

TOUCHSTONE

E whaia ana te putaketanga o nga whakapono mo tenei ao hurihuri
EXPLORING FAITH ISSUES FOR TODAY



Some of those who will take part in the World March for Peace and Nonviolence in the Czech Republic.

Aotearoa New Zealand is the starting point for the first global peace march to circle the earth calling for the end of war, nuclear weapons, and violence of all kinds.

World Peace March takes first steps in NZ

The World March for Peace and Nonviolence begins in Wellington on October 2nd, the anniversary of Mahatma Gandhi's birth and the United Nation's International Day of Nonviolence. It ends in the Andes Mountains at Punta de Vacas, Argentina on January 2nd.

During its 90 days the march will travel through 90 countries across all six continents. Activities and events involving millions of people will be held along its route.

In New Zealand complementary activities will take place in Rekohu/Chatham Islands, Wanganui, Auckland, Tauranga and Christchurch.

The March was initiated by World Without Wars, an international organisation launched by the Humanist Movement that works for pacifism and non-violence.

The World March, however, is open

to any person, organisation, collective, group, political party or business that shares the same vision and sensibility. Anyone and everyone can participate freely, and the March is intended to be a journey that is progressively enriched as different groups set their contributions in motion.

Organisers say it is a march by and for the people and they hope to reach out to most of the world's population.

The March is intended to give a voice to the majority of world citizens who want peace. Organisers say a powerful minority perpetuates the arms race and the time has come to stand together and oppose them.

The March calls for

- the worldwide eradication of nuclear weapons;
- the immediate withdrawal of invading troops from occupied territories;
- the progressive and proportional reduction of conventional weapons;
- non-aggression treaties among nations
- governments to renounce war as a way to resolve conflicts.
- other forms of violence – economic, physical, sexual, racial, religious, psychological – to be exposed;

means for all who suffer violence to be heard.

New Zealand was chosen as the starting point for the World March in honour of its ranking on the Global Peace Index as the most peaceful country in the world. We have a long history of peace-making including the non-violence of the Mori and Parihaka. We were also the first country to give women the vote and to prohibit nuclear weapons.

Nevertheless, there is still considerable violence and injustice to be addressed here. Every year in NZ 40,000 violent crimes are reported, more than 100 murders are committed, and 7000 children are abused. Nearly 30 percent of women have faced physical or sexual violence.

A series of events in September led up to the start of the World March. They included lighting the Nuclear Abolition Flame in Auckland on September 17th. The flame was brought to NZ from Hiroshima.

Peace walks took place in Auckland, Christchurch and Tauranga, and from September 21st-30th a march went from Wanganui to Wellington, timed to arrive for the launch of the World March.

An opening blessing ceremony was held in Rekohu/Chatham Islands on

September 29th and 30th. It will also commemorate the centuries-old Mori Peace Covenant.

On Friday October 2nd the World Peace March starts from the Gandhi statue in front of the Wellington railway station. It moves through key peace heritage sites in the city and finishes at the Parihaka monument.

On October 3rd there is a tree planting at Tapu te Ranga Marae in Wellington and a march takes place in Christchurch that follows the city's Peace Walk.

World March organisers are concerned about the environment and say militarism and war are the most environmentally destructive of all human activities. The carbon emissions from the March's core organisers will be offset, and tree plantings and other environmental projects will be promoted along the route.

The World March for Peace and Nonviolence is endorsed by a number of political leaders, Nobel laureates and celebrities including the presidents of Chile, Ecuador, Argentina, Bolivia, Uruguay and Croatia. Desmond Tutu and the Dalai Lama are endorsers.

Kiwis who support the March include Helen Clark, Witi Ihimaera, Joy Cowley and Sir Michael Hardie Boys.

Action group targets Kiwi binge drinking

By Marie Sherry

A new alcohol action group aimed at reducing New Zealand's binge drinking culture is receiving positive support from communities and organisations throughout the country.

Alcohol Action NZ was launched in early September at the Cutting Edge addiction conference at Te Papa.

