

Tui Motu

InterIslands

September 2007 \$5



under threat

Tui in pensive mood



Photo: Jim Neilan

Under threat

No, not this Tui. *Tui Motu* is more secure than it has ever been – as Sr Elizabeth Mackie writes opposite. Even our iconic native seems to be flourishing, and has delighted us by its presence and its song behind the editorial office this winter. Yet perhaps no symptom of the sick state of our planet speaks more eloquently to us than the threat to, and loss of, species happening right under our noses.

The threat to our planet's well-being is covered this month. First, an article by Colin Tudge (*pp 11-13*) on enlightened agriculture, emphasising the importance of variety in the food we grow and eat. Second (*pp 6-8*), an account of a recent lecture by environmentalist Tim Flannery. Flannery leaves us in no doubt about the global warming crisis. His treatment is straightforward and compelling. Both of these pieces are highly critical of current human activities. Yet both are optimistic. The basic theme is – *human beings have created the mess: humans can solve it.*

As Christians, however, we need to dig deeper. In 1967 an American historian, Lynn White, published an environmental essay entitled: *The Historical Roots of our Ecologic Crisis*. White lays the blame on the Judaeo-Christian tradition, which supports the dominion of humans on the planet: “nature has no reason for existence save to serve humans”. If Christians believe humans are created in the image of God, then their God-given destiny is to tame and subdue nature.

White's indictment has a lot of merit. He puts the blame on *Genesis 1* and the arrogant way both Protestants and Catholics have interpreted it. White, however, ignores the equally influential doctrine of the Fall. As Joan Chittester reminds us (*pp 22-23*), there are two Biblical accounts of Creation. If *Genesis 1* appears to stress ‘dominion’, *Genesis 2* is all about mutuality and

the care of creation. She notes that this ‘feminine’, conserving strain in the human tradition should serve to balance the apparently more aggressive, entrepreneurial ‘masculine’ trait.

In a recent response, theologian Murray Rae provides an even more fundamental critique:

- God is both creator and preserver. The fundamental human task is to ‘wait upon God’. The work of conservation is a labour in sympathy with the providence of God.
- humanity and all nature is destined for future blessedness – a “new heaven and a new earth” (*Rev. 21*). The coming of the Messiah is the culmination of God's work of creation.
- Creation is an act of love. Jesus models our response in three roles: priesthood, stewardship and dominion. As *priests*, humans call down a blessing on creation, and offer it back to God in thanks and praise. As *stewards* we serve the created world, our fellow humans and the whole of nature.

Dominion is, perhaps, the crucial idea. Dominion can mean ‘domination’ and be used to justify exploitation, as White implies. But it can also mean ‘taking responsibility’ – parenting, guarding, guiding, correcting. It is in this sense that Christians acclaim Jesus as “*dominus*”.

Here lies the heart of the Gospel. Jesus teaches us that to lead means to serve. His whole thrust is to turn human values upside down. The lord becomes the servant. God becomes the suffering one. This thesis undermines and reverses the basis of all human power politics, overconsumption and the exploitation of the earth for human gain.

Lynn White is correct – but only insofar as Christians historically disobeyed what the Gospel was so clearly demanding. They bought into the heresy of humanism. And Tim Flannery's dictum receives a sound theological underpinning. Human sin and greed *have* got the world into a mess. It is up to us humans to help redeem it.

M.H.

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Foundation Report

Dear *Tui Motu* readers, Have you any idea how amazing you are? Probably not. It is highly unlikely that any other of the hundreds of magazines on sale in this country has such loyal and generous readers. The *Tui Motu* Board has had reason to know your loyalty through honest feedback, consistent subscriptions and other ways of interacting with the magazine and its editors.

Now we know your generosity also, and wish to express our profound gratitude for the swift response we have received for the newly established ***Tui Motu Foundation***. The Foundation is the Board's strategy to secure a long-term future for *Tui Motu*. We are looking ahead to the time, hopefully still far off, when we may have to find resources to pay an editorial salary. We are also aware that all enterprises need development if they are to survive, and for such development additional funds will be needed.

The Foundation is a separate charitable trust, with its own legal Constitution and its own Trustees. Through it, donations and debentures (or loans) will be invested and the interest made available to *Tui Motu*. If the fund were

to grow beyond the needs of the magazine, the Trustees would apply the interest to other similar initiatives. That day may still be some way off.

Back to your generosity. Did you know that the subscribers have already contributed over \$400,000 towards the planned target of one million. This is a great result in a very short time. It gives the Board confidence that their plan for the *Tui Motu Foundation* is heading in the right direction. This figure is made up of \$330,000 from 15 debenture holders, the rest in donations from some 70 donors (plus interest).

So far, in the main we have received some generously large sums from a relatively small number of donors. What the Board now hopes for is to complement this with a much larger number of smaller donations. In this way we can double the total, and our target will be in reach.

So, if you didn't believe at the beginning that you are amazing, then believe it now!

Elizabeth Mackie

(Elizabeth Mackie OP has been a member of the Tui Motu Board since the beginning. She is now congregational leader of the NZ Dominicans)

letters

Aung San Suu Kyi

Congratulations on the book review (June '07): of *Perfect Hostage. A Life of Aung San Suu Kyi* by Justine Wintle. Having spent six years in Myanmar (Burma), and met Aung San Suu Kyi during the short period of time that she was released from house arrest, I have a particular passion for all things related to Myanmar.

Your reviewer captures the essence of the book, especially drawing our attention to those who critique the choice of Aung San Suu Kyi, her being "too absolutist, adamant." Many ask, is she holding the country to ransom? Does the Junta make their decisions of absolute control, because she is still in the country? Should she not leave and work more actively from abroad?

Aung San Suu Kyi is the hope of the Burmese people and is an icon of fidelity, integrity and passion. Results and achievements are not what she

counts, but a trinity of truth, wisdom and love for her people and for justice. Many whisper their hope in calling her *The Lady*.

She does have an effect in one's life – even if you are not Burmese. She auras a contemplative determination – the fruit of Buddhist meditation, and a belief in the pursuit of justice – her way.

Myanmar, or Burma as it is commonly called now, needs to be in our consciousness, needs to be included in our actions and demonstrations that demand true justice. I hope that this will be the beginning of *Tui Motu* contributing to further information and action for Myanmar.



Anne Sklenars rndm

Today's Priests

I always look forward to Humphrey O'Leary's articles in *Tui Motu* – they encourage and inspire in a time reminiscent of the past. I am referring

to that time not too long after Vatican II. Pope John XXIII had set the scene in calling for a *New Pentecost* and the Council certainly delivered on that. A freedom and freshness came into the church, and the people of God began to move with a spirit which previously had not been present in such a tangible manner. Liturgy began to reflect the local communities from whence it came. People began to notice, some moved with it and others were challenged.

Sadly, in the decades since Vatican II, I sense a reversal of the initial energy and a retrenchment to the old legalese emanating from Rome and beginning to be seen again in clericalisation and the Roman views on liturgical modification.

I read with interest Peter Collett's letter in *July TM*. I would welcome Peter and his wife, in his ordained priesthood, into any church community to which  

▷▷ I belonged, and I know many who share this view. I remember well how effectively he carried out his ministry as Hospital Chaplain in the late 1980s. I have always lamented the huge wastage of talent which has surrounded the exit of many fine priests as they grapple with the unnecessary imposition of celibacy within priesthood. Men of quality just vanish never to be seen in any capacity within the church. What a waste of a resource and a lack of foresight that precludes them from ministry within. As Peter says, these men still have the call to the charism of the ordained priesthood, so bring them back for goodness sake!

Thomas Lamb, Alexandra

Contraception

Humphrey O’Leary states (*p31 August*): “The change of the church’s position regarding limbo makes one speculate what other changes may come in future years”. But the church never had a dogma on limbo – it was a position postulated by St Augustine and supported by many theologians after him. It was traditionally taught, yes, but never part of the Deposit of Faith. Certainly, the use of condoms might possibly be permitted under the ‘double effect’ rule of moral theology, but contraception can never be approved as it is specifically condemned in Scripture: Onan’s sin of *coitus interruptus*.

The blasé statement “the laity seem to have voted with their feet” is unacceptable: my late wife and I never used contraception to space out our four children in the first ten years of our marriage and thereafter. We shall never know how many thousands of women died from taking the high-dosage pill of the ’60s and ’70s.

The poor in the third world cannot even get antibiotics let alone contraceptives. Why do we always look at matters from our ‘lofty’ perspective! (*abridged*)

D Blackburn, Pakuranga

Stone in my heart

I was sad that Bishop Peter seemed content with the correspondence *Bread or Stone*. For me, as one who has carried

letters to the editor

We welcome comment, discussion, argument, debate. But please keep letters under 200 words. The editor reserves the right to abridge, while not altering meaning.

Response articles (up to a page) are also welcome, but need to be by negotiation

the stone in my heart for 20 years, let me explain how it feels to be denied communion.

I married in the Catholic Church, the church I grew up in. It meant a lot to me, being a practising Catholic. When my husband left me leaving two beautiful babies to raise, I was enveloped in the warmth of the Catholic community.

I enrolled my children, joined the parish council, continued my planned giving and membership of SPUC and helped run the galas. When I met my new partner I found Peter, my rock but not Catholic. Having been through a similar set of events we found we had the same belief in the concept of marriage and the family unit. To go forward for both of us meant a union outside the Catholic church, but very much in the eyes of God.

My priest witnessed my new relationship growing but explained his hands were tied with regards to administering communion to me. I was welcome to clean his house, run his galas and join the council, but he was not able to ‘feed’ me. I often sat alone in the quiet of the church and tried to visualise Christ at the altar. He had his hand out and a most loving expression.

I was not able to attend communion on the days when my children received their first – heartbreaking. The rock in my heart was becoming larger. I feel that the church that I loved has starved me.

I was happy and loyal in my first marriage and have been blessed with a loving second marriage: what was my sin? I didn’t set out to hurt anyone, and I know that Jesus and I have a loving relationship. He still looks over my family with those loving eyes.

I believed in all that the church had to teach – and now feel like a bystander.

I would like to thank Mike Riddell for broaching the subject, and have taken heart that I am not alone in my feelings.

Angie Congdon, Taumauranui

Conversation from the Pew

There I was sitting in the pew last weekend enjoying the readings: Moses bargaining with God and wonderful tales of asking and receiving seeking and finding, knocking and the door will be opened to you. Surely, I thought, no one could preach a bad sermon with readings like this. I was wrong.

First we were treated to a minute-by-minute report of how the Pope spends his holidays. It was the kind of marmalade-for-breakfast detail that gurus of every colour have on their web sites. I suppose there was a faint connection with the praying in the readings, but I could not get my mind to visualise our portly pope banging on a door in the middle of the night asking for a loaf of bread...

Then we had some extracts from the pope’s latest book *Jesus of Nazareth*, about the naming of God. God, it is true, we were told, is named as ‘mother’ in the Scriptures and indeed the word for compassion in Hebrew comes from the root word for womb. But while these are used about God, we cannot call God ‘mother’, said the pope, God must be addressed as ‘father’.

No reason is given – it is just stated as so. Now I was under the impression that good theology pays attention to reason. To state that God has images in Scripture which are feminine and motherly and then to say we may not address God as mother simply does not make sense unless there is overt misogyny going on.

Thank goodness I heard Joan Chittister, speaking about images of God. We know they are all inadequate, and we have many of them in our lives. We also know that to limit the wide variety of them means that God is made too small, maybe even into an idol in the image of those who seek to constrain God’s image.

Anna Holmes, Dunedin

Does faith or ideology rule our lives?

Jim Consedine

What is it that makes Christians different from those without faith beliefs? Is it enough simply to be baptised and to 'be a Christian' – or 'be a Catholic'? Do our values vary markedly from those of the prevailing culture, or are they essentially indistinguishable? Is it faith that guides our lives – or ideology?

There are deeply religious societies where injustice is institutionalised, yet the prevailing religion is Christian, indeed often Catholic. The whole of Central and Latin America. Parts of Africa. Traditional Europe. In the Pacific – in Fiji, the Solomons, East Timor, Vanuatu, Tonga. General Franco, the dictator who ruled Spain for 40 years after fighting his way to power through a bloody civil war, was regularly at Mass and Holy Communion.

Augusto Pinochet, the brutal and corrupt Chilean dictator, inaugurated his oppressive regime in 1973 with a Mass in the Cathedral attended by the Cardinal Archbishop. President Arroyo of the Philippines is a practising Catholic, yet presides over a regime rapidly deteriorating into the brutality and injustice of Marcos, her predecessor, another Catholic. The list goes on.

These countries and these leaders practised a private, devotional Christian faith, but it left little imprint on how they conducted their public lives. The Kingdom of God was little evidenced in how these people lived. Yet the proclamation of such a Kingdom in our midst is central to the Jesus message:

He sent me to bring good news to the poor; to proclaim liberty to captives; and to give new sight to the blind; to free the oppressed and announce the Lord's year of mercy... (Lk 4:18-20)

In New Zealand

Is it much different for us? Does the church here sit so comfortably with the prevailing ideology of global capitalism that few are prepared to challenge it? Why are sermons on justice so rare in our churches? And when they are preached, why do so many get upset? Why do so many of us want a devotional or simplistic faith that doesn't impact on the way we live our communal lives and doesn't challenge our prevailing social beliefs?

Is there a built-in aversion to the paradox of sincerely seeking the life of Christ which inevitably brings us closer to the Cross? Surely, the understanding we have of

the Gospel is central to the way we live it. In the United States, for example, the vast majority of Christians know something of Scripture. That knowledge has failed to help the nation respond to crises over issues of justice relating to the common good – inadequate healthcare, poverty levels, structural racism, domestic violence and international war, among others.

