

# Ukraine: A Ceasefire Now

Bishop William Barber

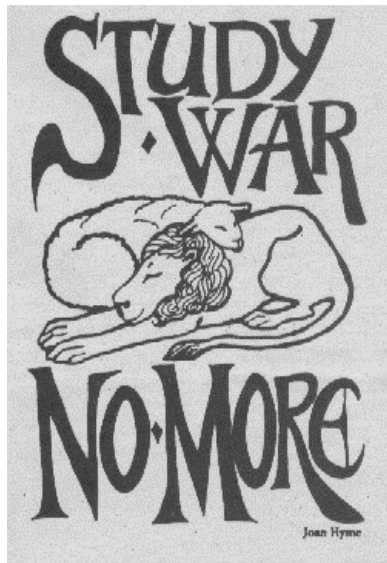
We desperately need a ceasefire and negotiations to end the brutal Russian war in Ukraine today. Like Rachel in the Bible and Pope Francis, who just the other day wept in public over this war, we must mourn publicly over the war. And something is terribly wrong in our churches and houses of worship if we try to celebrate Christmas without doing that.

Listen to the pope’s prayer: ‘Immaculate Virgin, today I would have wanted to bring you the thanks of the Ukrainian people (for peace).’ This is what he said before he was overwhelmed by emotion. And then he said, ‘Instead, once again, I have to bring you the pleas of children, the pleas of the elderly, the pleas of the fathers and the mothers, the pleas of the young people of that martyred land, which is suffering so much.’

The report President Zelensky brought to the US Congress recently sounded like a modern-day description of the context in which Isaiah prophesied: ‘Russia,’ he said, ‘has turned the Ukrainian sky into a source of death for thousands of people. Russian troops have fired 1,000 missiles at Ukraine, and they use drones to kill us with precision.’

### Stop this warring madness

We need a ceasefire to interrupt this warring madness. A ceasefire doesn’t mean both sides are equally culpable for starting



the war. But it can have the impact of stopping the massive, massive killing on both sides. Accurate numbers are difficult to find, but it is clear that at least thousands of Ukrainian civilians and many tens of thousands of Ukrainian and Russian military forces have been killed already. A ceasefire could stop the killing.

A ceasefire is not the same as an end to war, but it can set the stage for the more long-term diplomatic action that can lead to a long-term peace. A ceasefire, for as long as it holds, means that no one is being killed by war. And that means maybe, just maybe, the difficult work of beginning serious negotiations can go forward.

Now some say that the US government provoked Moscow by expanding NATO to the east and stationing nuclear weapons in Europe. But even if that is true, it is also true that none of these provocations justify Russia’s invasion. Russia’s war is illegal, immoral, deadly and dangerous.

The day Russia began seizing Ukrainian territory and killing Ukrainian civilians, we needed a ceasefire. When Ukrainian troops began turning the tables and started reclaiming some of the lost territory, we needed a ceasefire to prevent more death and destruction. We needed a ceasefire then, and we need a ceasefire today.

Why? First, because the human cost,



especially for the Ukrainian civilians, is too high. This is not a contest of wills on a battlefield. It is a struggle for control that takes place every day in the places where people live and work and worship and go to school. The war is in the streets and in the homes. Too many elders, too many children, too many babies and men and women are dying as consequences of this war.

### **Threat to the planet**

But Ukrainians are not the only people being hurt by this war. The economic impact is dire, especially on the poorest people in the Global South, the people who are facing more hunger and are colder as a result of this

war. Truth is, our whole planet is at risk, as the war leads to an increase in fossil fuels being mined and shipped around the globe. And whenever countries spend more on war, there's always less money available for things that actually keep us safer.

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We need a ceasefire in every war being fought around the world. The fragile ceasefire in Yemen is barely holding. We need ceasefires in Sudan and South Sudan, in Somalia, in Mali, in Myanmar and Iraq and beyond. Many wars are being waged in the name of fighting against terrorism or against drug cartels or against domestic opponents. And in many of these wars, we can see the impact in complicated ways, where US arms are being used by both sides, however they got them.

And despite our own government's humanitarian work, great in many ways, we cannot ignore the historians, political scientists, the media reports, and even some military officials, who have shown how some of our actions in history and some of our actions in the present have imposed economic and security policies around the world that have resulted in desperate poverty, environmental catastrophe, refugee crises, authoritarian rulers and more. We have a moral obligation to stop supporting wars and call for, work for ceasefires.