Professor Doug Sellman, from the University of Otago, Christchurch, is one of four medical spokespeople for the group, which will hold 37 lectures nationwide through until mid-November on the topic 'Ten things the alcohol industry won't tell you about alcohol'. Doug says that alcohol has become totally over commercialised in New Zealand, encouraging a heavy drinking culture that leads to serious health problems, fractured families, and increased violence and crime affecting thousands of people.

"The easy availability of alcohol at all hours, low prices and continuous

bombardment of very clever advertising and highly strategic sponsorship deals are key drivers of our dangerous drinking culture," he says. "The alcohol industry is spending in the region of \$200,000 a day marketing alcohol to the New Zealand public, and has particularly targeted young people and women over the past 10 years. The statistics show that around half of its multi-million dollar profits come from binge-style, out-of-control drinking.

"It's time to recognise this industry is a major driver of our huge drink problem in this country, and stop simply blaming young people and alcoholics for having problems. New Zealanders are beginning to wake up to the fact that we have an alcohol crisis in New Zealand and to wise up to the need to put more constraints on the activities of the alcohol industry."

Alcohol Action NZ has the support of people from a wide range of social sciences who deal with alcohol problems on a daily basis.

"The key thing about Alcohol Action NZ is that we've gone to our public health specialists who have got the best science in the world," Doug says.

"That's what we're relying on for our 5+ solutions – it's not something we've made up."

Doug says the 5+ solutions do not involve education campaigns, which simply don't work.

He believes effective regulation is needed to turn the tide of New Zealand's harmful drinking culture. The 5+ solutions involve: raising alcohol prices; raising the purchase age; reducing alcohol accessibility; reducing marketing and advertising; and increasing drink-driving counter measures.

The group believes there are many things about alcohol that the public as consumers have the right to know, such as the fact that alcohol can cause cancer and damage the brain, and what exactly low-risk drinking is – things the industry

keeps very quiet about.

"Many New Zealanders drink alcohol safely but urgent action is needed to help the hundreds of thousands of people it is harming," Doug says.

"Alcohol Action NZ wants to see the supply and sale of alcohol positioned in the middle ground between the extreme of excessive commercialisation on the one hand, where we are at present, and prohibition of alcohol at the other extreme.

"We're confident that if the Government enacted on our 5+ solutions, New Zealand would become a happier and healthier society."

In October and November Alcohol Action NZ will hold public meetings in most major centres in the South and North Islands during its Ten Things lecture tour. Anyone interested in attending them or supporting the group can get more information at www.alcoholaction.co.nz.

Warm Wesley welcome for Talanoa



Wesley College head boy Tyrone Te Ruruku leads the haka that opened Talanoa.

The Talanoa Oceania Conference held at Auckland University last month turned out to be a significant event for Wesley College.

Wesley College student played a big part in the opening powhiri for the conference. Later the conference's main sponsor, Auckland University's

School of Theology donated \$1000 worth of book vouchers and two scholarships for students to study at the College.

At the powhiri the Wesley students led the opening devotion with head boy Tyrone Te Ruruku calling the gathered to worship.

The focus of the Talanoa Conference was on the diaspora of the Pacific peoples. In his message Tyrone pointed out diaspora is neither new, nor is it solely a Pacific concept.

"It has been around since the beginning, and we have been travellers all our lives. The Lord told Abraham, 'Leave your country, your relatives, your father's house, and go to the land that I will show you... I will bless you... and make you a blessing to others'."

Tyrone said today our reality is that we are from many cultures but one world. We are from different families but one family of God. We have different theological views but still one God.

"And God's call for all of us is no different from the call to Abraham. 'Wherever you are in the world, make a difference. For I will bless you and others will be blessed through you, if that is your choice'."

"Although we are many, we are one in the Spirit of God. We are from and in different countries, involved and doing different things, and yet, we all laugh and cry for similar reasons. As Pasifika people in diaspora, with God's grace and love, may we all continue to be blessed, so that we continue to be a blessing to others wherever we are."

