

TUI MOTU

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**MARY BETZ, ERIN GRIFFEY and
MASSIMO FAGGIOLI on family and Church**

**BRENDAN DALY on opening Church
governance to the laity**

**RICHARD SHAW on facing up to our
family history**

**PETER DOWDEN and GERALD ROONEY on
how Church has let down family**

About Family
Whanaungatanga

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EDITORIAL

Family — the Ground of Relationships

It seems to me that building and supporting families is our most important and challenging activity. Family, whānau and aiga are at the heart of Aotearoa because they're the source of the network of all relationships, the seedbed of a healthy, inclusive and compassionate society. Our individual input into family-building is crucial. It can be as remote as paying taxes, as hands-on as parenting, or as supportive as reserving our judgement on how other families live. In one way or another we all contribute to family life — positively or negatively — and for the sake of the kinship of God we need to build and support families enthusiastically.

Over the last couple of generations the complexity and diversity of family life in Aotearoa has increased. There's no longer a single ideal such as a "Catholic family" or a "proper family" — except, maybe, in wishful thinking. My own family is not a mirror image of an "ideal family" but we're certainly not a failure. Clinging to the idea that only the Pākehā nuclear family, or the Māori and Pacific extended family, can meet all the needs of all adults and children, can make us rule-bound and judgemental and blind us to the goodness and creativity in real family life. If we continue to preach the ideal but do not love the families around us, we can resemble what Paul described to the Corinthians as "a noisy gong or a clanging cymbal".

We still expect family life to be the ground in which adults and children learn to relate lovingly, confidently, resiliently and faithfully. And equally we expect that ground to support their learning to recover from suffering, such as heartbreak, disappointment or betrayal, so it doesn't destroy them. So while our hopes for family are constant, the actual composition of family is more complex.

Some of the new diversity includes "extended-extended families". For example, we have children living in two family households, Mum's and Dad's. Dad and/or Mum may have new partners and need to include their children in these new relationships. The parents, no longer in an intimate relationship with each other, must negotiate a style of parenting that nurtures their children and respects their former partner.

Whatever their make-up, our families are not autonomous entities. They're accountable to the rest of society in many good ways including for the care, shelter, health and well-being of children, for freedom from emotional and physical violence, for taking up educational opportunities, for contributing to the common good. And those of us not hands-on in families need to reciprocate by listening to those who are advocating for better family support. That's why in difficult economic times such as we're heading into, we need to take our responsibility for our kinship with families to heart.

In this issue our writers offer a range of articles on aspects of whanaungatanga. We thank all of our contributors for sharing their reflection, research, faith, experience, art and craft with us.

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

Actions Speak LOUDLY

“Your actions demonstrate your values.” A simple but powerful phrase that both resonates and chills. The message, delivered at a recent weekend retreat for the Australia and New Zealand chapters of Good Shepherd, sent shivers down my spine. I sit on the Board of Good Shepherd NZ and attended the retreat remotely via Zoom.

The work of the Good Shepherd Sisters is right up my alley. For 130 years, the Sisters in Aotearoa have supported women, girls and families experiencing disadvantage. And through the charitable non-government organisation Good Shepherd NZ, the Sisters have worked to build people’s financial resilience through micro-financing and low-interest loans. Work like this — addressing economic inequities and advocating for change — is absolutely crucial, but the Sisters are aging, and we need to make sure that the work continues into the future. This was the focus of the retreat.

Francis Sullivan was our keynote speaker. Francis is the former CEO of the Truth, Justice and Healing Council which coordinated the Catholic Church’s engagement with the Australian Royal Commission into Institutional Responses to Child Sexual Abuse. He spoke to us about the dark shadow of abuse within the Church, and challenged us to think about who pulls our strings, to experience discomfort in confronting our true selves and to ask ourselves the hard questions about what motivates us.

What Francis had to say is particularly relevant here in New Zealand, where we are undergoing our own Royal Commission of Inquiry into Historical Abuse in Care. He said that unless all the implications of the sex abuse are faced head-on, he feared the Church would struggle to be identified for anything else in his lifetime and that the dark shadow of the scandal will continue to lurk for as long as the Church appears not to have fully atoned for the crimes and the cover-ups. Essentially, until the Church comes to terms with itself.

I found Francis’s approach refreshing — he was willing to confront the enormity of the issue. No more brushing under the carpet. This resonated with me: I grew up in a world where sexual abuse was rarely named and certainly kept hidden. And like so many others my disillusionment with the institution of Catholicism has been hardened by cover-ups and denials.

But my concern is that the great work of people like the Good Shepherd Sisters — which offers so much help to people who really need it — will be compromised by the Church’s damaged reputation. When people hear “Catholic Church”, I’d like them to think of the Sisters’ work for economic and social justice, not sexual abuse.

Now, in 2022, are there signs of change, movement in the right direction? In my own city of Dunedin, just weeks ago the Bishop announced the secondary Catholic school Kavanagh College would be renamed after an investigation found its namesake failed to take appropriate action over



claims of abuse. The school will become Trinity Catholic College from 2023, with the Bishop saying the Church had previously let survivors down badly.

An investigation began in 2020 after a number of abuse victims in the Dunedin diocese complained that former Catholic Bishop of Dunedin John Kavanagh had failed to act on claims of sexual abuse by priests. It took the work of investigative journalists to shine the light on abuse which the Church itself is hardwired to keep in the dark.

Changing the name of a college is symbolic and it is a powerful action. I remain sceptical about commitment to real change within the wider embedded culture of the institution, but I am more hopeful about the lived values of the many thousands who actively work to improve the lives of the disadvantaged.

It is my hope that we all address the issue of sexual abuse within the Church so that survivors are heard and receive the help they need, so that the Church becomes a better institution, and so that the work of the Good Shepherd Sisters continues into the future — work which lives up to the saying: “Your actions demonstrate your values.”

Photo by Galina Zhigalova/Shutterstock.com

Clare Curran, former journalist and MP, is a committed advocate and representative on social justice issues.





Changing Families *Changing Church?*

MARY BETZ says that Church teaching now needs to include the reason and experience of lay members in theology of families.

Family Yesterday

On the seemingly endless summer days of the 1950s, my childhood friends and I chanted rhymes as we jumped rope: “First comes love, then comes marriage, then comes mama with the baby carriage.” Today, not only the ideal order, but the people involved and very nature of these experiences has changed for many of our children and grandchildren.

In those “olden” days, at least in the Catholic world, only men and women were thought to “properly” fall in love with one another, marry and have children. The father worked for an income, and the mother (usually having her firstborn in her twenties) cared for children, home and husband. Nuclear Pākehā families consisted of mum, dad and — for many Catholics — a large number of children. Māori whānau have always included multiple generations, and whānau is broader and more inclusive than “nuclear family”.

Contemporary Families

Today in Aotearoa, a family may be a couple (LGBTQI+ or heterosexual, married or “living together”) with or without children, a single parent with children, or multigenerational. The influx of immigrants of over 200 ethnicities, especially from Asia, the Pacific and Africa, continues to contribute to the growth of multigenerational families.

Children today may have been born with IVF or sperm donation to biological or non-biological parents, have a surrogate parent, live in a blended or step-family, or live part-time in two or more households. A 2021 study (with children of the Dunedin Study participants) found that fewer than half of 15-year-olds live with both biological parents, and only 20 per cent had always lived with only nuclear family members. In addition to changing care arrangements and household occupants, the average number of houses the 15-year-olds

had lived in was six.

Women today are more likely to have post-secondary education and a career, which they often return to after having children. Men may be stay-at-home dads. Children usually spend some preschool years in early childhood education. Numbers of children have declined, from a peak in 1870, when the fertility rate in New Zealand was 5.7 births per woman of child-bearing age (statista.com), to 1.6 births per woman in 2020 (stats.govt.nz).

Family finances usually require both parents to work outside the home. Stigmas around working mothers, stay-at-home dads, LGBTQI+ relationships, “living together”, births outside of marriage, use of contraception, separation and divorce, have all lessened. Mobility, complexity and diversity in family life are now the norm.

Church Teaching on Family

The Church has traditionally

emphasised Genesis 1:26-28 (in which God created male and female, commanding them to be fruitful and multiply) and natural law (based on its observation and deduction) as revealing God's word on sexuality and family.

Jesus held marriage and children in esteem, using children and parables of wedding feasts to speak of God's kingdom, while a generation later, the apostle Paul encouraged those Christians who could to remain unmarried and thus focus single-mindedly on the arrival of the kingdom of God (1 Cor 7). When it became clear the kingdom was not imminent, post-Pauline writers accepted marriage and borrowed household codes (for better and worse) from the Greco-Roman world to ensure ordered family households with husbands presiding over wives, children and slaves.

For many reasons — including the need for a distinctive discipline to attract pagans, the decline of martyrdom as a “heroic” Christian choice, and the pervasive (and perverse) beliefs that women were “misbegotten” and that original sin was passed on through intercourse — church “Fathers”, theologians and hierarchy developed a “cult” of celibacy and exalted it over marriage.

Even though the Council of Trent (1547) named marriage a sacrament, its Canon 10 still warned that “If anyone says that it is not better and more blessed to remain in virginity, or in celibacy, than to be united in matrimony; let him be anathema.” It was not until Vatican II that the equal value of marriage was acknowledged.

In the 1960s, there was rapid uptake of “the pill”. Although *Gaudium et Spes* (1965) encouraged parents to think about individual and family welfare before having more children, Pope Paul VI's *Humanae Vitae* (1968) limited the means of birth control. It ignored a papal commission in which 64 of 68 voting members recommended allowing “artificial” contraception. Many Catholics “walked” and by 2014, a US survey found that 85 per cent of Catholics used a form of contraception prohibited by the Church.

John Paul II had drawn attention

to *Humanae Vitae*'s call for “responsible parenthood”, noting that it did not mean “unlimited procreation”, and cited a couple's “inviolable liberty” to determine family size. Couples were to consider “social and demographic realities, as well as their own situation and legitimate desires”. Pope Francis repeated these teachings in *Amoris Laetitia* (2016), but he too has declined to condone “artificial” contraception. In a similar vein *Donum Vitae* (1987) prohibited fertility treatments which engender life outside of natural intercourse.

The Church still cites Genesis and natural law in refusing to sanction LGBTQI+ unions, although it has toned down its offensive rhetoric on homosexuality. Its *Relatio Finalis* (2015) following the Synod on the Family found “no grounds for considering homosexual unions to be in any way similar or even remotely analogous for God's plan for marriage and family”.

