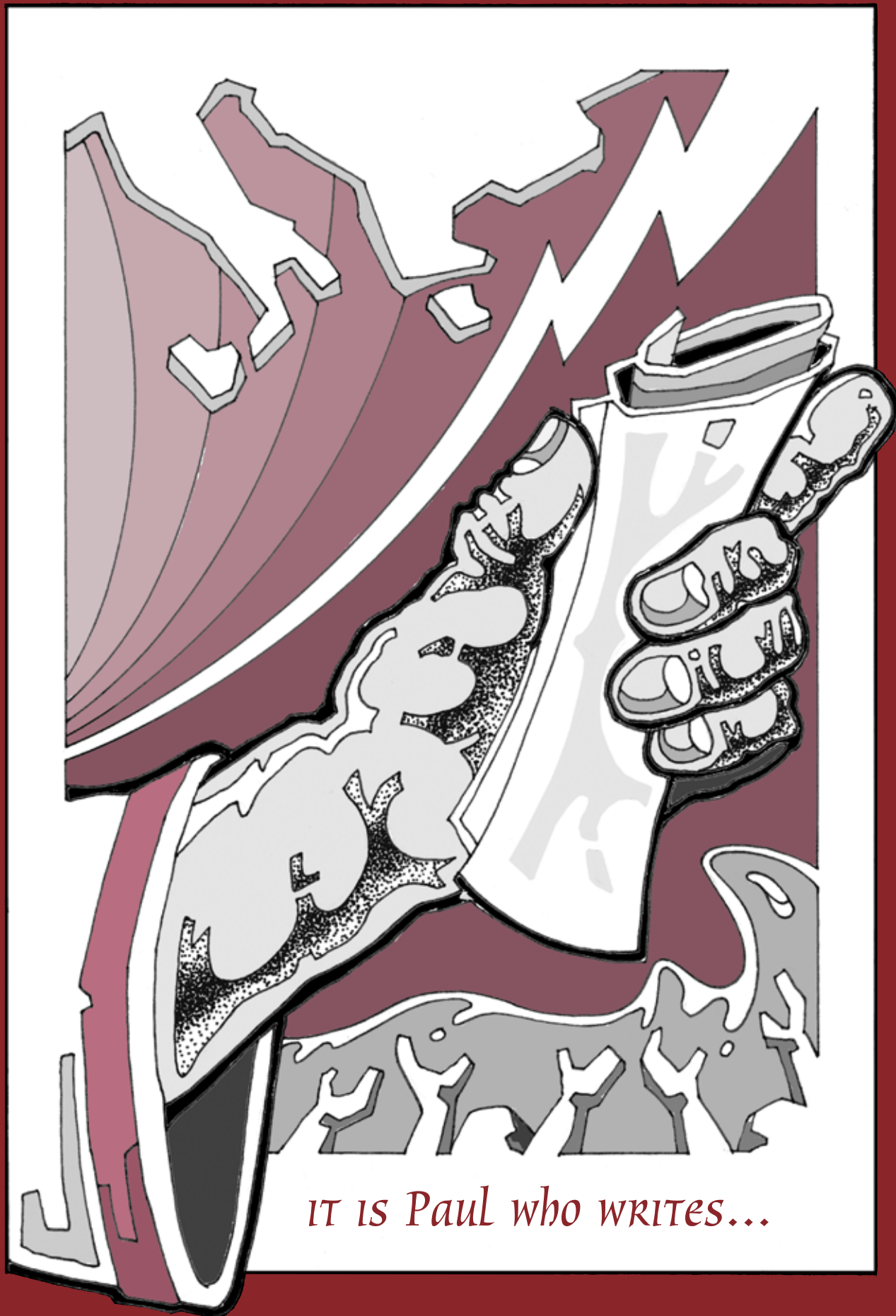


# Tui Motu

InterIslands

June 2008 \$5



*it is Paul who writes...*

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## Tui Motu honours Tom Cloher



Board chairperson Katie O'Connor making the presentation (see page 4)

# It is Paul who writes. . .

On the Feast of Ss Peter and Paul later this month, Pope Benedict will launch a year to commemorate the (putative) 2000th birthday of the Apostle Paul. To prepare for this, we invited Mike Riddell to write his assessment of the place of Paul in Christianity, 2000 years ago and now. It is our leading article (pp 6-9), and is backed by two extracts kindly lent us from a sister publication in the Solomon Islands.

Paul was, and is, a controversial figure. Great saints always are. They change people's lives – and that is not always appreciated. However, the notion that Paul invented, warped or corrupted Christianity is a calumny, and Riddell's piece eloquently refutes it. 2008 is also the 40th anniversary of *Evangelii Nuntiandi*, Pope Paul VI's great Encyclical on evangelisation. It is a happy coincidence, to which hopefully our Pope will also pay due honour.

## Missing the mark

Observing public reactions to recent events, I am reminded of the Biblical notion of sin. Following on from the Old Testament, the New Testament defines sin by the word *hamartia* – 'missing the mark'.

Jesus accused the Pharisees of missing the mark. He once called them "blind guides, straining out gnats and swallowing camels" (Mt.23,24). The furore stirred up by the media against Sue Bradford's Bill is a classic case of missing the mark. The 'camel' is the scandal of endemic family violence, where New Zealand is currently a world leader; the 'gnat' is the fear that parents might be prosecuted for a single tap on their child's wrist.

Another example is the public reaction to the action of the *Ploughshares* trio. Opposite, Murray Horton puts the event in context, while Jeph Mathias (p 22) offers an analysis of the rights and wrongs. Once again, those who jump up and down over this alleged crime should reflect on the 'camel' of the indefensible invasion of Iraq and the subsequent violence wrought against innocent people – as against the 'gnat' of a prophetic action, which hurt nobody except a few inflated egos.

Last month I was privileged to attend a day of the *Just Action 08* Conference held by Salvation Army

leaders. I thought what an admirable idea for a church to bring together its key people to deliberate on social justice, giving them top class input with leisure to debate and reflect.

A prime focus was *Global Warning*, fully reported on pp 13-15. Anyone entertaining any illusions about this crisis would soon have had them pricked. The government is taking the initiative with its *Carbon Emissions* legislation. Vested interests of all shapes and sizes are jumping up and down, crying 'ruin!' and demanding to be made exceptions.

Our generation has been spoilt for decades with cheap, abundant fuel – and we cannot face the prospect of self-denial. Industry shrieks out that its competitive edge will be lost. The owners of the Bluff smelter, *Rio Tinto*, who have bullied us for years to get bargain rates for power, at once start applying blackmail.

Yet the choice is blindingly obvious. Either we choose to go on happily squandering our resources with the certain result that our grandchildren will suffer. Or we deny ourselves, put our house in order and guarantee their future. For Christians, there really is no choice. Our task is to practice, to lead and to persuade.

M.H.

# The Waihopai domebusters

Peter Murnane, in the May issue of *Tui Motu*, did an excellent job of establishing that the Waihopai spy base in Marlborough is a terrorist base. Of course, Peter and two other members of the Anzac Ploughshares group have since turned words into action, symbolically closing the base by deflating one of its two domes, leaving the Government *Communications Security Bureau* (GCSB) and the Government with egg on their faces.

The *Anti-Bases Campaign* has been calling for Waihopai's closure for the 21 years since it was first announced. In the first decade we adopted similar tactics, with dozens of arrests, although without such a spectacular result (the closest we got was splattering a dome as the target of a bullshit throwing contest. The raw material was freely available locally; the winner is now a Protestant clergyman). For the past decade we have opted for non-arrestable actions, which are still high on visual impact and which get excellent public support and media coverage.

The Ploughshares action propelled the top secret base into the spotlight. There was predictable hysteria from the powers-that-be and utter nonsense from the spy agency and some 'experts'. Take two examples: we were told that the only purpose of the domes is to keep the satellite dishes weatherproof. Then why doesn't the multitude of Sky TV dishes on houses up and down the country each need a little dome to stop them getting rusty? The purpose of the domes is to conceal which direction the dish is pointing and thus conceal which satellites they are spying on.

The other bogus excuse was that Waihopai is under full NZ control and only spies for 'us'. Read Nicky Hager's 1996 *Secret Power*, which remains the seminal book on what Waihopai does and for whom (Nicky has written much more recently, in the *Sunday Star Times* of May 11, about Waihopai's role as a cog in the United States'



'War On Terror'). The head of the GCSB has no doubts about where his loyalties lie – as soon as he learned of the April 30 attack he rushed to warn NZ's Big Brothers in the global intelligence gathering UKUSA Agreement (US, UK, Australia and Canada) in case there was a global plan to attack their bases. Why would he do that if Waihopai is an independent NZ operation?

There is an Australian precedent for what the *Ploughshares* group did, and let's hope that the outcome is the same. In 2005 four members of *Christians Against All Terrorism* got into the heavily guarded and top secret US warfighting spybase at Pine Gap, near Alice Springs, despite having warned the state about what they planned to do and when. They didn't damage anything, simply trespassed. The furious state made them the first people ever charged under a draconian Cold War law.

But in 2007 a judge fined them, rather than imprisoning them. Both sides appealed and this year they were acquitted, on the grounds that they had been denied a central plank of their defence, namely the right to introduce evidence as to what Pine Gap does. Pine Gap is the most important American spybase outside the US. It will be interesting to see how far the *Ploughshares* defendants are allowed to go in court about Waihopai's functions.

*To find out more about Waihopai and the other two bases in NZ – the US military base at Christchurch Airport and the GCSB's Tangimoana spybase in the lower North Island – contact the Anti-Bases Campaign, Box 2258, Christchurch. [cafca@chch.planet.org.nz](mailto:cafca@chch.planet.org.nz) [www.converge.org.nz/abc](http://www.converge.org.nz/abc)*

*Murray Horton*

*Murray Horton is the organiser and spokesperson for the Anti-Bases Campaign.*



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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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### Pastoral collaboration

Four articles (*TM May* issue) in the areas of pastoral strategy and priesthood touched on some challenging aspects of church life we are addressing at this time. Parishes are being asked to work more closely together in their pastoral areas and our priests are being asked to collaborate in providing pastoral care.

Cardinal Williams, in October 2003, wrote about the new focus on collaboration. He stated that the ordained priesthood and the priesthood of the faithful are not at the expense of one another. Each has its own dignity and purpose; each has need of the other. We are moving towards a pastoral leadership approach that includes ordained priests and suitably formed pastoral leaders working together. This is not just a solution to the shortage of priests, but comes from an accredited understanding of ministry and the theology of church and mission.

I appreciated the insights from parish priests Alan Roberts and Michael Dooley, particularly the richer experiences possible in pastoral ministry when working as a team as opposed to working alone. Whatever the leadership model, it is imperative – as Fr Roberts indicates – that in evangelising the flock and those beyond the Catholic fold, more

### 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

people than just the leadership team need to be involved. Our collaborative pastoral efforts have already started.

*Ken Fabey, Port Chalmers*

### Permanent diaconate: both/and

Sr Susan Smith asks if the permanent diaconate is 'the solution'? Of course it isn't *the* solution. The solution is the Holy Trinity and its model of three persons united in love and holiness working together. The point is that deacons are *one* vocational calling of service to the church, but that they need to work in community with other lay callings.

I share Susan's concern with the possible rise of clericalism, and I see no theological reason why the functions of the permanent diaconate could not be done by lay ministers, including women. I hope and pray that one day the Catholic Church will be able to ordain women to the diaconate as some Orthodox Churches already

do (although their functions appear different from male deacons). But we are unfortunately not there yet. We need to keep working towards that, for example by supporting moves to dogmatically define Mary as the *Mediatrice of All Graces*, which will open up the dogmatic preconditions for women's full participation in the church.

It is hard to see that the Hamilton diocese's 11 deacons spread between 37 parishes are in any way a substitute for an increasing role of the laity. And I expect the number of deacons in the Auckland diocese won't be very much more.

If the permanent diaconate discourages lay involvement in the church, then it will have failed in that respect. But experience where the permanent diaconate has been restored indicates that the diaconate encourages *greater* lay involvement in the church, especially of men who are more often in particular need of such encouragement.

We should be careful of discouraging the vocations of others. If we all did that, we'd be discouraging feminist nuns, discouraging marriage, and discouraging the priesthood itself; and all we would do is divide and contrainvent the church by neutering the vocations God is calling us to.

*Chris Sullivan, Pakuranga*

## Tui Motu honours Tom Cloher

During a recent meeting in Auckland, the *Tui Motu* Board honoured Tom Cloher for his outstanding service to the magazine from its very inception, for his tireless industry as promoter and his invaluable support to the editorial team.

At the ceremony Tom was presented with a commemorative plaque and made a 'life member' of the Board.

He is pictured (*right*) immediately following the presentation, flanked by his wife Dorothy and their daughter Jenny. A bouquet of flowers was presented to Dorothy who loyally supported him.



# Calling for a revolution of trust

Terry Wall

*At the end of February a large lecture theatre in the new University of Auckland Business School was the venue for an address by visiting Islamic academic, Tariq Ramadan. Of Egyptian ancestry, now resident in Switzerland, Tariq Ramadan's address was mainly directed to an Islamic audience. Women sat on the right, men on the left and the centre was reserved for men and women to choose to sit beside each other.*

Beginning with the reality of migration, Dr Ramadan said that this was not a new phenomenon. From the dawn of time, communities had sent and accepted migrants. When the prophet left Mecca to go to Medina, he was a migrant. In Medina women had a more prominent place in the culture. The prophet's response was to counsel "respect for the culture of the people." There was no desire to turn them into Mecca Muslims.