Wesley College principal Ian Faulkner and the College thank Talanoa Oceania and the School of Theology for the book vouchers and scholarships. The scholarships are for the principal to allocate to students based on financial circumstances so they may study at Wesley College in 2010.

Religion and heritage under microscope at Talanoa 2009

Last month the Centre for Pacific Studies at the University of Auckland was the gathering point for Pacific Island and Maori people from throughout Aotearoa and Oceania when they gathered for Talanoa Oceania (September 10-12).

The focus of Talanoa Oceania is on Pacific people who have left their home islands to settle in different parts of Oceania and the world. This year those who attended the conference shared their perspectives on the three Oceanic concepts of lotu (religion), tabu (sacredness), and tikanga (heritage).

The event began with a powhiri led by Dr Te Tuhi Robust of the University of Auckland's Department of Maori Studies, and staff and students of Wesley College.

One of the Talanoa's organisers, Rev Dr Nasili Vaka'uta says that among the highlights of the conference was the diversity of the participants, presentations and perspectives.

"Although dominated by Tongans, there were delegates from the Tuvaluan, Rotuman,

Tokelauan, Samoan, Fijian, Uvean, Pakeha and Maori communities. Two participants came from USA, two from Tonga, and around 30 participants from Australia. The rest were from NZ.

"We estimated more than 250 people attended during the three days of the gathering. This included church leaders, academics, members of different island communities, and many more.

Nasili says Talanoa Oceania conferences have been organised because Pacific Islanders feel torn between where they live and their home islands.

"We continue to look for directions from our home islands and search for meaningful ways to stay connected to our island cultures, churches and homes."

Several keynote speeches also set the event in motion. The first, from Dr Jenny Plane Te Paa (St John's Theological College) called attention to the issue of racial and gender injustices within and outside the Church.

The second came from Dr Melani Anae of the Centre for Pacific Studies (CPS). Melani called for changes in the way we do theology because more and more Islanders, especially young ones, are leaving the churches.

Dr Melenaite Taumoeofolau, also of CPS, emphasised the need to decolonise Pacific Studies by giving more privilege to our Pacific languages in education and research.

Among the panel discussions were one by the Manahine group that addressed gender issues and Pacific patriarchy, and one by the NZ/Australian-born group that challenged aspects of Pacific culture and church practices.

Some of the papers presented at Talanoa Oceania 2009 will be published.

The Talanoa 2009 organisers offered four scholarships from the profits the conference raised. Two will go to two students from Wesley College and two to the Onehunga Cooperating Parish youth, who did the closing event.

Talanoa Oceania 2010 will be held in Australia.



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Methodist Conference prepares to celebrate God's presence

As well as a time to do business and make decisions, Methodist Conference 2009 will be an occasion to celebrate God's presence, says the in-coming presidential team.

President elect Rev Alan Upson and vice president elect Lana Lazarus have led the organisation of this year's Conference, which takes place November 6th-11th in Christchurch. Along with the local organising committee, they have readied a number of props and presentations that will call to mind God's presence in nature and in social relationships.

"Trees for Canterbury is a community organisation that cultivates native plants for community planting and re-vegetation projects. They have agreed to decorate the auditorium where we will meet with native shrubs. This means we will bring the environment into Conference," says Lana.

"Te Taha Maori will lead morning devotions, and creation will be a major theme of their worship. Also hymn writer Bill Wallace has offered to host a group in his



Alan Upson



Lana Lazarus

spiritual garden on Sunday morning, so those who wish to can visit there rather than attend a worship service."

Alan and Lana are encouraging all who attend Conference to bring a symbol, photograph or other reminder of their holy ground. These will be posted on a bulletin board to create a display, and provide a personal reference point to individuals.

"Conference can be very business-like and it can be embarrassing to talk about God," Alan says. "This is a nonsense because God is integral to all we do.

"The presence of God has implications for our social relationships. If God is in me

and the other person, then God values us both. This should shape our attitudes toward social justice. If we are to live in God's presence we cannot look after ourselves by mistreating others."