While society's understandings of sexuality, marriage and family have evolved and broadened with changing global realities — the Church's understandings seem rigidly rooted in worldviews that are 2,000 - 2,500 years old.

As for “living together”, which most young people today take for granted, the Church regards it as sinful. This and other sins related to sexuality are regarded as threats to the stability of the family and the social fabric of life.

Where to from Here?

The Universal Declaration of Human Rights recognises the family as the fundamental unit of society because of its role as primary educator, economic driver and social safety net. A large body of social science research positively associates stability in families of all kinds with health and well-being. But while society's understandings of sexuality,

marriage and family have evolved and broadened with changing global realities like population growth and climate change, science and social science — the Church's understandings seem rigidly rooted in worldviews that are 2,000-2,500 years old.

Most of us have family members who are LGBTQI+, live unmarried with a partner, have conceived using IVF, or use contraception. Catholic ethical decisions should rest on understandings of Scripture, tradition, reason and experience. Why has the Church neglected reason and experience? When so much teaching on sexuality has not been “received”, why hasn't this *sensus fidei* been acknowledged?

There is something amusing yet disturbing about reading in *Amoris Laetitia* that “pregnancy is a difficult but wonderful time”, when written by a 79-year-old celibate male. In 2022, should not women and men — and lay people above all — be teaching about sexuality and family?

We Can Do Much Better

The people of God need thoughtful, inclusive theologies and guidelines which trust in the goodness of human relationships, consider circumstances and context, embrace care for Earth and support conscientious discernment by individuals and couples.

Jesus himself tried to break down the purely kinship model of family, teaching that all who did God's will were his brothers, sisters and mother (Mt 12:50). Jesus's attentiveness and love for people in a myriad of life situations should prompt us to acknowledge many human groupings as family, judging them as early Christians asked the world to judge them — by their love. 🌿

Painting: *Cable Bay* by Clarry Neame © Used with permission www.neameart.co.nz
Painting available at Parker Gallery, Nelson www.parkergallery.nz

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TRUTH HIDDEN BY SILENCE

RICHARD SHAW tells the story of how his family acquired
land confiscated from Taranaki Māori.

There's a pretty good chance that my great-uncle, Dick Gilhooly, a secular priest who was ordained in the old St Joseph's Cathedral on Buckle Street in Wellington, might well have written for one of *Tui Motu's* historical predecessors, the *New Zealand Tablet*. At the very least, he would have read it closely.

But whether as writer or reader, I think it unlikely Dick would have been much detained by the family history sitting behind him. Indeed, by the time Dick was ordained in 1933, his family background had long since fallen into the realm of the unspoken and the forgotten.

Researching Family History

Recently, I have begun trying to haul it back out into the light. As far as I can tell, the central bits of the story go like this. Dick's father, Andrew

Gilhooly, was one of the 1,589 men who invaded Parihaka on the 5 November 1881. A member of the Armed Constabulary's (AC) No. 3 Company from 1877–1886, my great-grandfather remained at Parihaka as part of an occupying garrison until late 1884.

Historian Rachel Buchanan (Taranaki, Te Ātiawa) has pointed out that Parihaka is not just an invasion day story, although I doubt I'm the only Pākehā to have been taken aback upon discovering that it is also an occupation story.

Constabulary Occupation of Parihaka

The occupation was not benign. First came the weeks and months of despoliation as the colonial state's agents — my great-grandfather included — set about annihilating

the village and its hundreds of acres of cultivations. Then came the years of restrictions, especially on the movement of people into and out of Parihaka.

Sometimes the non-violent resistance from *mana whenua* got a bit much for the AC. The parliamentary record reports that on 17 April 1882, No. 3 Company men broke up an attempt by "Strange Natives" to distribute food at the pā. Native Minister John Bryce found the idea of Māori taking supplies to starving people in Parihaka to be "in every way objectionable". And so, in retaliation for "this act of antagonism to the expressed orders of the Government" the AC pulled a dozen whare down (this on top of the 250 they had destroyed in late 1881) — although their commanding officer thoughtfully ensured that "everything

[was] removed out of them first.”

Family Farm on Confiscated Land

Having participated in the military campaign against Parihaka, Andrew was back nine years later as part of the agricultural campaign to complete the alienation of Taranaki Māori from their land.

In 1895 he gained freehold title to a farm that had once been part of Parihaka’s extensive cultivations.

In 1902 he leased a second farm that was part of the pernicious West Coast leasehold system (under which control of Māori land was vested in the Crown’s Native Trustee, and perpetual leases — many of which are still in force today — were given to non-Māori farmers). And in 1921, Andrew’s wife Kate purchased her own property, one the colonial authorities saw fit to call Parihaka A.

Error Favoured More Confiscation

A couple of quick things about those farms before moving on. On the Taranaki coast confiscated land on the seaward side of the South Road (an invasion road running from Ōpunake in the south to Ōkato in the north) was usually available for freehold purchase, while farms on the mountain side were generally reserved for West Coast leases.

Bizarrely, a surveying error meant that the South Road ended up being closer to the mountain than originally planned, such that 5,000 *additional* acres of land on the seaward side were available for sale and settlement.

My great-grandfather’s first farm was part of that tranche.

Confiscation as Further Punishment

Moreover, in 1882 the Crown decided to hold back a further 5,000 acres from any future reserves as “an indemnity for the loss sustained by the government in suppressing the Parihaka sedition” (the one that had been pacific, non-violent and whose protagonists had welcomed my great-grandfather and his AC comrades into Parihaka with gifts of food).

The second and third of the

Gilhooly farms, one of which my mother grew up on, accounted for 302 of those 5,000 acres.

Facts of Land Confiscation Buried

Perhaps unsurprisingly, virtually none of this detail found its way down through the years to me. I know lots of stories of my family’s years on the Taranaki coast, but none include the detail I’ve set out here. As far as invasions, occupations and the state’s theft of people’s land is concerned, I grew up in silence.

Forgetting Not the Answer

For a bunch of reasons set out in detail in my memoir, *The Forgotten Coast*, I’ve been spending a lot of time lately reflecting on this. For what they’re worth, here are some elements of that thinking.

Not remembering the history means I get to avoid having to confront the fact that my family cast off its Irish tenant farmer identity and remade itself as a land-owning settler family on the basis of land taken from other people.

The first is that silence (and its companion forgetting) allows us to put to one side inconvenient truths.

In *The Mirror Book*, Charlotte Grimshaw notes that “[i]f anything went wrong they had to suppress it, move on, pretend it didn’t happen.” She’s talking about her parents, but the observation could equally apply to Pākehā like me, who narrate settler family histories which polish up the bits about hard work, fortitude and building a new world but swerve around the history that came before (in my case) the purchase of the family farms.

Moreover, although forgetting is generally associated with loss, allowing certain family stories to fall out of the repertoire means you get to gain stuff.

In my case, not remembering the history described above means I get to avoid having to confront the fact that my family cast off its Irish tenant farmer identity and remade itself as a land-owning settler family on the basis of land taken from other people.

Not remembering means not

having to confront the paradox that my great-grandfather was born on Irish land that had been confiscated by the English but died in possession of whenua confiscated from Taranaki Māori.

Not remembering means that I get to claim my part in the farmers-are-the-backbone-of-the-nation story without having to question where the Gilhooly farms came from.

I grew up being told that nicking people’s stuff is an offence against the Commandments, liable to land you in hot water after your death. But taking possession of land taken from others through acts that are legally cleansed by the colonial legislature is probably not going to produce the same outcome, because by then it is called settling, not stealing.

Legalising the disposal of confiscated land is a secular form of

the sacrament of confession, whereby the slate (or state) is wiped clean and things can begin anew.

There’s a pretty good chance that my great-uncle, Dick Gilhooly, did not give a lot of thought to any of this. But Dick’s past is another country.

Rachel Buchanan is right when she says that “people have to work hard not to know, not to recall, not to see, to be truly ignorant.”

They also have to work hard to know, to recall, to see and to be cognisant of the real history of this land. It has taken me 57 years to realise this, but now I, too, would like to end the forgetting. 🌿

Photo inset: *Overlooking Parihaka Pā*. Parihaka album 1. Ref: PA1-q-183-07. Alexander Turnbull Library, Wellington, New Zealand. ©

Richard Shaw is a Professor of Politics at Massey University. He recently published his family story in *The Forgotten Coast*.





The Holy Family

ERIN GRIFFEY discusses how paintings of the Holy Family from the Renaissance and Baroque periods influenced real-life families.

Images of the Virgin and Child proliferated in the Middle Ages and continued to be popular throughout the Renaissance. The subject draws attention to the miracle of Mary's virgin birth and Christ's humanity, and it presages the ultimate sacrifice Mary would face in his death. Such images also model the nurturing compassion of motherly love. In this manner, the Virgin and Child connects powerfully with viewers — arguably in particular with female viewers — many of whom were mothers themselves and for whom there were strong social expectations of playing caring roles within their families and communities.

Modelling the nurturing compassion of motherly love, the Virgin and Child by the workshop of the Netherlandish painter Quentin Massys shows mother and child embracing and kissing (**above**). This Madonna type is based on the Byzantine icon, the Virgin of Tenderness (Madonna Elousa). Mary's gentle touch and intimate, soft, downward gaze at her son combines chastity, love and pathos. The Christ

child puts his trust in his mother completely and rubs his feet together cosily. Quiet and intimate, these images access the viewers' innermost emotions and desires for safety and love.

Joseph's Role in Holy Family

The other key figure in the Holy Family — Joseph — tended to be relegated to the sidelines in images of the Nativity and Adoration of the Magi until the early 16th century, when images of the Holy Family gathered momentum.

Joseph's importance was newly celebrated in the Catholic Church in the Renaissance, with Pope Sixtus IV inaugurating the feast of St Joseph in the liturgical calendar in 1479. This new respect for Joseph may also have had roots in the growing focus on the family and the social and moral values it was expected to embody.

In art, Joseph took up the mantle of not only humility and piety but also as a protector of his family and as the devoted earthly father of Jesus.