And here – research done at Massey University (1992), and since updated, shows that in many areas concerning social justice, there is little if any difference between the values and attitudes of church-going Christians and the remainder of our population. The current total pervasiveness of the global consumer culture helps explain this. In areas pertaining to the environment, nuclear weapons, apartheid, the role and status of women and Maori rights, there was no significant difference. In some areas – nuclear weapons and racism were two – Christians were found to be less committed to social change. It is almost as if the Gospel doesn't exist.

It seems, therefore, that ideology plays a very important role in how we live our faith and, in many instances, dominates it. Indeed, where ideology is the prevailing force, people will refashion faith to suit the needs of ideology - thus attempting to reshape God into an image suited to their ideology.

Conclusion

There are three questions which are crucial for believing Christians to be able to answer in order to determine whether faith or ideology has precedence in our lives.

- Whose God do we worship? The god who sits comfortably with corporate capitalism and war is the antithesis of the God of Biblical justice as revealed in the life and teachings of Jesus.
- Who do you say that I am? This asks how we see the Risen Christ working in our lives and is central to how we live our faith.
- How do we understand Scripture in the light of what is happening around us? Where there is no analysis of 'the signs of the times' (as Vatican II stated), then there is usually only a simplistic understanding of Scripture lacking critical depth, as evidenced often in devotional, evangelical and fundamentalist interpretations.

How we answer these three questions largely determines the values we believe in and the way we will live them. Our answers will help determine the very essence of the church and its relevance to our times.

End of the world – or a new beginning?

Australian climatologist Tim Flannery paid a flying visit to New Zealand last month.

His message of the urgency of global warming is having an impact worldwide both through his writing and his speeches.

Below is a digest of his Dunedin lecture.



What event would drag a thousand Varsity students from their cosy flats on a damp, cold Dunedin evening? Not a beerfest – or a rugby game. It was an hour-long lecture relayed round three of the University’s largest venues, delivered last month by prominent Australian climatologist Tim Flannery. In 2006 Flannery was voted Australian of the Year for his widely acclaimed book: *The Weather Makers: the history and future impact of climate change*.

Flannery is not one of your mind-blowing prophets of doom. He bears no resemblance to the old-time Bible basher signalling that the end of the world is at hand. He is quietly spoken, simple of speech, uses colourful and immediately intelligible metaphors. It is his message which is compelling. The 1000 students were not disappointed. In fact Flannery’s basic thesis is one of hope and encouragement. It is simply that human beings are largely responsible for the present rapid and calamitous change in the earth’s climate – and it is human beings who can put it right. They have done so in the past. They can do it again now.

Global warming

Flannery was not always convinced

of the climate change crisis. He was trained as a geologist and his scientific mind was shaped by the ideas of the 19th Century ‘father’ of modern geology, Charles Lyell. Lyell taught that the way to understand the formation of the rocks of the Earth’s crust is to look at what is happening around us. It took thousands of years to create the strata we see on a cliff face or in a railway cutting. It is a very slow and gradual process.

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Flannery observed the evidence of climate change while studying the flora and fauna in the highlands of Papua New Guinea. But he was convinced that these natural processes of evolution took time. He saw no need to panic over climate change.

So what changed his mind? First there was the opinion of an increasing number of climatologists. But the crucial evidence came

from systematic studies of ice cores taken from Greenland and from the Antarctic. These ice cores take us back hundreds of thousands of years. If you study the air bubbles trapped in the ice you have a record of changes in atmospheric composition and temperature across centuries or across decades.

It was found that sometimes these changes occur very rapidly. Percentages of greenhouse gases can rise suddenly and cause as much as a 10 degree Celsius rise in temperature in a decade. This is far quicker than anyone imagined. And if it has happened before, it can happen again. These samples are a reliable indicator, because the circulation of the earth’s atmosphere is always even and rapid.

How big is the change – and how fast is it happening?

The earth’s atmosphere is a very delicate system. The biologist Alfred Russell Wallace likened it to a “great aerial ocean”, in which we are all immersed. We swim in it, yet because we cannot see it we tend to take it for granted. We breathe it from the moment we are born until the moment we draw our last breath. Life totally depends on it. The atmosphere is delicate because

there actually is not much of it. If the air were turned into liquid it would occupy less than one-five hundredth of the volume of the water covering the earth. That is why catastrophic change can happen so rapidly.

The so-called 'greenhouse' effect was first identified in the late '80s. Gases such as carbon dioxide (CO₂) and methane (CH₄) are the products of the burning of fossil fuels. When present in the air, their effect is to reflect back the radiation from the earth's surface. The earth is heated by solar UV light. It reflects back infrared radiation. But CO₂ and CH₄ reduce this infrared radiation. Everything warms up. It is like getting too hot in bed because your duvet is too thick!

The principal greenhouse gas is CO₂. For centuries the CO₂ content of the air has remained steady at 0.03 percent – until the last 100 years or so. Now it is increasing year by year and the rate of increase is accelerating. It is possible that it could rise to 0.045 percent within ten years if nothing is done to stop it. This is a huge increase. No one now doubts it is industrial action – and specifically the burning of fossil fuels – which is the major cause.

These statistics have been challenged by some scientists especially in the United States. They say the models used are too unreliable to justify crisis action. Many agriculturalists in Tim's native Australia are equally sceptical. They claim that the drought conditions there are cyclic. Tim Flannery disagrees absolutely. He says that the models of climate change may be crude and inaccurate; but the latest real statistics (taken between 2000 and 2007) show the model to be deficient only in failing to predict the urgency of change. The figures predicted by the model were too low!

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Flannery says that atmospheric change is 'telekinetic'. That means that local change produces effects over a wide area. He talks about a *threshold*, meaning that change can happen for a considerable period without producing major effects – but suddenly

a threshold is crossed and it triggers a crisis. He compares it to a light switch. You compress it with your finger until it reaches a certain point when the switch flips.

Our whole biological environment is tuned to a certain temperature range. Fluctuations occur without causing calamitous consequences... until there is a major shift. Then a crisis ensues. Just such a situation is happening now. We are facing a two degree Celsius rise in world temperatures in the next few decades. Such a rise would produce a 20 percent likelihood, says Flannery, of crossing the threshold into calamitous change.

One immediate effect (already being observed) is a rise of up to two metres in the level of the oceans. This is caused both by the melting of glaciers and polar ice and by the thermal expansion of water. Such a rise will destroy many of the world's great cities, like London and New York. It will displace perhaps 500 million people, producing the greatest refugee problem ever encountered in human history. That quite apart from the drastic changes in climate which will affect everyone on earth.

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Peak Oil

The other major factor in addition to climate change which faces us is that within a few years demand for oil is going to outstrip supply. This puts an end to a hundred years of steady growth in world oil supplies. The world economy, once firmly founded on an abundance of cheap oil, will go into a long-term decline and the cost of everything will go up. Likewise the willingness and ability of the wealthier world to deal with the problems brought on by climate change will decline.

Forest fires will increase, but the ability to fight them will decrease. Disease will spread but the cost and transportation of medicines will increase, while the ability to pay for them by those in need will decrease. The ability and willingness of the rich to give to the poor in regions directly affected by climate change will wane. Cheap oil has enabled us to tackle many of the world's problems when we have been willing, but Peak Oil will mark the beginning of a very big change as far as that goes.

Worryingly, the decline of oil may exacerbate climate change. In an attempt to keep business as usual while trying to reduce climate change, we are seeing more of the rainforests, especially in South America, being destroyed to grow soya beans to satisfy an enlarged appetite for oil. Nobody needs to be told how important the rainforests are to the world. The production of biofuels is steadily expanding worldwide. Increasingly, cereal production is being switched from food to biofuels. This makes little sense when there are more and more mouths to feed.

As for renewables, these are built from materials that need oil. Once again we see that the decline of oil means an increase in costs at a time when the ability to pay for it will be lower. Developing alternatives will become more costly as the cost of everything will increase, because oil is behind everything we do. And of course there is the likelihood of turning to dirtier hydrocarbons such as coal, when we could investing in newer technologies.

(mostly taken from James Howard: Raising awareness of Peak Oil, UK).

▷▷ Can human beings arrest these changes?

Flannery cites a series of examples of environmental crises in recent history which produced precisely the sort of solutions now being demanded.

- the great *cholera epidemics* of the 19th Century. A scientist at the time showed that cholera was a water-borne infection, not airborne as had been presumed. In London, the authorities were persuaded to spend millions of pounds constructing the huge network of sewers which still serve the city. Cholera, as a threat to life, virtually ceased to happen. Good sanitation became standard in the world's cities.

- *acid rain*. During the '70s reports were published of the devastating effects on vegetation, especially the defoliation of trees, due to sulphur in the atmosphere. British scientists demonstrated that the culprits were coal-burning power stations used to generate electricity. Burning coal releases sulphur dioxide into the atmosphere, which was borne across northern Europe by the prevailing westerly winds. The rain contained damaging levels of sulphuric acid. The remedy was simple: build 'scrubbers' on the power station chimneys to wash out the sulphur before it was released. Acid rain was quickly alleviated.

- the *ozone layer* holes. The layer of ozone in the stratosphere is very thin and delicate (about six parts per million). Nevertheless it is vital because the ozone layer protects us from excessive ultraviolet radiation. During the 1980s, holes were observed in the ozone layer especially over the South Pole, which rapidly expanded in the spring. This Antarctic ozone hole was growing bigger year by year.

Scientists in America discovered the main culprit to be the CFCs used in aerosols. These compounds float up into the stratosphere and, in the course of time, degenerate and release chlorine gas which destroys ozone. In 1987 the *Montreal protocol* was

enacted, which produced a world ban on the use of CFCs. Once again the cure was effective. This was the first time a solution had come about as a result of world-wide action.

All these examples demonstrate that as soon as a critical situation was diagnosed, a solution was found and put into effect. It has happened before. It can happen again. All that is needed is the will to make it happen.

The solution

In simple terms, the solution is to reduce the use of fossil fuels world-wide by 80 percent before 2050. This may seem radical, even unachievable. But it is no more drastic than the changes triggered, say, by World War II – or the speed of the electronic revolution we are presently experiencing.

Solar cells, wave energy, wind power: all these new technologies will need to be developed more rapidly. Biofuels (renewable carbon energy) will have to replace fossil fuels. Commodities will have to be transported by rail and by sea more than by road or air. Tropical countries will need to undergo rapid reforestation, since forests act as carbon sinks.

If New Zealand wants to sell its farm and horticultural produce overseas, it will have to develop more efficient ways of sea transport, including a return to wind power. New Zealand is not too small, says Flannery, to be a trailblazer. Sweden and Denmark are already leading the way in renewable energy development. We should be alongside them.

Tim Flannery acknowledges that in terms of climate change his fellow Australians have dragged their feet, like their American counterparts. Their governments and industries have been in denial. But an encouraging sign is that while China is rapidly overhauling the US as the world's greatest polluter, the Chinese are suddenly waking up to the consequences and are starting to put their house in order.

A crucial moment will be December 2009, when a world climate conference will take place in Copenhagen. The Kyoto protocol will be due for revision at this conference. This time, the great powers will have to come on board. It may be the last chance – a final opportunity to save our planet. Cross your fingers and say your prayers! ■

Australian Tim Flannery is a mammologist, palaeontologist and global warming activist. He currently works at Macquarie University. His widely selling books include *The Future Eaters: an ecological history of the Australasian lands and people* (1994) and more recently *The Weather Makers: the history and impact of climate change* (2006).

In *The Weather Makers* Flannery states that unless there is urgent action to combat climate change, it may force a global 'carbon dictatorship, which would regulate carbon use across all industries and nations. This level of government intrusion Flannery describes as "very undesirable".

Another practical proposal is the building of **Geothermia**, a new city on the borders of New South Wales, Queensland and South Australia which would use local natural gas reserves as well as solar energy. This model city would be completely energy self-sufficient.

One of the most radical proposals Flannery made was the shutting down of conventional coal-burning plants in Australia in the medium term. He sees this phasing out of a polluting technology as being not dissimilar to the phasing out of asbestos use. John Howard, Australian Prime Minister, while commending Flannery's "new ways of thinking" remains unconvinced of the validity of his radical practical proposals.

Passionate for the earth

*Katie O'Connor meets a teacher
who has become a passionate environmentalist.
Jenny Campbell, of Mossburn in Southland,
is not content just to 'talk the talk' –
she practises it*



I've always been passionate about the environment and my place in it, says Jenny Campbell. "I taught biology at High School and got involved taking students on outdoor education camps. That opened up a whole new world for me. We went to Deep Cove, Milford Sound and the Catlins. I got more and more passionate about the relationships between species I saw.

"Not many students 35 years ago got to go on outdoor education camps. When the builders of the Manapouri Dam finished the tail race at Deep Cove they set up the hostel for groups and schoolchildren. That was when people realised it was a great experience for children to have.

"I started to go out and meet others who were interested in the natural world and when I went along to a *Forest and Bird Society* meeting and found more like-minded people. My enthusiasm grew.

"I find women's groups very open, and for me women are very accepting of different ideas and can find a variety of ways of working. When I talk to other women they will often encourage or affirm what I'm doing. I feel drawn to women's networks because they are committed to seeing Creation in this way – the matriarchal rather than the patriarchal way of seeing the world. Women are concerned about the world they are leaving for their children and our grandchildren.

"I'm also finding that many people are becoming interested in the kind of food we are eating and wanting to eat more natural food. They are growing silverbeet and other vegetables and they are making their own compost to put back on their gardens."

Pollution

"Pollution is another issue. I have become increasingly concerned about the way we are polluting the earth. We always have to have an economic return: to me that's not a healthy way of looking at the world. On the one hand we have a group of people looking at a holistic way of life, and on the other a group that can only see the economic

benefits of everything. They spend their time looking at the natural world and thinking how can they turn that into medicine, farm it, sell it or make money from it instead of just allowing it to be there.

"I helped start recycling in my own home town of Mossburn. Despite negative comments at the start, people are now well used to it. Even my husband, who poo-pooed it in the beginning, has become an avid recycler. Mossburn was a trial area for the Southland District Council, but now a number of other communities have adopted the idea of separating newspapers, bottles, tin cans and plastics (and taking them to the local public depot). Often people simply don't know how to recycle, or garden organically, or make their own compost.