Some of the presentations at Conference will pick up on this theme. These include Rev Dr Jim Stuart's Monday evening talk on how John Wesley viewed the presence of God.

Te Taha Maori will have particular cause to celebrate at Conference 2009. Not only is Lana being inducted into the office of vice president, Rex Nathan will be the first member of Taha Maori to be ordained for more than 20 years. Plenty of their whanau and friends will make the journey to Christchurch to be on hand for their special occasions.

Several events to celebrate the 50th anniversary of the ordination of Rev Dr Dame Phyllis Guthardt will be held. Along with a session devoted to the topic during a Conference business session there will be a talk at the meeting of the Wesley Historical Society and an interdenominational dinner

for ordained women.

Young people will be prominent at Conference too. Youth groups from several Christchurch churches – Beckenham Methodist Church, Clarence Street Fijian Methodist Church, and Christchurch South Tongan Parish – will perform. And Tauivi youth facilitator Te Rito Peyroux and others will make a presentation on the National Christian Youth Convention (NCYC 09) they attended in Melbourne earlier this year.

A number of overseas guests will be on hand for Conference 2009. They include Doug Chial and Tara Tautari from the World Council of Churches, Christian Conference of Asia general secretary Prawate Khid-arn, and Ken Sumner from the Australian Uniting Aboriginal and Islander Christian Congress.

Alan and Lana say there is no way to predict what controversies will arise at Conference though they expect a lot of discussion to focus on the questions of whether the Methodist Church should move to a two-year term for its president and a biannual rather than an annual Conference.

Methodists consider revamp of presidency, Conference

The future of its presidency and Conferences are key decisions before the Methodist Church.

Two proposals to be considered by Methodist Conference 2009 are whether presidency should get a make over, and whether Conference should be held every two years rather than every year.

The model of the presidency currently up for consideration would see the presidential team of a president and vice president replaced by a sole president, who would hold office for two years rather than one. The president would be full-time and receive a stipend and housing allowance in remuneration.

The proposal was put before the August meetings of Methodist synods. The overwhelming response was in favour of the change to a two year term but all synods expressed at least some reservations about who would serve in the leadership positions.

The widely noted positive from changing to a two year presidency is that it would give the office holder time to learn the skills required to carry out his or

her duties effectively.

Methodist general secretary Rev David Bush says most synods are concerned that the changes would impact the ability of lay people to serve as president.

The Lower North Island Synod wrote in its report that the "requirements virtually wipe out the possibilities of lay people filling the role". Manukau expressed similar reservations, while the Central South Island and Otago-Southland Synods were concerned that removing the vice president would remove the lay-ordained partnership.

The Central South Island Synod suggested a two- or three-person presidium of lay and ordained people rather than a sole president.

David says it is true that vice presidents have tended to be lay people but he does not agree that lay people would not serve as leaders of the church if the office of vice president is removed.

"With the presidency fully stipended, it could well suit a lay person who is in business, or approaching retirement at age 64 or 65 with plenty of energy left. Other,

younger people might be at a point in their life where they want a change, and the presidency could be a good way to make a transition to something else," David says.

There was more agreement in the August synods about holding Conference every two years.

David says the cost of holding Conference annually is considerable. From August through November a significant amount of the Connexional office staffs' time and energy is devoted to preparing for Conference.

"The same is true for parishes. Preparing for Conference each year and the cost of attending diverts resources from doing or trying new things," he says.

Several of the August synods noted that the ecological cost of hundreds of people travelling to Conference each year is another serious consideration.

One issue that arises if a decision is made to move away from an annual Conference is when and where ordination takes place. There was support from most synods for ordination to take place each year regionally with reaffirmation at

Conference.

David says in the interim years it would be possible to hold more significant synod meetings.

"We could well see the move to regional gathering of synods in the intervening year. For example, we might move toward four regional gatherings – Auckland/Northland; Waikato-Wairiki; Lower North Island; and the South Island.

"The move could also lead to more creative ways to meet. I see that this year the Victorian and Tasmania Synod of the Uniting Church in Australia has moved its yearly meeting out to 18 months and it live streamed its installation service for its new moderator to Launceston, Wangaratta and Mildura."