Today, as Muslims find themselves in many parts of the world, the challenge is to be loyal to Islam and to find a home in the culture that they have travelled to. Islam has a universal message and is not dependent upon any one culture. "Wherever you go, at any time, you can be a good Muslim. If this is not happening it is not the fault of Islam." Withdrawal into isolation is not the answer.

One of the fundamental issues concerned the way Muslims read the Koran. Tariq Ramadan called for an intellectual reform of a radical kind. There was a need to have a deeper understanding of the sources. In facing the West there seemed to be a lack of confidence in Islam. Often the choice seems to be between *embracing* all of the West or *rejecting* all of the West. Neither response, he claimed, was adequate.

If Muslims knew who they were, they would not be facing this spiritual crisis. Lack of clear identity resulted in a reliance on norms, with the consequent danger of losing meanings. The question was not how we prayed, but why we prayed. Dr Ramadan advocated an intellectual revolution to understand the sources and evoke spiritual discernment. The same sacred text could be read literally, it could be interpreted, or the mystical meaning could be sought.

He cautioned against the view that Arabic culture was privileged for Muslims. Not all aspects of Arabic culture were consistent with Islam. As long as the principles of Islam were respected Islam could find a home in all cultures.

Islam, he insisted, accepted critical thinking from the outset. It was a feature of its life. But, sadly, this had been lost in recent centuries for a variety of reasons. Critical thinking, Tariq Ramadan claimed, was the lost property of Islam. It had room for multiple readings of the sacred text, in diverse cultural settings. There was no place for racism or anti-Semitism in Islam. Good citizenship demanded a society in which critical voices should be raised and welcomed.

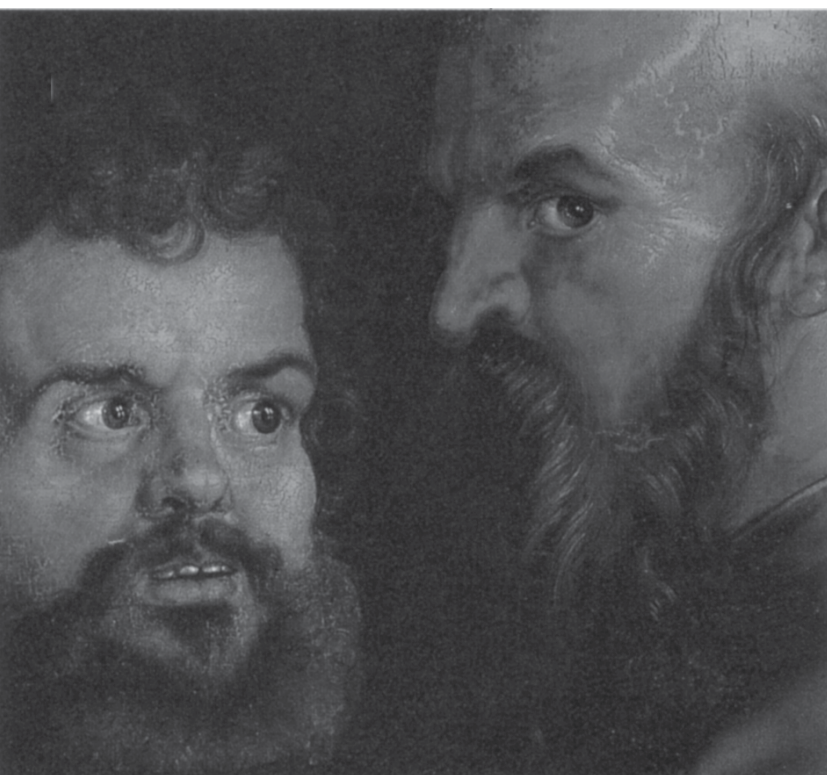
Dangers for Muslim migrants were to see themselves as victims and as parts of minorities. They may not be liked, but it was more important to earn respect. The media coverage might be frightening, but they should see themselves as citizens who had embraced a universal message. Promoting the rights of women for social justice would demonstrate that they had a strong contribution to make.

Tariq Ramadan ended his address by saying that we live in a time of mutual suspicion. There is a need for a revolution of trust. Don't expect governments to provide all the answers. Creative solutions come from local communities where discrimination is challenged.

Building spaces of trust where conversation could take place and relationship be established, is the great need of our time. 'The well-being of the person who is not a Muslim is my concern. The search to secure my own rights is not opposed to my solidarity with others in their struggles'.

*(This article first appeared in the April 2008 issue of The Auckland Methodist)*

# Reprising Paul



Paul (*above left*) “the choleric man with angry eyes aglare”, says Sr Wendy Beckett. Detail of *The Four Apostles* (*opposite*), by Albrecht Dürer (1523-6)

*This June Pope Benedict is due to launch a **Year of the Apostle Paul** to commemorate his 2000th birthday.*

*Paul has not always had a good press, says Mike Riddell.*

*The birthday, therefore, is an opportunity to reassess Paul’s place in the Christian story and note his importance for us today*

## Skit by Peter Cook and Dudley Moore

**Dud:** I think St Paul’s got a bloody lot to answer for.

**Pete:** He started it, didn’t he?

**Dud:** All those letters he wrote.

**Pete:** To the Ephiscans.

**Dud:** You know, *Ah, dear Ephiscans, ah, stop enjoying yourself, God’s about the place.*

**Pete:** *Signed Paul.*

You can just imagine it, can’t you? There’s a nice Ephiscan family, settling down to a good breakfast of fried mussels and hot coffee and they’re just sitting there and it’s a lovely day outside, they’re thinking of taking the children out, you know, for a picnic, by the sea, by the lake and have a picnic there and everything’s happy, the sun coming through the trees, birds are chirping away.

**Dud:** Boats bobbing on the ocean.

**Pete:** The distant cry of happy children.

**Dud:** Clouds scudding across the sky.

**Pete:** Naturally, Dud – in fact an idyllic scene is what you call it, when suddenly into the midst of it all – tap, tap, tap, on the bloody door.

**Dud:** What’s that?

**Pete:** You know what it is?

**Dud:** No.

**Pete:** They rush to the door to open it, thinking it may be good news – perhaps grandfather’s died and left them a vineyard. They open it up and what do they discover? It’s a messenger bearing a letter from Paul.

*Dear George and Deirdre and family,  
Stop having a good time, resign yourself not  
to have a picnic, cover yourself with ashes and  
start flailing yourselves. . .*

**Dud:** *Til further notice.*

**Pete:** *Signed Paul.*



*“The conversion of Paul was no conversion at all: it was Paul who converted the religion that has raised one man above sin and death into a religion that delivered millions of men so completely into their dominion that their own common nature became a horror to them, and the religious life became a denial of life.”*

(George Bernard Shaw)

Paul has had a mixed press. While various documents attributed to him occupy a generous portion of the New Testament, his reputation both within and outside the church has diminished in recent generations. Jesus brought us a subversive freedom – the end of religion – while Paul turned that gospel into a new and binding doctrinal system; at least so the popular perception goes. Jesus the liberator; Paul the pious nag. Jesus pointed us to God; Paul invented Christianity.

On the surface there is evidence to support the view that Paul is both a bigot and a killjoy. Here is a man who legitimates domestic slavery, considers homosexuality an abomination, counsels wives to submit to their husbands, and regards all governing authorities as appointed by God. Furthermore, he seems to be sexually repressed, overbearing, argumentative, hectoring and suffering from some kind of depression. Many minorities have found his central position in Scripture to be a real stumbling block to their participation in the church.

Given these persistent objections to Paul, has the time come to re-evaluate his long shadow looming over Christianity? This, the official *Year of St Paul* as declared by Pope Benedict XVI, might provide an opportunity to reconsider whether our faith has been fundamentally distorted by the former Saul of Tarsus. Does the progress of Christianity in the Third Millennium demand a radical reappraisal of the essence of ‘The Way’ which Jesus promoted, one unsullied by Pauline taint?

It is, however, the very fact that we are celebrating 2,000 years since the birth of Paul that cautions us to dig beyond popular perceptions of the “least of all the apostles”. Our own generation has a tendency to make absolute our social perspective and thereby fail to take history seriously. We respond to historical documents as if they had been issued in a press release last week and evaluate them against contemporary cultural viewpoints. This is a form of arrogance and counts against the ability to truly listen.

So a starting point might be to give Paul the respect of examining him in his own context rather than our own. Any reading of Paul must start with the fact that he is a *convert*. And not just any convert: a light-blinding, equine-departing, voice-hearing, dumbstruck victim of a fundamental reversal in his life. We know that as a Pharisee he had been violently active in persecution of the followers of Jesus, regarding them as heretics within the broad stream of Judaism. To then become one of the foremost proponents of the movement he had been repressing, can only be seen as a bone-rattling change.

All converts suffer from a subsequent tendency toward dualism: that which came before is made repugnant by the new life which follows. Psychologically, converts have a need to distance themselves from their past – represented dramatically for Paul by his change of name. We should not be surprised, then, that Paul fights valiantly against any attempts to drag the movement of Jesus back into the camp of Judaism from which he now feels himself to have evolved.

The other significant point regarding Paul’s past is that he was something of a rabbi – a religious teacher. He was familiar with the inner workings of Judaism and the great texts which informed it. In short, he was uniquely equipped to become Christianity’s first theologian. Of course theologians, like the great apostle himself, are not universally loved within the church.



But those who are both creative and well-versed in the tradition have a vital part to play in the transmission of faith across generations.

The great achievement of Paul was to take what was a small messianic movement within Judaism and transform it into a dynamic faith free to cross cultural and religious boundaries. The reason he is regarded as a missionary pioneer is that he understood both the universal import of Jesus and the need to do some fundamental translation in order for the gospel to be understood in new settings. It is this quality which distinguishes a dynamic faith from a culturally-bound sect.

Within Judaism it was possible to speak of Jesus Christ without confusion – the claim that Jesus was the Christ

or Messiah. But naturally enough that title had no currency among Gentiles, for whom the term 'messiah' had no reference point. It was through Paul's creative use of metaphor and analogy that the story of Jesus was broken open to include those who might previously have been mystified. He may have been stolid, but Paul could not be accused of lacking in imagination.

His genius was to mine the surrounding cultures for images which might convey the history-rendering significance of Jesus of Nazareth. Paul spoke of *redemption* – the buying of slaves in the market to set them free; of *atonement* – God himself offering whatever recompense was necessary to bridge the divide with a fallen humanity; of *victory* – the Roman practice of leading processions of defeated enemies; of *reconciliation* – the healing of whatever wounds had marred the cosmos. Through these vibrant word pictures he communicated to the world outside of Israel.

Did he, by so doing, distort the story of Jesus? Did he change the focus from partnership with God to relationship with Jesus? Not at all. Those who contrast the mission of Jesus with the teaching of Paul neglect a significant watershed – the

Resurrection. Not until then did any of the disciples or followers have any idea of the significance of this wandering Galilean. The gospel has never been that Jesus was a gentle man with wise insights – it is that he was God in the flesh, God with us. Not surprisingly, this was clearer in retrospect.

Paul did not invent Christianity – but he facilitated its spread through the Roman world through his bold and innovative reframing of it. His example is one well worth revisiting in the contemporary West – where arguably Christianity once again verges on becoming an insular sect out of touch with its surrounding world. Perhaps we need some of the dynamism of our first theologian to help us re-image the story of faith in relevant terms.

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*we need St Paul's  
dynamism to help us  
re-image our faith*

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Many of the difficulties people find with the Pauline epistles come from making absolute his responses to ancient culture, rather than being willing to emulate his role of dynamic translation. An example would be the

idea of substitutionary atonement, which causes moral difficulties for many today. Our task is not to reiterate it because Paul once used that analogy, but to follow him in formulating fresh images which might communicate the story as we know it.

What, then, of the claims that Paul was a social conservative, and engendered a faith which was narrow, sexist and confining? These are equally misguided and unfair. Within every society there are norms and customs to be taken as central underpinnings to human community, together with a progressive edge where social reformers may be found at work. To suggest that everything should be equally up for grabs is anarchic and unsustainable.

In order to gain an accurate view of Paul's place in the order of things, it is important to look not at those areas in which he reinforces that which is accepted as the norm, but at the cutting edge where he is advocating reform. In the 'household' passages which are often quoted as examples of the apostle's misogyny, he is in fact promoting a decidedly liberal view. Rather than regarding marriage and family under the category of 'property', Paul advocates a relational approach of mutual submission.

It may seem that he still establishes a male hierarchy, but that is undermined by the reminder that husbands are to emulate Christ in his service born of love. In other words, what is sometimes read by modern readers as reinforcing chauvinism, would in his context have been viewed as radical, social revisionism which threatened the current order. Similarly his seeming approval of the institution of slavery is in fact a plea to humanise the existing social order by breaking it out of the commercial model.