The Antwerp painter Joos van Cleve was instrumental in the visual revival of Joseph in images of the Holy Family. In paintings like the one in the Metropolitan Museum of Art, Joseph joins a scene of the Virgin and Child (**below**). As if walking into the scene from outside, Joseph has removed his glasses and engages actively with Mary and Christ, reading — or singing — aloud. Legible, the text comes from the Gospel of Luke, beginning with Elizabeth's recognition of Mary's pregnancy followed by Mary's Magnificat or hymn of praise to God. Joseph sees Mary suckling the Christ child and recognises her humility and devotion and, as in the hymn, glorifies God and sings his faith in God's justice and salvation.



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Mary dutifully and lovingly fulfils her role as mother, and is surrounded by objects and foodstuffs that situate the scene in a domestic interior and also symbolise her purity and Christ's divinity. Like Massys' workshop painting of the Virgin and Child, van Cleve's painting depends on an active relationship with the viewer who is also invested in devotion to Mary, who can sing along in her praise.

Holy Family Was Social and Religious Exemplar

The 16th-century Netherlandish tradition of the Holy Family also has strong connections with marriage and family portraits produced there.

The social value of the harmonious, pious family was championed in the Netherlands in the 16th and 17th centuries. Embraced by a growing citizen class that congregated in cities and had money to spend on art, portraits of married couples and families communicated this value.

Rembrandt, Rubens and Frans Hals all created memorable marriage and family portraits that capture the warmth, intimacy and liveliness of these relationships.

By the 17th century the southern Netherlands was officially Catholic, and the northern Netherlands or Dutch Republic was Calvinist, but the family was a central subject of art in both centres.

The family was powerful social and religious currency, and images of real-life families were produced as well as the Holy Family.

The Catholic painter Rubens produced powerful images of the Holy Family (**above**) and his own family. There seems to be cross-fertilisation in these images — the artist was inspired by his own family in imaging the Holy Family, and the biblical ideal was a model for his real life family.

Rubens' painting also reminds us that the Holy Family was also an extended family, complete with Mary's mother, Anne, and Christ's cousin, John.

Although the Dutch Republic was officially Calvinist, religious paintings were still produced for domestic contexts.

With the celebration of marriage and family as the basis of the ideal state, wealthy Dutch citizens adorned their homes with family portraits but also images of the ultimate biblical exemplar of the ideal family: the Holy Family.

Connecting Real and Ideal Families

Rembrandt's images of the Holy Family are striking in their intensely human approach to the subject. A painting produced by Rembrandt's workshop situates the Holy Family in a dimly lit, humbly furnished domestic interior (**below**). Christ sleeps in a basket while Mary reads dutifully from the Bible.

Anne has fallen asleep nearby, still upright in her chair and holding a rope that she has been tugging to rock the infant's cradle. Such a scene of the family pulling together to soothe a baby to sleep, of wakeful nights, of practical ingenuity are familiar to many.

There, crouched under the stairs, is Joseph, and while it is unclear what he is doing, the message is that Joseph, too, is essential to the harmony of this family.

Engulfed in darkness, light emanates from Mary's strikingly blank Bible. She reads, one might suggest, not directly from the Word, but from the Heart, as a dutiful, pious mother. This is a Mary the faithful, and possibly those struggling with their faith, can connect with.

Artists like Rembrandt understood the potential of the Holy Family as a subject for art that could connect the real and ideal, matter and spirit, work and devotion, emotion and duty. This is the raw power of artworks to connect with the viewer — through songs, texts, settings and above all in materialising the power of maternal and family bonds — that can cross boundaries of time and place. 🌿



Fig 1. Workshop of Quentin Massys, *The Virgin and Child*, ca. 1525-1535, Amsterdam, Rijksmuseum

Fig 2. Joos van Cleve, *The Holy Family*, ca. 1512-13, New York, Metropolitan Museum of Art

Fig 3. Rubens, *The Holy Family with Saints Francis and Anne and the Infant Saint John the Baptist*, early or mid-1630s, New York, Metropolitan Museum of Art

Fig 4. Workshop of Rembrandt, *The Holy Family* (detail), c. 1642-ca.1648, Amsterdam, Rijksmuseum



Church is Made up of

FAMILIES

MASSIMO FAGGIOLI discusses Pope Francis's understanding of the family and laity as fully participating in the Church.

Pope Francis spelt out his ecclesiology of the family in *Amoris Laetitia* (2016) following the 2014-2015 Synod on Family. As Italian theologian Pierangelo Sequeri put it, Catholicism is called to understand the link between “the pseudo-secular affirmation of the monotheism of the self and pseudo-religious foundation of the annihilation of the other.” Francis’s careful emphasis on his ecclesiology of the family demonstrates how misguided it is to identify Francis simply as a liberal Catholic.

But what reveals more about the ecclesial and ecclesiological responses of Francis’s Church to globalisation is his ecclesiology of the laity — for the changes it advises in the role of the Church in the world

and of the laity in the Church.

Francis’s ecclesiology is based on the “theology of the laity” developed since the 1950s by Yves Congar, arguably the most important theologian at Vatican II. But it is also based on one of the great intuitions of Congar about ecclesiology and reform: pastoral primacy, the need for all priest-theologians to stay involved in pastoral ministry — and in the Church of today, for all lay theologians to become involved in pastoral ministry.

Pastors Need to Understand Families

This was one of the early insights of the young Bergoglio in 1976 as rector of a college.

In his 2018 intellectual biography

of the current pope, *The Mind of Pope Francis*, Massimo Borghesi describes Francis in this period: “Following this theology, the second point of the Bergoglio reform called for the students at the Máximo Colegio to go to into the neighbourhoods to play with the children, to teach the catechism, and to understand better the problems faced by the families there.”

Francis’s ecclesiology of globalisation comes from the new relationship created between the clergy and the families of the neighbourhood surrounding the Colegio Máximo in Buenos Aires — almost 40 years before his election to the papacy.

Lay People Not Lesser

On the other hand, Francis does not

have the type of “ecclesiology of the laity” — a theology of “what is a lay person?” — which emphasises the supposedly “ontological” difference between the ordained and the rest of the Church.

Francis talks often about the laity mostly by addressing the problem of clericalism. The most important document of the pontificate on the laity is the letter he addressed to the president of the Pontifical Commission for America Latina, Cardinal Marc Ouellet, on 19 March 2016:

“Looking at the People of God is remembering that we all enter the Church as lay people. The first sacrament, which seals our identity forever, and of which we should always be proud, is Baptism.

“Through Baptism and by the anointing of the Holy Spirit, [the faithful] ‘are consecrated as a spiritual house and a holy priesthood’ (*Lumen Gentium*, par 10). Our first and fundamental consecration is rooted in our Baptism.

“No one has been baptised a priest or a bishop. They baptised us as lay people and it is the indelible sign that no one can ever erase.

“It does us good to remember that the Church is not an elite of priests, of consecrated men, of bishops, but that everyone forms the faithful Holy People of God.”

Francis has also addressed unusually candid messages to the new ecclesial lay movements, inviting them not to see themselves as elites in the Church, but as servants of the ecclesial communion — however, he does not talk often about the laity as a distinct part of the Church, in contrast to John Paul II and Benedict XVI.

Church Is the People

Francis’s view of the laity in the Church stems from his “ecclesiology of the people,” which reflects an ecclesiological thinking that is more horizontal than the traditionally vertical, multi-layered Catholic ecclesiology.

The fact that the most important Bishops’ Synod celebrated under Francis was about family and marriage — typically a lay theme — is evidence

of his awareness of the need to embark upon synodality from a non-clerical sphere of ecclesial life.

In the global Church with different cultures of marriage and family, Francis reopened an ecclesial process aimed at a theological reflection that traditionally has seen the laity on the receiving end of the discussion.

Peter Brown, the great historian of Christian late antiquity, spoke about the debate on marriage in the fifth century between Augustine and Julian of Eclanus: “This was the last great debate in the Latin West, between the fifth century and the Reformation, to be conducted before an audience that included influential and cultivated married persons on issues (such as sex and marriage) that directly touched their lives.”

Recognising Diversity in Laity

The laity as such is no longer identifiable in one kind of lay Catholic. It is a laity also divided by the

The Church is not an elite of priests, of consecrated men, of bishops . . . EVERYONE forms the faithful Holy People of God.

question of gender and the question of the role of women in the Church: there is no longer the question of the “laity” in general, without taking into account the question of women and gender.

The Catholic global laity is a fragmented laity without unifying organisations or initials or slogans as in the 20th century, nor is it unified by the political parties that unite the Catholic Western laity.

We are at the end of the Catholic melting pot represented by the Catholic Action and the Christian-Democratic parties in the 20th century of the Second Vatican Council (in Europe) and by the once-natural confluence of Catholicism with a political party (like the Democratic Party in the United States until the 1970s).

New Time for Laity

The global Catholic laity are now, with a couple of generations of delay, going through the path travelled by the episcopate at the time of Vatican

II. Catholic ecclesiology in the 20th century and at Vatican II faced the challenge of redefining the episcopate *outside* the traditional identification of the episcopate with the aristocracy, but on the whole, the church system was in Europe.

The slow end of the dominance of aristocracy in the Church meant also a redefinition of the relationship between the Catholic Church and the land — in light of the importance of land ownership for the definition of aristocracy.

The same is happening again today for the laity. The global Catholic laity no longer identifies with the social stratum of European extraction that stood between proletariat and middle-class bourgeoisie.

The new accents of Francis’s teaching on marriage and family are the result of several changes. They include the sociology of the global Catholic laity, which has always been different from the European idealisation of the laity, and also the

new relevance of the Catholic laity in the southern hemisphere beyond the Euro-North Atlantic bourgeois Catholic ideal and the moralism linked to that ideal. Here the pastoral constitution of Vatican II, *Gaudium et Spes*, plays a particular role.

From the perspective of the southern hemisphere, *Gaudium et Spes* is the decisive Vatican II document which leads towards a new spelling out of the catholicity of the Church — one of the “*notae ecclesiae*”.

Francis is not simply a “liberal Catholic” — he is responding to this particular moment in time, and to the pastoral needs of a global Church especially of the laity and families.✍

Photo by Adriana Mahalova/Shutterstock.com

Massimo Faggioli is a Professor of Theology and Religious Studies at Villanova University, USA.



Contributing in Our Families



If there is one thing that I'd thank the lockdowns for, it would be their impact on my relationship with my family.

Prior to the pandemic, if I wasn't at school I'd be either finishing off homework assignments, or browsing my phone to "chill out" after hours of straight concentration. During weekends, I'd often only have the energy to do a few chores and attend Church — otherwise I was catching up on sleep.