We need ceasefires everywhere. According to Brown University's Watson Institute, nearly a million people have died in the post-9/11 wars. Thirty-eight million people have been displaced by war, forced to flee their homes and communities to try to make a life somewhere else. The Poor People's Campaign found that the US alone

#### **Who are we?**

Members of Te Wairua Maranga Trust, which publishes this paper, have since August 1989 been operating as a community following a Catholic Worker spirituality. We view the Treaty of Waitangi as our nation's founding covenant. We try, however inadequately at times, to live the Sermon on the Mount and its modern implications. We operate three houses of hospitality in Christchurch named after Suzanne Aubert, Joseph Cardijn and Thomas Merton. We offer hospitality to people in need either on a temporary or more permanent basis. We have a continuing outreach to a number of families offering friendship and support. We promote non-violence and a 'small is beautiful' approach to life, practise co-operative work and peace-making, focus on issues of justice, support prison ministry, help create intentional communities, and try to practise voluntary poverty and personalism.

We engage in regular prayer and we also celebrate regular liturgies at the Suzanne Aubert House, 8A Cotterill St, Addington, (off Poulson St, near Church Square), followed by a shared meal. Anyone is welcome – phone Francis, 338-7105.

We do not seek funding from traditional sources. We hope to receive enough to keep our houses of hospitality open and our various works going. Catholic Worker houses do not issue tax receipts since they are running neither a business nor a church social agency. We invite people to participate personally and unconditionally. Should you wish to make a regular contribution, you may do so through our Te Wairua Maranga Westpac Trust holding account (number 031703-0036346-02). Donations may also be made to **Te Wairua Maranga Trust, Box 33-135, Christchurch. The Common Good:** Editor: Jim Consedine, [jim.conse@xtra.co.nz](mailto:jim.conse@xtra.co.nz).

has spent \$21 trillion on war, militarized borders and incarceration over the past two decades — money we haven't invested in affordable housing, green infrastructure, healthcare, education, labour rights and living wages. The cost of war is too high. We need ceasefires everywhere.

Militarism is central to all the interconnected injustices that we fight against. Military spending diverts funds away from desperately needed social programs, from healthcare to childcare, from jobs to sustainable energy, from elder care to education and more.

We need a ceasefire. This year's US military budget will top \$858 billion — a sum greater than the entire national budgets of 174 countries around the world, including such wealthy nations as Turkey, the Netherlands, Saudi Arabia and Switzerland. Just a small percentage of that money could provide living wages for every American, could provide healthcare for every American, could provide childcare.

And in a country so rich that we waste hundreds of billions of dollars, we still have tens of millions of children living in poverty, going to sleep hungry. It's a moral crime. And Christmas, the prophecy and the prophetic truths of Christmas demand that we interrupt this madness, call for ceasefires, say, 'This does not have to be.'

### **The nuclear threat**

And, finally, we need a ceasefire in Ukraine right now, because we are facing the most serious threat of nuclear escalation in 60 years. Russia and the United States together hold 90% of all the nuclear weapons in the world. Each side has enough nuclear weapons and nuclear firepower to destroy the whole world several times over. And that's incredibly dangerous for flawed human beings, prone to leave the god we say we love, to have that kind of power, not only because of Russia's reckless nuclear threats, and not only because of Washington's

trillion-dollar investment in strengthening and modernizing its nuclear arsenal. We need a ceasefire, because I don't believe either Washington or Moscow is planning a deliberate nuclear attack, but that doesn't mean it can't happen.

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***They are no more human and no stronger than we are. All it requires is listening to the Spirit and just stop. Just stop. Cease firing. Let the night go silent. And hear the voice of God until the night becomes holy without the sound of war and we study war no more.***

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If we can put our weapons down for just one night, then maybe we could put them down for one tomorrow. And if we could put them down for one tomorrow, maybe we could put them down for one week. And if we could put them down for one week, maybe we could put them down for one month. And if we could put them down for one month, maybe we could put them down for one year and study war no more! And maybe 'studying war no more' doesn't just have to be in the after and eternal life. We have power to stop the madness. We can stop it today. We can stop it tomorrow.

And so, if we want to welcome the Prince of Peace, we can't give up hope. We've got to dare to commemorate, remember and praise God, even in the midst of all of the warring madness. Now is the time for a Christmas truce. Now is the time to try. Let the word go out. It happened 108 years ago during WWI. They are no more human and no stronger than we are. All it requires is listening to the Spirit and just stop. Just stop. Cease firing. Let the night go silent. And hear the voice of God until the night becomes holy without the sound of war and we study war no more.

*Bishop William Barber II of the Poor People's Campaign, gave this (abridged) sermon on Christmas Eve at the Greenleaf Christian Church in Goldsboro, North Carolina, where he's been pastor for 30 years.*

## **Editorial 1** Lent 2023 – A radical choice

The five pips preceding the RNZ 6am news on 3 January 2023 sounded normal enough. Then came the bombshell. Ukrainian sources were claiming that 400 newly recruited Russian soldiers had been killed in a US-produced missile attack at a military base at Makiivka, near Donetsk, in the occupied Donbas region of Ukraine. Such carnage to start the New Year.

