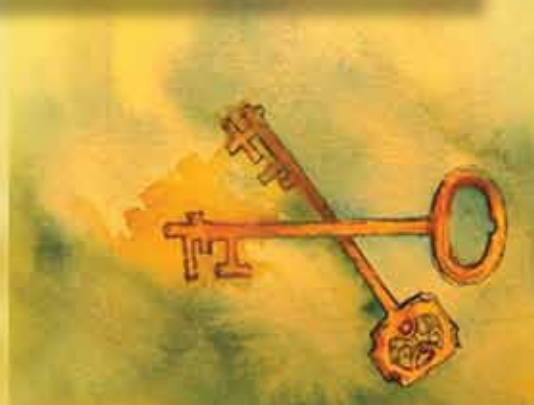


Tui Motu

InterIslands

monthly independent Catholic magazine

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new light arising unexpectedly

Unexpectedly, in the surrounding dimness, the light switch was turned on again, and things began to change. This is a friend's description of Pope Francis bursting on to the global stage to "wake up the world". All of us need this kind of light helping us to live out our service to our sisters and brothers. And how attractively Francis has done this: avoiding the stifling formality of the last absolute monarchy in Europe; blessing babies, children and in a particular way the sick or infirm; preaching easily comprehensible homilies, with telling images; not afraid of allowing his simple words to be misunderstood; looking at our messed up world from the perspective of the poor and the periphery, bringing hope. This is so refreshing, as the Gospel comes alive in his hands.

Part of the excitement of Francis' first year has been the appointment of the "Council of 8", a

representative group of cardinals chosen by Francis to assist him in the daunting task of allowing this new light to shine. 'Springtime' is the evocative title of Mike Fitzsimons' reflections on his meeting with the chair of this C8, Cardinal Rodrigues, late last year. Along with this, Anna Holmes continues to reflect pertinently on what is happening in Rome, and Daniel O'Leary picks up on questions of the pope's heart.

Another focus of this issue are two reflections on the charisms underlying two Catholic schools: one flowing from the work of St John Baptist de la Salle; and the other, St Madeleine Sophie Barat. With the recent death of a great Catholic educator, Bishop John Mackey (see the obituary p 19), it is pertinent to see how two major schools continue educating the young in a love for the person of Jesus.

A lively issue-undercurrent is material which portrays the Jesuits: Peter Tolich's reflection on Saint

Ignatius (pp 24–25) highlights this, putting Pope Francis SJ to the fore. There is a good book review touching on Francis and the Jesuit charism. With Simon Rae's inspiring reflections on the place of the Jesuits within Indonesian culture, here is another fertile spiritual strand to ponder.

Jim Consedine gives us a strong and sober comment on the life of Nelson Mandela, while Norman Habel and Bishop Peter Cullinane expand our thoughts on the crucial questions of interfaith dialogue.

I hope you enjoy gazing at the portraits of some North Otago women whom Mary Horn has painted for her exhibition, *Wise Women*. Her explanation of the 'sacred' which they enshrine is another important spiritual strand of this issue. This theme is taken up, too, by Cathy Harrison in her fine study entitled "Women at the Well".

As ever, savour your reading!

KT

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Cover photos: Pope Francis hugs Vinicio Riva in Saint Peter's Square at the end of his general audience in Vatican City on 6 November, 2013. Vinicio is a 53-year-old from Vicenza, Italy who has suffered from neurofibromatosis since he was a child.

o necessary fault!

Board meetings are usually just that: time for business. But not last November! The *Tui Motu* board gathered in Glenorchy at the invitation of Paul and Marie Ferris. It was like a mini-retreat. Certainly minds were put into top gear, but we were also enriched by taking time to revel in the beauty of the upper Wakatipu Valley — thank you, Paul and Marie, for this gift to the Board!

price increase

The Board decided it was time to up the cost of each magazine by the smallest margin possible, but one that accurately reflects our financial situation. The costs of printing and distribution, our major expenses, have increased steadily since we last increased the price of a copy of the magazine four years ago. You know and appreciate that we are a 'cottage industry' running on a shoestring budget. In all of this, the magazine's organization ticks along very simply and effectively, thanks mainly to the work of Sister Elizabeth.

Our major source of income comes directly from *YOU*, our readers, through our parish sales and your subscriptions. Together with these, you are prodigally generous

in responding to our call for help with our running expenses. For this we are ever grateful. However, to be able to sustain this *Tui Motu* family structure, prudence dictates that we up the cover price. From 1st March this year, the copy price will be \$7.00.

Annual subs will look like this:

New Zealand:

\$33 for five issues (unwaged \$28);

\$66 for a full year - 11 issues

(unwaged \$56)

Australia/Pacific: \$80 - 11 issues

Rest of the World: \$85 - 11 issues

If this price-hike affects your ability to receive the magazine, we are more than happy to dialogue with you about that.

Tui Motu event

There is to be an annual travelling event where an important topic relevant to New Zealand will be chosen and a first-rate speaker asked to spur thought and discussion

The event will 'travel' in the sense that it will move from city to city: this year in Auckland; next year in Christchurch, and so on.

The first of these fine events will be in Auckland sometime in the middle

of this year, with an Australian speaker of note. The topic chosen is euthanasia seen through a secular lens. There would be time for secondary school pupils to interact with the speaker on one day, as well as a public lecture on the following day — with plenty of time for discussion and mingling. More soon.

look at facebook:

Theresa Vossen is doing a sterling job in not just managing but truly animating our Facebook page. I am sure that each of us could manage a *LIKE* and help disseminate the work of *Tui Motu* by Facebook.

look at website

Have you looked at our website recently? It has quite a number of new features added. For instance, you may now browse full copies of back magazines in colour. It is a magnificent programme. We are hoping to get all the back copies of the magazine on to the website. This will be a superb and easy way for readers to go back and read many old favourites, and build an open repository and archive of the work of the magazine over the last 17 years. ■

Philip Casey, *Chair*



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

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

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speaking out

Thank you to Peter Murnane for the article on “Mistranslating the missal”. So many people and priests are saying similar things, but sadly are afraid to speak out in this way. Why should we fear to speak out? We should be able to pray in a way that is more ‘real’ to us, the people of God, rather than some translation which has been forced upon us? This new translation does not flow grammatically or prayerfully. A young man recently said to me “I have yet to hear a priest pray the Mass with the new translation”! Surely we as priests are called to lead people in prayer and thus celebrate the Eucharist more prayerfully and meaningfully.

Don't worry, Peter — you are not the only priest still using the 1974 English Mass translation!

Fr Bernie Thomas ofm, Auckland

consequences of the fall

Many people seem to attach a great deal of negative importance to the story of the Fall in Genesis 2:3 and our consequent fallen state of sinfulness

and sinning. In fact, the story of the fall of the first man and woman is quite marginal to the Old Testament. No other narrative, no prophetic writing, no psalm mentions it; only the latest Wisdom writings seem to know of it. So we can conclude that the story of the Fall forms no part of the personal religious faith of the Israelites for many, long centuries of their history.

Yet many Catholics attach such huge importance to the Fall and to original and personal sin that there is little or no room left for God. A different perspective, that places God at the centre of everything, seems called for.

St Bernard tells us that God deliberately created us as needy people. Our sins and weaknesses are therefore occasions for us to turn to God; to experience God's love and mercy. So yes, we get lost often, but in a good way. We're really getting lost into God.

Brendan Behan had a similar idea. As he put it, “I love sinning. God loves forgiving. We're a perfect match!”

So Felix Daniher (*TM*, November 13) is absolutely right. Gay or straight, before God we're no different: created, redeemed, loved, and precious

letters to the editor

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

in God's eyes. That's an awful lot to have in common: enough surely to enable us to reach agreement on the less important bits.

Jim Howley, Auckland

a paradox

One's ethnicity, a mere accident of birth, is irrelevant to a civilized society. Relevant is one's contribution to society, whatever one's ethnicity.

Kees de Leeuw, Mt Maunganui

a gospel manifesto 2014

Are you looking for a strong lead in 2014? How about the five priorities that a Christchurch ecumenically based group of church people have entitled “*A Gospel Manifesto for 2014*”?

The five priorities are:

- * Every Child Counts
- * Healthy Homes Lead to Healthy Lives
- * Gross Inequality Costs Everyone
- * Correcting a Punitive Society
- * Being a Better World Neighbour

Underpinning all five priorities is the teaching of Jesus and its application to the local and global situation in which we live.

Each priority has been researched and written up by people competent to comment on their area of expertise.

This material will be released progressively through Church related publications, including *Tui Motu* during 2014, with the last material available no later than September 2014.

The planning group has deliberately called the five priorities a “Gospel Manifesto” as this underlines the importance of the Teaching and Way of Jesus as life enhancing (*Ka Ora*) as opposed to life defeating (*Ka Mate*).

In this 2014 Election Year, the Gospel Manifesto holds out the hope of what life should be for all in Aotearoa/New Zealand, not just a privileged few. It also mirrors the equality that should prevail globally as well as locally.

May the Spirit that gave rise to this manifesto fuel and fire your resolve also.

Brian Turner

on behalf of the Gospel Manifesto Planning Group

remembering nelson mandela

Jim Consedine

Let us now sing the praises of famous people, those who have gone before us in their generations. (Wisdom 44:1)

On a visit to the prison cell on Robben Island where Nelson Mandela spent 17 years incarcerated, I remember being struck by how tiny it was. It was several square metres smaller than the average New Zealand cell with which I was familiar. I remember especially the tiny window that sat high on the wall, closed and out of reach.

Reflecting on the visit some time later, I came to see that window as a metaphor. Despite the fact that it was escape proof, that it was too narrow to squeeze through, that it was out of reach, that it was stuck in a concrete wall on an island isolated and out of sight from civilization, that window allowed a small 40 watt bulb to shine a light the whole world came to see. It was like a lighthouse. It shone out onto the rocky cavernous landscape and wild seas beyond; its glow provided hope and a path to millions.

Unraveling the spin around the legend of Nelson Mandela is something that needs to be attempted if we are ever to get a true picture of the man. It is not an easy task. I wonder, has the ANC deliberately set about creating and promoting the saint-like Mandela legend to further their political aims? Many think so, and point to the way they have evolved in government. They have set aside many of the features of the Freedom Charter which brought them to power. They have failed to tackle the underlying economic issues which cause and maintain so much inequality. Many other major issues of inequality dating from the apartheid years relating to the provision of housing, education and health care remain largely unmet. Corruption and crime are rampant.

All governments promote mythmaking. The ANC is no exception. They need this 'saint'.

Verne Harris of the Nelson Mandela Foundation's Centre of Memory and Dialogue, says, "The world sees him as a cuddly grandfather, who embraces all the good things. But no, there are parts of him the world needs to reckon with, and they wouldn't really be comfortable reckoning with." Harris also says, "Mandela's extraordinary composure in absorbing the pain of separation from his family has in a sense been intimidating for the family. At times he was formal and remote." He points out that Mandela's role in founding the armed wing of the ANC also tends to be glossed over. Bombing campaigns are acts of terror and often kill innocent bystanders.

Like all imprisoned revolutionaries, Mandela was scarred by his years of separation and incarceration. One cannot do years of hard labour on meager rations and hope to survive without being damaged. What we know from his letters and subsequent reflections is that each year took its toll on his wellbeing. At times he was disillusioned and bitter.

But history shows he changed. I consider arguably his greatest legacy will be found in that conversion experience. I realized this upon reflecting about him in that tiny cell. Being locked alone late afternoon until early morning, with nowhere to move to and little to pass the time, absent from his beloved wife and family, his six-foot plus strong frame squeezed into the tiniest of spaces for years on end, should have eaten up his soul and turned him bitter beyond description. But in the end he chose otherwise — and that, I suggest, is his legacy par excellence.

He came to see that to be eaten up with negativity about his jailers

and their brutality and the criminal injustice system that put him in prison, would give a total victory to his oppressors. He determined that would not happen. He would beat them by winning them to his cause. He would turn their swords into ploughshares!

And so it worked out. He set about acquiring the spiritual maturity required. His life's political task was to work for the liberation of his country and its entire people, regardless of race or status. His parallel personal journey was to be just as important. Working day by day, month by month, increment by increment, he sought to transform his personal response to the injustice that lay heavy upon his heart and transform it into a process of healing, forgiveness and eventually reconciliation.

That was huge. It's a miracle of grace. And eventually it was this message of forgiveness and reconciliation that touched the lives of all who came to hear of Nelson Mandela after his release. It has been his special gift to the human family. This was epitomised last December in Auckland by the warm embrace of former opponents, HART leader John Minto and police Red Squad commander Ross Meurant, at the Mandela Memorial Service.

