TUI MOTU InterIslands

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Access to Quality Education and Lifelong Learning

Hei āheitanga mō te akoranga kounga me te whakaakoranga taumano

ALEISHA KEATING and **ANGELA REED** on the power of education

PAUL FERRIS outlines three goals for Catholic schools

ANNE TUOHY warns against commodifying education

PLUS **BISHOP PAUL MARTIN** shares his discernment

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TuiMotuInterIslands Tuimotumag

EDITORIAL

Let There Be Schools

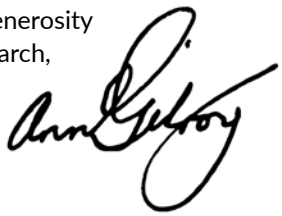
Education was declared a universal human right in 1948 but now, 70 hears later, the United Nations is still working at making education available everywhere in the world and has set the target date of 2030 to achieve this goal. Education has been a project close to the Church's heart for hundreds of years. In the 18th and 19th centuries alone, myriad Catholic religious orders of Sisters and Brothers were founded to provide education in Europe, and then across the world. Christian missionaries followed European explorers and colonists to continents and islands opening schools and introducing literacy as a way of evangelising — the motivation of social justice and the right to education developed later. Today the Churches remain significant partners with governments and other NGOs in providing faith-based schooling in this country, as well as in remote regions and among peoples who have no other access to education.

The UN goal signals that there are huge barriers to universal education. Some countries and regions lack funding, trained teachers and school buildings. Other countries, like Syria, have had their sophisticated educational systems — developed over many generations — destroyed in conflict. A generation of children will be deprived of the education their parents received. But the thirst for education persists, and many strive in difficult conditions to dismantle these barriers. We hear of makeshift classes mushrooming in camps, bombsites and in the open. Even in their temporariness they announce resilience and hope.

The goal for universal and lifelong education is grounded in respect for human dignity and the development of the common good locally and around the world. In this August issue, Anne Tuohy writes of the purpose and value of education for communities and warns of market-values corrupting our vision. Aleisha Keating describes cooperation in education where a community without sufficient literate members for teachers is relying on other countries for aid, staff and teaching materials as they develop their own capacities. Christopher John writes of the transformative effects of education where Franciscan Sisters used their experiences of trauma and polarisation in civil war to learn to make peace among themselves and within the districts where they lived. Jack Derwin discusses the potential that technology is offering for university-level education worldwide and lifelong. This is just some of the reading in this 229th issue.

We thank all our contributors whose generosity in sharing reflection, thought, writing, research, faith, art and craft provides a feast in word and imagery.

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



HOPE IN DARK TIMES

What keeps us going in dark times? What energises us when the struggle seems hard and hopeless? When those who call the shots trample on the poor and the voiceless? When we read, for example, the recent UN report about the growing chasm between rich and poor in the USA? When church leaders disappoint us?

At times like that we all turn, I think, to our own special beacons of hope, to the people who have inspired us: a caring and imaginative teacher, perhaps, or a spiritual counsellor, or that good neighbour who always went the extra mile. Personally, I often think of spaces and places which opened me up to new horizons: the Iona Community, a marae at Whakatane, my alma mater, New College, sitting high above central Edinburgh. Just recently Jacinda's baby was a little beacon that set us smiling again. And then, of course, there's music and poetry and art, verses imprinted in our minds, the images of Rembrandt or Colin McCahon or . . .

Which brings me to the great Renaissance artist, Michelangelo, whose art is a beacon to so many of us. "My soul can find no stair to mount to heaven save earth's loveliness", as he put it. We think about the Sistine Chapel, or his gigantic image of David (although the David who took on Goliath was a slight teenager who couldn't begin to cope with Saul's heavy armour). But what do we know of the inner man behind this architect, sculptor, painter of genius whose work continues to inspire us 500 years later? I only learned this month that he also wrote some 300 poems, often profoundly religious, which were translated by Longfellow, Wordsworth and other distinguished poets. We tend to forget that he was often up against it; he had to cope with constant political and social chaos and with patrons like the Medici who hated his republican, democratic values. He had to work, too, for and with some of the most dubious popes in our entire history — Julius II, for one, the Rovere warrior pope whom the Catholic reformer Erasmus satirised in *Julius Exclusus*. (Erasmus thought St Peter would give Julius an exceedingly stony welcome at the pearly gates.)

Michelangelo himself was no saint. He was, it seems, hard to work with and had a keen eye for projects that paid well. But in dark times (Rome itself was sacked and plundered in 1527) he produced sculptures, buildings and paintings that still take our breath away. Part of his secret is perhaps to be found in his poetry. He was a key player in the group we know today as the *spirituali* — reformers and mystics who studied Holy Scripture together. It included the cardinals Gasparo Contarini and Reginald Pole and some outstanding women, Vittoria Colonna, to whom he dedicated some of his poems, and Julia Gonzaga. None of them had it easy either. Experts think that in his Florentine pietà the figure of Nicodemus, the man who asks the difficult questions, represents Michelangelo. Michelangelo himself suspected that "the most perfect most of grief shall see". Michelangelo rose above his trials — reminding us of course, that the "man of sorrows, acquainted with grief" remains our chief beacon of hope.

Photo: ***The Deposition*** (also called ***The Florentine Pietà***) by Michelangelo. [Harshlight]

Peter Matheson is a peace activist, a Church Historian, Emeritus Professor of Knox Theological College, Dunedin and author of many books.

EDUCATION
MAKES OUR VISION CLEARER

ALEISHA KEATING **writes of the barriers to schooling and the value education gives in the lives of Myanmar migrants in Thailand.**

A couple of boys are laughing in the back of the classroom, drumming away on an imaginary beatbox. A girl is quietly doodling pictures of Minions in her book. The usual bright spark up the front eagerly answers all my questions. And a boy has his head down on the desk, apparently sleeping. We are revising past tenses in English, which, for most teenagers in the class, is at least their third language. Weeks later they write letters telling me about themselves, their family, their dreams. The sleepy boy recounts how he and his brother work in a rubber plantation most nights after school, often not finishing until midnight. No wonder he often struggles to stay awake, I think. Despite this, he always has a smile plastered on his face and a sparkle revealing a yearning to learn and grow. This is but one of the many challenges that students at Marist Asia Foundation (MAF) in Ranong, Thailand, face in their pursuit of education.

Need for Education

There are an estimated 4 million Myanmar migrants in Thailand, according to The Irrawaddy website in 2017. Ranong, a border town, has one of the highest densities of migrants, most having left their country seeking better economic and educational opportunities. Inaccessibility to education, along with high rates of child labour, HIV and human trafficking are prevalent here. The rates of educated migrant youth are alarming, with only 20 per cent of the 20,000 Myanmar migrant children in Ranong estimated to start school and the majority (90 per cent) of these finishing school at age 12.

Barriers to Schooling

The reasons for these astounding figures are complex and varying, but are rooted in poverty. Many migrants aspire to stay in education but work or family responsibilities take precedence. For many families there is ongoing conflict between short-term survival and the long-term investment of education. Often short-term needs are prioritised over education, while others sacrifice much to be able to afford education. Upon meeting one student's mother, I was moved to the point of tears to learn that she would rather go hungry sometimes so that her son could continue his studies — demonstrating her strong belief in and commitment to education. For others, the guilt of prioritising education over helping their families is too high.

Children as young as 10 sometimes work to support their families instead of going to school. Alongside this are concerns around gaining valid legal documents to remain safely in Thailand. Fees for such documents are expensive, often costing more than a month's salary, so many young people work to earn enough to pay for them.

Gender and order in the family both influence education accessibility. Numbers of boys and girls in MAF's pre-school and secondary school programmes are roughly similar. However, the gender mix changes as students age, with the majority in the academic English and online

university programme (run by Australian Catholic University) being young women. This may be perplexing to an outsider. Boys and girls experience different pressures which can divert them from starting or continuing education. Girls are often expected to care for younger siblings or sick family members, whereas boys can be required to undertake physical work (such as working on rubber plantations) to support the family.

Conversely, there are also differing factors which may influence parents' decisions for their children to remain in education: teenage girls are more vulnerable to human trafficking and prostitution, whereas the risk of becoming involved in drugs and alcohol may be higher for boys. The privilege of attending school may be possible for only some children in the family. Often older siblings work in low-skilled "dirty, difficult and dangerous" jobs in the fishing industry, construction, agriculture and low-paid service sector. Many work in ice, charcoal or fish processing factories, while their younger siblings — luckier in this respect — are given education opportunities.

Desire for Education

Migrant families see education as a potential pathway out of poverty and exploitation: a chance to improve their lives, have different experiences and gain knowledge. One student, whose parents experienced financial hardship and civil war says: "Education makes my vision clearer." She sees education as an opportunity to help her family through sharing knowledge, obtaining a good job and becoming a better person.

Through their values of love, compassion and service, the Marists aid the most abandoned and marginalised in communities. Forced to leave Northern Myanmar in 2006, they realised there was a great need to support Myanmar migrants across the border. Endeavouring to combat the root causes of entrenched poverty in migrant communities, they identified a need for education and health assistance in Ranong and so established the Marist Centre here in 2013. The Marists provide a welcoming place where migrant children and families can feel supported and access education. In addition to the programmes mentioned above, the school also provides migrant worker weekend classes taught by school graduates themselves.

For many families there is ongoing conflict between short-term survival and the long-term investment of education.

Building on the Marists' strong foundation, the multicultural staff, which currently includes people from Thailand, Myanmar, Philippines, Cameroon and New Zealand, bring their range of experiences, cultures and languages to help nurture thinkers, communicators and leaders. The Marist presence, currently comprising three priests, one brother and a seminarian, as well as two Sisters of Our Lady of the Missions, is strengthened by local and foreign staff. Myanmar teachers, many of whom are MAF graduates themselves, are inspirational role models, giving back to their community. Thai teachers ensure students can communicate effectively in the local language, while foreign volunteers foster English, social studies and university learning, bringing broader perspectives to the students, many of whom have never left Ranong.

Access to Teaching Resources

The students and graduates are the fruit of school, developing values, skills and knowledge which are vital assets for their future. Graduates are able to communicate in three languages — Burmese (the majority language in Myanmar), Thai and English (globally important and the official language of ASEAN (Association of Southeast Asian Nations).) Teenagers in New Zealand might be surprised to learn that many of the students do not have smartphones or computers and internet at home. However, with a fully-equipped computer classroom at MAF and talented teachers, the students learn essential technological skills, including directing, acting and producing videos featuring measures of social justice and anti-bullying. The values of love, respect and compassion are woven into learning in a myriad of ways, including through involvement in projects to solve social and environmental problems in their community.

Sharing Education

Equipped with knowledge, skills and confidence, graduates are keen to share their education and help others, with many teaching migrant workers English, Thai and computer skills on their weekends. The fruit of the school thus becomes a seed, which disperses and grows throughout the community. Graduates become teachers, or work for non-governmental organisations such as World Vision and the International Organisation for Migration and in local businesses. Some return to Myanmar. In this way, it feels as though we are helping to educate a community, while addressing the root causes of poverty. The school is like a tree: the Marists provide structure and support, teachers cultivate confidence and encourage learning, and graduates assist others in the community to learn. Education is imperative, for those like the sleepy boy in my English class, to help improve lives and create communities free of exploitation and poverty.

For information about the school:
www.facebook.com
maristasiafoundation

Photo left: By Chinh le Duc on Unsplash
Above: by Aleisha Keating

Aleisha Keating is a volunteer teacher with Marist Asia Foundation in Ranong, Thailand. She also enjoys writing about sustainability issues in her blog www.anethicalyarn.com

EDUCATING GIRLS STOPS TRAFFICKING

CHRIS HERLINGER interviewed Sister Angela Reed about her advocacy to put conditions in place throughout girls' lives to prevent them being exploited in trafficking.

Sister Angela says that while the demand stemming from human trafficking must be addressed, she is a passionate believer that supply cannot be ignored. "Formerly trafficked women and girls challenge the view that being trafficked for sexual exploitation is a single, isolated event in their lives," she said. "Instead, they draw attention to human rights violations and systematic oppression" across the course of their whole lives.

