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Tui Motu

InterIslands

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HOSPITALITY TO MIGRANTS & REFUGEES
THOMAS O'LOUGHLIN, MARY LEAHY,
JIM McALOON & MORE

EXPLORING CHURCH & LEADERSHIP
NEIL DARRAGH, MASSIMO FAGGIOLI

UNDERSTANDING THE TREATY
ANNE SALMOND

Extend Our Hospitality
Manaakitanga ki nga kaiheke

INDEPENDENT CATHOLIC MAGAZINE

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Work at Sea
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FSC

OUR NAME *Tui Motu InterIslands*
Tui Motu is te reo Māori (Māori language) meaning "stitching the islands together". We pronounce it: to-ee maw-to.

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Editorial

A YOUNG PERSON in Dunedin was stabbed recently at the central city's bus hub, minutes after school finished. He died — just 16. The perpetrator was younger still and the attack happened in front of dozens of children waiting for their buses. Murder is final. Neither victim nor perpetrator get a second chance to undo it. It's not like starting another video game. The 13-year-old now charged with murder has the rest of his life to come to terms with his action. Dunedin is not a big city and this incident sent waves of shock and grief around the town. The community now carries the weight of the sorrow of two heartbroken families — both having lost a son, one to death and the other to the justice system — and of student witnesses themselves burdened by the memory of murder.

This attack is not an isolated incident at bus and train stations in Aotearoa. The violent outbursts are symptomatic of unease and fear in our society. Why is a 13-year-old carrying a knife? Why has waiting for a bus or train become dangerous? Why are grudges suddenly being amplified into vicious attacks? Why is derogatory name-calling by those who should know better allowed on the soundwaves? Why is slurring a person's reputation rewarded with a popular following? Why do women in high-profile positions get so much hate mail? During the pandemic we learned that kindness and community are essential for a healthy society — why have we forgotten this, and so quickly?

The contributors to this issue remind us about hospitality — about performing the responsibilities and virtues associated with hosting. The primary responsibility of a host is to make sure that no one is left out. So the host ensures everyone is welcome, has a place, is looked after and is able to join in the event.

The virtues of hospitality include being welcoming, being kind and respectful, being humble, being inclusive, being peaceful. Hospitality is intentional — it requires effort and endurance. It doesn't retreat from welcome even when waves of refugees wash up on the shore and require a place.

Hospitality is decisive about creating the right atmosphere in which everyone can flourish. It is staunch against what generates hate and fear. It will not allow exploitation, abuse and divisiveness. Hospitality values every contributor whether worker or guest. Hospitality is continuing to accommodate as new situations evolve. For Christians, hospitality is learning from God continually expressing love through the whole of creation.

We celebrate Matariki — new year — during this month. Maybe we can remind one another of our hosting responsibility in society so that 13-year-olds see no need to carry knives and children are not forced to witness unspeakable acts.

We thank all the contributors to this issue. Their generosity, expertise, art and craft give us a feast of challenges.

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

How do we tackle the reality of poverty?

I THINK MANY older middle-class New Zealanders are puzzled about the talk of endemic poverty in our country. Maybe it's because they can afford to live well enough and reflect on a long life that hasn't been too bad. Those who were poor did not live long enough to be part of the conversation or are struggling on the pension. Poverty in this country is real.

It is instructive to read the official New Zealand child poverty measures covering 2022-2023. Every year Statistics New Zealand reports on nine measures of child poverty as per the Child Poverty Reduction Act 2018. Even the categories are challenging. Material hardship and serious material hardship are described in matter-of-fact detail that makes the classification understandable.

The Child Poverty Action Group lays out the poverty experience described in the report in uncomfortable detail. "This questionnaire is called Deprivation-17 (DEP-17). It involves 17 questions about a household's lack of essentials, economising behaviours, as well as restriction, stress, and vulnerability related to financial reasons. These questions range from the concrete, such as: 'Do you have a meal with meat, fish or chicken (or vegetarian equivalent) at least each second day?'; to the conditional, such as: 'In the last 12 months, have you had to postpone or put off visits to the doctor to keep costs down?'; to hypothetical questions, such as 'If you (or your partner) had an unexpected and unavoidable expense of $500 in the next week, could you pay in a month without borrowing?'".

Households which score between 6 and 8 are considered to be in material hardship. Those which score over 9 are considered to be in severe material hardship. The report said that approximately 143,700 children experienced material hardship in the last financial year. That is about one in every eight children, or 12.5 per cent of the total number of children in New Zealand (1,115,800).

Those kids in severe material hardship are at 5.5 per cent or 63,600. That is one in every 18 children.

We can't claim prosperity when the group of those who are not doing well continues to grow. We are fooling ourselves if we think paying attention to the needs of the well-off will somehow elevate the poor. That was a policy of the mid-1980s economic reforms which profoundly changed the social dynamics in New Zealand. That policy was designed to shake us out of our outdated complacency. It certainly did — some of us have become rich beyond our dreams.

But the result is a legacy of economic and social disruption. We now have an entrenched economic stratification among citizens which is almost too challenging for the political process to confront. Enough of us have done well out of this economic transformation that we cannot countenance giving it up for a more just and equitable outcome.

For example, consider the arguments for reforming taxation. The political processes at work demonise the possibility of increased taxes as an affront to personal ambition. Without brave and compelling political leadership, it is difficult to see how our tax system will be adjusted in favour of the poor.

So, what can we do? First, let's challenge the status quo. Let's start with the 12.5 per cent of children in households where there is material hardship. How can we elevate their importance in the economic and political calculus?

I think we need to create a new role: an independent poverty commissioner whose job it is to raise the red flag. This role would need to be scrupulously non-political. But the commissioner would need to have the standing, mana, experience, technical skill and courage to be the voice for those in poverty whose interests are not being served. The commissioner would report to parliament annually and challenge the thinking of the powerful over the rights of our children.

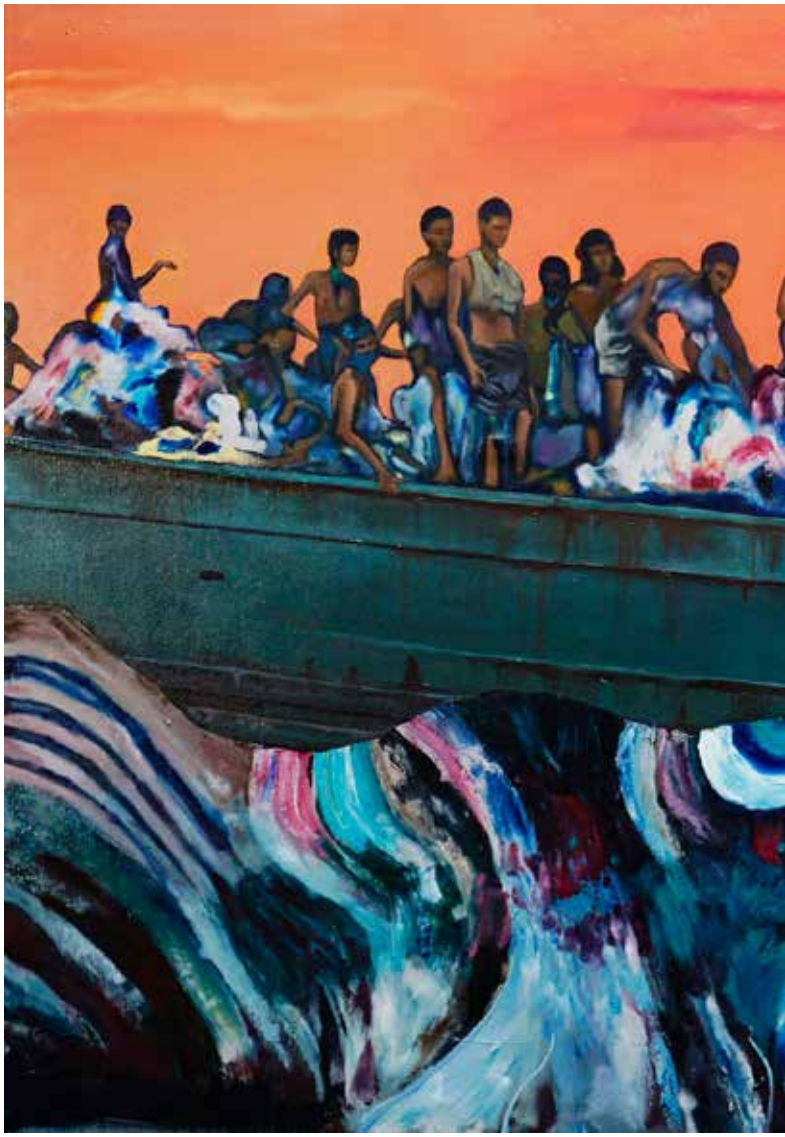
I think they are worth it.

Photo by New Africa/Shutterstock.com

Patrick Snedden works with Odyssey House in drug rehabilitation and with Manaiakalani in education in Tāmaki Makaurau.

HOSPITALITY EXPRESSES THE GOSPEL

Thomas O'Loughlin *reflects that in a world of migrants, asylum seekers and refugees our Christian response must be hospitality.*



EVERY DAY, BY every medium at this time of year in the northern summer we hear about "small boats" attempting the Mediterranean and Channel crossings, and corresponding calls about "stopping the boats" and "the problem" of migrants, asylum seekers and refugees!

But, despite record numbers of refugees, many Christians wonder if this has anything in particular to do with us. Even worse, right-wing governments in many developed countries see having a "harsh environment" towards refugees and asylum seekers as a popular vote winner. Worse still, some of these same governments boast of their defense of Christian faith and tradition — and few of the Christians in those countries see any problem.

Siding with those on the move is not a vote winner and is apt to bring opprobrium on those who do not join in singing from the populist hymn sheet; but the churches may need to highlight it because failure to sympathise with refugees may be a failing in discipleship.

HOSPITALITY – HUMAN VALUE, CHRISTIAN VIRTUE

Imagine yourself as a guest arriving for a party. It is not a family party where you've known everyone for years and can trace how each is related to the other, but a party of friends and acquaintances. You sense from the moment the door opens how warm your reception is. And you notice the various ways you are introduced and put at ease. You recognise that is "how it should be": your host is being hospitable.

Imagine not being welcomed hospitably. When you arrive at the door, you're "processed" rather than welcomed and instructed to: "Leave your coat over there." You notice immediately there is an "in" group — VIPs or people the host wants to impress — and you're among the "also rans" — unimportant to the host and merely there to swell the numbers. You distinctly feel that some are more equal than others, or that there is a very defined limit on the food and drink for your group, or that the atmosphere is very transactional. There is a chilly feel to the whole event, and you might console yourself that you had to go anyway. Hospitality is something we recognise and know about.

Inhospitality has also left a trail in our memories. In Matthew 25, hospitality is offered as a key to discipleship, and inhospitality is presented as the key to the failure in following Jesus: "I was a stranger and you did not invite me in, I needed clothes and you did not clothe me, I was sick and in prison and you did not look after me" (Mt 25:43).

Now switch sides and play the game again, this time from the side of the host. Think of planning even a small gathering of a few friends and notice how welcome and hospitality, just putting people at their ease, is a higher-level concern than whether you are going to have this or that food.

And yes, think of the darker side: those times when we hosted people but it was not hospitality that was uppermost, when "welcome" and a shared meal was used as an instrument to serve another purpose.

FOUR MODES OF HOSPITALITY

There are at least four dimensions to Gospel hospitality that are part of the Christian Way.

Love for the Stranger

There is the dimension of hospitality because of love for the stranger. The most succinct expression — some would argue containing the core of the message of discipleship — is in the Parable of the Sheep and the Goats: "When the Son of Man comes in his glory … he will place the sheep on his right and the goats on his left. Then the king will say to those on his right: 'Come, you who are blessed by

my Father, inherit the kingdom prepared for you from the foundation of the world. For I was hungry and you gave me something to eat, I was thirsty and you gave me something to drink, I was a stranger and you took me in, I was naked and you clothed me, I was sick and you looked after me, I was in prison and you visited me.' ... 'Truly I tell you, whatever you did for one of the least of these, my sisters and brothers, you did for me'" (Mt 25:31-45). Offering hospitality is to be a pattern for our way of living.

Reconciliation

Another dimension is the hospitality for reconciliation. In Luke 15 we have a sequence of three parables that highlight the hospitality Jesus showed to sinners — even when it scandalised those who took a firm line and would not "go soft on sin". The chapter opens with these words: "Now all the tax collectors and sinners were gathering around to listen to Jesus. So the Pharisees and scribes began to grumble: 'This man welcomes sinners and eats with them.'"

Then we have the Parable of the Prodigal Son whose high-point is the wonderful hospitality of the father's meal welcoming back his lost son: "'Bring the fattened calf and kill it. Let us feast and celebrate. For this son of mine was dead and is alive again! He was lost and is found!' So they began to celebrate" (Lk 15:23-4).

Mercy

A third dimension is the hospitality of mercy. Faced with the question as to who is our neighbour (Lk 10:29), Jesus told the Parable of the Good Samaritan (Lk 10:30-37). The Samaritan is the one who showed mercy, cared for the beaten-up man and paid for his stay at the inn.