The danger now is that in honouring Nelson Mandela in life, people may come to sentimentalise his memory in death. This has been done to so many other great people through the ages. We tend to forget the blood, sweat, courage, faith and tears that made them the revered figures they became.

Let us not do that to Nelson Rolihlahla Mandela. ■

Jim Consedine is a priest of the Diocese of Christchurch and editor of The Common Good.

a springtime

Michael Fitzsimons talks to Cardinal Oscar Rodriguez Maradiaga of Honduras and reflects on the unfolding papacy of Pope Francis.

After a good soaking walking from the Terrace to the Catholic Centre in Hill Street, I get to meet the joyful Cardinal Oscar Rodriguez Maradiaga of Honduras. He is a key figure in the new Vatican regime, the chair of the Pope's new, influential Council of Cardinals (The C8) and President of Caritas International.

Cardinal Rodriguez is a man of many talents, who is said to have been a contender for Pope himself. He's a trained pilot, plays both the saxophone and the piano and speaks six languages. The Pope's enthusiastic Latin American envoy greets the little gathering of journalists with a wide smile.

He hopes and wishes we are seeing a new springtime in the Church. It's early days yet but we are seeing a different model of church emerging, more consultative and more pastoral.

"The sign that Pope Francis has been giving is that all his life he has been a dedicated pastor, especially to poor people. That's why his priority, as a guideline to his pontificate, is to announce the mercy and pardon of Our Lord."

The first job of the newly appointed Council of Cardinals, which Cardinal Oscar chairs, is to advise the Pope on reforming the Roman Curia which has long been seen as a powerful gatekeeper and obstacle to real change in the Church.

The Roman Curia should not be an institution that is serving itself, says the Cardinal. "Authority or power is for service, not to serve itself. Those that are called to collaborate with him in the Roman Curia are there to serve, not to make a career."

"If a priest is sent by his bishop to help the Roman Curia, it's not so that

he'll stay there forever until he becomes a cardinal. The feeling now is that you should go to give a special service, and then maybe after five years, or at most ten years, you'll go back to your diocese."

The reform of the Roman Curia is only one small part of the renewal process. With Church attendance in the Western world plummeting, especially among the young, and the moral authority of the Church at a low-point in the wake of the sexual abuse scandal, it is no time for tinkering.

Speaking simply from the heart, without the nuanced and complex language of Church statements and papal encyclicals, has been a hallmark of this authentic and charismatic Pope

A survey of the Pope's speeches and statements reveals the revolutionary intent of this papacy, not so much in its teaching — that is still to be determined — as in its pastoral priorities.

In an extended interview with Fr Antonio Spadaro, editor of the Italian Jesuit journal *La Civiltà Cattolica*, Pope Francis spells out those priorities.

"I see clearly that the thing the Church needs most today is the ability to heal wounds and to warm the hearts of the faithful; it needs nearness, proximity. I see the Church as a field hospital after battle. It's useless to ask a seriously injured if he has high cholesterol and about the level of his blood sugars! You have to heal his wounds. Then we can talk about everything else."

Pope Francis' challenge to the Church is to get 'beyond small-minded rules', to be a Church that finds new roads to reach those who do not attend Mass or who have quit or are indifferent. This demands that the Church, and all who live therein, put Gospel compassion before moral judgments.

"We cannot insist only on issues related to abortion, gay marriage and the use of contraceptive methods," says Pope Francis. "This is not possible ... the dogmatic and moral teachings of the Church are not all equivalent. The church's pastoral ministry cannot be obsessed with the transmission of a disjointed multitude of doctrines to be imposed insistently. Proclamation in a missionary style focuses on the essentials, on the necessary things: this is also what fascinates and attracts more, what makes the heart burn, as it did for the disciples at Emmaus.

"We have to find a new balance; otherwise even the moral edifice of the church is likely to fall like a house of cards, losing the freshness and fragrance of the Gospel. The proposal of the Gospel must be more simple, profound, radiant."

It is unusual, to say the least, to hear a pope warn against exaggerated doctrinal security. Our faith, says the Pope, is a way of life not an ideology. It demands humility, compassion and an adherence to the Gospels' fundamental, non-negotiable message to serve and to love. If a disciple "becomes a disciple of the ideology he has lost the faith. Without prayer one abandons the faith and descends into ideology and moralism."

The problem with ideology is it is rigid and moralistic but without kindness, says Pope Francis.

"It frightens, it chases away the people, it distances the people, and distances the Church from the people.



Cardinal Oscar Rodríguez Maradiaga [photo: Adrian Heke]

accountability from the Vatican Bank. In June 2013, he appointed a Papal Commission to conduct an exhaustive report into the Bank's juridical standing and activities.

He has also called for an Extraordinary Synod of Bishops for November 2014 to focus on the family, only the second time that such a Synod has happened. In preparation, he has asked local bishops to consult with Catholics as widely as possible on issues such as contraception, gay marriage, sex outside marriage and whether divorced and remarried Catholics should be able to receive Holy Communion. Such consultation is unprecedented.

The first nine months of Pope Francis' papacy are seen by many as a rekindling of the fires of Vatican II. Fifty years on, there is once again the prospect of greater universality and collegiality, a stronger voice for lay men and women, a more open and compassionate stance towards humankind and its array of moral concerns, an eagerness to engage with the world as it is.

Says Cardinal Rodríguez: "Many things from the Council have been put into practice but we still have a long way to go, to see a church that is truly universal, not Europe. In Europe you see an autumn not a spring. You see spring in Africa and in parts of Latin America, but in Europe it's only autumn. We don't think the Church can continue that way."

It's a big ask for an institution as hierarchical and traditional as the Catholic Church to change its ways. Could this be a turning point? The Honduran Cardinal smiles across the table.

"Yes, we need to recover our breath and keep going. The Holy Spirit is not on holiday."

The signs are there, and so is the hunger. A few days later, a co-worker with no religious background at all says that the best thing to have happened to the world in the last year has been the Pope. The same day a friend — a former seminarian — who has long since given up on the Church tells me he has added the Vatican feed to his Bookmarks. ■

It is a serious illness, this of ideological Christians. It is an illness but it is not new, eh? Already the Apostle John, in his First Letter, spoke of this. Christians who lose the faith and prefer the ideologies ... the key that opens the door to the faith is prayer. When a Christian does not pray, this happens."

Since he was elected, Pope Francis has made a habit of speaking freely and forthrightly with selected journalists. At times he has not hesitated to be severe in his criticism of church behaviour. Some examples: "Heads of the Church have often been narcissists, flattered and thrilled by their courtiers. The court is the leprosy of the papacy." And again, "Proselytism is solemn nonsense, it makes no sense. We need to get to know each other, listen to each other and improve our knowledge of the world around us."

Speaking from the heart, without the nuanced and complex language of Church statements and papal encyclicals, has been a hallmark of this authentic and charismatic pope. It has made him a remarkably powerful and effective communicator of the Gospel message, striking a chord with young and old, believers and non-believers, even the

previously hostile. A recent global survey revealed that he topped the list of names most mentioned on the internet and his twitter account is among the five most followed in the world.

"It's beautiful that he can express freely his way of thinking," says Cardinal Rodríguez. "It's sad to have to balance every word you say. He talks the way we like people to communicate."

It is hard to know where all this is leading. Certainly I have not heard a Pope speak and act like this in my lifetime, nor have I seen the admiration he stirs in a broad cross-section of people, even in a time when organised religion is in trouble. Catholics and non-Catholics alike are amazed by what they are hearing and seeing in this joyful new Pope. His determination to live simply, to forsake the plush papal residence for simpler accommodation, to live communally, to drive an old car, to respond personally to people who contact him, to greet people personally after Mass, show him to be a pastor first and foremost.

But it doesn't stop there. There is a reforming zeal, the extent of which we are yet to see. In addition to the reform of the Curia that he has signalled, he has called for transparency and

a second letter to pope francis

The writer continues her dialogue with Pope Francis by letter on the state of the Church and his place in dealing with the world and all of us.

(See the first letter: Tui Motu, May 2013, pp 22-23).

Anna Holmes

Dear Pope Francis,
What an eventful nine months we have had in the church. There has been a new birth of its founding ideals as you proclaimed a church of mercy, inclusion, love and forgiveness, focused on the poor. You said:

"A way has to be found to enable everyone to benefit from the fruits of the earth, and not simply to close the gap between the affluent and those who must be satisfied with the crumbs falling from the table, but above all to satisfy the demands of justice, fairness and respect for every human being."

The five concerns I wrote of in my letter last year were : misuse of power, lack of faith, lack of hospitality, refusal to dialogue with the post-modern world, and misogyny. How well you have begun to address these.

power

You have used your own power well, preserving your freedom to be yourself. Congratulations on beginning your ministry by refusing to be shut up in the papal apartments. One major weakness of the papacy has been the isolation of the Pope in the Vatican. You challenge those who would keep you apart by picking up the phone and arranging trips yourself. It was so good to see you embrace those with Aids, visit the imprisoned asylum seekers on Lampedusa, dine with prisoners and start dialogue with gay people.

Your refusal to be at the centre of high ceremonial has been a breath of fresh air. No need for limousines, the bus will do. No need for frills and fur-belows or red slippers with pompoms. No need to wear the vestments of lace and gold so beloved by those who would like to turn the church back to the time when it had absolute temporal power. You reek of simplicity.



Pope Francis at Lampedusa

clericalism

You told priests that as shepherds they needed to 'smell of the sheep'. What a wonderful image for New Zealand. You also said much about clericalism, which wounds the church.

"A church without prophets falls into the trap of clericalism."

True prophets ... keep the promise of God alive, they see the suffering of their people, and they bring us the strength to look ahead. When there is no prophecy amongst the people of God, the emptiness that is created gets filled by clericalism ..."

and

"When a priest leads a diocese or a parish, he has to listen to his community, to make mature decisions and lead the community accordingly ... In contrast, when the priest imposes himself, when in some way he says, 'I am the boss here', he falls into clericalism."

The number of vocations fell away sharply in the 80s and 90s. Seminarians were accepted who were not suitable because their intention was to govern, not love. They saw vocation as a way of taking power, not of loving service

to all. Even when seminary staff suggested that seminarians were not suitable, some bishops, desperate to have enough priests, insisted they be trained. Others imported priests and seminarians from very different cultures. You rightly said:

"We must form their [seminary students'] hearts. Otherwise we create little monsters. And then these little monsters mould the people of God. This really gives me goose bumps ... Life is complicated. It consists of grace and sin. He who does not sin is not human. We all make mistakes and we need to recognize our weakness ..."

Clericalism is still a very real problem both centrally in the Vatican and peripherally. Those attached to clerical power are no more willing to give it up than dictators anywhere. It is from these that the criticisms come: that you are letting the side down by being too informal and allowing people too close to the seat of power.

Travelling around New Zealand at the end of last year I heard stories of clericalism everywhere. Priests who refused to acknowledge or affirm the ministries

of the people; one closing the lavatories in the church entrance, making the elderly and mothers of young children walk to the school next door. Priests imported from other cultures who issued orders and expected to have their hands kissed by grateful parishioners. You have been very clear about the unchristian values expressed in clericalism.

hospitality

You illustrate that hospitality is one of the major tasks of the church and show that we are all on a journey. At a stroke, remaining in the guesthouse, you disempowered those who might wish to restrict your understanding and feed you a selective view of what is happening in the world.

Not since Pope John XXIII has there been a Pope who so reached the ordinary people in the street. I recall seeing John XXIII at a papal mass in Rome in 1959. Even when carried shoulder high on a throne by his staff, beautifully dressed in gold braided, brass-buttoned uniforms including white gloves, he emanated a wonderful sense of humanity. He positively beamed at the assembled people and made it possible to believe that the church was a place of love.

You have managed to do this once again. Over the past nine months I have listened to conversations about what the Pope was saying and doing. These were not in church circles but on the street and among people who are not church-goers. The world has welcomed your humanity with great interest, because it is this above all that shows the presence of a loving God in the world.

visible faith

Pictures of you embracing infants, those with major disabilities, women and old friends have been circulated around the globe — picking up an old friend in your popemobile and touring St Peter's square. Such warm humanity is to be applauded and rejoiced in.

When crowds pressed about Jesus his disciples drove them away, just as Vatican staff have done with previous popes. When Pope John Paul II visited

New Zealand in 1985 security men from Italy and NZ SIS surrounded him. Much to my amusement when it rained hard and their suits shrank, their shoulder pistol holsters were clearly visible. Even the Queen does not get security like that in New Zealand.