Now a cornerstone of her advocacy is that human trafficking must focus on prevention, utilising a concept she developed called "Optimal Life Course Conditions (OLCC)" for girls, adolescents and young women. These conditions, if in place, could go a long way toward curtailing the trafficking of girls and young women, she says.

What do you mean by "Optimal Life Course Conditions"?

They stem from my research with 40 trafficked women in the Philippines and are based on what I've concluded from that research: If these conditions — like an adequate standard of living, quality education, safety, gender equality — were in place for many girls and young women, then the vulnerability to trafficking would be reduced significantly.

There are 14 OLCCs, and they are clustered in three stages. In childhood, they include adequate standard of living, quality education, safety and security. In adolescence, they include psychosexual health and development and long-term life skills. In young adulthood, they include decent work and economic empowerment, community cohesion and personal security.

One of the challenges in advocacy work against trafficking is the way the problem has often been framed in terms of criminal justice. There is an idea that if we catch the traffickers and punish them, trafficking will somehow end. But the women I know challenge this. Yes, absolutely, we have to deal with demand and the role of the traffickers. But we have to stop the supply, and that means making girls and young women less vulnerable to exploitation. Naming these life-course conditions is a step in that direction.

More widely, that means

implementing all of the United Nations' Global Goals (SDG) for reducing poverty and improving social conditions, not just those, like Goals 5 or 8, that deal specifically with gender. So if you provide opportunities for development and safe spaces and opportunities for all people, then you can reduce vulnerabilities, especially for girls and young women. Of course, I am not saying the SDGs are perfect. They are goals that nation-states and the global community should aspire to.

That seems like a harder way of explaining the challenges that trafficking poses.

I object to the notion that anyone can be trafficked — as if everything can be reduced to girls and young women being plucked from the streets. Of course, you will find examples of that happening. But usually, it's not a random act. The larger dynamic is that trafficking tends to be at the far end of a continuum of violence and exploitation that already existed in many girls' lives.

That means, though, that conditions have to exist in countries to reduce those vulnerabilities, doesn't it? And that means the UN member-states must do what they can do within their countries to reduce vulnerabilities?

Yes. They are responsible within their countries for the advancement of human rights and to improve conditions socially and economically so there are more opportunities for women and girls and they are not so marginalised.

But I realise that this rights-based approach is not a popular response to human trafficking. It means a lot of long-term investment: nation-states investing in education, in basic human services. I don't like to frame it in economic terms like that, but if you look at the costs of exploitation — recovery, prosecution of traffickers, policing — in the long-term, it's more expensive to deal with the aftermath of trafficking than prevention.

And it's not just framing it in terms of economics. Let's ask the women themselves what they think. They tell us where to put our emphasis: making sure that human rights are secure in the home, that a right to education is respected.

One of the points raised at the March 13 UN forum, given the focus of the Commission on the Status of Women this year on rural women and girls, was the role of poverty as a pre-condition in trafficking. How do you assess the role of poverty in this?

I was challenged by a Filipina woman who said: "There are many people who are living in poverty. But they're not trafficked." So the challenge for me was to look at the multiplicity, the interplay of factors that contributed to their being trafficked. The biggest factors are systems that continue to marginalise women and girls, as well as societies turning a blind eye to these injustices and forms of exploitation that make one vulnerable.

So you are saying narrowing it down to poverty is simplistic?

The causes are complex. It's the interplay of the political, social, economic and the environment. When there is meeting of vulnerabilities, that's when people can become vulnerable to trafficking. Look at the issue of water and sanitation. When women and girls have to walk miles to draw water, they can become vulnerable to attacks. And of course, when the girls are fetching water, they are not in school.

What other factors are involved in this legacy of violence against women?

The legacy of colonisation and patriarchy has contributed to the way women have been treated. Patriarchy may be the most obvious: the power dynamics between the sexes. Colonialism is maybe harder to discern, but the Philippines offers a good example of that legacy. The country was exploited by outsiders from a Western patriarchal model, and the wisdom of those within the country was ignored. It was a violation. It was violence.

And that model continues in many parts of the world. Look at the extractive industries, look at mining towns in which industries fly in and fly out. This happens in Australia — mining might bring prosperity to a town for like 10 years, but then the industry leaves and destruction is left. The earth is exploited, but so are women who become victims of sexual exploitation in that boom-or-bust environment.

This is a common dynamic in rural places. I've talked of supply and demand, and in my research in the Philippines, people mentioned the oversupply of young women. I thought at first that was crass. But actually, there is truth to it. In these rural places, there are so many young, undervalued, desperate women.

What sustains you spiritually?

I believe in the right of every person to flourish. I've had a relatively privileged life. Even with moments of challenges, I had a safe and secure family and childhood. Supports have been in place in my life. That should be available for everyone. I love the quote from Jeremiah 29:11 that God's plans for us are full of hope and not disaster or harm.

It's very important that women flourish and have choices in their lives, and that really stems from the idea that we are made in the image of God and that we have to affirm that, affirm human dignity. I have faith in God, who is overarching and loves us all.

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Painting: ***The Readers*** by Ellen Dreibelbis © Used with permission
www.ellen-dreibelbis.artistwebsites.com

Australian **Angela Reed RSM** represents Mercy International Association/Mercy Global Action at the United Nations with a particular focus on the trafficking of women and girls.

Thinking About CATHOLIC EDUCATION

PAUL FERRIS, the head of the New Zealand Catholic Education Office, reflects on the challenges to fulfilling the mandate for Catholic education.

I'm conscious that the legacy of Diocesan personnel, Religious Congregations, teachers, board and committee members, parishes and parents has made Catholic education a critical part of the state's provision of education. Catholic schools provide 8.4 per cent of schooling in New Zealand and with other integrated schools we are responsible for just over 11 per cent of New Zealand education.

One of the reasons successive governments have supported and encouraged Catholic schools since the 1975 Private Schools Conditonal Integration Act is the quality of our schooling, our commitment to New Zealand academic success, our contribution to the work of society and to social justice in general. In my role in the New Zealand Catholic Education Office (NZCEO) I see and appreciate the continued commitment of teachers, boards of trustees and parents to the Catholic education endeavour.

At this time we have three main challenges in Catholic education to ensure that our focus remains on the purpose of a faith education and our service in the mission of God: evangelisation, formation and recruitment of staff.

Catholic Schools as Gospel Schools

The mandate of Catholic schools is serious and in order to fulfil it we need to be intentional about it. The school, established by the authority of the Bishop, is centred on Jesus Christ and participates in the evangelising mission of the Church. Therefore it is committed to educating the child in an environment of gospel witness, community and communion. We seek quality in our education and want it to be accessible to all students.

From my experience of many years of involvement in Catholic education I realise that opportunities for renewal and development where teachers can gather, be nourished and challenged, refresh our commitment to participating in the mission of God in the Catholic school. It is for this reason that NZCEO has been offering retreats for teachers. We want teachers to know Jesus Christ, not to just talk about him.

Formation of Staff and Boards of Trustees

And as well as being a community challenge, Catholic education is also a personal challenge. Each one of us has to find our own way in our relationship with God and to be supported in this by the community. That is why I love the story of St Dominic encouraging his disciples: "I will give you a compass and not a map." Meaning that he would set the framework and they will each set out with joy to preach the Good News. This, too, is our challenge — that individually and together we create the environment of the school.

Looking back I can see how times have changed. In 1953,

Sister Carmel promoted me to the front of the six-year-old first Communion line at St Mary's in Gore. I was to be the first child to receive Jesus on the big day. It was an honour that seemed to be very important and it provoked some strange behaviours from my friends.

Unfortunately, before the big day, Frank Hoffman's uncle died and we were all taken over to the funeral — like a "rent-a-congregation"! I wasn't particularly familiar with funerals and, ever curious, I wanted to know who was hiding in the box up the front. The consequence of my question was that I was put at the back of the first Communion line. From first to last — the shame and humiliation! As six-year-olds we had no understanding of "the first shall be last" or that we were all God's children.

That understanding unfolded and evolved over my life — and I kept questioning. If I had relied on that six-year-old understanding of Eucharist to support my life, I would not be in the ministry of Catholic education today.

My Catholic worldview and understanding of God's mission no longer supports Sister Dympna's threat that I was definitely going to hell because I broke a desk when enthusiastically signalling I knew the answer to a catechism question! We need to explore and discover our faith as adults — as we do in other relationships in our lives.

This calls us as Catholic teachers to stay engaged with our own faith formation, in both formal and informal ways.

Catholicism is a way of living and loving as much as it is a body of teaching. I was intrigued, reading recently that Brendan Walsh, editor of the English *Tablet*, said that when he looked at the postcards and pictures on his bookshelves he saw a host of great examples of Catholicism. There was Dorothy Day the anarchist who went to Mass every morning. Thomas Merton the bold peacemaker who (mostly) did what he was told by his abbot. Jean Vanier and his "revolution of tenderness". Oscar Romero whose defence of the poor cost him his life.

On my bookcase gallery I'm adding New Zealand figures like Suzanne Aubert, feisty woman of compassionate action, Te Whiti o Rongomai of Parihaka and Archibald Baxter, pacifists who refused to participate in violence and resisted efforts to force them to fight, along with Sister Mary who taught us to read and loved us and Brother Henry who encouraged us even if we were different. These all contribute to our personal on-going formation by influencing and inspiring us.

Like Dominic, Brendan Walsh reminds us that: "The teaching of the Church is our indispensable map — not our destination. Its precepts are not fences to prevent us straying into wickedness but springboards to propel us towards happiness and flourishing."

Our vocation in Catholic schools leaves us room to engage with the map and create the way.

Recruitment of Teachers

Our Catholic education mandate comes from the New Zealand Catholic Bishops' Conference. Our network of schools has God at the centre and we endeavour to be Christ-like not in an historical sense but in a real way that transforms our schools into communities of aroha.

While the NZCEO plays a part in the physical conditions of the schools and in communicating the message of government, our most important challenge is the formation and support of our teachers. Through them the experience in the school will be in the Catholic lived tradition.

We are focusing on the continuing formation of our teachers and our capacity to meet the needs of a new generation of young people. We want to recruit and retain our best youth for the ministry of teaching.

There is a great danger that we can become schools of humanism. The Franciscan theologian Ilia Delio reminds us: "We have the capacity to love in a way that kindles unity, truth, goodness and beauty. We are created for love and until we return to love as the root source of life we will unravel. If we want a different world, we must become a different people."

So it is important that we continue to question and challenge ourselves to produce relevant catechesis and religious education for our time.

Our schools cannot be sanitised by humanism. Elizabeth Horgan, one of our recognised leaders of Catholic Schools in New Zealand and the principal of St Joseph's Otahuhu, says of the identity of Catholic Schools: "As Catholic educators we desire to inspire young people to live with compassion, justice and a deep spirituality. Our challenge is to discern the best way of doing it now. What sort of school might inspire and convince young people immersed in materialism, consumerism and individualism that there are alternatives? Our mission is to communicate the story of Jesus with a freshness, vitality and conviction that makes sense and captures the imaginations of our youngsters now."

And what we want is for many of these young people we inspire now to return to our schools as teachers with their youth, freshness, vitality and conviction, ready to inspire the next generation.

Paintings: Left ***Teacher Malika*** and above ***Recess*** by Jonathan Guy-Gladding © Used with permission www.jagartist.com

Paul Ferris, CEO of the New Zealand Catholic Education Office, has been involved in education throughout his working life and served on the *Tui Motu* Board.

EDUCATING *for the* COMMON GOOD

ANNE TUOHY says education must not be reduced to a commodity of the free market.

"All human beings, therefore, are ends to be served by the institutions that make up the economy, not as means to be exploited for more narrowly defined goals" — US Catholic Bishops Conference

Education and learning are defined by the Oxford Dictionary as the process of offering "intellectual, moral, and social instruction to someone, typically at a school or university" for the "acquisition of knowledge or skills through study or experience". Neither education or learning begin or end with the individual person or institute but belong to society as a whole.

