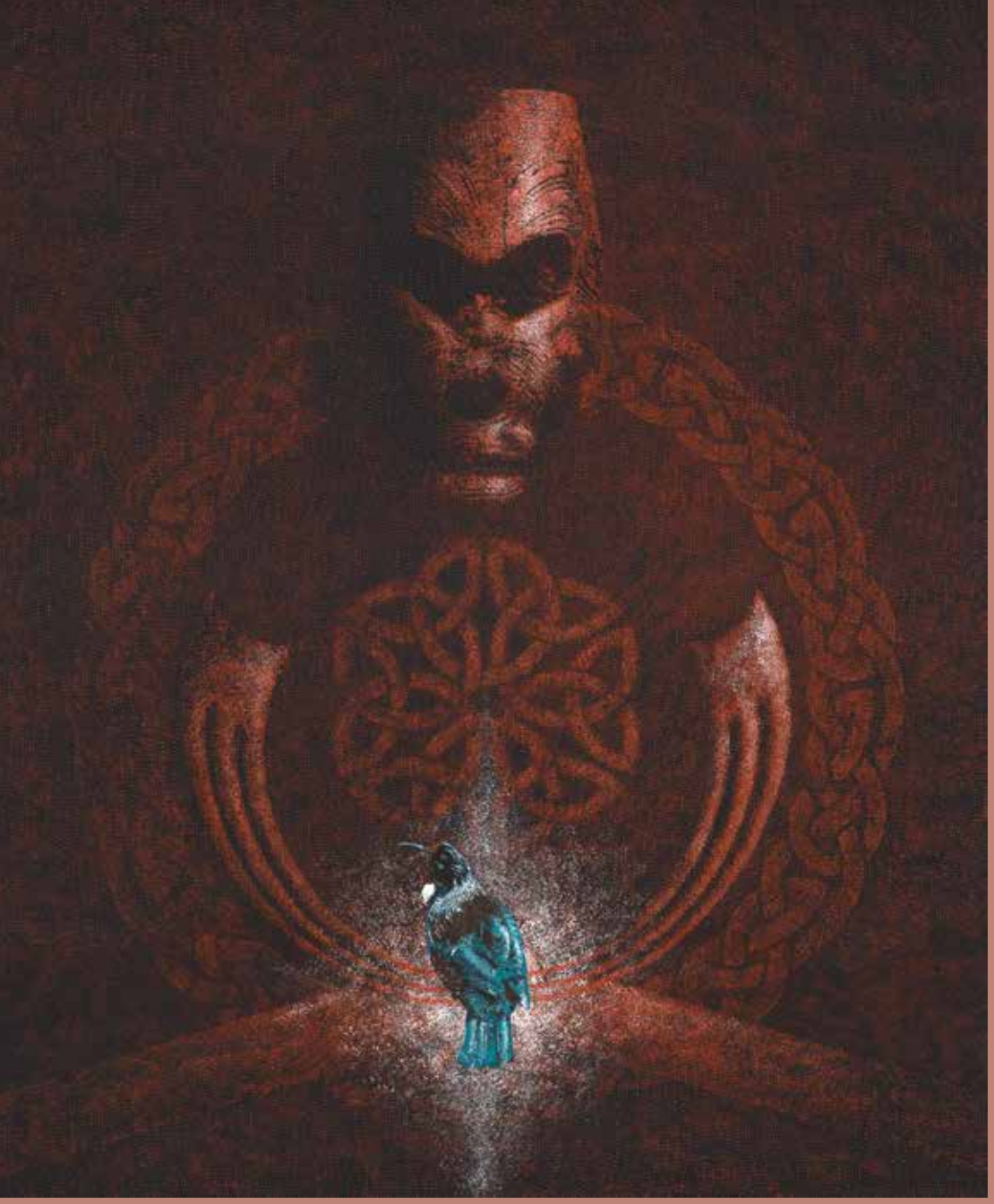
Renowned spiritual writer Richard Rohr distills his 30 years of teaching in *The Wisdom Pattern*. Through the chapters in the first part he analyses the factors that have led to the major issues of postmodernism and the effects on our psyche, beliefs, spirituality, community, church, culture and society — and the planet as a whole. Then he introduces the hope of great awakenings necessary for transformation in all of those levels.

The second part is concerned with "how"— introducing the nuts and bolts for personally and collectively finding a "third way".

I enjoyed Rohr's energetic conversational style with rich quotable pearls on every page! More significantly, I appreciated his critique of postmodernism and its polarising effect in society (perhaps more evident in the Culture Wars of his own United States). But best of all I found Richard's steps for trans-formation were immediate and personal.



This volume is for anyone who is concerned about our present world, our way of thinking, being and believing. Richard provides an overview of the major features of this landscape and articulates the wisdom pattern that encapsulates the Pascal mystery of hope. ⚖



Ministering with the Imprisoned

PETER HAY-MACKENZIE reflects on being a prison chaplain.

Micah 6:8... "What does the Lord require of you? To act justly and to love mercy and to walk humbly with your God."

I can talk more easily about mercy and humility. Justice is difficult to talk about. The Te Ara Poutama (Department of Corrections) practical framework works at promoting manaaki (respect); whanau (relationships); wairua (spirituality); kaitiaki (guardianship); and rangatira (leadership) in every area of prison life. If these values are being established, justice is being achieved.

Here are some personal reflections.

Moving into Chaplaincy

I've been ministering as a prison chaplain for some years now. I had been in priestly ministry in an earlier time. About six years ago my parish priest asked me about getting back into ministry of some sort. I said I'd received a letter from Rome (20 plus years ago) granting me dispensation from celibacy and suggesting I move away from my normal haunts and keep a low Church profile. My parish priest thought Church policy might have changed since then. So I looked for work in the Church, once again.

Why? One of the phrases that occurred to me was that there was some "unfinished business" that I needed to concern myself with — ministry in the Church is a great privilege. I saw the job of prison chaplain advertised in the parish newsletter. I thought that working in prison chaplaincy was a ministry that was somewhat hidden from the glare of other ministries in the Church in Auckland. It was also a job that paid a salary (the Department of Corrections contracts Prison Chaplaincy Services Aotearoa NZ and the NZ Catholic Bishops Conference to provide chaplains in all prisons).

When I interviewed for the role, I was asked what I thought a golf professional could contribute to chaplaincy. I replied that my seven years in a seminary and 20 years of parish ministry counted for something. Faith and Church continue to be important and I've tried to live out my Baptism, (Ordination?) and Marriage callings, whatever my circumstances.

Chaplains Minister within Boundaries

In my role as chaplain, "doing justice" is providing pastoral and spiritual care for the people in our care. I've learned that the justice system is wide, tall and complicated.

I work in a remand prison. The chaplain is often asked to assist with finding a bail address because acceptable bail addresses are hard to find. This is because the men have often been cut off from

their families, some cannot be bailed back near their victims, others have breached bail conditions and the court sends them back to jail.

But chaplains have strict boundaries of activity and responsibility regarding the assistance they can offer prisoners. Accepting these boundaries can be frustrating. For example, finding a bail address is the task of the person's lawyer, or their family, or their case manager.

Are men getting "what they deserve" in prison? Justice is hard to define. Occasionally, chaplains are asked to be support persons for a prisoner in a restorative justice meeting. These are usually very useful processes. Over 50 per cent of our men are Māori. A few of the men are political. A lot are angry.

I think that most men in Mt Eden Correctional Facility (MECF) are fairly philosophical about their situation. It's the little things that hurt. For example, having their gear stored in a rented house and not having the time, contacts, or money to get it secured, so that their belongings are lost. Or, not getting to a tangi because of their security classification, or a lack of money to pay for custodial staff to accompany them. Or, some unauthorised person using their car, or selling it. Or, having delays in getting a pair of glasses. If a man has a "significant other" who can support him while he is in prison, that makes a big difference.

Support for Changes

As a chaplain I'm part of a team. There are about 1,050 prisoners and 500 staff in MECF. There is evidence of justice being served in the prison system. But when a man says to me: "Sorry I'm back again, but I mucked up", is this recognition that he can't just keep doing what he is doing and not suffer any consequences?

The strategic direction in Hōkai Rangi is the new strategic direction for Ara Poutama Aotearoa (Department of Corrections) for the years 2019-2024. Its focus on wellbeing indicates that legitimate authority in society is trying to address how we treat people who seriously violate acceptable norms. Hōkai Rangi acknowledges that whānau and iwi support are vital. But this needs resources.

I think that if we can get all our homeless off the streets during the COVID-19 Lockdown, then we can better support our prisoners' recovery. Does this mean more taxes? Higher tax on alcohol? Drugs and alcohol abuse are a big factor in many prisoners' lives. Foetal alcohol syndrome is evident in many of our men.

Chaplains can influence for good. Primarily this is through engaging with the prison community by providing pastoral and spiritual care. This builds trust with the custodial staff. Chaplains rely on the staff to have access to the men.

Sometimes I'm asked what difference I make in the prison. I think of Luke's Gospel: "Maybe one in 100."

Improving Outcomes

The work of the custodial staff is significant. It is essential they have good training and ongoing support. I have met a great number of dedicated Corrections staff doing good work in prisons.

How New Zealand can do justice better is a bigger question than just prisons. Education is important. So many of our men have literacy and numeracy challenges. Their choices are limited.

And many suffer poor health. It is estimated that about 50 per cent of Māori in prison have a diagnosed chronic condition, including heart disease, diabetes and asthma. About 70 per cent have sustained a traumatic brain injury across their lifetime.

Ministering in Transient Facility

One of the more difficult elements of chaplaincy is having ready access to prisoners. In a remand prison the men are occuppied with getting their court appearances organised so staff are busy with facilitating phone calls to lawyers, and lawyers' visits, and processing the convicted, sentenced, released or bailed men. The prisoners are in a sort of "transit camp" here.

Recognising the unsettledness of daily life, chaplains need to be able to carry on supportively amid the demands on the prisoners and other programmes that the prison is attempting to offer to increase the men's chances of "rehabilitation and reintegration".

I find working with my two chaplain colleagues a blessing. And we have approximately 140 volunteers coming in. About 30 volunteers come in on Sunday mornings for church services. This visiting cannot be underestimated.