I was sickened. Immediately my mind went into overdrive as to how many actually would have been affected by this outrage. Besides the 400 soldiers killed and 300 injured, there were probably a similar number of wives, girlfriends, partners and boyfriends traumatised by this incident. Add to that maybe 1000 children left without a parent and 400 families left with a dead member on the battlefield. That is, if night-time barrack attacks can still be called battlefields!

All this on the same day that tens of thousands peacefully filed past Pope Benedict lying in state at St Peter's in Rome, millions of people acknowledged football icon Pele as he lay in state at the Ubano Caldeira stadium in San Paulo, Brazil, and more than 500 people gathered for an amazing tangi for my old friend, Jack Doherty, at Te Wakaiti marae in Featherston. For these three men, along with great sadness, huge love, respect and appreciation were the dominant feelings expressed honouring lives well lived.

But not so in Ukraine. Hatred and division dominate once near neighbours as war takes its savage toll. There will be no funerals for the dead of Makiivka. A deep ditch ploughed by graders on the outskirts of the city and a mass burial will be their lot. And sadly, their primary legacy will be a

lifetime of grief, pain and anguish for those who loved them.

### **Relentless propaganda and lies**

The narrative of war is all-embracing. How many of these Russian soldiers really knew what they were doing in Donbas and how many freely chose to go there we will never know. The Kremlin propaganda has been relentless and all pervasive. The lies of warmongers are similar in each war zone. Look anywhere in the world where there is conflict (currently in more than 30 countries or regions!). The justification from official channels is relentless. A demonic spirit stalks these areas, alive and active.

No wonder the imperial empire of Rome got rid of Jesus. His message undermined their authority to control and make war at every turn. His message of peace and non-violence was scorned then as it is today by so many. Living and promoting non-violence actively is no easy task in the corporate controlled media world in which we live.

True Christians need to make a choice as they have always had to. To be an advocate for peace and justice. Or to go along with the prevailing materialist ideology which sanctions violence and can so often lead to war!

As we enter the season of Lent, we are invited to consider meeting the true person of Jesus and his radical message of peace and justice for all. Or we can just do a few devotional exercises and get ourselves safely through to Easter. The choice is ours.

—Jim Consedine

## **Editorial 2** Lashing out – underbelly politics

The resignation of Jacinda Ardern in mid-January brought out of the shadows the toxic culture of denigration, hatred and venom she had to endure on social media over her five years as PM. This portrayed a relatively new aspect of the dirty 'shadow' underbelly of the New Zealand psyche.

It set me thinking about what it is that would drive grown adults of both genders, but predominantly male, to write such filth, spread such lies and use such vicious language about her? Or anybody else for that matter?

The answer I believe is fear. Fear of having to cope with something different to what they have known and experienced in the past. Fear of facing something they can't control. Fear of having to mature themselves interiorly. Fear of developing their own potential to love more deeply. Fear of expanding their own hearts and minds.

People often lash out when feeling fearful. How else can we get to understand the recent dirty politics on so much of social media? It is not a welcome development.

—Jim Consedine

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# The politics of Jesus

Peter Murnane OP

Jesus was born in a small country occupied by the Roman empire. He would have seen his own people being heavily taxed to support both Rome and Herod, Rome's decadent puppet-king. He saw much violence too, and frequent crucifixions, Rome's normal way of keeping control.

A thoughtful young man, Jesus did not join the Zealot revolutionaries aiming to drive out the Romans by guerrilla warfare. Later, when crowds flocked to hear his teaching, he refused to let them appoint him as their king (John 6:15) and in the end, at his trial, he told Pilate 'my kingdom is not from here' (John 18:36). But he did announce the Good News that a new kingdom had begun. He often said: 'the kingdom of God is among - or possibly within you.' (Mark 1:14 & Luke 17:21) He promised that this kingdom would change the lives of the exploited Palestinian peasants and labourers, radically.

In a first teaching (Luke 4:18) he declared that he had come to free people trapped in everyday sufferings: the poor, the oppressed, prisoners, and people with a disability. Jesus showed his hearers – including ourselves – that we can each bring about God's kingdom, by first discovering that God is not a severe judge who will condemn us, but who created us in God's own image (Genesis 1:27) within a beautiful world. God loves us more than parents could ever love, and God's Spirit comes into us when we ask. (Luke 11:13) We are made ready to receive God and to build the Kingdom within us by dying to ourselves, loving and forgiving even those who hate and oppose us.