You have entered into dialogue with the modern, totally interconnected world. Your faith is clearly visible, causing wonder and delight. You want the church to be a church of the poor.

dialogue with the world

You have entered into dialogue with the modern, totally interconnected world. Your faith is clearly visible, causing wonder and delight. You want the church to be a church of the poor. You frequently talk of the inclusive love of God for all people, and the need for the church to be merciful not legalistic and judgemental. You have reached out to all:

“an attitude of openness in truth and love must prevail in dialogue with believers of non-Christian religions, despite the various obstacles and difficulties, particularly fundamentalism on both sides ... the one way to overcome this fear was to foster dialogue.”

Dialogue, you went on to say, does not mean giving up your identity as a Christian. On the contrary, you stressed *“true openness means remaining firm in one's deepest convictions, and therefore being open to understanding others.”*

“We must try to bring about unity ... But we Catholics must pray with each other and other Christians. Pray that the Lord gift us (with) unity! Unity among ourselves! Seek unity, unity builds the Church and comes from Jesus Christ. He sends us the Holy Spirit to build unity!”

Above all you show a belief in a God of love ever present to all people, in all cultures and in ways we only

faintly understand. You seem happy with mystery and do not need to hedge it about with rules and regulations. You really seem to understand the post modern, totally interconnected world where mysticism makes sense.

misogynism

You have not yet addressed the institutional misogyny that seeks to put women in certain roles and refuse them others. Your greatest change in this area was to wash the feet of a Muslim woman on Maundy Thursday.

The time for men to define women has gone and women's voices need to be heard. The church will continue to shrink if women are not truly part of its dialogue and governance. Women ensure the church's future by giving birth to its new members. You know this when you invite mothers to breastfeed in the Sistine chapel. Please keep reflecting on the deeper implications of it. I agree that until the problem of clericalism is dealt with, merely ordaining women into an unreformed system would be wrong, damaging for them and the church.

I like the way you talk of the people of God. There is still much to be done to enable the growth of the church of the laity. Those who were energised and passionate after Vatican II are now old and tired after seeing all the hopeful changes wound back. Of course, there are still pockets of new growth where parishes are a real community of people who are all willing to enable the church. Growth from the bottom happens only when people are enabled to develop their gifts in a loving and caring community. Unfortunately the gift of enabling is a bit thin on the ground among priests trained when the fashion was for the priest to control. You understand that enabling the gifts of all is what the church needs to do. This is a humble enabling that nurtures a community of love — the task of a mother church.

May you continue to have such deep discernment in the New Year. ■

Anna Holmes is a retired Dunedin general practitioner who has specialized in dealing with youth and palliative care.

making connections

It is important to look into the charism of a particular Catholic school, to understand the life and work of the saint or person who inspires a school's name.

They can become inspirational for others. In this article, the writer gives a personal reflection on these matters.

Graeme Mustchin

We need heroes. Their deeds, often mythological, inspire us to become increasingly aware of our own potential as we strive to be better human beings.

I first came to work at Francis Douglas Memorial College in 1978 for three years and then after a break of a decade while pursuing other educational goals I returned in 1990 and still work there now as both teacher and chaplain.

Initially I thought very little about Father Frank as his fellow Columbans affectionately refer to him. The College was named after him but being a biblical Martha busy about many things I never stopped to consider the significance. During my time away I returned briefly for the Silver Jubilee in 1984 and purchased a Jubilee book that contained an article about Father Frank. It was only then that his story began to touch my life and I began to make connections.

intertwined beginnings

My father was born two days after Father Frank. I was baptized at Sacred Heart Cathedral in July 1943 just as Frank disappeared. My parents shifted out to High Street in Lower Hutt to Sts Peter and Paul's, the mothership of the Douglas family's parish in Johnsonville.

Graduating from Sts Peter and Paul's school I went to Marist in Waterloo Road and found myself catching a bus home to Alicetown with Johnny Douglas who lived in

Petone. I looked up to Johnny who was a few years older than me. I still remember him as my buddy as he was always very kind to me and made sure that I was O.K. Occasionally on wet days whilst waiting for the bus Johnny's mother would drive by in what I believe was a 1940's Chevy. She would take us home. Father Frank's sister-in-law and Johnny touched my life through small kindnesses which have never been forgotten.

Later I was to spend time training and teaching as a Marist Brother. It was during that time that I was to enjoy a close association with the Columbans. Some of them would visit to talk about the missions. John Griffin became a fierce opponent on the tennis court and many priests became very good friends when I worked and played sport in Fiji. I was in Suva and they were principally in Lautoka and Ba.

On beautiful mornings
the sun shines through
a multi-coloured image
of Frank with rugby
ball in hand, vistas
of the Philippines
miniaturized in the
background.

learning important lessons

And so it was that in returning to Francis Douglas Memorial College in 1990 I had this idea that

Father Frank as a Columban, as a Missionary, as a passionate Kiwi had important lessons to teach me. He was part of an organization that I had come to know and respect. I hadn't thought much about that in the seventies but being older and somewhat wiser now I started to see important and lasting connections.

Over the next few years a picture began to emerge. The Brothers were anxious to ensure that the whole community knew the story of this brave sporting kiwi who had lived in New Plymouth for a brief period of time. A memorial mass was celebrated annually, first in the Parish church and then in the College gymnasium. Stories were told in the classroom and Frank was used as inspiration for speeches delivered as part of the English Curriculum.

The sanctuary lamp in the chapel, gifted to the College from the church in Pililla where Frank worked, stimulated enthusiastic discussion. What if it could talk? What further mysteries might it help to solve? The Vale family gifted a cricket bat that had been presented to Jim by Father Frank. A small cabinet in the library stocked items from a mass kit, a letter or two and a breviary. In a prominent place in the well-used and computerized library the cabinet served as a constant reminder about important facets of our foundation.

new contributions

It was during the 90s that three significant contributions to the lasting memory of Kiwi Frank took place. Patricia Brooks visited the College



Francis Douglas Memorial College, with Mount Taranaki as its dramatic backdrop

and addressed the assembly as part of the launch of her book, *With No Regrets*. What a treasure this was to become. For a period of time it was required reading for every Year 11 student. It provided a superb insight into the heart of a generous young man filled with an awe-inspiring sense of vocation. It is a book still quoted and sourced for speech, essay, prayer and eulogy.

And it didn't seem very long after that that Paul Gittings arrived from TVNZ in hot pursuit of a story for his much acclaimed *Epitaph* series. He drew much attention with a TV camera as his close companion, with his gem *A Glorious Death* slowly being born. There are copies of this as well, a visual companion to our audio resource. Every Year nine class analyses this DVD.

Brother Bill was the boss at the time and he had another trick up his vast and bottomless sleeves of generosity. Good things come in threes, they say, and so it was that some stained glass windows appeared in Brother Peter Bray's hexagonal steepled chapel. The College Crest was surrounded by John Baptist de La Salle and yes of course, Fr Francis Vernon Douglas. On beautiful mornings the sun shines through a multi-coloured image of Frank with rugby ball in hand, vistas of the Philippines miniaturized in the background.

Classes read the story, watch the DVD, and when they come to the Chapel for meeting, mass or prayer they sit quietly with this gentle kiwi giant. During his lifetime would he

ever have imagined in his wildest dreams that he would be immortalized in highly colored stained glass in a College named after him standing tall at the base of Mount Taranaki?

making the links

Our boys know the story well, and carefully guided by their Religious Study teachers learn to understand the links among the trinity of Jesus *Christo Duce* — our leader; John Baptist de La Salle — our founder; and Father Frank — our hero. They were all on a mission. On occasions under assessment time constrictions the stories get a little muddled but the students know about Palestine, Parmenio and Pililla, even if somewhat precariously when under pressure. To quote two transposed preposterous propositions elicited during examinations at Year nine level, "Francis Douglas founded the de La Salle Brothers in the Philippines" and "Jesus was the first de La Salle Brother to be killed by the Japanese during the French Revolution."

trinities

My story would not be complete without packaging up a trinity of trinities. We could say that Francis Douglas Memorial College is blessed with three heroes. We have mentioned Jesus Christ and Father Francis Vernon Douglas but if you go into the library and stand next to the cabinet of Frank's memorabilia you will notice above it a framed citation

for bravery. It is dedicated to Andrew Harris, an old boy of the College, who died on Mount Everest trying to save the life of another climber.

What makes these three a particularly apt heroic trinity? As I said in an address that I gave to the college assembly in 2010 with Andrew's parents as guests,

"Here then were three young men; Jesus, Vernon and Andrew, who in their early thirties gave up their lives in the service of others. Far away from their homes: one in Jerusalem on the edge of the Judean desert, the second in the Philippines and Andrew himself in Nepal. Each of them in vastly different circumstances disappeared from the face of this planet, with words of anguish from distraught mothers anxious for their safety ringing in their ears."

As the saying goes, "Greater love than this has no man than that he lay down his life for his friends."

Francis Douglas Memorial College is a Roman Catholic College that exists for the education of young men within the Lasallian tradition of nurturing one's faith and being of service, energized by the influence of a living Christian community. Father Francis Vernon Douglas will always be a wonderful role model for us all who aspire to live out these ideals. ■

Graeme Mustchin is the Lasallian Chaplain at Francis Douglas Memorial College in New Plymouth.

one heart and mind in Jesus' heart

The principal of Baradene College gives us an account of her school's charism within the tradition of the Religious of the Sacred Heart.

Sandy Pasley

Baradene College of the Sacred Heart was founded over 100 years ago by the Congregation of the Religious of the Sacred Heart of Jesus (RSCJ). The school takes its name from that of the congregation's foundress, Saint Madeleine Sophie Barat who at the time of political upheaval in France in the late 18th century realised that education of young women would open up a world of possibilities — it would help them grow in the love of Jesus Christ, think critically and have influence in their homes and in their wider world.

vision renewed

Today the vision of St Madeleine Sophie Barat remains at the heart of a RSCJ school's education. The philosophy of our education is exemplified by the following five goals:

1. A Personal and Active Faith in God – Faith is the foundation of our home

In understanding through heart and mind that they are personally loved by God, students are formed to be thinking, compassionate women.

2. A Deep Respect for Intellectual

Charism is the heart of the founder aglow at one period in history beating in on us in another day and age ...

Charism is tree, branch, flower, fruit. An ever-changing, always rooted obsession

For the coming reign of God, where the reign of God is needed most, One that develops from age to age And then grows up in a new way in the next one.

Charism is a living passion for whatever dimension of the life of Christ ...

peace, truth, healing, mercy ... is missing now.

Here, in our time.

Where we are.

— Joan Chittister OSB

Values – Hearts and Minds.

Our teachers balance new educational ideas with an appreciation of what is timeless. They care about students, listen to them, and encourage them to grow in confidence and knowledge.

3. The Building of Community as a Christian Value — being part of our school, our community and our wider world.

In the spirit of *Cor Unum* (one

heart), every student is offered a warm welcome to a loving, family environment. Through giving and receiving, students foster this secure and caring atmosphere.

4. A Social Awareness which impels to action — Helping others.

Our young women learn that through service they are able to respond to others' hardships and make a difference in today's world. The satisfaction and self-esteem gained through service provides confidence to carry on

5. Personal Growth in an Atmosphere of Wise Freedom — Growing through new experiences.

Students' unique abilities are appreciated and celebrated, learning to grow in self-confidence by dealing realistically with their own gifts and limitations, sharing their gifts with a sense of humility and grace.

relating to Jesus is key

Central to our endeavours as an RSCJ college is provision of opportunities to further nourish a relationship with the person of Jesus Christ.

An RSCJ school values the personal experience of contemplation and action working hand in hand. Reflection better informs our choices. As wise and compassionate young women, students will move forward equipped to recognize their place in shaping the future.

Daily life at the College reflects our motto *cor unum et anima una in corde Jesu* — "one heart and one mind in the heart of Jesus". This motto espouses the spirit of community that is evident at school Masses, non-eucharistic liturgical rituals, celebrations and at sports events where the chant of *cor unum* means something very special to Baradene girls. It is through Christ's light that our hearts



The Duchesne building and the front lawn.

are connected and our minds informed.

The 'living charism' of the RSCJ community of sisters is integral to the College community. Approximately ten sisters live on site and their spiritual guidance and prayers provide the heartbeat of the College. They have a great interest in what is happening in the school and attend school functions. They work closely with our strong alumnae group: "Once a child of the Sacred Heart, always a child of the Sacred Heart".

international network

Baradene College of the Sacred Heart, established in 1909, is the only remaining RSCJ school in New Zealand. Schools such as Sacre Coeur in Timaru, Cottesmore in Christchurch and Erskine in Wellington have long since closed. From these schools and Baradene, the RSCJ Sisters maintain connections to many women throughout New Zealand and all over the world through a global network of RSCJ schools in 41 different countries. In particular, we enjoy a close association with three sister schools in Australia.