It can be hard to channel the goodwill of volunteers while keeping within prison rules, limitations and expectations. But we know we need to respect the Corrections boundaries.

Giving Support

About three years ago, after the Quaker community delivered posies of flowers as Christmas gifts for prisoners, one prisoner, unbeknown to us, wrote to them asking for some support. This led to two Quaker women writing to the man, then becoming his "authorised visitors", and then his advocates. They have continued to support the man even now when he's serving his sentence in another prison.

I have talked with them occasionally and learnt about their experience. They have dealt with on-going frustrations — having their visitor status declined because for security reasons they supplied the Quaker address instead of their private address; the prisoner being unable to access basic formal maths lessons so that they were forced to cope with giving informal lessons in the brief 40 or so minutes they had with him in the public, noisy visiting area; trying to promote opportunities for him to get qualifications via courses; not being able to take a dog for the blind in training into visits. Even through the frustrations they have continued to support the man. ⚖

Painting: ***Conversations at the Thin Place*** by Gareth Barlow © Used with permission www.gbarlow.com

Peter Hay-Mackenzie likes to cook, is embracing home ownership, though not gardening, and benefits from his brother -in-law's hand-me-downs.

COVER-UP AND SILENCE

SUSAN CONNELLY describes how the Australian government has tried to cover its spying by punishing the whistleblower and his lawyer.

Violence is not part of politics, René Girard, one of the foremost philosophers of recent times, claims. Instead, politics is part of violence.

Violence, it seems, is the default human position into which we collapse all too often. "Oh no!" you say. We are peace-loving people. We oppose violence. We reject it. Look at our laws — they protect and defend society from violence. Exactly so. We have laws and prohibitions that are meant to ensure the peace. And why is that? Because we are addicted to violence.

Girard taught that violence arises ultimately from a conflict of desires. As rivals for possessions, favour and position, we oppose those who want what we want. When the object of desire can't or won't be shared, violence takes over. Physical violence is obvious, but character assassination, calumny, blackmail and all forms of abuse can break bodies, minds and reputations.

Reputations are particularly cherished adornments of the human condition. They can be trashed by numerous types of violence but they can also be endangered by the persons who own them, through negligence, brazen acts or regrettable mistakes. Building and saving reputation is fraught with danger, as the promotion of the self so easily entails the gaining of power or wealth. Where these efforts lack the necessary foundation of morality and ethics, the edifice of reputation begins to crumble.

The Background Story

This is evident today in the long-running disturbing spectacle of the Australia-East Timor spying scandal. A former Australian spy, now known as "Witness K", and his lawyer, former Attorney-General of the Australian Capital Territory Bernard Collaery, are charged with conspiracy to breach national security by communicating information about the Australian government's spying on Timor-Leste in 2004.

The act of espionage involved Australian security personnel from the Australian Secret Intelligence Service (ASIS) impersonating workers in the Australian government's humanitarian organisation AusAid.

They put listening devices into the walls of the Timorese Prime Minister's cabinet offices. It was an elaborate ploy to eavesdrop on the deliberations of Timorese Cabinet Ministers concerning a Timor Sea resources treaty, specifically the sharing of resources in the area known as Greater Sunrise.

Why the Action Was Wrong

Within the limits of legislation, it is not unlawful for Australia to conduct espionage if those acts are in the interests of Australia's national security, foreign relations or even economic well-being. But espionage must be both necessary and proper. These two governing functions must

be adhered to under the legislation.

The spying on Timor-Leste was neither necessary nor proper. National security was not under any threat which necessitated such an act against the Timorese people.

The economic interests of rich and prosperous Australia were hardly touched by gains or losses in the Timor Sea.

The avid commercial desires of Australian corporate entities, such as Woodside — the petroleum company with major interest in the Greater Sunrise negotiations — did not amount to a necessity.

Building and saving reputation is fraught with danger, as the promotion of the self so easily entails the gaining of power or wealth. Where these efforts lack the necessary foundation of morality and ethics, the edifice of reputation begins to crumble.

Instead, spying on a friendly neighbour, a trading partner with whom Australia was supposed to be dealing in good faith, has the capacity itself to threaten this regional relationship.

And as for propriety — the attempt to swindle a small, impoverished nation just emerging from a brutal quarter-century military oppression is among the most improper actions in Australia's history.

Alexander Downer was Foreign Minister at the time of the spying. In January 2008 he retired from politics and established a lobbying firm. Woodside became a client of the firm, hence profiting Downer.

Blowing the Whistle

This confusion of political, corporate and national interest moved Witness K to view the spying episode as morally wrong, and he complained to ASIS authorities.

Discussions within ASIS proved detrimental to Witness K's employment, so he was advised to engage an approved lawyer, and contacted Bernard Collaery.

The dilemma posed to Collaery, as a long-time legal adviser to Timor-Leste, can only be imagined.

After learning of the spying, the Timorese government withdrew from the relevant Treaty in early 2013, indicating it would apply to the International Court of Justice (ICJ) for a maritime boundary.

Justice Compromised

On 3 May 2013, the Australian Minister for Foreign Affairs Bob Carr made the surprise announcement by media release that Timor-Leste had alleged Australian espionage.

In December of that year, Australia's domestic intelligence service ASIO seized materials and documents belonging to Timor-Leste from Bernard Collaery's Canberra office soon after he had left for The Hague to attend the ICJ arbitration hearing in his capacity as a legal adviser.

ASIO officers also interrogated Witness K for several hours and cancelled his passport, thus preventing him from testifying to the International Court.

After years of subsequent negotiations, the maritime border was agreed on by Australia and Timor-Leste in March 2018.

Secrecy As Political Violence

Some weeks later, on 30 May 2018, Witness K and Bernard Collaery were charged, and face two years' jail. Since then numerous hearings have been held, the most recent upholding the Attorney-General's bid for "non-disclosure".

This means secrecy, and it means secrecy to astounding proportions. It is possible, extraordinarily, that both Collaery and a jury may be prevented from seeing all the evidence against him.

Secrecy at this level would certainly protect the reputations of certain high-profile Australians, people of all political persuasions. Coalition persons include Alexander Downer, privy to the spying and later lobbyist for Woodside. John Howard as Prime Minister had ultimate responsibility. Christian Porter is the current Attorney-General and approved the prosecutions. George Brandis, a former Attorney-General, approved the raid on the homes of Witness K and Collaery.

Labor notables include Julia Gillard, who would not cooperate when Timorese Prime Minister Xanana Gusmão suggested that the issue be resolved confidentially in 2012. Bob Carr and Attorney-General Mark Dreyfus confirmed the bugging allegations in the press release issued weeks before any media coverage.

Government employees include David Irvine, who was the head of ASIS when the bugging of the Timorese offices took place, and head of ASIO when K and Collaery's homes were raided. Nick Warner was the head of ASIS who refused to return K's passport. Woodside Petroleum was set to gain handsomely from deals regarding Greater Sunrise, particularly had the spying remained concealed and successful.

It is clear that the commercial interests of Woodside and other companies have great influence on Australia's foreign and security policies. This influence has been facilitated and nurtured by politicians, some of whom have benefitted personally from questionable political and business links.

No wonder reputations are at stake. No wonder secrecy is a preferred form of political violence in the persecutions of Witness K and Bernard Collaery.

Media interest in this case is growing by the day, and last month crossbench senators called for an inquiry.

Perhaps it may emerge that reputations, whether national or personal, are best built on the solid foundation of ethical values and moral actions. ⚖

Photo by Fresnel/Shutterstock.com

Susan Connelly's book on Australia and East Timor is being published by Bloomsbury. She'd like to become a graphic artist and one day to meet Beethoven.

Do Justice for the Poor

MASSIMO FAGGIOLI shows how Pope Francis's desire for justice in the world calls all to focus on doing justice.

One of the signs of our times is a rediscovery of the connection between justice and peace: it's part of the contemporary discourse on race, society, the economy and the environment.

Pope Francis's pontificate is focused on justice in order to bring about real, manifest justice in our world — it is more than a theory or an ideology. If we are to understand the role of the Catholic Church today it's important that we consider Pope Francis's contribution.

Compared to mercy, Pope Francis uses the term "justice" less often in his writings. It is interesting to note the difference between the background intellectual and socio-political use of "justice" at Vatican II and in Pope Francis's usage.

Vatican II Recognises Rights

Lus (right) and *iustitia* (justice) are terms used very frequently in Vatican II, which is a rediscovering moment by the Catholic Church of the sensible concept of "right" and "rights": especially in the constitution *Gaudium et Spes*; in the decree on the pastoral ministry of the bishops *Christus Dominus*; and in the declaration on religious liberty *Dignitatis Humanae*.

For Vatican II, it is one method towards ending the theological paradigm of political anti-liberalism, which is typical of the "long nineteenth century" reign of Catholicism between the French Revolution and World War II.

There was at Vatican II a newly discovered idea of "rights" with important intra-ecclesial and general ecclesiological consequences, with a very visible acquisition of the Vatican II vocabulary about "justice" and "right."

Justice and Peace Linked

There is also *ius gentium*, "law of nations," in *Dignitatis Humanae* and *Gaudium et Spes*, as well as an idea of justice as part of overall human progress: "All that men and women do to obtain greater justice, wider kinship, a more humane disposition of social relationships has greater worth than technical advances" (*GS* 35).

There is a link between justice and peace in *Lumen Gentium*, in *Dignitatis Humanae* and in *Gaudium et Spes*. There is also a call for secular authorities to "govern in justice" in *Gaudium et Spes* 34.

Notably, there is also a theological understanding of the difference between God's justice and human justice in *Dignitatis Humanae* concerning the paragraph of the declaration on religious liberty explaining the Gospel passage "Render to Caesar the things that are Caesar's and to God the things that are God's" (Mt 22:21).

Truth and Justice Linked

There is also an interesting link between "truth and justice" in

Christus Dominus 11 (quoting Ephesians 5:9: "until finally all women and men walk 'in all goodness and justice and truth'").