Gratitude

A fourth is the hospitality of gratitude. We recall that Zacchaeus (Lk 19:1-10), the crooked tax collector, had his sins forgiven and promised to repay those he had defrauded, but we forget that the conversion comes when Jesus is staying in his house. Zacchaeus offers Jesus hospitality, and "salvation comes to his house." In giving and receiving hospitality we can be transformed.

CHALLENGE TO BE AN HOSPITABLE CHURCH

We like to think of ourselves — and the groups we belong to — as hospitable. But when we evaluate what we actually do, we may be more hesitant in claiming our hospitality.

Where is the nearest hotel housing refugees? Do we have a sneaking liking for populist drumbeaters of nationalism who claim that "they" are taking our jobs or taxes or whatever?

Do we as Christians even think it is important? Looking critically at our celebrations, we may find that "hospitality" is a chill formality — and words are cheap. Are our Eucharistic celebrations events where we actually experience hospitality and practise it? Do we feel that they're "had to be there" events very unlike a welcoming meal? Are we even offered the cup to drink — or is that just for the clergy? Are our Eucharistic events marked by restrictions as to who cannot eat and drink rather than by the forgiving welcome of the Lord?

Maybe it is because we experience such an inhospitable liturgy that we do not link this hospitality charism with the gospel.

Do we emphasise Jesus as the one who ate with sinners? And if we recall that hospitality is mercy, do we practise it towards strangers, outcasts and refugees?

Hospitality is a basic mark of discipleship. Perhaps this "small boats" crisis is a reminder of something basic to the Christian vision. We know what hospitality feels like, our challenge is in practising it.

An Ordinary Day (No 2 in series) by Dong J Chung © Used with permissionn www.djaychung.com

"For the past four years I have lived with (as a psychotherapist and art therapist) and survived alongside the overlooked, misunderstood and ostracised ... The series 'An Ordinary Day' is meant to encapsulate the rigor, harshness and dramatic emotional landscapes that face these people as they survive."

Thomas O'Loughlin is Professor Emeritus of Historical Theology. His latest book is *In Christ Now We Meet Both East and West: On Catholic Eucharistic Action* (2023).

Seafarers

Mary Leahy *writes of the exploitation of seafarers in the global shipping industry and the support needed to keep them safe.*

"No Shipping — No Shopping"
"Seafarers — Our Unsung Heroes"
"Seafarers Are Essential Workers"

DESPITE THESE SLOGANS and many others depicting the critical role that seafarers play in facilitating 98 per cent of global trade, this group of workers is generally invisible to us and receives scant attention from society.

For a brief time, the Covid pandemic shone a light on seafarers as essential workers but it also lit up the deplorable suffering many endured on their vessels. One example was when Covid broke out on the cruise ship Ruby Princess in 2020 and it returned to dock in Sydney harbour. The media focus was on the passengers but the crew were equally affected. Passengers were permitted to disembark while the crew remained onboard. This resulted in the spread of the virus onshore and at least 20 deaths. The later inquiry said that "the risk of asymptomatic and pre-symptomatic spread of the disease warranted that all passengers and crew be placed in quarantine, not just the symptomatic passengers and crew."

Confined at Sea

The risk of the spread of the virus on ships was high and to mitigate the danger crews were confined to their vessels. Seafarers were physically and emotionally vulnerable because they were trapped on their vessels for months — some longer than 14 months — because of border closures. This meant that, like the rest of us onshore, seafarers were unable to be with their families for significant events like the funerals of their loved ones for over a year. Some were unable to contact their families for months on end.

I met Bobby [not his real name], a cook on a fuel tanker vessel, one afternoon. He told me that while he was preparing the crew's lunch that morning he was also organising the cremation of his wife who had died of Covid at home in the Philippines. His children were little, too young to manage on their own and all his other relatives were in lockdown. The funeral and family arrangements were all on his shoulders. It was critical for Bobby to get home to his children. After intense advocacy by our chaplaincy and other seafarer welfare people, he was granted permission to leave his ship in Australia and fly to the Philippines. He had a woeful journey: he spent 14 days in quarantine in Sydney, 14 days quarantine in Manila and a further 14 days in Cebu, before he finally reached his bereft children.

Bobby's is just one of many stories of seafarers' suffering at that time. In those years we heard of mental stress, fatigue and suicide wreaking havoc among seafarers. And all the time ships continued to come and go on almost normal schedules delivering goods to our shores — stocking our shops and homes, bringing essential commodities like fuel and pharmaceutical items. Yet, despite their work being essential to the country, our authorities dragged the chain on the vaccination of seafarers. It was through the constant lobbying of Seafarer Welfare groups, unions and individuals that crews were eventually vaccinated in our region. That decision came months after the introduction of vaccination programmes for seafarers in the USA.

Resulting from their experiences during the pandemic, some seafarers gave up their seagoing careers and looked for land-based work.

Dangers in Work

Post-pandemic many seafarers are still facing accidents and abuse, dangerous working conditions, wage theft and piracy. A research project initiated by the International Transport Workers' Federation (ITF) estimated in the report "Robbed at Sea" (2022) wage theft from seafarers in Australian waters by shipowners and agents of $65 million a year. The Nowhere to Hide Campaign (2024) recovered $38 million of these stolen wages, but wage theft is an ongoing issue in the shipping industry. Seafarers are in danger and killed in war-torn areas. In March this year three seafarers, two Filipino and one Vietnamese, died and others were injured as a result of Houthi attacks in the Gulf of Aden. And 25 seafarers are being

held hostage by Houthis who seized their vessel, the Galaxy Leader, in the Red Sea in February. The workers are suffering and mostly abandoned by the companies that employed them. We know of seafarers and their ships being abandoned at alarming rates in Dubai and other ports. The workers cannot return home unless some authority rescues them.

More Training Needed

Ships are required to reach zero emissions in the near future so there are plans to change from heavy fuels to ammonia, hydrogen and others. These fuels pose significant danger if not handled correctly and already seafarers have grave concerns that they will not get the training they need to handle these fuels safely.

Christian groups are raising our awareness and making an impact in areas such as anti-slavery and social justice within our region. They have highlighted slavery in the supply chains of the commodities we buy, and are urging us to support ethical sourcing and to attend to modern slavery indicators. I would like them to include unjust labour issues in the maritime/shipping industry in their work. This would support the few chaplains and welfare workers who are at the coalface of the ministry to seafarers and have limited resources, time and expertise.

Chaplains, welfare and pastoral care agents for seafarers need to have ongoing training and skill development to minister effectively with an international, multicultural, multi-religious and transient community.

The friendships seafarers develop onboard ... are deep and carry them through major upheavals ... it's total reliance ... for long periods of time.

To be able to access vessels and terminals depends on us being able to work collaboratively with a range of maritime and union groups.

Friendship and Solidarity

I've found the resilience of merchant seafarers a constant source of inspiration. The friendships seafarers develop onboard a vessel are deep, and carry them through major upheavals. Their total reliance on one another for long periods of time is a constant. It is therefore critical that any intervention by outside sources such as chaplains or welfare and pastoral agents must acknowledge and support the care and solidarity among crew members.

Ships visiting ports in Australia and New Zealand have some oversight thanks to our Maritime Safety Regulator groups and Maritime Union/ITF commitments. But shipping is a global industry — in many regions abuse of seafarers is uncontested and seafarers toil on Flag of Convenience-registered ships out in international waters. Seafarers on these vessels usually come from low-wage developing countries with limited power to resist exploitation by unethical ship owners, contractors and sub-contractors.

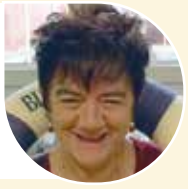
The social justice saying applies: "We must act locally but think globally". Just as we're grateful for the goods delivered by shipping, we need to acknowledge those who crew the ships and ensure that they have fair pay, safe and just working conditions and are appreciated for themselves and their service.

Let me leave you with an Irish toast, one that seafarers appreciate hearing:

There are good ships
and wood ships,
ships that sail the sea,
but the best ships
are friendships
and may they always be!

The Island 32 by Agnieszka Kozień © (Oil on canvas, 50x60cm, 2022) Used with permission www.art-kozien.pl

Mary Leahy RSJ is the Chaplain at Stella Maris, a Catholic global organisation supporting seafarers and fishers. Mary has ministered at the Sydney ports for over 20 years.



We Rely On Migrant Workers

Jim McAloon *writes that there is much more to migrant worker schemes than the benefit to New Zealand.*

DURING JUNE THE church in Aotearoa will observe a Day of Prayer for Refugees and Migrants. Last year, Pope Francis reminded us that migration should always be a free decision and that all "are called to show maximum respect for the dignity of each migrant; this entails accompanying and managing waves of migration as best we can, constructing bridges and not walls, expanding channels for a safe and regular migration".

In 2018, over a quarter of those normally resident in Aotearoa were born overseas. Migration is part of our social fabric and has enriched our communities in many ways. One dimension, though, is temporary labour migration. From the early 1960s, many workers from elsewhere in the Pacific came to Aotearoa on work permits. As economic boom turned into recession in the mid-1970s, some were scapegoated and targeted in the infamous Dawn Raids.

PACIFIC WORKERS

In 2007 the New Zealand government introduced the Recognised Seasonal Employer (RSE) scheme. The scheme allowed people from selected Pacific nations to work for several months a year in this country's horticulture and viticulture sector. The scheme evolved to include workers from Fiji, Kiribati, Nauru, Papua New Guinea, Samoa, Solomon Islands, Tonga, Tuvalu and Vanuatu.

The RSE scheme was intended to relieve unemployment in the home islands, and enable the workers to send money home to provide for their families. Employers are screened to ensure they met standards of good employment, and New Zealand officials coordinate the scheme with Pacific counterparts. Employers are responsible for significant up-front costs. The minimum hourly rate is $25.47, being the minimum wage plus 10 per cent — below the living wage of $26 per hour.

Last year, 19,000 workers were involved. The Ministry of Business, Innovation and Employment (MBIE) reviewed the scheme last year. MBIE's report was generally positive, noting that "employers, industry bodies, Pacific governments and Pacific workers have all highlighted the scheme's success and indicated that industry, RSE workers and the wider Pacific are all benefitting from participation in the scheme".

CONCERNS ABOUT TREATMENT

MBIE did note a number of concerns, amplified by some Pacific voices and the Human Rights Commission which

interviewed 20 RSE workers in Northland and over 80 in Marlborough. Among the issues identified were wage deductions for clothing, tools and transport, the tying of workers to one employer, and non-access to union membership and support. Sometimes accommodation is crowded and cold; minimum standards are not enforced.

Some employers control workers' free time. "Many workers told the Commission that they were banned from consuming kava for the duration of their employment. The Commission observed formal disciplinary warnings for those who were caught having consumed kava in their personal time. Many workers found the prohibition … offensive because it is seen as an intrinsic part of many Pacific peoples' culture. Industry leaders informed the Commission that such bans were necessary to ensure that RSE scheme workers would behave themselves."

CONCERN FROM PACIFIC COUNTRIES

Last year the National Party proposed doubling RSE numbers, and MBIE noted that employers would prefer no limit, with numbers set by "market forces".

In August 2023 Samoan Prime Minister Fiamē Naomi Mata'afa expressed reservations about the consequences of losing, even temporarily, so many workers to New Zealand (and to a similar Australian scheme). Fiamē was concerned that Pacific nations are seen as "just these outposts where we grow people … either to send them off as sportspeople, or to send them off as labour mobility teams and so forth, as though that's our lot in life." Concerned for its own balanced development, the Samoan government went so far as to suspend participation in RSE last year.

Peter Loy Chong, the Archbishop of Suva, has also expressed concern about Fiji becoming a "remittance economy". While the money is significant, he says, there are hidden costs. "These include brain drain, family separation and breakdown, poverty of families in home country, emotional and psychological stress, loneliness and others" (*Fiji Times*, 16 September 2023).

Recent research shows that almost half of RSE workers did only one season, and most of the rest came for two or three seasons.

RSE is complex. Many workers report satisfaction, and note that the money they earn improves the quality of life of their families. But the employment relationship is unequal — more unequal than for a New Zealand-resident worker, because RSE workers are more dependent on the employer and may lack the resources to assert their rights.

SEAFARING MIGRANTS

Another dimension of labour migration is in seafaring. Over recent decades, ocean-going shipping has become globalised. Registration of ships in a country other than that of the owners — a "flag of convenience" — is very common and light-handed regulation means workers' rights can be ignored.

The lucrative Pacific tuna fishing industry is an example. The ships are owned or flagged in various countries, including Taiwan, China, Japan, South Korea, the US and New Zealand. Crews are often migrant workers, notably from Indonesia.