Publicising environmental issues

"You have to encourage people to make a start. I see it like a pebble in a pond sending out the ripples. You get people hooked on just one thing and they will get into that way of thinking and change their habits. Instead of being viewed as radical or different, environmentalists like me are being seen as more and more mainstream. That has made the job of education a little easier especially when you live in a rural community.

"The Southland District Council and Environment Southland are doing the research about our natural resources. That's important. The growth of the dairy industry has come at the expense of the environment. A lot more people are aware that there needs to be conservation, and we need to care for water. It is not an infinite resource. To have fresh clean water is an essential gift for well-being and health, and if we don't care for our waterways the whole community is affected.

"Six years ago I helped start the Environment Centre (Te Whenua Awhi) in Invercargill. People were asking for information. I like to think that its God that makes it happen when things come together, and if you are working for good then the doors will open. When people come to the *Environment Centre* in the SIT arcade in Invercargill



“Take the *kakapo* – it’s just staggering to think that we have this wonderful bird that we as people have driven to the point of extinction. “And now we have the chance to bring it back. I’ve been to Codfish Island and held a kakapo in my hands. I reckon it’s the closest I ever got to God. It was the most amazing experience.”



▷▷ they soon respond. The Centre has won Southland Environmental awards, and its Co-ordinator has been recognised for her voluntary work.

“In the Anglican Church Synods there have been a number of motions that show concern for Creation. For example: how as a church can we recognise our responsibility to the earth? A key consultative principle is to care for God’s Creation.

It is imperative for those interested in environmental social justice to have the support of world leaders. It’s not just the ‘greenies’ making a noise. It is important that we

ask questions of ourselves, such as what is your church doing about recycling, saving water, organic gardening?

Seeking her Maori roots

“The other key shaper in my life has been learning about my Maori roots through my great-grandmother, and I’ve had a increased awareness of that because it wasn’t part of my childhood. I have learned the language, I have studied the Treaty of Waitangi, I go to the Marae, and encourage others to do the same. I greet work colleagues with Kia Ora and receive a Kia Ora back. That wouldn’t have happened a few years ago. Prejudices are breaking down and attitudes are changing.

“I’m a great believer in the value of networks. I don’t have to do it all. If I have the networks I can involve others to become involved by enthusing them and affirming what they are doing. That’s my philosophy. And I think it’s important to speak out and write letters about issues of injustice to the appropriate people. I can’t change the whole a world, but I can do my bit.

“As I have grown older I’ve become much more aware that God is in everything. Every single human being, animal, plant, sunrise, sunset and for me I’m surrounded by God – God happens the whole time. I don’t always see it. I think the web of relationships between people and plants are all part of a pattern I will never understand. It’s awesome and I can respond to it in an awesome way.” ■

MBPE’s 2007 Tie That String on Your Finger Sun Safety Campaign!

Welcome to our 2007 Tie That String on Your Finger Sun Safety Campaign!

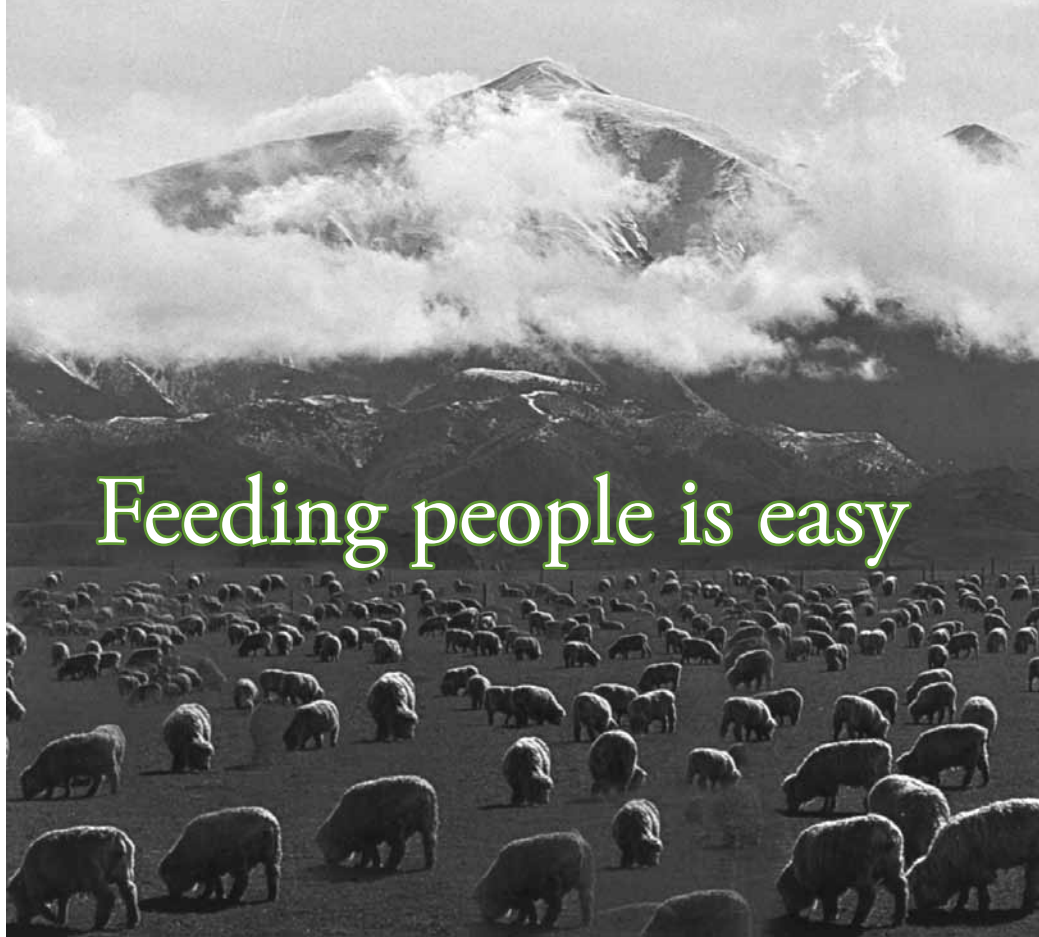
MBPE’s products are like a String on Your Finger - a great reminder to adults and kids to be safe in the sun! How many times have you gotten sunburned because you just didn’t remember to put on sunscreen? **That’s right! Heaps of times!** Our bracelet and keyring detect how much ultraviolet light you are being exposed too. A great way to remind yourself to be safe in the sun!

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- ▶ **Awesome Profit Margin!**
The offered profit margin to schools for these products is fantastic: Up to \$4.00 per product sold!
- ▶ **Double Your Current Fundraising Efforts!**
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- ▶ **Christmas is Coming! Stuff those Stockings!**
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Holly Werstein, Marketing, Sales and Strategy
 Lover of mountain biking, family time and silly kids!
 HollyWerstein@mbpe.co.nz

www.MBPE.co.nz



Colin Tudge recoils in horror at modern industrialised farming

The world has to choose – and soon – between indulging the greed of the few or feeding the many

Feeding people is easy

Sheep grazing in Canterbury under the shadow of the Southern Alps. But is our agriculture too much of a 'monoculture'?

I am struck by the contrast between what could be in this world, and what is. In particular, everyone who is ever liable to be born could be well fed – forever, not simply on basic provender but to the highest standards of nutrition and gastronomy.

That is not all that matters, of course, but if we get the food right then everything else that we need and want in life – good health, fine landscapes, the company of other species, peace, amity, personal fulfilment – can start to fall into place.

The title of my new book – *Feeding People Is Easy* – is a slight exaggeration, but only slight. The necessary techniques and wisdom, and the goodwill, are all out there. So why aren't we doing the things that are so obvious? Why is the world in such a mess and getting worse? And what must we do to put things right?

Most obviously, if humanity seriously wants to feed itself well, then we need to farm expressly for that purpose – create what I portentously call

Enlightened Agriculture. The bedrock is sound biology and common sense. Focus first on the staple crops – cereals, pulses, nuts, tubers – that provide the bulk of our energy and protein. Devote the best land to horticulture – fruit and vegetables.

But then – for we don't need to be vegan and crops grow better if there are animals around – fit in the livestock as and when. Cattle and sheep should graze and – especially in the tropics

*plenty of plants,
not much meat – and
maximum variety*

– browse on the leaves of trees, up on the hills and in the damp meadows and woods where cereal is hard to grow, and pigs and poultry should be fed as they always used to be, on surpluses and leftovers.

In general, farms should be mixed and must therefore be labour-intensive – because well-balanced farms are

complex and need very high standards of husbandry.

Now comes a series of wondrous serendipities. Farms that are rooted in common sense and sound biology produce plenty of plants, not much meat and maximum variety. And here in nine words – *plenty of plants, not much meat and maximum variety* – is a summary of all the worthwhile nutritional advice that has flowed in a million articles and best-sellers and TV programmes from all the world's most learned committees these past 30 years.

Yet there is more. For here too is the basic structure of all the world's great traditional cuisines – France, Turkey, North Africa, China, India and Italy. All their finest recipes are variations on this simple theme: *lots of plants, not much meat, and maximum variety*.

In other words the produce from farms that are designed along lines of sound biology to supply the maximum amount of food, kindly and sustainably, also accords precisely with the recommendations of the world's



▷▷ leading nutritionists and – most wondrously of all – with all the world’s greatest cuisines.

To feed ourselves well we don’t even have to be austere. We simply have to indulge in the world’s greatest cooking. The future belongs not to the ascetic but to the gourmet.

But the food chain we have now is not designed to feed people. In line with the modern cure-all – the allegedly ‘free’ global market – it is designed to produce the maximum amount of cash in the shortest time. Stated thus, our approach to our most important material endeavour seems unbelievably crass.

The global free market might be good for some things (perhaps we get better computers and warships that way); but for farming, and hence for humanity as a whole, it is disastrous. The simplistic business rules that may (or may not) apply to other enterprises are fatal to Enlightened Agriculture and so, since we depend on agriculture absolutely, they are proving fatal for us.

Culprit: the ‘free’ market

When cash rules, sound biology goes to the wall, and commonsense and

humanity are for wimps. The goal must be to maximise whatever is most expensive – which means livestock. So now we feed well over half the staples that could be feeding us to cattle, pigs and poultry. So instead of helping us to feed ourselves, our animals compete with us.

By 2050, on present trends, the world’s livestock will consume enough to feed four billion people – equal to the total population of the early 1970s, when the United Nations held its first international conference to discuss the world’s food crisis. That livestock

*the aim is
not to grow good food
but maximise cash*

will mostly be consumed by people already weighed down with too much saturated fat – for the moment mostly in the West, but increasingly in India and China.

The poor will remain poor. So will most farmers. The traders and their shareholders will grow rich. For this,

forests are felled and the last of the world’s fresh water is squandered – for example on the soya of Brazil, grown to feed the cattle of Europe and now their biggest agricultural earner.

Cash-based farming is not mixed because that is complicated, and labour must be cut and cut again to save costs. So we have cereals from horizon to horizon, cocooned in pesticide, while piggeries in the United States (and soon in Europe, with American backing and European taxpayers’ cash) sometimes harbour a million beasts apiece – unbelievably foul and each producing in passing as much ordure as a city the size of Manchester.

The cost of agri-business

Such farming is dangerous. To save money, corners must be cut. Britain’s epidemics of foot-and-mouth disease and BSE were not acts of God. They were brought about by cut-price husbandry. The same government that lectures us on health and safety came close, with BSE, to killing us all off.

Worst of all, though – at least in the immediate term – cut-price monocultural farming puts people out

Rising food costs predicted

It looks like the era of cheap food is over. The price of maize has doubled in a year, and wheat futures are at their highest in a decade. In nearly every country food prices are going up, and they are probably not going to come down again.

Before World War II, most families spent a third or more of their income on food, as the poor majority in developing countries still do. But after the war a series of radical changes, from mechanisation to the green revolution, raised agricultural productivity hugely and caused a long, steep fall in the price of food, to a tenth of many people’s income.

It will probably return to a quarter of a family’s income for four reasons:

1) Demand grows and more people want to eat more meat. The UN predicts that in less than 10 years people in the developing countries will be eating 30 percent more beef, 50 percent more pig meat and 25 percent

more poultry. Huge amounts of grain-growing land will move from human to animal consumption.

2) Global warming lowers crop yields. A rise of 2°C means up to 20 percent fall in global food production just as the population is about to surge over the seven billion mark.

3) Rising demand for biofuels replaces food production, causing food price hikes. Major oil companies warn that oil supplies will peak within eight years, if not sooner, and start declining by three percent per annum as world demand grows by two percent. As oil prices rise it pulls up the price of biofuels as well, so it becomes more attractive for farmers to switch from food to fuel. Politicians will be tempted to take the easy road and legislate to use more land for biofuels.

4) Desertification, especially in the Sahara and Central Asia, is undermining food production for one third of humanity.

of work. That is what it is designed to do. Countries with the fewest farmers are deemed to be the most 'advanced'. Britain and the US are the world's brand leaders, with about one percent of their workforce full time on the land. Both eke out their rural workforce with immigrant labour of conveniently dubious legal status who can be seriously underpaid. In the US, there are more people in jail than working full time on the land. In both countries, prisons are a major growth industry.

In the non-industrialised world, 60 percent of people live on the land. If poor countries industrialise their farming as Britain and the US have done, and as they are increasingly pressured to do, then this will put two billion people out of work. Unemployment is the royal road to destitution: what a dreadful joke the 'war on poverty' really is. Alternative industries are promised, but there are none on the horizon and cannot be – for no 'alternative' can employ the numbers that farming does.

There aren't enough resources for the entire world to be as industrial as Britain is. Now, one billion people are living in urban slums. There seems to be a vague feeling in high places that this is a temporary state of affairs – but in truth, slums too are a growth industry, or would be if their inhabitants could pay taxes.