In *Dignitatis Humanae* there is a passage about the regard of the Church for the relationship between freedom, truth, and justice:

"This demand for freedom in human society chiefly regards the quest for the values proper to the human spirit. It regards, in the first place, the free exercise of religion in society. This Vatican Council takes careful note of these desires in the minds of men. It proposes to declare them to be greatly in accord with truth and justice. To this end, it searches into the sacred tradition and doctrine of the Church — the treasury out of which the Church continually brings forth new things that are in harmony with the things that are old" (*DH* par 1).

In *Gaudium et Spes* truth and justice are part of the birth of a "new humanism":

"Throughout the whole world there is a mounting increase in the sense of autonomy as well as of responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. This becomes clearer if we consider the unification of the world and the duty which is imposed upon us, that we build a better world based upon truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by this responsibility to his brothers and to history" (*GS* par 55).

Mission, Justice and Holiness

Vatican II talks also about the "justice of truth". In *Ad Gentes* there is a link between mission, justice and holiness: "Their main duty, whether they are men or women, is the witness which they are bound to bear to Christ by their life and works in the home, in their social milieu, and in their own professional circle. In them, there must appear the new man created according to God in justice and holiness of truth (Eph. 4:24)" (*AG* par 21).

In the documents of Vatican II there seems to be no discernable tension between *right*, *justice* and *mercy*: this can be interpreted as part of the council's attempt to give credit to the earthly realities, as well as to the Church's witness for the progress of justice in this world.

In *Gaudium et Spes* the idea of "justice" is articulated in terms of social, economic and international justice looking at the possible applicability of Catholic social doctrine to the political realm. It is part of the positive view of Vatican II on the world — positive in the sense of a still limited awareness of the complex relationship and tensions between the law, the Gospel and the world.

Francis articulates his vision of the relationship between Church and politics to the ordering of society: "If indeed the just ordering of society and of the state is a central responsibility of politics then the Church cannot and must not remain on the sidelines in the fight for justice.

Francis Links Justice and Concrete Values

There is a difference between Vatican II and Francis's use of "justice" and "right". In this pontificate, the occurrence of "justice" and "right" is in the context of a prophetic denunciation of the existing order and of the social-political consensus.

In *Evangelii Gaudium* Francis connects justice to the concrete application of other values, such as "justice and inclusiveness in the world". He explains the Gospel announcing a kingdom of justice: "The Gospel is about the kingdom of God; it is about loving God who reigns in our world. To the extent that God reigns within us, the life of society will be a setting for universal kinship, justice, peace and dignity."

Church to Practise Justice

There is in Francis a more visible distinctiveness of the Church in the world today and this distinctiveness is also about justice. In *Evangelii Gaudium* (183), Francis articulates his vision of the relationship between Church and politics to the ordering of society: "If indeed the just ordering of society and of the state is a central responsibility of politics, then the Church cannot and must not remain on the sidelines in the fight for justice" (here quoting Benedict XVI's encyclical *Deus Caritas Est* par 183). The Church's role in the fight for social justice is a recurring theme in *Evangelii Gaudium*.

Francis keeps the focus on the socio-political realities and their impact on family and marriage in *Amoris Laetitia*, where a series of tensions is visible: a tension between love and justice ("love can transcend and overflow the demands of justice"); between truth and justice ("It is true, for example, that mercy does not exclude justice and truth, but first and foremost we have to say that mercy is the fullness of justice and the most radiant manifestation of God's truth"); and between culture and the Christian embodiment of the love command in terms of a fight for justice ("this love [in the family] is called to bind the wounds of the outcast, to foster a culture of encounter and to fight for justice").

Francis's approach to the shortcomings of the written human laws are part of a new perception by the papacy of the world of this time. There is no nostalgia of Christendom, and no idealisation about the world of today, especially seen with the eyes of the poor and marginalised. The eyes of the marginalised in today's world are the eyes with which Francis looks at the law — both the ecclesial law, and civil or secular law.⚖

Painting: ***More Wind*** by Daniela Matchael © Used with permission. www.danielamatchael.com

Massimo Faggioli is a Professor of Theology and Religious Studies at Villanova University, USA and the author of *Catholicism and Citizenship: Political Cultures of the Church in the Twenty-First Century*.

THE SOUND OF PLACES

1
To get to Parihaka
from Wellington

you pass through Paekakariki
— where I am writing this poem —

travel north to Wanganui,
Kakaramea, Mokoia, Hawera

Ohawe, Opunake, and you are
almost there. The places

of my childhood are named and
then — monumental

like Taranaki, wished extinct,
but truly active behind cloud —

there is all that is not named.

*

What a presence it was.
Behind everything, and spreading down

like a dark cloak underneath the whole province:
through the foothills, across the treeless farms

to the exhilarating coast. The white cliffs
at Mokoia. The mouth of the Tangahoe

where Geoffrey, diving for Mum's legs,
split his head open on a rock.

The dramatic beach of childhood.
Light falling. Bacon and egg pie.

A small green, unforgettable, stone.

*

'We need silence for the sound
that comes out of it —'

a man told me last night in a dream
'— as the sound of the sea

needs the night.' Listen to the low pitch
of 1950 in the bach at Opunake:

a beached child in the sling of a camp stretcher,
frightened and safe, listening to the roar.

How we loved Opunake, so close to Parihaka.
Though Parihaka was a word that wasn't

said. That we hadn't heard.

2
To get to Kakaramea
from New Plymouth in 1866

my great-grandfather Joseph,
with my great-grandmother Jane

and Ada, Ella, Nina, Mabel,
a new baby boy, and a friend,

James MacCrae, trekked for 3 weeks
on Maori coastal tracks

to take up land he'd bought
from his mates in the Rangers.

They had 5 draught horses, 2 hacks and 2 drays.

*

At each river mouth
as the horses struggled and dragged

at the piled-high drays,
people from the local Pa

gathered round to touch and see
the five white children. In one place,

where the Pa was inland from the coast,
and I wish I knew its name,

a woman took the baby boy
and disappeared into the steep,

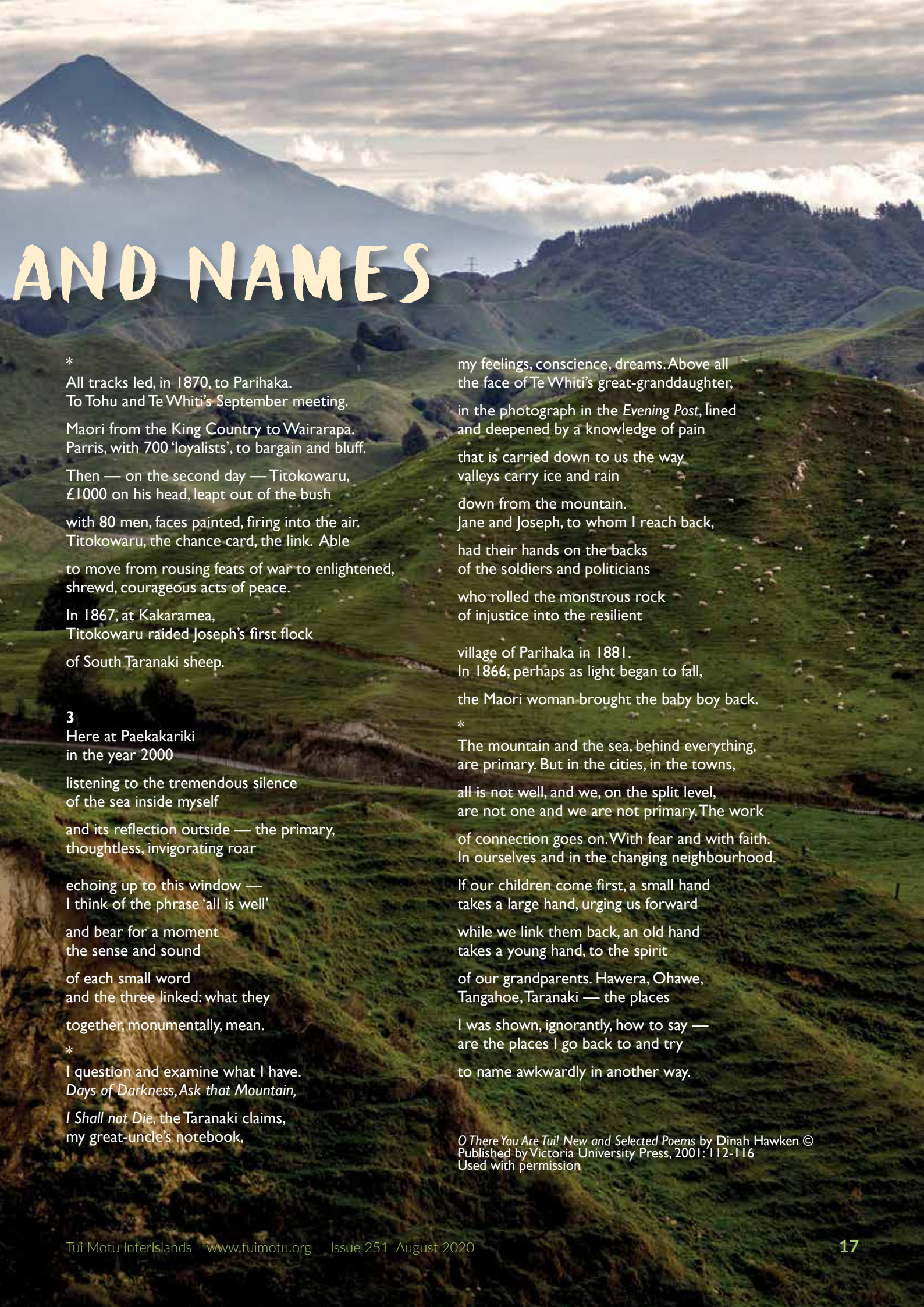
flax and toi-toi covered hills.
Jane remembered Joseph wounded. Lying all night

in the sandhills at Waireka. His younger brother John
out chasing cattle, shot and tomahawked. Lightly

buried under fern. She could do nothing but wait,
twisting faith and fear in her roughened hands.

Two strands of a fraying rope.

Photo by Andy Jackson/Shutterstock.com



AND NAMES

*
All tracks led, in 1870, to Parihaka.
To Tohu and Te Whiti's September meeting.

Maori from the King Country to Wairarapa.
Parris, with 700 'loyalists', to bargain and bluff.