An international NGO, the Business & Human Rights Resource Centre, reported in 2021 that abuses were common in the fishing industry, including withholding wages, debt bondage and poor health and safety as well as outright slavery. Access to unions is often scant as is tracing proper labour practices right through the supply chain. And, according to a 2021 Business & Human Rights Resource Centre Report, *All at Sea*: *An Evaluation of Company Efforts to Address Modern Slavery in Pacific Supply Chains of Canned Tuna*, progress in rectifying abuses has been very slow.

CATHOLIC SOCIAL JUSTICE TEACHING

What responses might we then consider? The Catholic Church has a solid body of doctrine on the rights of workers, which includes fair and adequate wages, decent working conditions and a recognition of the dignity of work, including that the worker is not just another economic input. Pope Paul VI contrasted this with what he called an "unbridled liberalism" which would "present profit as the chief spur to economic progress, free competition as the guiding norm of economics, and private ownership of the means of production as an absolute right, having no limits nor concomitant social obligations" (*Populorum Progressio*, par 26).

Labour schemes like RSE should, therefore, respect the rights and dignity of workers, as well as the needs of other parties, including the workers' home countries. This is especially the case where a neocolonial relationship exists, as with New Zealand and some smaller Pacific nations. We might be wary of a language which portrays "business" as burdened by "regulation". At the very least, such language should not be a euphemism for allowing workers to be exploited. It often requires state agencies to enforce workers' rights, and thus we should be wary, too, of language which minimises the importance of public servants engaged in such work. And we should be very suspicious of language which suggests trade unions are an obstacle to "flexibility".

So far as ethical consumption is concerned, we might be mindful of where our food comes from. Often this information is obscured, especially in marketing. A very useful resource is the *Just Kai* website (https://justkai.org.nz), which has accessible (and detailed) information to help us avoid food produced by forced or slave labour. As Pope Paul VI also reminded us, the earth (and seas!) are created for all people, and "all other rights, whatever they may be, including the rights of property and free trade, are to be subordinated to this principle" (*PP* par 22).

Illumination by Marcin Bernard Biesek © (Fine Artist/Sculptor/Monumental Stonemason/Lecturer in Fine Art/Curator/Conservator) Used with permission www.marcinbiesek.com

Jim McAloon is Professor of History at Victoria University of Wellington. He researches the economic and social history of New Zealand and other places.

We *Are Not* Rubble

Peter Matheson *writes that Christians cannot dismiss the increasing crisis of people seeking refuge nor allow countries to treat them like rubble.*

LAST WEEK A good friend of ours set off to walk the Camino de Santiago, the ancient pilgrim way in Spain, looking for new direction in his life. As a pilgrim he stands at the othermost pole to the heart-rending fate of refugees.

The pilgrim voluntarily leaves his own safe place. There's a touch of adventure about the decision, the hope that new perspectives will open up and maybe transform one's life.

In contrast, millions of refugees in the Sudan, in Gaza, and in the South Americas are on the move because they have no safe place anymore. They have scraped together a few possessions, mattresses piled on a cart, and are driven by plague, drought, hunger or war. Their home, their whole life has been turned to rubble. They, too, are treated like rubble.

Facing the Crisis

Here in Aotearoa it's hard to connect with being a refugee. We have not been herded from pillar to post like animals. There is no clatter of tanks in our streets, or drones overhead. We sleep safely in our beds. Our hospitals are still operating. Our churches and mosques are not in ruins. We are not rubble. We are not treated like rubble. And thank God for that.

Yet, we too are going through our own agonies in these dark days. We seem to be facing the rubble of our hopes for peace and environmental and social justice. Each day the images of refugees — desperate parents, bewildered children, frightened old people — leach into our living rooms. We shudder at these endless lines of refugees in flight and feel utterly helpless. It seems there's nothing we can do about it. But is this true?

Giving Refuge in Aotearoa

We in Aotearoa have a history of reaching out to refugees. It's inspiring to remember how CORSO (Council of Organisations for Relief Service Overseas) emerged after the maelstrom of the Second World War, co-sponsored by the Red Cross, the National Council of Churches and the Quakers. And today, of course, it's our privilege to open our homes and hearts to Ukrainian and Palestinian immigrants.

History of Refuge

Let's recall that the church has been through Dark Ages before. In 679 Adomnán, Abbot of Iona, gained the backing of Celtic and Pictish rulers for the Cáin Adomnoáin, the Law of Adamnán. It stated that from then on women must be protected from the barbarity of men. This abbot did something.

The awesome Cluniac monastic movement of the 10th century onwards created the Peace of God and the Truce of God movement, which set limits of time and place to the raw violence of their time. This became a grassroots movement among ordinary Christians, according to the research of a Vincentian colleague.

Each day the images of refugees … leach into our living rooms. We shudder at these endless lines of refugees in flight and feel utterly helpless. It seems there's nothing we can do about it. But is this true?

Of course the success of the movement was patchy. And many of its features may bewilder us. Today we might be inclined to dismiss hagiographical saints' lives and find the cult of relics superstitious nonsense. But we need to remember that it was precisely because Christians treasured the memories of holy people and reverenced the holy icons that they created sanctuaries — temporal and spiritual islands of safety amid a heaving ocean of brutality as fields of a different sort of energy. The relics, as historian Peter Brown has taught us, let the faithful touch and be touched by the sacred. Violence could not enter these sanctuaries and they became places of refuge for those who needed safety.

We can relate to how Māori revere their taonga as treasured objects and resources. Maybe we can reflect on what is sacred for us now? With our post-Enlightenment mindsets, we can miss so much.

Prayer and Effective Action

We need not stand inert before the plight of the refugees if we recall that again and again the church has found ways to stand by the helpless. Prayer and costly action are the key. In his Nazi prison cell, while almost despairing of a church unable to look beyond its own interests, Dietrich Bonhoeffer identified prayer and responsible action as the crucial anchors for faith.

It's all too easy, of course, to talk glibly of prayer and action. Are they truly our weapons to face down today's agents of evil, the Haitian gangs, the Sudanese military rivals jockeying for power, or for that matter the Pentagon shovelling military hardware into Israel which has turned the Gaza strip into a death zone?

There is nothing glib about Plötzensee — the nefarious Nazi execution centre in Berlin. Harald Poelchau, a prison chaplain, exemplified there the power and cost of prayer. He accompanied those arrested for their opposition to Hitler in their final moments. He frequently sat with them through the night as they awaited the hangman's axe and rope. He accompanied almost a thousand of these brave men, by no means all of them Christians. How he did it, only God knows. He testified later that as he sat with them energies were released, at times a peace beyond his comprehension. It filled him with awe.

We may not be Poelchaus but as we struggle with the radical evil of the Putins and the Netanyahus, today, perhaps we are being nudged to dig deeper, to explore in fear and trembling the resources which the prophets and saints have always known. Like Bonhoeffer we know all too well the reality of our faltering church. Yet ours is an all-conquering faith. The little Christian communities of Asia Minor and North Africa quietly undermined the omnipotent Roman Empire of the time. They saw themselves as belonging everywhere and nowhere, as a "third race", drawn by their Baptism into a divine restlessness.

Some of us in Aotearoa have memories of having ancestral land confiscated and being driven off, or of being harassed and deported as overstayers, or being heaved into the window of an overcrowded train in desperate flight from the horror of war. And all of us know that the people of God is always on the move, from Abraham to today. Mary, Joseph and Jesus were refugees from violence according to Matthew's Gospel. Jesus trod the dusty roads of Palestine. His women and men disciples abandoned their nets and their cooking pots to follow the Way.

The seed of the church was as much in pilgrimage as in martyrdom.

My friend is walking the Camino, but as people of God we are all walking the Way. We continue to move on, and in our hearts and with our resources reach out to the children of God whom more and more countries in the world are dismissing as rubble.

Avion 100 x140cm oil on canvas (2022) by Jarik Jongman © Used with permission www.jarikjongman.com Instagram.com/jarikjongman

"*Avion* is based on a photo of Bangui airport in the Central African Republic where refugees have found shelter. The bitter irony here is that their flight has ended at an airport and the machines that could have facilitated an actual further flight out of misery, now just sit there dismantled and useless — merely providing shelter and a means to dry clothes."

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

On a Journey Together: The Synodal Way

In Part Three of this series, **Neil Darragh** *discusses how we can learn new leadership for the church from contemporary leadership models.*

IN PART TWO of this series on the synodal way, I considered what I called "traditional" resources for transforming the church. Traditional resources are those resources which have originated in the experience of past generations of Christians. *"Contemporary resources"*, on the other hand, are resources available from within the experience of living generations. Important among these are *contemporary church denominations other than our own*, recent *experience of collaborative ministry*, and *secular patterns of organisation*.

Other Church Denominations: The Wealth of Experiments

Schisms and heresies, however undesirable in themselves, have resulted in many examples of different kinds of church ministry and leadership. We already know a good deal about the good and the bad of them. If we are on the lookout for better kinds of church organisation, we can often find them already being lived out, usually with mixed success, by someone else somewhere. These are not, then, just theories or hopes, but "experiments" in real life that we can learn from and in that sense are resources for reform.

Today we have examples of hierarchically organised churches alongside 16th-century Reformation churches who have made deliberate decisions against hierarchical structures and for congregational, constitutional, or collaborative structures of some sort. Charismatic churches have minimized any kind of formal structures. Now that we have more amicable relationships with many church denominations, we also know that each kind of structural arrangement has its own kind of positives as well its own kind of negatives from a mission point of view.

We are also more aware today of the intricate relationships between church structure and ethnic or national cultures. Contemporary church structures often have culturally specific origins. And church structures that work well in one nation or culture may not work for churches in other nations with their own different cultural assumptions and practices.

In recent times, there has also been a search among many churches for a more radical reshaping of leadership and ministry, "fresh expressions" of church, such as alternative worship communities, base ecclesial communities, cell churches, multiple and midweek

congregations, network-focused churches, school-linked congregations, seeker churches, traditional church plantings, revised traditional forms of church and youth congregations.

A key point for our focus here is that we have often treated other church denominations as competitors. We would do better to treat their successes and failures as resources for us in our own attempts at reform. They also make us aware today of the value of diversity and the dangers of uniformity in human society.

Recent Examples of Collaborative Ministry: You Can't Do This on Your Own

The idea of "collaborative" or "shared" ministry has been around for long enough now, with enough trial and error, success and failure, for it to be a contemporary resource, rather than just a theoretical possibility. Hierarchical or line-management forms of social organisation are vulnerable to authoritarian personalities, to control rather than empowerment, and to incompetence in the person in charge. They are also wasteful of the diverse kinds of creative talent and commitment that is generated in more collaborative ways of decision-making. Collaborative ministry, rather than line-management on the one hand or congregational decision-making on the other, can coordinate this variety of rights and gifts. There already exist models of collaborative structures in a variety of church groups and communities.

The idea of collaborative ministry stands in contrast with "clericalism" — the sense among bishops, priests and deacons, that "I'm special. I'm set apart. I serve my people and look out for their needs and well-being. I have other ministers to help me but I am in charge." This system of pastoring is characterised by a "benign patronising" on the part of the clergy and passivity on the part of the laity.

By contrast, a transformed theology of leadership would be founded on the principle that all ministry in the church is relational. In a relational theology of ministry both the ordained and those called to exercise the gifts given to them at Baptism play vital and complementary roles in the life of the church. Moreover, ministerial accountability should be not just vertical accountability, but be subject to the scrutiny of the community.

The key points for our focus here on seeking resources for church reform are: (a) a collaborative model of ministry may be able to rescue us from a history of an overly hierarchical pattern of leadership and move us towards one that is adequate to the requirements of contemporary mission; (b) a collaborative model is about collaborative *decision*-making and is not the same as a *consultative* model which shares information but not decision-making; and (c) in a contemporary mission-focused church, such collaboration among ministers, especially among community leaders, has become necessary because of the complexity of the church's multiple engagements in a pluralist society.

Secular Patterns of Organisation: Objectives, Evaluation and Reform

A third kind of contemporary resource is *secular organisations*. The term "secular", as I use it here, does not imply that such organisations are atheistic or anti-religious. It is simply a term to refer to those organisations that, as distinct from the resources considered above, exist outside of and independently of the church. They state their goals and organisational culture without explicit reference to religious affiliation or religious legitimation.

Using this kind of resource from the secular world does not imply, as some have objected, an intention to "adapt" the church to the modern world or bring the church "up to date". It is looking for information and experience about organisation in the contemporary world outside the church which could help in the process of reforming the church so that it is better equipped for its mission.

What kind of secular organisation? Not just any kind will do. One of the advantages that we have today over the churches of past ages is that we now have an abundance of social science research on how social organisation can help or hinder the stated goals of an organisation. As an example, the International Association for Public Participation (www.iap2.org) is a secular organisation which sets out its "core values" for public participation in an organisation or project as: 1) believing that those who are affected by a decision have a right to be involved in the decision-making process; 2) promising that the public's contribution will influence the decision; 3) promoting sustainable decisions by recognising and communicating the needs and interests of all participants, including decision makers; 3) seeking out and facilitating the involvement of those potentially affected by or interested in a decision; 4) seeking input from participants in designing how they participate; 5) providing participants with the information they need to participate in a meaningful way; 6) communicating to participants how their input affected the decision.