Staff, Boards and student exchanges enrich community and build cross-cultural understanding. To further the internationality of our Sacred Heart Network of Schools, many students take part in annual exchanges to sister schools in six countries. These exchanges are reciprocal arrangements, giving students the opportunity to experience different cultures and education within the network to prepare them for a future in a worldwide work-force.

This is also reflected in our community's response to the needs of others. Consistent with developing both local and global perspectives among the students are fundraising initiatives supporting local, regional and global projects. In particular, they support Caritas Aotearoa and the RSCJs work in Africa, the Philippines, Indonesia and India.

social justice action

Beginning in 2012 all our students



An ICT class.

have been involved in a Justice, Peace and Integrity of Creation programme. The intention is to see increased awareness of Social Justice through coordinated and integrated programmes. Each Year Level has its own age-appropriate focus, incorporating prayer, scripture, curriculum input and action/service. It is hoped that through prayer, reflection and action, students will come to experience firsthand the knowledge that for our work of Social Justice to be authentic, it must reflect the direct social service of charity, and the social change of justice.

All our staff are invited to become part of the RSCJ story, whether they are teaching staff, perform administrative or technical roles, or are ancillary staff. All are invited to take part in Orientation on the Goals and Traditions of the RSCJ.

There have been many gifted educators among the RSCJs. One in particular, Mother Janet Erskine Stuart, has had a great influence on the development of Sacred Heart educational philosophy in order to make known the vision of Saint Madeleine. Mother Stuart valued greatly the qualities of intellectual honesty and openness of mind: the importance of evaluating what we do and striving to be better, to educate so our students have self-knowledge, energy and purpose.

move to e-learning

As we move into the centenary year of her death in October 2014, we wonder

what Mother Stuart would make of the move towards e-learning. We are sure she would applaud the emphasis we have had on the development and use of information and communications technology (ICT) to engage students in learning. We applied for, and were offered, the opportunity to be one of ten Colleges in New Zealand chosen to be a Microsoft IT Academy school. This means all of our students will have the opportunity to receive training in and gain Microsoft qualifications. These qualifications are recognised worldwide. In 2014 we have adapted our curriculum so that Year 7 and 8 students will be trained to use the Microsoft Suite competently. This will see these students well placed in later years to integrate their expertise in the different subject areas.

Saint Madeleine Sophie Barat in the early 1880s (governed by patience, compassion, friendship and determination) devoted her life to prayer and the ministry of education. She began a Society that today seeks to develop the spiritual and intellectual growth of young women at Baradene College. Our hope is that these young women will become people of prayer, empowered to be leaders in our society, advocates for Social Justice, and confident in the knowledge that they are loved by God. ■

Sandy Pasley is the principal of Baradene College of the Sacred Heart, Remuera, Auckland.

women at the well

Twenty years ago Catholic Social Services launched a dynamic, life-changing programme for Catholic women in Christchurch. In September last year many gathered to celebrate how they, like the woman at the well who encountered Jesus, had been allured across social, cultural and gender boundaries to a spring of Living Water.

Cathy Harrison

During the early 1990s like a lot of NZ women, Anne McCormack, then Director of a vibrant Catholic Social Services, was beginning to understand the significance of the suffragette movement. At the same time she was aware that new pathways were needed for contemporary Catholic women — some of those pathways, already in the making, were just waiting to be trod.

Thinking suffrage, Anne sensed that a number of women she had met were not just seeking education, they were also searching for a deepening of their spirituality.

a time of discernment

Women at the Well emerged from this time of discernment. It was both a visionary response to mark the 100th anniversary of the suffragettes'

campaign to attain the vote in New Zealand — a world first — and also a prophetic move to engage women in voluntary work in the community. At the time Anne believed there was more of a place for women in the community than in the church — and that was 20 years ago! However, what was really happening, she claimed, was that the further the women went into the community the more the church was widening, enlarging.

Anne's vision was shared by two collaborators, Mary Woods and Chris Thomas, both of whom had extensive and complementary gifts in social work, the voluntary sector, community development and supervision.

Mary believed that when you gather a group of women together everything you need to know can be found in

that group. The process used in the programme would draw it out. Mary and Chris shared this insight; they also regarded supervision as essential.

programme principles

Love was central to the carefully identified community development and social work principles of the programme. The programme would respect the integrity and wisdom of each woman and her capacity for cooperative learning and shared understanding. It would not be a prescriptive model.

Anne, Mary and Chris quickly tapped into the wisdom of the already established Christchurch East Development Scheme established by the Aranui community of the Sisters of Mercy to respond to the unmet needs of women in the suburbs. Sister Teresa O'Connor, so calm and wise, had a significant initial role and remained a mentor and anchor for the group.

Kitchen table spirituality best describes the vision Anne shared as she travelled around the suburbs visiting the women she thought might be interested. The invitation was often given amidst toddlers and toys and baskets of washing, and mostly the response was a whole-hearted biblical 'yes'. Yet age and stage were not criteria. The wisdom of years and the inner-authority of the elder women impacted strongly on the group.

Face-to-face networking, long before Facebook, brought two successive groups of 12 women (also a biblical number) together for a life-changing journey.



Reunion of *Women at the Well* in Christchurch, 2013

a cwl suffragette project

Generously adopted as a Catholic Women's League suffragette project, the *Women at the Well* began on 24 June 1993. Honouring a local woman was to be an important feature of the programme and Florence Dobbs (1887–1965) became the exemplar. A foundation member of the Catholic Women's League, her life had been dedicated to service of others. Florence was an active, undemanding woman who got her way through love. Fr Tom Liddy, preaching her panegyric, said, "How much good Florence did only God knows ... the present necessity of the person before her was the gauge of her charity."

The two programmes, involving weekly sessions, lasted for 18 months. Participants recalled that food, laughter and celebration were significant touchstones. Being nurtured was an intentional highlight for the team recognized that the very women who were generous givers to and nurturers of others were themselves often unnurtured.

Quick to anticipate those who desire her, Sophia (Wisdom) made herself known to them.

the reunion's hallmark

Honour, gratitude and humility were the hallmarks of the reunion. Honouring of each other's stories illuminated the richness and the ongoing fulfilment of this prophetic and unique programme. The women spoke of how it had trail-blazed new directions in life for them. It was moving to hear of their personal transformations, the healing and courage and capacity to cope with some of life's huge challenges which lay ahead.

Quick to anticipate those who desire her, Sophia (Wisdom) made herself known to them. This Living Water from the inner wellspring took them into extraordinary places — including working with partners of



Celebration ritual altar

prisoners and homeless women on the inner-city streets.

Some specialized in care for unsupported young mothers and babies. Others engaged in pastoral care and chaplaincy for people with intellectual disability. This included the establishment of a choir recognised as the happiest choir in the world. For others it was a call to aged care and nursing.

And when most of us are sleeping at night, it is not unusual for one vibrant 80-plus woman to receive a call from the police requiring support for women and children and transport to a Women's Refuge — and this, after a lifetime lending strength to women's rights and needs: a voice for justice in society and the institutional church's wilderness.

deep wells

When the February earthquakes occurred in Christchurch many of these women discovered how deep was the personal well of their ability to respond quickly and creatively in the midst of trauma and devastation.

One of them spoke of the urgency and yet calm required when an aged care hospital and rest home with 60 residents collapsed. She recalled heart-rending images of the residents huddled together in a room before their imminent exodus, bussed out of the city in the dark of night, many never to return.

Others described how they encountered and responded to dazed traumatized people wandering the streets with no homes to go to, no money.

Recollections of the hospital's heart ward which had no power and no capacity to test the increasing numbers of people arriving with serious chest pain testified to the incredible resilience needed during this time of extreme crisis and uncertainty.

Ah, the women at the well — mothers, daughters, sisters and wives — they gathered and honoured each other's grace-filled stories. Exquisite and compelling was their sharing, transmitting the Living Water they first drew all those years ago.

These courageous women continue to give contemporary expression and meaning to the realm of God, to Life at the Well. They have etched the signature of the Feminine Divine in places many people cannot or will not go. The vision has not dimmed, rather it has ignited and is spreading. They radiate energy and joy wherever they venture. Their bold humility and servant leadership continue to be a vessel of hope for our vulnerable world.

faith journeys

Their day of celebration ended with a beautiful ritual which included gifting each other with white roses (in the absence of camellias). Val Langley, the vice-president of the CWL, was in attendance, visibly moved by stories and fruits of this CWL project. Together she and Anne cut the anniversary cake. In this manner those attending became replenished once again for their personal journeys.

These journeys are undertaken in union with a Samaritan woman who, two thousand years ago, had no idea that her faith would inspire so many generations of women in far-away places she had never dreamed about. ■

Cathy Harrison lives in Christchurch, and is involved (inter alia) with the Edmund Rice Justice and Mercy Foundation programmes.



Wise Women

These images come from a current exhibition of my works entitled *Wise Women*.

I have long been interested in Carl Jung's 'archetypes', the universal patterns that Jung says are derived from the collective unconscious. The "wise woman" is one such archetype. Every culture and religion over the aeons has brought forth such women. For Christians we have only to think of the Hebrew Scriptures or the New Testament — such women as Miriam (Moses' sister), and Mary Magdalene (the friend of Jesus).

In 2011, I began a journey of painting icons of local wise women. They represent a universal situation. Each woman I have painted has a halo, the Christian symbol of holiness. Why? Because I believe every human being is holy, that each one of us has an inner core of beauty that is sacred. Whether we are male or female, we have in our subconscious a wise woman. I wanted these iconic women to be local — from the North Otago area around me — to show the strength that is here, home-grown but in all of us. I hope through gazing on these images you may realize and grasp more of your own inner sacredness.

The land, which surrounds me at Teschemakers, is a continuing revelation to me, a depository of the sacred which I have reflected in these images. If we could reverence that sacredness in ourselves, in every one we meet and in creation, we might — no would — change our world.

— *Mary Horn OP, Teschemakers, Oamaru*



heart that speaks unto heart

Daniel O'Leary

The Year of Faith has ended with a man at the helm of the Catholic Church who is redefining the papacy and bringing it a new authenticity. It has profound consequences for personal belief, too.

Quietly enough the Year of Faith began. And quietly enough it continued, with the usual parish and diocesan initiatives — the devotions, the pilgrimages, the talks. After six months there was an astonishing series of events when one Pope retired and another was elected — a man who immediately and definitively broke the papal mould. We were not expecting any of this; we are still coming to terms with it all.

Once while driving along the Flaggy Shore in West Clare, Seamus Heaney remembered those sudden gusts of wind which come at the car sideways “and catch the heart off guard and blow it open”. For many of us, it was a bit like that. In his address to the National Religious Education Congress of Ireland last month, Dublin's Archbishop Diarmuid Martin said, “If we were thinking of the Year of Faith in terms of renewal, Pope Francis has challenged us to change gear from renewal to near revolution.” How and why has this phenomenon happened so quickly? Three reasons come to mind.

Pope Francis champions Christian humanism. He is utterly devoted to the implications of the fleshing of God in Jesus the Human One, and therefore, to the primacy of the human as the sacrament of divine presence. That is why he begins with the drama and trauma of each person's story. He deals in tears and hopes rather than in impersonal declarations. He

looks at the living context of each individual's precious life.

Drawn instinctively to the vulnerability and poverty of the human condition, the Pope's fundamental option is unshakeable as he instinctively discerns the real issues — the liberating and empowering of disadvantaged people in a world of unrestrained capitalism. In recognising this, he has tapped into the dreams of millions. God's people sense that, even while still trapped in unjust regimes, something unretractable has already been set free within them.

A second reason for the emotions stirred up by the new Pope is his courageous presence as he moves so confidently among people of all ages, nationalities and cultures. From where does this inner authority come? Many feel that it is born in the experience of an earlier, painful conversion during his time as Jesuit Superior and Archbishop in Argentina.

When people emerge from such a profound and personal period of darkness and confusion, they are often fired by an intense vision that transcends fear, by a fierce commitment to self-sacrifice in the service of others. And they are changed forever. We think of St Paul, St Francis, Oscar Romero and many saints, living and dead, who, in their suffering, have been radically transformed, graced with a passion and a vision that they have actually grown into — and become.

Because of his “big heart open to God”, it is as though something in Pope Francis has broken through into a whole other emphasis regarding the role of the Church, a startlingly clear perspective of what Incarnation is truly about in the complex world

of today. He now looks at the world as an active contemplative who has fallen irrevocably in love with God's poor. There is a charismatic power in such people. We somehow feel safe in their company. They unlock our hearts. We want to believe and follow them. They inspire us to trust our own wisdom and graces, to find our own voice, to recognise the fear within us that must die for something new and beautiful to be born.

A third reason for the swell of interest and delight in Pope Francis, for the speed with which his words and presence are storming the hearts and minds of millions, has to do with his personal gifts of communication, together with the technical miracles that carry his compelling inspiration around the world so swiftly. Normally a Pope's words are securely crafted according to a magisterial template allowing for no easy misunderstanding. Every text is scrutinised and chiselled, honed to exclude any possibility of confusion or error on the part of the protected speaker.