In reality, then, our food problems are of two kinds. The first is to grow food well, get it to people, and then cook it properly. That should be fairly straightforward. Far far harder

is to circumvent the corporates and their attendant governments. New Labour in Britain has applied the same general strategy to food as to all things: to sell off the assets to the highest bidders and to hand the reins and profits to the corporates, which in this case means Tesco, Monsanto, and the makers of agrochemicals.

The aim is not to grow good food, but to maximise cash. That, in all ways, is immensely destructive. In short, the greatest threat to humanity comes from our own leaders. Solutions cannot be found through patient reform – for the powers-that-be cannot change to the extent that is needed without sawing off the branch they sit on. Direct confrontation – all-out revolution – is pointless because the world's leading governments grant themselves new powers with each passing week.

The way of hope

But there is a third option: *renaissance*. People who actually give a damn must just start doing the things that obviously need doing: let Tesco and the rest wither on the vine. Gandhi would surely have approved.

In my new book I float the idea of *The Worldwide Food Club*: a co-operative of farmers and preparers (cooks, brewers, bakers, charcutiers) on the one hand, who want above all to provide good food by the best possible means; and of consumers on the other, who are happy to pay a proper price for food properly produced.

To be sure, the movement must begin with the relatively affluent. But cheap

food is not really cheap, and in any case we should ask why countries like Britain and the US which claim to have such successful economies should have so many poor people. Certainly the answer to poverty does not lie with an economy that is designed to make the rich richer.

The Club must work, because it is what most people want – or if not most, then at least a critical mass. Only a monster could be satisfied with the world as it is. Only the most hopeless optimist could suppose that with present strategies things can get better.

Most of what is needed is already out there – *The Soil Association* and the growing ranks of organic farmers, and other farmers dedicated to 'kind' food; excellent bakers and cooks who know exactly what is needed – and care; fair trade movements; the *Slow Food Movement*, which emphasises the unbreakable link between sound farming and great cooking; and that minority of scientists and technologists who are not employed simply to strengthen the corporate hand but truly to serve the needs of humanity. It is just a question of bringing it all together into one coherent cause. That cause, in one phrase, I suggest is *Enlightened Agriculture* – and that, the bit that really counts, really should be easy. ■

Colin Tudge is the author of *Feeding People Is Easy*, £9.99 from Pari Publishing. Reprinted from *Resurgence*: www.resurgence.org



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Pope Benedict XVI, Deus Caritas Est, 2006

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Miracles at Lourdes

Ellen van Dyken describes what it is like for a non-Catholic to be a helper on pilgrimage to Lourdes.

The miracles she saw were not of a spectacular nature, but they were still the healing hand of God

It is amazing how ‘miracles’ happen to us by coincidence, at the times when we need them most.

When my partner and I broke up, I lost direction and couldn’t figure out what to do with myself. At the time I was living in the Netherlands. I was feeling truly sorry for myself. It must have shown on my face when, one day, I went into work to tie up some loose ends.

My work mate, Paul, was in the office as well and had just received an urgent phone call. Pondering about the problem he’d been presented with, he wandered past my office and saw me staring blankly at the computer screen. A light went on in his head, and he thought maybe he could make two people happy in one day!

Paul had been asked if he could find a physiotherapist interested in accompanying a group of ailing pilgrims to Lourdes. Lourdes is in France, where, in 1858, a young peasant girl, Bernadette, claimed she saw ‘a lady’ (later said to be the Virgin Mary) appear 18 times. Nearly 150 years later, Lourdes welcomes six million visitors each year, many of them suffering from illness and disability. The spring water that emerged in the Grotto after the ninth apparition has since been responsible for 67 officially recognised miraculous cures.

I said *yes* straightaway. As all my plans

for the summer had been flushed down the drain, I was grateful to have found something to take my mind off things! I was also very interested how a Protestant girl would fare in such a Catholic stronghold.

A week later I found myself at the railway station amidst a sea of pilgrims and volunteers getting ready for the trip. Initially I felt a bit lost as the preparations were running like a well-oiled machine, and everybody except me seemed to know what they were doing. However, I was soon introduced to a few other ‘newbies’ and we were told what we were supposed to do.

I was part of the nursing staff, and on the train I’d be looking after the pilgrims in the couchettes: the carriage with seats that convert into bunks for the night. Our job was to assist pilgrims to the toilet, keep them comfortable, help them get ready for bed – ever tried getting an 80-year-old into the top bunk of a train compartment? But, most of all, give them as much attention as possible.

In my compartment was a young woman with Down’s syndrome who was so eager to go to Lourdes she kept repeating: “Lou-Lou is going to see Mary, Lou-Lou is going to see Mary”, non-stop for the whole 14-hour train ride. Her compartment buddies turned slightly cross-eyed at all this enthusiasm, but they showed goodwill; and they looked after her as if she was their daughter.



A group of pilgrims in front of the Basilica in Lourdes, southern France

Due to their poor health most pilgrims had not been on a holiday for a long time, and they were like a bunch of excited kids in a theme park. All volunteers had given up annual leave for this ‘working holiday’, but were clearly having a ball bantering with the pilgrims and each other. After just a few hours I knew I’d do anything to be on that train again the next year!

The week in Lourdes was filled with processions, Masses and other activities, including a shopping trip. Lourdes has often been criticised for its commercialisation, but all the pilgrims wanted was to take a piece of Lourdes home for themselves and their loved ones. The souvenir shops fill a great need!

For us it was an opportunity to stroll around the shops, and have some one-on-one time with a pilgrim: for a good talk and racing them through the hilly streets in the so-called *voitures* (three-wheelers). For most of us the shopping ended with a huge sorbet and a cup of coffee shouted by a beaming pilgrim.

Around 11 pm every night, once the pilgrims were in bed, we’d head to our

favourite hangout; the *Jeanne d'Arc* pub. Often we did not leave until at least 2 am – only to get up again at 6 am! Lourdes' volunteers know how to get the most out of life. Enjoying a few drinks together also helped us bond as a group and cope with the many emotions we faced during the day.

We'd walk down to visit the Grotto in the middle of the night, when it was quiet and still. This gave us an experience of Lourdes that not many tourists had. It was a wonderful time to be quiet, light candles for our friends and family, and just sit and meditate. Not all of us were Catholic, or even religious, but the special energy was felt by everyone.

One night when I went down to the Grotto with two friends, one of them seemed to be in such a deep meditation that we did not want to disturb him. We left him there and went back to the hotel, only to find out the next morning

he'd fallen asleep and was woken by the first visitors of the day!

It was incredible how much joy I got from doing something for someone else. Giving these people the holiday of a lifetime was one of the most fulfilling things I had ever done. This couldn't have come at a better time, at a stage in my life when everything had been about *me*, and about how sorry *I* felt for *myself*.

Seeing strength in people affected by such adversity, making friends that truly cared about others, and the collective energy of thousands of like-minded people worked like a wonder medicine.

People often asked me whether I seriously believed miracles happen in Lourdes. My answer is always: "I have seen so many!" No, I never saw anyone throw away their crutches, nor was I witness to a pilgrim standing up from their wheelchair shouting 'Hallelujah!'.

But what about the young anorexic woman who started eating again? Or the lady in her 40s with double, above-knee amputations who had not smiled for months and who suddenly couldn't stop smiling? And the man who wanted to die in Lourdes, who'd held on to life for months, and who passed away peacefully on the third day there?

And of course myself, who came back home a new person, a person I now liked, with a smile on my face that didn't disappear for weeks and a new bunch of friends that would last a lifetime! But especially, all the pilgrims and volunteers who were healed just by a smile and a hug, and the realisation of just how lucky they were compared to others.

These are never recognised by Lourdes' team of medical staff as *miracles reconnues*. But hundreds of these small miracles happen to people in Lourdes every single day, 365 days a year, for the last 149 years. In my belief, these are the true miracles of Lourdes. ■



Spirituality in Our Times

GEOFFREY (Monty) WILLIAMS, SJ., B.A.; M.A.; M.Div.; Ph.D.

New Zealand Visit – October 2007

Monty is a member of the Upper Canada Province of the Society of Jesus and is co-author of *Finding God in the Dark: Taking the Spiritual Exercises of St Ignatius to the Movies*. Known as a leading teacher in North America on the Spiritual Exercises and Ignatian spirituality and for his analysis of contemporary theory and culture, he has given workshops and retreats throughout North America and in Malaysia and Australia. He is currently Director, Loyola House (Guelph)/Regis College (Toronto) Internship Program in the Ministry of Spiritual Direction.

Presentations and Workshop

Morning (9.30am – 12.30pm): Cost \$10

(1) *Films and Spirituality* (2) *The Incarnation and Contemporary Culture*

Afternoon (1.15pm – 4.00pm): Cost \$10

Workshop for Spiritual Directors

Please Note: Morning and Afternoon Tea will be provided; hot water, tea and coffee will be available at Lunch-time

Venues:

Wellington: Saturday 20 October, St Joseph's Mt Victoria

Enquiries and Registration by 13 October to:

Phil Cody SM Ph: (04) 380 2060 Email: cody@smnz.org.nz

Auckland: Thursday 25 October, Columba Centre, Ponsonby

Enquiries and Registration by 18 October to:

Kevin Conroy SM Ph: (09) 360 0923

Email: conroy@paradise.net.nz

Christchurch: Saturday 27 October, St Joseph's Parish Centre, Papanui

Enquiries and Registration by 20 October to:

Carl Telford SM Ph: (03) 379 1068

Email: ctelfordsm@actrix.co.nz

or Caroline Fisher (Parish Secretary) Ph: (03)379 1068

Email: stmarysparish@xtra.co.nz

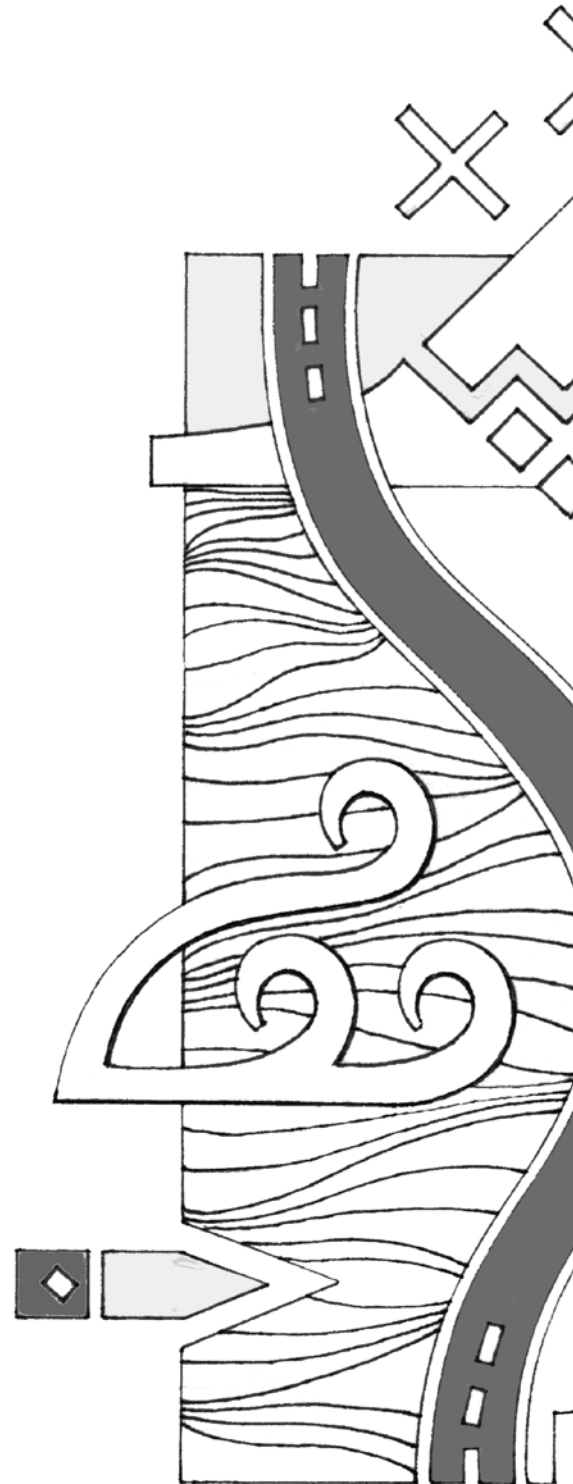
Sponsored by the New Zealand Province of the Society of Mary

The Road to



The road to Parihaka looks like
any other road,
winding, well-kept;
the undulating hills on either side are
green, luscious, fertile.
The road hugs the coast;
for miles, the autumn sun gleams on rolling waves,
the best surf beach in the country.
The incoming tide laps anew
the unprotesting tauranga waka.
Taranaki, white-cloaked, white-weeping,
looks down in silence
on the hidden pain of her people.