Jesus showed them how to resist, daringly but non-violently, the Roman soldiers and temple officials who exploited them. If they were struck, as slaves were, with a backhand from a right hand – the 'unclean' left hand was never used - Jesus advised them to assert their dignity by turning the left cheek, inviting the bully to use his fist as he might fight an equal. If a Roman soldier demanded, lawfully, that they carry his heavy pack for one mile, the conscript could embarrass him by offering, against army regulations, to carry it for an extra mile. In such ways, poor, desperate people heard the wonderful news that they could draw on God's infinite power within them and hope for an eternal future. "Blessed are you who are poor, for yours is the kingdom of God." (Luke 6:20). Jesus compared this Kingdom of God, which we are called to build, to a great wedding banquet where people of all races and social classes will eat together. (Matthew 22:1-

10) It is our work now to do away with all divisions.

## The Kingdom of God is at hand

How did Jesus prepare for teaching us to build this kingdom? With a long, solitary retreat, fasting and confronting within himself the ordinary human desires to misuse power. He resisted the temptation to use power to satisfy himself without regard for others. He fought the temptation to seek political power and rule earthly kingdoms, which control people through violence, the threat of prison or death. Finally he resisted the temptation to abuse spiritual power, to use God's help or protection to win others' praise and admiration.

At the end of his life Jesus made a very political but nonviolent demonstration against the heart of his own religion, the corrupt, exploiting temple, which collaborated with the Roman overlords. Symbolically clearing out its traders and dealers, he temporarily blocked access while he preached God's Kingdom there. He knew that this would lead to torture and execution, but chose to give his whole self in resisting, powerfully but non-violently, the greatest evils of his time. This king surrendered all human power, to die naked and powerless on a cross. The only recognition of his kingship was the mocking title on his cross: 'The king of the Jews'. (Mark 15:26)

Since the death of our king, many others have copied his politics, resisting and overcoming violence non-violently. Their collaboration has succeeded much more often than has the violence of war. Mohandas Gandhi, a Hindu who had studied the gospels, propagated this wisdom of Jesus and forced the British empire to withdraw from India. His example influenced successful nonviolent campaigns in the struggle against Hitler in Denmark (1942) racism in USA's southern states (1960s), in the Philippines (1986), in South Africa against apartheid and in Poland (1989).

But despite Jesus' teaching and example of the power of nonviolence, Christian emperors, kings and sometimes bishops have gone to war with dubious motives, under the sign of the cross, the symbol of total non-aggression.

*Australian-based Dominican friar Peter Murnane OP works with the poor. He was a member of the Waihopai Ploughshares disarmament action which highlighted the role that the NZ spy base plays in current wars.*

## divine waterfall

flowing from the Passover  
cross and empty tomb  
the eucharist  
provides divine refreshment  
food for the hungry  
comfort for the soul  
fuel for the thirsty  
a nurturing of spirit

a waterfall of grace  
it cascades down the cliff  
past rocky terrain, minor culverts  
inviting all to drink, bathe,  
rejuvenate  
before spreading asunder  
creating a vast reservoir  
nourishing creation  
land, valleys, peoples

'do this in memory'  
there before  
here now  
ever after

—Jim Consedine

## On Ash Wednesday

on Ash Wednesday  
we eat dry bread, drink water  
rub ash on our foreheads  
Mary Joseph and Saint Patrick are  
veiled in purple  
you can't see their eyes

I am here and in disguise  
I disclaim my mother and my paternal  
grandmother  
'my father was English'

I try and look at the world  
the way they do  
but it is cockeyed

they work furiously  
and seldom sing  
they hold things close to themselves

as if things mattered  
and there was no God  
they are chopping the trees  
ferociously

I've planted apple trees and one holly  
on the way to the waterfall  
and they will leave the twisted rimu

—Kathleen Gallagher, *Kotuku Shining Light*

## Review

**Review, *The Letter. Laudato Si'* film, YouTube, 82 minutes, released 12 December 2022. Freely available. Reviewer: Jim Consedine**

When I stumbled upon this YouTube film, I was hooked immediately. It drops the viewer right into the world of rapid climate change. And the worldwide response to it evoked by *Laudato Si'*, Pope Francis' most significant encyclical to date.

The Pope's letter has produced a movement uniting people of faith and others in a unique way in study forums and other action groupings. The reason is the critical importance of the message the encyclical contains.

*The Letter* gives us an accessible approach to the most critical issue of our times, the state of our planet and what we human beings are doing to it.

I won't go into details about climate change because there is so much information already available under our noses, except to say the film makes for a creative appreciation of the plight we are in. It is not that it so graphic, though it is graphic enough. But because the effects of climate change are already so widespread and destructive and yet we seem to take it all so lightly.

A quick quote – 'Faith gives us the additional motivation to act', provides a taste of this documentary-type film, placing us all at the crossroads of 'a now or never survival situation' for future generations. To say *The Letter* is highly recommended viewing would be the understatement of the year.