Paul's passion for mission required him to walk a difficult line. He could not expect to have freedom of travel and expression if he was regarded as a revolutionary. But it would be difficult to characterise the thrust of his work

## Paul the Outsider

I'm sure the Apostles considered Paul a strange bird fallen suddenly from heaven. The Apostles were mainly simple fishermen, and here came this educated newcomer with his new and strange ideas. Circumcision was a sign of the Jewish Covenant; everybody knew that. Who did Paul think he was?

Paul must have been considered an outsider among the first Christians. He must have suffered from the intrigues of Jews as well. The Jews considered him a traitor, the Christians a 'modernist'.

Christ had a job for Paul to do. The first Christians were nearly all Jews. They all fitted in the same box. By choice or through adversity, Paul had to leave the cosy group of first Christians: he had to go to the Gentiles. He was the traveller par excellence.

Peter was a humble man. He respected Paul the outsider, and listened and learned from him. The church needs insiders who are at the same time outsiders.

*Fr Cor Hooymayers, Honiara*



as anything other than liberating. The remarkable assertion in *Galatians* 3:28 that *'there can be neither Jew nor Greek, there can be neither slave nor freeman, there can be neither male nor female – for you are all one in Christ Jesus'* is a dramatic removal of prejudicial distinctions with all the splendour of the *Declaration of Human Rights*.

As to Paul being a killjoy, I'm not sure any of us would want to be judged on a selection of our correspondence. Certainly he appears to have been the kind of focused and somewhat obsessive individual that pioneers often are. There is little doubt that he was contentious, vigorous, persistent and dogmatic. The early church saw the need to send Barnabas to repair some of the relationships damaged along the way. But what other sort of person would have survived the privations listed by Paul, and still succeeded in growing churches?

Some of the way we evaluate Paul's legacy to the church relates to whether the so-called *Pastoral epistles* are legitimately credited to his authorship. It is evident that in these later documents there is a subtle shift in tone, contributing to what I have described elsewhere as "a hardening

of the ecclesiastical arteries". The sort of theological freedom advocated so vigorously in *Galatians* is muted by the time we get to *1 and 2 Timothy*, where there is an emphasis on order and office. Whether this is the work of a different author or simply the consequence of many years of pastoral oversight is beyond my ability to judge.

It does seem that we see documented within the New Testament the beginnings of institutionalisation and formalism, hallmarks which have beset the church ever since. To lay the weight of these on the shoulders of Paul alone would be a clear injustice. Martin Luther, who started out supporting the peasant uprising in Germany, was not much later advocating that the princes smite them with the sword. Circumstances change, and strategies often shift in response.

In this coming year of celebration of Paul, let us remember the soaring poetry of *Romans* 8 or *Ephesians* 2 in which a man beset by difficulties is still able to pen magnificent statements of theological insight, the words of which echo yet in the imagination and lead us toward Christ. Or recall the journeys he undertook and battles he fought for the cause of sharing that

faith which had struck him down before lifting him up.

He deserves his place in the pantheon of apostles, however strange some of his sentiments might sound to 21st Century ears. It would seem that God knew exactly the right sort of person on which to lay a vital missionary responsibility. The chief legacy of Paul is the impetus to continue his revolution; to refuse to relinquish the universal impact of the Resurrection, and to continue finding new ways to proclaim it to a disinterested world. That would be a real celebration to honour his name. ■

*Can anything cut us off from the love of Christ – can hardships or distress, or persecution, or lack of food and clothing, or threats of violence; as Scripture says: 'For your sake we are being massacred all day long, treated as sheep to be slaughtered?' No; we come through all these things triumphantly victorious, by the power of him who loved us. For I am certain of this: neither death nor life, nor angels, nor principalities, nothing already in existence and nothing still to come, nor any power, nor the heights nor the depths, nor any created thing whatever, will be able to come between us and the love of God, known to us in Christ Jesus our Lord. (Rom.8:35–39)*

## Why I love St Paul

Archbishop Adrian Smith

For a long time I was afraid of St Paul, but now I have fallen in love with him. Earlier, I found his writings difficult but as time went on, I began to see him in a different way. I grew to see him as a great missionary, as a person who embraced each group he evangelised.

He instructed them, he challenged them; he trusted them and gave them responsibility for their own local communities. He constantly prayed for the communities he brought to the Good News. He loved those he brought to faith in Christ.

His love for those he converted didn't stop him correcting them if he heard they had strayed from the message he preached to them. When he heard that some were causing

divisions in their communities he was quick to condemn the disunity that was taking place. It was because he loved them as his sons and daughters, as his brothers and sisters in Christ, that he spoke out strongly against the division. St Paul was a real father to them.

### One who loves

"I have good things to say about Phoebe... Welcome her in a way that is proper for someone who has faith... Help her in any way you can. Give my greetings to Prisca and Aquila... they even risked their lives for me. Greet my dear friend Epaphroditus, who was the first person in Asia to have faith in Christ" (*Rom. 16,1-5*). Paul had a personal love for those with whom he shared his faith,

and remembered the kindness they had shown him. Take a moment to read *Romans 16* and discover Paul as a person who loves.

As I wrote the above lines, Sr Tarsisia came to my house. "Bishop, Eremina's baby has died." Eremina had been my secretary for nearly two years now. Thank God Sr Tarcisia had wonderful foresight: she recognised the baby boy was struggling for life, and she baptised the three-day-old baby. He died a short time afterwards.

I could hear St Paul whispering to me: "Go and see Eremina in the Central Hospital." I did, and met a devastated but accepting mother. Anthony, her husband, had gone home to arrange the burial. These are not times for answers. Thank God for the faith we share together.

### One concerned for his helpers

"When Timothy arrives, give him a friendly welcome... do not anyone maltreat him" (*1 Cor.16,10-11*). Paul shows the concern he has for workers. He asks the people of Corinth to be kind to Timothy.

"You know that Stephanas and his family were the first in Achaia to have faith in the Lord" (*1 Cor.16,15*). Paul

wants to keep alive in the community an appreciation of those who are their spiritual fathers and mothers. Such memories help the community to remain steadfast in their faith.

"Make a place for us always in your hearts!.. You will always be in our thoughts... I am always proud of you and I am greatly encouraged" (*2 Cor.7,2-4*). These are the words of a person who loves in a very deep way. It has been a great joy for me to come to know

St Paul in this way. As a missionary, as a priest, as bishop, Paul has so much to teach me. I have fallen in love with my teacher!


as a missionary, as a priest, as bishop,  
Paul has so much to teach me. I have fallen  
in love with my teacher!

### Words of consolation and of challenge

"Good-bye, my friends. Do better and pay attention to what I have said. Try to get along and live peacefully with each other..." (*2 Cor.13,11a*). These are the words of a spiritual father, the words of one who wants those he loves to grow in their understanding of the message he brought them.

"I am shocked that you have so quickly turned from God, who chose you because of his wonderful kindness. You have believed in another message" (*Gal.4,2*). Here we see a really concerned missionary. He is experiencing disappointment. Those who love, know well the pain of disappointment. "I am afraid I have wasted my time working with you" (*Gal.4,11*). "I wish I was with you now. Then I would not have to talk with you in this way. You really have me puzzled" (*Gal.4,2*). Paul is not rejecting the people he loves; out of his love for them, he is correcting them.


If you have time, take out your Bible and read again the letters of St Paul. Pay special attention to his personal remarks to his readers. If you can do this, I am sure that you too will fall in love with the great Apostle Paul. May I end with these beautiful words: "Each time I think of you, I thank God. And whenever I mention you in prayer, I thank my God" (*Phil.1,3*). In these words we are given an insight into the spirituality of St Paul. He loved in a very deep way all those who with him have found faith in Christ Jesus. For St Paul to lead another to faith in Christ Jesus is to build up a relationship of love, concern and commitment to our brothers and sisters in Christ Jesus. I am pleased that I have been asked to write on why I love St Paul. ■



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Adrian Smith SM is Archbishop of Honiara.  
This article, along with the extract on page 8 by  
Fr Cor Hooymayers, appeared first in *Voice Katolika*,  
the Catholic quarterly for the Solomon Islands.  
By kind permission of the editor.

# Shortage of priests – or a shortage of people?

*In last month's edition, Mark Richards  
in an article **Church, community and mission**  
made reference to six separate offices within parish –  
communio, teach and preach, prayer and liturgy, service of  
the needy, leadership and stewardship of the gifts.*

*He also pointed out that we cannot have one of these  
without the others. All are required for Christian life and  
for a Christian community to flourish. He highlighted the  
**Catechumenate** as the very first thing for each of the above-  
mentioned ministry streams to be concerned about.*

*Here Alan Roberts aims to lay a foundation for the  
above theory to become reality. Having a plan is one thing,  
but catechumens are not exactly arriving in the church in huge  
numbers. The question is: **why not?***



Alan Roberts

**I**n recent months two dedicated priests have voiced their concerns to me as follows: first, “I’m not sure what will come first, my retirement or the death of the parish”; and second, “I’m not so much worried about the shortage of priests, but I am about the shortage of people”.

We are easily fooled because many parishes still have reasonably large congregations. However, when we consider the lack of commitment to a parish community among which are . . .

- parents who come to have their children baptised, confirmed or make First Communion;
- couples who arrive for marriage and who ought be more committed;
- families of the local Catholic school;
- our youth.

And then when we observe the ‘graying’ of church-goers and the scarcity of children in the pews it’s easy to say “we have problems”.

Karl Rahner’s belief “the Christian of the future will be a mystic or not at all” is extraordinarily well put and immensely challenging for our time. Is he correct? Let us consider for a moment. Unless there is some miraculous revival of faith in the near future, I doubt if the children we are baptising now will even bother to baptise theirs! In very many cases, baptism means no more than some kind of dedication of the child to God, and maybe even borders on superstition. It’s all very well to talk about instructions, but you can’t instruct someone who doesn’t want to know.

The reality is that Catholics are turning up for sacraments as if this will do the trick. Being nice to people is one thing, but we owe them truth as well – and the freedom to walk away. What we have now in so many people is simply the remnant of a faith that may be seen even less in the next generation. In which case, *not at all*.

One can never predict where the Spirit will move, but if Rahner is correct, then there *will* be a depth in those who remain committed, if we cater properly to it. Could it be that people have turned away from the church because they have not found in us the challenge to become the mystic they want to become? If this is true, we will only succeed by becoming mystics ourselves and placing emphasis on it.



We must understand what is meant by the word 'mystic'. I don't for a moment imply some sort of church whereby all members are so holy there's no room to breathe. A mystic is simply one who finds God in all things and who lives in gratitude. They are people who live consciously.

When we look at Jesus in the gospels we find the true mystic. He reveals his intimacy with God when he addresses God as *Abba* and surrenders to God's Will.

He makes a space for God:

- but he would always go off to some place where he could be alone and pray (*Lk 5:16*);
- He reflects on the world around him and communicates his learning to his disciples;
- "unless the wheat grain falls to the ground and dies..." (*Jn 12:24*);
- "consider the flowers, they do not have to spin or weave..." (*Lk 12:27*);
- "Get yourselves... treasure that will not fail you" (*Lk 12:33*);
- And he learns and grows from observing his own temptations, his own shadow: "turn these stones into bread: you do not live on bread alone..." (*Mt 4:3-4*)
- "Father, if it is possible, let this cup pass me by. Nevertheless, let it be as you, not I, would have it" (*Mt 26:39*).

In the Christian faith, we makes our way to God through Jesus, who shows us the Father. But this calls for commitment, firstly to prayer and then to participation in a community of believers. Communities carry us along, and communities offering living water preach and witness much better than individuals.

In my commentary on Mark Richards' article last month, I concluded by asking if it were possible for a community to remain truly Catholic without a priest. This question of priest shortage is a crisis we face at the present

time. But it is also an opportunity for us to get back to basics.

The *taonga* of the Catholic Church is its spirituality. And even though it has been exposed much in recent years, it is still largely hidden 'under the tub'! The priest shortage may drive us to explore it, just as it has driven us to emphasise ministry for all the baptised.

The structure Mark Richards suggests could only work if we look at finding ways for communities to enrich their devotional life first of all. At the heart of this must be the contemplative prayer and meditation movement, simply because the stillness encouraged is what breeds consciousness.

It is a lack of consciousness that has Catholics arriving late for Mass, leaving early and switching off during the proclamation of the Scripture. It is lack of consciousness that has created this watering down of our right to Sacraments and ruined the Sacrament of Penance. It is lack of consciousness which keeps us secure in the belief that to pray we have to be doing something, and so we create imitation Masses in which the participants often mindlessly follow a ritual.

Contemplation is ultimately 'prayer of the heart'. If our devotions were to become enriched by our renewed theology and current understanding of Scripture and intertwined with the principles of contemplative prayer, then we stand a chance of becoming a meaningful and sought after church.

While there is a shortage of priests, I would suggest we do not look too much for clergy from overseas, but rather concentrate *in the meantime* on developing such devotions in place of Sunday Mass. Why not just admit there is no priest available and create opportunities to encounter Christ through breaking open the Word and teaching people how to enter into deeper prayer through silence and song? We have the gifted people to put this in place, but instead we are trying to cope in the same way with less.

Taizé type singing, periods of silence, periods of praise and worship, sharing of Scripture will serve this type of praying well. And when we have grasped this, we will enter the celebration of sacraments with a renewed heart. Will there be a priest to preside? I think so.