Many local churches would empathise with such principles, but it is very rare that a local church actually practises them as core values. The bottom-line question in considering a secular organisation as a resource for a local church is: *Would this model of organisation, if adopted for internal church organisation (ecclesiology) help the church's engagement (missiology) in seeking the well-being of our society and planet (the evolving realm of God in the world)?*

In this article, I have named some of the available resources, traditional and contemporary, for transforming us into a church fit for its mission in the realm of God. The process is not particularly radical but it will depend on us seeing ourselves not as a church tied firmly to existing structures, but a church in process and willing to learn.

The Table of Life by Ilya Volykhine © (oil on linen)
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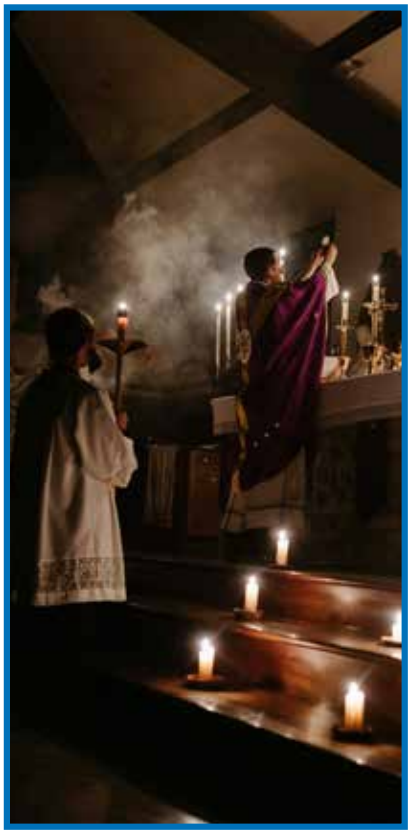





Vatican II & the New Wave of Conservative Catholicism

Massimo Faggioli *writes that unity in the Church in the USA requires effort and cultural divides need bridging through mutual respect and open dialogue.*

The *Associated Press* ran an interesting report on the return of conservative Catholicism in the USA recently. The nutshell of the article is this sentence: "Generations of Catholics who embraced the modernising tide sparked in the 1960s by Vatican II are increasingly giving way to religious conservatives who believe the church has been twisted by change, with the promise of eternal salvation replaced by guitar Masses, parish food pantries and casual indifference to Church doctrine."

This news report is based on a few, carefully chosen examples of Catholic parishes, schools, centres and college campuses — it cannot offer the complete picture of a church as big and diverse as Catholicism is in the United States.

But it tells a story of what those who work in the American Church today have seen in the last few years: students and colleagues on school campuses, new magazines and academic institutions, to say nothing of social media and various kinds of ministries available on the internet.

The article says that "despite their growing influence, conservative Catholics remain a minority. Yet the changes they have brought are impossible to miss." Yes, it is hard to deny that we are seeing a slow process to replace a certain kind of "Vatican II Catholicism" (granted the many ways in which this expression can be interpreted) with younger Catholics (lay men and women, clergy,

members of religious orders) who privilege different formulations of Catholic theology, spirituality and mix between action and contemplation.

It is a generational movement, made up of young Americans looking for a sense of identity that they can claim is distinct and different.

This quest is articulated in doctrinal leanings, individual and communitarian lifestyles and liturgical styles.

But it is not just young people. It's a moment of rebalancing, a swinging of the pendulum of theological thinking and religious needs that is trying to find a way to deal with a post-20th century material and intellectual world and its uncertainties — and in the United States especially, different from the expectations of the Vatican II period, persisting and heightened social and economic inequalities, the normalisation of war and militarisation of social control, the debate on gender, etc.

Discerning a Healthy Sense of the Church

This return of a traditional Catholicism exists, and in different ways, not only in the United States. It is a fact, and the sooner we stop denying it, the better. The question is how to interpret and relate to it.

One option is to let these different identities develop, in separate worlds, and let a certain Darwin-like idea of life in the church have its course. Coexistence is possible but does not always happen naturally: unity takes work. Putting this in the hands of "cultural warriors" would be potentially destructive, augmenting polarisation and mutual alienation, and would probably not lead to a formal schism but to a house divided which in the long run cannot stand.

A different option would be to reconstruct spaces and moments for a mutual recognition of the catholicity of others' Catholicism, and for a process of discernment, in all these different identity camps, of what is conducive to a healthy sense of the church, of the Catholic tradition, of a Jesus-like life, and what is instead just an ecclesial mirroring of identity politics.

On this, the Synod on Synodality is just the beginning. But we cannot pretend that the Synod will succeed, even in opening spaces for this process, without some acceptance of uncomfortable reality.

Liberal-progressive Catholics today must find, while dealing with the past and the tradition of the church, a different and alternative way to the "burn it down" blindness and wilful ignorance of the self-flagellating intellectuals who refuse to see how much is true and good in the Catholic tradition and are incapable of seeing the good use of the tradition. An ostracising reading of the past responds to goals that are more political or of academic politics than ecclesial ones.

In order to respond to the ills of neo-traditionalism, we must have a sense of what the living tradition is, how it has worked in the past, and how it can work in today's world.

The other side (and it must be said that there are so many variations of the traditionalist-conservative movement in the church) needs to find a different and alternative way to a neo-traditionalism which is incapable of criticising and, when necessary, changing the theological and ecclesiastical Catholic traditions on the grounds that "it cannot change because it never changed".

A blanket glorification of the past is just a variation of the ideological fury of the self-righteous who think they are always "on the right side of history", and it's not the way in which the Catholic magisterium deals with the past.

A Sense of the Living Tradition

As French theologian Pierre Gisel wrote in his chapter in a recently published book *Christianisme, Cancel Culture et Wokisme*, the central issue here is the relationship with the past. Gisel urges "a structuring relationship with the past [which] occurs in a scenario of differences".

The quest of younger generations for identity is a way of rejecting the slippage from equality based on *imago Dei* to (self)enforced uniformity.

Dealing with this quest requires leaving behind any fantasy of being able to have direct contact with the truth, in real-time immediacy. This means restoring some trust in the importance of mediations for the faith: mediations that are intellectual, liturgical, and institutional.

It's a task that applies, in different ways, to both the neo-traditionalist and the post-ecclesial, futuristic Catholic imaginations.

As a Catholic born five years after the end of the Council, for most of my life I found it easy to wear lightly and comfortably my Vatican II theology and spirituality, as both a lay member of the church and as an academic. This has become more complicated lately.

Sometimes, Catholic traditionalism claims or attempts to be a return to the "real" Vatican II. Some other times, the return of traditionalism is dismissive of the theology of Vatican II or outright anti-conciliar. This has dangerous consequences on all levels — the return of antisemitism in some Catholic circles, for example. The fact is that, in order to respond to the ills of neo-traditionalism, we must have a sense of what the living tradition is, how it has worked in the past, and how it can work in today's world. And this is where we need to begin.

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Massimo Faggioli is a Church historian, Professor of Theology at Villanova University, columnist for *La Croix International* and contributing writer to *Commonweal*.

A Change in You

For those suffering the onset of dementia, for those more severely affected by memory illness, and for those who care for them.

There's been a change in you.
Quietly, slowly...
Like a carpet wearing thin
Unnoticed
Seen as much the same
Until one day
A threadbare mat looks back.

There's been a change in you.
The morning sun still greets you with a smile
But its dawning isn't always new to you
And when we speak
You seem to miss the meaning
And fill your talk
With things of yesterday.

Our love still sings across this aching chasm
A bridge that takes the weight of loss and pain
A melody not tuned to memory
To span the space
Now far too big for words
A song to hold and bind
The gift of all our loving years.

There's been a change in you.
The one I love is still right here beside me
But shadows shade and blur your sense of place
Even close
You are so very far away
You hold my hand
But no longer know my face.

There's been a change in you
In the time it takes to look away
You are once again completely lost
And I can only watch
The distance ebb and flow between us
Love's music plays its tune of hope and
Our song retains its echo deep within.

Our love still sings across this aching chasm
A bridge that takes the weight of loss and pain
A melody not tuned to memory
To span the space
Growing far too big for words
A song to hold and bind
The gift of all our loving years.

By James B Lyons

Understanding the Text of Te Tiriti o Waitangi

Anne Salmond *explains the meaning of te reo Māori text of the Treaty that rangatira signed in 1840.*

IN 1992, DURING the Muriwhenua Land Claim, the Waitangi Tribunal asked me to give evidence on Māori understandings of Te Tiriti o Waitangi when it was signed in 1840. Not wanting to tackle this task on my own, I worked closely with Merimeri Penfold and Cleve Barlow, friends and colleagues in Māori Studies at the University of Auckland. Working through the text of Te Tiriti, word by word, one of the first things we noticed was the use of the term "tuku" — to give or release — throughout the text of Te Tiriti, a term used in chiefly gift exchange.

In the debates over Te Tiriti, each rangatira (chief) spoke for their own hapū (kinship group), weighing up the risks and benefits of forging a closer relationship with Queen Victoria, Governor Hobson and the British. Some drew on direct experience of visits by themselves or their predecessors to Britain or British colonies, where they'd met governors or monarchs. Others had studied the Bible and learned about governors in that context.

Intention of the Queen

For the Queen's part, Te Tiriti begins with a statement of care. In her mahara atawhai (caring concern) for the rangatira and hapū of New Zealand, it says, the Queen has decided to tuku or give a rangatira as a kai-whakarite or mediator, literally "one who makes things equivalent," to preserve their rangatiratanga (right to exercise authority) and their land, to bring peace and tranquil living, and to avoid the evils arising from indigenous persons and settlers living without law.

Life in 1840 was changing at a furious pace and for the rangatira, leadership was increasingly fraught.

Their speeches show they were not sure about what signing Te Tiriti might mean. Eventually, however, almost all were persuaded by the missionaries, Hobson and various fellow rangatira to put their trust in the Queen's promises that they and Hobson would be equals, that their mana, lands and tikanga (customary system of values and practices) would be protected, and that it was in their best interests to sign Te Tiriti.

Kāwanatanga and Tino Rangatiratanga

Pivotal to these debates was the balance between "kawanatanga" in Ture (tenet) 1 of Te Tiriti, and "tino rangatiratanga" in Ture 2.

After a forensic analysis of these terms in many early texts in Māori, including the Bible and *He Whakapūtanga* (the *Declaration of Independence*), like many scholars before us, we concluded that in Ture 1, the rangatira tuku gave Queen Victoria absolutely and forever the right to have a governor in New Zealand, and to govern.

This was a substantive gift, but less than the cession of sovereignty (in the sense of an indivisible, overarching power) claimed in the English draft of the Treaty.

Henry Williams, the British missionary who translated the English draft into te reo, had translated *He Whakapūtanga* into Māori five years earlier. In *He Whakapūtanga* he used the words "kingitanga" (kingship) and "mana" to translate "sovereign power and authority", while "kawanatanga" was used to translate "a function

of government"; a lesser power that the rangatira might delegate to a person of their own choosing. The word "rangatiratanga" was used as a translation equivalent for "independence".

Williams, who had lived in the north for 17 years, knew it was pointless to ask local rangatira to cede their rangatiratanga. He had just returned from Port Nicholson (Wellington), where New Zealand Company representatives, who had just arrived on the *Tory*, were buying up large areas of land. Williams was fearful about what that might mean for local kin groups.

For that reason, I think, he softened his translation of the English draft of the Treaty to make it acceptable to the rangatira. Instead of using "mana" and "kingitanga" to translate "sovereignty" as he had done in *He Whakapūtanga*, he used "kawanatanga" or governance instead — a lesser power.

Rangatira Did Not Cede Sovereignty

In 1992, when we gave evidence to the Tribunal that in Te Tiriti o Waitangi that the rangatira and hapū did not cede sovereignty to the British, the timing was awkward, and our report was quietly shelved.

It was not until 2009, in Te Paparahi o te Raki claim (Northland), that the Tribunal finally tackled the issue of sovereignty and its relationship with tino rangatiratanga in Te Tiriti head on. I was asked to revisit that earlier 1992 submission.

With guidance from close colleagues including Hōne Sadler, Manuka Henare and Patu Hohepa, I carried out further research that upheld those earlier findings.

This time, too, evidence given by hapū experts greatly enriched our understandings of the text of Te Tiriti o Waitangi and the context in which it was signed.

In its Stage One report, the Tribunal itself concluded that when they signed Te Tiriti, the rangatira did not cede sovereignty to the Queen. They did give her absolutely and forever the right to govern in all their lands, however.

Ngā Meaning Many Māori Hapūū

In both the 1992 and 2009 hearings, not much attention was paid to Ture 3 of Te Tiriti, which was assumed to be a fairly accurate translation of the English draft: "Her Majesty the Queen of England extends to the Natives of New Zealand Her royal protection and imparts to them all the Rights and Privileges of British Subjects."