It wasn't until the COVID lockdowns were implemented that I really started having the chance to spend enough time with family. As online classes often started later in the morning, I was able to sit down and have breakfast with my family.

During the day I'd often be able to converse with them and check in on what they were working on. As we were interacting more, I noticed that our conversations were turning from simple mundane things like what we're having for dinner to deep topics like what we want for our future.

This closer bond that we're forming is definitely having an impact on my resilience and determination to get through the pandemic.

COVID has majorly affected my relationship with my family, as it has reminded me of the importance of valuing the moments I've spent with them.

When the first wave struck, I saw countless news articles talking about how families had lost their loved ones. This was a wake-up call and reminder to me not to take the time I spend with family for granted, as life is unpredictable.

Bernadette Moeono, Year 13



Most people have role models in their life they draw inspiration from. For me, that person is

my Grand-Aunt Malia, or Mama Mia/Mum as I like to call her. When I was 10 years old, Mama Mia took me in and has raised me as her own ever since.

For the first time ever I experienced stability. Going to school every day and Mass every Sunday weren't just suggestions, they were compulsory. Despite my Grand-Aunt battling her own medical struggles, she showed me compassion and love. She never judged where I came from, instead was always pushing me to achieve excellence in whatever I did, and to try to reach my full potential. One thing she always says to me is: "Tokanga ma'u pe ki he Lotu, ako, ka koe, mo 'etau famili" which means, "Always focus on church, prayer, school, yourself and our family."

Family is your roots, your foundation. They keep you grounded. They're your backbone. They instil values in you to help navigate your way through life and continue to grow. They can be a source of motivation and a source of inspiration in your pursuit of excellence.

But remember, family isn't just biological. Family are your friends. Family are the teachers who help us grow each day academically, spiritually and mentally. Family is us.

Lusía Pahulu, Year 13



"And now these three remain: faith, hope and love. But the greatest of these is love"

(I Corinthians 13:13).

My family has been my refuge during these trying times — taking in both the good and bad of a teenager growing in the middle of a pandemic.

As an immigrant kid who grew up in a low socioeconomic area, I have been no stranger to adversity even before the situation we are currently facing. Other kids were listening to playlists on their new iPhones and wearing a new pair of sneakers every school term. For me, it was hand-me-downs and hearing the sound of my mother saying: "You know there's kids in Africa, right?" using poverty around the world as an example of why I shouldn't waste lunch.

I am grateful for these teachings which have shaped me into a teenage girl who will one day become a young adult. These words have equipped me with my father's definition of faith: "To believe in things that only the heart can see." It is because of them that I am the wealthiest girl in the world.

Now more than ever, while being restricted physically, is a time to be connected in spirit with our loved ones, our family.

Sala Agalava, Year 13

Students from McAuley High School in Auckland reflect on their family experiences over the months of pandemic restrictions.



What does family mean to me? It means sticking together through thick and thin, it means going to

their deathbeds, it means seeing them in the funeral home. Family won't last forever, so my family go on day trips during Christmas and school holidays. Through lockdown that didn't happen — we couldn't visit our family that live far, far away.

We couldn't go on day trips, so in Lockdown my mum made crafty things we could try, like walking on stilts. This was really, really fun. It took me ages and ages to learn to walk with stilts, but I did it. Meanwhile my siblings are still working on it — even today.

In isolation times my siblings were really annoying especially when I was on Zoom for five periods a day. My sisters were on Zoom calls, but they only did it at 10am. My brothers also had Zoom but one did it at 9am and the other two at 10am.

Lockdowns can be boring but when my mum finds crafty things to do it is really fun.

Monica Brzozowski, Year 10

FAMILY



My family boosts me to work hard,
To work hard so they wouldn't have to,
To get a good job for my family to live a cushioned comfortable life.

Work hard so my mum can see the world,
Work hard so my sister feels that she can lean on me,
Work hard so my brother knows I have his back,
Work hard so Nana and Pa can see the rest of their grandchildren.

Though loved ones have passed,
We all live on in memory of them,
In memory of their smiles,
Their hobbies that they cherished,
I work hard and live on for them,
The precious memories of them will never die,

Water fights,
Uncles playing pool, too drunk to stand straight,
Mum driving us home, Dad's mumbling karaoke lyrics,
Falling asleep in the car,
And waking up in bed.

My blanket smells like cotton,
My mum smells like cotton,

Family,
Smells like cotton.

Eleazar Kenese, Year 9

Isaac Thomas, McAuley High School teacher, sent a message with the students' articles:

"Normally I have to whittle down the students who are keen to write, but the last month has been . . . eventful. At one point we were missing 500 out of 800 students due to illness and isolation, so our contribution is a bit light this time around."

We say at Tui Motu: "McAuley High School students you are stunning! Thank you."

IT WAS NEVER RIGHT

GERALD ROONEY writes of his misgivings about the explanations for the bishops' inaction on child abuse given to the Royal Commission.

I followed the Royal Commission Abuse in Care inquiry in February into Marylands School. The school was run by the Hospitaller Order of St John of God. I had connections with Marylands during the abuse years. I've read the evidence, the witness statements from the victims, listened to the cross-examination from the Commission and counsel and the final statement from the counsel for the Church. I have no words to describe the horror of the witness statements. My wettest tears were for the boy soprano, the youngest of a large family, who sang in the cathedral and with the Vienna Boys Choir when they visited.

Canon Law Prevented Action

I felt deeply disturbed by the two bishops who seemed to be using canon law to "excuse" the bishops' lack of action on child abuse.

Cardinal John Dew gave evidence to the Commission in March 2021 though not specifically about Marylands, and Archbishop Paul Martin, administrator of the Diocese of Christchurch, appeared at the Marylands hearings. Both said that canon law prevented the bishops from expelling from the diocese the brothers who were abusing the children.

This canon law evidence seemed so obscure that Counsel for the Commission said more than once that she was confused by it.

Canon lawyer Rev Dr Brendan Daly explained the distinction between the "proper works of the Order" — the classification under which the Brothers of St John of God operated at Marylands — and

"entrusted works" when Orders were entrusted with a work — such as a parish school or orphanage — by a diocese. The distinction was important. In a proper work the Order established and owned the work and the property as was the case with Marylands School. The argument was that at the time the bishops had little or no authority over the Brothers because the Order was carrying out "proper works".

The other canon lawyer, Rev Dr Thomas Doyle from the Vatican Embassy in Washington DC, said that the distinction between proper and entrusted works was not easy to apply and made no difference. He said that bishops had full power to expel abusers because bishops' authority under canon law extended both to persons and the works of an Order.

It seems that the canon law argument was used to insulate the bishops from criticism about the way they acted at the time, and to put the blame directly on the Orders concerned. As Catholic laypeople we know that any bishop in New Zealand

at the time who wanted something done just went ahead and did it.

Culture of Time

When the Commission Chair Judge Coral Shaw asked: "If a person of responsibility had stood up courageously and said despite all the law these people must go, could this have been done?" Archbishop Martin answered: "What we did was the culture of the time."

That is so true. The bishop who delegated the report of abuse to a colleague with: "Fix it. I do not want this in the papers", had few concerns for the "proper/entrusted works" distinction. And the bishop who received a formal complaint from the mother of a son who was repeatedly sexually abused wrote to the alleged abusers asking them to investigate themselves. He did not follow up. This is all on the record.

It Was Never the Right Thing

Judge Shaw asked: "Doing the right thing because it strikes me, not as a judge, not as a canonical expert or





as a lawyer, but as a human being it was about doing what was right, the ethical thing, wasn't it?

"Evil known to the Church, evil known to the bishops, it was never right, was it, never the standard of the time? For decades bishops of Christchurch knew things had been going on and that things were not right and did nothing. It was not right; it was always the responsibility of the bishop to do something about it, wasn't it?" Archbishop Martin replied: "Yes."

Judge Shaw asked: "The pain still hurts. Do you see that survivors want the Catholic Church as a whole to be responsible? They are not concerned with whether it's the diocese or the Order." Again Archbishop Martin answered: "Yes."

Courage and Integrity Missing

This questioning shows that a bishop of courage could have found a way to stop the evil happening. No evidence was given, or even a suggestion made that any bishop felt constrained by canon law but, even if he did, he could have shared his knowledge

with the Catholic community or he could have asked people to come forward with more information. The resulting outcry from the community would have forced a safe outcome for children. But not a single bishop had lifted a finger.

Missing the Point

In the closing statement the counsel for the Church said that sorting out the road ahead after the hearing would be difficult as victims want different things. Some, having lost all trust, wanted nothing to do with the Church or its cash. Others wanted compensation — either in monetary form or something else as well as assistance. Most survivors wanted an unconditional apology and redress.

I was incensed to read the lawyer's comment that some survivors who had received hefty compensation from the Order had already spent it. That sounds like victim-blaming. The victim statements showed that the effects of abuse had coloured their whole lives — their educational achievement, self-worth, health and

relationships — and contributed to a combination of problems.

I'm wary of the counsel suggestion that the Church was prepared and keen to work with other organisations to arrange suitable redress. The Church has totally failed those abused, relied far too much on its lawyers and used private investigators and confidentiality agreements in its processes. I'm wary because enough damage has been done: more pain and likely boycotts from many of the victims could follow.

"Doing the right thing because it strikes me, not as a judge, not as a canonical expert or as a lawyer, but as a human being it was about doing what was right, the ethical thing, wasn't it?"

The Church, I believe, needs to stand aside, await the Commission's report and with humility, a firm purpose of amendment and urgency comply with the directions and suggestions.

Hope in Synodality

We're being called by Pope Francis to a synodal way in the Church. As he said: "More than by fear of going astray, my hope is that we will be moved by the fear of remaining shut up within structures which give us a false sense of security, within rules which make us harsh judges, within habits which make us feel safe, while at our door people are starving and Jesus does not tire of saying to us: 'Give them something to eat'" (*Evangelii Gaudium* par 49). I think Francis expects the changes in the Church to come from those of us in the pews rather than from those in the pulpit.✉

Photo by Steve Lovegrove/Shutterstock.com

Gerald Rooney and his wife live in quiet retirement in Christchurch, enjoying family, grandchildren's sports and life in their parish community.





View from the West Coast

Far from the city,
a beach of glacial stones,
rubbed egg smooth by time and ice.