Pope Francis is following another way of communicating — a kind of sacrament of conversation which allows his personality and charismatic presence to deepen the love and meaning of his words. He speaks as one of those he is addressing. An anxious Fr Federico Lombardi, a Jesuit and the Vatican spokesman, told reporters last month that “this is a genre to which we are not accustomed ... let's take it for what it is, seeking to interpret it correctly.” During his recent visit to Sardinia, he set aside his prepared address and said: “looking at you, these words came to me instead. I preferred to say to you what came into my heart, looking at you

in this moment.” *Cor ad cor loquitur*. Devoid of airs and graces, when heart speaks to heart, a thousand barriers are transcended.

The relaxed style and vibrant, transparent personality of the Pope is well suited to the culture and media technology of our time. We are reminded of Marshall McLuhan’s theories about the medium and the message, the singer and the song. When style and substance combine in one warm and imaginative personality, a powerful energy goes instantaneously viral into all corners of our planet. In this postmodern age, the definitive meta-narrative gives way to the cult of the personal and conversational, and the authoritative pronouncement gets much less attention than the spontaneous, authentic comment, especially among young people.

And yet, as another Church’s year closes, many cannot help feeling a certain anxiety, a sense of ambiguity about the future. An identity and approach that is open and trusting, such as that of Pope Francis, will bring its own discomfort and dilemmas. For decades, we have become accustomed to certainties and clearly defined boundaries and safeguards. But now we are entering new territory with more open spaces.

For many, this is a glimpse of the promised land. For others, such uncharted landscapes bring only a sense of insecurity and confusion, even disagreement and criticism. The scene is set for a season of disturbance. And yet, with the stubborn faith of our fathers and mothers, might not this very disturbance be the greatest grace of the Year of Faith? ■

Father Daniel O’Leary is a priest of the Diocese of Leeds. His website is:
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Father O’Leary’s article is republished by kind permission of the London Tablet (www.thetablet.co.uk).

Bishop John Mackey: 1918-2014

Michael Hill

“The only sin is cruelty”. It was 1963, and I was given the task of showing this middle-aged New Zealand priest round Rome. I remember nothing of where we went. But I clearly recall a ding-dong argument on the nature of sin which continued as we travelled from one antiquity to the next.

John Mackey was returning to Auckland after study in the United States, and was immediately appointed Director of Catholic Education for the diocese. Later he lectured in church history at Holy Cross College, Mosgiel. One of his students at the time describes John as being more philosopher than historian. He was a powerful thinker. He read widely and challenged his students to think for themselves. He encouraged them to “love the church with all its wrinkles”.

In 1974 he was appointed Bishop of Auckland. He was a conscientious administrator. He got on well with people, was always stimulating company and had a great sense of humour. His fellow priests were constantly impressed by the power of his mind and the freedom with which he embraced new ideas. He encouraged them to study at secular universities, so that their minds would be expanded.

One of the tasks that fell to him was to supervise the process of integrating Catholic schools. The Education Minister, Merv Wellington and Bishop John worked well together and the process moved rapidly, so that by the time Bishop John resigned as bishop in 1983, owing to ill health, nearly all 300 Catholic schools had been successfully integrated. He also oversaw the introduction of catechetical teaching into state Teachers’ Training



Colleges. John loved to preach on the big occasion, and he would research his subject thoroughly so that no detail was left out. Once he described the arrival of the mounted Napoleonic cavalry at Rosmini’s birthplace in 1796 so vividly that you could practically hear the clip-clop of the horses’ hooves in the church!

After his retirement he continued to lecture, preach, supply in parishes for absent priests, and mix socially. In his early years he was notorious for referring in his homilies to this “sad and sinful world”. But in recent years he liked to sit in Milford shopping mall watching and praying for the passers-by. His comment to a friend was how good people were! He had forgotten about the sad and sinful world! He said: “if there is such a place as hell, then there’s nobody in it”.

His mind continued to be sharp and active even as he became enfeebled by age. In his last illness in the North Shore hospital he made a deep impression on the nursing staff for his amiability and humour. He died on Monday 20 January.

May he rest in peace. ■

abraham and the people of the land

Norman Habel

The story of Abraham begins with Abraham and the people of the land, the Canaanites. His special relationship with these people of the land is important as we consider how Jews, Christians and Muslims relate to the peoples of the land today. (Editor's note: This month we honour the people of this land of Aotearoa, and the covenant relationship begun in the Treaty of Waitangi.)

Some years ago I worked with the Australian Aboriginal Rainbow Spirit Elders in their formulation of Rainbow Spirit Theology. In that process the figure of Abraham became a vital component. Abraham's relationship to the land of Canaan, the people of the land and the Creator Spirit of the land was like a revelation as we studied the Abraham narrative from the perspective of the people of the land.

the people of the land

When missionaries came to a new land, they often spoke of the Promised Land that Israel had a right to possess. And Joshua was often hailed as the hero who conquered the land and fulfilled God's promise. Little was said about the indigenous peoples of the land of Canaan and their link with the people of the land being invaded, although in some contexts they were equated with the Canaanites. The invasion of the British into so-called 'promised lands' seems more like the invasive model of Joshua than the peace-making approach of Abraham.

When Abraham arrives in Canaan, the host country is inviting. The Canaanite people accept

him. They are the custodians of the land; Abraham is their guest. He travels through the land until he reaches Shechem where God's presence is revealed in the land (Gen 12:7). Who is this God? God, by the name of YHWH, is yet to be revealed to Moses.

In the stories that follow, Abraham does not conquer the land or kill any of the indigenous people of the land. Rather, he lives at peace with these people, who willingly share their land. Abraham's way is one of peaceful co-existence.

the god of the land

The peaceful way of Abraham is illustrated especially in the story of Genesis 14. Five kings invade Canaan and defeat many of the inhabitants in battle. They also conquer the kings of Sodom and Gomorrah, taking captive some of the people (including Lot, Abraham's nephew). Abraham gathers together 318 of his men and pursues the foreign kings. By attacking them at night he is able to rescue Lot, his family and the possessions of the king of Sodom.

When Abraham returns, we discover an amazing fragment of ancient history in Genesis that has not been modified by later

expressions of Israelite faith. The kings of Sodom and Salem roll out the red carpet to welcome Abraham. They enjoy a meal together to celebrate their friendship. Then the king of Salem, who is also the priest of Salem (later Jerusalem), performs a ritual blessing on Abraham. The title of the God in whose name this blessing is performed is "El Elyon, Maker of Heaven and Earth".

Who is this deity? He is the high God El, the Creator Spirit of the land. El is the very name of the Creator God in the Canaanite texts we have from ancient Ugarit in Northern Canaan. This identification is confirmed when we discover that the term translated 'Maker' is not the usual word for Creator or Maker in Hebrew, but a term found in ancient Canaanite texts.

Abraham swears an oath by this Canaanite God and thereby recognises the Creator Spirit of the people of the land. In addition, he made it clear he would share the land with the indigenous people and would not take advantage of them. Abraham was a true peace-maker, not a greedy invader.

covenant with the land

In a later story, when a dispute arises over a well that Abimelech's

servants have seized, Abraham again finds a way to make peace (Gen. 21: 22-24). He even makes a covenant with Abimelech which ensures that Abraham can settle as a resident immigrant in Philistine lands. In this covenant Abraham again swears by the local deity, here called El Olam, and recognises this God as his own. In this covenant, Abraham not only agrees to remain loyal to Abimelech and his people, but also to the land itself. Abraham's covenant is also with the land.

That this land is sacred for Abraham and the people of the land is apparent from the number of places in the land, like Bethel, where Abraham builds an altar and where he experiences the presence of the Creator Spirit who promises Abraham and his progeny a future in the land. The land is promised to Abraham, not as a domain to be conquered but as a sacred place whose people are its custodians.

man of peace

Abraham, then, is a man of peace, a genuine guide in the task of peace-making and reconciliation in our day.

With Abraham we too are called to recognise the people of the land as the custodians of a host country, whether they be Australian Aborigines, Maori or Palestinians, the Canaanites of today.

With Abraham we too are called to recognise the land as sacred, the domain of divine revelation and the host country with which we should also make covenant.

With Abraham we too are called to recognise that the Creator Spirit known by the people of the land is one with the Creator God we have come to know in Judaism, Christianity and Islam. ■

Norman Habel is well-known Australian biblical scholar and author of books about Scripture and Ecology, including Reconciliation: Searching For Australia's Soul (Mosaic Press, 2013).

making peace thru' abraham

In Palmerston North, Bishop Peter Cullinane spoke as one of three speakers exploring the place of Abraham in peacemaking. His essay is a history and theology of peace, or a lack of it, amongst the Abrahamic faith communities, written from a Catholic perspective.

Peter Cullinane

Each of Abraham's families carries forward the blessings God bestowed on Abraham. And so it is that we have in common the message of *shalom/salaam*/peace. The calling of all of us is to be peacemakers. But we will not be credible to the world around us if we do not first acknowledge our history and face our demons. It has been a warring history.

If our calling is to be peacemakers, we must ask ourselves what on earth got into us that led us into violence against one another? And what has changed that can prevent such things from happening again?

I shall speak only for the Christian people and especially the Catholic Church, trying to account for what got into us that led us to commit injustices against Islamic and Jewish people, and why things can now be different.

Wrong actions started from wrong ideas. I shall give five examples of this:

1) The idea that "error has no rights". It's an easy step from there to thinking that people in error have no rights. And from there it comes easily to justify torture and persecution. Eg, the crusades against Islam; persecution of Jewish people; and also sometimes against fellow Christians (the killing of presumed witches; to say nothing of the slave trade).

What has changed that will prevent these things from recurring? First, we now realise it is meaningless

to say "error has no rights" because it is persons who have rights, including those who are perceived to be in error. The Catholic Church officially teaches: "The Church repudiates every form of persecution against any whomsoever it may be directed" (*Nostra Aetate*, 4).

2) The idea that salvation wasn't possible outside the Church. It's an easy step from there to consigning everyone else to Hell.

Today we accept that no one has the right to make that judgment. The Catholic Church officially teaches: "Since Christ died for all, and since all are in fact called to one and the same destiny, which is divine, we must hold that the Holy Spirit offers to all people the possibility of being saved" (*Gaudium et Spes*, 22).

3) The idea that because the scriptures are inspired by God, words and sentences can be quoted without taking seriously their historical, cultural and literary contexts. Today, Christian scripture scholars show us that it is the meaning of scripture that God has inspired, and to know the meaning we have to take into account the contexts which give their meaning.

4) Wrong ideas about the role of the State. For several hundred years it was assumed that the State could impose Christian beliefs and punish dissent. This has long since changed. The Catholic Church officially

continued on page 25 . . .

seeking god in all things

The writer spent many years in Indonesia teaching and serving the Gospel as professor and minister. Here he writes of his experience of the Jesuit charism, and of the Jesuits whom he knew and admires.

Simon Rae

When we first arrived in Indonesia in 1972 our language teacher sent me out into the streets of Yogyakarta to practice Indonesian with anyone who could be enticed into conversation. The great drawback was that almost everyone wanted to practise English. But one place I returned to often was the Catholic *Pusat Kateketik*, a centre that provided Christian education materials in many media. The lay staff there were kind and ready for conversation, and I learned a lot about this Jesuit centre's Catholic mission, set in an old city at the heart of Javanese culture.

a european jesuit

One man told me of being sent there when he was young — late at night — to bring a priest to a dying relative. A tall European returned with him in the dark. His parents were confused and embarrassed when they saw that it was Fr Piet Zoetmulder, a pioneer scholar of classical Javanese, honoured in Indonesia and internationally. His explanation was: "In the presbytery we have a board with our names on — when our name reaches the top we respond to the next call." This great scholar was first of all a priest, a pastor and bearer of grace in the community around him. Like his confreres he was also what the Indonesians call *budayawan* — a student and observer of the cultural world around him.