Then — on the second day — Titokowaru,
£1000 on his head, leapt out of the bush

with 80 men, faces painted, firing into the air.
Titokowaru, the chance card, the link. Able

to move from rousing feats of war to enlightened,
shrewd, courageous acts of peace.

In 1867, at Kakaramea,
Titokowaru raided Joseph's first flock

of South Taranaki sheep.

3
Here at Paekakariki
in the year 2000

listening to the tremendous silence
of the sea inside myself

and its reflection outside — the primary,
thoughtless, invigorating roar

echoing up to this window —
I think of the phrase 'all is well'

and bear for a moment
the sense and sound

of each small word
and the three linked: what they

together, monumentally, mean.

*
I question and examine what I have.
Days of Darkness, Ask that Mountain,

I Shall not Die, the Taranaki claims,
my great-uncle's notebook,

my feelings, conscience, dreams. Above all
the face of Te Whiti's great-granddaughter,

in the photograph in the *Evening Post*, lined
and deepened by a knowledge of pain

that is carried down to us the way
valleys carry ice and rain

down from the mountain.
Jane and Joseph, to whom I reach back,

had their hands on the backs
of the soldiers and politicians

who rolled the monstrous rock
of injustice into the resilient

village of Parihaka in 1881.
In 1866, perhaps as light began to fall,

the Maori woman brought the baby boy back.

*
The mountain and the sea, behind everything,
are primary. But in the cities, in the towns,

all is not well, and we, on the split level,
are not one and we are not primary. The work

of connection goes on. With fear and with faith.
In ourselves and in the changing neighbourhood.

If our children come first, a small hand
takes a large hand, urging us forward

while we link them back, an old hand
takes a young hand, to the spirit

of our grandparents. Hawera, Ohawe,
Tangahoe, Taranaki — the places

I was shown, ignorantly, how to say —
are the places I go back to and try

to name awkwardly in another way.

To act justly means ...

Rev Dr **Nāsili Vaka'uta** is the Principal and Lecturer in Biblical Studies at Trinity Methodist Theological College in Auckland.

"To act justly" is an invitation to a threefold task. First, it is an invitation to disrupt. It aims at disrupting unjust systems, because some systems and institutions are deadly! "Acting justly" needs to begin with an acknowledgement that there are abusive systems at work in our midst. As a Church we will become complicit in promoting such systems if we fail to break the cultures of silence while continuing to cling to some aspects of a theological tradition that are both irrelevant and delusional. Let's demolish systems of death and create a new structure of life!

Second, "acting justly" is a call to resist and to confront supremacist narratives, because the stories we tell and live by can be violent and dehumanising. "To act justly" demands that we confront narratives that validate slavery, bigotry, racism, homo-/bi-/trans-phobia and all forms of discrimination and injustice. Let's disrupt narratives of death, and create a new narrative of life!

Finally, "acting justly" is a re-visioning duty. It invites us to re-vision a life-affirming future — because a future full of life is possible. "To act justly" is to envision a future that is life-giving for us all. Such a future begins with the courage to move beyond the strict boundary of orthodoxy and ecclesial dogmatism. It involves empowering people to speak truth to power, speak the truth about power, and strive for justice, equality and fullness of life. ⚖

Gemma Wilson SM worked for many years in Brazil and Mexico and supports Latin American immigrants in Auckland.

Trafficking and slavery is a secretive, profitable, widespread and evil modern industry. We can feel appalled and helpless when we hear about men, women and children abused as sex slaves, forced into slave labour, made child soldiers and trafficked as if they were goods. The perpetrators make good use of the disruptions of war and emergencies like COVID-19 for working under the radar. But I've found we can do something about this great breach of justice.

The websites of organisations working to stop trafficking and slavery give up-to-date information and suggestions for joining local and worldwide action. Try Googling Hagar New Zealand, Shakti International, Child Alert (ECPAT NZ) or the International Labor Rights Forum. I belong to Talitha Kum Aotearoa NZ — a group of Religious and laypeople working to combat human slavery.

I'm concerned about slave labour used in the production of goods. For example, very cheap imported goods probably have slave labour somewhere in their production line. We can ask shop managers if they know about the supply chains of their merchandise. These conversations alert our New Zealand shops to the worldwide movement to stop slavery in producing consumer goods. Questions and letters to companies and the government help keep attention on this issue.

We've had cases of trafficking and slavery in New Zealand — mostly of migrant workers. I've found the Immigration New Zealand website has excellent information about how we can act justly in this area.

And we can pray! Pope Francis addressing representatives of Talitha Kum International said: "Before you go to sleep each night bring to mind the face of one of these suffering brothers or sisters. That will be your prayer." ⚖

Cavaan Wild from New Plymouth is studying Law and Politics at Victoria University. He practises photography and scone making.

Acting justly is offering support without judging if the person is worthy. My Mum used to say that I could call her if I was ever in trouble, and she'd come and pick me up. Of course, she wouldn't turn a blind eye to any wrongdoing, far from it — but her love was such that the most important thing was keeping me safe.

This is one of the lessons my parents taught me that I respect the most. It is how I try to live now. I love my family, my friends, those that I've come to call my brothers. I would never want them to go without because I couldn't be there for them. Without judgement. Without thinking that our friendship is based only on convenience.

Keeping your head up in a bad time is tough, and I'm not very good at praying. In fact, any prayers I make are fundamentally focused on one thing:

Show us the way, and if you can't show us the way, then forgive us for being lost.

Which could be criticised for sounding Machiavellian. But I'd argue that people who criticise the means have never been in a situation where they had to consider if they can afford to go without the ends. And I could never say no to a friend in need. ⚖

Richard Kerr-Bell is the Kaihautu Wairua/ Mission administrator for the Sisters of Mercy Incorporated Ministries. He's been involved in education for over 23 years.

Ko te whakaiti me te haere tahi I tou Atua. Walk humbly with your God.

I recall the late Dr Pā Henare Tate in 1994 explaining the meaning of tika, pono and aroha.

The example he gave that day was of hospitality — of guests arriving for a tangi. Due to their long journeys these weary travellers might arrive late in the evening or very early in the morning. Now, anyone who has stayed on a marae in winter, when sleep is hard to find, will understand what that can be like. You can get hoha or annoyed that you are missing out on your eight hours of beauty sleep.

BUT tika calls us to do what is right, that is, what is just.

Pono calls us to be guided by our beliefs in our actions — that is, to welcome, to mihi and to feed the guests.

And aroha means that we go deep to find the warmth, to acknowledge the relationships we have with the guests, at the very least, to recognise our shared human experience. Aroha calls us to find the love, the compassion and the warmth that makes doing the right thing in the right way meaningful.

So tika, justice, is balanced by making the right decision in the right way with love and compassion. It's drawing on the Divine presence. Acting within this presence keeps the balance from tipping to be all about ourselves, separate from our relationships and devoid of meaning and mercy. Justice is not justice apart from God, who is mercy. Aroha is letting the breath of God flow in us. ⚖

Petra Zaleski is an Anglican priest and mother; lover of words, and the evolving journey of spirituality and the human condition.

Understanding what "to do justice" or "to act justly" means for me? "Too easy!" I thought. But, as is so often the case when I *think* I've got a good relationship with Scripture, I was struck by how little thought I'd actually given it. To do justice to this task, I couldn't just respond blithely with a collection of words. It all came down to the word "and" in the Scripture (Micah 6:8). The seemingly inconsequential little word "and" links this to that. "And" is a connector of things. "And" sums up relationality in just three letters.

Suddenly, I spotted the "and" in verse 8a, and in 8b, and in 8c. Three "ands" linking three requirements — to do justice, to love kindness, to walk humbly with God. Without "and" it could be just a box-ticking exercise. It's also about the futility of trying to win God over with all the externals looking fabulous, says the prophet Micah. No, this is an inside-out job. "And" is the word connecting, relating each to the other, into inter-being. And crafted into this little four-part verse is a life blueprint — a way of being immersed in God's reality, God's realm. A way of being — remembering the truth of who we are in God's eyes and in the entirety of Creation. A way of being awakened to who God is, and how God is in the world, in the living and dynamic revelation of the word made flesh.

Feel free to ask me next year how I'm going with this. I suspect I'll be working on it for a while. ⚖

Ko **Tim O'Farrel** tōku ingoa. I am studying theology at Otago University and am interested in a radical return to the roots of the Gospel.

Reflecting on the most important justice issues today, I feel a tension between worldwide issues and local issues in Aotearoa. How do I participate in acting justly?

It is thought that around 800 million people worldwide are living below the poverty line. I think this is the most demanding injustice of our age. But as a young student I have little money and few skills to combat this global issue. However, I can engage with local issues and contribute more meaningfully.

There is always a "micro" dimension to working against "macro" injustice. Mother Teresa continually emphasised the need to "Stay where you are" and "Find your own Calcutta".

And we can do both: think and act locally *and* globally. The Gospels call for an *integral ecology* where all injustices, those local and international, are linked together. This can be understood as the "seamless garment" metaphor, or consistent ethic of life, encouraging us to engage in a diverse range of life issues rather than focusing only on a particular issue which may distort the Gospel's call for holistic justice.

This approach to addressing injustices is gaining strength, especially among young people. With social media connecting the world and news available at our fingertips, global injustices are exposed more than ever. And with this comes a generation that is conscious of the ever-expanding justice issues in our world. In this seamless approach to justice, Christians can recognise Christ in all issues. Movements such as Black Lives Matter and #MeToo are seen in solidarity with poverty, traditional pro-life issues, the rights of the LGBT community and the urgent need to care for our common home. ⚖

Sisters at the Bedsides

JENNY COLLINS **shares her research about the Sisters and other Religious who nursed the sick during the 1918 influenza pandemic.**

On Holy Thursday Pope Francis prayed for the dead as well as for those who represent the "saints next door" during the current coronavirus pandemic. Of late Francis has commended the courage of people who risk much to help those who are suffering.

More than 100 years ago our forebears faced an even more devastating experience — the 1918 influenza pandemic. Then, many of the "saints next door" were Catholic Sisters. At great risk to themselves they left their convents to look after the sick at a time when our health system could offer little treatment.