Even the wind shines here.
We light a fire, talk into the night.
Dark falls like an axe.

An eighty-year-old priest
who once climbed Everest without oxygen
comes to cook us whitebait fritters.

We are climbers too,
four old friends looking for footholds,
the way ahead unclear now.

We drive south to the mountains and glaciers,
along deep valleys of sunshine, without a care.
Over Haast Pass, reading Baxter's poem.

Our insignificance is thrilling.
For an instant, beneath the wheeling hawk,
I change places with the hawk.

Our last night together. Through a skylight
the vault of heaven itself, an equilibrium of stars.
I am so small, I am so vast, I cannot sleep.

— Mike Fitzsimons





Coming to Terms with the TRUTH

PETER DOWDEN shares his reaction to hearing the news of historic sexual abuse at his Dunedin schools the Christian Brothers' Junior School and St Paul's High School.

I discovered I was a victim of Catholic child sex abuse on 17 August 2018. I was working, helping to illustrate the following day's news at the *Otago Daily Times (ODT)*. On the front page of the pre-production proof was the headline, "Brother blamed for death", and the cold stare of my former intermediate school teacher Desmond Fay looked out.

Suddenly I understood something I had not understood for 30 years. Gigabytes of data in my brain were instantly deleted and replaced with new files. Not surprisingly, my system crashed. I experienced a weekend of severe mood swings, which was like a

fast replay of my early adulthood.

My employer was very decent about it, providing all the counselling I needed. Like any injury, psychological shock gets a bit better each day until weeks later it is almost healed. That's if it gets treated. I felt better the moment I asked for help, and better still just by making the appointment. I had a couple of counselling sessions and I was right again in some months. I'll get more help if I need it.

Dealing with Suicide

My friend's suicide in 1987 — he was 21, I was 20 — was the worst bereavement I had experienced in my

short life, and it left me utterly baffled. The grief was agony, and dished up with dollops of guilt — that I had failed him as a friend. It is often said that suicide does not stop pain but transfers pain to others. I inherited a decent share of my friend's misery and it remained with me for several years. I had what I now know were classic symptoms of clinical depression. I lost confidence and with it the ability to get anything done. I drifted out of university and became a bit of a loser.

Things improved when an OE provided a change of scene and I took up a new skill in an industry with a constant, daily tempo of activity. To

this day, I shun anything in the nature of a "project" — I don't really do deadlines.

Looking Back for Signs

My friend* was surrounded by good mates. He was easy-going and well-liked. He was a young man with potential and he had plans for his future. But there was a sadness about him that we, his friends, could never pin down.

At school, his reputation for throwing a major tantrum if baited was exploited from time to time by bored bullies. It is chilling to remember that we taunted him with the label "teacher's pet". How destructive that must have been.

I enjoyed smutty jokes about the Brothers as much as the next teenage boy. It never occurred to me that I might have been the next boy. I also never imagined that our sniggers were actually far short of the mark.

Desmond Fay is viewed by some of my former classmates as a vicious martinet. My recollection was of a sweet-old-uncle figure, but then I was a bit of a goody-good. He would straighten my collar or pick stray lint off my uniform. I suppose that is what they call grooming. I shudder now, remembering this.

Deception a Shock

When the survivor known as Patrick made his statements in 2018 to the ODT denouncing the abuser Max (Magnus) Murray, I thought: "Phew, that was close, I was at that school only eight years later."

So I was shocked to learn a few weeks later that abuse had been happening right around me, to boys I had sat next to in class.

The teachers discussed in the ODT were people I looked up to. A couple of them were accomplished musicians.

More stories followed over the next few weeks — like quake aftershocks.

These perpetrators were masters at concealing their offending. For every victim, they ensured they had a whole classroom of character witnesses, people who would say: "Oh, but the Brothers were great" and

"It never did me any harm."

But I say that anyone whose Christian faith and love for the Church has been shattered is also a victim.

Distorted Teaching on Sexuality

Warped, weird Catholic attitudes to sexuality were ingrained into us. This is part of the abuse, enabling and facilitating it. The Church didn't even speak all that favourably of the sex done by nice married Catholic mummies and daddies. Any other hanky-panky was well out of the question.

The abusers used the Church's repression of healthy human sexuality as yet another layer of protection, another religious cloak to hide under.

**These brave men are the
real brothers . . .
I received no whispered
threats. I require no
asterisk next to a made-up
name, because I feel safe.
But nevertheless
I am a victim of Catholic
child sex abuse.**

Coming to Terms with Reality

I have been forced to re-evaluate my whole education. I am left wondering if the Congregation of Christian Brothers was in fact a religious order at all. In Australia, the Royal Commission into Institutional Responses to Child Sexual Abuse found that 22 per cent of all known Christian Brothers in schools there had allegations against them. I ask: why not round up that percentage to 100?

Did they teach abuse at Brother training college? I remember the Brothers' penalty of beating an entire classroom of boys to ensure a mystery miscreant didn't escape punishment. And then the Order's initial refusal to answer questions about the abuse.

It seems to me that the moral position of any member of the Order was precarious. Did those who were not perpetrators know about what was going on? They should have. These creepy monks are nobody's "brothers."

True Brotherhood

I contrast those criminals, protected by their bosses and PR staff, with the heroes of this story: the abuse survivor "Patrick" who was the first to speak out, my friend's mother telling the story of her son.

The ODT's phone never stopped ringing as more victims came forward. Gradually, as people feel safety in numbers learning they were not the only ones to be abused, the truth comes out. Truth is the only remedy that can dull this pain.

These brave men are the real brothers. I stand beside them as a fellow victim. I received no whispered threats. I require no asterisk next to a made-up name, because I feel safe. But nevertheless I am a victim of Catholic child sex abuse. It is a label I claim with pride.

Now in 2022 I have been accepted into the Dunedin abuse survivors' community. I appeared before the Abuse in Care Royal Commission early this year to give evidence on the effects of the historic, and more recent, instances of abuse in the Dunedin diocese. I am pleased with the announcement that Kavanagh College will be renamed. This has the potential for healing and reconciliation. 🌿

**My friend's name remains withheld in keeping with his family's wishes.*

NEED HELP?

Need to talk? 1737, free 24/7 phone and text number

Healthline: 0800 611-116

Lifeline Aotearoa: 0800 543-354

Suicide Crisis Helpline:
0508 828-865 (0508 TAUTOKO)

General mental health inquiries:
0800 443-366

The Depression Helpline:
0800 111-757

Peter Dowden of Ōtepoti Dunedin, is a part-time journalist and a passenger advocate, lobbyist and trade unionist in the public transport industry.





CHANGES TO THE ROMAN CURIA

BRENDAN DALY outlines and explains the changes Pope Francis has made to the central government of the Church.

On 21 March 2022, Pope Francis announced the changes in the Curia, the central government of the Catholic Church, with his apostolic constitution *Praedicate Evangelium* (*Preach the Gospel*). This document replaces *Pastor Bonus*, the 1988 constitution of Pope John Paul II. It came about because during the pre-conclave discussions in 2013, the cardinals asked for a revision of the central government structures of the Church.

The title of the constitution emphasises that the reform is aimed at facilitating the preaching of the Gospel more effectively.

To Be a Church of the Gospel

The first document a pope issues is

very significant. In the first year of his papacy Pope Francis issued *Evangelii Gaudium* (*The Joy of the Gospel*), which emphasised evangelisation especially by our actions. Pope Francis wanted all members of the Church to be missionary disciples and wanted all structures of the Church to have a pastoral conversion focused on evangelisation.

Any reform in the Church has to go beyond a structural reform, and must include the interior reform and renewal of each individual Christian including those employed in the Curia.

New Names Signify Service

These recent changes mean Vatican offices are no longer called Congregations and are instead called

Dicasteries (Departments/Offices). There is a whole change in approach to how the central government of the Church operates, and there is an emphasis on how the Curia is to serve both the Pope and the universal Church.

Evangelisation Given Prominence

The Dicastery of Evangelisation of Peoples is named as the preeminent dicastery and is now headed by the Pope himself with two pro-prefects. This reform of the Curia makes the pope a more important figure. Giving this dicastery precedence highlights the importance of evangelisation in the reform.

One pro-prefect will be in charge of the section for the fundamental questions of evangelisation in the world.

The other pro-prefect will be in charge of the section responsible for the new evangelisation and the new particular churches. This section will be responsible for all mission territories such as New Zealand. These mission territories encompass over 60 per cent of the world's population because they include Africa, Asia, Oceania and South America.

The Dicastery for Evangelisation of Peoples will still oversee the processes for appointing new bishops in New Zealand.

New Section to Deal with Abuse

The Dicastery of the Doctrine of the Faith has already been divided into two sections: disciplinary and doctrinal.

The disciplinary section deals with the gravest crimes such as sexual abuse of minors and absolving an accomplice in a sin against the sixth commandment. These are considered crimes against the faith because these cases are obviously an obstacle to evangelisation. Since 2001, major superiors of religious institutes and all diocesan bishops have been required to report each accusation of abuse they receive to the Doctrine of the Faith. Oversight and direction of these cases is an enormous task.

The doctrinal section of the Dicastery for the Doctrine of the Faith continues to decide Privilege of the Faith marriage cases (where one party is baptised); checking the orthodoxy of candidates to be bishops; and addressing doctrinal issues, etc.

The Pontifical Commission for Minors, along with the International Theological Commission and the International Biblical Commission are included as departments within the Dicastery of the Doctrine of the Faith.

Other Departments

Other Dicasteries include the Dicasteries for the Service of Charity; Eastern Churches; Divine Worship and the Discipline of the Sacraments, Causes of the Saints; Bishops; Clergy; Institutes of Consecrated Life and Societies of Apostolic Life; Laity Family and Life; Promoting Christian Unity; Interreligious Dialogue; Culture and Education; Promoting Integral Human Development; Legislative

Texts; and Communication.

There are bodies for justice: the Apostolic Penitentiary dealing with internal forum matters; the Apostolic *Signatura* overseeing justice in the Church; and the *Rota* judging cases against bishops and marriage cases at third instance etc.

There are also economic bodies such as the Secretariat for the Economy and the Auditor General.

Personnel in Departments

There are significant measures to end personnel having a long-term career in the Curia. Pope Francis is trying to ensure that personnel do not remain in dicasteries for prolonged periods which enable them to form chains of power. No one in top positions and certainly no cleric may serve longer than two five-year terms.