A recent book entitled *Coming Home: A Guide to Teaching Christian Meditation to Children* claims the astonishing fact that children not only can meditate but like to do so. They are natural contemplatives. The book encourages teachers to do this with their class and build up to a time based on one minute for every age of their life.

While many priests and teachers have done some meditation work with our young, nowhere near enough emphasis is placed on the importance of discovering the Blessed Sacrament within. Given the scarcity of our youth in the church, it is easy to see that the pressing challenge is not the shortage of priests but rather the shortage of people. Should we fail here, we must ask if we can really expect anything Catholic for the future? ■

*Alan Roberts is parish priest of Blenheim*

## 50th Jubilee

St John the Baptist church  
Alexandra, Central Otago

A celebratory Mass will be held  
at 2.00 pm on

**Sunday 27 July**

This will be followed by  
afternoon tea in the Parish Hall  
for all parishioners,  
past and present

*All welcome*



# Tackling global warming *now or never*

*In early April the Salvation Army held a Just Action conference for its New Zealand leadership. A key issue was **Global Warming and the Christian Response**.*

*The keynote address was given by Professor Jonathon Boston, of Victoria University. Professor Boston spoke frankly and graphically of the immediacy of the crisis facing the world because of climate change*

**G**lobal warming “is the most serious problem facing humanity in the 21st Century... this is a problem that if we don’t address it, it will undermine and perhaps destroy civilisation...”. (Professor Tim Burke London 2006)

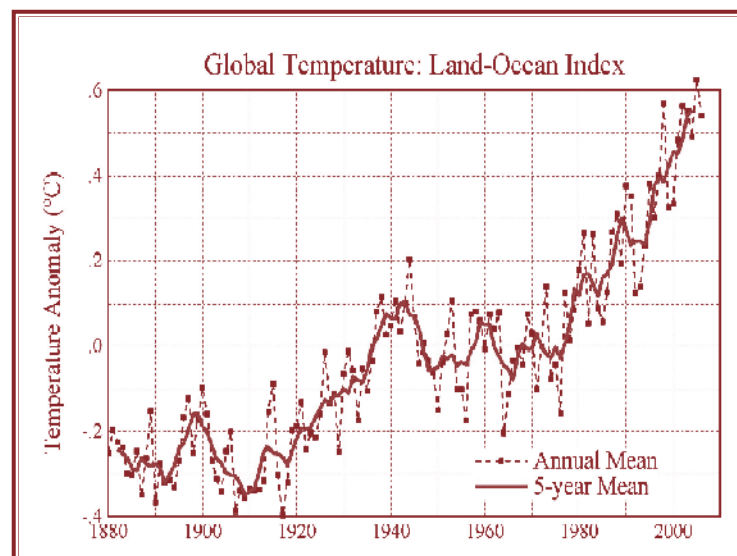
There is a danger that when we regularly hear prophecies of doom we become desensitised. However, if anyone had lapsed into any degree of complacency on this issue, they would soon have been shaken out of it by listening to a recent message of Professor Jonathan Boston, of Victoria University.

## **The history**

The greenhouse effect, caused by gases given off by various human activities notably carbon dioxide, has been known for over 60 years. The association of rising levels of CO<sub>2</sub> and global temperature rise has, however, only been seriously noted in the last 20 years.

In 1988 the *Intergovernmental Panel on Climate Change* (IPCC) was set up. This has produced four Assessments, of which the most recent was issued last year. The main points made by the 2007 Report are:

- there can be no doubt that global temperature is rising dramatically (from 1906-2005 the mean rise has been 0.75oC – *see graph below*);
- it is beyond reasonable doubt that greenhouse gases produced by human activities are the chief culprit;



Note: the rise is interrupted by World War 2 and its aftermath. The gradient rises more steeply after 1980

## global warming

- the rate of change is escalating rapidly in the first years of the 21st Century;
- some of these changes appear sudden and irreversible;
- major co-ordinated programmes of mitigation must be launched now.

Analysing the current data, Dr Jim Hansen (of NASA) states that the prodigal use of fossil fuels by the industrial nations is effectively producing an ice-free planet. It is no longer tolerable for scientists or politicians to deny these facts. At the most, we have one more decade to put things right. He notes especially the long term effects of overproduction of CO<sub>2</sub>: that 20 percent of the CO<sub>2</sub> currently being emitted will still be present in the atmosphere in 20,000 years time.

### 2008 a crisis year

The most alarming feature of the temperature graphs is that the rise is accelerating. It took a century for mean world temperature to rise by three-quarters of a degree: but in the last 50 years the rise has been half a degree. This year in New Zealand, as we know, we have experienced the strongest *La Nina* event in recent times.

However, in some places warming has been even more dramatic. In some Arctic and Antarctic zones the mean increase has been in excess of two degrees. This year, across northern Canada, Europe and Russia temperature rises of up to five degrees have been reported. Sweden had effectively no winter at all in 2007-8.

The effect of this has been a rapid and catastrophic melting of polar ice. Look at the map of the arctic polar regions (*opposite*), which shows a rapid retreat of the ice margins. At the same time we are witnessing a dramatic loss of ice from the Greenland and Antarctic ice caps.

### Effect on world climate

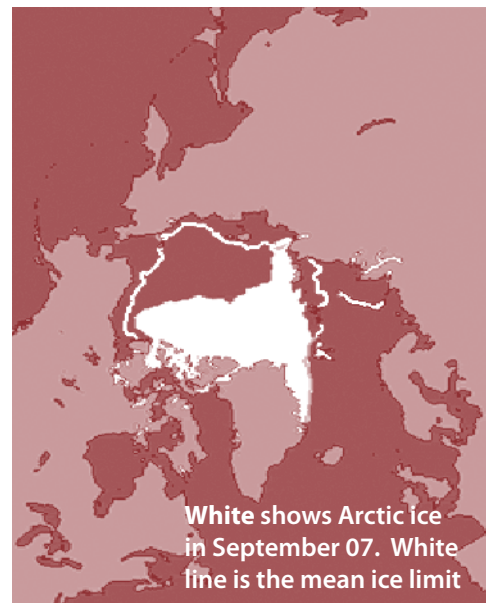
When vast quantities of polar ice melt this directly raises water levels all over the earth. The loss of Greenland ice alone, if it proceeds at the current rate, will cause world sea levels to rise by half a metre this century. Warming oceans also undergo thermal expansion so the total rise in water levels will be very much greater than that.

Many of the world's major cities will be inundated: the trick photograph at the beginning of this article will be a reality for dozens of the world's most populous cities. Low lying islands will be swamped, and hundreds of millions of people displaced from the great river deltas of SE and S Asia. The social disruption caused by mass migration will be far more severe than anything currently being experienced.

Temperature rise in temperate zones of the earth means fewer acres are available for grain production. At the same time, demand for fuel has meant that much grain

production has been switched to producing biofuels. Shortages of food staples have caused dramatic price rises and starvation in very poor countries. This year there have already been food riots in parts of Africa.

A hidden but probably equally important consequence is the destruction of species. Sudden climate change means a catastrophic destruction of habitats. Most animal and plant species cannot migrate fast enough to escape this. One prediction is that current climate change could cause a total destruction of species in excess of 50 percent. No one knows what effect this may have on human well-being.



Arctic from a satellite above the North Pole

### What has to be done

The urgent need is to stabilise greenhouse gas emission immediately and re-jig energy supplies so that overall emissions of GHGs are reduced by 80 percent by 2050. This is an ambitious programme, but it is attainable. If the same degree of human expertise were employed on this vital project as is presently focussed on IT development, a newer, cleaner and cooler world would ensue for our grandchildren. Otherwise, there will be literally no civilised future for them.

A comparison of carbon emissions measured in *tons per person per year* shows clearly that it is the developed countries which have to lead the way in reducing carbon emissions. Professor Boston summarises the situation as follows: "The global mean surface temperature has increased about 0.75°C above pre-industrial levels, and there is another 0.5°C in the pipeline. To prevent an increase of much over 2°C (above pre-industrial), CO<sub>2</sub> equivalent concentrations need to be stabilised at under 500ppm (currently about 430ppm and rising at 2ppm p.a.)

"To achieve this target, global GHG emissions need to be reduced by 50-85 percent by 2050, and even further





Jakobshavn ice stream in Greenland: the discharge of Greenland ice is markedly accelerating

beyond this date. This implies much larger cuts by developed countries like New Zealand (up to 90 percent). Put differently, current global GHG emissions need to be reduced from about 6-7 tons per capita to about 2 tons per capita (NZ emissions are currently about 20 tons per capita)."

**Current rates of emission by major world powers are:**

	(tons per person p.a.)	(% of world total)
United States	23	22
China	5	18
India	2	4
Russia	13	18
European Union	15	15
Australia	26	1

### The Christian response

The impact of global warming affects the poorest nations and peoples first. Already we are witnessing this. Professor Boston notes: "There is strong evidence that human-induced climate change is already affecting the poor and disadvantaged in a disproportionate manner (e.g. via severe droughts, floods, food price increases, civil conflicts, etc.) and that much worse is to come (especially in Africa, Asia and small island states)."

But the Christian imperative is to serve the poorest of the poor. It is constitutive of the most basic principles

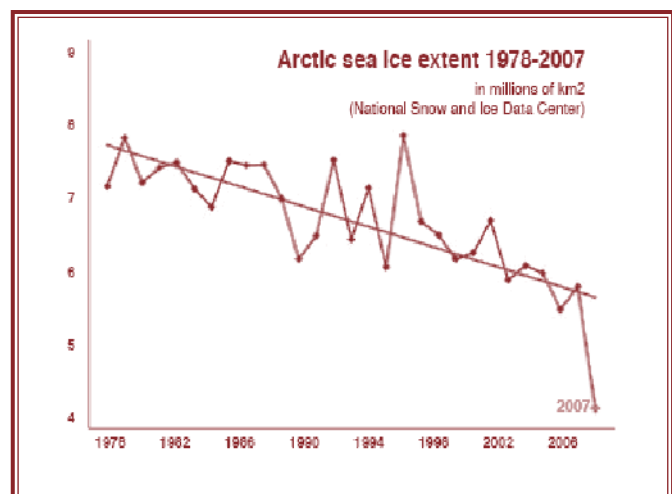
of social justice. Christ demonstrated it by word and deed, and the church has consistently taught it. It is a responsibility we simply cannot escape.

Professor Boston suggests that to include environmental issues in Christian teaching on justice has a sound Biblical basis. The Creation story in *Genesis* suggests that humanity is given the role of being both priest and steward of Creation. By 'priest' is meant the duty of praise, thanksgiving and nurture of the world we live in. By 'steward' is meant, not being dominant, but being a servant of creation. The steward is one who cares for and conserves the goods given to humankind by God.

To waste and destroy the created world is part of structural sin. Professor Boston suggested that belief in the **Resurrection** and Paul's doctrine of the **New Creation** provide a theological basis for conserving the environment and the world we have received, and participating in its renewal by the power of God. He urges Christians to take a lead in persuading governments to act – and act now.

"The challenge to Christians is:

- to become better informed about the scientific evidence and policy issues;
- to have sound theology and ethics;
- to speak on behalf of the voiceless – including endangered species and those yet to be born;
- to live with integrity – congruence of word and deed. This will entail life style changes, leading by example;
- to reduce our personal, organisational and national carbon footprints.
- political action, including support for NZ taking a lead in the international quest for solutions;
- finally, the importance of hope (which is based on belief in the Resurrection)." ■



Area of Arctic ice is declining steadily – but shows a catastrophic drop in 2007



French Pass and d'Urville Island in background

*Have you an inkling of the extent of the earth? Tell me about it if you have!*

(Job 38:18)

The gentle lapping of sea on sand; a blanket of mist rolling down brown hills; the croaking of shags and calling of gulls; Te Aumiti's swirling eddies; dolphins leaping in the bay; the smells of earth, bracken and flax: all these filled our senses and spirits as 12 of us gathered for a retreat in the Marlborough Sounds soon after Easter this year.

French Pass (Te Aumiti) is the narrow waterway between the mainland and d'Urville Island connecting Tasman and Admiralty Bays. Tidal flows meet, rushing over rocky ledges, disguising the narrow, barely navigable channel. Its waters are home to orcas, bottlenose, common and dusky dolphins; New Zealand fur seals; an abundance of fish and invertebrate life; and many sea birds.

*To God belong the earth and all it holds, the world and all creatures that live in it.*

(Ps 24:1)

The incredible beauty of the Sounds belies the more hidden human-induced changes in the marine eco-system. Aquaculture farms (for mussels and salmon) are dotted over tranquil

bays, providing livelihoods but displacing the habitat of other fish and invertebrates, and changing the feeding patterns of dolphin pods. Small fishing and tourism communities line bays and coves, but both commercial and recreational fishing are taking their toll.

The Guardians of the Sounds group reports that overfishing has drastically reduced blue cod fishery (by 50 and 80 percent in the outer and inner Sounds respectively) in a five-year period. Tarakihi, groper, crayfish and paua are also in decline. One only has to observe the abundance and richness of fauna in protected marine reserves (sea horses, kina, tubeworms, sea cucumber, sponge, anemone, sea squirt, fish and shell fish) to understand how human use has decimated undersea life in ordinary places.