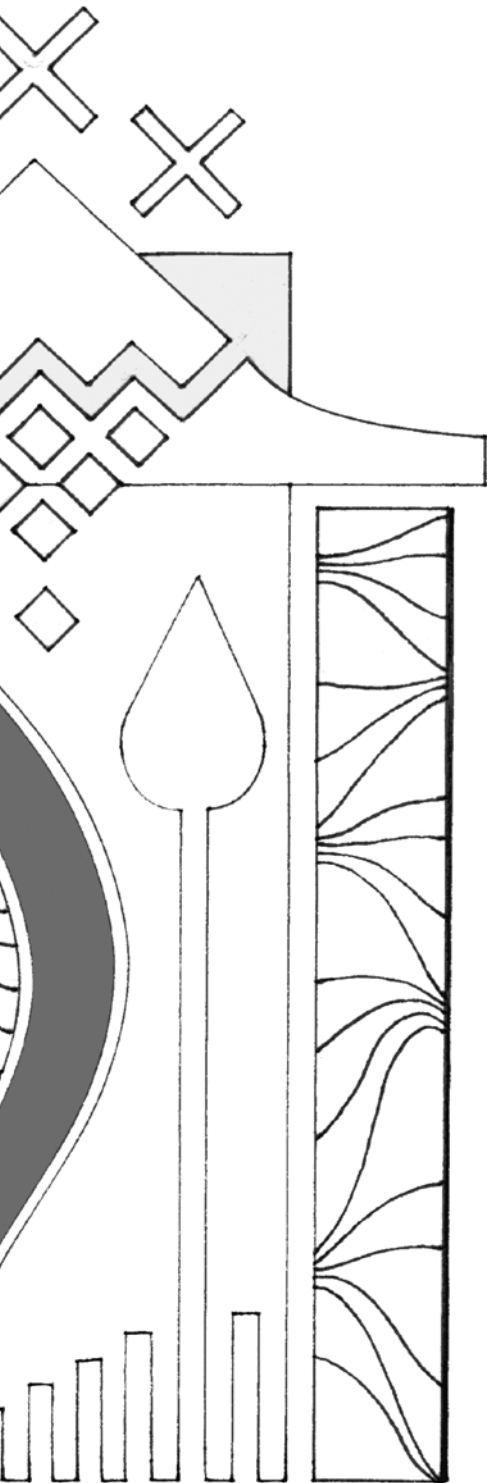
For the fertile fields have risen phoenix-like
from the scorching, scouring, souring
of centurions.
And the rolling waves crash into obliging sands
the memory of gun-boats
carried in their womb
for the destruction and demoralisation
of the Shore People.



I was especially moved by Jim Consedine's article *Parihaka Remembered*, along with its accompanying article *Parihaka Celebrated* (*TM July*). In 1994 I was privileged to visit Parihaka with our Wellington Network: *Sisters, Brothers and Priests for Justice and Peace*, and shall never forget this profoundly moving experience. We were

welcomed by Maori in a manner wholly befitting their tradition of welcome, and given wonderful hospitality as we learned of the deception and degradation which our forebears meted out to theirs, back in those troubled times. I recall being overwhelmed by the amazing forgiveness and *aroha* which our Maori hostesses and hosts showed us.

Parihaka



*The ancient stones of the fields cry out
in wordless anguish
at the desecration of the People's spirit...*

*Land ruined
bread broken
blood spilled
wine drunk in mock celebration.*

*The slashing, crashing, burning and
the clunking
of the spears.*

*One of the soldiers pierced his side with a spear.
This is my body!
Do this in memory of me?*

*The road to Parihaka looks like
any other road.
It carries me, efficiently, effectively, over the pain
that is deep-buried,
too great to be seen,
too heavy to be borne.*

Mary Scanlon, LCM



At the conclusion of the day, a few of us, including myself, put words to paper, for me an attempt to deal with the anger and grief and outrage towards those whom my Scottish mother would call “my ain folk” who had done such terrible things to the peaceful and indeed righteous People of the Land. I’m enclosing a copy of my poem because, since

reading the two articles, I’ve found it necessary to revisit my own experience and take another step in my journey of forgiveness – forgiveness of my predecessors, forgiveness of those today who still abuse Maori, and I guess forgiveness of myself for my earlier years of ignorance and misunderstanding.



Seven deadly sins – a Gandhi series

*Business should be run in accord
with honest, decent, ethical standards
– avoiding the mere pursuit
of power or profit*

John Gallaher

Commerce without morality

Periodically we see scandals emerging somewhere in the commercial sector, as yet again someone in a position of trust has succumbed to greed and self-interest. As a result many would say that “the more things change, the more they stay the same”, and there is an absence of ethics, of a defined moral code in the behaviour of these people.

Very often the organisation which employs them will have a *mission* or *values* statement as part of their corporate philosophy. Ideally this is designed to provide a touchstone for employees, a statement of morality that they should embrace. But all too often this is given lip service, as the pursuit of power and profit dominates absolutely.

I well recall a 1987 movie *Wall Street* that revolved around one character, Gordon Gecko, whose catch-cry was “greed is good”. In other words

Commerce without Morality pays. But, as the 18th century Scottish moral philosopher Adam Smith stated, “self-interest leads to the common good only if most people in society have internalised a general moral law as a guide for their behaviour”.

*“self-interest leads to the
common good only if people
have internalised a general
moral law as a guide
for their behaviour”*

And yet, time and time again we see individuals and Corporates rationalising their exclusively profit-driven behaviour. No one is denying the need for businesses to be successful, but when the pursuit of profit becomes the most important focus of businesses large or small, morals (or ethics) are very often disregarded, or reinterpreted to suit the desired outcome.

After 30 years in the commercial world, I believe that a moral foundation is fundamental to creating successful economic (and political) systems. The degree to which the capitalist model continues to be successful is not, in my view, because we are all profit-driven to the exclusion of everything else. It is because we recognise that in order to create and maintain a successful business we need to ensure fairness between all parties and have a very clear understanding of the consequences of our actions.

The capitalist model in its simplest form is a system of voluntary relationships inside a legal structure that protects the rights of the individual. Since capitalism is based on freedom of choice, it can promote morality and character development, but it cannot guarantee a moral society.

It is in this context that the ‘seven deadly sins’ as enunciated by Mohan-

das Gandhi have so much relevance to our everyday conduct, in our business and personal lives. To my mind the word *conduct* is the key. In the same way that the duty of a Trustee is to be prudent, one can easily argue the same test for anyone working in the commercial sector. According to Trustee Law, prudence is a test of conduct, not an absolute measure. Our ability to pursue commerce with morality should be seen in the same light.

One of Gandhi's many quotes provides a very clear insight into his thinking. His philosophy is founded on his faith in the power of the individual; he states: "As human beings, our greatness lies not so much in being able to remake the world – that is the myth of the Atomic Age – as in being able to remake ourselves".

Therein, I believe, lies the challenge to each of us as individuals to interpret the seven deadly sins in the context of today's fast-moving and self-centred world. The answer lies within us, each in our own way, to change the course of history if we can embrace the natural balance, the elegant simplicity that each of the seven social sins represents.

In the same way as we cannot expect "success without effort", the notion of "commerce without morality" makes little sense. Again Gandhi has captured the essence, the logic of the interrelationship and its importance to each of us who participate in the business sector in some way. "A person cannot do right in one department while attempting to do wrong in another department. Life is one indivisible whole".

Perhaps the better way to consider Gandhi's seven deadly sins is to add the prefix: "you cannot have...". *You cannot have* commerce without morality. The two aspects are then clearly linked – success in one (commerce) requires application of the second (morality).

Many would argue that the definition of morality is just too complex, but

I suggest this is a case of the means justifying the end. It is a pretext for ignoring the moral imperative. We need to get rid of the belief that because something is permissible, by definition it is proper – or because it is legal, therefore it is ethical or moral.

Equally we need to understand and embrace what morality means to us. As I reflect on this, I realise that this is a substantial challenge. Morality is the quality of being in accord with standards of right or good conduct. For us to define morality, we will most likely use the rules of right and wrong that we follow everyday.

But these will be interpreted according to our cultural and religious beliefs. In the final analysis, the value is in simplicity. A system of standards that we can use to produce honest, decent and ethical results, I would argue, should be considered as moral, thereby defining our morality.

The test will be – can we conduct ourselves in a commercially successful environment in a morally acceptable manner. Yes, I believe we can, but it requires a shift in focus away from the *profit at any cost* motive and a very clear



Adam Smith (1723-1790)
18th Century Scottish moral philosopher.
He is regarded as the 'father' of free market economics

understanding of consequences of one's actions or inaction.

If this is able to be embedded in the corporate culture, then integrity in all aspects of the business becomes a reality, the win-win philosophy has meaning, and our behaviour includes the desire to act in a fair and mutually beneficial manner.

Is this overly idealistic? No, I don't believe so. ■

John Gallaher is Dunedin Manager of Forsyth Barr Ltd

The seven 'deadly sins' of modern society as Gandhi saw them:

Politics without Principle
Wealth without work
Commerce without morality
Pleasure without conscience
Education without character
Science without humanity
Worship without sacrifice

January 2008 will be the 60th anniversary of Gandhi's death. He was assassinated at the very moment when Indian independence was about to become a fact. He is truly the father of modern India. With all its ups and downs India has consolidated as not only the world's largest democracy but a country where different races and creeds live together with a degree of mutual tolerance.

This series is being put together to commemorate Gandhi's heritage. We offer it not only to our readers but also to secondary schools. We have a limited supply of copies of the July, August and September issues which we are happy to make available for senior students at minimum cost (to cover printing and postage). Contact the Editor: tui motu@earthlight.co.nz

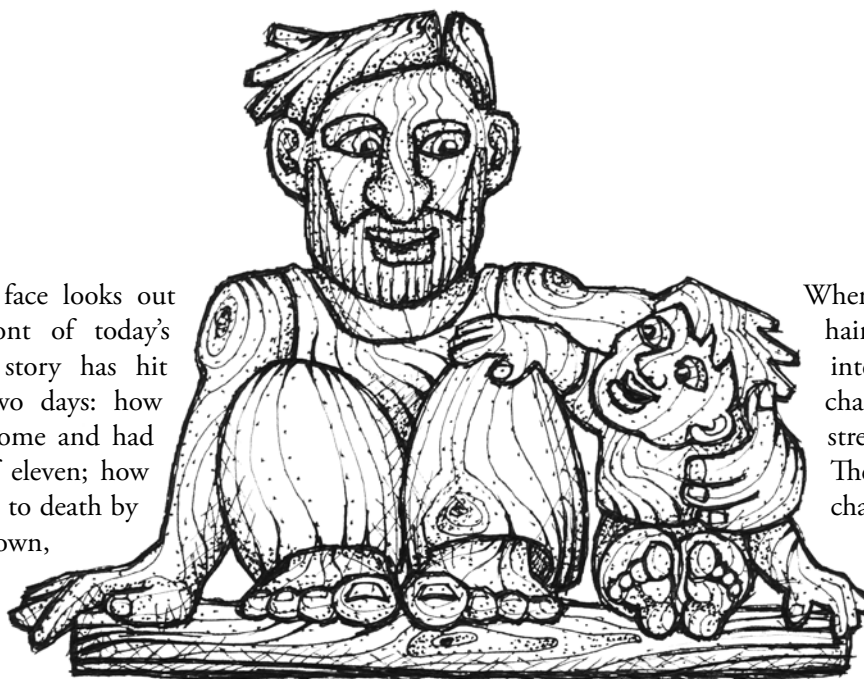
Achieving Closure

Paul Andrews

A woman's sad face looks out from the front of today's papers. Her story has hit the headlines for two days: how she was abused at home and had a baby at the age of eleven; how the baby was stabbed to death by some person unknown, and now, 30 years after all that horror, she is begging for somebody, somehow, to help her achieve closure – a formidable task.

If you Google 'achieving closure', you will find exercises that they claim will help you to put a peaceful end to a relationship that has tormented you. Sometimes people who have been traumatised put their lives together not by artificial exercises, but by living and fighting their way through the pain. The following story of Kevin has been altered to make recognition impossible, but the essentials are true.

His parents were both clever, but Kevin can remember no love between them; they had slept in separate rooms for as long as he can recall. Father had the brains and exam results needed to qualify for a secure office job; but once in it, he was never asked to use his intelligence, and relieved his frustration in drink. His family baffled him, and his wife, equally frustrated, sought her pleasures outside the marriage. Kevin was only ten when he surprised her in bed with a friend of the family. It shook his confidence.



Mother was fond of an unmarried cousin about 12 years older than Kevin, and often invited him to the house. When this guy – call him Fred – had almost become part of the family, he started to cultivate Kevin, who was glad of the notice. Gradually Fred's attentions became sexual, and Kevin found himself the victim of persistent, aggressive, sexual abuse. Fred was a classic paedophile. By the time he was caught – through leaving compromising photographs to be developed by a chemist, who in turn reported the matter to the Gardai – he had victimised 16 children; yet he was never imprisoned. He terrified and terrorised Kevin for over six years.

Why didn't Kevin seek his parents' protection? There was some guilt at his early acceptance of Fred's affection. More than that was the inability to find words which would convince his parents. He felt that they knew and connived with the abuse. To this day they have never shown real remorse for their negligence.

When Kevin turned into a hairy teenager, Fred lost interest in him. Even the chance sighting of him in the street could frighten Kevin. There followed a period of chaos and confusion, when he was promiscuous with girls, drinking too much, messing up his studies. He was sent to an institutional counsellor whose unskilled probings felt like further intrusion. He drifted through his twenties like a lost soul, unable to believe he had a future, so unable to give real energy to studies or training. But he kept seeking, held onto some friends, and eventually had the luck or grace to fall in love with a soul-mate, a woman strong enough to stay with him. They married.

He wanted to make peace with his past, so that it would not screw up his present. He was consumed by anger, against Fred who was still a free man, and against his parents who he felt had betrayed him. Fatherhood in particular was a mystery to him. Looking at his father, detached from his family and attached only to the bottle, Kevin could not understand what a father was for. In the middle of this questioning he was struck by a thunderbolt. His wife became pregnant, and in due time produced a lovely baby boy – we'll call him Paul.

To see Kevin's love of his son was one

A Mother's Journal

Suitcases and bags. Boxes and packets. Clutter and junk. We went away for a month with an overloaded jeep and somehow had even more on the way back (gifts, craft creations, precious stones and fossils). Our mountains of gear were all the more obvious beside the small bags of the Himachali people sharing the bus.

It had seemed quite rational and reasonable at first. Be prepared. Clothes. For hot and cold weather. Tomato soup packets and oats which couldn't be got in that remote little town. Children's school work. Hindi learning books. Medical texts. Materials for running workshops. Presents for friends. Spare time reading. Tramping gear (tents, sleeping bags, sleeping mats, cooking stoves). Three bicycles. Bicycle spares. Craft materials for hot afternoons. Recorders and music. The new game of *Kadoo*. A laptop. A couple of DVDs for entertaining children. Music CDs. A non-stick fry pan for our family Sunday pancake ritual. (OK I guess we could've skipped the frypan.). And suddenly there was a huge suitcase, two packs, three boxes, and two roll bags.