Flu Reaches New Zealand

The 1918 influenza pandemic arrived in Aotearoa-New Zealand in the final months of WWI. Soldiers, many wounded in body and spirit, were returning home. In military camps, overcrowding and atrocious weather combined with the arrival of the flu to create a deadly mix — and 286 men died. Young people were most affected, particularly men aged 20-40 years. Over the following six weeks influenza spread throughout our country, taking the lives of more than 9,000 people.

My family has memories of the 1918 pandemic. Aunty Maureen was born in Christchurch just as the flu arrived in that city.

It was a harrowing time. People hid in their homes, the streets were empty, hospitals were unable to cope and bodies were stored in basements because the morgues had run out of coffins. Businesses and public buildings were closed; there were shortages of food and coal.

I can imagine my grandparents huddling inside their house in Hornby as the flu raged across the city.

By early November, the country was in crisis. The health authorities knew that they didn't have the resources needed to cope with the increasing numbers of sick. So the Catholic Bishops offered their schools as emergency hospitals and asked Catholic Sisters to nurse the sick.

Call to Sisters, Brothers and Priests

Many hundreds of Sisters from Congregations across the country answered the call. In an inspirational act of leadership they set up and ran hospitals in cooperation with the health department. And they provided food and assistance for families in city, town and rural communities. Teaching brothers, priests and volunteers helped the Sisters in the makeshift hospitals and in the community.

Care in Christchurch

Catholic Sisters in Christchurch worked under the leadership of the legendary Nurse Sibylla Maude, a pioneer of district nursing, who set up a relief depot in Cathedral Square.

The Little Company of Mary, known affectionately as "the Blue Sisters", offered Lewisham their 40-bed hospital. The Sisters rigged up a tarpaulin over the hospital balcony, slept there and converted their rooms for patients. Nine Sisters, more than half of the community, caught the infection. One, Sister Frederick Reynolds, died. To keep the hospital going, Sisters of Mercy, Mission Sisters and Marist Brothers came to help. At one point the Marist Fathers took over the admission of patients.

In Dunedin

From November to February the schools were closed and many became temporary hospital wards. Sisters who were normally teachers

cared for victims.

The Sisters of Mercy in South Dunedin set up a crèche at St Patrick's School to look after children whose parents were unwell.

Mother Theophane McKain and Sister Leocritie Duggan, two Mission Sisters in Kaikoura, nursed victims of the influenza before catching the infection themselves. Mother Theophane died on 3rd December.

Semi-enclosed Congregations, such as the Dominicans, went out each day door-to-door caring for the sick. Each morning for a month Mother Gonzales Wall and Sister Mechtilde Mace from Teschemakers College near Oamaru went out to Maheno. They moved from house to house cooking meals, washing patients and making beds before being driven home at the end of the day, changing their clothes in a farm building and then going straight to bed.

In Auckland

In Auckland Bishop Henry Cleary offered the two Vermont Street Schools in Ponsonby as a temporary 100-bed hospital under the charge of the Sisters of Mercy.

Sister Mary de Pazzi McAlister, the matron, had had nursing experience during an outbreak of the bubonic plague in Europe. Fellow Sisters from around Auckland joined her. Few of them had any nursing training but, dressed in white gowns and masks, they treated the stricken men who were the first flu victims.

As numbers of sick increased, the convalescent patients were transferred to St Joseph's School in nearby Grey Lynn where they were looked after by Sisters of St Joseph of the Sacred Heart.

During the six weeks of the pandemic at least 254 patients were treated at the Vermont Street hospital and 85 patients died there.

Several Sisters of Mercy, including Sister De Pazzi, contracted the flu virus. Fortunately they recovered. However, Sister Teresa Norbet, a Sister of St Joseph, died of the influenza after nursing patients at the Grey Lynn hospital.

In Māori Communities

Māori communities were hit hard; they had more than eight times the deaths of Europeans.

Dame Whina Cooper remembered that people in Panguru were dying on the side of the road with no one to help. The Sisters of St Joseph, who had just arrived in that community, turned their new school into a hospital. Sister Sixtus French recalled the Sisters making soup and other nourishing drinks for patients in the hospital and around the whares. Local Māori provided meat and vegetables. Eight people died in the hospital and two Sisters came down with influenza.

> Many hundreds of Sisters from Congregations across the country answered the call. In an inspirational act of leadership they set up and ran hospitals in cooperation with the health department.

In Wellington

The Marist Fathers offered St Patrick's College in Wellington as an emergency hospital where Sister Genevieve Sexton, the matron, the Sisters of Compassion and volunteers cared for 91 men.

Twenty-one Sisters came down with the influenza and Sister Natalie O'Meara died.

Everyday during the outbreak the Sisters of the Sacred Heart sent a cooked dinner to the Home of Compassion — enough to feed 24 people.

The Sisters of Mercy also ran a convalescent hospital in St Anne's parish hall Newtown in Wellington. Sister Chanel Burton, the Superior of St Catherine's Convent Kilbirnie was a volunteer at St Patrick's hospital. She caught the flu and died on 30 November.

In Hastings

In Hastings, Sister Thecla McLoughlin, a Sister of St Joseph of Nazareth, cared for children whose parents were unwell. She became ill and died on 7 December.

Toll on the Sisters

Many Sisters caught the flu as a result of nursing the sick although we don't have exact numbers.

So far I have found the names of eight Sisters who died during the pandemic. Most were young women. There are no plaques recording their efforts — Sisters' graves generally record just a name and date of death.

However, the Kaikoura community erected a marble cross acknowledging the life of Mother Theophane. It's simple inscription reads: "Pray for the soul of Mother Mary St Theophane who died on December 3rd 1918".

And Māori communities have long memories; Panguru recently celebrated the special relationship with the Sisters of St Joseph that began during the pandemic.

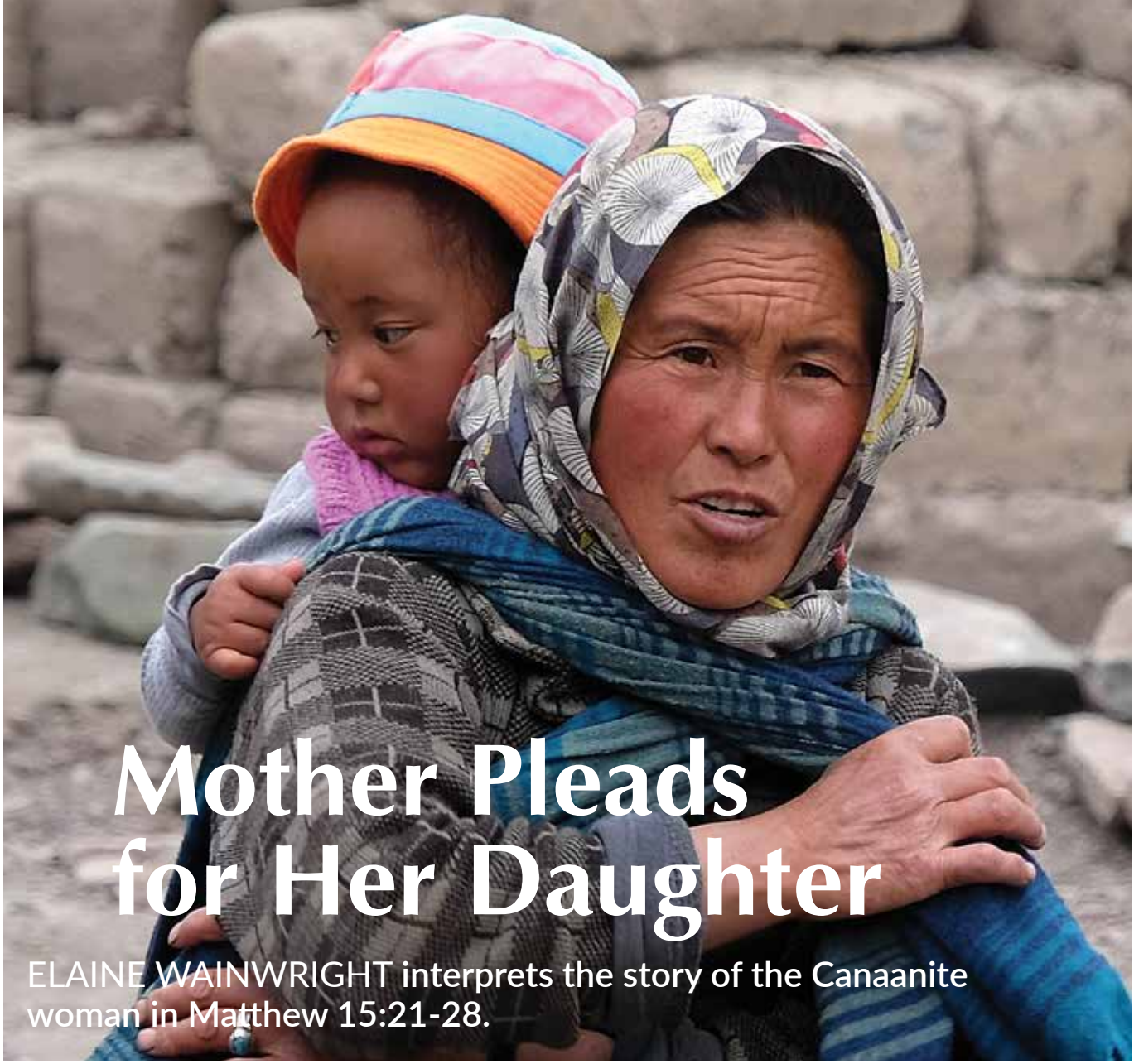
Let's Remember

Now, more than 100 years on, what is the legacy of these women? In 1918, Catholic Sisters served flu victims with a courage and compassion that moved and inspired those around them. Their actions transformed anti-Catholic sentiments that had been pervasive at that time. As Pope Francis has said, may we "not lose our memory" once today's crisis is past. Let the saints next door continue to inspire us. ⚖

My thanks to the Sisters, archivists and historians who made this story possible.

Painting: ***Malomocco Nuns*** by Jo Davidson © Used with permission www.jodavidson.net

Jenny Collins is a wife, mother, grandmother, historian and gardener. She lives in Sandspit, on the Matakana Coast, with her husband John.