Thousands of seabirds and hundreds of marine mammals are killed as 'bycatch' from commercial and recreational fishing in New Zealand each year. In the Sounds, shags, shearwaters and penguins are among them. Only 600 king shags exist, and the Sounds are their only home in the world: these incredible deep divers plunge up to 40 metres to catch a meal of flatfish from the sea bottom.

## Reconciling ourselves an eco-retreat in the



"... we need to respect the sacredness of creation, as partners in life with the earth, the oceans, the lakes, the animal world, the mountains, the fish of the sea and the birds in our forests and gardens." (New Zealand Catholic Bishops Conference: *A Consistent Ethic of Life*, 1997)

No species exists in isolation: each plays a role in the intricate web of life whether in aquatic or terrestrial environments. Any species adversely affected by human activity in turn affects other species both higher and lower on the food chain: whole ecosystems can be altered.



# lives with our Earth Marborough Sounds



The marine environment, forests, agricultural land, freshwater lakes and rivers, wetlands and estuaries, alpine areas, desert, home gardens are all entrusted to human care. Many have been damaged unknowingly or deliberately by human 'development'.

"The very life and ecology of our planet face severe threats from pollution, exploitation and mismanagement of its resources. Too often the driving forces for social change are greed and the desire for power, rather than the common good and solidarity of humanity." (New Zealand Catholic Bishops Conference, *A Consistent Ethic of Life*, 1997)



Learning about the French Pass marine eco-system and its challenges encouraged the 12 of us to reflect liturgically on our own failures to respect the integrity of creation in our home places, and to ask for reconciliation with Christ and our Earth.

*... God wanted all fullness to be found in Him, and all things to be reconciled through Him and for Him, everything in heaven and everything on earth ...*

(Col. 1:19-20a)

A flame burned bright in our midst – Christ our Light through whom creation came into being – and we acknowledged our struggles, among them that we:

- use cars and planes too much, polluting and over-using non-renewable resources;
- eat foods produced or transported by using excessive fossil fuel, pesticide and water;
- clean ourselves, our clothes and homes using chemicals that harm our environment;
- still struggle with consumerist lifestyles though we long to live more simply;

- neglect to advocate with lawmakers for action on climate and environment;
- don't spend enough time walking, playing in and contemplating creation;
- hope to cultivate thankfulness, non-violence and respect for creation in ourselves;
- want to teach care of creation to children, nieces and nephews, grandchildren, students.

*"...I will say to my soul:  
My soul, you have plenty of good things laid by for many years to come; take things easy, eat, drink, have a good time."*

*But God said ... "Fool!  
This very night the demand will be made for your soul; and this hoard of yours, whose will it be then?"*

*So it is when people store up treasures for themselves in place of making themselves rich in the sight of God.*  
(Lk.12:19-21)

Mary Betz



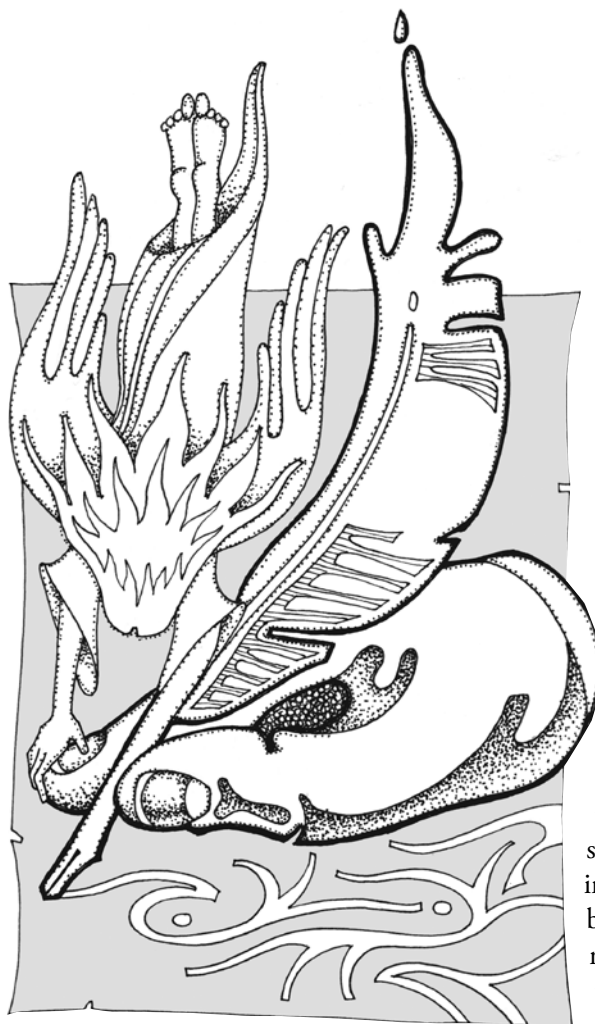
# An angel by my computer

Thomas Moore

A few years ago the Metropolitan Museum of Art in New York had an exhibition of the works of the Pre-Raphaelite painter Edward Burne-Jones and his friend and colleague William Morris. In their own time these two highly sensuous and imaginative men did more than most to preserve the human soul in an era of industrial and mechanistic development.

I was reluctant to visit the exhibition, because I don't enjoy being elbow-to-elbow with my neighbours viewing remarkable works of art. Besides, my wife is a serious painter and art professor who places Burne-Jones quite low on her list of artists. She says jokingly that it's because of the redheads he paints, but really she objects to his extreme romanticism. Normally I wouldn't care for the neo-Gothic, lugubrious tone everywhere in his work, but there is something true and revelatory in his colours and sometimes in his themes.

I was surprised to find that I was the only one viewing the art that day at the Metropolitan, but I was even more shocked by the intensity of the paintings and wallpapers and furniture and homemade books. The sheer sensuality of the textures and colours was overwhelming. I actually felt faint. A biographer says that when you met



Morris you had to take care in shaking his hand, since it had probably just come out of some deep, indelible dye. These two artists, Morris and Burne-Jones, apparently tried to offset the influence of mass technology through the power of colour and texture.

Which leads me to the *Burne-Jones Effect*. Burne-Jones once said, "The more discoveries science makes, the more angels I shall paint." I think we could take this as a principle. For every piece of high-tech equipment you bring into your workspace or home or public life you should add a strong piece of art.

These days I am recommending the principle to the medical establishment. For every metallic machine a hospital or clinic feels it must have, it should add a potent piece of art. For every noisy cart and instrument a technician believes is necessary, some source of calming sound is also required. You can offset the negative influences of technology through the positive power of art.

Try it. You will see that art, no matter how small, can counter the empty sounds and visual static of a machine. We could all imitate William Morris and bring back intense wall treatments and richly designed books and homes that pulse with colour and fabric. A hospital room, too, could be a place rich in fantasy and pleasure because of its rich carpeting, colours, textures and images.

While the colours and materials in a room can humanise it, a strong image can do even more. Some images have special potency when they draw on deep, archetypal springs of emotion and memory. A serene Buddha can calm a large room. Images of the sea, the landscape and the forest can place you in a context big enough for whatever takes place in the room. Antique objects, not precious in the romantic sense, but full of musty memory, can push back the limits of the era in which

you live, giving you more cultural breathing room.

And now for an idea I have been advocating for many years. Our ancestors knew that we can animate our world by representing natural forms in the objects we use daily. Go to a museum or art gallery and look closely at old pitchers and ewers and stools and chairs. There you will find birds and lions and fish carved into the feet and lids. I grew up being held by my mother in a rocking chair that had swans for arms. In Rome I once saw a cast-iron printing press with a large bird for a handle. I have been waiting patiently for a personal computer that would reflect nature and perhaps have animal feet, in place of the colourless, footless boxes that we usually see.

Finally, I wait for the return of angels, who, as we see in art, are the real communicators and musicians. When a sound penetrates so deep that it stirs your soul, that is the work of an angel. When a piece of art is so outrageously attractive that it eclipses a nearby machine, an angel has had a hand in it.

*...the more discoveries  
science makes, the more  
angels I shall paint*

I'm not speaking naively. For millennia people have understood that there is a dimension of life that lies in between the factual and the abstract, between the personal and the transcendent. This is the realm of the muse and the tempter and the divine messenger. It is a realm neither natural nor supernatural but a mediator of the two. If, by some stroke of 'luck', I put a good phrase on paper, I know that it is not my doing. Such phrases appear only when I am not striving for them, when the angel deigns to come and add a stroke to the work.

Angels, too, are part of the Burne-Jones Effect. So the idea is not just to secure a work of art when a machine presses dangerously close. You might

also acquire an image of an angel, or, better, paint one and regard it with faith, seriousness and intelligence. That way you will bring soul to a world at risk of falling into the metallic chasm of a jealous technology.

Burne-Jones encourages me to write about the soul, when some dismiss such 'claptrap' as naive, superstitious, and out of step with the times. I will continue to aim for the beautiful rather than the useful. And I will continue to speak theologically of angels when theology is reduced to ideology and angels dismissed as *New Age* daydreams. Burne-Jones and Morris are my heroes in a world far more soulless than the one they challenged with their heavy-hearted redheads and vivid wallpaper.

Some of us are called to speak and act for the soul in soulless times. We have to step outside the comforting circle of the normal. We have to serve art and spirit. We have to show how a small piece of art can trump a mammoth machine. In a time when facts are the precious language of science, we might speak for the angels of music and art. ■

*Thomas Moore is a former Catholic monk. He is the author of many books, including **Care of the Soul** and **Dark Nights of the Soul**.*

*This article was first published in **Resurgence** magazine, July/August 2007: [www.resurgence.org](http://www.resurgence.org)*

## NZ Book Award

**Congratulations** to Joy Cowley, who in May was given the NZ Post Book of the Year Award, in the Junior Fiction category.

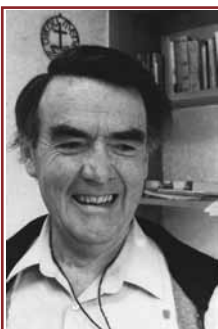
The winning book was *Snake and Lizard*, by Joy Cowley and Gavin Bishop, published by Gecko Press. Although best known as a children's author, Joy also writes for adults; and *Tui Motu* has often been privileged to print some of her religious writing.

In an interview Joy spoke of the importance to her of keeping in touch with her audience. She spoke warmly of her time reading her own stories to children.

Once she noticed that there was not much response to one of her readings. She asked a little boy why. He at once piped up: "Because it's boring".

"Which part of it?" she enquired. "All of it", said he.

"And it was," commented Joy humbly!



## Celebration

July 30 this year marks the 20th anniversary of the death of Dominican priest Eugene O'Sullivan. Eugene worked in the Auckland Diocese from 1969 until 1987.

To honour his good memory and to give thanks for his life a group of friends has organized an afternoon of celebration. This will be held at

**Newman Hall, 16 Waterloo Quadrant, Auckland  
on Sunday at 2.p.m**

*The commemoration will include those things that Eugene valued so highly:  
The celebration of the Liturgy, the gathering of friends, the telling of  
stories and the sharing of good food and drink.*

If you would like to be part of this celebration please email

John Cullen on [cullen1@ihug.co.nz](mailto:cullen1@ihug.co.nz)

Or contact Margaret Grigg at the Eugene O'Sullivan Library  
at Newman Hall Phone 09 3796424 ext. 723

# Celebrating 75 years of the Catholic Worker

Jim Consedine



It was in the midst of the Great Depression. Tens of thousands were destitute and homeless, sleeping rough in New York and every other city in the US. It was time for action. On May 1<sup>st</sup> 1933, a single mother and new convert to Catholicism, Dorothy Day, and a small band of supporters took to the streets of New York and distributed their newspaper, *The Catholic Worker*, at a workers' rally in Union Square celebrating May Day. This year marks the 75<sup>th</sup> anniversary of that historic first step in the building of the Catholic Worker movement.

Dorothy and co-founder Peter Maurin quickly recognised that to write about things was one thing – but you actually had to practise what you preached if you were to be authentic. And so they turned rented accommodation into the first 'house of hospitality' for the homeless. Thus was born what has become the primary thrust of the CW into the area of hospitality for the poor – providing food, accommodation, medical care, advocacy and friendship to these most needy and most precious of God's people. They focused on the poorest and the homeless, so many of whom found themselves on the streets with no access to resources, much less a permanent home.

Within a short time the now familiar Catholic Worker programme of radical analysis and social action was in place, built around its major aims of urban hospitality, clarification of thought, farming communes and decentralised government, to challenge the combination of 'big government' and the economic power of multinational corporations and conglomerates. And always its public voice: the monthly

*The Catholic Worker*, with a circulation at its peak of 150,000. The price, then as now – one cent per copy.

The new movement created a challenging mixture, especially when it drew on the best of church social teachings and divine authority. Sitting at the heart of the CW vision were the Beatitudes of the Gospel coupled with the Corporal Works of Mercy, seen as an everyday practical programme for living the Christ life. So feeding the hungry, clothing the naked, visiting the imprisoned and sheltering the homeless became simply the Christian response to community need.