Oddly — or providentially — my last visit to Indonesia in 2007–8 brought me again into contact with this unique community of Jesuit priests, now men of a younger generation. In the meantime we had read their publications, enjoyed the Centre's broadcast-quality musical and liturgical recordings, and had

thought often of the way this community embodied the Gospel in its commitment to the culture, aspirations, frustrations and struggles of the people among whom they lived.

another budayawan

Romo (Father) Dick Hartoko (1922–2001) was a different kind of *budayawan*. Born Theodorus Geldorp, in east Java, the son of a Dutch father and a Javanese mother, he entered the Society of Jesus in 1942. After study in Indonesia and the Netherlands he served parishes in Yogyakarta. Catholic people report that his preaching was orthodox, in the pattern of the times. But he also founded a cultural journal, *Basis*, which has survived into a new generation, presenting creative writing, comment and his unique discussion of 'signs of the times'. As an interpreter of culture Hartoko was not overtly Catholic, or even religious, but espoused a universal humanism, explicitly grounded in his Catholic faith but open to engagement with all kinds of people and perspectives. He offered provocative reflections on society and culture, translated western philosophy and interpreted western values for Indonesian readers. In later life he focused on mystical reflection and writing.

father of modern indonesian architecture

A link between two generations of Jesuit *budayawan* was Fr Yusuf Bilyarta Mangunwijaya (1929–1999), known universally as Romo Mangun. Mangun had interrupted his studies to serve in the struggle for Independence (1945–49) finally as a company commander, and it was this experience of the people's

suffering that moved him to prepare for priesthood. After ordination in 1959 he was sent to Germany to qualify as an architect and he was responsible for many Javanese churches, government buildings, a Trappist monastery and a remarkable settlement for squatters living under threat of expulsion on the banks of the River Code in Yogyakarta. He won international prizes and was described as 'the father of modern Indonesian architecture'.

Romo Mangun served as a parish priest, 1967–1980, taught architecture in Gadjah Mada University, experimented with alternative forms of basic education, and wrote widely on architecture, philosophy, theology and spirituality, and published essays and eleven novels. He was an unyielding defender of the *wong cilik* — the humble, marginalised people — and was in increasing conflict with the Suharto regime culminating in an instruction to 'eliminate' him for his opposition to a major World Bank dam project that would expel many small villagers from their land. The military commander refused to act, an indication of the wide respect and affection he had earned.

Only two of Romo Mangun's novels are available in English translation. The more accessible, *The Weaverbirds* (ET1991), can be read as a spiritual work. But it is also a novel set in the hard realities of life for childhood companions whose lives took opposing paths, for mixed-race Indonesians in the new society, for the conflict between traditional and modern values in a collapsing colonialism. In a way that is puzzling for western readers, but authentically Javanese, religion, politics, history and story interact 'on the shadow screen

of the world' — a literary echo of the Javanese wayang, shadow plays. Like the weaverbird the protagonists must try and try again to build a satisfactory nest in a changing world.

Durga/Umayi (ET 2004) portrays recent Indonesian history through the experience of a woman who reflects both Durga a witch and Umayi a goddess in the *wayang* dramas. The choice of a female protagonist is moving and reveals a deep understanding of the challenges and suffering of women caught up in chaotic social change, as well as a clear-sighted and non-judgemental awareness of the way in which a woman's sexuality embodies both opportunity and threat for her.

a successor to mangun

Dr Gabriel Possenti Sindhunata SJ (1952–) is very much a man of our own time. A journalist with the largest Jakarta daily before he entered the seminary, he tells of going to places priests seldom visit and his writing reflects a remarkable sweep and diversity — from world soccer to academic studies in German and Indonesian, novels in Javanese and Indonesian and a host of essays on contemporary social and political issues. Romo Sindhu served in a parish before undertaking doctoral study in Munich. He is now based in Yogyakarta, where he teaches in the Catholic Sanata Dharma University, is an active writer and now editor of *Basis*. Five volumes of collected feature articles have been published, revealing an ongoing engagement with the challenges and values of living in a time of chaotic change — in Javanese a *zaman edan*, a time of madness.

In many ways a successor to Mangunwijaya, Sindhunata calls on the old world of the Javanese to connect with people of many backgrounds in the cultural contexts in which they live. While he continues to preach, and to write more explicitly Catholic reflections than Romo Mangun, his creative writing is very Javanese, giving a voice — or a cry of pain — to the victims of the 'time of madness' in which we live. He has maintained the rather informal



Two views of the threatened squatters' settlement in Yogyakarta, designed by Romo Mangun.

literary style of a journalist coupled with multiple references to traditional stories, sayings and world views, all of which makes translation into a western cultural context a challenge.

An example of Sindhunata's major writing is the novel *Putri Cina* (The Chinese Princess) published in 2007, a 302-page reflection on the lot of Chinese women in Indonesia in times of madness. A multi-layered novel, *Putri Cina* draws on the tradition that a 16th century Javanese ruler had a Chinese princess as concubine, but gave her to his son to pacify the jealousy of his consort. She reflects on the lack of identity ('face') of the overseas Chinese

who have no secure place in the societies in which they live. Although they share all aspects of Javanese life, peacefully and harmoniously in the good times, the Chinese become scapegoats in times of madness.

Sindhunata mingles elements from 16th and 20th century history, Javanese myth and legend, Chinese folk tales and classical wisdom, culminating in the terrible events around the downfall of the Suharto regime in 1998, to show the way in which the Chinese are scapegoated, and Chinese women again and again become victims of political and sexual violence — victims of power and lust. Questions of humanity, values, love, rivalry, deceit and corruption are raised in epic situations where drama becomes a metaphor of life, and life tragically imitates past dramas.

enhancing women's situation

Like Mangunwijaya, Sindhunata has a profoundly moving ability to set a woman at the centre of his drama, and to expose the political, social and sexual exploitation of women in patriarchal societies. Like the protagonist in *Durga/Umayi*, whose name changes 'according to situation and condition', the Chinese Princess travels through time experiencing the occasional joys and terrible tragedies of her people. She concludes with the urgent question, 'If by birth into the world we become sisters and brothers why do we have to ask 'who are we?' 'Who is our family?' 'Are we not all brothers and sisters?'

In 2007 I called on Romo Sindhu in the complex I had visited in 1972, to request permission to use material in my class. This incredibly energetic man appeared, graciously unhurried, and invited me to come back to use their library.

Romo Sindhu and his community are truly living out the Ignatian principle, "seek to find God in all things". ■

Simon Rae is a retired Presbyterian Minister living in Dunedin. He is translating Sindhunata's Putri Cina, and looking for a brave publisher.

Saint Ignatius of Loyola

This is the sixth in a series of essays which search the Church's history to highlight those in our past who were 'change-makers' and whose influence on the course of Church history is still visible.

Peter Tolich

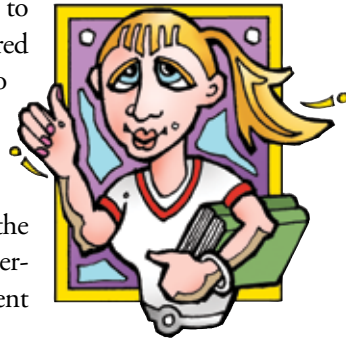


St Ignatius of Loyola by Peter Paul Rubens (1577–1640)

Pope Francis: This pope was a pope of firsts — the first Jesuit pope, the first from the Americas, the first from the southern hemisphere and the first non-European pope in 1300 years. He has shaken up the Catholic Church following the surprise resignation of Pope Benedict XVI in February, 2013. He made headlines for his willingness to speak out on taboo issues, criticising the church's obsession with abortion, gay marriage and contraception, and calling for a 'new balance'. It was his openness that led *Time* magazine to select Pope Francis as its 2013 Person of the Year.

In each period of history, great men and women have been called by Jesus to carry on his gospel exhortation to go out to a world in need of salvation. No more so was

that true than in the sixteenth century which brought forth many such greats. Among them, one shines out as a person who responded to that call. Ignatius Loyola gathered around him a group who were to become known as the Society of Jesus. Moreover, Ignatius' vision of life is encapsulated in a spirituality which is rooted in the conviction that God is active, personal and — above all — present within and to us.



Cardinal Jorge Maria Bergoglio, the Archbishop of Buenos Aires until March 13 2013, that day became Pope Francis. One could reasonably argue that because of his Jesuit formation and lifestyle, we have a man of action, who simply by being himself places the life and vision of St Ignatius Loyola, clearly in front of the Catholic faithful of the 21st century.

A Basque nobleman and soldier, Ignatius followed a military career until a cannonball shattered his leg during a war against France in 1521. While recovering at Loyola in northern Spain, he read the only books available to him — a life of Christ and the lives of the Saints. From reading these, Ignatius began to experience a profound conversion. He spent the next year in prayer and penance at Manresa, nearby to Loyola, where he wrote the first draft of his famous Spiritual Exercises — a programme of prayer of compelling insight. These exercises set out a way of praying and living followed by thousands of people today.

It is important to realize that Ignatius' conversion was not full and immediate. This took place over a period of seven years as he tried to work out what it was that God was asking him to do. Now we call this process of working out who we are as Jesus' followers and what we are to do, the process of 'discernment', a favourite idea of Ignatius. His own discernment process flowered into a desire to become a priest.

The Hitchhiker's Guide to
CHURCH HISTORY
 1400–1600

For this purpose he moved countries to the University of Paris to receive the best priestly formation then possible. He began studying Philosophy in 1528. It was in Paris that Ignatius gathered six like-minded companions around him. These illustrious fellows were to become the foundation members of the Society of Jesus, when in 1534 they took vows of poverty and chastity. By 1537 all seven were ordained and had professed additional vows, one of obedience to Ignatius as their superior; and another to the Pope, to go wherever the Pope sent them. When Ignatius died in 1561, there were around 1000 Jesuits.

In Ignatius' seven interim discernment years many things happen to him. Let us focus on one situation. At Manresa he intends stopping only for a few days but stays ten months. He spends hours each day in prayer and works in a hospice. Whilst there, he develops the ideas for his Spiritual Exercises. He has a vision which he regards as the most significant event in his life. Ignatius never reveals the vision, but clearly it is an encounter with God. Ignatius sees God as God really is: all creation is seen in a new light and acquires a new meaning and relevance, an experience that enables Ignatius to find God in all things. This grace, finding God in all things, is a central characteristic of Jesuit spirituality.

Ignatius Loyola is well known for his prayer for generosity:

*Lord, teach me to be generous,
Teach me to serve you as you deserve;
to give and not to count the cost,
to fight and not to heed the wounds,
to toil and not to seek for rest,
to labour and not to ask for reward,
save that of knowing that I do your will.*

This prayer challenges us to forget self, so we can explicitly do the will of God, in each situation we find ourselves. We are asked to become other-centred rather than self-centred; we are called to be Jesus in a world desperately in need of compassion, caring and hope; we are invited to make a difference with those we encounter in our everyday world.



Saint Ignatius lived his life as a person who made a real difference in his world. The religious congregation he founded embraces that willingness to continue to be change-makers in whatever field they are called to serve.

The vision of Ignatius has continued to manifest itself in his Jesuit followers and no more so than in this remarkable man called Pope Francis. May Pope Francis continue to encourage us all to be change-makers in a Catholic church that reaches out to a world in need of justice, mercy and love. May St Ignatius' prayer for generosity inspire us all to bring Jesus and his message of love and justice to all the people we encounter in our daily lives. ■

Peter Tolich is the Director of Religious Studies at Sacred Heart Girls' College in Hamilton.

making peace thru' abraham

... continued from page 21

teaches that all persons have the right to follow their conscience freely and to practise their beliefs (*Nostra Aetate*, 2,3,4), and that the role of the State is to create the social conditions in which this can happen.

5) The idea that salvation depends on our own success and on being in the right. It's an easy step from there to being obsessive, driven, judgmental, oppressive and fanatical.

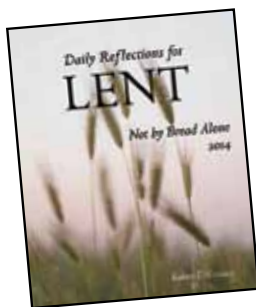
Today, we are more faithful to our belief that salvation comes not from our being proved right but from being forgiven. We have all sinned, and we all stand in need of forgiveness.

This in turn requires that we ourselves be forgiving and merciful.

To sum up: The Christian people has had to learn that there is absolutely no place for exclusiveness, coercion, violence, fundamentalism, or killing in the name of God or religion. It took us a long time to learn. We now promote dialogue aimed at understanding one another properly, and respecting each person's God-given dignity. For Christians this is a requirement of following Christ. ■

Peter Cullinane is the Emeritus Catholic Bishop of Palmerston North.

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'salt of the earth' and 'light of the world'

Matthew 5:13-16

The Sermon on the Mount: 4th to 8th Sundays of Ordinary Time
(9 February - 2 March)

“Salt of the earth.’ Those words came to me as I listened to the eulogy my cousin gave recently at the funeral of his daughter, who died suddenly of suspected meningococcal disease. With vulnerable, honest realism, he spoke of their lively, beautiful and stretching-the-boundaries 16 year old. In the midst of grief and loss, it seemed to me, he offered a glimpse of light in the unbearable darkness of tragedy. He appealed to the many young people present to live with hope when they remember their friend and class-mate. Do not fail her. Appreciate the gift of life. Live with the love of life and people, giving things a go, and with the sense of adventure that characterised her life.