A cleric must view his work at the Curia as being mission service.

Employing clergy and religious is more financially economical than employing lay people.

It is unclear, though, how many lay people will be employed and how long their service will be. Since approximately 2,500 people are employed by the Vatican, budgetary considerations will enter the equation.

Governance of Church Opened to Lay People

Praedicate Evangelium is a significant document opening up the role of lay people in the governance of the Church as it states: "Every Christian, by virtue of Baptism, is a missionary disciple to the extent that he or she has encountered the love of God in Christ Jesus. One cannot fail to take this into account in the updating of the Curia, whose reform, therefore, must provide for the involvement of laymen and women, even in roles of government and responsibility."

A lay person currently heads the Dicastery for Communication. There will obviously be more lay people heading dicasteries in the future.

Every curial institution carries out its own mission in virtue of the power received from the Roman Pontiff in whose name it operates with vicarious power in the exercise of his primary office.

For this reason, any member of the faithful may preside over a department or body, given their particular competence, power of governance or function.

Curial officials have power not from ordination, but because of the power received from the pope.

The laity exercise the ordinary vicarious power of governance received from the pope with the conferral of an office. This confirms that the power of the governance in the Church does not come from ordination but from a canonical mission and appointment to an office.

Canon Needs Revising

This legislation challenges the wording of the text of the current canon 129 which states that lay people can cooperate in the exercise of the power of governance. The wording of canon 129 now needs to be revised.

According to canon 1421 of the 1983 Code, a lay person could be a judge in a marriage case along with two clerics. In 2015 Pope Francis changed the law so two lay persons could be judges with a cleric in a college of three judges. Clearly the lay people would be in the majority and could determine the nullity or not of the marriage in question.

New Developments?

Pope Francis in *Praedicate Evangelium* is implicitly settling the issue of lay people exercising the power of governance by stating that lay people can be appointed to offices in the curia that involve the exercise of the power of governance in the Church.

This has major implications for the Church more generally because in principle, if one can do the greater thing, one can also do the lesser thing.

If lay people can exercise the power of governance at the Apostolic See they can also exercise the power of governance in local churches.✍

Brendan Daly lectures in canon law at Good Shepherd College. He has a doctorate in canon law and is Judicial Vicar of the Tribunal for New Zealand.





Moving House

I've loved my house passionately for 21 years. Now I've chosen to leave it. It started six months ago. I was sorting through a couple of boxes of papers (life was lived on paper till the late 90s) and thought: "Anyone would think I was going somewhere." Followed immediately by: "Do it now!" Really?

I began thinking it through. At almost 80, I was tired of climbing stairs and maintaining a house and garden. My offspring are not all geographically close and are hugely busy. And, there's a brand new retirement village 5 km down the road. Wouldn't it be better to make this decision for myself rather than wait for someone to make it for me? And to sort my belongings myself?

I was praying through this time. I discovered that close friends were also going to the retirement village and that ongoing care would be available when needed. The retirement village company near me was a good philosophical match — no shareholders, an excellent employer reputation, plus sustainable materials and methods were used in the build. So I signed up.

Then I had to distill my life treasures and memories to fit into half the space I had at home. Letting things go was part of my spiritual and material preparation for my next life-

phase. I wanted good homes for my special things.

Three of my choices remain as satisfactions to me. I gave some antiquities collected by my father on wartime service in Palestine to the Classics Department Museum at Victoria University where I had studied. Three bits of terracotta, one with hieroglyphic writing from Ur, were dated to ca 2000 BC about the time of Abraham's birth. This piece had been a powerful connection with my faith roots!

Two artworks about healing have gone to Women's Refuge. One is a circle of little clay women that had been broken, carefully mended and were dancing anyway. The other is a painting called "Becoming Whyse" referring to the many "whys" of grief.

Then the local kindergarten delightedly received all sorts of things — scrap paper, ice cream containers, craft stuff, a shell collection and much more. A wonderful symbiosis!

And, of course, lots has gone to family. Family history and treasures have now passed to the next generation.

This process is an acknowledgement of the reality of death, not discernably imminent, but inevitable. I've been drawing on the lilies of the field and the birds of the air, and on Buddhist wisdom for easier aging. Don't cling! — to possessions, opinions, self-image and more; to the wedding-era oak bedroom suite that won't fit the new apartment. Don't cling! — to my beautiful home with my chosen colours, all-day sun and stunning views of harbour, mountains

and Cook Strait. Don't cling! It is time for others to have these joys.

I've now discovered that three people from church are going to the same village and one will be my next-door neighbour. With these friends I have a good basis for a new community.

At one stage I panicked about all the things I thought wouldn't work for me. The horrible grey carpet. I commented on this to my son who replied wisely: "It's a very first-world problem, isn't it?" Then there was the prospect of early morning truck noise from the adjacent supermarket. I replaced that horror with the thought: "These guys have driven all night so we can have food."

I had an urge to pull out. I prayed for wisdom. The response: "That's where I want you." I grew in acceptance and peace.

My long-dead, beloved mother-in-law has been my role model. She was a dedicated Franciscan tertiary. I had been her main carer but was going overseas for two months and expressed concern for her well-being. "Oh," she said, "I'd better go into care. Pass me the phone book." The move happened quickly. And she loved it. I overheard a conversation between her and another new resident: "Columba, don't you miss your house? I miss mine dreadfully." "No — I'm a Catholic," my mother-in-law replied. I knew exactly what she meant, but laughed as I imagined the poor questioner's bafflement.

Our way is choosing our own timing for change — others make their choices differently and they must do what's right for them. 🌿



Trish McBride is a Wellington grandmother and internationally published social justice writer.



Take and Eat

MARG SCHRADER shares her experiences of being denied Communion at Catholic Eucharist.

I've been reflecting on my experiences of exclusion from Eucharist in the Catholic Church. It seems wrong when as a believing Christian and in situations when I'm working closely with a group of Catholic people where Eucharist is an integral part of our programme, that I'd be stopped from receiving communion.

I am a Presbyterian minister. I have just had my 83rd birthday and have been very grateful for the Catholic Church. It was on one of the first retreats I went to that I discovered the beauty of contemplation — at that time not very common among Presbyterians.

After my husband died and the children had all left I sensed a call to use our home as a place of prayer and invited Judith Anne O'Sullivan OP and Yvonne Munro RSJ

to join me. We called the place The Still Point. It was a very rich time. Judith Anne and I along with Presbyterian minister John Franklin were invited by a bishop to run the priests retreat.

I asked the bishop: "What about Eucharist?" He paled and said: "Oh I haven't thought of that. I've got into a lot of flack for inviting you. I'll go home and pray and let you know tomorrow."

He came the next morning looking worried and said: "I am sorry. I'm not brave enough to say 'yes' to you." I felt deeply for him and understood some of the pressures.

As I sat in the back row during Eucharist I began to sob. Later, at dinnertime, one of the priests asked: "Are you OK? I saw you crying." I answered something like: "I find it painful not to be able to eat with the family." He gulped and said: "I have never thought of it like that."

Recently I was invited to preach at three Eucharists in the Palmerston North Cathedral on Social Justice Sunday. Before I agreed I wrote back saying: "I have two questions. The first is: 'What shall I wear? Shall I look like a priest or a woman?'"

In my home church I seldom don an alb as I do not want to separate myself from the others. But the inviting committee replied: "Look like a priest". My friends said "please wear a dress and high heels!" I robed.

The second and more important question was: "What about Eucharist? May I receive communion?" This took longer to answer and when it came it was "No." So I preached at three services and sat through Eucharist. At the end of the last one a young woman came and said: "Please can I give you some advice?" I said: "Of course." She pointed to a priest: "If you ask him he will give you three or four lessons and then you can come to Communion."

I thanked her and she left. Jesus wept.

Another time, on retreat, the priest said to me: "No, Marg, I'm sorry. You can't receive communion." We all sat in a circle. When he came with the bread he knelt in front of me and in a very loud voice prayed a prayer of confession for the Church.

At another retreat the priest when asked about my receiving Communion said: "That's all right Marg, as you are an Anglican it is OK." I chose not to tell him the truth.

I am aware of the number of priests who feel caught with this issue. I feel sorry for them but grateful for those who are being courageous enough to speak out. You are in my prayers.

Thank you *Tui Motu* magazine for your prophetic work. And thank you Church for the number of wonderful spiritual directors who have ministered to me from within your folds.✠

Marg Schrader an Australian, married Warren and had seven children. She is a contemplative spiritual director specialising in grief, sexual abuse, dreams and going deeper with God.





Listen to My Voice

KATHLEEN RUSHTON uses the story of the Good Shepherd in John 10:22-30 to discuss how we recognise God's voice in our daily lives.

In John 10 we find the Good Shepherd which is perhaps the most loved image of Jesus and one depicted in art since the earliest times. There are four parts to the story: the sheepfold (Jn 10:1-6); Jesus, the gate (Jn 10:7-10); Jesus, the Good Shepherd (Jn 10:11-21); and the division among the Jews (Jn 10:22-42). I turn now to John 10:22-30, when Jesus said: "My sheep hear my voice, I know them, and they follow me" (Jn 10:27).



Kathleen Rushton RSM is a Scripture scholar and author of *The Cry of the Earth and the Cry of the Poor: Hearing Justice in John's Gospel* (SCM Press 2020).

Shepherds and Sheep

Sheep were domesticated in Palestine over 8,000 years ago, so the breeding and care of sheep was well known. A shepherd would lead a small flock out to graze, remain with them and return them to a sheepfold or communal enclosure guarded by a gatekeeper. By day and by night, sheep were protected from wolves and wild animals, thieves and other dangers. Shepherds knew their sheep and the sheep knew their shepherds. Each morning, a shepherd stood at the gate calling his flock out of the sheepfold. His sheep would hear and know his voice and follow him.

Biblical Images

With sheep and shepherds so much a part of everyday life, it is not surprising that shepherding imagery

permeates the biblical traditions. In Psalm 23, God is the shepherd who leads the people to rest "in green pastures . . . beside still waters" and restores one's whole being (*nephesh* in Hebrew). We use the image in prayer claiming: "We are God's people, and the sheep of God's pasture."

Different Voices

In the parable of the Good Shepherd, God's voice calls us by name: "the sheep hear [the shepherd's] voice, as he calls his own sheep by name and leads them out" (Jn 10:3). And there are other voices which are not to be followed: those of thieves and brigands who mean harm to the sheep.