Long ago I travelled for a year in South America with one 8kg backpack. How did this happen?

It was a great month. We enjoyed biking, trekking, crafts, reading and music. We used our otoscopes to look into hundreds of grimy ears and ran a health workshop for teachers... and the Sunday morning pancakes were fat and fluffy.

We returned to 380 emails. Just more clutter? But one with some thoughts pasted on the bottom from our Aussie mates in Delhi cuts right through:

"The general rule, for both individuals and churches, was, according to Augustine, that "not to give to the needy what is superfluous is akin to fraud" and "when you possess the superfluous you possess what is not your own".

Ray Mayhew, *Embezzlement: The Corporate Sin of Contemporary Christianity?* p.4 www.relationaltithe.com

It wasn't hard to sort through clothes and get rid of a large box – shared out with village kids and neighbours. There are a few books and toys to go. But when I really think about what is superfluous, I see how far I still have to go. Even in the last 18 months we've accumulated more junk than our housemates. It's much harder here in India to avoid the fact of wealth.

Then this morning five-year-old Rohan asks what that story about the rich man, the camel and the needle's eye means. And are we rich? I baulk. So there's more sifting through superfluous stuff ahead. While so many struggle to find clothes, food or fun things for their kids – I struggle to shed things we don't need. So I'm resolving to travel and live lighter. Even lightly. To pare down. To try to live a thinner life... as thin perhaps, as a thread?

Kaaren Mathias lives and works in Himachal Pradesh with her family. Last month they were visiting a town near Tibet with no internet for several weeks so no journaling could escape to the Bigger World!

of the loveliest things I've known. Old Simeon in the Temple, holding the baby Jesus and praying his *Nunc Dimittis*, could not have been more overjoyed than Kevin as he cradled Paul. This was more than just a baby. It was a sort of redemption, a sign that God trusted him to be a father. With each day that passed, Kevin watched Paul developing, and discovered what fatherhood can mean. He was breaking the unholy pattern that had marked his early years; it enabled him to make peace with his past, to experience a sense of closure.

What can fatherhood mean? It is 50 years since Bowlby noted that the

securest babies are those who have seen a lot of their fathers; 40 years since Schaffer and Emerson found that for nearly one-third of infants, the main attachment was with their father. Since then, more and more research has documented the special contribution of fathers to their children: securer babies, and children who are intellectually curious and independent, ready to explore and take risks. Involvement of fathers influences their children's sex-role development and academic performance. Given the opportunity, they can be as nurturant of young children, as capable and emotionally responsive, as mothers are. Though many fathers feel themselves as failures,

out of touch with their children and over-busy, their impact on the family is still profound.

Kevin has come to terms with his ineffectual father, and to a lesser extent with his neglectful mother. He cannot forget the past. Despite the trauma, it has helped to shape him into the impressive professional he is today. If he has achieved some closure on that trauma, it is through using the helps that God put in his path, of wife, friends, and therapists; but above all it is due to baby Paul who made him a loving father. ■

Paul Andrews is a Jesuit priest and psychotherapist semi-retired in Dublin



In her second and third sessions in Christchurch, Benedictine Sr Joan Chittester examined the Western religious tradition and judged it to be defective and demeaning of the feminine. She proposed an alternative world-view.

Who is my God?

The Book of *Genesis* tells us that God created us in God's image and likeness. But then we created God in our image. Our ideas about God and images we have of God are the measure of our own spirituality. They colour everything we do.

If our image is of a God of wrath, then we become wrathful. If our God is indifferent to the world, then we feel that indifference. If ours is a God of green traffic lights and winning lottery tickets, then we will be children of magical coincidence. If we have a God who is preoccupied with making laws, we crumble in our inability to keep those laws.

Our images of God will tend to evolve in the course of our lifetime. Sr Joan noted that her 'God' today is not the God she thought she knew in 1950. At that time, justice was seen as God's will and oppression as God's judgment. She saw God as Potentate, Persecutor and Mighty Male, seeking obedience and subservience. Those were the images of that time. They were craven images of ourselves and blocked the image of the real God.

The guilt she experienced in those days quenched her hopefulness. "I had made God too high and too far away

to care for me. I could not think God." The God I searched for was tribal, Catholic, 'on our side', white, definite, male – and definitely not my 'mother'."

Meanwhile there was another question which was challenging her: what it meant to be a woman. "I have seen 'God' grow; I have seen myself grow. I cannot tell the difference." Sr Joan listed five streams of consciousness which came together to lead her towards a God of cosmic unity and everlasting life. These were:

- spiritual tradition
- personal experience
- science
- globalism
- feminism

Her own spiritual tradition, the *Rule of St Benedict*, told her that the first step towards union with God is to know you already have it. "I already contain within myself the life that is God." This message comes to us through Moses, Jesus, Benedict and Julian of Norwich. Julian said: "All that is, is in this acorn... God is the air I breathe, the path I take, the room I live in."

The answer to the question *Who is God for me?* will be in the way we treat everyone else in the world. Hebrew and Christian Scriptures bring us images worthy of reflection: God told Moses "I am who am. Look for me." To Jonah, God was merciful, three times. God is with us in Jesus' Transfiguration. All this comes to us from our religious tradition.

Science has brought us knowledge of the infinite, the unlimited. In 1900 we knew of only one galaxy, the Milky Way. In 2000 we know of 40 billion galaxies. Therefore God who is not too big for us to think about: that leads us to the God of the Universe.

Globalisation entails a melting of national boundaries. God, therefore, is bigger than parochialism. God has many names. As one's world becomes smaller, God becomes bigger. Anselm said "God is that than which nothing greater can be thought."

Sr Joan's culminating question is: "Who is God for me in the 21st century universe?" Her reply is: "God is not now the God I knew in the 1950s. God has become the Universal God. *Thank God! Thank God! Thank God!* So, allow no one to draw too small a God for you. Wherever you have to look to find God, do it! For unless we do that, we will never change this Godless culture."

Theology, ecology and feminism?

Sr Joa reflected on the relation between being a woman and being a Christian. In today's world two-thirds of the people who are hungry are women; two-thirds of the people who are illiterate are women; two-thirds of the people who are poor are women. Furthermore we are faced with huge ecological catastrophes. "The ozone layer, the placenta of the earth, has been ruptured. Water, air, trees and land are being destroyed."

How have we got to this situation? Lynn White Jnr, in an article in *Science* (1967), says that the major crisis confronting the modern world is the fact that the Judaeo-Christian ethic justifies domination. Our Western religious tradition teaches us to think hierarchy, superiority and conflict.

In the way we listen to *Genesis* we have emphasised the creation story in *Genesis 1* over that in *Genesis 2*. Our creation story is focused exclusively on humanity. It is a series of ascending stages with each plane higher than the last. Man, the male, is made last – the crown of creation. That means that what women think or want or need is secondary, without priority. What men say women think or want or need becomes ‘a woman’s place’: it is ‘the law of the land’ or the ‘will of God’ for women.

Creation is seen as a cornucopia of creature comforts for humankind, whose function is to serve Man’s purpose. We assume we are above nature, and that because we are made in God’s image we are God’s agents on earth. It is up to us to subdue the earth. A sense of enoughness is seen as an aberration. Seeking more is seen as a sign of progress.

Women are other than men, and are therefore seen as lower than men. Women were defined by their bodies and were seen as carriers but not givers of grace.

Genesis 2

But what happens if we reread *Genesis 2*? The Hebrew phrase *ezer kenegdo* is translated as ‘helpmate’. In the other 29 situations it occurs in the Scriptures, it is translated as ‘power equal’. Adam is not Adam until the creation of Eve. *Genesis 2* has male and female created equal. Yet in subsequent Western spirituality Nature has been the loser, and so has Woman. This is because *Genesis 1* has been the predominant in the tradition.

Development of scientific thought has tended to reinforce this mindset of dominance. Until the 17th Century the task of science was to support

theology. Descartes defined matter as subservient to spirit, so concluded that Nature was meant to be dominated and bound into service like a slave. Darwin’s concept of the survival of the fittest meant that we could do what we wanted with anything that was ‘less than human’ – which included blacks, indigenous people, aborigines, women, gays, lesbians.

The oppressed readily internalise the attitude of the oppressor, so women too bought into this false theological argument that Man was created first – and therefore was best. Many women believed they belonged to a lower nature and were designed specifically for birthing. They were defined as mother, only. Their natural place was the home, whereas Man naturally transcends Woman and could do theology and philosophy.

But Woman started to protest, when in 1820 the discovery of the microscope revealed that women are life-givers too. They could no longer be seen as just incubators of the seed planted by Man. Science had finally revealed that life comes equally from the union of Man and Woman. Up till now the theology of domination has meant that woman loses and nature loses too, because of these male norms that some of us are better than the rest of us.

Building a new world view

Science, theology and feminism have to be reconciled. Christianity has to remember that God created all creation “good”. We need a new theology of Creation. We need to revive our sense of sacramentality acknowledging that all creation reveals God. We need to see Sabbath, which symbolises the contemplative mind, as the crown of creation. And we need to rediscover *Genesis 2*.

Genesis 1 is about stewardship. *Genesis 2* is about relationship. In *Genesis 2* God brings all animals to Adam to name and be known and nurtured. We name the ones we relate to, the ones we serve.

What are the sins of our age? *Individualism* is theology bankrupt. *Sexism* is heresy. It is pathological pride to say that female is the only material that God will not work through. If we suppress one sex, all humanity dies. Sexism is the simplification of life into a one-gendered view only. It is not good for women or for the planet.

It is not good for men either. They are forced into a pattern of *provide, pay, produce and be perfect*, forever striving upwards until they fall down exhausted. In the same way, human centredness is bad for the planet. Male centredness ignores half the human race. Sexism is a sin. A male God in a male-centred world is bogus.

Feminism is not the same as femaleness. The key to the fullness of life is the parallel development of men and women, who thus become an emotional pair with deep soul and fine mind, where feeling is another way of thinking. Feminism rejects hierarchy and domination for the sake of the human race. It is feminist men who prove that it is possible. *Eco-feminism* is a description for this new world view. It transcends male chauvinism and rejects female chauvinism, and sees the Image of God in both female and male, in the cosmos and in the totality of creation. Feminism implies mutual respect. What is good for half of humanity is not enough. No man can speak on behalf of a woman’s agenda.

Eco-feminism does not patronise, enslave or exclude. It is not a rebellion. It is the spiritual outcome that comes with scientific awareness that life is not a ladder but a weave of differences acting in concert. It comes when *Genesis 1*, the stewardship story, is forced to intersect with *Genesis 2*, the companionship story. It tells the story of God, the world, and women differently. Eco-feminism is a new way of thinking and seeing. ■

Mary Woods

chicken and barley soup

Clay Nelson

I often feel reticence to preach on prayer. But I'm not reticent to pray. Rather my avoidance behaviour is similar to how I feel about the American flag. Years ago it was hijacked by political and religious conservatives. They used it to package themselves and their often-hateful ideals. The result is I feel too self-conscious and embarrassed to display it, even at appropriate times.

Thanks to poets, Gospel singers and televangelists, the popular understanding of prayer makes me embarrassed to talk about my prayer life. I particularly cringe when it is spoken of in sentimental terms. One thing prayer isn't is sentimental. Spare me the violins swelling to tug at my heartstrings. One phrase that rolls my eyeballs is the 'power of prayer'. It suggests that prayer is a thing, like an amulet or perhaps one of Harry's Hallows that protects us from life's more unpleasant aspects. Prayer is not a flotation device thrown to a drowning man. It is not an incantation that bends God to our will.

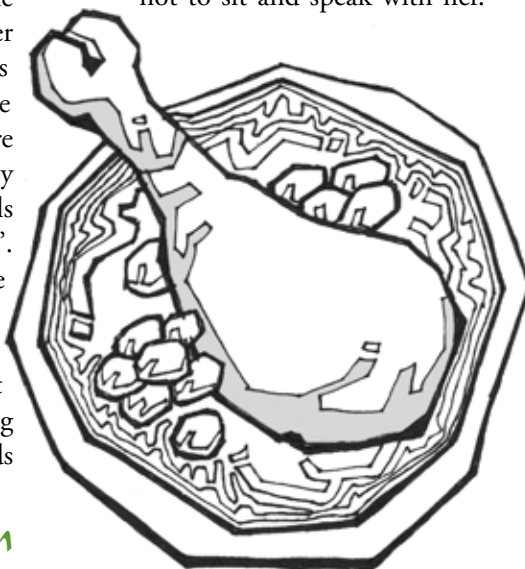
For me, prayer is chicken and barley soup.

When I was preparing to leave seminary my primary task was to find a cure. That's church-speak for an entry-level job. In the US, someone had to want you to be their priest before you could be ordained, even if you were at the top of your class. So, even if an undistinguished parish in a suburb of Buffalo in the heart of the snow belt wanted to interview you in the middle of winter, you accepted the invitation.

As luck would have it, the oldest parish in the US offered me an impressive position two days before the interview, but I deferred accepting until I had met

my obligation to talk to the Buffalo parish. I don't remember much about the visit except my shock at hearing myself accept the position while walking on water. The lake near the church was frozen solid. The reason I accepted was Kathleen Riley O'Grady.

I first saw her at a reception with parish leaders during my interview weekend. She was sitting in a corner with a foot elevated and with what I mistook as a dour look on her face. Putting her off to last, I finally ran out of excuses not to sit and speak with her.



I learned the dour look was in truth discomfort. She had 'the gout'. She was in her seventies she informed me. A former teacher of Latin turned social worker. She had six kids and countless grandchildren and was now widowed. She grew up in South Buffalo, one of two children of Irish immigrants. Her sibling was a Jesuit missionary in the Philippines. She left the Catholic Church because the Latin pronunciation of the priests during the Mass was painful to her ears.