Education Has Instrinsic Value

Essentially, people are educated for a community, in order to contribute to the development and shape the values of that community. And they are educated into a community, so they can reflect the identity and ideals of the community. This gives education an intrinsic rather than an instrumental value and makes it a dynamic and reflexive process that is both shaped by the community while it, in turn, shapes and informs that community. Consequently, both education and learning are social rather than individual goods. The social role and reflexive nature of education means its success cannot be reduced to one particular function or outcome.

Given that education is a reflexive process, if the fundamental nature and role of education is reduced to a particular outcome or even one particular vision, the intrinsic value or worth of the society and its members can likewise be diminished.

Distorting the Value

Since the late 1980s, successive New Zealand governments have increasingly applied "the rhetoric of the free market" to a wide range of state sector and social welfare activities. This is a global trend emerging from an economic rationalist approach to social governance. The survival of many of our social institutions is becoming more and more dependent on how competitively self-funding they can become. Their success is being measured largely in terms of financial profit.

Education has not escaped this reduction of services to economic outcomes and our education institutes have been affected by this shift at all levels — primary, secondary and tertiary. The measure used to evaluate the success of education has shifted to that of a commercial function or financial product. It means that our schools, universities and tertiary institutes compete rather than cooperate with one another in order to obtain financial advantage through a greater share of the market. Contemporary educators refer to this phenomenon as the "commodification of education".

Education No Longer for Social Good

The commodification of education has resulted in a fundamental change in the way societies understand the nature and role of education and this is changing how they understand and value themselves and their members.

Both education and human dignity are social goods that are intrinsically rather than instrumentally valuable.

Education is no longer understood as a social good where people are prepared to contribute effectively to the ongoing intellectual, moral and social life of their communities. Rather education is now "viewed as an investment by 'customers' who search the world for the best product" and it is marketed, measured and funded in strictly free-market terms.

They do not belong to the free market or any one individual group — they belong to society as a whole.

In turn, the way our society values different types of learning and different academic disciplines has shifted. Scientific and technological knowledge is perceived to have better financial or employment outcomes and so is considered to be more valuable. Qualifications and training in these areas can be often be measured by discrete and quantifiable unit "standards" and are funded more generously than knowledge and qualifications in other disciplines. By contrast, the contributions made to society in the discipline of the arts and humanities is not as easily quantified. They are not seen to produce the same measurable financial "good" and so do not attract the same financial support.

And this perception persists in spite of recent research clearly demonstrating that people who pursue knowledge and qualifications in the field of arts and humanities "have exactly the same employment outcomes as engineers or doctors".

Education Reflects Free Market

As government funding of our education institutes continues to shrink, the free market exerts even more control. This control shapes and develops the values and the processes of our education system so they reflect not the community as a whole, but the free market itself. Thus, education ceases to be a social good and becomes instead a free market product.

As well as changing the way we understand the fundamental nature and role of education and learning, the commodification of education has the potential to change the way we understand the dignity of the human person. A prime example of this can be found in the increasing tensions around the support and treatment of foreign students. Within the operational framework of free market sustainability, educational institutions have now become more and more dependent on securing the money foreign students contribute in fees and related income. This has encouraged both secondary and tertiary institutions to view these students as a means to an end. And in spite of the warning in the US Bishops document, *Economic Justice for All*, these students are in danger of being exploited for the more narrowly defined economic goals of the institution itself.

As recent events in the tertiary sector have highlighted, the regulation and support of the foreign students who have become essential to the survival of our education institutes is not easy. But when education is commodified the plight of many of these international students loses its human face and the problem is dealt with more in terms of a product recall rather than a social issue. The failure of our educational institutions and our social structures to support and protect many of the international students who pay vast sums of money to gain a New Zealand education is undermining our reputation as a world leader in education and is compromising our standing in terms of the protection of human dignity.

Education Is for the Common Good

Both education and human dignity are social goods that are intrinsically rather than instrumentally valuable. They do not belong to the free market or any one individual group — they belong to society as a whole. They shape the values and understandings of communities, even as different communities shape how education and human dignity are valued and understood. In this sense they reflect what we value about ourselves and what we desire for our future — which surely deserves to be benchmarked against a much broader and much richer measure than the free market.

Painting: ***La Scolaresca*** (Schoolchildren) by Nino Garajo © Used with permission www.ninogarajo.it

Libero Garajo wrote: "Nino Garajo, my father, was a Sicilian painter (1918-1977). He spent his life teaching history of art and drawing techniques to kids at middle and high schools in Rome. He was an artist and philosopher, committed to support social rights and promote human dignity through his work."

Professor Anne Tuohy is the Academic Dean and Head of Theology at The Catholic Institute of Aotearoa New Zealand.

A Waka Hourua Journey

KAREN TAYLOR reflects on how her Katorikatanga is infused with wairuatanga Māori.

I grew up in a Māori–thinking, Māori-speaking, Māori-acting community. This is the lived reality that shaped and defined my personal story, my Māori worldview and my personal perceptions. My wairuatanga Māori emanates from within this society, steeped in tradition and mythology, recalled and remembered in local tribal histories and governed by tikanga and kawa. My personal faith journey grows in the amalgamation of wairuatanga and Katorikatanga. The confluence of these two belief systems, that of Maori and Christian, can be compared to a waka hourua, a double-hulled canoe within which I journey. "Christianity needs the hull of Māori Spirituality if the Gospel is to be inculturated in a Māori way. Māori spirituality needs the hull of the Gospel if Māori are to be truly Christian."

Influence of My Whakapapa

I am a descendant of Ngai-Tai-ki-Tōrere, Ngāti Korokī-Kahukura, Ngāti Maranga-Tū-He-Tauā, Ngāti Raukawa-ki-te-Tonga and Te Aitanga-a-Māhaki. I also have Scottish ancestry from both parents and Spanish ancestry through my maternal whakapapa.

I was gifted with the name of my kuia, Tāwehi, before I was born. She was known as "He wahine hāpai i te whakapono" — a woman of great faith. From an early age I understood the stories, responsibilities and expectations that come with having her name and this manifests in my spiritual practice now.

My mother Elizabeth Margaret Black was the main influence on my life, especially in shaping my wairuatanga Māori. "He wahine hāpai i te whakapono." I think of her as a living saint whose life as a wahine Katorika is testimony to her love and endurance, fortitude, courage and faith.

Everything about my mother, Tāwehi, and indeed all my tīpuna is interwoven in a rich collection of stories belonging to my whānau, my hapū, my iwi. They hold the sacredness and spiritual connection to my whakapapa, whenua, atua Māori and Katorikatanga. They illustrate in myriad ways Māori concepts, values, practices and systems at work.

Understanding Life from Creation Stories

The Māori story of creation is the source of concepts such as tapu, noa, mana, mauri and wairua, and informs our understanding of wairuatanga. The gifts of creation originate from Io, the supreme God, who created our primal parents Ranginui and Papatūānuku, who then created their children ngā atua, such as Tāne and Rongo. They in turn created the beings that populate Earth, the last and most gifted of which is te tangata, humankind.

The story offers a way of understanding the relationships among all things created.

Intrinsic Elements of Wairuatanga Māori

Tapu, mauri, mana and wairua are all intrinsic elements of human existence.

Tapu is the spiritual power given by God to every being in creation giving it a place of belonging. It connects every created thing on Earth and beyond. Everything created has

tapu. Tapu is God-given. It demands respect and must be revered.

At times tapu demands intense care, protection and sanction. At other times it has a negative connotation of extreme sensitivity, needing special acts of balancing and mediation. Noa is the balancing and mediation, or the lessening of tapu, such as blessing food with prayer.

Mauri is the life force that is implanted at conception and gives definition and identity to the being — making us who we are. Mauri is mortal and perishes at death. It can also be implanted or established as in the mauri for a whare. Another example is designating an artefact as a holy relic and using it to sanctify a church.

Mana is enacting the spiritual power of tapu. It is inherited and is associated with each person's whakapapa. It represents the ability to enact tikanga. Manaaki is encouraging the performance of mana by offering hospitality, caring for someone or something, showing concern and giving service.

Wairua is most simply spirit. However, in traditional thinking it also represents the "two essences" or the duality of existence — the physical and the spiritual, light and dark, good and bad, male and female. Traditional thinking allows that these dualities exist within each person and the person shifts their position from one to another by act and/or intent. Wairua is immortal.

All of these spiritual elements exist in the Māori world I am accustomed to and are part of my everyday life. Within me is the knowledge that everything is tapu and connected, creating a greater sense of what is right and just and a deeper understanding of peace and harmony.

Extrinsic Elements of Wairuatanga Māori

Extrinsic external elements such as aroha, tika, pono and hohou rongo also contribute to wairuatanga Māori.

Aroha is affectionate regard, a sense of concern and connection, sadness and love. It is the most significant of human attributes and is the expression of the most powerful relationship between Atua and tangata, between tangata and Atua or tangata with other tangata. For example, the karanga may be "sent forth" at the elevation of the bread and wine during Mass as an expression of love between tangata and Atua, acknowledging Christ's sacrifice for humankind. The kaikaranga is the "instrument" who expresses this love on behalf of the people present.

Tika is the sense of rightness, the right way of going about things. Tikanga is the name given to the protocols, rites and customs, such as karakia, tangihanga and pōwhiri, that occur at all levels of Māori society and ensure that tapu is acknowledged.

Pono is the notion of what is honest, just and true, what is believable. Whakapono includes religious beliefs or a faith system such as Katorikatanga.

Hohou rongo is the process of reconciling relationships, of peacemaking. It extends to people, land and God. The sacrament of Reconciliation is an example of mediation and reconciliation among tangata and with God.

All of these spiritual elements exist in the Māori world I am accustomed to and are part of my everyday life. Within me is the knowledge that everything is tapu and connected, creating a greater sense of what is right and just and a deeper understanding of peace and harmony.

Using the *Miha Māori*

The spiritual elements are most powerfully and clearly manifested in the *Miha Māori*. With its karakia, mōteatea and hīmene expressed in the language of my tīpuna, the *Miha Māori* enmeshes me in the wairua, tikanga and whakapono of my people. This uplifts and sustains my personal relationship with God. The *Miha* fulfils my desire to connect to God and my tīpuna at the one time.

It is as Māori that I celebrate my Katorikatanga in following my waka hourua journey as a "wahine hāpai i te whakapono".