Mother Pleads for Her Daughter

ELAINE WAINWRIGHT interprets the story of the Canaanite woman in Matthew 15:21-28.

Matthew 15: 21 Jesus left that place and went away to the district of Tyre and Sidon. 22 Just then a Canaanite woman from that region came out and started shouting: "Have mercy on me, *Kyrios*, Son of David; my daughter is tormented by a demon." 23 But he did not answer her at all. And his disciples came and urged him, saying: "Send her away, for she keeps shouting after us." 24 He answered: "I was sent only to the lost sheep of the house of Israel." 25 But she came and knelt before him, saying: "*Kyrios*, help me." 26 He answered: "It is not fair to take the children's food and throw it to the dogs." 27 She said: "Yes, *Kyrios*, yet even the dogs eat the crumbs that fall from their masters' table." 28 Then Jesus answered her: "Woman, great is your faith! Let it be done for you as you wish." And her daughter was healed instantly.

There are some biblical stories that capture our imagination as well as our hearts. The story of the Canaanite woman — who challenges Jesus in seeking healing for her daughter — is one such story for me. And I was particularly struck when I discovered the early Christian tradition named this woman Justa, or Just One. I was challenged, too, as to how such a seemingly human-centred Gospel might be read ecologically.

The first words of Matthew 15:21-28 draw the reader into the story's groundedness in time and place. The references are vague: Jesus left "that place" (Mt 15:21). We find in the preceding chapter "that place" was Gennesareth (Mt 14:34) where Jesus carried out his ministry of healing (Mt 14:35-36). However, the text quickly draws us towards a new destination, the region of Tyre and Sidon (Mt 15:21) where Jesus initially refuses to heal.

The reference to the "region" of these two major cities, Tyre and Sidon, along the western seaboard from Galilee, evokes not only materiality but also the tense socio-economic and political interrelationships between the regions.

For instance, one of Tyre's staple and wealth-producing industries was producing precious purple dye. But as an island city it needed its own hinterland as well as that of its most immediate neighbour, Galilee, to supply its inhabitants with food and bread. In Acts 12:20 we find evidence of Tyre's dependence on Galilee and the conflict it generated.

The Canaanite Woman

Readers are called to attention by the beginning words of the next verse, *kai idou*/look, pay attention (Mt 15:22). They refer to a woman, designated as

Canaanite, who was coming out of this region, rife with its ethnic and politico-economic tensions.

The name "Canaanite" has puzzled scholars as it seems more symbolic than descriptive, especially when in the Markan Gospel she is called "Greek, Syro-Phoenician by birth" (Mk 7:26). Her "Canaanite" title in Matthew evokes the ancient inhabitants of the Promised Land who were stripped of access by the Hebrews coming in from the desert. It constructs this woman similarly as being denied access to Israel's and Galilee's resources — as will be seen as the story unfolds.

Plea for Healing

The woman seeks healing for her daughter whose body has been possessed by a force or power that she names as demonic (Mt 15:22). We are not told how this possession manifests in the daughter's body.

The woman's "Canaanite" title in Matthew evokes the ancient inhabitants of the Promised Land who were stripped of access by the Hebrews coming in from the desert.

However, the demon-possessed body of the daughter remains close to the surface of the text. As ecological readers we notice the corporeality embedded in the woman's desire and her supplication for healing.

In Mt 15:24 we encounter the materiality of the other-than-human in the text when Jesus claims that he was sent only to the "lost sheep of the house of Israel". This phrase occurs only twice in other parts of Scripture, in Psalm 119:176 and Jeremiah 50:6. It speaks of sheep, the most common other-than-human creatures in the agricultural life of the Jewish nation. It is the materiality, the corporeality of the straying sheep that Jesus calls upon to contrast his mission to the lost with the dynastic implications of the title "son of David" given him by the Canaanite woman.

The reference to the lost sheep could be seen or read simply as a literary cipher, but Donna Haraway provides insights into ways in which "the biological and literary or artistic come together with all of the force of lived reality". This is an area that invites further exploration by the ecological reader of biblical texts.

Embodying Her Plea

Justa continues her agency (Mt 15:25), again appealing to Jesus for help. This time she uses her body to strengthen her appeal by kneeling before Jesus, as did the leper and the ruler's daughter earlier in the Gospel (Mt 8:2; 9:18). She is embodying pleas for healing. Justa uses the language of her body to speak her desperate need.

Jesus's response — "It is not *kalon* (good or right) to take the children's bread and throw it to the dogs" — continues to intertwine the metaphorical and the material.

Sharing Reversed and Extended

Jesus draws "the dogs" into the text to evoke those who ought not share the bread. Justa, however, reverses the function of the metaphor and does even more. Justa in this first-century text evokes the lived reality of dogs finding a place under the tables. Archaelogists have discovered this depicted in stone. The metaphoric and the material can function together to create ecological meaning.

Justa's reversal of Jesus's metaphoric use of bread and dogs functions in the text to reverse his response to her desperate plea for her daughter. First, Jesus affirms the faith that enabled Justa to see the possibility of reversal and to bring it to speech: "Even the dogs can eat the crumbs." And what she desires for her daughter is also brought about — her daughter is healed instantly and her body is restored.

Jesus uses the materiality of a specific image to justify his refusal of Justa: "It is not fair to take the children's food and throw it to the dogs." But through her persistence, and her willingness to engage Jesus on his own terms — "Even the dogs can eat the crumbs" — Justa succeeds in having Jesus heal her daughter. There is something radical in this: by rejecting the Galilean healer's rejection of her, Justa enables healing to happen.

Photo by Stéphane Hermellin on Unsplash

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

BUILDING THE CHURCH

KATHLEEN RUSHTON sets out the implications of Jesus's desire to build the church in Matthew 16:13-20.

Matthew's Gospel portrays Jesus as Emmanuel, God-with-us (Mt 1:23). God-with-us is encountered "where two or three are gathered in my name" (Mt 18:20); in the hungry, the thirsty, the stranger, the naked, the sick and imprisoned (Mt 25:35-45); and in "discipling" (literal Greek) until the end of the age (Mt 28:19-20). Mindful of this God-with-us framework, which shapes the identity of Jesus and the life of Matthew's community, we can consider two words, "build" and "church", found in Matthew 16:21-30.

I Shall Build

When Jesus said to Peter: "I shall build *(oikodomeō)* my church," many related words would be familiar to those who heard him. They would, for example, associate the root word of "build" *(oikodom-)* with family or household *(oikos/oikia)*, a household member *(oikiakos)*, a builder *(oikosdomos)* and to live or dwell *(oikeō)*. And in their biblical tradition they knew that the One who builds is God (Mt 16:18).

Throughout the Scriptures, "to build" speaks of establishing a people (Jer 12:16; 31:4) especially in the sense of restoring God's people after their exile in Babylon. Jesus, son of David (Mt 15:22), whose *basileia* is about lifting burdens from the marginalised, has been building an alternative community since he called the disciples (Mt 4:18-22; 10:1-4), through his teaching (Mt 5-7, 10, 13) and through his actions (Mt 8-9).

My Church

Roman sovereignty underlies this scene. Jesus and the disciples had walked about 32 kms north of the Sea of Galilee to Caesarea Philippi which was named after the Roman emperor. Its buildings, activities and history were associated with imperial claims and power. In a rock-faced

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cliff was a shrine to Pan, god of shepherds and flocks. A very different shepherd-ruler comes now to shepherd God's people and to contest the purposes of the Roman *basileia*.

The word "church" (*ekklesia* cf. Mt 18:17) was used for the assembly or congregation of the people of God (Deut 9:10; Josh 8:35; 1 Kgs 8:65). In addition, the *ekklesia* was a civic and political assembly of citizens along with a council. Its political, cultural and social role was to gather, to administer and to reinforce the status quo of the reign *(basileia)* of Rome. "My church", then, suggests an alternative society. The people of God, under God's guidance throughout their history in Israel, continues in the *basileia* of God. "My church" is the household of the people of God being built by Jesus and committed to him.

Implications for Us

Following in this tradition, Pope Francis took the name of St Francis of Assisi whom God instructed "to rebuild my church". And we need to be very clear that we are God's Church. We hold together the two integral strands: the church as institution precedes us and makes us members and the church as the community is made by all its members.

To speak of the priesthood of the laity is not to speak in metaphorical language. Our priesthood is a true participation in the priesthood of Christ through baptism. There are not two classes — empowered and powerless, adults and minors, those who know and those who do not — but a community of love filled by and authorised by the Spirit. This is not to deny the special place of the ordained shepherd but to affirm that their authority rests on their particular call to guiding and building up the Church.

Laity can forfeit to clergy many areas of "building my church" that are rightfully ours by baptism. The community as a whole — clergy and laity together — must exercise the mandate of Jesus to bring all to God. The community as a whole may not have the same charisms and offices within the Church but it is precisely through these differences that the Spirit works.

Looking Inwards

A trend I have found troubling over the years in the inner life of the church is a male movement of power — from clerics to male laity in church offices. In Aotearoa, a country famous for women leaders as prime ministers, governor generals, chief justices and others, where are the women leaders in church roles?

The Church might be healthier and freer of scandal if laity recognise that we are the Church and that it is our responsibility to hold our ordained and lay leaders accountable spiritually, theologically, financially, legally, and sexually. At this time of striving to set in place safeguarding practices, we must insist that our leaders have training, supervision and spiritual direction.

Looking Outwards

We can look back over the past months of our COVID-19 journey and hear voices inviting us as Church to a new consciousness of the household of God. We can hear the words of God-with-us, "I shall *build* my *church*" in the light of three interconnected household (*oikos*) words which come into our daily language through the German *oekologie*: ecology, economics and ecumenism.

An integral ecology embraces the relationships between plants, animals, people, and their environment, and the balances between these relationships. Economics in our country is moving into a new approach to promoting prosperity through designing economic policies to support wellbeing. Ecumenism comes from a word meaning "the inhabited world" *(oikoumenē)*. The urgency and promise of our situation mean that a commitment to love God's creation and to respect for the dignity of every person will necessarily be a central dimension of the life of faith. What a difference the Christian church, which is arguably the largest and most extensively located organisation on the planet, could make by members working together.