On closer inspection, however, Ture 3 puts it differently. Here, in exchange for their agreement to kāwanatanga, the Queen promises to care for "nga tangata maori o Nu Tirani" — the indigenous inhabitants of New Zealand, and tuku, or gives to them, "nga tikanga rite tahi" — tikanga exactly equivalent (not the same) — to her subjects, the inhabitants of England. This was her return gift to the rangatira.

There are several other things to note about Ture 3. While in English, there is only one definite article — "the", in te reo, there are two: "te" singular and "ngā" plural. Thus, when the Queen promised to give "nga tangata maori o Nu Tirani," the indigenous inhabitants of New Zealand tikanga (right ways of doing things) exactly equal to her subjects the inhabitants of England, that gift was made to them as persons in the plural. Although the phrase "nga tangata māori" has often been read as "the Māori people," or in the "Lands" case judgement in 1987, as "the Māori race" in the singular, this is a translation error.

Te Tiriti Not a Binary Relationship

This insensible slip from plural to singular has contributed to the interpretation of Te Tiriti as a binary "partnership between races," or between "the Māori race and the Crown," or "Māori and pākehā." A small grammatical difference between te reo and English has contributed to constitutional confusion.

Throughout the text of Te Tiriti, from the first line of the preamble onwards, its parties are named as Victoria, the Queen of England; the Kāwana or Governor; the rangatira; the hapū; and ngā tāngata in the plural. There is no mention of "te iwi Māori" or anything that could be translated as "the Māori people" or "the Māori race" in the singular. Hapū are the largest collectivities mentioned.

In Ture 3, furthermore, when the Queen gives "ngā tangata maori o Nu Tirani" (the indigenous inhabitants of New Zealand) as persons "nga tikanga rite tahi" (tikanga absolutely equivalent to those of her subjects), "nga tangata o Ingarani", (the inhabitants of England), this is a relationship of equivalence, not identity; with the Governor sent as a kai-whakarite, one who creates order and balance.

The word "rite" in Ture 3 means equivalent not the same — equality in difference. As Tāmati Wāka Nene said in one of the last speeches at Waitangi in 1840, speaking in favour of the Governor: "You must be our father! You must not allow us to become slaves! You must preserve our customs, and never permit our lands to be wrested from us!"

When Nene's elder brother Patuone spoke at Waitangi, the last of the manuhiri to address the gathering, Bishop Pompallier reported that "he spoke at length in favour of Mr Hobson, and explained, by bringing his two index fingers side by side, that they would be perfectly equal, and that each chief would be similarly equal with Mr Hobson."

The Waitangi Sheet of Te Tiriti o Waitangi, signed between the British Crown and various Māori chiefs in 1840. Wikimedia Commons

The Signing of the Treaty of Waitangi, 6 February 1840 by Marcus King (1891-1983) Ref: G-821-2. Used with permission Alexander Turnbull Library, Wellington, New Zealand

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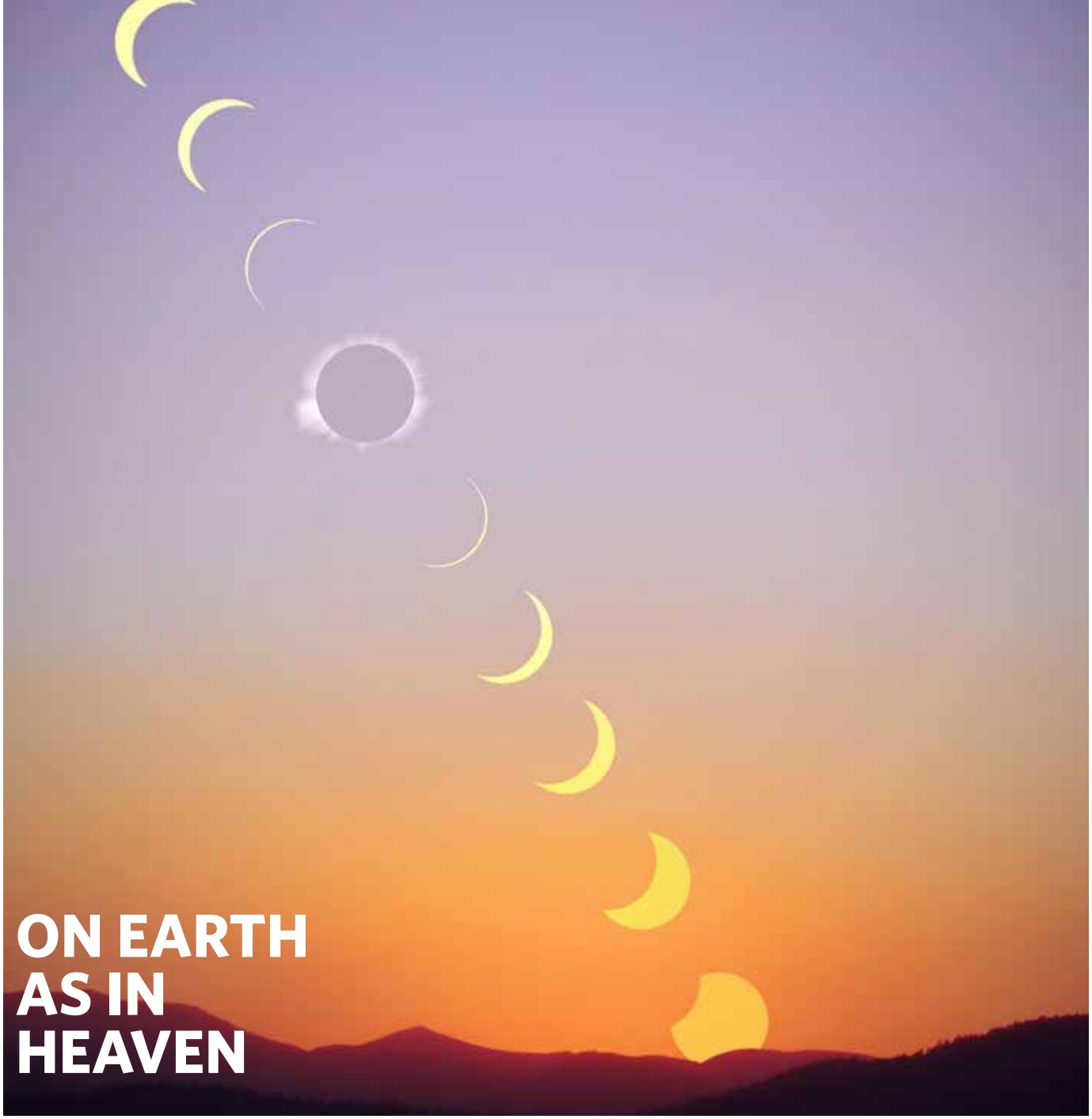


ON EARTH AS IN HEAVEN

Claire Ryan *shares reflections on her experience of seeing the total solar eclipse this year.*

It was a real blessing to see a total solar eclipse ("TSE") in Fredericksburg, Texas on 8 April. This was a time of great syzygy ("a conjunction of celestial bodies"). So here are five "syzygial" thoughts.

The God of Science

"The heavens declare the glory of God..." (Psalm 19:1). As a fan of priest and physicist Father Robert Spitzer, who wrote Science at the Doorstep to God, I believe that science points to God. Here's some of the science. A TSE occurs when the Moon passes between the Earth and the Sun, casting a shadow across a small strip on the Earth (the little Moon cannot cast a big shadow).

The Sun appears to be completely covered by the Moon to those on the strip. The sky darkens as if it is night. Even though the Sun is about 400 times bigger than the Moon, it is also about 400 times further away, so the Moon almost exactly covers the Sun during a TSE. The longest TSE ever recorded lasted 7 minutes 28 seconds — in 743 BCE. The longest one I've ever seen was this latest one in Texas, which lasted 4 minutes and 27 seconds.

The sun's ghostly corona (outer atmosphere), normally hidden by the bright light of the sun's surface, glows like a mystical halo around the dark disc of the Moon during the TSE. Also usually concealed by dazzling sunlight, but very obvious during a TSE, are pink or red chromoprominences ("chromos") which are made of plasma (electrically charged hydrogen and helium), erupting from the sun's surface. A TSE is a stunning, scientific and spiritual experience. One TSE is not enough (Fredericksburg was my seventh)!

The God of Spirituality

We have references in scripture which suggest eclipses were alarming. Joel 2:31 speaks of the sun being turned into darkness and the moon into blood, which no doubt are

references to a TSE and a lunar eclipse. The God of the prophet Amos promises to "darken the earth in broad daylight"(Amos 8:9). In Revelation 6:12, the sun turned "black like sackcloth made of goat hair". You might see some "goat hair" in photographs of the Texan TSE.

I don't see TSEs as frightening but as positive reminders to have a catch-up with God. I follow early church writer Tertullian in thinking that the three hours of darkness during Jesus's crucifixion described in the Synoptic Gospels were too long for a TSE (three hours versus seven minutes).

Other peoples and faiths have positive views about TSEs. Navajo people have told me that they view the TSE as a time of reflection and reverence. My Jewish friends say a similar thing. Buddhists, too, see both lunar and solar eclipses as auspicious times for spiritual practice. My Muslim friends say that a TSE is a time to turn to God and pray. The two Rakats of their eclipse prayer are very beautiful.

The God of Surprises

We eclipse chasers know the where, when, why and how long of each TSE and what each will look like. They are all different which adds to the intensity of our study.

However, we really cannot predict the weather. In April this year Texas was supposed to enjoy the best weather for the TSE. It turned out to be the worst. Thick clouds greeted us on the big day. Some people in Texas not very far from where we were did not see the eclipse at all. However, the TSE glowed its way through the clouds above Fredericksburg, surprising and delighting us.

It was a healthy reminder that we humans are not in control. My poor camera shots of the event prove that as well!

The God of Unity

TSEs bring together people from all walks-of-life united by a common goal. There is little discord, just mutual wonder, excitement and celebration. People sometimes talk of communion, faith and world peace. I treasure the spiritual sharing after many TSEs.

The God Who Calls Us Down the Mountain

Many of us find it hard to let go of our celestial experience and come back to the "real world". The three apostles in the Synoptic Gospels had to come down the mountain after the Transfiguration to be confronted by an inability to heal in Jesus's name. Mary had to unfurl her arms from the Risen Christ in John's Gospel to be the first missionary to take the news to the locked-doors brigade.

One thing which struck me as abruptly as a slammed door as I came down my TSE mountain was that while we cannot be responsible for the syzygy above, we are indeed responsible for the lack of it below.

The photos of the peace, harmony, union and balance above, so beautifully reflected in the seas and lands below, are not replicated by us who are the image and likeness of their creator. So what to do? I don't have the answers but these five sets of verses might start a conversation and some action.

Proverbs 31:8-9: "Speak out for those who cannot speak
For the rights of all the destitute.
Speak out, judge righteously,
Defend the rights of the poor
and needy."

Micah 6:8: "And what does the Lord require of you
But to do justice, and to love kindness
And to walk humbly with your God?"

John 6:28-29: "Then the disciples said to Jesus: 'What must we do to perform the works of God?' Jesus answered them: 'This is the work of God, that you believe in God and in him whom God has sent.'"

ONE THING WHICH STRUCK ME AS ABRUPTLY AS A SLAMMED DOOR AS I CAME DOWN MY TSE MOUNTAIN WAS THAT WHILE WE CANNOT BE RESPONSIBLE FOR THE SYZYGY ABOVE, WE ARE INDEED RESPONSIBLE FOR THE LACK OF IT BELOW ... SO WHAT DO WE DO?