# Around the Traps

**# Christmas Dinner** – This year the traditional dinner at Suzanne Aubert CW was attended by about 40 people. We had the usually superb meal to celebrate a third of a century of having a CW dinner together, dating back to 1989. Chris Mangan led us in grace, while Francis twiddled his guitar to keep us entertained. Master-carver Jock was on hand to cut the meat cooked earlier by Hamish, Maria prepared various dishes and Jim swanned in when the work was all done to help eat it. A very successful repast, enjoyed on a fine summer’s day.

**# Billy Kanara RIP.** We extend our sincere sympathy to Francis Simmonds, our Christchurch CW anchor man, on the death of his brother-in-law Billy Kanara in early December. Billy had been for several decades the partner of Christine, Francis’s sister. We extend our condolences her and her wider whanau at this sad time. Billy, RIP.

**# All aboard the Dorothy Day!** The New York Department of Transportation formally commissioned a new Staten Island Ferry Friday, 4th November, with the large orange vessel named in honour of Dorothy Day, the venerable journalist and social justice activist who for decades called Staten Island home. The *Dorothy Day* is the third of three new, 4,500-passenger ferries commissioned as part of the Ollis class, the first new vessels running the Manhattan-to-Staten Island route since 2005. The \$85 million, 320-foot-long boat was commissioned into service Friday by DOT Commissioner Ydanis Rodriguez and Day’s granddaughter Martha Hennessy, who smashed the ceremonial bottle of champagne on the ship’s stern.

**# Carbon Billionaires** - A new Oxfam analysis finds the investments of the world’s richest people are emitting 3 million tons a year — more than a million times the average person’s output. The report, titled ‘Carbon Billionaires,’ suggests a wealth tax could help fund urgent climate action in developing countries. The analysis shows ‘how much power and control a few people have over our economic system and, beyond that, our way of life, our survival as humanity,’ says Ashfaq Khalfan,

climate justice director at Oxfam America.

—*Democracy Now*, 11 November 2022

**# The United Arab Emirates (UAE)** has appointed an oil boss as president of the next United Nations (UN) climate change summit. The UAE has the fourth largest carbon footprint and plans to increase oil and gas production by 2030. The appointment has brought widespread criticism. Tasneem Essop, executive director of the international Climate Change Network says, ‘If he does not step down as CEO, it will be tantamount to a full-scale capture of the UN climate change talks, COP 28, by a petrostate national oil company and its associated fossil fuel lobbyists’.

—*The Telegraph, London, 12 January 2023*

**# Global warming** - Exxon Mobil scientists knew 60 years ago that the climate temperature would increase by 0.2% in every following decade. This is exactly what has happened. Yet, like the tobacco industry, they set about a sustained campaign of lies and disinformation – which continues today. Exxon Mobil continues to lobby to the overall goals of the Paris Agreement and currently is among the most negative and influential corporations holding back climate policy.

—*The Press, 15 January 2023*

**# Oxfam report - Billionaires rule the world** - Over the past two years, the world’s super-rich 1% have gained nearly twice as much wealth as the remaining 99% combined, Oxfam said. Meanwhile, at least 1.7 billion workers live in countries where inflation is outpacing their wage growth, even as billionaire fortunes are rising by \$2.7 billion a day.

To combat these problems, Oxfam urged higher taxes on the rich, through a combination of measures including one-time ‘solidarity’ taxes and raising minimum rates for the wealthiest. ‘The number of billionaires is growing, and they’re getting richer, and also very large food and energy companies are making excessive profits,’ said Gabriela Bucher, Oxfam International’s executive director.

—**Oxfam report, January 2023**

<p style="text-align: center;"><b>CW Website</b> Leading articles from the first 24 years of <i>The Common Good</i> Alternative funerals Restorative Justice Other theological issues <a href="http://www.catholicworker.org.nz">www.catholicworker.org.nz</a></p>	<p style="text-align: center;"><b>FUNERAL CHOICE</b> A Catholic Worker Project Cheaper alternatives to consumer funerals <a href="http://www.funeralchoice.co.nz">www.funeralchoice.co.nz</a></p>
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## Jack Doherty (1950-2022)



*Every cycle has its prophets – as guiding stars. They are the burning candles of the Lord to light the spiritual temple on*

*earth, for the time being. When they have done their work, they will pass away; but the candlesticks will remain, and other lights will be placed in them.*

—Antoinette Doolittle, The Shakers

The word ‘irrepressible’ keeps coming to mind when I think of Kevin Bernard Doherty, who died aged 72, on the cusp of the new year. Known universally in later life as Jack, he was defined as ‘a great character’ by all who knew and loved him. You simply could not be in a room with Jack without knowing he was there. You sensed him, heard him, and usually found him at the centre of a grouping putting the world to right - noisily.