Painting: ***Waka Tiwai*** by Theresa Reihana ©
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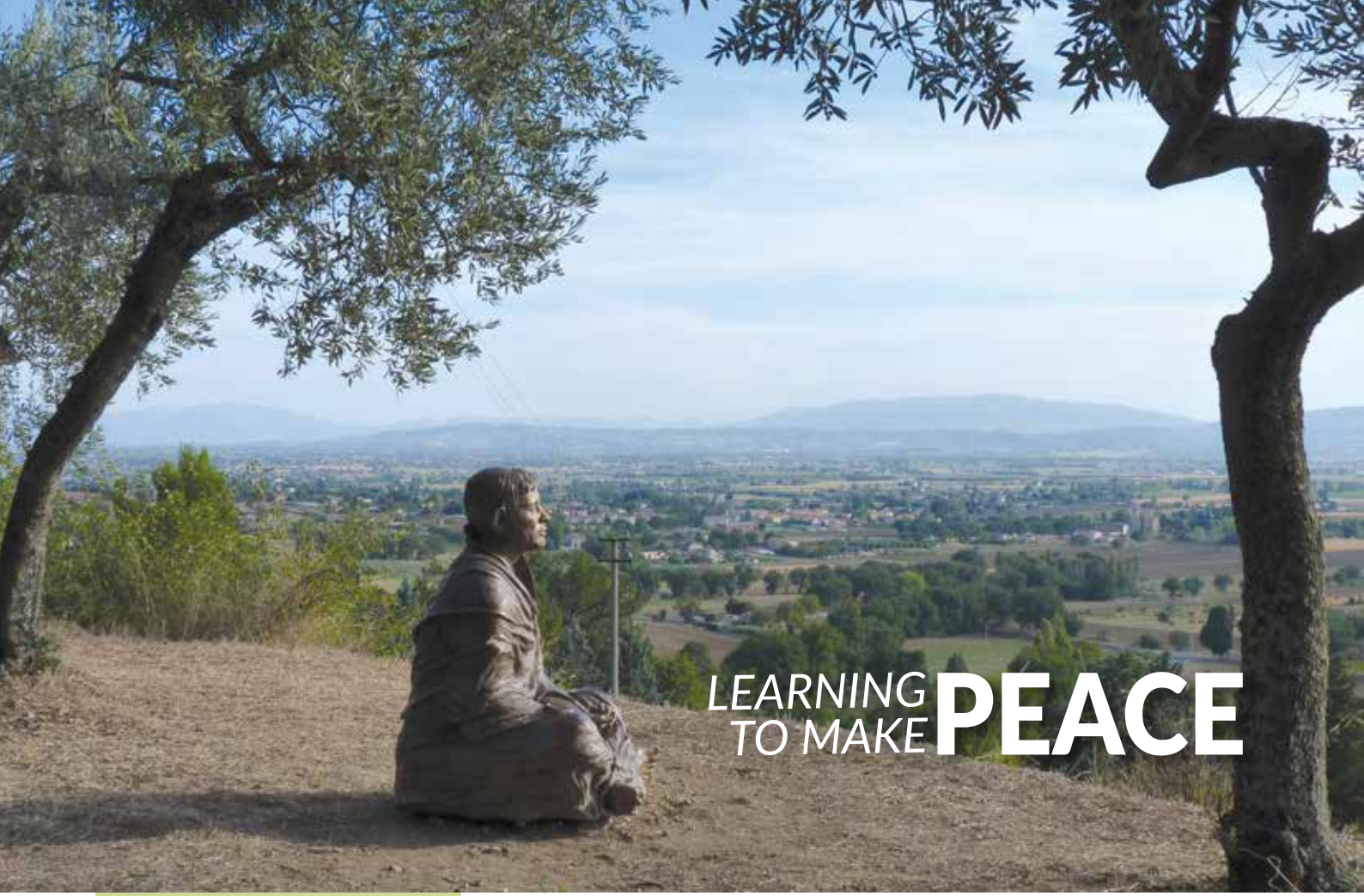
Glossary

Atua Māori — Māori deities
He wahine hāpai i te whakapono — a woman of great faith
Himene — hymns
Kaikaranga — caller (must be a woman)
Katorikatanga — Catholicism
Karakia — prayer, invocation
Karanga — spiritual call
Kawa — local, accepted practice of tikanga
Kuia — female elder
Manaaki — hospitality
Miha Māori — Māori Missal
Mōteatea — chants
Noa — lessening or balancing tapu
Pōwhiri — ritual welcome
Tangata whenua — home people
Tangihanga — rituals of bereavement
Tikanga —protocols and customs
Tīpuna — ancestors
Wahine Katorika — Catholic woman
Wairuatanga Māori — Māori Spirituality
Waka hourua — double-hulled canoe
Whakapapa — genealogy
Whānau, hapū, iwi — family, extended family, tribe
Whenua — land, physical origin

Karen Taylor with husband Peter Moeau is a director of consultancy company EduCul Ltd. She loves spending time with whānau and friends.



LEARNING TO MAKE PEACE

CHRISTOPHER JOHN **tells about meeting Franciscan Sisters educating for peace and living as witnesses to peacemaking during and after the civil war in Sri Lanka.**

Civil war cuts deep into a nation. While the fighting is active citizens are divided one from another. Small differences of ethnicity, history, language, religion or geography are magnified. When the fighting is finished, what remains are neighbours divided from each other and often locked in deep hurt and resentment. Sri Lanka endured such a civil war, active in several phases between 1983 and 2009; the current "peace" was achieved largely by the Sinhala military defeating the minority Tamil side.

As part of my doctoral research in 2013 and 2014 it was my privilege to undertake fieldwork among about 400 Catholic Franciscan Sisters and Friars in Sri Lanka. I heard many of their stories. They worked for reconciliation often in small local ways — trying to educate children in nonviolence; trauma counselling; interpreting and facilitating communications; collaborating with other peace and justice groups; spiritual reflection on the wounds carried by many, leading to a theological understanding of the redemptive role of suffering and the Cross.

I also heard of the division which the conflict brought within local Franciscan communities, sometimes pitting Tamil members against Sinhala, or simply magnifying existing relationship problems.

Let me tell about one order of Franciscan Sisters.

Sister Andrea's Story

Sister Andrea (pseudonym) of Sinhalese origin was an older woman. When the war was in its early phase she went with other Sisters to live in one of the camps for internally displaced Tamils fleeing from Sinhalese violence. To help their ministry, the Sisters had set aside their habits and wore the same clothing as other women in the camp. They were threatened both by the Tamil terrorist organisation (LTTE) and also the Sri Lanka army, both sides suspecting them of being terrorists. It was clear that neither side could categorise these religious Sisters without habits and not living in convents!

A Sri Lankan army captain came with 400 troops very early one morning, Sister Andrea said. He was Buddhist and ignorant of the Sisters' identity. Assuming she was Tamil he spoke to her in English (he presumably did not know Tamil) demanding to know why she was in the camp. She replied in English: "Because of the poor people. They have no homes." The officer then ordered her to get out, threatening her with being shot if she stayed. She replied: "I don't mind the bullet." He then demanded to know who she was working for. "We are working for Jesus," was her reply. He then asked her "nationality". She replied "Sinhalese" to which he told her (in Sinhala) to "go back to Colombo". This did not deter the Sisters from their ministry among the people in that camp and they stayed there another

year. The officer was confused about these women — their language, their religion, their culture, their motives. The Sisters used this confusion to create space in which they could continue to minister in a new way and among a majority Hindu situation.

Sister Andrea also told of how one day a group of Tamil (and Hindu) refugees asked her to conduct a meditation. She was quick to respond to this new challenge and found that language and concepts could be used by both Christians and Hindu. She described the challenge: "They said: 'Sister, we usually turn to the sun.' So I said: 'Okay. Turn to the sun.' Then I made a meditation, I tell them: 'You know the sun is there, the moon is there, now there is another power behind the sun and the moon.' (Without saying God.) '... So that power, let us ask that power to help us.'"

"As Franciscans, we are trying to look into our own personal life and we need healing. We need conversion. Like an aspect of forgiveness. So, we worked on those things in communities; we are weak and forgive one another."

Sisters' Community

After the conflict ended a group of Sisters from this same Franciscan congregation set up a house in a Tamil area in the North-East. The area had been in the "no-fire" zone, into the increasingly narrowing borders of which a growing number of Tamil refugees fled for safety in the final stage of the war. They were promised safety in this zone, but they were still shelled and shot at. After "peace" was declared, the trauma did not go away. The suffering of the people had seeped into the very land.

It was to a village in this area that these Sisters went to be a peaceful and healing presence among the people who were returning to their homes after three years of internal displacement. I met several of the Sisters in their humble building, damaged by the war and patched with whatever was available. Their home and presence offered a zone of simple, calm peacefulness in the centre of such suffering.

Franciscans at a peacemaking workshop in Sri Lanka. "The stories of Francis as peacemaker can seem distant or perhaps fanciful but through creative engagement with them by such means as roleplays these stories can speak to us in our present age and be a resource for our own peacemaking."

Sister Barbara's Story

The leader, Sister Barbara (pseudonym), described how they had had a get-together with the local people. "We asked them: 'What do you want, and how do you see our presence here?' They replied: 'Just to listen to us, that's all we need for the moment. We need somebody to listen, somebody to be with us, to support us.'"

The Sisters found there was a lot of trauma among the children. So they did some training in basic trauma counselling and began simple therapy with the children which included singing and storytelling. But they also knew that this ministry needed to be sustained by reconciliation and healing within their own community. In fact, their community life was in itself a witness to the possibilities of reconciliation. "As Franciscans, we are trying to look into our own personal life and we need healing. We need conversion. Like an aspect of forgiveness. So, we worked on those things in communities; we are weak and forgive one another."

Learning to Be Peacemakers

Sisters Andrea and Barbara point to two dimensions of Franciscan peacemaking. Personal integrity, courage and imagination is one dimension. The other is the commitment to community life both as discipline and also as witness. Of course these are not dimensions exclusive to Franciscans! As we seek to develop cultures of peace wherever we are, we need to develop our personal qualities of peacefulness including vision, compassion and imagination. But we also need to deepen our engagement with one another as people able to live together, forgive one another and grow together in love. To build a culture of peace challenges us all. And it is a necessary challenge if we are to make this world a better and safer place where all people can flourish as God intends.

Photo left: Sculpture of St Francis in Assisi, Italy

Above: By Christopher John

Br Christopher John is a member of the Anglican Franciscan friars. He completed his PhD in the National Centre for Peace and Conflict Studies at Otago University.

Teacher

I can't say all their names.
They pour like sand through my fingers,
I can barely hold the names I know,
Barely feel them pulse.

In my dream he enters the room
and makes direct eye contact
with me. I hold it
to be polite. He says *shhhhhhh*
and aims the infinite barrel straight
at my head

and pulls.

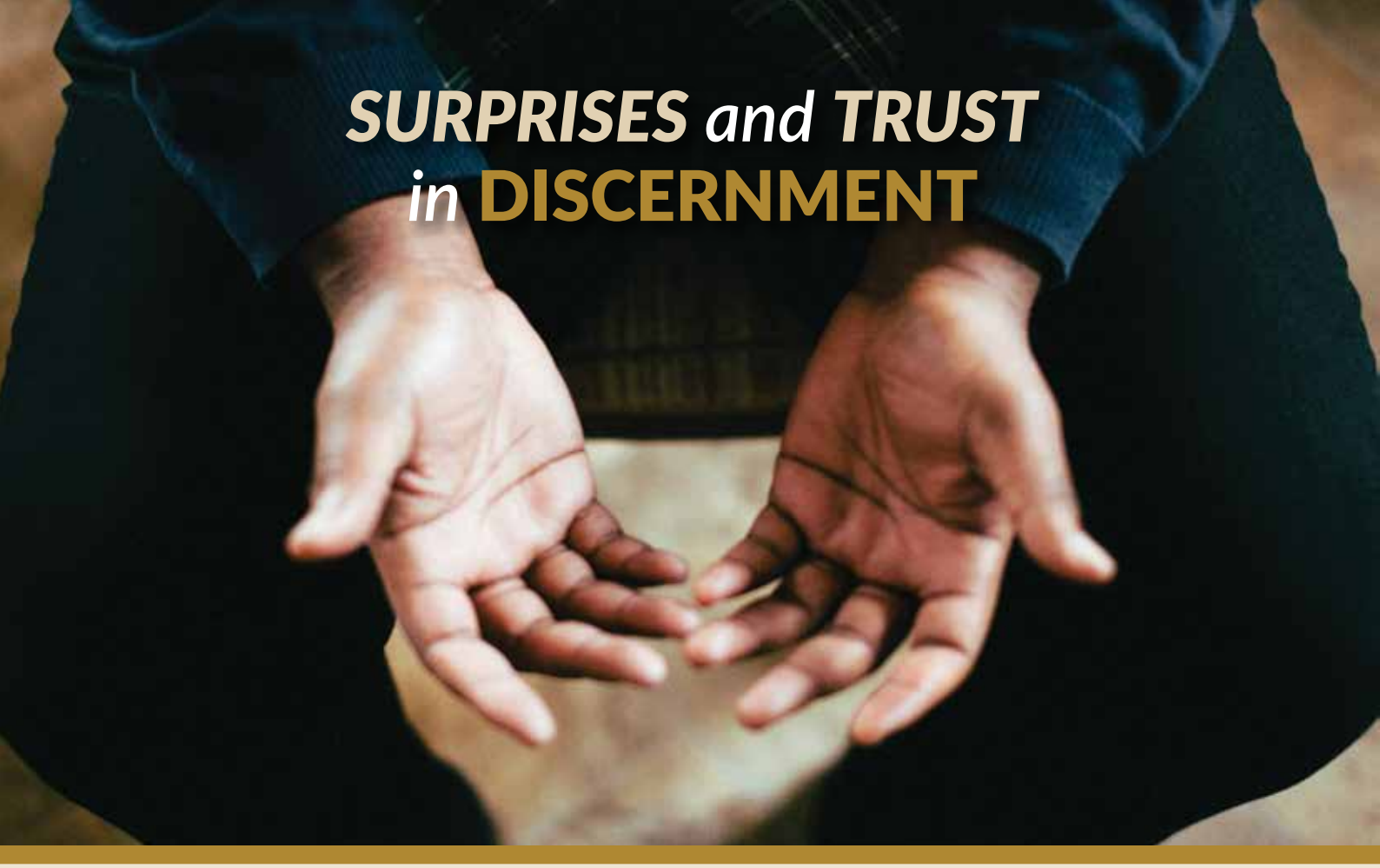
It is my job
to spread myself in front of them,
to be as wide as I can,
to be everything. It is more my job
than living.