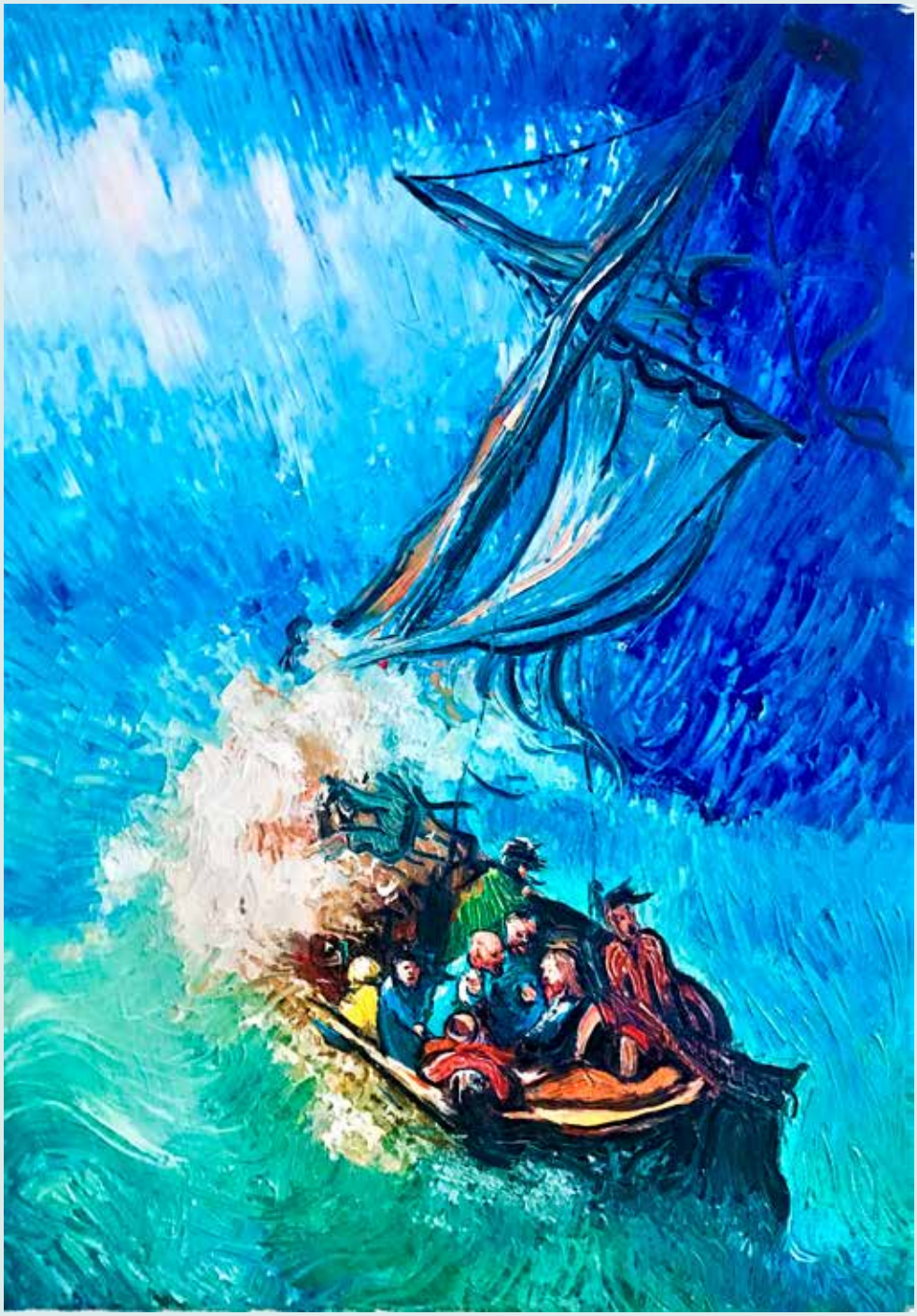
Ephesians 4:1-3: "I [Paul], the prisoner in the Lord, beg you to lead a life worthy of the calling to which you have been called, with all humility and gentleness, with patience, bearing with one another in love, making every effort to maintain the unity of the Spirit in the bond of peace."

1 Peter 3:15-16: "In your hearts sanctify Christ as Lord. Always be ready to make your defense to anyone who demands from you an accounting for the hope that is in you; yet do it with gentleness and reverence. Keep your conscience clear so that when you are maligned those who abuse you for your good conduct in Christ may be put to shame."

P20 Photo by AeonWAVE/Shutterstock.com

Claire Ryan is a District Court Judge, amateur astronomer, Scripture scholar, debating coach and judge and activist. She lives in Tāmaki Makaurau and is active in St Ignatius parish.

Trust Even in the Storm



Kathleen Rushton *describes how the story of the Calming of the Storm in Mark 4:35-41 highlights the qualities of discipleship for today.*

JESUS WAS TEACHING beside the sea. Such a large crowd had "gathered around him that he got into the boat on sea" and sat there teaching them in parables (Mark 4:2-34). Then, "when evening approached," Jesus initiates the call to "go across to the other side."

"Go across to the other side"

This invitation is a call to participate in extending God's mission. The "other side" is unfamiliar Gentile territory. Mark's community, who are experiencing persecution, are being challenged to grow in new ways. This is the first of several times Jesus and his disciples cross the lake "to the other side" (Mk 5:1, 21; 6:45; 7:31; 8:13, 22). The Evangelist uses the geology of the travels of Jesus to emphasise theological points about him.

The sea is a barrier that needs crossing. It separates East from West and is symbolic of the divide between Jews and Gentiles. The eastern side of the Sea of Galilee, across from Capernaum, was Gentile territory.

As Jesus journeys there and back again, Mark portrays him as bringing people from different cultural backgrounds to unity. He overcomes barriers of separation by reinterpreting the Torah to highlight its original liberating potential.

Mark is encouraging not only his Greco-Roman readers who lived in Rome, but also we today, to live the inclusive household of Jesus in our own household and community.

"Other boats were with him"

The story tells us that "other boats were with him [Jesus]." The phrase "to be with him" is a term for discipleship in Mark's Gospel (cf. 3:14; 5:18). The "other boats" represent other faithful communities of disciples and indicate that others, including today's readers, can enter the story by placing themselves in those "other boats."

Sea of Galilee

The Sea of Galilee is known for having violent storms which are caused by strong winds funnelling through the steep valleys in the surrounding hills. In the story a "great storm of wind"

disturbs the progress of the boat. Waves come crashing and swamping it with water. The threat of sinking is very real. In the midst of all this turmoil, Jesus is in the stern asleep.

In biblical literature, out of control water is an image of chaos as in Psalm 42:7: "All your waves and your billows have gone over me." In the creation story, God gathers the watery chaos together and lets dry land appear (Genesis 1:6-9). God "appointed for" the waters "a boundary they may not pass so that they might not again cover the earth" (Ps 104:5-9).

Trust in God

The setting of the story is evening: diminishing light and growing darkness, aloneness and isolation. In the fierce storm, Jesus "was in the stern, asleep on a cushion." He represents perfect trust in God.

In Scripture lying down in a peaceful and untroubled sleep is presented as an act of trust in God. The Book of Job says: "you will be protected and take your rest in safety" (11:18). The Psalmist declares: "I will both lie down and sleep in peace; for you alone, O Lord, make me lie down in safety" (Ps 4:8; cf. Ps 3:5; Proverbs 3:24).

The disciples do not share the serenity of Jesus who is neither threatened nor overwhelmed. They wake him with the reproach: "Teacher, do you not care that we are perishing?"

This is the first time in this Gospel that Jesus has been called "Teacher." He had had a whole day teaching. Now, the reader can be prepared to receive a significant teaching.

The Experience of the Church

Mark is not only telling a remarkable story about the storm but also about the experience of the early Christians. The tiny boat setting out on a journey is the symbol of the small, struggling early church storm-tossed on the sea of the extensive Roman Empire which was hostile to the church and sought to destroy it. The disciples receive an immediate response from Jesus who awakes and "rebukes" the wind. Mark uses "rebuke" elsewhere when Jesus confronts evil.

Australian biblical writer Michael Trainor points out that Mark's constant concern is the absence of faith in the disciples. The questions that Jesus directs to the disciples in the boat: "Why are you afraid? Have you still no faith?" (Mk 4:40) are intended for all those in Mark's community who gathered at that time in households, as well as to all disciples throughout the ages to our time, who may experience feeling "swamped" or overwhelmed by our situations.

Jesus a Living Likeness of God

Before the storm on the sea incident, Jesus had taught all day and had linked three parables that address the question of what the reign of God is like. The three parables, which are connected by the image of seeds (Mk 4:2–34), echo the Scriptures in which God the Creator is imaged as a Sower.

But the last episode in the chapter where Jesus stills the sea Mark is presenting a different answer. Jesus is acting the way God does in the Psalms: "Who is as mighty as you, O Lord? … You rule the raging of the sea; when its waves rise, you still them." (Ps 89:9).

God "stilled the roaring of the seas, the roaring of their waves, and the turmoil of the nations (Ps 65:7) and "made the storm be still, and the waves of the sea were hushed" (Ps 107:29). Jesus is a kind of parable, a living likeness of God. Jesus is teaching by his actions.

"Christ Asleep in You"

St Augustine preached on the calming of the sea story: "When you are insulted, that is the wind. When you are angry, that is the waves. So when the winds blow and the waves surge, the boat is in danger, your heart is in jeopardy, your heart is tossed to and fro. On being insulted, you long to retaliate. But revenge brings another kind of misfortune — shipwreck … Why? Because Christ is asleep in you. What do I mean? I mean that you have forgotten Christ. Rouse him, then; remember Christ, let Christ awake within you, give heed to him."

When we need "to go across to the other side" and when we are with "those in other boats," we are called "to be with him" as faithful disciples. The calming of the sea story invites us to rely on Christ in our own storms — to "let Christ awake within you." ◆

23 June: Mark 4:35-41 — 12th Sunday of Ordinary Time; 5th Sunday after Pentecost.

The Storm on the Sea of Galilee
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Kathleen Rushton RSM, Scripture scholar, teacher and author, lives in Ōtautahi/Christchurch. Her latest book is *The Cry of the Earth* and the *Cry of the Poor: Hearing Justice in John's Gospel* (2020).

THIS IS WHY I'M HERE

Rosemary Riddell *shares how she questioned her decision to relocate to Central Otago.*

HERE IN THE Deep South it feels like we jumped from late summer into winter with barely a passing glance towards autumn. A frost this morning of -6.9C had me arguing with the temperature gauge: "But it's only early May!" Where were the balmy days with just a hint of chill? Where were the early mornings warm enough to throw on shorts and a T-shirt? I remember days like that from last year — they seem distant memories now. I confess to feeling a bit cheated.

My village of Oturehua, in Central Otago, tends to set records for the coldest and hottest temperatures in the country. It was never my idea of a place to retire to. After all, old bones need heat. But, caught up in my now deceased husband Mike's joy of the Ida Valley, I was the one who made the fateful pronouncement that we were moving here. Easy to do that while on holiday in late January when the foxgloves and lupins are blooming brazenly and the light on the hills glows from pink to orange. I wonder if I would have made the same decision in July.

All of the aforesaid though are wasted words. It's pointless to look back, to regret. I do know without a shadow of a doubt that Mike's last three years in the Ida Valley were his happiest. I know, too, that I have encountered a tribe of people who have become enduring friends at a time in life when you wonder if that's even possible. Last night we held a farewell at my place for Margaret who is off to Spain and her homeland Scotland for the next three months. She happily acknowledges she's escaping the cold. As I looked around the room at the 11 folk present and listened to the rousing rendition of "Leavin' On a Jetplane", repeated at regular intervals during the evening, I knew. This is why I'm here. This is where I'm meant to be. And neither cold, nor death, nor regrets have any place in my heart when that "aha" moment hits me. They are moments of such clarity and peace. It would be lovely to inhabit them always, instead of a fleeting now and then.

When I think that life's very ordinariness is what my day is made of, I realise that within the ordinary is the special. As I wrote those words, I cast an eye outside to where it had been dreary and wet. But the rain has turned to snow and dusted the hill opposite.

The sheep in the paddock are standing stoic and resolute. My garden is being transformed from dead leaves and brown earth to white. There is a certain magic about snow and what it does to the landscape, especially if you have double glazing and a roaring fire. And then I think, maybe I wasn't so daft after all to suggest moving here. Just maybe I can embrace it all.

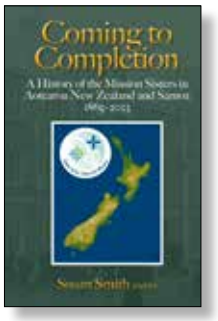
Storm Lines by :Jane-Louise: Kellahan. © Used with permission wwwjanekellahan.co.nz

Rosemary Riddell lives in Oturehua, Otago. She is the author of *To Be Fair: Confessions of a District Court Judge* (2022).

Reviews

Coming To Completion: A History of The Mission Sisters in Aotearoa New Zealand and Samoa, 1865-2023

By Susan Smith RNDM
Published by Congregation of Our Lady of the Missions
Reviewed by Bishop Peter Cullinane



The needs of the Church in Aotearoa-NZ today are a far cry from the French Catholicism of the middle of the 19th century when Euphrasie Barbier founded the Sisters of the Missions. The social, economic and political environments in which they work are also very different, and so, too, the post-Vatican II church in Aotearoa-NZ and the South Pacific. Susan's account of how making these transitions affected her Religious Order is also, implicitly, the story of generous, self-sacrificing women, to whom many of us are indebted.

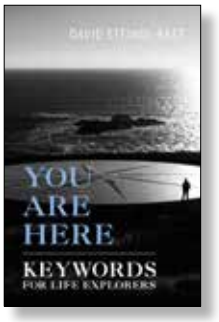
Susan's personal experience as a Mission Sister is a detailed and honest sharing, interpolated throughout the historical narrative. But this is more than a well-informed, inspiring and at times humorous narrative. "It seems religious life is dying" — and she wants to know why. She puts the question bluntly in the Introduction, which incentivises the reader from the outset. Her answers to the question are insightful, modestly expressed, not always definitive.

Her research makes important reading for those of us who are asking similar questions about numerical decline on the wider church landscape — and why it is that some Catholics want to return to forms of religiosity, and dualism, and patriarchal governance, that belonged to the times and culture of Euphrasie Barbier.