Pope Francis reflected on the two voices. We hear the voice of God who speaks kindly to our conscience. And we hear the tempting voice that will lead us to evil. How can we distinguish the voice of the Good Shepherd from that of the thief? How can we tell the inspiration of God from the suggestions of the evil one?

1. Different Languages

Francis says we can learn to discern these two voices because they knock on the doors of hearts in very different ways. They speak different languages. Just as we learn to recognise one language from another, so we can distinguish the voice of God from the voice of the evil one.

God's voice respects freedom and never forces. God proposes and does not impose Godself. The evil voice seduces, attacks, forces. It arouses illusions, emotions and feelings that are appealing but passing. It begins by flattering us into believing we are all-powerful. Then it leaves us empty inside, telling us: "You are worth nothing."

The voice of God, however, patiently corrects us in ways that encourage, console and nourish our hope. Francis emphasises: "The voice of God is a voice that has a horizon, whereas the voice of evil leads you to a wall, it backs you into a corner."

2. Present or Future and Past

Another difference concerns time. The evil voice diverts us from the present and pushes us to focus on fears of the future or sadness about the past. The present is disregarded – instead we have dangled before us bitterness and bad memories of hurt and suffering. The voice of God, though, speaks to the present: "Now you can do good, now you can exercise the creativity of love, now you can renounce the regrets and remorse that hold your heart captive." The voice of God inspires, empowers, leads us forward, always speaking in the present: the now.

3. Different Questions

The two voices pose different questions. The voice coming from God asks: "What is good for me?" The evil voice asks: "What do I feel like doing?" This "What I feel like" of the evil voice focuses on the ego – our drives and desires for instant gratification. It is rather like the tantrum of child: everything here and now.

The voice of God does not promise joy at a low cost. God's voice invites us to go beyond our ego to find the true good, true peace. Evil


never gives peace. It causes frenzy and later leaves bitterness.

4. Different Environments

The two voices speak in different "environments". The evil one is surrounded by darkness, falsehood and gossip. God's voice radiates sunlight, truth and transparency. Evil, if we listen to it, will say: "Close yourself off from others. No one understands or listens to you, so don't trust anyone!" Goodness, on the contrary, invites us to open up, to be clear and trusting in God and in others.

Francis concludes: "Dear brothers and sisters, in this time so many thoughts and worries lead us to turn inwards into ourselves. Let us pay attention to the voices that reach our hearts. Let us ask ourselves where they come from. Let us ask for the grace to recognise and follow the voice of the Good Shepherd, who brings us out of the enclosures of selfishness and leads us to the pastures of true freedom."

Practice of Discernment

At the core of our ability to tell one voice from another is discernment. That is taking time in prayer to become aware that "My sheep hear my voice, I know them, and they follow me." Many people find the practice of the Examen of Consciousness, begun by Ignatius of Loyola, a way of discerning the voice of God within them. (It is different from an examination of conscience). This practice requires us to take a short time of prayer each day, about five minutes, to look back over our day to discover how God has been present within the events, circumstances and feelings of that day. We ask ourselves: When have I heard and responded to the voice of God in my relationship with God? With others? And with creation? (www.ignatianspirituality.com/ignatian-prayer/the-examen)

Painting: *Der Gute Hirte* (The Good Shepherd) by Sieger Köder © Sieger Köder-Stiftung Kunst und Bibel, Ellwangen
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Fourth Sunday of Easter
RL John 10:27-30
RCL John 10:22-30

REVIEW

30 Queer Lives Conversations with LGBTQIA+ New Zealanders

By Matt McEvoy

Published by Massey University
Press, 2022. (NZD 24.99-40.00)

Reviewed by Shane Coleman




The book *30 Queer Lives* is a collection of heartfelt real-life snapshots into the lives of 30 people who are LGBTQIA+ and call Aotearoa home.

Matt McEvoy introduces the reader to this diverse group of people from many different walks of life. They share their stories of growing up, their experiences of religion and school, relationships with their family and the highs and lows of being gay or queer in a heteronormative society.

Each chapter engages the reader in the person's conversation. The reader shares in the person's pain, joy and love. And the reader is reminded about the struggle and the challenges that the community is continuing to face in trying to understand and accept those who are queer.

These people feel the impact of colonisation and race in our society. I was struck by Shaneel Shavneel Lal's statement that "queer people of colour fall to the bottom of the queer social hierarchy".

I am hopeful that readers will feel as connected to the people in the book as I did – and feel more connected to the queer people in our lives, too.



New Practice FOR READING THE BIBLE

I download the pdf, get out my piece of paper, and begin the painstaking process of copying down a series of numbers and letters. I want to try following the daily lectionary readings, but first I have to work out what they are. It feels painfully analogue, but I don't have a printer or the Book of Common Prayer. Hopefully, this paper version of the lectionary's daily suggested reading will be a physical reminder of what I want to do, and prevent the distraction of using my phone or computer to look it up.

The whole "reading the lectionary" thing is rather new to me. As a family we would get out the Common Prayer book, particularly for important seasons like Christmas and Easter. However, most of my church context has been at Protestant Churches of

the more modern persuasion, where following prescribed Bible readings is not a thing. Through the years I've gone through a variety of "Jesus time" devotional books, though I would often get behind or give up — more a reflection on me than the books, it would be safe to say.

What have I found different about following the lectionary? Most importantly, there is something lovely about knowing that as I read, Christians all over the world are thinking about the same texts, consuming them in different languages and contexts. I get to be part of this ancient synchrony of texts and meanings chosen by those far wiser than myself.

These days, we can connect instantly across the globe — send an email or chat via Zoom. The lectionary connects us the old-fashioned way; each of us can use any Bible version and search the same parts for a sense of meaning, of holiness. I'm appreciating noticing themes between passages and days. I'm questioning juxtapositions and

contradictions, and wondering what these first century and earlier texts mean for me as a twenty-something in 21st-century Dunedin.

I'm certainly not a perfect, or even consistent, lectionary reader. I'm not berating myself or trying to catch up when I miss a day for some reason. Some days I have time for passages from the Old Testament, New Testament and a Psalm, whereas other times I pick one reading and try to stay with the words and ideas. Occasionally I'll listen with my ears rather than my eyes — listening to an audio version while walking or having a cup of tea. I'm trying not to let my Bible reading feel like a box-ticking exercise.

Reading the lectionary has been a welcome rhythm in my life, especially in this time of deep uncertainty for me and the world. In reading passages across the Bible, I'm reminded that they tell the story of messy people and complicated situations, with the same vast and loving God. And I choose to follow this same God messily and complicatedly, in the tradition of other messy people across the globe. 🌿



Shar Mathias reads, writes, explores the mountains and enjoys cooking. She is an ecologist and lives in Dunedin.

REVIEWS

Things Hidden Scripture as Spirituality

by Richard Rohr
Published by Franciscan Media,
2022. (USD 21.99)
Reviewed by Peter Matheson



We all need to sit at the feet of a master. Richard Rohr is a master of an earthy, praxis-oriented spirituality which offers a radical revisioning of our understanding of God and of the Church. We need, he argues, to get away from a bookish take on Scripture. After all, in our world with its crisis of meaning, it's transformation we hunger for, not pat answers. And the sole path to reach transformation is through the "knife-edge" of experience. Rohr's aim, in a nutshell, is to forge together Scripture and spirituality, to "join the dots" in Scripture to get beyond our projections about God to Godself. For Rohr, spiritual cognition is always re-cognition. To read Scripture meaningfully we need to let it read us.

Rohr's very accessible book suggests that "participatory knowing" is the key. As we struggle with the texts, with the messiness of the history of Israel or the disciples' experience of Jesus, we will find ourselves being messed up, astonished, alerted to counter-intuitive ways of being and thinking, and learn that "we have to die before we die". God will come to us in the ordinary business of living "disguised as our life".

More Than a Roof Housing, in Poems and Prose

Edited by Adrienne Jansen, Joan Berg, Rebecca Chester, Wesley Hollis and Roman Ratcliff
Published by Landing Press, 2021. (NZD 25.00)
Reviewed by Pat Lythe



The Landing Press publishers have followed up their book about cleaners with this collection about housing. It brings together voices of renters, homeowners, the homeless, those living in cars, transitional housing, in the bush, and those who will never have a house.

Both well-known writers and first-time authors give us their brief personal insights into what makes a house a home or just a place to live; what constantly moving does to the spirit; how inequality or ethnicity affect the chances of renting; and the nostalgia which can be evoked by a formica table or creaking floorboards.

Each contribution is about a page in length, and followed by an interesting short biography of the writer.

Some pieces are heart-breaking: "losing identity and security, moving every week." Others are heart-warming: "a house is pricy, a home is priceless; a house is what you want, a home is what you need."

The writers describe their feelings about flatmates, neighbours, landlords, children growing up and leaving, as well as the structures they dwell in (or don't). For those of us blessed to own a home when it is no longer the norm in this country, *More Than a Roof* is a salutary read. It is a book both to dip into and to reflect on.

Voices from the New Zealand Wars He Reo nō ngā Pakanga O Aotearoa

by Vincent O'Malley
Published by Bridget Williams Books, 2021. (NZD 49.99)
Reviewed by Richard Wild



Vincent O'Malley's *Voices from the New Zealand Wars* is both a lucid narrative and a treasure trove of perspectives. O'Malley's main focus here is to provide readers with a rich diversity of viewpoints – and so *Voices from the New Zealand Wars* includes contemporary viewpoints from individual Māori, British settlers, soldiers and politicians.

The various narratives provide just enough context of the New Zealand wars for the reader to appreciate the contrasting interpretations contained in the sources. O'Malley argues that historical sources are never neutral; they represent the mindset and world view of those who produced them, in this case the coloniser and those colonised. The wars were a time of terror and trauma, producing very different life experiences and conflicting narratives of people's lives and the "birth" of Aotearoa.

Until recently, the "accepted" or dominant national narrative of New Zealand's colonial history has largely gone unchallenged. Accordingly, some readers may find O'Malley's narrative and sources confronting. However, those readers who would like a more balanced and complete knowledge of our nation's story will find *Voices from the New Zealand Wars* inspiring.