They are so small, and I
am supposed to be bigger. Do their parents know
we think about this? About how
if it came down to it
they are so small
and it is more our job
than living?

I buy lollipops
for them to suck during drills.
I say *it's okay its okay I'll be there with you*
I feel my heart fill
and pour out, over and over and over.
I sleep my nightmares,
I live my days.

Emma Scott Schaeffer
@riseupreview 2018

Photo by Johnny McClung on Unsplash



SURPRISES and TRUST in DISCERNMENT

PAUL MARTIN **shares the seemingly strange working of discernment which has tested his trust and brings him to take up the role of Bishop of Christchurch.**

As I got off the ferry at Diamond Harbour on November 28th 2017, I noticed I had missed a phone call. It was from a number I did not know and which I had also ignored the night before. I saw there was a text from the same number — it was the Apostolic Nuncio asking me to ring him! After doing so and passing some pleasantries he said: "The Holy Father has appointed you the 10th Bishop of Christchurch." I expressed my surprise, and the Nuncio then asked: "Will you accept?" I replied: "Yes." And that's how you become a bishop in the Catholic Church.

To be fair, I had heard some whispers that I was being considered as a bishop, but I didn't really think it would be me, and given that I was living in Rome I thought that I might be out of sight and mind!

Bishop Paul Martin grew up in Hastings and was ordained the 10th Bishop of Christchurch on 3 March 2018.

When all this happened I had been a Marist religious for 29 years and a priest for 24. An important element of my religious life has been the vow of obedience. This has been expressed most practically when I have been asked to take up a new appointment. And while taking on a new role has always involved dialogue, I have trusted, too, that God was working through my Religious superiors.

Experiencing Trust and Grace

Living out obedience hasn't always been easy. I found it especially hard when I was asked to finish working in education to go into administration for the Society of Mary. But my experience is that all my appointments have had surprising elements to them, moments of grace, meeting and working with wonderful people, growth for me in facing challenges. It is ironic, but putting my trust in others to help me discern is actually a freeing reality. I believe this — and it's been my experience.

It is in this trust in others' wisdom that the call to be a Bishop lies. I trust that the preparatory process — all the work and consideration that take place before the appointment — is thorough, reliable and is of the Spirit. It can seem strange that the discernment for a bishop is done by others for me. Many people were consulted regarding my suitability in various areas, and the final decision rested with the Holy Father. So, when I was asked, my "Yes" was in many ways a *fait accompli*, but it was also my response in faith, my trust that others recognised I was up to the role and they had discerned for me. I could not think of a good reason to say "No".

That may sound negative — saying "Yes" because I can't justify saying "No" — but I don't mean it to be. I had never considered myself as someone who would be a bishop. I belong to a Religious Order and most of my experience was in education and schools. I had spent the last four years within my Congregation's administration, including in Rome, so I had learned some things about church life — but in terms of the life of a diocese

this was really a new world to me.

But I have always believed that whatever I was doing it was God's work in which I was playing my part — if I am asked to do something then God will give me the graces and help I need to be able to face it. I have experienced this many times in my life. So, why should it be any different now? It is in this context of faith and trust that I have taken up the role of Bishop of Christchurch.

> *I have always believed that whatever I was doing it was God's work in which I was playing my part — if I am asked to do something then God will give me the graces and help I need to be able to face it.*

Taking on the Role

Many people have told me that I have challenges to face here in Christchurch. I find these exciting. We have damaged buildings to deal with, schools to rehouse, parishes to reorganise, people who are still affected by the earthquakes to support. These are challenges but they are also opportunities for us to look again at what we are doing and why we are doing it. I have no agenda about buildings, or people or places. I come with an open mind about most of these things. I know how to listen and how to learn, and that is what I am doing at the moment — meeting with lots of people in parishes, schools and in the various organisations and institutions that make up the diocese. These are good people, working for the spread of the Gospel, loyal to their faith communities, wanting the best for the Church and for its members, as well as striving to help those in need. I feel very privileged to have this time moving around the diocese and seeing these things first hand.

Acknowledging the Mantle of Leadership

When I was the Rector of St Pat's College in Wellington, I used to walk down the corridor to the staffroom each morning. Along the walls were portraits of the 16 rectors who had preceded me. I used to find this walk very comforting and encouraging. It reminded me that I stood on solid ground (even though it was Wellington!), formed by the hard work, faith and perseverance of those men and a woman. It reminded me that this school was in my stewardship for a certain time only, and that I was part of something much bigger than myself. It reminded me of the importance of providing good leadership as so many others had done before. It also reminded me that this was not "my" school, but "our" school — it belonged to us all.

I have very similar feelings about my life now as the Bishop of Christchurch. Those bishops who have gone before me have each in their own way shaped this diocese. I am the shepherd for the next phase of the life of this diocese. I will give my life for the spread of the Gospel here, to support and encourage the faith communities, to ensure that the sacramental life of the Church is nurtured and provided for, to see that we find ways to reach those who do not know Christ and especially those who have known him and no longer express this relationship within our Catholic community.

Becoming a Shepherd

This is my role and I find it exciting. But I know this is God's work, that it is God's kingdom we are working for, and so I don't feel the burden of having to have all the answers. I will play my part, do my utmost to see that the message of Christ is spread. But in the end I leave it to the Holy Spirit working in and through me and each one of us here in the diocese to bring this work to its completion.

I find this very freeing. I am not afraid of what lies ahead. The faith of the people here inspires me. I know there will be tough times, lonely times, times when people may not like what I have said or decisions that I have had to make. But in all this I know that God has asked me to be the shepherd here, and I will do it trusting, relying on the graces that I know God gives us so we are able to participate fully in God's mission.

Invisible Wounds

Invisible wounds cannot be seen, they hurt inside your mind

Eyes met across a crowded room
igniting attraction between two,
her heart she gave too soon

He her king, she his queen,
on her finger a diamond ring

Jekyll and Hyde he was always at
her side
Harder to please she was never at
ease,
he loves me, he loves me not?

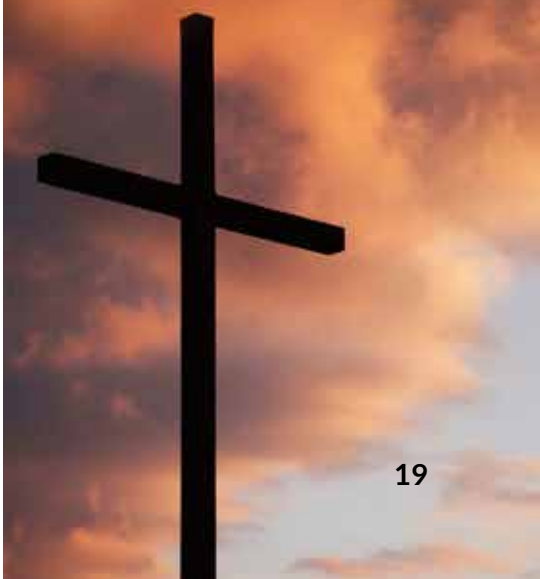
Wounded by power and control,
her spirit broken she gave back all
the hurt from within,
no more together he's gone
forever

Behind the wire incarcerated,
remorseful, regret
she'll never forget

Time to heal the darkness
forgive
move forward into the light. . .

. . . Invisible wounds cannot be seen
they hurt inside your mind. . .
But when you turn to face the sun
the shadows will fall behind you.

— Dionne Neale



Why I Teach in a Catholic

Andrew Murray is Deputy Principal at Sacred Heart Girls College. He has held various roles in five Catholic schools in his 25 years teaching.

I teach in a Catholic school because I love being part of the authentic community that is Catholic schools. We are called to teach with Christ. This passion was formed after 11 years of Catholic education under two religious orders: the Sisters of St Joseph of the Sacred Heart, ("Brown Joes") and the De La Salle Brothers. In 1994 I began my teaching career in Catholic schools at Francis Douglas College four years after I had left the school as head boy.

Our schools are a tight-knit community of teachers, students, whānau and parish. Some say it is our shared faith that binds us together, but I think it is our genuine care for one another that unites us. Over the years, I have had students who return after graduation and talk about the sense of belonging they felt at school and the role school played in their faith journey.

I teach in a Catholic school because we are whānau. We watch our students grow over the years. We get to know each child on an individual level. Staff, students and parents all come together to pray for those who are sick, celebrate a new baby, or even provide a special gift to a family in need.

Being a teacher in a Catholic school encourages me in my faith. Teaching is a public profession: we are watched by students, parents and other teachers. Within this community, we become aware of our behaviours – it is a kind of conscience for us. Parents watch teachers, making sure the needs of their child are met. And students watch teachers, gauging their attitude to faith. My students can smell the difference between real and fake, which encourages me constantly to keep myself in check and relate authentically with my students and God. This can be a real challenge. I'm the Director of Religious Studies and the coach of a crack under-16 rugby team and the boys often look at my reaction to a referee's call. I actively remind myself I'm in the presence of my God!

As everything in a Catholic school is geared towards Christ I'm able to complement, discuss and even explain my beliefs without worrying if I am offending my students. I can commend or thank a student for their help during Mass. Students can openly discuss their faith and our daily lessons are often linked to our charism.

We encounter obstacles wherever we work as part of life. In a Catholic school I can seek help from a higher authority. Our week begins with staff prayer. We gather in our staffroom to thank God for our abilities and blessings, and ask for help for the week ahead. Throughout the school year, we support each other in highs and lows. We celebrate small victories and pray over difficult times. We are assured through our faith that no matter what happens, God's love for us will be there forever. I teach in a Catholic school because I feel I am — we all are — like Christ, living God's mission.

Kath Lieshout is married to John and they have four children. A teacher for 34 years Kath is now Deputy Principal at St Patrick's School Invercargill.

Images, stories and powerful experiences flood my mind in response to this question. I see children with arms around one another in celebration and consolation. I feel the peace and wonder of children praying together in the morning. I hear the laughter, excitement, sadness and curiosity in the voices of children. These are the daily moments in which I encounter Jesus in our school. They are the moments in which I know we are receiving those precious gifts of faith, hope and love.

From an early age I realised that I was rich. Not rich in monetary terms. In fact, by today's criteria our family would have been classed as poor. But we were rich with love, faith and education in Catholic schools that our parents gifted to us. Catholic education in particular was a real struggle for my parents to provide, but they made many sacrifices to ensure we got it. The awareness of being so blessed created a real desire in me to share those blessings with

School

Why I Teach Religious Education

others. This, coupled with my love of children, led me to being a teacher in Catholic schools for the last 34 years.

I love teaching and learning in Catholic schools because we are always accompanied. God is with us helping us to walk with and uphold the mana of our students and whānau. I know Catholic schools provide our students with a good education. More important, though, are students' encounters with Jesus. Encounters that can fill them with faith, hope and love.

It's not always easy and for me — there is always the struggle of getting caught up in *doing* when what is really important is *being* with students and whānau so that we can encounter God. For me it has been about being present to the child that turned up in my classroom every school holiday while I was trying to get my class ready. He just wanted someone to listen to him, to be heard and valued. It is about that child sent to me because they are "spinning out" in class or on the playground who needs me to ask them why, and to be present to them long enough for them to be heard — not judged.

I am privileged to be a teacher in a Catholic school. They aren't perfect places but they are places where we encounter God in one another.

Sandy Robertson is an ordained Anglican priest and trained teacher living in Auckland and ministering at Diocesan School for Girls as Chaplain.