And these three interconnected words — ecology, economics and ecumenism — leap out of the pages of *Laudato Si'* which Pope Francis signed off on Pentecost Sunday, 2015. We are part of a new Pentecost in this year of the fifth anniversary of *Laudato Si'* because the Spirit is working in the pain and suffering of Earth, our common home. We require imagination and relationships to recognise the Spirit and to respond in both prophetic and practical ways as we hear the cry of Earth and the cry of the poor. ⚖

24 August: Mt 16:13-20: 21st Sunday Ordinary Time (RL)
12th After Pentecost (RCL)

Painting: ***Exodus*** by Sane Wadu © Used with permission
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Memories of Love and Faith

FAY TUTAHI, recently involved in the Rite of Christian Initiation of Adults, reflects on the influence her mother's faith and love had in her life.

I have clear childhood memories — the image of Mary in a place of pride, mirrored beautifully, high on the wall. At her side another picture of Jesus. From childhood I'd see my Māori mother lift her eyes to them.

My mother Elizabeth, who grew up in Matatā, raised us in the city. I'm the fifth child of nine. We'd say grace at the table every day. With the eyes of an eagle I watched her keep up with all that needed doing for us all. Nothing ever fazed her — but what would I know at five?

The Pākehā head mistress prowled the classroom looking for flaws. Holding my breath, I'd pray: "Please God". She stopped at me pointing to the board. Fearful and zipped: "What are those words looking at me?" "Mother!" "Father!" Saddened and shamed how could those ugly chalk marks be my mother?

My Mum came to school and stood up for me. I cannot imagine what was said that day. But I vividly remember that it changed for me — no more "old battle axe".

Mum taught us, more than the school teacher, to catch, gather and grow food — birds, shellfish, eels and her garden. I saw her move like a melody through her garden. She hooked many a stare with her botanist flair. Strangers would revel in her garden. I remember a Pākehā man asking how she grew her rare amaryllis. As a child I was unaware of her talent. I remember her soft voice and patent stare.

I remember the first time seeing her reciting the rosary, beads in hand — my nana had passed. "Hail Mary full of grace the Lord is with you, Bless'd are you among women and blessed is the fruit of your womb, Jesus. Holy Mary mother of God pray for us sinners now and at the hour of death, Amen." Unsure I whispered to my sister and learnt that Mum's family were Catholics.

In my 30s I'd added two children to the 15 mokopuna my mother cherished. When she was 54 she left us. Not a day passes that I don't think of her. We lay her in the valley dividing woven hills and with a view along the river to the sea.

She'd raised me with grace and a hand to serve. But somehow I'd forgotten some of what she'd given me.

The years rolled on and a friend from Thames called me. As I arrived there memories awakened of my mother's faith. Tucked into the hill with an eye to the sea is St Francis's church. Now I sit in the third seat singing the songs of glory be. We're learning our legacy, Arapera, my youngest, and me — a gift from my mother becoming "at home" now in me.

Photo by James Coleman on Unsplash

Fay Tutahi is of Ngati Rangatihi descent and has recently followed in her mother's steps and become a Catholic. She is a new writer and enjoys using different genres.

Taking Part

My flatmate and I have come unprepared to the Black Lives Matter march. No signs, nearly late. Still brushing off the crumbs from the toast café where we went for lunch (yes, this is hipster Wellington) and toting several hardback books from the library, we find our way to the edges of a milling crowd, and listen. The speakers are various: several African American women who live in New Zealand, Māori and Pasifika people contextualising the experience of racism and police violence overseas to our own shores.

We walk to Parliament, winter air clear and brilliant with hope. Someone passes us a sign they've made — I guess they have extras — and I feel more part of things, holding on to this cardboard resistance.

At Parliament there are more speakers, although I am more concerned with dragging my flatmate around to hug all the friends I keep spotting. They speak about justice, inequality, some of the things I long for and wish I was better at living. They keep referring to Parliament as a place of power, but looking at the thousands of people around me, I am reminded that that power is only possible because we, the people, acquiesce to it.

One speaker reminds us that if we are feeling inspired, hopeful or glad seeing the people around us, it is energy that we must take into conversations with people we love, paying better attention to the structures of injustice we live in and trying to change them. Somebody asks all those who are comfortable — no matter their faith or no faith — to pray for justice to come by raising their hands over parliament. Thousands of people do.

These two moments — being given a sign and learning to pray with thousands of others — stay with me. I don't know how to fix racism and all the other inequalities. I know that I walk with a God of all people, a God who hates injustice.

There are a lot of things I'm angry about — turning-tables-over kind of angry. Stay-inside-and-weep kind of angry. The sort of angry that makes me send long text messages to my friends about all the injustices I recognise but am unable to believe I can change.

And yet I can hold signs I'm given. There was a generosity in that person who wanted to make us feel more involved in the march. The sign was just cardboard and paint, which is more than we'd brought, and I kept my hands open to receive it.

I'm trying to get better at noticing that among all the things that make me angry, there is generosity — mediating, mitigating, healing. So much is wrong with the world, but there are gifts to be given and received. A gift can be a conversation, teaching someone something, paying attention to something new, giving our time, telling someone that we pray for them. I can learn to be more generous.

I might feel helpless against all of the things I'm angry about. But I am not alone and there are people — many of whom I don't know — praying around me. In the midst of all I cannot change immediately, I hold out my hands — to give, to receive, to pray. ⚖

Photo by Josh Chapman/Shutterstock

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

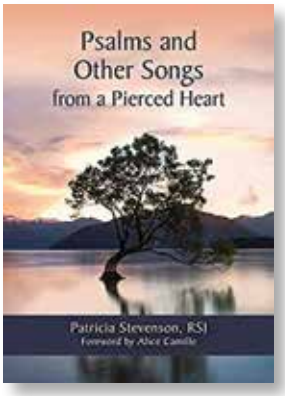
Psalms and Other Songs from a Pierced Heart

by Patricia Stevenson RSJ
Published by Liturgical Press, 2019
Reviewed by Judith Anne O'Sullivan

BOOK

New Zealander Patricia Stevenson dedicates this little book to "all people who love the Scriptures and know they are a well that never runs dry". Those who pray with this book will experience this reality.

The prayers, inspired by a Psalm or Scripture passage, are cries of the heart. Patricia captures through real and intimate conversations with God the spirit of praying the Psalms. For example, Psalm 2 in light of today's context is meaningful.



"Why is there so much trouble in the world? / Why is time wasted in destructive plotting? / God shares authority with those who are humble."

As we age in any relationship, our relationship with God included, words can become an obstacle. Patricia has condensed long hymns of praise into simple, concise words of wisdom.

The short titles help the reader to select a psalm for a particular moment. Psalm 13 is simply titled "Grief". "Lord, keep remembering me. / My God look at me, / let your radiance cover me or I will die."

This book is not for the bookshelf — it's for the bedside table. ⚖

Human Kindness: True Stories that Reveal the Depths of the Human Experience

Edited by Renee Hollis
Published by Emotional Inheritance, 2019
Reviewed by Maureen Smith

BOOK

Human Kindness is a collection of 25 true stories by people in their "wisdom years". It is the result of an international competition.

The stories are well written, neither preachy nor heavy-handed. Short quotes on kindness from well-known writers precede each chapter. The print is clear and easy to read, each story is short and the contributions come from around the world. The stories are mainly about an incident that happened in the author's life — ranging from childhood to recent times.

A story from England was by a woman who plucked up courage to talk to a man on the brink of suicide. By the kindness of listening to each other, they averted a crisis for both of them. A couple of stories have unexpected endings, like the story of a terrorist in "A Good Judge of Character" and the leader of a Mau Mau raid in "When the Terrorists Attacked Our Home".

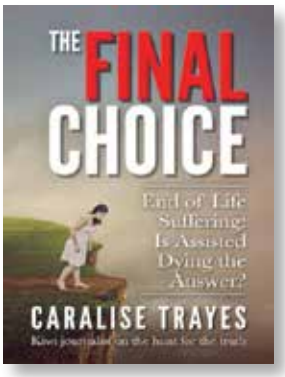
We experienced the effect of our country's guiding motto to "be kind" during Lockdown— so this book is timely for keeping us focused. It's a book to be dipped into. The diverse stories are interesting and inspiring and I would recommend it to young and older. ⚖

The Final Choice: End of Life Suffering: Is Assisted Dying the Answer?

by Caralise Trayes
Published by C&T Media, 2020
Reviewed by Kathleen Rushton RSM

BOOK

I highly recommend this readable book which has helped me begin conversations I would not have otherwise engaged in during these weeks before the End of Life Choice Act (EOLC Act) referendum. Young mother and journalist Caralise Trayes realised she was not informed to vote. She interviewed people with terminal illness, lawyers, doctors, ethicists and clerics (nationally and internationally). Using her journalistic skills of analysis, she separates fact from fallacy especially around the talk of compassion, choice, autonomy and dignity.



Trayes discovered that most Kiwis are unaware that the EOLC Act is not a concept they will be voting for but specific legislation. We do not need a law change to turn off life-support or not to be resuscitated or to decline further treatment. Suffering is multifaceted and especially so when added to the mystery and fear of death and societal disconnection.

Writing during the new discoveries of Lockdown, the author draws parallels with the journey into the issues around assisted dying. Her insightful Epilogue appeals for improved palliative care; for "demystifying death by empowering yourself with education"; to learn and to talk about dying; to learn about trauma (fear-based, loss and emotional); to support those suffering and to be a hope-maker. ⚖

White Riot

Directed by Rubika Shah
Reviewed by Paul Sorrell

FILM

In recent weeks, COVID-19 has been displaced from the front pages by an explosion of grief and anger following the death of George Floyd at the hands of police in Minneapolis. The resurgence of the Black Lives Matter movement is a reaction not only to endemic racism in the US and elsewhere, but also to the oppressive authoritarianism exemplified by the Trump administration.

In the late 1970s, Britain had reached a similar dangerous impasse. High unemployment and a faltering economy had led to the country being baled out by the IMF, with the resulting economic austerity impacting heavily on the working class. In London especially, conditions were ripe for the scapegoating of the UK's migrant communities, mainly people from the Caribbean and the Indian subcontinent, brought over to work in low-paying jobs in the 1950s and 60s.