How would this earthy, solid member of my extended family see his nun cousin beginning a scripture reflection with him? It would be far from his mind. However, my cousin bought home to me how the two images of disciples as “salt of the earth” and “light of the world” are to be woven inextricably into the way of living of those who claim to be followers of Jesus. These images flow from the beatitudes. Jesus calls the first disciples (4:18–22). What disciples are to be for afflicted humanity is found in the setting for the Sermon on the Mount (4:23–25) where a summary is given of the activity of Jesus. He teaches, proclaims the good news and heals (v 23) over the very wide area of the region (vv 24–25).

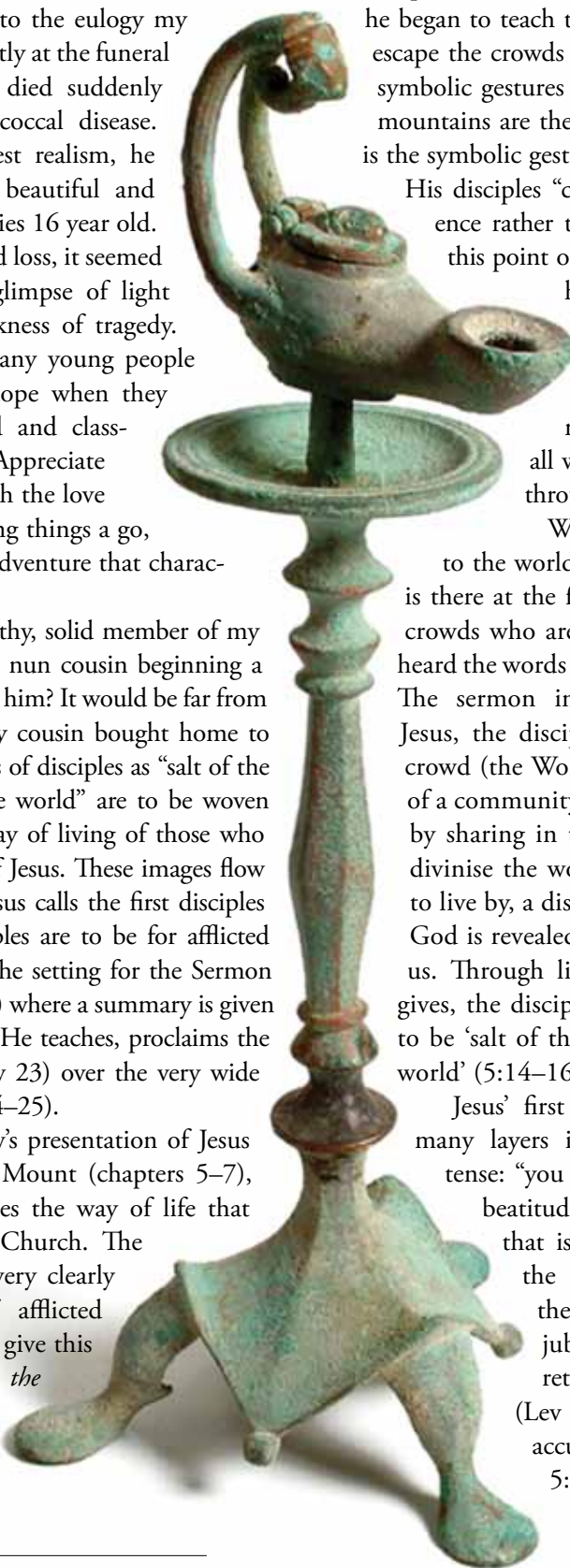
Central to Matthew’s presentation of Jesus is the Sermon on the Mount (chapters 5–7), where Matthew outlines the way of life that is to characterise the Church. The first words point out very clearly that Jesus’ vision of afflicted humanity leads him to give this long sermon, “*Seeing the crowds*, Jesus went up the mountain; and after he sat down, his

disciples came to him. Then, opening his mouth, he began to teach them ...” (5:1–2). Jesus does not escape the crowds by going up the mountain. Two symbolic gestures evoke the biblical tradition. The mountains are the place of revelation. To sit down is the symbolic gesture for one who gives a teaching.

His disciples “come to him”. They are his audience rather than the crowd. Even though, at this point of the narrative, only four disciples have been called (4:18–22), the sermon applies to all disciples: those called during the ministry of Jesus including the 12, a much wider group of disciples and all who will become disciples (28:19) through the mission of the Church.

While the sermon is not spoken to the world in general, the world in general is there at the foot of mountain in the afflicted crowds who are always in sight and have overheard the words Jesus gives to his disciples (7:28). The sermon involves three distinct ‘parties’: Jesus, the disciples (Church) and the afflicted crowd (the World). The invitation is to be part of a community which is to influence the world by sharing in the divine project to humanise/divinise the world. It is to be grasped by, and to live by, a distinct theological vision in which God is revealed by Jesus, Emmanuel/God with us. Through living out the instructions Jesus gives, the disciples (Church) have the potential to be ‘salt of the earth’ (5:13) and ‘light of the world’ (5:14–16).

Jesus’ first hearers would have recognised many layers in the emphatic plural present tense: “you are the salt of the earth”. In the beatitudes, God promised that the ‘meek,’ that is, the powerless, the humiliated, the poor and needy, “will inherit the earth”. Underlying this is the jubilee year which every 50 years returned the land to kinship groups (Lev 25). God’s reign challenges the accumulation of land by elites (Matt 5:5, 18, 35; 6:10, 19) because the



earth belongs to God and refers to all God's creation. Commitment to the world's well-being means that the earth, in its widest sense, is for all disciples their sphere of action and place of mission.

Today are we are aware of consuming too much salt. We seek a balance as in too much salt or too little on fish and chips or better none at all! Not so in the ancient world. There were many uses of salt as well as symbolic associations. Salt was regarded as coming from the purest of sources: the sea and the sun. For Sirach, "The basic necessities of human life are water and fire and iron and salt ..." (39:26). Salt was the means to flavour and preserve food especially fish and meat. It prevented corruption. The prophet Elisha used salt to purify water. New-borns were rubbed with salt. Salt had a liturgical function as when it was mixed with incense. Salt and friendship are associated. The writer of the Letter to the Colossians exhorts: "Let your speech always be gracious, seasoned with salt ..." (4:5). The disciple who does not embody the beatitudes is like salt that has lost its taste.

Disciples as 'salt of the earth' stand in parallel to being 'light of the world' (cosmos). People are the locus of God's action in the world. There is possibly a political dimension here for Cicero describes Rome as a "light to the whole world". For disciples God is, and gives, light. Job describes it this way: "... when God's lamp shone over my head, and by God's light I walked in darkness" (29:3). As God shone through Jesus (Matt 4:16) so God's light shines through people. The Old Testament often speaks of people as lights. Matthew's image envisioned a small terra cotta lamp which gave light to those around it. It best fulfils its function when it is set on a lampstand where it illumines, reveals and shows light rather than drawing attention to itself.

My cousin began his eulogy by saying to his daughter that this time he was going to have the last word. However, at the end of the service, the last words were hers from "Hey You," a poster she had made and which had hung on her bedroom wall. The gist of what I heard was, "live the precious gift of life to the full, be content with the body, looks and talents you have, use your talents, seize the moment, use opportunities, you can achieve goals and bring happiness." On reflection what I heard was her edgy version of our potential to be 'salt of the earth' and 'light of the world'. I borrow her greeting: "Hey you, you are salt of the earth and light of the world." Salt and light have a purpose and without achieving their purpose both are useless. ■

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

Epiphany

Mother Julian saw it in a hazelnut
William Blake in a grain of sand
but I had never heard of them when
as a child I crept into the night garden
and saw the white flowers glowing
and I was afraid and I fell on the wet
grass and when I looked again I saw
my mother's daisies smiling and
I ran towards the house and got into
bed and pulled the blanket over me
but I still can't forget, can't forget, can't...

— Jenny Blood



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Book: Pope Francis: Untying the Knots

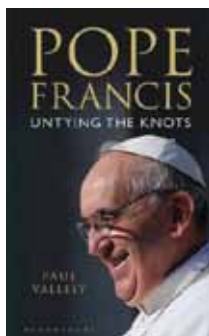
by Paul Valley

Bloomsbury (ISBN: 978 1 4729 037 09), NZ\$38.90: available from the Catholic Centre Shop, 8 The Octagon, Dunedin 9016.

Reviewer: Fr Gerard Aynsley

On the front cover of this paperback, there is a blurb: “Read this book, forget the rest”. Whatever about the rest, this book is a riveting read. In eight short chapters we survey events leading up to Benedict’s resignation as Pope; Francis’ middle-class worker beginnings; his early life as a Jesuit; his time as Jesuit provincial against the background of the horrible history of ‘the dirty war’ in Argentina, exploring in-depth accusations that as provincial he never ‘saved’ from torture and imprisonment two young Jesuits who worked in the slums; and that he was divisive.

This account of Francis’ early experience of leadership doesn’t read like the makings of a future pope — despite his clear spiritual, charismatic and leadership qualities. Continuing on, Valley explores Fr Bergoglio’s crucial ‘heart change’ in the hinterland city of Cordoba. From here began the reversal of his understanding and approach to life and its context which has become his signature call. Unexpectedly, he is made bishop and later Cardinal Archbishop in Buenos Aires, becoming known as the ‘Bishop of the slums’ because of his care for the poor. In doing this, he built on the best insights of the Theology of Liberation that he had previously demonized, learning as well from his admitted mistakes as provincial. Finally we are let into the secrets of why he failed to be elected Pope in 2005, and the lead-up to his election in 2013. Francis’ spiritual development is striking: He begins as a theological conservative reflecting a particular Argentinian Jesuit background, who then becomes attuned to the pastoral call of Vatican II through his hands-on ministry to his people.



Valley skilfully portrays Francis as a man who is tough and complex, and at the same time compassionate and straightforward to the point of simplicity: a paradoxical mix of humility and power. He sees all of this flowing from Francis’ deep prayer life. From the age of 36 he has been in leadership struggling with the questions of authority and power, first as provincial and later as bishop. This has given him an amazing and very subtle idea of power and its possibilities. Valley demonstrates that Francis has a clear vision of what he wants to do. Not for him the baroque “cultured, silk-brocaded propriety” of the fine intellectual Benedict XVI. No, first Francis wishes to take up the call for greater collegiality in the governance of the Church made by the assembled Cardinals in their pre-election meetings. Only then comes his deep desire to reform the Roman Curia. Both of these goals will be pursued with the help of the C8, the council of cardinals appointed to trawl for good information, and feed back their results to the Pope — in this way beginning to model the collegiality Francis seeks. Significantly Valley takes up Francis’ choice of name: that as Pope he yearns for a church that is focused in the gospel, centred around the poor, opened outwards to dialogue with others, closer to the people, thus mirroring Christ’s call to St Francis: “Francis, rebuild my church, which is falling into ruins”.

Valley’s straightforward journalistic writing style hones well Francis’ call to enthrone the humanity of each of us: that it is in people’s lives and particular circumstances that the encounter with the living and incarnate God takes place. If you can lay your hands on this book, you will enjoy it. *Viva il Papa!* ■

schillebeeckx

From North to South: Southern Scholars Engage with Edward Schillebeeckx

By Helen F Bergin OP (ed)

ATF Theology, 2013 (ABN 90 116 359 963)

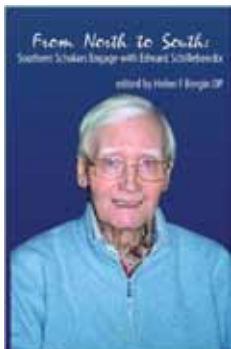
Reviewer: Anthony J Kelly CSsR,
Australian Catholic University

For Helen Bergin, OP, the editor of this book, is to be congratulated for bringing together this broad range of scholars in order to acknowledge the debt that theology owes to her great fellow Dominican. However difficult it is to spell his name, it is quite clear that his influence has been great in the various contexts represented in this collection of essays: New Zealand, Australia, Papua New Guinea, Asia and North America. This book indicates that Edward Schillebeeckx is not only a European possession. His thought overflowed “from North to South” as this interesting array of scholars engage with different aspects of the theology of one of the eminent theologians of our age.

The index offers a handy list of works on or about Schillebeeckx though, of course, for such a prolific writer, it does not pretend to be complete. Nonetheless, these nine chapters give a good indication of the reach and depth of the theology through which, in remarkable way, he served the faith and mission of the Church. A particularly gracious photographic portrait of the elderly Schillebeeckx looks out on the world of the reader as though giving a blessing of hope and serenity.