I have been teaching for the past 26 years — first in the primary sector as a classroom teacher and later in the secondary sector as a chaplain and religious education teacher. I have been teaching religious education as part of my role for the past 15 years at Diocesan School for Girls. I came to this role by default, really, as after I was ordained as an Anglican priest I was placed at the school as Assistant Chaplain to work alongside the Chaplain. Teaching religious education was part of my job description. I had no formal training for teaching the content of the programme, which was quite expansive, and included a lot more than just Christianity. I had to do a lot of learning, but what I discovered was that my passion for teaching was totally ignited by this subject, and I grew to absolutely love the religious education classroom and all that it opens up for students.

My own personal philosophy of teaching religious education within a Church school is that it needs to be carefully considered at a pedagogical level, so that it has the same educational rigour as any other curriculum subject and contributes to the overall learning of the students. I think a religious education curriculum in today's world should address the big questions of God, meaning, life, and death that students will face in their lives — from both religious and philosophical perspectives. I really enjoy creating units of work for students at all levels which include popular culture, and are engaging and interesting.

It is very satisfying that our students want to engage with the material we cover — to question, to search for meaning, to discuss and to share with one another. Our religious education classrooms are places of openness and acceptance, where there is no judgement, but where students feel safe enough to challenge one another and challenge stereotypes and assumptions. Students learn about themselves; their own beliefs and values are challenged and strengthened. They explore what motivates them in their decision making and the lens through which they view the world becomes clearer. It is gratifying to see students changing their views, thinking more deeply about ideas and issues, becoming more empathetic and showing deeper understanding of religious belief and its importance to so many in our world.

Religious education can be a life changing subject and it is a privilege to be part of something so transformational. The richness of engagement, thinking and development that comes from a good religious education programme is beyond measure.

Being a Disciple

KATHLEEN RUSHTON **explains that in John 6:24-69 being a disciple means committing to believing into Jesus and in God's mission.**

The two words "in" and "into" have deep and subtle meanings in John. In the Prologue we read: "to all who received [the Word], believed *in* his name, he gave power to become children of God" (Jn 1:12). What bibles translate as "believed *in*" actually means "believed *into*". It is one of the Fourth Evangelist's favourite phrases — repeated 34 times.

Today "believe *in*" suggests an intellectual faith or belief. Although faith and belief permeate the Fourth Gospel, we do not find them as nouns in the text. And in the Middle Eastern world faith and belief, along with fidelity and faithfulness, bound one person to another. These sentiments come from the heart, the centre of a person's being, and are the external expression of social and emotional values of solidarity, commitment and loyalty. This understanding underpins "believing *into*". The Evangelist prefers to use verbs — and "believing *into*" is dynamic and an active commitment.

The expression "believing *into*" *(pisteuein eis)* is unique to the Fourth Gospel. Scripture scholar Raymond Brown describes it as "an active commitment to a person and, in particular, to Jesus ... it involves much more than trust in Jesus or confidence in him; it is an acceptance of Jesus and of what he claims to be and a dedication of one's life to him." This means a willingness to respond to God's demands as Jesus presents them. The verb "to believe" is found 98 times, mostly in John 1-12 where Jesus lays out for people the choice of believing. This is the background to John 6:25-69. In John 12-21, Jesus is speaking to those who already believe even if inadequately (Jn 14:1).

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Who? Where? When?

John 6 follows the Gospel's usual action-narrative pattern. The chapter begins with feeding a large crowd (Jn 6:1-15) and a boat trip (Jn 6:16-21). The narrative (Jn 6:22-71) consists of the Bread of Life discourse. Sections of the discourse are addressed to groups — the crowd, "the Jews", disciples and the twelve — who respond differently to the invitation to "believe *into*" Jesus.

After feeding the crowd, Jesus "withdrew again to the

5 August John 6:24-35
RL: 18th Sunday Ordinary Time
RCL: 11th Sunday after Pentecost

12 August
RL: 19th Sunday Ordinary Time — John 6:41-51
RCL: 12th Sunday after Pentecost — John 6:35, 41-51

19 August John 6:51-58
RL: 20th Sunday Ordinary Time
RCL: 13th Sunday After Pentecost

26 August
RL: 21th Sunday Ordinary Time — John 60-69
RCL: 14th Sunday After Pentecost — John 6:56-69

mountain by himself" (Jn 6:15). That evening the disciples crossed by boat to Capernaum. The next day, some of the crowd sailed from Tiberias to Capernaum to look for Jesus (Jn 6:23). The discourses (Jn 6:25-59), in part, serve to address the mistaken expectations of the Galilean crowd (Jn 6:14-15). Views about Jesus and his work unfold and stretch the faith of disciples following him.

Believe into Jesus — John 6:24-35

The crowd was seeking Jesus because of the free food and he is straight with them. They missed "signs" of what he was really offering: "Do not *work* for the food that perishes, but for the food that endures for eternal life" (Jn 6:27). It seems a bit tough of Jesus to scold people who were probably living on the breadline. Even so, the people seem to understand. "Work" evokes the prologue (Jn 1:1-18) which inserts Jesus into God's work of creation. The works of God feature often in this Gospel. Here the crowd asks: "What must we do to work the works of God?" (literal translation). Jesus responds: "This is the work of God, that you believe *into* the one whom God has sent" (6:28-29).

"Believing *into* Jesus" is a work of God required of all who seek to follow him. It is an all-embracing acceptance of Jesus and of what and who he claims to be. He is the one on whom God has set God's seal (Jn 6:27). He claims: "I am the bread of life. Whoever comes to me will never be hungry, and whoever believes *into* me will never be thirsty" (Jn 6:35). And again, it is will of God "that all who see the Son and believe *into* him may have eternal life" (Jn 6:40). Believing *into* Jesus means becoming like him and doing what he does. He reaches out to those on the fringes of society and religion (Jn 7:49) — the physically marginalised (the sick man by the pool Jn 5:1-15; the beggar born blind Jn 9:1-41); and the geographically marginalised (the official Jn 4:46-54; the woman of Samaria Jn 4:4-42). Believing *into* Jesus requires the dedication of our life to him.

Murmuring — Jn 6:41-51

The crowd had disagreed with Jesus's interpretation of Scripture. Now, "the Jews" murmur in a disrespectful tone. This fellow claims: "I am the bread came down from heaven" (Jn 6:41). They know his mother and father. Jesus has stepped out of line, gone beyond his origins by his audacious claims that threaten the established order. Jesus tells them directly to stop murmuring. "Murmur" evokes the Israelites murmuring during the Exodus (Ex 16:2, 7-8). Bread in the Scriptures often means divine instruction. Then, Jesus quotes Isaiah loosely: "They shall be taught by God" (Is 54:13) and speaks about being "drawn" by the Father who sent him (Jn 6:43-45) using a term meaning to be drawn to the Torah. The "I am" statements of Jesus — in this case, "I am the bread of life" (Jn 6:35, 48,) or "the living bread" (Jn 6:51) — are not about who Jesus is but what he does. He nourishes with a bread that gives eternal life. Life *(zoe)* features 18 times in John 6.

Eucharistic Overtones — Jn 6:51-58

Tensions rise. "The Jews" disagree among themselves: "How can this man give us his flesh to eat?" (Jn 6:52). Jesus does not mince words. Four times he insists that they are not only to eat his flesh but also to drink his blood (Jn 6:53-58). In these four repetitions he uses a word for an impolite way of eating — meaning physically crunching the food with teeth (Jn 6:54, 56-58). And the drinking of blood was prohibited (Gen 9:4; Lev 17:10). But flesh and blood highlight the reality of Jesus's incarnation and very real death. Eating flesh and drinking blood, too, describes the intimacy and close relationship with Jesus of those who "believe *into*" Jesus. The Eucharist is placed in the middle of his ministry and linked to his incarnation more so than as a memorial of his death or a continuation of the meals of his lifetime and after the resurrection.

Crisis Because of the Word of Jesus — Jn 6:60-69

Jesus's words create a crisis for many of his disciples. They "turned back and no longer went with him" (Jn 6:66). After this, Jesus turned to his core group, the twelve, and asked: "Will you also go away?" (Jn 6:67). And from Peter, we, for the first time, hear belief expressed in Jesus because of his origins: "We have come to believe and know that you are the Holy One of God" (Jn 6:69).

Most who heard Jesus would have been illiterate, but their familiarity with Scripture is evident throughout Jn 6:31-59. They engaged passionately in debate. What about us? Do we continue this debate? Do we access, study and engage deeply with Scripture so that we believe *into* Jesus?

Painting: ***Bread of Life*** by Ralph Hofknecht © Used with permission www.handsofchristart.com

READ the SIGNS of the TIME

ELAINE WAINWRIGHT introduces the apocalyptic writing in Revelation and urges us to read the signs of life and death in our world.

REVELATION 11:19, 12:1-6, 10-12

11:19 Then God's temple in heaven was opened, and the ark of the covenant was seen within the temple; and there were flashes of lightning, rumblings, peals of thunder, an earthquake, and heavy hail.

12:1 A great portent appeared in heaven: a woman clothed with the sun, with the moon under her feet, and on her head a crown of twelve stars. 2 She was pregnant and was crying out in birthpangs, in the agony of giving birth. 3 Then another portent appeared in heaven: a great red dragon, with seven heads and ten horns, and seven diadems on his heads. 4 His tail swept down a third of the stars of heaven and threw them to the earth. Then the dragon stood before the woman who was about to bear a child, so that he might devour her child as soon as it was born. 5 And she gave birth to a son, a male child, who is to rule all the nations with a rod of iron. But her child was snatched away and taken to God and to God's throne; 6 and the woman fled into the wilderness, where she has a place prepared by God, so that there she can be nourished for one thousand two hundred and sixty days.

12:10 Then I heard a loud voice in heaven, proclaiming:
"Now have come the salvation and the power
and the kingdom of our God
and the authority of God's Messiah,
for the accuser of our comrades has been thrown down,
who accuses them day and night before our God.
11 But they have conquered him by the blood of the Lamb
and by the word of their testimony,
for they did not cling to life even in the face of death.
12 Rejoice then, you heavens
and those who dwell in them!
But woe/alas to the earth and the sea,
for the devil has come down to you
with great wrath,
because he knows that his time is short!"

The extract from the New Testament Book of Revelation is the first reading for the feast of the Assumption celebrated on 15 August. The whole Book of Revelation is in an apocalyptic genre, which doesn't always sit comfortably with our understanding of Scripture. But much of our popular fiction and film today has an eschatological aesthetic — *The Hunger Games*, *28 Days Later*, *Snowpiercer*, to name just a few. The end of the world is very much of the zeitgeist, but when it comes to reading Scripture, we tend to shy away from it, particularly as Catholics, thinking of it as futuristic, Earth-denying. With its splashes of fantastic imagery it seems removed from our lives and our world. We might wonder, then, how it could possibly be read from an ecological perspective.

Catherine Keller suggests another way of understanding Revelation. She says that apocalyptic or eschatological literature "does not boldly stride toward new worlds but rather laments the destructiveness of this world." It is ethical literature concerned with the here-and-now, both in terms of *time* and of *space*. So, in ecological terms, it is not speaking of an imagined time in the future but of the present; not in some imagined space but on this Earth — the place where all other-than-human and human interrelationships are enacted. And while the feast of the Assumption might seem to turn our attention from Earth toward the heavens — away from the present to the future — reading the verses of Revelation on this feast day with an ecological lens will return our gaze to Earth.

Earth's Language

In Rev 11:19 Earth demands the ecological reader's attention with lightning, thunder, earthquakes and hail. Today, Earth's demands capture our attention just as they did the seer of the first century. Earth's "language" calls us to be attentive so we do not miss what Earth is directing us to, the call into a new future such as that which unfolds in Rev 12.

The Vision

In Rev 12 the seer sees and describes for listeners/readers a cosmic sign: a woman clothed with the sun with the moon under her feet and a crown of 12 stars on her head. As she is described, this woman is woven into and one with the cosmos. She is in right relationship with it and so is poised to give birth — to enter into the birthpangs necessary for ongoing and new life in the cosmos. This seems to contradict Keller's description that apocalyptic

literature "does not boldly stride toward new worlds". However, it is only momentary.