## Practical steps

Some of the most radical teachings of the saints of former times were added to the brew. *Voluntary poverty*, whereby people lived simply and shared what they had with the needy, was one such increment. This was inspired by the life and teachings of St Francis of Assisi, though stretching beyond them back to St Basil the Great, who said in the 4<sup>th</sup> Century that "what you own over and above for the necessities of life, does not belong to you but to the poor who have nothing". And St John Chrysostom in the same century called for "every family to provide a Christ room for a stranger in need of shelter". These ideas quickly became part of Catholic Worker teaching and praxis.

The *pacifism* of the early church whereby, prior to Constantine in the 4<sup>th</sup> Century, Christians would not take up arms and kill their fellow human beings was another primary platform for the growing CW movement. They viewed with suspicion the *Just War* theory, seen as an unacceptable

compromise with the state. Added to that were the teachings of Mohandas Gandhi who was living, writing, teaching and confronting the all-powerful British Empire in India with non-violent direct action, and one had a powerful teaching on non-violence and pacifism at a time when the winds of war were blowing across Europe.

The third leg of the original vision concerned Peter Maurin's idea of *farming communes* "where scholars could become workers and so the workers could become scholars". This was coupled to the vision of the 'green revolution' which has evolved in such a remarkable way through environmental concerns in our own time.

## The crisis of war

As the recognised moral head of the CW, Dorothy showed remarkable leadership and insight in the 1930s based on her analysis of and her commitment to the non-violence of Jesus and the social teachings of the church. She refused to back the Franco-led monarchist/church alliance in Spain in its war against republicans who had won the election in 1936. She frequently wrote critically of the dangers of the Nazi rise to power in Germany, often focusing on the immorality of anti-Semitism. And she opposed the entry of the US into the war against Hitler after the Japanese bombed Pearl Harbour in 1942.

The latter was a very unpopular stance. It split the Catholic Worker movement. In the space of a few months three-quarters of its houses closed, reduced from 40 to 10. Some key Catholic Workers signed up for



the military, others sought CO status and others refused to register and faced imprisonment. Yet Dorothy held firm in the face of the huge nationalistic fervour and jingoism which grew out of Pearl Harbour and the US entry into the war. She was adamant: one could not be a Christian and go to war and kill other people, no matter who they were or what they were doing.

As a US citizen and a nationally known Catholic, Dorothy suffered hugely from the stress that such a public position placed her under. FBI director J Edgar Hoover targeted her and she was spied upon and kept under surveillance for much of her life. That is how subversive the Gospel can be when contextualised and seriously applied to the events of the time.

However, the most common witness of the CW even during wartime remained its Houses of Hospitality. Peter Maurin was a great believer in them. He described them as 'houses of sacrifice' and also as 'houses of Christ.' This was based on his experiences of having lived in flophouses and communities of the poor all over America for half a century. He saw human dignity under attack in such places. He saw the difficulties and the possibilities that each day would bring in sharing one's home with the homeless. But for him it was Christ's work and an opportunity to allow each guest's humanity to be recognised. In so doing, he believed he was actualising Christ's sacrifice on the Cross. There are now 185 houses in about 10 countries.

### Post-war

After the war, Dorothy Day set about rebuilding the movement. The context now was the Cold War and the McCarthy witch-hunts. In the 1950s, after the death of Peter Maurin, she and many other CWs were often jailed for their opposition to the arms build-up and the stockpiling of nuclear weapons. Ammon Hennacy, a long time pacifist, became a prominent leader in the CW during this period in New York, and had huge influence

both on Dorothy and the movement.

In the 1960s, there was renewed vigour from Vatican II, mounting opposition to the Vietnam War, the rise of student protest to the draft and the advent of people like Dan and Phil Berrigan, Elizabeth McAlister, Thomas Merton, Jim Forrest, Tom Cornell, Eileen Egan and Jim and Shelley Douglass and prophets like Martin Luther King; all these helped confirm the CW identity around issues not just of hospitality, homelessness and civil rights but also in opposition to war, racism and the arms race.

Clearly another principle central to Catholic Worker thinking and practice had emerged. That is the idea of *non-violent resistance* to tyranny, to militarism, to war and want and to global inequality. To what John Paul II later condemned as 'the social structures of sin'.

This tradition has been carried through succeeding generations into our own time. It seeks to 'expose evil to the light of the Gospel.' The recent action by three Catholic Workers – Sam Land, Adi Leason and Fr Peter Murnane OP – performing a Ploughshares witness at the Waihopai spy base near Blenheim is a continuation of that tradition.

The latest *Nuclear Resister* newsletter

### on the margins

on the margins  
where Christ prowls  
sheltering with the homeless  
out of it on drugs  
eating from dumpsters  
depressed by day  
locked behind bars  
asleep under bridges  
scarred by pain  
fearful of the future  
on the margins  
scorned by the masses  
God dwells  
under cover

Jim Consedine

(April 2008) indicates that a large portion of people currently engaged in actions against the wars in Iraq and Afghanistan are from Catholic Worker communities. None of them is famous like Dorothy Day. But they are as committed in this time and place to the ideals she sought to instil in the movement in her time. Resistance to state terror and injustice is now a central part of CW thinking and of CW spirituality.

It is interesting to reflect that this most disorganised and unstructured movement, which has no nominated leaders, no legal entity *per se*, and which has defied the rules of sociology and not disintegrated upon the death of its founders, has survived and still breathes the Spirit of the Risen Christ in our age – and arguably is stronger than ever.

### CW in Aotearoa

We can take pride in our own history of nearly 20 years of CW witness in Aotearoa. As well as our three houses in Christchurch and a little farmlet near Leeston, there is a growing CW presence in Auckland, Otaki, Palmerston North and Wellington and an extended community in the Hokianga. Our free quarterly paper *The Common Good* is now 11 years of age and maintains a circulation of 3700, while *The Radical Christian* from the Hokianga is in its fifth year.

We should rejoice that some in Aotearoa/New Zealand have chosen and been privileged to walk part of these 75 years with our CW brothers and sisters from around the world. It is a journey that takes us always to the margins of society, to the poor, to their situations of injustice where their dignity is impinged, and the Reign of God denied. It is a journey in which we also continue to confront global capitalism, its wars and injustices and seek to plant the seeds of the Kingdom of God in our time. ■

(For more information – contact the Catholic Worker, Box 33-135, Christchurch, or email Kathleen at [doygalpress@yahoo.com](mailto:doygalpress@yahoo.com))

# Musings about justice aboard a Jumbo jet

Jeph Mathias

In a way, international air travel is just like hitchhiking: once the doors close you're in a small space for several hours rubbing shoulders and breathing the same air as another human being whom you've never met before. Life has tinned you like sardines. Even if you are from very different walks of life, you might identify commonalities and intersecting interests, exchanging what is in your head and occasionally your heart. The camaraderie of canned fish. Destination reached, the door is peeled back like a tin lid, and you never see each other again. It does not always work, but I've had some excellent 'sardine can' conversations.

On my way to the health project we work on in a tiny Himalayan village, the 11-hour Christchurch-Singapore sector put me next to Steve, a Central Otago grape-grower and vintner, off to peddle his wares at an international wine fair. We started with the Crusaders' chances in the Super 14, the pleasures of being parents, the world price of oil – and the arcane science of turning thin sun, dry soil and cold air into fine wine. The harsher the conditions, the finer the flavour, Steve reckoned.

Then I opened the magazine section of the Sunday paper and found a large picture and long interview with Peter Murnane, the Dominican friar who broke into New Zealand's Waihopai spy base with two others, popped a balloon and set up a shrine. Only the balloon was an information-collecting satellite worth \$1 million, and they had illegally entered a national security installation. Cutting through a 40,000 volt fence to find it turned off no doubt has embarrassed somebody powerful.

"What d'ya reckon about these guys", I asked Steve-the-vintner.

He replied in a crisp, end-of-matter tone: "We'll just have anarchy if we don't lock their type up". He didn't add "...and throw away the key", but his tone conveyed it.

I tried various angles to try to tease out the nuances of the issue, for instance: "D'ye reckon it can be right to break the law if it's a wrong law?".

"Dunno mate", he said, "but those guys knew the rules and broke them. Lock 'em up."

He turned on his monitor and started surfing the in-flight movies, leaving me to ponder it all myself. His unquestioning repudiation of anarchy fascinated me. Anarchy. *The Second Coming* – was it by Yeats? – came to mind. As best as I could remember it goes:

*Turning and turning  
in the widening gyre  
the falcon cannot hear the falconer.  
Things fall apart,  
the centre cannot hold  
mere anarchy is loosed upon the world.*

*Things fall apart... mere anarchy is loosed upon the world.* Don't we all, at some level, fear the uncertainty that things might fall apart – our things, our safe, rich, thing-filled lives might fall apart? 'Anarchy' is derived from Greek *an* (without) and *arche* (rules). We want, we need – no, we *crave* – rules as the glue to hold our centres together.

But turning and turning the word 'anarchy' around in the gyre ever-widening inside my own head, I lost the confidence that a safe, predictable rule-based world is necessarily a good world. When legal and moral diverge, being a good law-abiding citizen may be wrong.

Take South Africa in the bad old days of apartheid. Most citizens, white and black, chose to legally comply with immoral laws, to follow the law,

keep their heads down and look after their families. Yet they are grateful to Mandela and others who chose truth against the law. The centre, trying to hold itself together, gave Mandela the terrorist 23 years on Robben Island to ponder the nuances of legal and moral. Later we cheered as apartheid fell apart and a committee in Oslo gave Mandela the Nobel Peace Prize.

Now let's consider the economic rules of the world in which we participate. These rules allow some people to fly around the world to visit health projects or sell wine, while others, debarred from most of the world's resources, live in villages and may see their children die of TB or malnutrition. Through that lens, we see ourselves unquestioningly complying with an immoral global economic apartheid. Shouldn't we resist, be a little anarchistic?

The gospels often push me into the grey zone between legal and moral. I imagine being in the crowd around the adulteress turning and turning a rough heavy stone in my hand, while some hippie talks of not following the law. Or as a good Temple-on-the-Sabbath Jew with my wife and children, when a ranting madman appears, turning over tables and swinging a whip. Would I feel things falling apart? Or watching a paralyzed man get up and walk. Would I be with the Pharisees or with the long-haired guy? Time and again Jesus shows us how to choose the path of right when offered a choice between legal and true.

And notice his answer when someone tossed him a coin. The moral dimension was not clearly identified, the question was simply about political power. So he said, "Render to Caesar what is Caesar's and to God what is God's". Great answer! Hard to live.

## *A Mother's Journal...*

“Where do you keep plastic containers?... Shall I empty the vacuum bag in the compost?... We’re bringing around takeaways for you all for dinner... Can I bring in some firewood before I go?”

To our surprise, against the odds... and to our joy – we find we are expecting ‘number four’. Its not all straight forward – the High Risk Obstetric team at Christchurch Women’s are on our case! It’s been a humbling month. My husband Jeph’s back in India for some weeks to help our health project there, and with these various health problems I’m not able to be on my feet/ cycling/sole-running our busy household as independently as usual. In fact I’m unsure how we’d manage without all these wonderful friends and helpful university students swinging in for the busy time from 5-7pm to cook dinner, clean up, help finish homework and get three smallish ones to bed... Although all our families are in the North Island a bevy of friends and even acquaintances are caring for us at a hard time.

Our plans have gone awry. We’ve had to delay our return to India and swing back into life in NZ for some more months. It’s a time with plenty of anxiety – we’re not sure how this pregnancy is going to go – though we’ve got past half-way which feels like a milestone... but its not all bad.

I have to sit much stiller and quieter than usual. I need to let others help me. I daily come to admit that I can’t do it all by myself. My ambitions for starting on a new research project, teaching and exploring contracting for fancier organisations have rapidly been sent back to the Back Room for another few years.

But I find I am reading the children more stories. And able to make space for reflection and even prayer... tonight I embarked on my favourite Roasted Feijoa and Manuka chutney ‘construction’ which hasn’t been attempted for several years – and I have even dug out embroidery threads and started a new Alpine Flowers project to welcome this new little one!

A friend gives me a Leunig prayer-poem which sits just right for now:

*God give us rain when we expect sun.  
Give us music when we expect trouble.  
Give us tears when we expect breakfast.  
Give us dreams when we expect a storm.  
Give us a stray dog when we expect congratulations.  
God play with us, turn us sideways and around.*

*Amen*

(from A Common Prayer, Leunig 1990 – Harper Collins Australia)

*Kaaren Mathias*

*Kaaren Mathias is a Kiwi mother who is back in NZ for some time, after a spell of two years living and working in North India with her husband Jeph and three children.*

But back to Peter Murnane and Co with a burst balloon in front of the shrine. I hadn’t told Steve-the-vintner, but I know Peter well. He’s forever testing the ice most of us effortlessly skate over. Long ago Peter was a priest at my church, visiting prisoners and refugees, and quietly inspiring us to higher things.

He married us, Kaaren and me, but when I moved from Auckland I only heard of his more spectacularly newsworthy exploits: in his own blood (secreted in a bag strapped to his leg) he daubed a cross on the carpet in front of the gaping US consul to protest the Iraq invasion; long before Kevin Rudd’s famous *Sorry*, Peter cycled from Canberra to Uluru to urge the Australian government to apologise and he offered a home and support to Ahmed Zhaoui as the New Zealand government bent to the powerful world

centre who wanted to detain another man without trial. “We can break the rules for the sake of order but anyone else who does is a terrorist”, they said. Fearful and silent most of us just looked on. The centre holds us in its thrall. We need people like Peter, prophets who fly like falcons shaking the centres we crave to hold and loosening things we strive to keep together.