When space is limited, this is not the time to comment on each of the contributors, a list must suffice: from New Zealand, Helen Bergin herself, Neil Darragh, John Dunn and Philip Gibbs — and also working in PNG; from Australia, Ormond Rush, Denis Edwards, Dennis Rochford and Edmund Chia (originally from Malaysia), and

revisited



Kathleen McManus from the United States. Each of these offers a valuable perspective on Schillebeeckx's immense oeuvre in their respective treatments of Christ and the Church, hope, holiness, human experience, suffering, culture and interreligious dialogue. These fine essays vary in that some treat more the content of Schillebeeckx's theology and others find their focus in his theological method.

Schillebeeckx was an outstanding European scholar, formed in the classic scholastic tradition represented in the thought of St Thomas Aquinas. He was a notable contributor to theology of Vatican II, during and after the council. To that degree, he could call on the resources of the past and showed himself indefatigable in his exploration of the new. He sought a new realism in intelligent and reflective faith in the secular world of today. Even in this globalised world, each of us thinks from where and when we are, that is, in a context. Yet Schillebeeckx's theology had a remarkable impact. Though in language and thought, it was distinctively European in its context, it has the ability to affirm and inspire the thinking of others in vastly different contexts—as already mentioned.

Schillebeeckx had a vivid awareness of the history of suffering — like so many Europeans of his generation — and yet for him that crucible of suffering generated a more defiant and creative hope in the healing and liberating power of God.

These essays make at least this reader think that such hope is the message of this great theologian for all the churches. ■

skeletons in the cupboard



Film: *Philomena*

Director: Stephen Frears

Reviewer: Paul Sorrell

The story behind *Philomena* has been told many times in films and books — a mother's search for the child she gave up for adoption many years before. This two-hander, finely played by Dame Judi Dench and Steve Coogan, is itself based on a nonfiction book — the account by journalist Martin Sixsmith of Irish nurse Philomena Lee's search for her long-lost son. Anthony was adopted as a baby by an American family when, as a young unmarried mother, Philomena was sent to work as a laundrywoman in a convent in Roscrea, County Tipperary. (The setting is strongly reminiscent of *The Magdalene Sisters*, reviewed in this column in July 2003.)

But this is a quest story with an original twist — all the legwork in unravelling the case is done by Sixsmith, an investigative journalist recently sacked from a high-profile job with the BBC who, with nothing better to do, decides to turn his hand to a 'human interest' story. His detached cynicism contrasts with Philomena's unworldliness and simple faith that persists despite what has happened to her. It is Sixsmith, with his militant atheism and biting condemnation of the sins of the Catholic

Church, who provides the voice of criticism and condemnation.

Back in London, his newspaper editor eggs him on to play up the most sensational aspects of his unfolding story — especially the shortcomings of the Church — which include adopting children out to the highest bidder and destroying evidence of births at the convent.

The search for Philomena's son takes the mismatched pair to the US where their often clumsy encounters provide both humour and pathos. Philomena frets that Anthony may have become a hobo, or even obese, 'given the size of the portions here'. However, they find out a good deal about Anthony (or Michael, as he is known in the US), uncovering a life story embracing both triumph and tragedy, success and defeat. In a heart-rending twist, the end of their search takes them right back to the beginning.

Philomena could so easily have become an exercise in sentimentality or easy polemics, a self-indulgent 'weepie', or a stereotyped attack on the Church. What saves it from this fate — although at times the film walks a fine line — is Philomena's unwavering commitment to finding the truth about her child, whatever the outcome, and the film's emotional trajectory that, at the end, bridges the gap between this 'simple Irish lady' and the hard-nosed investigator. Highly recommended. ■

Crosscurrents

Jim Elliston

new era dawns

Early in his pontificate John XXIII allowed RAI (Italian Broadcasting) to do an item on a 'day in the life of the Pope'. A joke going around Rome at the time had RAI asking John "About how many work in the Vatican?" to which John replied: "About half." Although many are hard working, there are some slackers.

Apart from what might be termed 'auxiliary staff' — locals who look after maintenance etc — there are the (mainly) priests who are seconded from their home dioceses for five-year periods. This is an excellent system: it provides both regular injections of qualified personnel in the various departments and gives them wider insights into the universal reach of the Church.

The problem is cronyism and careerism. By cultivating the right contacts many have managed to extend their term several times over, with the consequent deleterious effects on the 'culture'.

Two developments reported in December show the 'Francis effect': about 30 priests have so far been told they will soon be returning to their native dioceses, and from 1 January all Vatican staff (except Cardinals and Archbishops) will have to clock in upon arrival at work. In another, indirect, blow to cronyism, Francis has ordered that officers in any of the three bodies currently administering aspects of Vatican finance, must be free of any conflict of interest, and must have "recognised professional competence in the legal, economic and financial fields".

serendipity?

A confluence of several factors has raised hopes that a new era is dawning in relations between the Chinese government and its various Christian populations.

About the turn of the last century an uprising, known as the Boxer Rebellion, occurred against foreign business activities in China which had

caused harsh economic conditions. A military force from eight countries, including the UK and the US, invaded China and suppressed the revolution in a brutal manner — they were defending their God-given right to economically exploit the Chinese people.

One outcome was a view linking Christian missionaries with the other 'foreign devils'; by association, so too were Chinese Christians.

In the aftermath of the Maoist takeover by the end of the 1940s Christians were subjected to persecution. China subsequently allowed a limited exercise of religious activity for a strictly Government-controlled 'patriotic church'.

Over the years the Vatican has tried various approaches to the problem of interference with Church matters, generally with minimal success. In recent times some progress was made by Pietro Parolin who had the Chinese desk in the Secretariate of State, but relations deteriorated when he was promoted out of Rome as a Nuncio. Francis recently appointed him as Head of the Secretariate and it is hoped that Archbishop Parolin, who is highly regarded in diplomatic circles, will be able to improve relations.

A second factor stems from the one-child policy, introduced to counter the rapid population increase, coupled with the erasure of Confucianism. A crisis is developing because the tradition of the family looking after the elderly — and the elderly looking after grandchildren — has been destroyed.

Secular welfare bodies are suspect because of perceived corruption, and the Government has begun approaching Church bodies, both Protestant and Catholic, to step into the breach and help with care because they have proven their worth in the field.

The third factor is the 'Francis effect'. His personal humility, his attitude towards the needy, and his generally cooperative manner have

been noted in China. Francis, speaking in December about 'ecumenism of blood', explained that contemporary Christians of different denominations in many countries are suffering persecution and death for professing Christ; this is drawing them together. Christians in China have shared persecution, and now there are hopes for a shared partnership in service and steps towards acceptance as full citizens.

election year

During Christmas week I read several commentators on economics and poverty. Most claimed that 2014 will be a bumper year. Is there a chance this could encourage Government to effect structural change in the economy?

Colin James' *Otago Daily Times* column lauded the parliamentary health committee's unanimous report, which concluded the country should frame policy and then make social investments on the presumption that child poverty is of national concern.

Dame Leslie Max's annual report (greatpotentials.org.nz) was a brief but informative analysis of attitudinal changes in NZ over the last half century. Poverty of many types, including non-financial e.g. basic living skills, has increased, and the downward slide of our society now has an inbuilt dynamic. As Archbishop John Dew wrote in the *NZ Herald*, it is the responsibility of Government to create a framework within which voluntary agencies can work effectively alongside state agencies.

Pope Francis recently critiqued the 'trickle-down' theory that when 'the glass was full it would overflow', benefiting the poor. "Instead it magically grows bigger, with no overflow."

Even if the situation is considered from an economic point of view alone, it makes no sense to allow this multi-faceted self-perpetuating poverty to continue. ■

building on our many gifts

Peter Norris

Recently Pope Francis had a birthday and celebrated it in an unusual way. When asked by attendants what he wanted to do he mentioned that there were a few people who slept under the colonnades of St Peters at night. He asked if they could join him for a dinner. I do not know whether some Swiss guard went and invited them or not, but apparently they came to celebrate his birthday dinner in their normal finery. It is a great lesson for everyone.

In the New Year's honours list, the Most Reverend David Moxon became Sir David Moxon. I have known David Moxon as Bishop of Hamilton and more recently as the Anglican Archbishop of New Zealand. In 2006 he was made a Fellow of St Margaret's College as we thought he had contributed much to New Zealand and was a good role model for young people. I know that some people threatened his life because of some of his attitudes to helping the poor. He is now in Rome as the representative of the Anglican Church to the Catholic Church.

We have some very good leadership in both Anglican and Catholic Churches and we are grateful for that. At some levels we seem top heavy but we are also lucky to have some very good people in those positions. The current Archbishops in both the Anglican and Catholic churches are both fine people with a commitment to the poor. We should be proud of them.

With such international figures in both our churches and with fine national leaders, why do our churches seem a little moribund? I know of wonderful people in leadership in both churches and in other churches as well. With the good example we see, why does

everything sometimes seem a little dead? Even our leaders are sometimes discouraged.

Perhaps it is because we are not corporations where everything is vested in the leaders. We are really a scrambled mass of volunteers who are not actually agreed on aims or approaches. Even the current Pope was banned from writing for a stage after he finished his term as provincial of a Jesuit province. He seems good natured about it all. I am certain our more local leaders have had times that have been difficult for them. Archbishop Philip Richardson worked for a while, in pre-seminary times, in India, helping poor people at a mission station. One of his early morning jobs was collecting the dead for burial. Archbishop John Dew worked in priestly formation where expectations were blurred and standards were mainly self imposed.

We are not a corporation with corporate solutions. We are not efficient with streamlined processes. We do not have clearly articulated goals and processes that work. Instead we bring a richness of

personal experience to our lives. We have people like our gifted Pope and Bishop Sir David Moxon who can inspire us. We have our local leaders who can inspire us. On the other hand, in the middle of it all, we have a disparate group of people who do not live in an authority structure but who are open to various messages from others.

At times we may seem moribund and at other times we may seem comfortable and discouraged, if not dead. That is part of being human. We have our highs and our lows. My hope is that we realise that our highs lift us higher than the lows and that we continue to be inspired by others. Being a priestly people does not mean that everything is always wonderful, but it does mean that we see that the good outweighs the bad, that we continue to be inspired by others, and that we know that God acts even through our weakness. ■

Father Peter Norris is the Master of St Margaret's College, on the campus of the University of Otago in Dunedin.

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a Mother's Journal

by Kaaren Mathias

Mangroves glowing in the early morning sun. Their reflections zigzag towards our boat, in the green and gold, smearing, blurring. How doughty and determined these plants in their peculiar lives rooted in brackish estuaries. Thriving in salty mud where most plants would curl up and die. Adapting, working out cunning ways to get by, maybe even relishing the constant change of tides and salinity.

As we chug slowly into the white light of the early sun, an osprey lands regally on a large post ahead. Surveys breakfast. Scampering crabs, darting minnows and small birds are all fair game. A blur of kingfisher tears in front of us, an illusory turquoise streamer. Now a *kotuku* with snaked neck wings slowly over the water, reminding me of an early morning

long ago, rowing a dinghy across Okarito Lagoon.

Five-year-olds do not focus for long on mangrove physiology or even bird sightings. "I'm hungry." I dig out a container of dried fruit and nuts. She's soon making and eating "babies in a manger" (peanuts nestled in the wrinkly folds of golden sultanias), but still wide-eyed and noticing.

I feel a twang of envy as a fisherman paddles past — his dugout canoe draped with a small net. How peaceful and simple it could be to spend my days on this quiet estuary teeming with birds and reflections, and catching fish for a living. It's naive of course. I'm sure there are mosquitos, poor catches and sweltering days, all for an erratic and meagre livelihood ...

Way ahead perched on a branch, my 11-year-old points out another brave chest of kingfisher turquoise. Only when much closer do we realise it's a blue plastic bag snared in the branches. A bird man and his 14-year-old son share the boat with us. His two-foot-long mega-lens captures extraordinary images of birds in flight and far away, and even the floating eyes and snout of a crocodile that is

the highlight of the dimpled morning for our crew. However the bird man is much more excited by a rather mild-mannered and unobtrusive brown wader, almost like a small, shy and speckled *weka* — the very rarely seen Crested Rail. Over the next few hours we collectively identify over thirty different bird species including five types of kingfisher. All around I see the art works of our Creator, Redeemer, Sustainer. What a wonderful world!

A morning spent in a beautiful and untamed place, speaking with quiet voices, attentive, noticing, content with just water and a small snack, with my wonderful family all around me. Can this morning's boat trip on the Zuari river be a metaphor for how I hope 2014 can be for all of us? We are attentive, awake, present, awe-filled, minimalist, grateful and deeply knowing that somehow we are part of the beauty of it all. ■

Kaaren Mathias lives with her husband Jeph and four children in North India, where she works in community health and development. Her email address is: kaarenmathias@gmail.com



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