The Challenge

Another force enters the vision — the dragon creating chaos in the universe and seeking to destroy the cosmic child.

This description of warfare in the cosmos spoke to first century readers/listeners of their struggle with the powers of the Roman empire which raped and plundered the people, their lands and resources.

When we read this section today we are invited to consider the powers we struggle with in our own world — the rampant mining that ravages our landscapes, for instance, and other processes that denude and devastate our lands. It questions the human presence and activity in space/in the cosmos that scatters debris across the heavens and litters ocean beds, like the dragon ravaging the heavens and the earth.

And the dragon waits (Rev 12:4) — as do the forces that destroy Earth now. They watch and wait for the birth of the new — of the child of the cosmos, of Earth-enhancing processes and engagements. The dragon and its forces of destruction cannot allow any challenge to their death-dealing. All challengers must be destroyed.

Just as the seer imagined the chaos that the empire wrought on peoples and land in the first century, we experience cosmic, planetary and earthly forces pitted against one another causing chaos in our age. We see climate change melting Arctic and Antarctic ice, arable land breaking down into desert, toxic runoffs polluting the oceans and destroying the habitats of millions of marine creatures and wild weather events that devastate human communities.

Hope and Commitment to Act

However, the seer of Revelation does not speak of evil winning the day even in the face of the multi-headed dragon and all its powers. The heavens have been reclaimed (Rev 12:10-12). The seer turns attention to the earth and the sea and laments: "Alas to the earth and the sea, for the devil has come down to you with great wrath" (Rev 12: 12b). Earth and sea form our habitat as human community. We need to work for right relationships with the earth and sea in our time "for the time is short", as the seer knows.

We know well that our ecological challenges at this point in human history are of apocalyptic proportions. The Book of Revelation with its eschatological visions and imagery calls for an urgency to act. As Catherine Keller says, it is "discourse about the collective encounter at the edge of space and time, where and when the life of creation has a chance at renewal — that is, it is about the present."

Humans desire to predict and imagine our future — whether that be the prospect of heaven or the demise of our entire planet. We are great consumers of eschatological texts — books, films and television programmes which foresee our collective end abound. And yet today, when we know ourselves to be closer to the abyss than ever before — through climate change and myriad other human-made planet-destroying processes — we seem unwilling to engage with eschatology in Scripture. Perhaps this is because we look to Scripture for comfort — God will save us — in what sometimes seems like a world headed for disaster. In fact, Revelation has much to offer us, too. The seer knows, as we are coming to know, that "the time is short".

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lifelong learning

We are living in an "Information Age", a time in history when it has never been easier to access the combined knowledge of humankind. No matter the query, we can find the answer in clicks. What if we were to go one step further to use our technological advancements to achieve universal access to education?

Universities have been a part of our world for more than 1,000 years. In recent times, they have co-existed with social change — graduates can no longer expect to fall into a linear career — and also with great and fast-paced technological change. But as institutions they've been slow to catch up, and we're only now beginning to conceive of the university as something other than a bricks and mortar operation which prepares school-leavers for their chosen careers.

We are now seeing the advent of entirely online degrees. It's a change driven not only by the possibilities of digital developments, but by financial factors, too — universities, many of which are struggling financially, are seeing online education as a cost-cutting alternative. And there can be cost benefits to consumers. Harvard already offers a four-year online degree for a quarter of the usual cost — meaning parents aren't required to mortgage their home to pay their child's way through college.

Online education also offers opportunities to people who have previously been unable to attend lectures at scheduled times, or who have felt excluded from campus life. Parents, full-time employees, those living in remote areas, the elderly, those living with disabilities — among many others — now have unprecedented access to continuous education for the first time in history.

Another phenomenon is Mass Open Online Courses (MOOCs) which are globally accessible online classes that can be taken on their own or combined into short-courses. These have exploded in popularity in just the last five years — now anyone in the world with an internet connection can pursue their interests. Many of these are free, and the qualifications awarded can be independently certified. Such is the acceptance of this form of learning that some of the world's most prominent universities, including Yale, MIT and Harvard now offer MOOCs.

Of course, the shift to online education is not without its challenges. By uploading the university experience online, hordes of students will miss out on the formative social life associated with the campus. There are unresolved issues, too, around formal certification and quality assurance — although many conventional universities also struggled in these areas, and in some cases the focus on maintaining university buildings and services may have even detracted from the quality of the education on offer.

In Australia and New Zealand the journey through tertiary education has in some ways become more a rite of passage than a valuable accomplishment in learning. This is, in part, because our universities have been funded based on the quantity of students rather than the quality of the education. In our climate, then, online education may be a well-overdue alternative.

It seems likely that those with an interest in a particular topic might be more likely to go ahead and take a MOOC than commit to a degree course — out of obligation to a societal norm. Discussion may even be more robust online than that provided by a bunch of bored teens internet shopping up the back of a class as they obligingly obtain additional class credits.

Perhaps this is the greatest strength of online education: that it provides an education that is low cost, on-demand and customisable; where students can choose modules that appeal to them and that are of value to their future careers and where they can continue to update their education no matter their life stage.

Will online courses completely replace traditional physical universities? It's unlikely. Are they, however, a valuable addition to a world and a workforce in the midst of enormous transformation? Without doubt.

Jack Derwin is a journalist and writer currently living in Córdoba, Spain.

Learning Health Literacy

Health literacy represents the ultimate intersection between the human right to health and the human right to education. We have long understood literacy as a key tool for empowerment — it alleviates poverty through employment opportunities, and also contributes to our social and emotional development. The World Health Organisation defines health literacy as the ability for individuals to gain access to, understand and use information in ways which promote and maintain good health for themselves, their families and their communities. We tend to take this for granted: the ability to make doctors' appointments or to read and understand food labels. Holistically speaking, health literacy is about the skills, knowledge and confidence of an individual to make decisions about their own health.

Health literacy is important for individuals, but it is also a key player in closing health disparities and addressing inequality. Poor health outcomes are found all over the world — and it's no coincidence that the worst health outcomes are found in our poorest and most marginalised communities. In New Zealand, over half of adults have low health literacy levels, and this is considered a core contributor to health disparities for Māori and Pasifika populations. Many factors influence health literacy: our access to education, geographical location, age and income levels. One of the most important documents that we discuss when talking about such challenges is the 1986 Ottawa Charter for Health Promotion which formally recognises the need for people to increase control over and have the ability to improve their health and well-being. When we improve health literacy we enable people to access information, make healthy lifestyle choices, manage illnesses, seek health advice and have better communication with healthcare providers.

We all have the grounding experience of managing our health, and often we will have had experience of helping others with their health. We might have looked after our children and elderly family members, or volunteered in our communities, or we may have chosen a career as a health worker. Yet with all this experience, low health literacy can still be difficult to recognise, particularly with adults who may have a fear of embarrassment. But we can look for the signs: those with low health literacy may be stressed about visiting a health care clinic or anxious over a diagnosis — people who lack health knowledge often fear the worst. Or they may be hesitant to ask questions, or be non-compliant about their medicines. They may miss appointments, submit incomplete medical forms or give excuses — "I've lost my glasses" — for not reading information.

Whether we are health professionals, or just want to be better equipped to help those in our community, there are some simple steps we can undertake to ensure that information about health is accessible to everyone, whatever the health literacy level. Patients who are seeing a healthcare professional can use the "Three Question" method to gain clear understanding: 1) What is my main problem? 2) What do I need to do? 3) Why is it important that I do this? And there are many techniques available to healthcare professionals to ensure that information is accessible — for instance, using demonstration or visual cues can make a world of difference to someone who has trouble reading. Other simple strategies include giving patients the most important information, avoiding medical jargon and highlighting or circling key points on any written information that is given.

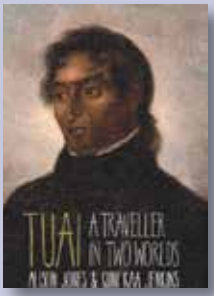
The ability to have control of our health and feel confident in our own knowledge is an incredibly empowering thing. As a community, we can have a really positive effect on helping those in need to gain these invaluable skills.

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

Tuai: A Traveller In Two Worlds

by Alison Jones and Kuni Kaa Jenkins
Published by Bridget Williams Books, 2017
Reviewed by Bernard Dennehy

BOOK



Tuai was a young Māori rangatira of the Ngare Raumati hapū in the Bay of Islands. He is remarkable for his extensive travels to Australia and England from 1813, his role as go-between with missionaries and visiting ships and as translator and contributor to the first useful Māori grammar. He died at only 27 in 1824 after also assuming leadership of his hapū when older rangatira Korokoro and Kaipō passed on. He also helped defuse tensions with neighbouring hapū and took part in the musket wars in Hauraki, Tāmaki, Rotorua and Waikato.

From 1769, Māori showed intense interest in the European world, its technology, industry and agriculture — though not so much its Christianity. They travelled the world on whaling ships, foreign warships and passenger ships. The most well known were the chiefs Hongi Hika and Waikato who went to England in 1820, met King George IV and contributed to the Māori grammar produced by missionary Thomas Kendall and Professor Lee of Cambridge. The muskets they brought back triggered the calamitous "Musket Wars".

Other less known early travellers, some voluntary and some kidnapped, are recorded as Ranginui, Tuku and Huru, Te Weherua and Koa, Te Pahi and Ruatara.

Reverend Samuel Marsden gave hospitality to large numbers of Māori visitors at his farm at Parramatta, New South Wales. Tuai was one of these visitors in 1813 and at Marsden's request returned to New Zealand to prepare the way for the first group of missionary settlers in December 1814. Tuai did so and accompanied Mardsen, Korokoro, Kendall and others to Rangihoua.

In 1818 Marsden paid the passage to England for Tuai and his friend Tītere. There he was fascinated to witness the Industrial Revolution in full swing. He never converted

Reimagining Britain: Foundations for Hope

by Justin Welby
Published by Bloomsbury, 2018
Reviewed by Trevor James

BOOK

In his preface, Archbishop Justin Welby declares that he writes for himself and this book is a serendipitous opportunity to observe him engage with a forbidding array of the social and political issues of his time and ours. For, although he speaks primarily of Britain, the problems have their shadows and semblances in New Zealand.

By any standards this is a timely and urgently needed book. The Archbishop confronts the reality of a society where there is no longer a common ground for what we value and how we act, despite our connection through technology and social media. He acknowledges that "we live in a country where the idea of an overarching story, which is the framework for explaining life, is rejected by many" and points to the loss

Mystics: The Beauty of Prayer

by Craig Larkin SM
Published by Columba Books, 2018
Reviewed by Bridie Bergin Southall

BOOK

Craig Larkin's *Mystics: The Beauty of Prayer* is a new issue by Columba Press of his book *An Inner Music: Living a life in God* by Fitzbeck Publishing and reviewed in *Tui Motu* August 2016. In this newly released and beautifully presented book Larkin's insights continue to enrich those wishing to understand more of the Catholic mystical tradition and their own prayer experiences in everyday life.

Craig engages with 20 different spiritual writers from Psalmist to 20th-century mystics in his book of reflections on prayer. Although he gives the historical setting of each, it is his insights from them that he brings to the present that make the book helpful.

I loved the book and have some favourites among the mystics he presents. One is the chapter on Julian of Norwich, the great English medieval mystic, who imaged God as feminine. Her love of God was complemented by her love of neighbour and although an anchoress she appears to have offered consolation and spiritual advice to those who came to her.

Another, Augustine of Hippo, speaks of the spiritual life as a pilgrimage. To keep going is important, he says: "Since you are a new person, walking on a path, sing up — and keep on walking."

And the Syrian mystic Isaac of Nineveh speaks of discovering the treasure house of heaven within. "For the two are the same, and there is but one single entry to them both. The ladder that leads to the Kingdom is hidden within you."

Then Hesychius of Sinai teaches that "after having purified and unified our mind by the Jesus prayer, our thoughts swim like happy dolphins in a calmed sea."

to Christianity — in fact he turned against the missionaries for the derogatory way they spoke about Māori religion. For him the Māori had their "atua" and the Christians had their "god".