There is further relevance to the wider church in her reminder of "how important it is for those who work outside their country of origin to understand ... the culture and language of those among whom they are living and working." This kind of formation has been a traditional requirement for missionaries leaving New Zealand; it is no less important for those involved in reverse mission. ★

You Are Here: Key Words for Life Explorers

By David Steindl-Rast
Published by Orbis Books, 2023. (USD 18)
Reviewed by Jennifer Schollum



David Steindl-Rast is a mystic, a person who "consciously lives in touch with mystery and lets it determine the shape of daily living" (p129). Steindl-Rast teaches that the journey of life is not putting one foot in front of the other but going deeper into the self where ultimately we find God.

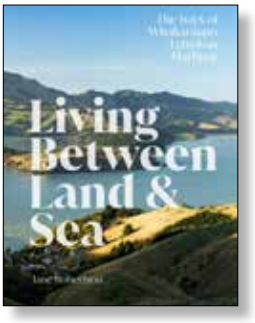
You Are Here stems from a long contemplative life and deals with deep issues. It cannot be read lightly but will reward reflective reading with insight and inspiration.

An interesting feature of the book is the second section titled "Annotations to Some of Our Keywords". It is not a list of notes but full and clear explanations which add richness and clarity to the text. The section could almost stand alone — it encapsulates "the wisdom of David Steindl-Rast".

This little book is a gem and a powerful resource. It would appeal to anyone endeavouring to connect more deeply with life in gratitude and openness. ★

Living Between Land & Sea: The Bays of Whakaraupo Lyttelton Harbour

By Jane Robertson
Published by Massey University Press, 2023. (NZD 75)
Reviewed by Amos Johnson



Living Between Land and Sea is a delightful historical read about the bays in Lyttleton Harbour. The author started off writing a history of the jetties and wharfs in Whakaraupo but with the stories she uncovered she quickly turned to compiling a full history of the area.

Although I'm a Canterbury local and frequent visitor to the Lyttleton bays, I had no idea of their stories. Robertson recreates details of what it was like for local Māori, colonial settlers and long-time locals. I enjoyed discovering the tales of such well-known names as Orton Bradley, John Gebbie, Ōhinetahi and Quail Island.

This book has a little bit of everything — tragic stories of shipwrecks, a tsunami and a leper colony as well as wonderful accounts of swimming, yacht racing and the triumphs of conservation. Every bay in the harbour has its own history which Robertson relates and accompanies with a wonderful array of photos, sketches and prints.

Living Between Land and Sea is a beautiful book — one you could pore over for its content or use for planning a visit to one of the bays. I recommend it to anyone with a connection to the area or with an interest in New Zealand history. ★

POWER OF RITUAL

MY FLATMATE LOVES to light candles. When we're having dinner, she turns off our main lights, gets out some matches and ignites candles poked in artful candle holders made from her dabblings in ceramics. Sometimes, she adds fairy lights and plays an instrumental soundtrack on her speaker.

While I am not particularly a candle fiend, I appreciate the ceremony of this. Changing the lights creates a ritual around dinner and sets a particular mood. When we did this the other day, it got me thinking about religious rituals.

I've been fortunate to be exposed to a wide range of churches in my life. I've attended Mass with my grandmother, Baptist churches of various sizes and persuasions, home fellowships and non-denominational groups, not to mention random visits to other kinds of churches, mosques, *gurudwaras*, and temples at various points of my life. This is largely a product of moving around lots through my life. At the moment, I can usually be found at a small church that fits under the Presbyterian umbrella. Different religions and denominations create and practise ritual in different ways.

There is something both comforting and profound in the rhythms of saying the same words each week, of lighting candles or ringing a bell. In rituals of sitting and standing, of ascribing meaning to wine and bread. The symbolism of the ceremony surpasses its physical reality — beyond their physical realities.

In church, participating in ritual, I'm reminded of holiness. But in many ways, Jesus's actions in eschewing the traditional ways of practising Judaism and two millennia of subsequent Christian teaching teach the opposite: that God's presence is not limited to a building or a practice. Other religions also teach that God's presence or a sense of holiness can be found in the world around us. Sometimes, though, if we keep thinking God could be anywhere, we might forget to set aside the space to seek God somewhere. That's where rituals come in.

A simple, repetitive act — whether reading through a liturgy with others in the morning, or lighting a candle before the start of a service, or even before dinner — can mark space or time in a meaningful way. We can miss the way rituals mark times and spaces as separate from the mundane in our modern living.

When I'm busy, the physical pause of a ritual encourages me to shift my focus beyond my personal bubble to a space of openness to God's presence.

I want to be better at using ritual to set aside moments for recognising holiness in myself, others and the world around me. In doing this, I hope to use my life in ways that serve God's kindom.

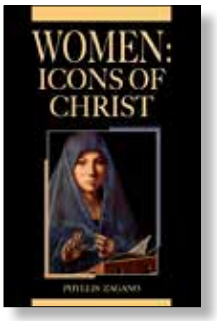
And, as I reflect on ritual, I'm going to stop dipping my fingers in the candle wax. It's fun but I don't want it to trivialise my participation in the ritual.

Shar Mathias lives in Ōtepoti/Dunedin where she is engaged in postgraduate studies.

Reviews

Women: Icons of Christ

By Phyllis Zagano
Published by Paulist Press, 2020. (USD 36.69)
Reviewed by Estelle Henrys



This 121-page book is a concise study of the history of the role of women in the church. Zagano contends that in the early church women were prominent as ministers of service (deacons) but over time were sidelined. Can recovering our past point a way forward?

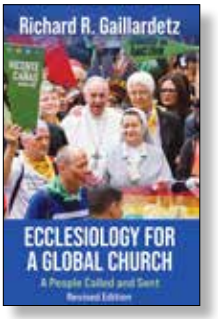
Women managed church finances, assisted in Baptisms, catechised, carried out altar service, anointed the sick and reconciled in confession. By the 12th century, however, the inclusion of women as deacons had been abolished in the West. Zagano explores the historical biases that have limited women's contribution to the church's mission.

Zagano argues that being banned from the diaconate stems from the underlying premise that women cannot image Christ, a tenet she rejects as outrageous. Women can serve as symbols of Christ if their diverse gifts and contributions are recognised.

This book is a challenging read. If you can learn to appreciate the language of the church, you will be rewarded with a vision for inclusive leadership. I recommend *Women: Icons of Christ* to those like me who are striving for more voice, participation and opportunities. This book affirmed why I advocate for equality for women and those marginalised on the peripheries of the Catholic Church. ★

Ecclesiology for a Global Church: A People Called and Sent (Revised Edition)

By Richard R Gaillardetz
Published by Orbis Books, 2023. (USD 40)
Reviewed by Rocio Figueroa



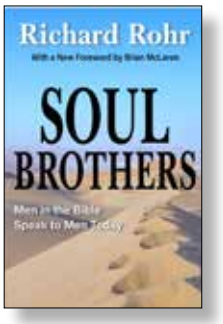
Richard Gaillardetz died in November 2023 leaving a rich intellectual legacy to the Catholic Church and the broader Christian community. In *Ecclesiology for a Global Church* he explores the two fundamental criteria for renewal in the church: returning to the sources of the Gospel and adapting the message to the new challenges today. Gaillardetz develops the traditional traits of the church as one, holy, catholic and apostolic and engages in a dynamic theological response to a global church in a changing world. Using unity as the theological framework of trinitarian communion, he envisions a more open and relational church where baptismal discipleship has priority and catholicity is a call to a dialogical mission in which the church is enriched by the diversity of cultures.

In this revised edition Gaillardetz adds a chapter on how Francis's pontificate aligns with global ecclesiology and how the Pope's proposal of a missionary and synodal church addresses the challenges and opportunities for the Catholic Church in a society marked by interconnectedness and cultural diversity.

Gaillardetz's contribution to the field of ecclesiology will inspire current and future generations of theologians to keep exploring specific cultural contexts and the implication of cultural diversity for ecclesiology. You don't have to be a theologian to be encouraged by this book. ★

Soul Brothers: Men in the Bible Speak to Men Today (Revised Edition)

By Richard Rohr
Published by Orbis Books, 2023. (USD 20)
Reviewed by Peter Slocum



With its A5 pages, 1.5 spacing and only around 20,000 words, my first impression of the re-release of Richard Rohr's *Soul Brothers* was that it would be an easy read. First impressions can be deceptive! It took me some six weeks to work my way through the 12 meditations. Each was packed with concentrated language and challenges which strike to the core of how Christianity has been packaged these past 2,000 years.

I suspect Richard Rohr and I are the only ones who know that a week before Palm Sunday Jesus sent the CVs of the twelve Apostles to Jerusalem Management Consultants, seeking advice on which of the twelve was best suited to implement his vision for humanity after his departure. The ensuing report advised that the only option was Judas Iscariot: the others did not demonstrate any of the necessary competencies.

The biblical men profiled by Rohr would also fail to reach the Jerusalem Management Consultants' effectiveness threshold: and that is Rohr's point — God's ways are not our ways! Rohr suggests we are missing the point by attempting to imitate Jesus's divinity: Jesus's plan for us is to imitate his very humanity. Read this yourself and see what you think. ★

Reviews

Anatomy of a Fall

Directed by Justine Triet
Streaming on TVNZ+
Reviewed by Paul Sorrell

Having missed this film at the International Film Festival, I was pleased to learn that it's now showing free to air on TVNZ+. Winner of the Palme d'Or at Cannes, *Anatomy of a Fall* is an exquisitely nuanced portrayal of a couple's unravelling relationship and the fallout it creates.

Although wrapped in the scaffolding of a murder mystery, solving an unexplained death becomes the least important aspect of the film. Through dialogue, flashbacks, audiotapes and courtroom testimony, an intimate portrait of a marriage emerges that unfolds before us as layer after layer is peeled away. Adding further complexity, the relationship is revealed only in retrospect, via actors and witnesses whose reliability is always in question.

The film offers few solid facts to anchor us. One is the bloodied body of Vincent lying on the snow beneath his office in the chalet near Grenoble where he lived with wife Sandra and their young son Daniel. We also know that, shortly before his demise, Vincent played loud music that drowned out the conversation between Sandra and the young woman who was attempting to interview her for a university thesis. Just about everything else in the film is supposition.

This is well illustrated by the central courtroom scene, where an audiotape of a bitter argument between the couple is played during Sandra's trial for murder. It is the classic stuff of marital discord — resentments, accusations of self-interest, feelings of powerlessness, jealousy and recrimination. But is this evidence of criminal intent? Guilt, shame and failure are revealed as key drivers of the couple's actions, especially after Daniel lost much of his sight in an accident at the age of four. Since she is an established novelist and he an aspiring one (the root of their conflict), their personal lives have the potential to become sources for their fiction, and of course provide the plot of the film. The courtroom becomes another stage for the portrayal of their personal drama.

Towering above the other characters is the figure of Sandra (played by Sandra Hüller). Competent, successful, emotionally in control, she is even able to wrest her flaws to her advantage — in contrast to Vincent, where they proved fatal. If you are looking for a film that captures the depth and complexity of human relationships — and how difficult it is to ever truly know a person — *Anatomy of a Fall* is worth setting aside an evening in front of the box. ★

Escaping Utopia

Three-part Mini Series Streaming on TVNZ+
Reviewed by Shaun Davison

The TV series *The Handmaid's Tale* depicts a dystopian future in which women live in sexual servitude to men. Dressed uniformly in long dresses and bonnets, those "handmaids" eerily resemble the real women featured in the documentary *Escaping Utopia*. It is based on Gloriavale, a secluded community located in the lush hills of Westland.

Recent publicity around the employment court cases brought by former members against Gloriavale means that most people will know something about the cult established by a Christian zealot. *Escaping Utopia* unveils the psychological manipulation and fear, which, according to former members, keep its members in place. Through intense and compelling storytelling, the documentary gives insight into life inside Gloriavale.

The first episode introduces former member Pilgrim Christian, now part of a support network helping members escape and adjust to what they believed was the "evil outside world". It harks back to a *60 Minutes* programme (1994) which first exposed sexual abuse within Gloriavale and led to the founder's brief imprisonment and controversial return to the community.

Watching *Escaping Utopia* can be harrowing and yet captivating. It sheds light on how people can be exploited and preyed on in the name of religion. (Our own church has been guilty of similar practices.) *Escaping Utopia* serves as a useful warning against the dangers of a secretive enclave. ★

Cross Currents

by Jane Higgins

Catholics in the Diocese of Christchurch are to have a new cathedral. After the loss of the much-loved Cathedral of the Blessed Sacrament to the Canterbury earthquakes in 2010/11, preparations were made to move the Cathedral site into the central city. Land was bought. The ruined cathedral was demolished.

But now, Bishop Michael Gielen has announced that the Cathedral will be rebuilt on its original site, on the outskirts of the CBD. Historically this has been a semi-industrial area, close to suburbs once inhabited by the working class poor of early Christchurch, many of whom were Irish Catholics.

The decision to return to these roots was supported by 85 per cent of parishioners across the city who answered a survey about the siting of the Cathedral. Only 10 per cent wanted to keep to the proposed central city site.

This is an interesting response. Most people rejected the opportunity to have their spiritual home lay claim to the centre, to the heart of the city, and chose instead to return to a site on the margins of the CBD.