Now he’s popped a balloon used to help USA’s war of terror and is looking out of the Sunday newspaper at me.

Suddenly all was clear. Peter’s action/prayer is not in that fraught space between legal and moral where we sometimes find ourselves. The invasion of Iraq, lies about Sadddam’s weapons of mass destruction, the coalition’s own grotesque weapons, Abu Ghraib and Guantanamo Bay ... these are all illegal and immoral. Peter is in a still

more slippery space, the ever-present underground room of our world. He may get time behind bars. Jesus got a cross. Gandhi, Luther-King and others died trying to bring light to this dark place. It’s scary in there where power grapples with truth, so we continue our neatly ordered lives upstairs and keep the cellar door bolted down. But we’re meant to go in. And there it is!

Jesus’ message soft and clear:

*Love and Truth are your rules. Follow them. Live them. When you meekly do what you’re told, go where you’re pushed that’s when the terrible anarchy of unresisted power is loosed upon the world.*

Beside me Steve was asleep, head back and mouth open.

I wanted to shake him and say “Steve, Steve! **Not** breaking immoral laws – that’s what leads to anarchy.”

But I didn’t. ■





# *Irish eyes smiling ...on Gore*

*Irish Jesuit Paul Andrews spent time last  
summer helping out  
in a Southland parish and enjoying the fishing.  
He describes what he found.*

**H**is name is Brian, but everyone calls him Baldy. Not that he is particularly bald for a 60-year-old; but he always wears a cap or hat, as though he has something to hide. In part this is protection against the New Zealand sun – Baldy is an outdoor man, and makes for the river when he can. He grew up in a remote country town, a farmer's boy, quiet, observant, keen-eyed.

He knows his rivers – his parish calls itself the Brown Trout capital of the world. He walks upstream slowly, behind the fish, watching them. He can pick out a perfectly camouflaged trout against the dark bed of a stream like no angler I've ever met. He will only cast to fish that he can see, and he uses the flies he has tied himself, after watching the preferences of the feeding trout. He always catches fish, big fish; in these rivers four and five-pound trout are the norm. But unless some friend has asked him for a fish lunch, he will carefully return the caught trout to the water.

During four months as his assistant in a country town where he served seven churches, I learned a lot about fly-fishing, but more about being a pastor. Baldy has the countryman's ability to listen without saying much. He knows what is happening in the

town and six villages he cares for. He knows who is sick, who is needy. Not that Baldy is pious or devout. He says a quick Mass. I'd be hard put to mention any devotion or pilgrimage which attracts him.

But he is extraordinarily kind and thoughtful, and his people know they can call on him when things are bad. On my last weekend with him, we were planning to go up the river when a message came from 30 miles away: a young man had fallen off a roof to his death. For the distraught family Baldy was the obvious person to call on; not that he would say much, but he would join them in their anguish. So off he went.

In a country with an aging priesthood and few vocations, the future of the church depends on delegating and sharing responsibility. We had a big Christmas party in the presbytery for all the people who keep the show on the road, the Eucharistic Ministers, readers, servers, collectors, counters, gift-bringers, flower-arrangers, musicians, cleaners, readers, teachers who manage the children's liturgy, techies who manage the electronic stuff in the church, and many others. It was a high-spirited party; Baldy confined himself to moving around with plates, so he could talk to everybody.

One of the party was Tom, a priest in his eightieth year, who lives in the presbytery. Tom is about as unlike Baldy as could be, but he has found a strange vocation in Baldy's shadow. He never wanted to be a parish priest – his health was too delicate. He is devout and talkative, spends hours praying in the church, and is always ready to lead Benediction or rosary. At 79 he is still in constant demand from the sort of people Jesus consorted with: ex-prisoners, drunks, down-and-outs, who exploit him shamelessly.

Where Baldy has to watch the finances of the parish and schools, Tom is clueless. He never spends money, but gives it away. He is light-fingered – any goodies such as chocolates, cake or fruit, left lying around the presbytery, are pocketed for "my boys", the sad, despairing marginalized men whom he gathers for Mass (if they choose to come) and dinner every Monday. He never buys clothes, unless Baldy steals and burns a worn-out garment to force Tom to spruce up.

Tom is the Catholic link with all the other Christian ministers in the town, and joins them for a Fraternal (meaning prayer, discussion, tea) every week. In a remarkable way his life is a powerful Christian witness; and he somehow complements the

pastoral work of Baldy – who knows and values this.

When I joined this parish, they took me over so totally and quickly that I hardly had time to register the new things about the church. Mass is introduced by a reader, who in a couple of sentences outlines the theme of the readings. Then the little children, not yet at First Communion stage, come up for a blessing, and go off solemnly with a parishioner for their own liturgy of the word while the adults listen to the readings and the homily.

The congregation sings its way through the Mass – the words are thrown by an overhead projector onto a screen. It is not concert standard, but everybody joins in. In every Mass I attended in New Zealand, people received Holy Communion from the chalice as well as the host. With proper use of Eucharistic ministers, there was no particular delay.

One day I was working in the office when an attractive young woman, thirtyish, in jeans, sneakers and black T-shirt, came in to prepare music for a youth Mass she was organising. She introduced herself as Michelle. Next day she came fishing with the PP and myself. She had tied some flies, and with one of them caught a five-pound brown trout. It was a good day; she was great fun to be with.

One of the children in the secondary school said: “Michelle loves everyone she teaches, even those who don’t deserve it.” Alas, Michelle moved to another school at the end of term.

Before she went, I found out two things about her. She is a Josephite nun; and she is half-Maori, which may explain both her striking beauty and the warmth and ease she has in speaking and singing of things of the spirit. If the Kiwi church was in hands such as hers, the outlook would indeed be bright. ■

### **Autumn**

*Do not be afraid  
when you see  
staining of the summer trees  
with foreign colour.*

*Skies distancing, remote and  
cooly chaste  
presage  
winter's coming.*

*Winter comes.*

*Remember, O remember!  
The fiery heart of earth:  
go inward.*

*Against the cold,  
increasing cold,  
the burning core must,  
will sustain.*

**Beatrice Hoffmann**

*Rogan McIndoe*

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## Pope Benedict in the United States

Jim Neilan

The main reason for the Pope's recent visit to America was to address the United Nations General Assembly, but press coverage concentrated on the more newsworthy events of his visit to Ground Zero and clerical child abuse. So I was pleased to hear the thoughts of two friends who were present at the UN assembly – Kirsty Graham, who is New Zealand's Deputy Permanent Representative at the UN and her husband, Craig Marris. (They are the first two on the left of the photograph).

Although the Pope made no apologies for putting Gospel values at the heart of his message, Craig noted that people didn't need to be religious to appreciate the importance and relevance of his message. "He managed to transcend 'the religious' across to how people in the world approach the realities and challenges of life from a Human Rights standpoint, in different ways."

For those willing to read between the lines there were strong messages about the need for improvement: "the need for international leaders to work together in good faith, respecting the law and promoting solidarity with the weakest regions of the planet"; and "the need to find ways to pre-empt and manage conflicts by exploring every possible diplomatic avenue". 2008

marks the 60th anniversary of the *Universal Declaration of Human Rights*, and the Pope reminded delegates that the document was motivated by "the common desire to place the human person at the heart of institutions, laws and the workings of society".

The 81-year-old pontiff was constantly on the move between meetings and liturgical celebrations in Washington and New York. He is the first Pope to visit an American synagogue, he had meetings with 200 religious leaders, gave addresses to academics, the American bishops, priests, religious and seminarians and a large gathering of young people, as well as celebrating two huge outdoor Masses.

The visit to Ground Zero was a very emotional occasion for Americans. Some had hoped for a public condemnation of the attack on the Twin Towers, but the Pope refrained from using the word 'terrorist' and expressed his thoughts in a quiet prayer: "Turn to your way of love those whose hearts and minds are consumed with hatred".

Fortunately Pope Benedict ignored those in the Vatican and in the American hierarchy who advised steering clear of the subject of the clerical abuse of children – a scandal which has rocked the Catholic Church in America, and elsewhere. On four occasions he publicly expressed his "deep shame" and apologies for what has happened. Without any publicity he met some of the victims one-to-one, and listened to their experiences of being abused by those who were supposed to represent Christ's caring love. The sincerity of the Pope's sensitive, pastoral concern and contrition was evident to everyone. He appears to appreciate, more than

many of the bishops involved, the enormity of the crimes that have been committed.

There is no doubt that these few days in the United States made a remarkable impression, not only on Americans but on the huge media contingent which reported the events to the world. No one quite knew what to expect of this 'new' Pope. His personality and style was in marked contrast to that of Pope John Paul. Benedict's command of English is better than that of his predecessor, and there was none of the "do as I say – or else!" attitude, but rather a continuation of the theme of his two encyclicals – an exhortation to love and, above all, to hope.

Of course there were critics. Why did he not condemn the invasion of Iraq? When will he put his words about the rights of women and men into practice in his own church? Why has there been no censure of bishops who neglected the protection of defenceless minors by refusing to deal with offending clergy? When will the questions raised by experts investigating abuse be publicly addressed: the process for selecting candidates for the priesthood, their training and supervision and the effect of compulsory celibacy?

These are all valid questions. But maybe what we, and the Pope himself, have seen and experienced during this brief visit will have an influence on how he will face up to such problems affecting the church. At Mass in New York's St Patrick's Cathedral, he said Catholics need "to be open to points of view which may not necessarily conform to our own ideas or assumptions" and that we should "value the perspectives of others".

To which we can all respond AMEN. ■



# A Missionary Church

Acts 13

Susan Smith

We already know from *Acts 9* something of Paul's future mission to the Gentiles and from *Acts 13* on, the narrative is basically concerned with that mission to the Jews and the Gentiles. The chapter begins by explaining how Paul and Barnabas came to discern their prophetic calling. They are in Antioch (in modern Turkey, near its south-eastern border with Syria) with the Antiochene leadership: Simeon, whom *Acts* tell us was called Niger, which translates as black suggesting he was an African; Lucius of Cyrene (present-day Libya); and, Manean, a member of Herod's court retinue. The ethnic, social, and geographical diversity of the group is worth noting. The text makes it abundantly clear that discernment is not primarily a private matter limited to an individual and his ecclesial superior. Paul and Barnabas are missioned by a particular community who know and care for them.

The insight that they are to be missioned comes to the Antiochene community from the Holy Spirit. Furthermore, if discernment processes are to achieve a positive outcome, the community needs to be actively engaged in spiritual practices – worship, fasting, prayer. “The Spirit does not communicate with God's people by religious osmosis” (Robert Wall, the *Acts of the Apostles*, 2000). It would be great if today churches followed such a protocol of discernment when it comes to deciding who should be commissioned for ministry.

Paul and Barnabas then take their leave of the community in Antioch, and journey to Selucia on the coast, and from there make their way to Salamis and Paphos (modern Cyprus), before sailing to mainland Turkey where they preached and taught at Perga, at another Antioch in central Turkey, and Iconium some 150 km to the south-east of Antioch. Paul and Barnabas were men on the move.

In Antioch their message was rejected by the Jews who had gathered on the Sabbath to hear them. Luke tells us that the latter “were filled with jealousy; and blaspheming, they contradicted what was spoken by Paul” (*Acts 13:45*). Paul tells them that since they reject the good news, he and Barnabas will turn now to the Gentiles.

There is also conflict with with magicians (*Acts 13:6-11*) Paul berates one such magician, Elymas: “You son of the devil, you enemy of all righteousness, full of all deceit and villainy!” Strong words indeed and language that does not sit easily with us today.

What may the contemporary Catholic called to mission through baptism learn from *Acts 13*? First, Paul's intemperate language does not so much reveal Paul as a self-righteous ideologue but rather as a courageous man given that Christians were a small and often harassed group. He is certainly not speaking from a position of strength, and so his position differs from ours.

Second, a sense of urgency characterises their mission – the most important task was to proclaim the good news. Here we should not choose a different position from those early missionaries – urgency should be characteristic of our approach to mission too. ■

*Susan Smith is a Sister of Our Lady of the Missions and teaches in her Congregations Asian Provinces*

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## Wizard of the Double Helix

*Francis Crick: discoverer of the genetic code*

Matt Ridley

Harper Perennial 2008. Price \$24.99

Review: Michael Hill

In the early 1950s biology labs and common rooms at Cambridge University were abuzz with a sense that some astonishing scientific breakthrough was imminent. But nobody knew whether it would in embryology, or genetics, or biochemistry, since all those disciplines were advancing at breakneck speed. Indeed textbooks of biochemistry were literally out of date before they were published.

In the event 1953 was the year – the year of the Queen’s coronation and Hillary’s and Tensing’s conquest of Everest. In early March, in a scruffy backroom of the Cavendish laboratory the first model of DNA was constructed. It was the work of Englishman Francis Crick and his young and brilliant American colleague, James Watson, but was the fruit of the research of a wider group of scientists who in the succeeding days all came to view the model. Without exception they saw that the model had to be right. It was the key to the genetic code: what

every science student knows today as the Double Helix.