Why is this book such a fascinating read? Somehow the authors have managed to capture and transmit to the reader the energy, enthusiasm and curiosity of Tuai. This remarkable young man, of chiefly status, achieved more than most in his brief adult life from 1813 to 1824. His interests were so varied that the reader does not tire of the record which passes from one experience to another.

This is an excellent biography recommended to all interested in pre-Treaty of Waitangi Māori-European encounters.

of confidence in values that follows that rejection.

Welby responds to the challenge. He not only urges that Christians review their lives now through the meta-narrative of the Christian story, but he demonstrates how to do it. He draws upon the tradition of the Christian society shaped by that faith and applies key components of the Christian story to what he describes as the "building blocks" of society.

Teresa of Avila's wisdom is evident in her use of imagery in teaching about prayer. For example, she uses the life cycle of the silkworm as a way of telling of God's work in our spiritual lives. Death and new life, she reminds us, are all part of the relationship.

Larkin was well-known as a spiritual director and retreat guide in New Zealand. Those who knew him recognised his gifts. And he held that many of us "long to hear and to sing" in our own spiritual journeys. I recommend this book to all those interested in spirituality. It would be an invaluable resource for those working in spiritual direction and as retreat guides.

The Escape

Directed by Dominic Savage
Reviewed by Paul Sorrell

FILM

In the 1950s it was called "the problem that has no name", and later "suburban neurosis" — an insidious and disabling ennui. It afflicts women in particular, especially stay-at-home mums. Potentially, it is important subject matter for a serious film and *The Escape* represents a worthy (if not entirely successful) attempt to deal with it.

On paper, Tara (Gemma Arterton) has a wonderful life. As her mother tells her, she is blessed with a comfortable home, two cars, two lovely children and an attentive husband with a good job. But for Tara, a 30-something housewife, there is something missing. Mark's (Dominic Cooper) heavy-handed attentions in the bedroom leave her unsatisfied. Even motherhood brings no real joy. As her mood darkens, she admits to him tearfully that every day she copes by just going through the motions of caring for their kids.

Tara desperately needs to break out of her stultifying domestic routine. Taking a train into London, she visits a South Bank bookstall where she finds a volume that immediately entrances her — a book of medieval French tapestries known as the Lady and the Unicorn. In sumptuous needlework, they depict the five somatic senses and a mysterious sixth sense, titled *"À mon seul désir."*

A second escape sends her to Paris — where the tapestries are housed — in search of this mysterious desire, which promises to hold the solution to her emotional bondage. Here the storyline falters and the film threatens to turn into a Mills & Boon romance after she meets the rather-too-predictable handsome stranger. Things get back on track when she falls in with another Parisian — a down-to-earth older woman who gives her some practical advice about finding happiness and dealing with relationships.

What Tara's future will bring remains to be determined, but we know that she will never be the same woman again. Whether she can reshape her environment to accommodate her newfound "freedom" is the question we are invited to take away from the cinema.

What saves *The Escape* from becoming the movie equivalent of a popular romance novel, apart from the director's evident serious intent, is the sparky, naturalistic dialogue and the extensive use of close-ups, especially of faces, to portray the characters' emotional states. Tara's face becomes a window on her soul as it moves from pain and immobility to a delight and serenity she never expected to find again.

But still there are questions … The film ends where it began, with Tara examining her reflection in the mirror, pondering her identity.

CROSS CURRENTS

by Susan Smith

Bishops

I left Dublin on 24 May to return to New Zealand, one day before the referendum on changing the abortion legislation in that supposedly traditionally Catholic country. Billboards for and against change abounded, and I was surprised at the enthusiasm for change. Not that those favouring change wanted abortion on demand but most seemed to favour a relaxation in the current legislation. High on the list as to why people favoured such a change was a certain antipathy and disillusionment around the institutional Church, and a growing unwillingness on the part of many Catholics to think the Church should be telling them what to do. Certainly, the sexual abuse scandals that have surfaced in recent years in Ireland and all too frequent cover-ups by the hierarchy have contributed to this disillusionment.

I think it is fair to say that bishops no longer have by "divine right" that moral authority that they used to wield. We've encountered in the media recently stories of arrests of a bishop in Adelaide, a cardinal in New York, a Vatican monsignor in Rome, about the reluctance of the bishops' conference in Chile to be pro-active about a paedophile priest, and the charging of Cardinal Pell. As these "leaders" have been accused of sexual abuse, or protecting perpetrators of sexual abuse, it is unsurprising that the laity wonder if bishops have the right to tell them what to do in respect of their bodies. But such disillusionment has causes other than the inept handling of sexuality issues. For example, the willingness of Cardinal Raymond Burke and three other cardinals, apparently aided and abetted by Steve Bannon, to publicly criticise Pope Francis's emphasis on mercy and pastoral sensitivity, and the on-going concerns about skulduggery associated with Vatican finances, mean that many Catholics are increasingly sceptical about the hierarchical Church. Today, bishops need to earn the trust of the laity and this will occur to the extent that there is more transparency and more accountability about matters ecclesial.

Faith and Belief in New Zealand, Report from the Wilberforce Foundation

In late June, the Wilberforce Foundation's 67-page report on faith and belief in New Zealand was published. We learnt that "more than half of Kiwis do not identify with any main religion. One in five has spiritual beliefs, while more than one in three do not identify with any religion or spiritual belief. A third of Kiwis identify with Christianity (either Protestant or Catholic) while another 6 per cent identify with other major religions. These results show that New Zealand is a largely secular country" (*Faith and Belief in New Zealand*, May 2018, 7). These are probably not statistics that surprise us, but are they statistics that concern us?

To some extent, the declining number of Māori and Pākehā in Catholic communities in New Zealand is masked by the increase in numbers of Catholic migrants in these communities. Surprisingly, despite its significant migrant communities, the report said that Auckland has the lowest number of people identifying as Christian.

The absence of youth in our faith communities is a feature of the report, and a problem that the Catholic Church recognises. Given such haemorrhaging, it is surely time for the Church to be asking about the role of Catholic schools in the faith life of students. Capital costs must run to millions, while the diocesan religious education offices must cost hundreds of thousands of dollars to keep in operation. Is this money well spent, or does the Church need to identify other ways of evangelising our youth so that they in turn can then evangelise others?

In the same report, Anglican Bishop of Wellington, Justin Duckworth, states that if our Churches are to be revitalised, then there needs to be much greater engagement with other communities in our secular society. How this might happen needs to be something all Catholics ask of one another.

TUI MOTU InterIslands
The Independent Catholic Magazine Limited

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

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

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

WAR IS SOMETIMES NECESSARY

I agree with Susan Smith's endorsement of peace and democracy (Crosscurrents, June 2018). But she declares that "there is little in human history to suggest that war resolves problems of injustice, oppression, or dictatorships."

That "little in human history" presumably would include the whole of World War II. In that conflict, from 50 million to 80 million people died. But in the end, three out of the four participating oppressive and murderous dictatorships were completely destroyed.

Terrible though the war had been, the outcome was that the degenerate governments of Nazi Germany, Fascist Italy and Imperial Japan were all replaced by lasting liberal democracies. Regrettably, the Soviet Union survived.

Nobody of sound mind and good faith could advocate war itself as a noble pursuit. War is hell. But in some circumstances it has indeed resolved intolerable human problems. To distort facts in an attempt to support a universal anti-war rhetoric is a betrayal of modern history.

Peter Fama, Havelock North

DIALOGUE ON WOMEN PRIESTS

As St Peter's mother-in-law was still alive during Jesus's public life, it is fair to assume that Peter's wife was also alive at the time. Where was she? Did Peter leave his wife to follow Jesus? If he did, Jesus would have told him to go back to his wife. She must have been among the faithful women following Jesus and the apostles, ministers to the ministers of Jesus, even as Mary Magdalen was an apostle to the apostles on the first Easter Sunday.

If women are worthy to be apostles and ministers, they must be worthy to be priests.

Max Palmer OCSO, Southern Star Abbey

CALL FOR CHURCH TO RECONSIDER BIRTH CONTROL

In *TM* November 2014 I asked that the Church's teaching about birth control be reviewed because the Papal Commission had established facts which were not given to Pope Paul VI and not discussed in *Humanae Vitae*.

One point was that the "natural" method did not always prevent pregnancy. The other is that many couples found that suppressing affection so as to abstain from relations at times likely to lead to pregnancy resulted in less than a normal level of affection. So the "natural" method undermined affection and that would be unfortunate for the family.

In *Amoris Laetitia* Pope Francis speaks of affection: "Parents rely on schools to ensure the basic instruction of their children but can never completely delegate the moral formation of their children to others. A person's affective and ethical development is ultimately grounded in a particular experience, namely, that his or her parents can be trusted. This means that parents, as educators, are responsible by their affection and example for instilling in their children trust and loving respect" (*AM* par 263).

This recognises the importance of affection in family life. There is overwhelming evidence that many Catholic couples have found compliance with the Church's teaching difficult and stressful. Some have left the Church. Others have stayed but have used other methods, perhaps with a clear conscience or with some feeling of guilt. For those who comply the level of affection is likely to be lower than it should be. This seems to call for a fresh appraisal of so-called artificial means. Any change would have to be in the context of responsible parenthood which was put forward in Vatican Council II and accepted by the Birth Control Commission.

Bill Mitchell, Auckland (abridged)

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

"Be completely humble and gentle; be patient, bearing with one another in love". (Ephesians 4:2)

Bearing with can mean patience and suffering alongside, being willing to wait, or holding on. Much of the last six months we have been living in close proximity with other people. In New Zealand as in most high-income countries where nuclear family households dominate, the choice to live in intentional community, is counter-cultural. It seems community living was something Jesus followed with the 12 disciples and the support crew of women who financed their ministry, and also the way that the first Christians lived in Acts 2. But today, why would we want to deal with the potential inconvenience, negotiation and compromise involved in living in community?

Over the years our family has chosen to share living spaces with people beyond our immediate family for periods of months and even years. Sometimes we joined friends and families nearby several times a week to share meals, childcare, music-making, faith journeys, lawnmowers and resources in an intentional way. We have also "done community" by sharing a house or living space with others for a season. It has worked best when the "community" is set up in a way where the space and ways of doing things are developed mutually, with equal sharing of power.

I have sometimes found it difficult to work through different approaches to food (although vegetarians are, thankfully, found widely in India) and food costs, to manage different rules on access to devices and computer gaming, to engage with children parented differently from our family and to respond to different levels of tolerance of mess and need for cleaning among different household members. But all community living has been an opportunity to rub shoulders, share resources and costs and it has mostly been really positive.

Recently I had particular reason to be on the receiving end of "bearing with". After knee surgery in June, I spent six weeks unable to walk with my left leg. Although I was increasingly adept with crutches, I still needed people to be patient with my slower-than-usual self. Basic activities like making dinner, clearing the table, showering or going to the shops took much longer than usual. I've needed to bear with myself as well as ask others to help me. It took humility to accept that I couldn't get to a chair with a hot drink and needed someone to carry it for me. It has taken gentleness and kindness from others in the household to pick up my share of chores many times a day.

The rubbing against one another that occurs in community is often uncomfortable but I remind myself that I can't practise love if I don't have people with whom I can practise living out love.

Living in community pushes me (in ways both rough and gentle) to really "bear with one another in love". It means listening to an eight-year-old practise his spelling when I really wanted to finish some emails. It means celebrating one another's birthdays. It means staying up late to put ingredients into the bread-maker ready for school lunches the next day. But it also means sitting on the sofa with my crutches parked on the floor and being served a cup of hot tea when I am weary. It means being dropped at the airport two hours before dawn by a kind housemate. It means enjoying fresh herbs and garden produce when I didn't do any of the gardening work. There are so many positive facets to living closely with others. Bearing with one another is done by both giving and receiving. Community living is a critical way for me to get better at "bearing with" others in love. The nitty-gritty of sharing lives is what love is all about.

Kaaren Mathias and her family have recently returned to work and life in India after a six-month sojourn in the clean and peace of Aotearoa.

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Make us seekers
students of truth
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Ever expanding our horizons
— and humble before the unknown.

From the *Tui Motu* team