This seems appropriate for a pilgrim church. Appropriate, too, as a synodal church, for us to reflect on our history. Let's hope that the process of building the new Cathedral will honour the deep history of the whenua on which it will stand and the people, Ngāi Tūāhuriri, who first made a home in that place.

Margins are significant places for the church. They can provide a view of the centre that the centre itself cannot see. They also provide an opportunity to stand in solidarity with people who are marginalised.

The suburbs close to the Cathedral site — Sydenham, Addington, Woolston — are still home to many people struggling to get by. Less than a kilometre from where the Cathedral will stand are the offices of Housing First Ōtautahi, an organisation working with people experiencing homelessness. And over the road from the new building's site, the Christchurch Methodist Mission is planning to build housing for Housing First kaewa — people who have experienced long term homelessness.

Now more than ever, these margins are where the church needs to be. Consider: the current government will not commit to continued funding for Emergency Housing support after June this year. This, despite a Ministry of Social Development evaluation of Emergency Housing support that shows these initiatives to have successfully contributed to their stated goal of "improving the well-being and stability of clients in their current situation, enabling them to better engage with public and private housing and sustain housing in the long term."

Emergency housing is, by definition, short-term accommodation for people who can't stay where they are, and have nowhere else to go. These are people in vulnerable situations and at genuine risk. About 3,000 households — many with children — are currently living in emergency accommodation, usually motels. The government has a stated desire to radically reduce these numbers. However, without a similar commitment to building affordable homes, at speed, it is unclear how this will come about.

Effective emergency housing isn't just about putting people in motels. It comes with social support such as the initiatives mentioned above. Without this support, many will fall through the cracks and become homeless.

We are a servant church. We belong on these margins.

TUI MOTU InterIslands
The Independent Catholic Magazine Limited

Tui Motu magazine provides Catholic, as well as ecumenical and inter-faith perspectives and discussion on current issues in church and society. It acknowledges its role in honouring and fostering relationships arising from Te Tiriti o Waitangi. 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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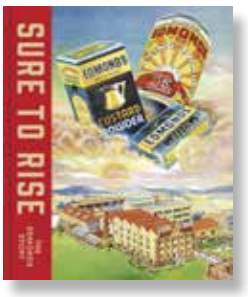
Reviews

Sure to Rise: The Edmonds Story

By Peter Alsop, Kate Parsonson and Richard Wolfe
Published by Canterbury University Press, 2023. (NZD 60)
Reviewed by Eleanor Capper

The Edmonds company, known for its baking powder and other products, was founded by Thomas John Edmonds, who had emigrated from London with his wife Jane in 1879 and settled in Christchurch.

With Jane running the couple's corner grocery store, Thomas Edmonds expanded into making baking powder, experimenting until he got the mixture just right. The story of this iconic brand, with its radiant sun design and "Sure to Rise" slogan, together with its much-loved *Edmonds Cookery Book*, is interesting reading and is part of the culture of this country.



Sure to Rise tells of the Edmonds' hard work, creativity and persistence in building the iconic business with its landmark buildings. Thomas embraced new advertising techniques and was a generous benefactor to the city.

This book, richly illustrated with family photographs and advertisements, will appeal to those who have grown up with this brand. Anyone who loves cooking and uses Edmonds products will value this book for its meticulous research, interesting anecdotes and fascinating insights into the "rise" of this noteworthy family business. It is a coffee table book that will make an impact both as a biography and for its social and culinary history. ★

Letters to the Editor

WHAT HAPPENS AFTER WE DIE

In *TM* February 2024, Trish McBride describes the phenomenon of Near Death Experience and subsequent beliefs about what life after death looks like. Experiences beyond those first few moments after death have also been written through many people on Earth who have the gift of being able to receive communication from spirits, something well understood by indigenous peoples around the world and also our (non-indigenous) forebears before fears of the Devil held sway.

Three books recorded by R J Lees, beginning with *Through the Mists*, describe not only the moments after death but the longer journey, where a person is helped to see the consequences of the lack of love they may have displayed in their past and to change for the better, as God continues to give them every opportunity to "become perfect as the heavenly Father is perfect."

Learning that one can continue to grow and change after death, no matter how good or evil a person was during earthly life, seems much more consistent with how I see a loving, just and merciful God. There is no hell that one cannot leave; it only depends on whether we truly want to change and choose to sincerely ask for help, just as here on Earth.

Karen Pronk, Tahuna/Glenorchy

INDEPENDENT FOREIGN POLICY FOR AOTEAROA

Ex-National Party advisor Tim Hurdle derided the call for New Zealand to have an independent foreign policy. His argument is that our being closely aligned with the American regime is a "realistic world view" and anyone who disagrees is anti-American. Hurdle claims he is one of the "most informed" generation. But is he informed by Daniel Ellsberg who warned of the realistic dangers of nuclear confrontation by intent, or by a political misunderstanding, or by a computer malfunction? Or by Noam Chomsky warning of the twin existential threats: "If nuclear war doesn't get us, climate change will"? Does Hurdle heed the warnings of Martin Luther King Jr: "Our scientific power has outrun our spiritual power. We have guided missiles and misguided men"?

Is he informed by American activists? For example, Bruce Gagnon about what he witnessed in Ukraine in 2014. Kathy Kelly warning of the political power of military corporations. And the message of the founder of Code Pink, Medea Benjamin.

Being anti-American foreign policy is not being anti-American. The USA is a big country. New Zealand should keep in close contact with those Americans who promote peace based on justice — "true peace" in the words of Martin Luther King.

Lois Griffiths, Ōtautahi/Christchurch

REVOLUTION OF TRAD MEDIA

In response to Clare Curran's "Eroding Trust in Fourth Estate" (*TM* May 2024) I think we have a modern day version of when Galileo tried to convince Pope Urban III that Earth went around the Sun. Urban recognised how seriously Galileo's new science challenged church doctrine and authority and Galileo was tried as a heretic. He was pardoned by Pope John Paul II only in 1992.

Now we have the internet — a revolutionary invention — and it's challenging mainstream media's authority and power. I am 75 and grew up trusting that the media told what was true. I will never forgive or forget the things we were told were true but were NOT — especially around war. Mainstream media now calls our questioning "media bashing". Democracy is an experiment — an experiment that is failing. It's dependent on things being on the up-and-up and it will not last if people lose hope in a better future — as is happening now. Maybe journalists write for other journalists and are intolerant of our critical analysis so that we are turning away from traditional information sources. Traditional media sees the internet as a major threat to their monopoly on controlling information and opinion. I often wonder who controls Western media. Is it the big dogs of war?

Geoff Hansen, Tāmaki Makaurau/Auckland

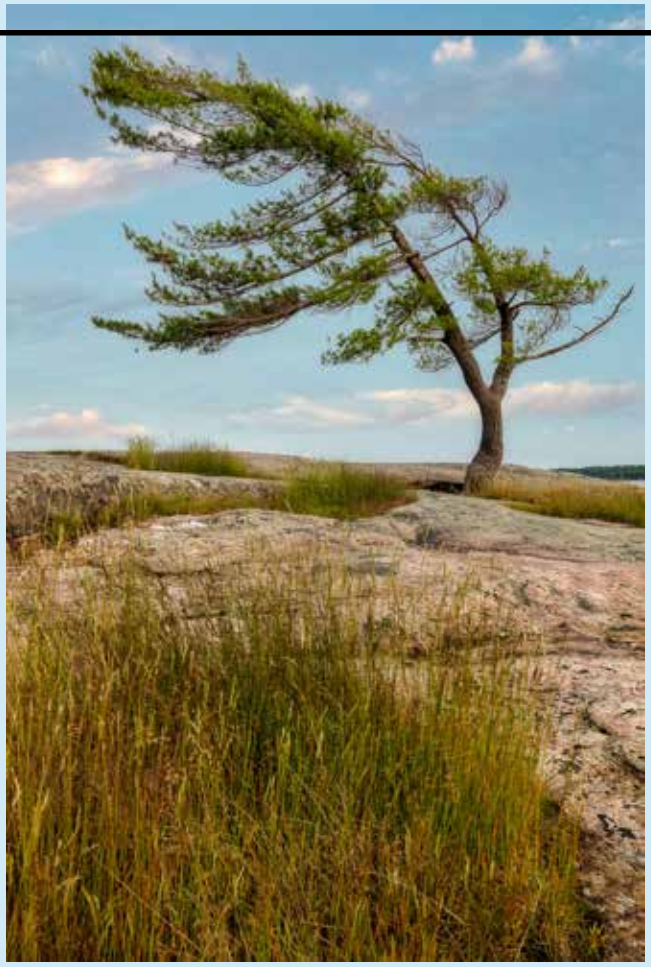
KNOW OUR HISTORY

Geoff Hansen's letter "Know the Agenda" (*TM* May 2024) brought a welcome balance to the foreign affairs discussion. Russia has long had a thing about neighbours — not surprising remembering Napoleon and Hitler. It surrounds itself with a buffer of "friendly nations" eg, Eastern Europe, Afghanistan, Iran. The USA, after doing good work in 1945 making sure the mistakes of 1919 did not wreck Germany, proceeded to develop paranoia about communism and appointed itself the world policeman. The American Revolution and the Russian Revolution both claimed to put people first. But capitalism and communism fail the test on money and politics respectively. Ordinary folk suffer under both. USA has a poor record as a country that cares; the inhabitants of Bikini Atoll (Marshall Islands) have lost their home to radioactivity; the people of Chagos Islands were removed to live in poverty in Mauritius so that USA could have an air base in the Indian Ocean. I could go on. There have been glimpses of common sense. A crisis was avoided in 1963 when Russian missiles were removed from Cuba AND US missiles from Turkey. That common sense seems to have fled since 9/11 when the US found it was not safe with 3,000 miles of ocean west and east, a compliant Canada above it and a chaotic Caribbean below.

World leaders now seem devoid of humility and are drifting towards dictatorship. Ordinary people are paying an inordinate price, and the military/industrial complex is profiting obscenely. I am reminded of Mother Teresa's response when she was awarded the Nobel Peace Prize — she simply recited the Prayer of St Francis and to the glittering assembly of world leaders added: "That was written over 400 years ago. Not much has changed."

Dennis Veal, Timaru

For What It's Worth



"Te piko o te māhuri, tērā te tupu o te rākau."

The way the young sapling is nurtured determines the way the tree will grow.

I HAVE BEEN conscious lately of the importance of "the space in-between". We are often focused on the beginning point and/or the end result but it may be that the space in-between is where the work of God is done.

Not long out of a coma as the result of a serious car accident, "Michael" was admitted to ABI recently. Once out of post traumatic amnesia he realised that as the 18-year-old driver of the vehicle he was lucky to be alive and (although his body had taken a serious beating) to have escaped with a (relatively) less serious brain injury. Michael was ready to cooperate fully with our expert team of therapists, medical specialists and social workers who, within a month, had him ready to go home and complete his rehabilitation journey with his family.

Not everyone is so lucky at the start of the journey or as ready to cooperate with the staff to reach the final goal but, for the therapy team, the "in-between" process is the same. No judgement is made around the injury-causing event — it's discussed only to understand the harm it caused, not to determine blame. And although leaving the facility is the overall aim, no date is set initially for moving on from ABI and this time of intensive therapy. The focus is very much "the space in-between" — the day-by-day, incremental steps toward clear thinking, motor ability, speaking, eating and social interaction. The whole team is united in this focus and it works well — giving reason for celebration when the time for the client to move on is reached.

A few years ago, the Ardern government wisely established a public holiday to mark and celebrate Matariki. This means the month of Pipiri/June is now bookended by King's Birthday weekend at the start and te whakanui i a Matariki at the end. These are two very different celebrations and bring to the fore very different feelings, actions and reactions.

The monarch's anniversary: surfaces the evils of colonisation for some; safeguards traditions, titles and legal entities for others; and, for a small minority these days, recalls links to the "home" country.

Matariki: gives some access to once almost forgotten indigenous spiritual beliefs and practices; provides others with an opportunity to critique biculturalism (positively or negatively); and for an increasing majority, is the chance to celebrate authentic identity as people of this place, whether as tangata whenua or tangata tiriti.

There is some friction, then between these tīmatatanga/starting and mutunga/ending June celebrations. But, if we focus on "the space in-between" — understanding and overcoming the problems caused by colonisation (without blaming the colonisers), growing in respect for, and in healthy interaction with, te ao Māori — we have an opportunity to grow and "rehabilitate" Aotearoa and truly come of age as a nation.

"So shall my word be that goes out from my mouth;
it shall not return to me empty,
but it shall accomplish that which I purpose
and succeed in the thing for which I sent it"
(Isaiah 55:11).

Mānawatia a Matariki! / Celebrate Matariki!

Photo by Peter Law on Unsplash

Bruce Drysdale is the chaplain at ABI, a facility for rehabilitation for people with serious brain injuries, and combines floristry with his role as a wedding and funeral celebrant.

Our last word

Bless us with eyes to see
ears to listen
arms to reach out
hearts to persevere
as we journey.

From the *Tui Motu* Team