"Enough about me," she finally said. "We are avoiding the issue dear. Why

don't you want to come here?" I tried to politely demur, but she interrupted saying she had been reading people a long time and I was doing a lovely job interviewing but just going through the motions. I confessed to having the other position in my pocket. She smiled broadly revealing her bad teeth. She admitted the other position was a great career move, but if I wanted to become a priest, come to Buffalo for her chicken and barley soup.

To my astonishment, I did. I found out later I wasn't the only one who found it impossible to say 'No' to Kathy. If you look up 'matriarch' in the dictionary, it is her picture you will see.

For the next two years, once a week, at least, I had her chicken and barley soup, on occasion followed up with a wee dram of whiskey. I later came to understand these lunches as prayer meetings, even though little formal praying was done except over the soup. Sometimes her agenda included some gentle correcting of my stuff-ups committed in the past week. She regretted that one of the gifts God gave her was pulling clergy up short when required, but since it was God-given she was obliged to use it. I took comfort in knowing that the Vicar and, on several occasions, the Bishop were also summoned to her modest home for correction over soup.

But, I was more than just another ordained person to be sorted out. I was her prayer partner. Most of our lunches were spent reflecting on what life was handing us at the moment and how we were dealing with it. The language was plain speaking and sometimes earthy. It was never sentimental or remotely 'religious' or pious. We would question God's judgment as well as our own. Dark humour and silly laughter

Reflecting on John

Taking and giving life

(John 11:1-44)

Susan Smith

John 11 narrates the wonderful story of Martha's faith in Jesus on the occasion of her brother Lazarus' death: "When Jesus arrived, he found that Lazarus had already been in the tomb four days" (11:17-37). The author is not leaving the reader in any doubt about the reality of death. According to Jewish belief the soul hovered around the body in the grave for three days after death, hoping to re-enter the body; hence the reference to four days. Lazarus is really dead. We learn too that "many Jews" had come to console Martha and Mary about their brother, and these Jews serve as witnesses to the death of Lazarus.

We might be inclined to see in Martha's words "Lord, if you had been here, my brother would not have died" an element of criticism, but this would be a mistake. Complaint belonged to the language of faith in Judaism (e.g. *Pss 4; 6; 13; 22*) and does not cast doubts on Martha's piety. In this narrative death is very real, but so is life and as the story unfolds it reveals a Jesus with power over death.

Sometimes, when I learn on the news that some 50 or more people have been killed in Baghdad, or another group have been the victims of a car bomb in northern Iraq I too want to complain to God: "Why does this happen? Why do we still have to listen to the inane comments of George W. Bush as he blames Al Qaeda for all that is happening in

Iraq? How can this man believe he is working for peace and freedom when he wants to channel approximately NZ\$40 billion of arms to Israel, and \$27 billion to Saudi Arabia, Egypt and the Persian Gulf States over the next ten years? Why does he think that pouring oil on a fire will not cause conflagration?"

Other times I may find myself switching off about Iraq as it all seems so hopeless, and what can we do anyway? I realise that those responsible for our news must be aware of such sentiments as the tragedy of Iraq appears to be slipping off the TV, off the radio, and off the newspapers.

The author of the Fourth Gospel informs us that Jesus was "greatly disturbed in spirit and deeply moved" (11:34). We read that Jesus began to weep, and that when he came to the tomb he was "again greatly disturbed" (11:38). I wonder what might happen in our world today if we were "greatly disturbed in spirit and deeply moved" by the awfulness of so much that is going on around us. Would we become more like Jesus, givers and restorers of life in the face of death in Iraq, death in Darfur, death in the Democratic Republic of Congo or death in Sri Lanka? ■

Susan Smith is a Sister of Our Lady of the Missions who finished teaching at the University of Auckland last year in order to teach in her congregation's Asian provinces and to spend more time in research and writing.

punctuated the conversations. Sadness, joy, fears, doubts, and confidence were expressed and shared.

The more soup we shared over time, the more vulnerable we became, not just to one another, but to something more. In sharing the ordinary aspects of life we kept encountering the sacred. When I made that observation on one occasion, she pronounced me a priest. She confessed that the secret to making chicken and barley soup was simmering a chicken carcass and barley long enough so it becomes divine. That is also the secret of prayer.

So contrary to what I think is common belief, prayer is not about being consoled or finding relief from life's difficulties for others or ourselves. Prayer doesn't give us security and assurance. It is not a tool

for climbing the ladder of success or escaping life's trials and tribulations by appeasing God. It is not about having our heart's desire answered, no matter how selfless and well meaning. If prayer were about answers, every little girl in New Zealand would have a pony and every little boy would become an All Black and every grown-up would win the lotto. If prayer were magic, hospitals would be empty, undertakers would be unemployed, and relief workers would have no hungry to feed or refugees to house.

Prayer isn't about what we do or God does. Prayer is about a way of being. It is about seeking. Looking for the sacred in life and willing to be transformed by it. ■

Clay is an Anglican priest at St Matthews-in-the-City, Auckland

Bible Society advert

The Politics of Fear – Part 2

In Part 1, Jim Elliston examined how two men, both rather puritanical, judged the liberal trends in American culture and saw them as destructive of the basis of society as they valued it. For Egyptian Sayed Qutb, his country was being invaded by an alien Western philosophy.

He proposed a politicised Islamic religion, allowing the benefits of Western science and technology while repelling the corrupting influence of its materialism.

For American philosopher Leo Strauss, salvation would come via an elite, led by his disciples. Their task was to create a powerful myth, capturing people's imagination and inspiring them to reject the corrupting influence of liberalism. Belief in this myth would motivate people to purify society. The elite became known in the United States as neo-Conservatives ('neo-Cons')

Afghanistan – the Mixing Bowl

When Sayed Qutb returned from America to Egypt he was imprisoned, resulting in his claim that Egypt's political leaders were no longer believers but infidels who could justifiably be killed. The day after Qutb's execution a young student, Ayman Zawahiri, established a cell that eventually became linked with Osama bin Laden. Imprisonment and torture also radicalised Zawahiri, and the failure of the masses to rise up and overthrow the leadership convinced him that they too had been corrupted, had become infidels, and so were legitimate targets in his quest to purify society.

The attention of both Zawahiri and the US neo-Cons turned to Afghanistan where the Mujahedin had been fighting the Soviet invaders since 1979.

Richard Perle, US Assistant Secretary of Defence 1981-89, proposed what became known as the 'Reagan Doctrine', which viewed the Mujahedin in Afghanistan as 'freedom fighters' and potential allies in undermining Russia. Russia was cast by the neo-Cons as 'the Evil Empire'. CIA Director Casey instructed his man in Afghanistan, Milton Boarden, to give the Mujahedin \$1 billion, as well as sophisticated arms and training in insurgency.

The major co-ordinator of these

Muslim foreign fighters assisting the Mujahedin was one Abdullah Azzam, who recruited them from various countries. He based himself at Peshawar in Pakistan and raised funds on several trips to the USA. He regarded them as a 'core group' on which to build a pan-Arab force, which would replace corrupt Arab regimes by peaceful, political means. The Koran would become their political base. In 1985 he was joined and financially backed by a wealthy Saudi, Osama bin Laden.

Several Arab countries expelled imprisoned radicals, and sent them to join in the fight against Russia. Zawahiri, who also saw Afghanistan as a recruiting ground, set up in Peshawar, and eventually enticed bin Laden to become leader of his small group. They tried to minimise the 'too moderate' Azzam's influence. Azzam's recruits were only interested in 'liberating' their own countries. Azzam was assassinated in 1989.

Deluded 'winners'

In 1987 Mikhail Gorbachev, aware the whole Soviet system was on the verge of collapse, decided to withdraw Russian troops from Afghanistan. He asked the US to help negotiate a peace, but the hard-liners led by Richard Perle refused. A shocked Gorbachev warned that an extreme Islamic government would result.

The Islamists believed that they had won, and the Soviet defeat would start a revolution to overthrow other corrupt Middle Eastern regimes. For the neo-Cons it was 'proof' that through the aggressive use of American power they could spread democracy. Melvin Goodman, CIA Head of Office of Soviet Affairs 1976-87, comments: "The minions in Reagan's administration were deluded by their own myth; the Soviet system collapsed from its own internal flaws, not because of US action in Afghanistan."

Neo-Conservatives marginalised

The neo-Conservatives regarded victory over the USSR as the first of many. Saddam Hussein now replaced the USSR as the focus of evil, but George Bush Senior valued stability over ideology and refused to overthrow Saddam after the Gulf War. The neo-Cons set out, with their allies in the American Religious Right, to combat liberalism by bringing moral matters to the heart of the Republican Party. For the Religious Right it was a genuine attempt to reform the nation; for the neo-Cons, religion was another 'myth' necessary to ensure a stable society. Like the Islamists, the political use of religion became the centrepiece of their drive for power. But their harsh moralism succeeded in creating a backlash which brought Bill Clinton to the Presidency in 1991.

The neo-Cons set about undermining Clinton, portraying him as an image of evil. Known as the 'Arkansas Project' (1996), a stream of false accusations were published by the *American Spectator*, with journalist David Brock the main protagonist. Brock later recanted, admitting that his informants "were not interested in the truth, only the devastating effectiveness of the allegations." Meanwhile the polls supported Clinton – evidence, in the eyes of the neo-Cons, of the public's moral corruption. The neo-Cons had failed to transform America.

Jihadi extremists marginalised

Meanwhile in the early '90s the Muslim Brotherhood gained great influence, particularly in Algeria, preaching non-violent methods of replacing democracy with Koranic law. In 1991 they were on track to win a general election there. The army took over in Algeria – and in Egypt – and banned the Brotherhood from any political activity. This was a clear sign to Zawahiri and his allies of the corrupting influence of Western democracy.

In 1992 the Jihadists instigated widespread violence in many Arab states. Again the masses did not rise up. So they engineered a horrific escalation of violence, massacring thousands of civilians, even tourists. The Algerian generals infiltrated the Jihadists and encouraged even greater terror so as to create revulsion and thus strengthen their own grip on power. By 1997 the extremist revolution provoked a popular uprising against them. So their endeavours failed.

The Beginnings of Al Qaeda

The repeated failure of the masses in Egypt and Algeria to rise up was further evidence they had been corrupted. Zawahiri, who had reconnected with Osama bin Laden in Afghanistan, decided on a new strategy: ignore the local regimes and concentrate on attacking the source of the problem, America. A jihad against the USA was issued in 1997. Only uncompromising

action would reduplicate the Afghan 'victory'.

Because bin Laden was financing several training camps he was allowed to recruit volunteers. But most fighters, and senior Islamists, were not interested in this new policy. There was a deep rift. Osama had no formal organisation outside his own group. Their first action was the bombing of US embassies in Kenya and Tanzania in August 1998 by volunteers from the Afghanistan conflict.

In January 2001 four men were tried in the US for the bombings. In order to include bin Laden as a conspirator, proof was required that a hierarchical organisation with a network of operatives existed, as, for example, with a Mafia family. Jamaal al Fadl, a former bin Laden associate, obliged by giving this information.

The Catalyst

In reality Zawahiri and bin Laden were simply the focus of various disaffected Islamists who planned their own operations. They looked to bin Laden for funding and support. One was Khalid Sheik Mohammed, who asked for money and help in recruiting volunteers for what became known as 9/11. But the Americans blamed bin Laden directly. The neo-Cons now had their 'proof' of a vast new terror network. The framework of myth remained the same, only the Soviet 'Evil Empire' was now replaced by Al Qaeda.

There is no evidence that bin Laden used this term *Al Qaeda* prior to the US giving him the name. There was no network of terror. What did exist was a powerful idea that would lead the world to believe the myth of Al Qaeda – and inspire young Islamic males.

The militant Islamists also realised the power of fear. Zubaydah, an associate of Zawahiri, alarmed his American captors with details of plans to attack various key sectors in the US. Only

subsequently did they realise he was describing scenes from Godzilla films!

After 9/11, the US invaded Afghanistan, joining forces with the Northern Alliance (a loose group of Afghani warlords) against the Taleban, whose best troops were Arab volunteers. The Islamists in Afghanistan were defeated, but the Northern Alliance told the US that bin Laden had a stronghold in the Tora Bora mountains (for which they received \$1 million). First US, then British, troops could find nothing but a few natural caves, some with ammunition.

Donald Rumsfeld demonstrated a computerised model purporting to be of Osama's cave headquarters, complete with air conditioning. It was reminiscent of a James Bond film. Inside America the neo-Cons searched for, and claimed to have found, several terrorist sleeper cells. The evidence was so flimsy that the cases were thrown out of court. The neo-Cons then 'discovered' a link between Al Qaeda and Saddam Hussein to justify the attack on Iraq.

The Legacy

Al-Qaeda started life as a myth invented by the American neo-Conservatives. Bill Durodie, director of *Intelligence Centre for Security Analysis*, King's College, said this: "There is no network. We projected our own fears. We have an exaggerated idea of the possibility of terrorism that is quite disabling. We only need to look at the evidence to understand that the figures don't bear out the way we have responded as a society.

"There are dangerous and fanatical groups around the world inspired with the techniques of monsters – that is not new. What is new is that the British and American governments distorted and transformed this complex and disparate threat into a simplistic fantasy of an organisational web of powerful terrorists who may strike anywhere at any moment. The Islamists also realise that they can benefit (from this fantasy)." ■

Let's hear the Good News

Proclaimers of the Word – Servants to the Listening Community:

a workshop to reflect on your Ministry
Fr John Greally and the New Dawn team

Review: Helen Fisher

For those who proclaim the Word in church, a knowledge of the love of Jesus Christ from the depths of one's heart is an essential. This is a primary focus for Father John Greally and the New Dawn team. Fr John, author and presenter in this DVD, reminds us about the many presences of Christ in the context of Liturgy as proclaimed by Vatican II (S.C.7), – in Word, in Sacrament, in Priest and Assembly; but also in the wider world, the natural world and in the whole human family.