INVENTING ANNA

(Netflix, 2022)

Produced by Shonda Rhimes

Reviewed by Paul Tankard

A few years ago, the miniseries was looking like it might save television. But that was before streaming. Once you've figured out that you can run your computer into the big screen in the corner, you soon learn that an increasing proportion of the best TV is not on TV.

Miniseries are basically very long movies. Unlike episode-based series of the past, they are not designed to go on season after season, with the same characters and scenario, but to tell long-form stories. The option to stream a whole series has given rise to the phenomenon of binge-watching.

The best of this genre that I've seen this year is the nine-part Netflix series, *Inventing Anna*. The true and recent story of New York celebrity and convicted fraudster Anna Delvey is designed less to attract people who are transfixed by celebrities than those of us who quietly rejoice when they become object lessons.

In the mid-2010s, aged around 22, Anna Delvey (Julia Garner) appeared in New York City, mixing with the conspicuously rich: people from the world of fashion and the fashionable end of art. But *Inventing Anna* begins with her in court: she's on trial for fraud, but still stringing along her lawyer (Arian Moayed) and a determined journalist, Vivian Kent (Anna Chlumsky), whose efforts to secure Anna's story, to understand and write it, is the lynchpin of the narrative.

Delvey claims to be a German heiress, whose scheme is to establish in New York an exclusive club-cum-art gallery. To do so she raises hundreds of thousands in loans and lives lavishly on credit — mostly other people's — in order to prove her claims and secure her funds.

That most of the people with whom she mixes are living on more-or-less unearned wealth and pass their time doing wasteful and fatuous things adds a piquancy to the story, which the film-makers recognise and exploit. There is the feeling that Anna is simply abiding by the observed rules of this set, and that an outsider ripping off these privileged wasters is more amusing than outrageous.

What in fact she would have done if she'd not been

rumbled and convicted is not actually clear. Did she really intend to set up her club? The question is never asked.

Garner plays Anna as sharp-tongued and unpredictable, but also winsome and cute, like a small snappy handbag dog. The total effect is not so much mysterious as evasive, and Garner gives her a weirdly perfect and unplaceable accent, all of which characteristics distract anyone from insisting she answer difficult questions.

There is poignancy in Anna's ability to attract and retain loyal, baffled friends. But *Inventing Anna* is upbeat, self-aware and much of the time rather comical, as indicated by the recurring tagline, that pops up in the scenery of each episode: "This story is completely true, except for the parts that are totally made up." Does it matter which is which? 🐦



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Cross Currents

by Jane Higgins



facing harsh financial strain as a result of the rising cost of living and a job market where key sectors are characterised by poorly paid, insecure work. In its report, *Children Can't Live on Promises*, the Child Poverty Action Group observes that while the recent increase in benefit levels is a welcome step, for many families this is nowhere near enough to cope with rising rental and other costs. They propose concrete steps that could get us much closer to seriously reducing the number of families/whānau living in poverty. It is doable, but it needs political will and popular support.

One legislative change that could really help is the Fair Pay Agreements Bill, introduced to Parliament in March. The Bill provides a framework for collective bargaining for fair pay agreements across entire industries or occupations, rather than just between unions and particular employers. The idea is to put a floor under pay and conditions so that companies cannot compete by reducing these below an agreed minimum – which could have a real effect in low-pay sectors such as cleaning and security. The Fair Pay Agreements Bill will be a defining issue between our political parties, so expect heated debate as we head towards next year's election. 🌿

The war in Ukraine continues its devastating course. The UN Refugee Agency estimates that already over 10 million people have been displaced: almost four million fleeing over the borders to neighbouring countries and over six million leaving their homes to seek safety elsewhere in Ukraine. According to UNICEF this total includes more than half of the country's children.

Almost overnight, a quarter of Ukraine's entire population had to run for their lives, taking nothing but each other and whatever they could carry. And many couldn't even take each other. We've all seen the heartbreaking footage of family farewells at bus and train stations: mothers, children and the elderly fleeing to safety while fathers and sons remain to fight.

The contrast with our own situation of families reuniting as our borders open could not be more stark. We have so much to be grateful for here in Aotearoa.

From this side of the world, and for those of us who have grown up in safety, it's hard to imagine the trauma of family break-ups like these. Yet this is happening to millions of families in many places afflicted by war: Syria, Yemen, Ethiopia, Senegal, South Sudan and dozens more. Families are being torn apart and are leaving their homes, their livelihoods and the places of their ancestors.

What can we do? We can support refugees with donations through our own aid agencies. We

can also welcome refugees into our neighbourhoods, mindful of what they have lost. Although our refugee quota was increased from 1,000 to 1,500 in 2020, Aotearoa still has one of the lowest percentages of refugees per capita in the world. There is work to be done if we are to keep faith with the injunction to welcome the stranger. Some of our Churches are involved in a new pilot programme called Community Organisation Refugee Sponsorship (iwelcome.org.nz) to encourage this manaakitanga.

As we count our blessings, we should also be aware that families/whānau within our borders have their own struggles. Many are



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

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

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ABUSE OF POWER

It seems obvious that one of the problems facing the Catholic Church is its abuse of power.

Clearly the present status of the papacy as an absolute monarchy is no longer tenable. The same is true of the structures of unrestricted power that have been built into the Vatican administration over the past 150 years, based on a cultivated mystique of infallibility. And there is

a trickle-down effect; so bishops and parish priests claim the right to veto decisions of their councils and even to act arbitrarily on major issues without council consultation.

All human beings are imperfect. When unrestricted power is placed in the hands of persons whose judgement is biased or imperfect, disastrous and tragic consequences often follow. We then discover that nobody is responsible: there is no accountability; or responsibility is skilfully shifted.

Of course in one sense we are all responsible. We have all acquiesced in the Church's system. We have given it our blind obedience. It is worth remembering that pleas of blind obedience proved unconvincing at Nuremberg. Catholics worldwide need to raise their voices now and demand radical change in Church administration; an end to imperial absolutism; a return to gospel values, gospel freedom. And in God's name, let us begin to prepare for Synod 2023.

Jim Howley, Auckland

REMEMBERING MIKE RIDDELL

Aue, this is sad indeed. What qualities of living he has shown us. What strength, what forthrightness and courage to hold to the lines of truth as he discerned them throughout his life. I am going to honour his memory and gift to us by going out now and

taking two outrageously radical actions that I might have thought twice or three times a day and not done anything and when I get into trouble I will reflect on the "Riddell factor" and celebrate my association with a great man for our times.

Kua oti ona mahi i tenei wa. No reira, Mike, haere ki to moe roa ki tua i te arai.

Nga mihi aroha ki te whanau pani i tenei wa tino pouri.

Ki a tatou katoa, nga morehu, kia kaha mo nga wa ki haere mai.

No reira, tena koutou, tena koutou, tena tatou katoa.

Anton Spelman, Tāmaki Makaurau

We appreciated Mike's penetrating insights and his ability to express his ideas clearly and incisively and always with compassion. We never met Mike in person but feel that a friend has gone. We really appreciate your last sentence: "Dear Mike, we feel an emptiness without you with us. We will miss you greatly. But we know that you are now embraced in the Mystery, that fullness of love and beauty beyond death."

Jill and John Meredith, Lincoln

I was quite shocked to hear that Mike had died. I loved reading his articles and of course remember him well at meetings at the Catholic Institute of Theology, Auckland. He seems so young!! I felt Mike was always an inspiration in those Consortium [Auckland Consortium of Theological Education ACTE] days because he was comfortable in himself.

Katrina Brill, Auckland

We have a new and enhanced appreciation for the writings of Mike Riddell and value very much his contribution to our spiritual growth and understanding.

Susan and Roger Ledingham, Nelson

How saddened and taken aback I was upon reading about the sudden death of Mike Riddell. I am well aware of Mike's mana and justice footprint throughout Aotearoa. May he rest in Love!

Cathy Harrison, Christchurch



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They never told me how generous young people are. We went tramping last weekend with seven young people, including three of our kids. At the carpark Emma picked up a heavy bag that I hoped not to carry: “Good training for me. I’ll take it!” Someone had miscounted the number of wraps so there wasn’t quite enough lunch for everyone. Yet as we sat on the edge of the hill, soaking in the tart grapefruit rays of April sun, there were no unkind recriminations, just joking about absent skills in addition. As we walked up a steep rocky section, the group waited for one another. They talked about the risks and decided against going on up the alluring mountainside although some had the skills and experience to go further and faster.

They never told me that teenagers are great listeners.

I walk in the door at home tired after a busy day at work. As well as missing a deadline, I also left two colleagues waiting on a Zoom call because I’d forgotten our meeting. My youngest asks: “How was your day, Mum?” and then listens thoughtfully to my feelings of ineptness and over-scheduling. “You are great at doing a lot of things, but it’s OK, everyone messes up sometimes.”

They never told me what a gift a teenager is.

I come home from a morning walk and my 13-year-old plays notes of lemon and honey on the clarinet. They are a dripping sweet and viscous offering, and I carry that sonorous music offering with me all day. And it is not just home-made music. In the last few years, under the often-patient tutelage of my four children, I have learned of new musicians — we enjoy songs by George Ezra, East

Love, First Aid Kit and The Lumineers. I even play this music when the kids aren’t around. And I love our new family tradition on Friday evenings when we’re all at home together. We play “Hymn for the Weekend” and cavort around the living room, delightedly chilling to Coldplay and the vast possibilities of the weekend ahead.

Being a parent of four young people has so many good things about it and yet, strangely, I felt trepidation as my oldest children entered teenage years. I wondered how we would ever get through the minefields of individuation, rebellion, peer influence, sex, drugs, rock and roll.

Parenting young people asks me over and over to move away from my comfortable beliefs, away from exerting authority. Instead I am invited to be humble, to hold my tongue, to open my mind, to negotiate rather than draw a line in the sand and to think of right and wrong as a spectrum rather than black and white. I often fail at every one of these. Yet, parenting teenagers is worth every weary day, every self-doubt and every tray of muffins that is gone in 10 minutes. Young people, both in and outside our house fill me with huge hope, energy, creativity and exuberance. They are a hymn to every weekday and every weekend. 🌿

Kaaren Mathias lives in Ōtautahi. She cooks naan on a barbeque, forages for free fruit, mentors public health doctor trainees and talks to friends in India.



May love rise in us
bridging our divides
healing the wounds of hurt
widening our perspective
colouring the edges of black and white
levelling the balance of equality
gathering us as family in whanaungatanga
Risen One

From the *Tui Motu* team