The inflammatory rhetoric of conservative politicians like Enoch Powell, who warned that white people would be outnumbered by coloured migrants in their own communities, resulting in "rivers of blood", gained some traction in working class East London suburbs like Hackney, where support for the fascist National Front peaked at around 20 percent.

Into this volatile landscape stepped Red Saunders, frontman for a radical agit-prop performance group, anti-racist and rock aficionado. With a handful of supporters, many of whom recall their experiences in the film, Saunders launched Rock Against Racism, a group dedicated to supporting progressive bands. Their collage-style fanzine, *Temporary Hoarding*, was a key tool for their outreach and forms a constant backdrop to the events chronicled in the film.

Outside RAR's offices, most of the action is set in the street, with historic footage recording gigs, marches, confrontations with the National Front and the occasional riot. The film shows vividly how conflicting forces were vying for the soul of British youth, from both white and migrant communities, during this period. Popular music became a powerful force in the conflict, and musicians were often not slow to pick sides. It was shocking to learn that Eric Clapton, Rod Stewart and even David Bowie had all echoed Powell's hateful polemics.

White Riot focuses on the influence of rock music on youth culture and its role in bringing people together or driving them apart. Groups like The Clash, the Tom Robinson Band and reggae band Steel Pulse turned the tide in London and helped bring about the demise of the National Front in the 1979 general election. But the lessons the film teaches us are still very much alive on the streets of cities across the globe. ⚖.

CROSS CURRENTS

by Susan Smith

Looking Back at Lockdown

For many of us our daily lives were relatively unaffected by COVID-19. Sadly, this is not the case for those people who faced job uncertainty and/or unemployment and continue to do so.

I made at least two important realisations during Lockdown. Last year I had mastered downloading e-books from our local Whangarei District Council library. So, along with other library subscribers, I was able to keep reading. Those who push strongly for lower rates and taxes often forget these important public services that local councils and governments make possible.

And I greatly appreciated the quality and frequency of information from Radio New Zealand. Too often the default position of commercial radio and TV reporters was that the government must be wrong, and that we, the unfortunate public, needed to be told so.

Electronic Eucharists

Even those who were enthusiastic about electronic Eucharists recognised their limitations. They lacked that essential dimension — sharing the Bread of Life in a community of faith.

A friend wondered if "we should wait [until Lockdown restrictions were lifted] and then have some really wonderful community celebrations. Perhaps," he said, "we have over-estimated the Eucharist. Latin America and many other places in the world have survived without regular Eucharist for centuries. A few months would not have been tragic for us in the West." Maybe. But at least in Aotearoa we were spared the spectacle of a dramatically robed priest on the back of truck driving up and down streets blessing empty spaces with a monstrance. Lockdown experiences of Eucharist are surely an invitation to rethink how we understand Eucharist and its place in our lives.

Black Lives Matter

Protests about institutional racism worldwide, and here at home, require that Pākehā reflect personally and collectively on the reality of white racism. The Huntly kaumātua who asked that the name "Hamilton" be replaced by Kirikiriroa was right to be concerned about naming a city after a naval commander who led a detachment of the 43rd Regiment at the battle of Gate Pā.

There are numerous place and street names in Aotearoa that reflect a misdirected enthusiasm for British imperial actions in previous centuries. For example, Meeanee, on the outskirts of Napier, celebrates British success in the 1843 Battle of Meeanee (Pakistan) when British forces under Sir Charles Napier sought to increase the power and possessions of East India Company.

The name "Auckland" honours the memory of George Eden, Earl of Auckland, governor-general of India (1836-1842) where the often rapacious British impoverished so many. The small town of Clive in Hawkes Bay remembers one of England's most corrupt entrepreneurs to set foot in India, Robert Clive, who was first governor of Bengal (1755-1760). Clive ensured that much of Bengal's wealth flooded into 18th-century England, and he himself became one of Europe's richest "self-made" men.

Both Nelson and Wellington honour British military commanders. Admiral Horatio Nelson defeated Napoleon at the Battle of Trafalgar in 1805 but not definitively as the Duke of Wellington had to defeat Napoleon again at the Battle of Waterloo in 1815.

Would it be too much to change names up and down the country? Maybe. So many place names in Aotearoa celebrate men who were responsible for ensuring the longevity of the British Empire — an empire associated with the loss of land, wealth, culture and language for so many people. ⚖

TUI MOTU InterIslands
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Tui Motu magazine provides Catholic as well as ecumenical and inter-faith perspectives and discussion on current issues in church and society. It focuses particularly on issues affecting Aotearoa New Zealand and the Pacific. Its intent is to promote the spirit of the Second Vatican Council, engaging faith and the world through informed, thoughtful comment and discussion for a general readership. The magazine publishes 11 issues per year in print and regular digital postings on social media.

The magazine invites contributions from writers of Catholic and other Christian traditions or faith backgrounds, who can offer our readers insights which resonate with the Gospel as it affects us today. We value diversity and seek contributions which are representative of our church and our society: Maori, Pakeha, Pasifika, other cultures, a range of ages and genders, lay and ordained. We offer feature articles, interviews, reviews, poetry, comment and opinion on theology, spirituality and history, as well as on social justice and ecology.

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MOVE OVER TINDER

Earlier this year I attended an unusual event in our parish — a big Catholic wedding. Our church was bursting with young Catholics in their 20s. It was a superb celebration with abundant food, speeches and dancing. During it the groom revealed when he first encountered his bride-to-be. It was when he read an article that she had written for *Tui Motu* when she was still a student at Pompallier Catholic College. When he heard her name next, he decided that she was a person he wanted to meet and so their relationship easily blossomed. Ah the power of the written word!

Shaun Davison

EUCHARIST FOR CHRISTIAN UNITY

I warm to the writings of Thomas O'Loughlin, and wonder what his interpretation of John 17:21 in which Jesus prayed for "those who believe in me ... that they may all be one ... that the world may believe that You sent me." I also pray the same — that somehow we may all be one. And that, through our being together, the (watching) world may catch a glimpse that, though we may conduct our worship differently, we are one as Christians. This is particularly noticeable among the denominations when it comes to who is welcome to receive Jesus at the Eucharist's high point. In the area of Christian unity THIS is the "sticky point" when we are together, because some followers of Jesus are denied access to receiving and are eased sideways into "receiving a blessing" instead! At which point I cannot avoid the question: "What does this say to the less educated, or our children at Eucharist when, for example, their non-Catholic family get sidelined? Let's grow up, and take the obvious step towards oneness as a sign for the world's sake.

David Day

Looking OUT and IN

Many years ago, my father turned down the opportunity to play with a top-level rugby team because they practised on Sundays. He felt that core to his Christian commitment was the practice of keeping Sundays separate from other days. I am not sure I would make the same decision myself now, but I am thankful that through my early years "keeping the Sabbath" was an idea we discussed and thought about often. When I got a part in the Putaruru Intermediate school musical *Joseph and the Amazing Technicolour Dreamcoat*, my mother and grandparents discussed at length whether it was okay for me to go to practices on Sunday afternoons. We eventually decided drama and singing were good things to do on a Sunday. During my years of university study, I tried to finish preparing for a looming test by Saturday evening, in order to avoid purchasing and chores on the Day of Rest. Sundays were for music, church, friends or rest.

From the perspective of 2020, these discussions or ideas seem rule-bound, archaic or even just pernickety. Most people come up with different practices for what the "day of rest" might look like in an average weekend in Aotearoa. Nowadays for me, Sunday is the day in the week when my busy mind chills and I can sleep past 6.30am. Sunday is when we have pancakes for breakfast, take more time to talk, set the table nicely, put on music and make coffee. On Sundays I still rarely open my laptop and often leave my wallet at home.

Walter Brueggeman (most excellent Old Testament scholar, prophet and wise person), in a recent blog reflecting on Psalm 31 talks about Sabbath as Covenantal time which is marked by:

- freedom from burden and the insatiable need to perform and produce, so that we can centre on being and not doing.
- confident peaceableness where we are free from the continual pressure to consider whether we have done enough or produced enough or possessed enough yet. A time to reflect on the question from Jesus: "Which of you, by your anxiety, can add to your life even a millisecond?"
- a capacity for engaging with others whereby I set aside my own preoccupations by attending to the other and even the vulnerable other.

Brueggemann goes on to discuss how the Sabbath is one way that the Church contradicts a sense of time which is linear and linked tightly to productivity, and instead seeks to live out Covenantal time "by slow-time liturgy, by serious engagement with the vulnerable, by the wonder of baptism whereby we are named persons and not 'data', and by the great festival of abundance in the Eucharist." I want more Sabbath like this in the seven-day rhythm of my life.

One of the invitations of Levels 3 and 4 Lockdown in New Zealand was the enforced Sabbath for all of Creation. It was a rest from after-school activities, a rest from traffic jams and accidents, a rest from workplace productivity and deadlines and a rest from air and noise pollution. For many, there was a sense of being in a fallow time of recuperation. Fallow is the idea of farmland that is ploughed and harrowed (i.e. fit for productivity) but left for a period without being sown in order to restore its fertility or to avoid surplus production. When and how do I give myself a "fallow" season or day?

My children's biggest gripe with any Sunday is that it ends too soon. Although I love my work, I too feel slightly daunted by most Mondays and wish they could be stalled. The drive for school, work, clarinet practice and perhaps occasional "surplus production" looms. Most of us in New Zealand are diving straight back into action after Lockdown but Sabbath is with us always as a practice I can build into each week. It requires thinking ahead intentionality to create a practice of fallow times and stillness. The Sabbath merits some "keeping".

"Remember the Sabbath day by keeping it holy. Six days you shall labour and do all your work, but the seventh day is a Sabbath to the LORD your God. On it you shall not do any work. For in six days God made the heavens and the earth, the sea, and all that is in them, but God rested on the seventh day. Therefore, God blessed the Sabbath day and made it holy" (Exodus 20:8-11). ⚖

Kaaren Mathias is living in Christchurch with her family. She sings, cycles, writes and sews wizard capes and promotes community mental health in NZ and India

May justice
like sun on the frost
melt our prejudicial -isms
uncovering our fairness
to act with generosity
for the good of all.

From the *Tui Motu* team