Compassionate, generous, intelligent, creative, imaginative, whimsical, highly skilled, a wonderful storyteller and raconteur, full of joy, with an infectious laugh and great sense of humour, Jack Doherty was a ‘funny’ man who could turn his mind to anything and make it happen. A third-generation descendant from Irish heritage, you knew when Jack was ‘in residence’ because he always flew the Irish flag from the pole in his driveway ‘to let the public know.’ That was a taste of his humour and outlook on life.

He did take life seriously though, particularly its social obligations – but not so it couldn’t be enjoyed every step of the way. For example, while terminally ill, he went on a four-city road trip last winter to support the Irish rugby team on its NZ tour. No-one was really surprised when they heard he was committed ‘to being on the bench’ for the tour!

His great friend Emmet Devlin wrote from Ireland, ‘*Jack was a poet and a prophet, a charmer and a chancer, loving father and husband, an advocate for the oppressed. He spoke fearlessly to power and dined on the streets with the dispossessed and outcast. The sun will shine with less colour, laughter and song and we will miss him dearly.*’

Jack was a holy man, with a deep sense of social justice and compassion for the underdog, reflected in his involvement in the actions around the Springbok rugby tours, environmental issues, taha Maori and peace movements. These qualities in him were matched equally by the ‘love of his life’ for 50 plus years, Joanne. Together they made things happen, Joanne usually being the lever on Jack’s occasional wilder schemes. They formed an enduring and memorable partnership.

Besides having five children, maybe their biggest project was in the 1970s to play key roles in forming the Trust that founded Te Wakaiti, a communal farm near Featherston. It came at a time of widespread social change both in society and the Church and appealed to their idealism and sense of justice. Newly married and drawing on Maori tradition, they saw communal living, keeping the poor in mind, as a positive alternative development to traditional middle-class nuclear family life. They lived there for ten years in the old farmhouse during which time their five children were born and locally raised.

Great lovers of life, nature, God and people, Jack and Joanne withstood the winds of secular change in NZ which swept many away and grew in the spirit with each passing year. While it took them a distance from mainstream institutional religion, it led them deeper into creative awareness of the divine presence all around.

Over 47 years, Te Wakaiti has evolved to become a bicultural marae. On 3rd January this year, after his tangi, Jack was buried in the adjacent whenua tapu, Tauranga o Rangimarie.

Jack was many things to many people. At the funeral service which concluded his tangi and was attended by more than 550 people, Jack was hailed by many speakers not just as a joyful prophet but as a great listener, a gentle lover, at times an introvert with a sensitive interior, a playful grandad, a visionary both for society and the Church, a hard worker, a staunch ally, a man of huge principle, a trusted and wise man of letters, an iconic figure of deep spirit.

*Kei te heke tonu nga roimata, e hoa.* Tears are still falling, my friend.

—Jim Consedine



# Anne McCormack (1938 – 2022)

Occasionally one gets the privilege of writing an obituary for a truly great person. Anne McCormack, who died in Christchurch in December after a lengthy illness, was one such person.

Anne was one of a kind. A deeply spiritual Christian person with an infectious joyful spirit and seemingly inexhaustible energy, she was a loved member of the St Mary's parish community, New Brighton, for all of her 84 years. She was born in the area, went to the local Catholic school and continued to live there all her life. She never married but raised two related children, Elizabeth and Christine, whose mother was unable to care for them.

After graduating from high school, Anne joined the Catholic Youth Movement (CYM) in Christchurch and in the early 1960s became diocesan 'girls president' (concurrent with Robert Consedine being 'boys president'). In this position, she honed some of her organising, networking and speaking skills. Her involvement with youth spilled over into the YCS student movement of the same era.

In 1965, Anne was invited by Bishop Brian Ashby and Fr Tom Cahill to help launch Catholic Social Services (CSS). Having trained as a social worker, she later went on to lead the organisation as director for more than 30 years.

It was in this work that Anne found her 'dynamic purpose' in life, as Teilhard de Chardin would say. She was a born social worker and 'had a heart for the poor.' She pioneered new outreach ministries to the wider community making her a household name for several decades.

In the days when adoption in NZ was the main recourse for pregnant unmarried young women, Anne placed hundreds of newborn infants with adoptive parents. She was a pioneer in the movement from secrecy to open adoption and did

incredible follow-up work with these parents. She also supported prison ministry, solo parents, women's empowerment groups and other progressive movements.

On the closure of Templeton Hospital in the 1990s, Anne became very involved in the placement of 480 former patients into the community, a work she took very seriously and spent a huge amount of time on. Voluntarily in her own free time, Anne followed up each placement, providing friendship and pastoral assistance where necessary. This work was acknowledged with appreciation at her funeral.