The DVD is a great example of where the presence of Jesus Christ may be experienced – it is a modern media sacramental. There are some moments of quiet reflection, with peaceful New Zealand scenery and gentle guitar music accompanying Biblical texts. As well, there is the uplifting chant, *Jesus Christ, You are my Life*, which becomes a connecting motif throughout.

In 2006 Fr John Greally created and brought together the deeply inspiring liturgies for Archdiocesan Pentecost Synod. They were liturgies full of joy, hope and vitality, besides being very creative, thought-provoking and challenging. These same characteristics are experienced in the DVD prayer of the "Parable of the Hut" and the "Parable of the Tree".

The *Synod 06 Futures Statements* call for "training and ongoing formation for active lay participation in all liturgical ministries"; also that "our needs are met through a variety of media that embrace the most effective technology, in a way

that meets people's demands and is accessible". A year later, this *Proclaimers of the Word* DVD is an inspired response to the Synod, and gives us a genuine Aotearoa resource. It will stimulate further thorough formation in liturgical ministry. It provides an accessible teaching tool through the sensitive use of DVD technology and artistry by the New Dawn team.


Fr John's experience as a teacher in matters pastoral, liturgical and spiritual, is another bonus. He leads us from familiar ground to new and challenging territory. For myself, even though I have been proclaiming the Word of God for years, this DVD has given me many fresh insights, challenges and opportunities to reflect on the spirituality and practical aspects of this Ministry. In this context, I found it inspiring to hear again *Luke 4:14*, where Jesus himself is described as a Lector.

An extensive resource list is provided of books and websites for ongoing study. There are pauses in the DVD, with excellent questions for group discussions and for lectors to put into practice some of the skills learnt. There are ideas for Liturgy Committees, too, to help them in their responsibilities in the formation of their parish community's proclaimers.

The Vatican II document on the Liturgy says: "... it is (Christ) Himself who speaks when the Holy Scriptures are read in church" (S.C.7). It is, therefore, a vital and life-giving ministry to proclaim the Word of God in the best way possible. This DVD will enable thorough spiritual and practical formation to be widely accessible. It is a 'must-have' for parishes, pastoral areas, as well as for individuals who would like to deepen their love of the Word of God. Thank you, Fr John and the New Dawn team, for this *taonga!*

Whakawhetai ki te Atua! ■

Copies of "Proclaimers of the Word – Servants to the Listening Community", may be obtained via j.greally@clear.net.nz



communicate


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Irrigation schemes in Sri Lanka

Water, who owns it?

A Christian World Service Video/DVD Study
Available from CWS, Box 22652, Christchurch 8142
cws.org.nz (see ad below)

Review: Jim Neilan

It was with mixed feelings that I sat down to watch this Video/DVD. When it ended thirty minutes later I had no doubts about it. The *Christian World Service* is to be congratulated for producing such professional, thought-provoking material.

For this film they team up with the Sri Lankan *Movement for National Land and Agricultural Reform* (Monlar) in order to point out the damage done by attacks on the people's valued traditions and livelihoods.

Sri Lanka is an agricultural country. For centuries its farmers were their scientists; they had efficient irrigations schemes with dams and channels that provided for the people, the animals and their food crops (mainly rice) – all in a healthy

environment. Gradually this sustainability was eroded. The 'green revolution' of the 1960s brought the promise of increased crop yields with foreign-produced hybrid seeds. But crops from these needed much more water and – pesticides! As well, locals were not allowed to gather and keep seeds for the next season. So they found that for the first time ever, they were short of water and had to go into debt to find money for pesticides and next year's seeds. Also, their drinking water became polluted.

The *World Bank* and the *IMF* are roundly criticised for being insensitive to the needs of traditional farmers and their culture. Now the big worry is the threat to privatise water. Again it would be foreign companies making profits at the expense of indigenous people.

Hence, the title of the Video. It follows the projects of Monlar, developing traditional methods of cropping which put people at the centre of their own future. It is superbly filmed and has clear, interesting interviews with local people. The programme includes written material with good discussion topics and questions that get you thinking about the future of our own water supplies in New Zealand. I would highly recommend it for anyone interested in social justice issues. ■

Rogan McIndoe



A CWS documentary dealing with the issue of water

Many believe that, after oil, water will be the next cause of war in the world.

“water, who owns it?”

... takes the case of Sri Lanka where, in face of World Bank pressure to privatise distribution, CWS partners struggle to maintain water supplies for the vital production of rice by small farmers.

Available on vhs video or DVD, the documentary comes with written background material and may be purchased for \$30 or hired for \$10 per month.

Contact *Christian World Service* stating dates if borrowing and vhs/DVD preference.

PO Box 22 652, Christchurch. email: cws@cws.org.nz or Donation at www.cws.org.nz



A more unequal, uncaring world

The same day that a news item was posted in New Zealand papers concerning a mother of three who was living in a bus and finding it difficult to cope with the rising price of milk, a business survey reported that CEOs in America make more in 90 minutes than workers, on the minimum wage, make in a year. The widening gap between the rich and the poor is a world-wide phenomenon that is generating huge sociological problems. New Zealand is not immune.

Statistics show that one-third of the world's labour force is unemployed or under-employed. 800 million people are hungry or malnourished and lack access to basic healthcare. Eleven million people die every year from hunger and malnutrition. Poor countries pay the rich countries an estimated nine times more repaying their debts than they receive in aid. Stalin contended that the death of one citizen is a tragedy, the death of a thousand is a statistic. It is easy to divorce oneself from the reality of such frightening global issues by suggesting that one is powerless in the face of such massive inequalities.

Whatever one's socio-economic circumstances, one must first be aware of the problem and acknowledge it. It is time to stop overpaying CEOs at the expense of workers. That is bad for business. It is time to question why a neighbour's baby is forever crying or why a pensioner has not been seen for days. That is the very essence of Christ's parable of the Good Samaritan. Awareness is the first step to being proactive in the face of injustice.

For years New Zealand was considered as 'God's own country' and a great place to bring up kids. Its citizens were proud to be Kiwis. Now, the daily papers tell a different story. There is inequality and poverty, prisons are overflowing and child abuse appears to be on the increase. We must acknowledge the changing face of New Zealand.

Crosscurrents

John Honoré

Made in China

Helen Clark's push for a Free Trade Agreement (FTA) with China to be finalised just before the elections next year, took another blow when dangerous Chinese imports exposed the implications of trade with that country. After the withdrawal of toothpaste, suitable only for crocodiles, there came the poisonous pyjamas and then the toxic toys to keep the children in the doctors' waiting rooms.

New Zealand manufacturers continue to relocate to China in order to

take advantage of low wages and dubious quality control. Unfair trade practices are ignored, and there is no acknowledgment of the brutal conditions in Chinese factories. It is depressing to realise that there is no consideration given to ethical or human values when an FTA is being negotiated. China's growing influence in global trade is wiping out thousands of jobs worldwide. No developed country can compete with an economic system that pays its workers subsistence-level wages with no security of job tenure.

In this age of ruthless global competition, it pays to remember the cost in human terms of trade deals associated with repressive regimes. Clark's single-minded pursuit of an FTA with China seems based on the adage *money has no smell*. There are other considerations.

An open letter to grandchildren from the President of the Grandparents Collective

There are a few rules which you would be well advised to follow if there is to be peace in the family and any hope of an inheritance for you lot, so listen up!

Grandmother's word is always to be the last word on any subject. She is to be listened to patiently as she recounts episodes from her own childhood for the 50th time. You are not to roll the eyes when she starts: "In my day...". She is not to be considered as the permanent baby-sitter. At times, I know your parents would be glad to get rid of you, but enough already!

You are to take your feet off the couch; stop asking: "what will we do next?"; stop persecuting Cuddles, the cat; and leave the TV settings alone! Grandmother may think you are Cuddles' pyjamas, but if you don't sit down and be quiet for a moment there will be an ugly scene. Heed these basic rules, and you might get invited back to that loveable old lady's place for more of her delicious scones.

Grandfather is to be considered as wise, intelligent – and modest. When he calls you Bill and your name is Jim, remember he has just spent hours fixing his computer after your last visit. Leave the computer alone! No, there will be no more driving lessons. The ding in the mudguard will cost money to fix and the last outing left your grandfather a shattered man.

The teenagers among you must stop eating anything that doesn't move, ease up on the texting and listen to grandfather's wise words. There are plenty left, and one day you might hear a gem. A cardinal rule for grandchildren is the remembrance of the grandparents' birthdays, anniversaries and holy days of obligation.

So, give generously and you will be fondly remembered – hopefully, in more ways than one.

Change or continuity?

Many Catholics would apply to themselves one or other of the terms ‘liberal’ or ‘conservative’. Of course readers of *Tui Motu* would prefix to those words a qualifying adjective. We would call ourselves either ‘moderate liberals’ or ‘moderate conservatives’. So be it.

John L. Allen, Vatican correspondent for the *National Catholic Reporter*, in a recent article eschewed using such terms overlaid as they are with negative implications. He spoke instead of the **change** school and the **continuity** school. The change school see Vatican II as a significant innovation in Catholic life, ushering in a new period of reform in liturgy, doctrine, and pastoral practice. The continuity school instead stresses a smooth continuum between Vatican II and previous Councils.

In early July, the continuity school seemed to notch up two big wins. The *Congregation for the Doctrine of the Faith* (CDF) issued a document intended to explain the meaning of the statement of Vatican II that the Church of Christ subsists in the Catholic Church. One bombshell part of this document dealt with the churches stemming from the Reformation – those with which we in the Western world are familiar. Their role as instruments of salvation was recognised. But the CDF maintained that due to the absence of the sacramental priesthood they cannot in the proper sense be called ‘churches’.

The other win for the continuity school was the *motu proprio* from the Holy Father, dealing with what goes in everyday terminology by the name of “the Latin Mass”. He gave wide authorisation for the celebration of the Mass in Latin according to the missal of 1962.

Both actions provoked predictable cries of protest. Anglicans, Lutherans and others bridled at the notion that their bodies

do not constitute genuine churches. The Catholic Church has for decades treated them as such. Is it now backtracking? As to the wider use of the Missal of 1962, there were anguished cries from those who had laboured hard to get the current form of celebration up and running. It seemed to them that their work had been betrayed and ruined.

Fortunately, the two documents will have, I believe, less practical impact than might be feared. The Holy See is hardly likely to draw back from its fruitful interchanges with the World Council of Churches, whatever the title of that body may be. The next time that the Archbishop of Canterbury comes to visit the Pope, he will be received with all the courtesies due to a senior member of a hierarchy. He will certainly not be treated as if he were a layman pretending to be an ordained clergyman. At every level, Catholics will continue to relate to their fellow Christian believers in the positive fashion they have made their own in recent decades. That will be a far stronger message than any pages that have emerged from the CDF.

The position of the vernacular celebration of the Eucharist will remain unshaken. There will be no moves to have it replaced by the older form. The opportunity to attend Mass celebrated in the pre-Conciliar form, already available in the various dioceses of New Zealand, will as before be availed of by only a limited number of our fellow Catholics. That a hand has been stretched out to the self-styled Traditionalists, grouped around in Archbishop Lefebvre’s Society of St. Pius X, is good. It remains to be seen whether or not they are capable of responding.

In the ecclesial football match played between the change and continuity sides, the two goals recently scored by the continuity team need not worry us too much. Who knows, they may even turn out to be own goals. ■

Humphrey O’Leary

Fr Humphrey O’Leary is rector of the Redemptorist community in Glendowie, Auckland

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living with less

Terence Whelan



I bought these utterly adorable shoes which the shop assistant gently wrapped in tissue back into their box, gift wrapped them and handed them to me in this delightful plastic carry bag. They now take pride of place in my walk-in wardrobe with underfloor heating among my 20 pairs of other shoes. Did I tell you about my new walk in wardrobe with the...

Over-consumption of the world's resources is pitching us down the road to oblivion at an ever faster rate. How can this be you ask when many more in this world have not even reached the level of sustainable living, subject to under-nutrition and a lack of basic necessities.

The balance of those who have access to almost unlimited resources is a big part of the picture of limitation either directly or indirectly for those on the other side of the divide requiring the very basics of life.

Our very conditioning in society is to embrace new technology and use the very available monetary system for the next 'must have'. Living the big sell

from the continuous media message in all its forms is where most are at whether they can afford it or not. Swimming with the tide is much easier than the alternative.

Climate change was a concept of the extreme not too many years ago but is now part of mainstream thinking. This however is a long way from actually changing the behaviour of individuals and corporates. Change can be identified even starting some decades ago with single communities structuring their housing and lifestyle to fit a simpler sustainable community way. Today there are increasing examples of recycling schemes emerging, new ways with handling waste being trailed, capture of gas, riparian planting, nutrient budgeting etc., all with the aim of a more sustainable way forward.

Recycling of your excess is hardly reason to shout about your good deed.

The tide is turning but it will be some time before living with less is embraced by a society conditioned to consume and given access to easy credit to foster continued unabated consumption. Yes it will be the incremental changes that individuals, groups and concerned corporates make that will cause the tide to turn. Patience, a vision and a strong belief are always a good starting point.

Pray we have the time to change slowly.

Now which shoes shall I wear today...

Terence is an organic farmer in Patea and is a member of the Palmerston North Diocesan Justice, Peace and Development Commission



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Tui Motu-InterIslands is an independent, Catholic, monthly magazine. It invites its readers to question, challenge and contribute to its discussion of spiritual and social issues in the light of gospel values, and in the interests of a more just and peaceful society. Inter-church and inter-faith dialogue is welcomed. The name *Tui Motu* was given by Pa Henare Tate. It literally means "stitching the islands together...", bringing the different races and peoples and faiths together to create one Pacific people of God. Divergence of opinion is expected and will normally be published, although that does not necessarily imply editorial commitment to the viewpoint expressed.

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