Later Crick was to write: “*Rather than believe that Watson and Crick made the DNA structure, I would rather stress that the structure made Watson and Crick. After all, I was almost totally unknown at the time and Watson was regarded, in most circles, to be too bright to be really sound. But what I think is overlooked in such arguments is the intrinsic beauty of the DNA double helix. It is the molecule which has style, quite as much as the scientists.*”

Matt Ridley has written a highly entertaining and readable biography of a man who is now regarded as ranking with Galileo, Darwin and Einstein as in the pantheon of scientific genius. Like those others he had astonishing powers of intuition, yet it was always tempered by the need for every step in a hypothesis to be confirmed by observation or experiment. What is perhaps different about the team which discovered the essential structure of DNA was that they were a team. Any one of a dozen chemists and biophysicists could have – and would have – eventually found the Double Helix. Nevertheless Crick, according to the author, had gifts which set him apart.

One was that he was an incorrigible extrovert. He had to have a colleague of similar intelligence with whom he would constantly bounce ideas. Watson was the first. For the next 14 years Watson, who returned to the US, was succeeded by the South African Sydney Brenner. Crick and Brenner worked systematically through the accumulating mass of experimental data meticulously piecing together the process whereby the genetic code on DNA controlled the synthesis of the protein molecules on which all living processes depend.

If genius means an infinite capacity for taking pains, this period of Crick’s life amply demonstrated it. It is one thing to have a blinding flash of inspiration; it is quite another to patiently work through the myriad implications and consequences of the original discovery. Many researchers co-operated in this, but Crick remained the pre-eminent theorist, the one whose insight would see the truth through a tangled mass of data, of half digested ideas, of erroneous guesses and distracting side-tracks.

Crick eventually received his Nobel Prize, along with James Watson. But he never rested on his laurels. The final years of his life were spent in California striving, somewhat fruitlessly, to discover the seat of human consciousness. Once again he found his intellectual foil, this time another American Christof Koch, who interestingly was a Roman Catholic.

This brings me to the fundamental enigma in the story of Francis Crick, which unfortunately is insufficiently explored in this book. Why should a man with a mind like Crick’s, so open and enquiring, be such a died-in-the-wool agnostic? For instance, it was Crick who noted that the genetic code and the way it controls life processes is common to all life forms. Biologically, the only thing which distinguishes

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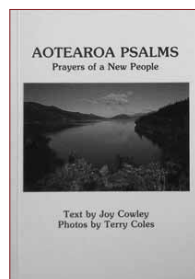
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## Book Bytes

*From Union Square to Rome*

Dorothy Day

Orbis Books 2006

**D**orothy Day, co-founder of the Catholic Worker, has been called “the church’s least likely yet most plausible saint”. *From Union Square to Rome*, first published in 1938, offers the first account of her dramatic conversion to Roman Catholicism, a story later expanded upon in her classic autobiography *The Long Loneliness*.

In this concise and passionate work, Day’s purpose was to give an account to her comrades in the radical movement of how she came to embrace Christ and the Catholic Church. It is an essential work for all those fascinated by Day’s unique brand of holiness and activism. ■

*Creation, Grace and Redemption*

by Neil Ormerod

Orbis Books

**D**r Ormerod has managed in this short book to cover a host of weighty theological issues in flowing prose. He handles complex issues, from original sin to purgatory, in a manner that is easy to follow.

Using both ancient and modern sources, including conciliar documents and papal encyclicals, he engages the reader in appropriating age-old dilemmas to their own lives. Not only does he cover the weighty issues, he does so in dialogue with a savvy grasp of modernity – including the perspectives of Christian feminism, liberation theology, modern psychology, evolutionary science and world religions. His expertise in theological method, informed by the work of Bernard Lonergan and

Robert Doran, makes this book a true integration of the old and the new – yielding creative insights into both contemporary life and traditional theological questions. A must for any theologically informed lay person or scholar – not for the reference shelf but for the nightstand! ■

*The True Cost of Low Prices: The Violence of Globalisation*

Vincent A Gallagher

Orbis Books

**T**his book explores the basic nature of globalisation; explains how programmes of the IMF and World Bank really work; and exposes the increasing use of slave labour and the violence that comes from unregulated work environments. Gallagher’s text, together with photos, both inform and touch our hearts as they show how we can make a difference. ■

▷▷ human beings from amoebas and cabbages is the code sequence on the chromosomes. This unity indicated to Crick that all life must have a common origin. But it never said anything more. Why should the ultimate truths of physics or biology be so consistent and, in a sense, so simple? Why is it a man so imaginative and bold in his conceptions as Francis Crick could be so absolute in rejecting a transcendental solution? Why could he not take the same step of faith that, say, Einstein or Carl Jung took?

For 18 years, on a nearly daily basis, Crick wrestled with the problem of consciousness with the Catholic Christof Koch. I cannot believe that the evidence of the mystics, the hypotheses of the great philosophers never cropped up. But Ridley never mentions it in the book. Indeed he hardly speculates on this aspect of Crick’s mind. There is a massive blind spot – and this author chooses not to notice it. That, for me, is a huge defect in what is otherwise an enlightening and enjoyable read. ■

## Know where you stand on sexual abuse and on volunteering for Church ministry

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### *A Path to Healing Te Houhanga Rongo*

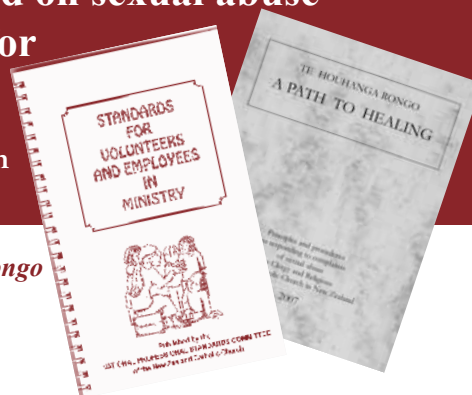
is the official protocol document of the Catholic Church for dealing with sexual abuse cases. This revised edition deals with principles and procedures relating to complaints of sexual abuse by clergy and religious.

Still emphasising a compassionate response, this version includes improved guidelines on conducting an investigation. Most complaints are historical (some took place as long as 70 years ago).

Roles for an investigator, assessment by a local protocol committee and decision by a Bishop or Congregational Leader are more clearly defined.

### *Standards for Volunteers and Employees in Ministry*

is a new booklet providing guidelines for all who volunteer for ministry with children or among vulnerable people on behalf of the Church.



The intention is not to restrict wholesome activities but to ensure a high level of safety for children, vulnerable people and those who provide ministry.

This highly recommended booklet is essential for people engaging in ministry to children or to other vulnerable people. Both publications can be viewed at

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## *Al Nakba* – the catastrophe

Last month the media gave extensive coverage of the 60th anniversary of Israel being launched as a new state by the United Nations. What is seldom mentioned is the other side of this declaration, namely the dispossession and expulsion of over 700,000 Palestinians. For Palestinians it is *Al Nakba* – the catastrophe. Israeli troops barred their return and razed over 500 of their ancestral villages.

In 1948, the UN General Assembly's Resolution No.194 stated that refugees wishing to return to their homes should be permitted to do so. In 1967, the Six-Day War brought the remaining 22 percent of historic Palestine under Israeli rule and a further 250,000 refugees were sent into exile.

Israel's failure to recognise the dispossession and persecution of the Palestinians has continued for 60 years. This has been responsible for the monstrous wall of separation, the rise of Hamas, Palestinian land being seized for new Jewish settlers and the endemic mistrust and hatred between the two peoples.

For Israelis, all this is justified by the magic words *bishvil bitachon* – “for the sake of security”. Any conciliatory step by their government towards the Palestinians is seen as a surrender. Every manifestation of Israeli military power evokes more Palestinian opposition and strengthens their will for autonomy.

The intransigence of the Israelis is, of course, aided and abetted by the United States. Vice-President Dick Cheney put it clearly: “Israel has never had a better friend in the White House than the 43rd President of the United States”. Anyone criticising Israel is labelled as being anti-Semitic and memories of the Holocaust are immediately recalled.

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### *Crosscurrents*

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John Honoré

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On Israel's 60th birthday, it should also be remembered that Israel has been built on land belonging to another nation. The much vaunted right to exist belongs to Palestinians as well. God's Covenant was given to Abraham and to *all* his descendants, not merely to Israelis. The 60th anniversary would be a good time to acknowledge this universal truth.

#### **Iraq and the US election**

*Vietnam was bad enough, but to repeat the same experiment 30 years later in Iraq is a strong argument for a case of national stupidity.*

(Arthur Schlesinger Jr., 2006)

The quote is from a genuinely civic-minded intellectual who was attempting to raise public awareness of the futility and the cost of George W. Bush's 'Crusade' to liberate Iraq. Over five years later, the war continues but has been submerged in the public mind by the Presidential campaign which grinds on interminably.

Public anger about the Iraq war should be the defining issue in this election. However, it would be a courageous candidate who would declare that the public has been treated like the proverbial mushroom: kept in the dark and fed on guano – or media and Republican lies, if you will. The ignorance displayed by many members of Congress, who would not know a Shiite from a Sunni, is reflected in the low level of debate concerning the Middle East from both candidates and the media.

Both main parties and their candidates are desperately trying to distance themselves from Bush and the Neocons. McCain and Obama vaguely promise to withdraw the troops

sometime in the future, while Clinton promises first to obliterate Iran. No one is demanding a firm commitment from the aspirants with the result that, from the day of the inauguration in 2009, the next President will be lumbered with an impossible victory and a humiliating withdrawal.

One could be forgiven for thinking that by November the American voter will be so utterly bored with the whole complicated, supposedly democratic process that, as in previous Presidential elections, a greater than 50 percent turnout would be surprising.

#### **Budget goodies**

A stark reminder that New Zealand was facing an election this year came when Finance Minister Michael Cullen presented his ninth consecutive budget for the Labour Party. After nine years, the contentious topic of tax cuts was addressed by Cullen with a lowering of thresholds to take effect from the 1st October. This happens to be only a few weeks away from the actual election date.

Cullen was faced with difficult conditions in which to present a budget. Factory closures due to the high NZ dollar, big increases in fuel costs and a slowing economy coupled with a rising level of poverty in the lower socio-economic groups precluded a big budget handout. He has attempted to be the man for all seasons and presented a budget befitting a relatively small country that is vulnerable to many outside influences beyond its control.

One could quote the figure of \$10 billion over the next four years as the cost of the average \$16 per week tax cut and other financial stuff, but what does it all mean in *real terms*? For this born-again, ageing student it means that from 1st October he will have another \$10 a week to pay for a *soupçon* of petrol and, in January 2009, he will be able to borrow the cost of another giant hamburger per week. The question is, *will John Key think that this is too little?* ■

## Battler for justice

**A**dd to your list of doughty battlers for justice and peace one whose name does not readily come to mind. He is William Butler, general in the British Army. Butler was a rare, maybe unique, specimen in the British Army of the 19th Century. He was an Irish Catholic who won his way through to senior rank. He has his place in history as one who endeavoured, sadly without success, to prevent the Boer War taking place.

Butler was appointed commander-in-chief in South Africa in the closing years of the 19th Century. On the surface the army's task was to protect the British colonies there from any attack mounted by the Boer republics of the Transvaal and Orange Free State. On arrival at his post he found that the true situation was otherwise. Key figures in the colonies and in the Colonial Office in London were lining up the military to invade the Boer states.

General Butler was appalled, partly on military grounds. He considered the Boers' capacity to resist invasion greatly underestimated. But his disagreement with the impending invasion had a deeper basis. The Boers had a right to oppose annexation by the British. Butler had as a child lived through the years of the Great Potato Famine in Ireland. He had seen his family, small scale Catholic landowners who had managed to retain a section of their ancestral holdings, virtually beggar themselves as they endeavoured to keep their tenants alive during those years. He had no wish to see English domination of another race repeated in this southern land.

Butler was not successful in preventing the outbreak of the Boer War. He was moved aside. All he had was the grim satisfaction of seeing his predictions come true and

the British forces suffer a number of humiliating initial defeats.

We today of course see another element in the situation. The rights and future of the black people of the land needed to be looked to. But an unjustifiable war leading to lasting bitterness between Boer and British only further complicated the situation and deferred for black South Africans the day of justice.

**W**illiam Butler was more successful in a previous bid to promote justice and peace. As a young officer he had been despatched 30 years earlier to Western Canada to make a report on what was then a sparsely populated territory. It was inevitable that settlers would move in from the east. But what could be done to see that this was not utterly prejudicial to the Indians for whom this was their homeland? What was happening south of the border in the United States was disastrous. A war of extermination was being waged against the Plains Indians. Butler was convinced that matters could be handled more justly. To the credit of the Canadian authorities, much of what he called for in his report was enacted. Indians have fared better in Canada than in the American West.

One of his recommendations to the Canadian authorities is fascinating. South of the border, power was in the hands of the US Army and of the local sheriffs, equally indifferent to the rights of the Indians. Butler called for establishing a special force of police, some of whom would be mounted. This force could balance the interests of the settlers with those of the Indians. So came into being the *North West Mounted Police*. Have we ever realised that the *Mounties* were the brain child of a Catholic soldier whom we can rightly honour as one who strove on this and other occasions to promote justice and peace?

*Humphrey O'Leary*

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