She also had a great heart for social justice and was an active opponent of anything smacking of racism (including the Springbok rugby tours), sexism or other forms of discrimination. Anne was long-time supporter of the Catholic Worker and their struggles for justice.

As eulogist and old friend Mary Woods said at her funeral, 'The words that have been coming consistently to describe Anne in this last week are loving, generous, visionary, creative and faithful. Anne looked beyond the bare minimum that people required to survive, she delivered what they needed to be able to live. She saw people's potential and created opportunities for them to shine and supported them to succeed.'

Anne was a holy woman and had a generous prophetic spirit. She was a legend in the diocese. May she rest in peace.

—Jim Consedine



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## The Challenge: faith that leads to hope

I remember with gratitude the sisters who taught me as a child to see my life in the light of eternity. They enabled me to view my journey as a continuum in relationship to my ancestors. The philosophy I absorbed has enabled me to make constructive choices in a world where hunger, war, racism, poverty, despair and hopelessness exist.

Yet for me, the paradox of hope remains. I have always managed to maintain faith in my own humanity and a belief in the divine spark in every human being. This hope is constantly nurtured in relationships within my own family, community and a network of people throughout New Zealand, and other parts of the world.

Maintaining faith when you don't know the reality of suffering can be relatively straightforward. Maintaining faith when you do is the challenge.

—Robert Consedine, *Healing our History*

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# Nonviolent Resistance – a response

**Bishop Peter Cullinane**

The latest issue of *The Common Good* (CG103) takes up the discussion on ‘non-violent resistance’ versus ‘just war’, as outlined in Jim Dowling’s article. It is good that you have kept this discussion alive. It also made me put my thinking cap on.

Each side of this discussion obviously has the innate dignity of persons as its background. But I think the innate dignity of persons needs to come into the foreground – and become the basis of the discussion. Otherwise, the discussion too easily degenerates into mere comparisons. e.g. how many die as a result of non-violent resistance compared with how many because of war? Whose lives matter more and whose matter less? How many war crimes were committed by one side and how many by the other? Comparisons of any kind are not a sure footing on which to base the case for non-violent resistance.

Discussion based on the innate dignity of persons moves away from these either/or to both/and situations. e.g. both the victim and the perpetrator are persons, whatever about their other differences. States have both a duty to defend their citizens against unjust aggression and a duty to not use more force than is necessary – after all other options have failed.

It seems strange that it has become necessary to explain that the ‘just war theory’ is not intended to justify war: it is intended to limit the circumstances in which force may be used even for legitimate defence! And it is not just a ‘theory’; when the Church identifies circumstances in which it would be morally wrong to use force, its teaching is to be taken seriously.

They are guilty of sloppy thinking who say, ‘modern wars have made the just war theory obsolete’. On the contrary, it is that ‘theory’ – or ‘the strict conditions for legitimate defence by military force’ (as the Catechism of the Catholic Church more correctly calls it) – that outlaws war in most circumstances, and some kinds entirely!

## **Think policing?**

However, I want to suggest there is a good case for changing the paradigm – from ‘war’ to ‘policing’. Replacing the concept of war with the concept of policing seems to offer a more civilized way of thinking about enforcement. I think this is also implied in the teaching of the Second Vatican Council when it said that a nation’s right to use force in self-defence exists only so long as there is ‘no

competent and sufficiently powerful authority at international level’ to defend them; (Pastoral Constitution on the Church in the Modern World, 79).

When a police force is acting correctly, they use the amount of force/restraint/push-back that is necessary to defend individuals who are being unjustly attacked or threatened and can call for back-up as necessary. It comes naturally to people to accept these practices. If governments have a duty to protect their citizens, why not translate the acceptable concept of policing to the wider international scene?

I think the real enemy is the armaments industry. But just as (civilised) nations legislate for arms control, so could alliances of nations and ‘United Nations’. The above concept of international policing, as a replacement for the concept of wars conducted by individual nations, would need to be accompanied by greater international responsibility for arms control.

Yes, all this is very idealistic and it could only come about gradually. But the concept of juridically restrained ‘force’ as used in policing is not really the same as ‘violence’ in the sense of war (even with the outlawing of ‘war-crimes’), and so it could have a better chance of public acceptance than do discussions which can seem to leave legitimate self-defence and defence of others looking a bit vague.

I recall that when the NZ Defence Force took on peacekeeping during a conflict in the Solomons, they were unarmed, and totally successful. It was more like policing. But when the use of force becomes the only way of preventing violence, then failure to use appropriate force amounts to allowing violence.

*—Rt Rev Peter Cullinane is the Emeritus Bishop of Palmerston North*

## **Response from Jim Dowling -**

Not sure what to make of Bishop Peter’s policing rather than military response. I think we need to talk more about the teachings of Jesus and less about the teachings of St Augustine. Peter does not mention the teachings of Jesus in his analysis. I can’t see how you can love your enemy and kill them at the same time. The Church’s first nearly four centuries of pacifism offer clear insights as to what the Christian response to war and violence should be. Re the arms industry being evil. Of course, I agree.

Lyttelton  
27 November

Dear Jim,

I have just read, and then re-read the leading article in the latest *The Common Good*, CG103, written by Jim Dowling. This article resonated deeply with my feelings of late relating to the war in Ukraine, and the endless propaganda which goes with it. Western media has shown that we too are just as susceptible to influences, no matter how 'anti-war' we may think ourselves to be.

Jim responded to those who support the Ukraine 'side' and the denouncing of any who question the many costs of this view. I know personally one who questioned and investigated another viewpoint, and to their dismay was instantly branded naïve and 'pro-Putin'. There must be a balance between a military response to being invaded and being labelled naïve in denouncing the same.

The standpoint of non-violence being active resistance is one that should be part of the whole world-wide narrative.

Nga mihi ki a koe and blessings,

*Frances Hutcheon*

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24 December 2022

Dear Friends,

There is only one media story, the war in Ukraine must go on. Yet peace activists, since February, have been calling for a ceasefire and diplomacy.

This year, 2022, has been a violent year: Palestinians including children killed by Israeli Defence Force and armed settlers, houses and schools demolished, olive groves vandalised, land confiscated, a prominent journalist assassinated, mosques invaded. Now, Israel has a new government that is described even within Israel, as the most right-wing, anti-Palestinian one ever.

Why, this Christmas time, don't we hear of the Kairos pleas, on behalf of all Palestinians, from Palestinian Christian clerics? Every time President Zelenskyy requests even more weapons, his demands are met immediately.

What do the Palestinians ask for? They are not asking for missiles, weaponized drones, etc. Instead, they are asking for non-violent support: boycott, divest, sanctions. But they are ignored by the West.

In reality, does the West define war crimes not by what is done but by who does it and to whom? Are Palestinians 'unworthy victims'?

*Lois Griffiths*

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Lyttelton  
24 November 2022

Dear Jim

We have just enjoyed the Advent 2022 edition of *The Common Good*. What a wonderful publication, always a delight speaking truth to power. Thank you once again for the beacon of hope that *The Common Good* is in our turbulent world.

We were very sad to see that your brother Robert had died and would like to extend to you our condolences.

Lots of love,

*Des and Clare O'Regan*

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Honolulu, HI  
23 December 2022

Aloha, Jim,

I have just finished reading your powerful editorial on hope in the latest edition of *The Common Good*. Thank you. Our small CW community in Honolulu still struggles to find strong, long-term residents. We are looking forward to Martha Hennessy's January visit. She will be visiting with Jim Albertini at Malu Aina on the Big Island as well.

Peace be to you and your CWs in the New Year,

*Wally Inglis*

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SS. Francis and Therese Catholic Worker,  
Worcester, MA, USA

Hi Jim,

Thank you for circulating your New Zealand bishops' excellent statement on Palestine. We have re-published it in the latest *The Catholic Radical*, October – November edition.

Christmas and New Year blessings,

*Scott Schaeffer-Duffy*

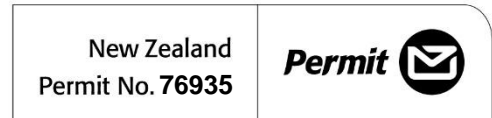
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<b>In this issue</b>	<b>Page</b>
Bishop William Barber on Ukraine Ceasefire.....	1-3
Editorials - Radical choice of Lent, Underbelly politics .....	4
Politics of Jesus – Peter Murnane.....	5
Poems and Review .....	7
Obituaries – Jack Doherty and Anne McCormack.....	8-9
Bishop Peter Cullinane on nonviolent resistance .....	10
Letters .....	11

Read *The Common Good* online at [catholicworker.org.nz](http://catholicworker.org.nz)

***The Common Good***

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**Nature’s Scream**

We are waging a war on nature. Ecosystems have become playthings of profit. Human activities are laying waste to once-thriving forests, jungles, farmland, oceans, rivers, seas and lakes. Our land, water and air are poisoned by chemicals and pesticides, and choked with plastics. The addiction to fossil fuels has thrown our climate into chaos. Unsustainable production and monstrous consumption habits are degrading our world. Humanity has become a weapon of mass extinction ... with a million species at risk of disappearing forever.

—UN Secretary-General Antonio Guterres, opening COP15, December 2022.