While the proposals regarding Methodist president and Conference obviously relate to one another, they are not directly linked, David says.

Conference could decide to maintain a presidential team with a one-year term of office and move to biannual Conferences, or vice versa.



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Ban alcohol advertising

To the editor,

The costs of excessive alcohol consumption to individuals, families, and society, were made very clear earlier this year in the report of the Law Commission, now open for public response.

Concerned doctors of Alcohol Action NZ have developed a strong case for a focus on pricing, accessibility and marketing and advertising of liquor, if we are to change our unhealthy booze culture. This culture is marked by drinking to excess and from an earlier age, and it is getting worse with alcohol a significant growth area in the market.

As reported in a recent Dominion Post, Lion Nathan publicist Liz Read accused the doctors of alarmism and claimed alcohol advertising is carefully controlled and could not encourage excessive consumption. Yeah, right. I wonder then why the industry spends \$200,000 a day on its advertising.

I am moved to write at this time because of the full page advertisement last Saturday for a national supermarket chain. Its purpose seems to be to suggest that the core of our weekly shopping should consist of a 15 pack of beer, an oversize bottle of Coke, 750ml of private

bin wine, a mega pack of salted potato chips, and, for balance, some tomatoes and streaky bacon.

Its message surely is for us to see alcohol purchasing as a key feature in a family's weekly shopping, a significant change in our habits as noted in the Law Commission report. Such a message is very likely to encourage excessive consumption.

Why are we so reluctant to apply to alcohol the blanket restrictions in place with regard to the advertising and availability of cigarettes and tobacco? Why do we pussyfoot on halting the incessant pushing of alcohol, especially at the young, by pervasive advertising and by sponsorships of sporting events and of sporting icons?

This aspect of the debate on changing an unhealthy culture and reducing the costs to individuals and to the nation of over-indulgence, in health and in monetary terms, has been strangely and suspiciously muted to date.

Let's hope for a significant change and strong representations by the leaders and congregations of the Methodist Church.

Ken Rae, Porirua

Reflections for the Church on healing and control

By Rev Anne Stephenson

Mark 11:11: And so [Jesus] entered Jerusalem and went into the temple. He looked around carefully at everything and then left.

Mark 11: 15: When they arrived back at Jerusalem he went to the temple and began to drive out the merchants and their customers, and knocked over the tables of the money changers and stalls of those selling doves, and stopped everyone from bringing in loads of merchandise.

Mark 11:17: He told them "It is written in the scriptures 'my temple is to be a place of prayer for all nations but you have turned it into a den of robbers'".

These events happened after Jesus' triumphant procession into Jerusalem and the stage was set for betrayal and crucifixion. Jesus' needs were high. Was he saying 'goodbye?' Was he assessing what he saw? Was the temple now unsafe for him?

Jesus seems to have moved from idealism to realism. He speaks and reflects on the truth of his experience. He is angry and acts this anger out.

Too much idealism about our institutions is unhealthy if it blinds us to the passion of those who are excluded.

It is said that 'the truth sets us free'. But often our idealism keeps us from the truth. This may be idealism about family relationships, ministry relationships, and even the nature of the church. The words of Jesus come with explosive force. The veil was taken from his eyes (and from our eyes) at this point.

The faith system could not hear Jesus and the crucifixion went ahead. It was the rejection of the loud and strident voice of truth and the refusal to hear the passionate truth.

How hard it is to label 'healthy' the speaker of passion, who is facing crucifixion. How hard to label 'unhealthy' the ones holding power and control.

We are scared and afraid to hear the passion erupting from victims of abuse because of our

idealism. We do not want the veil taken from our eyes, the truth exposed. So we cling to the disease, the self-protection, the lies and manipulations so that their truth has no place. Reputations must be preserved. We must not tarnish our image.

In the September issue of Touchstone Jill van de Geer called us to remember the abused woman in Church and society. She said to value the healing that could come to all of us if there is holy listening.

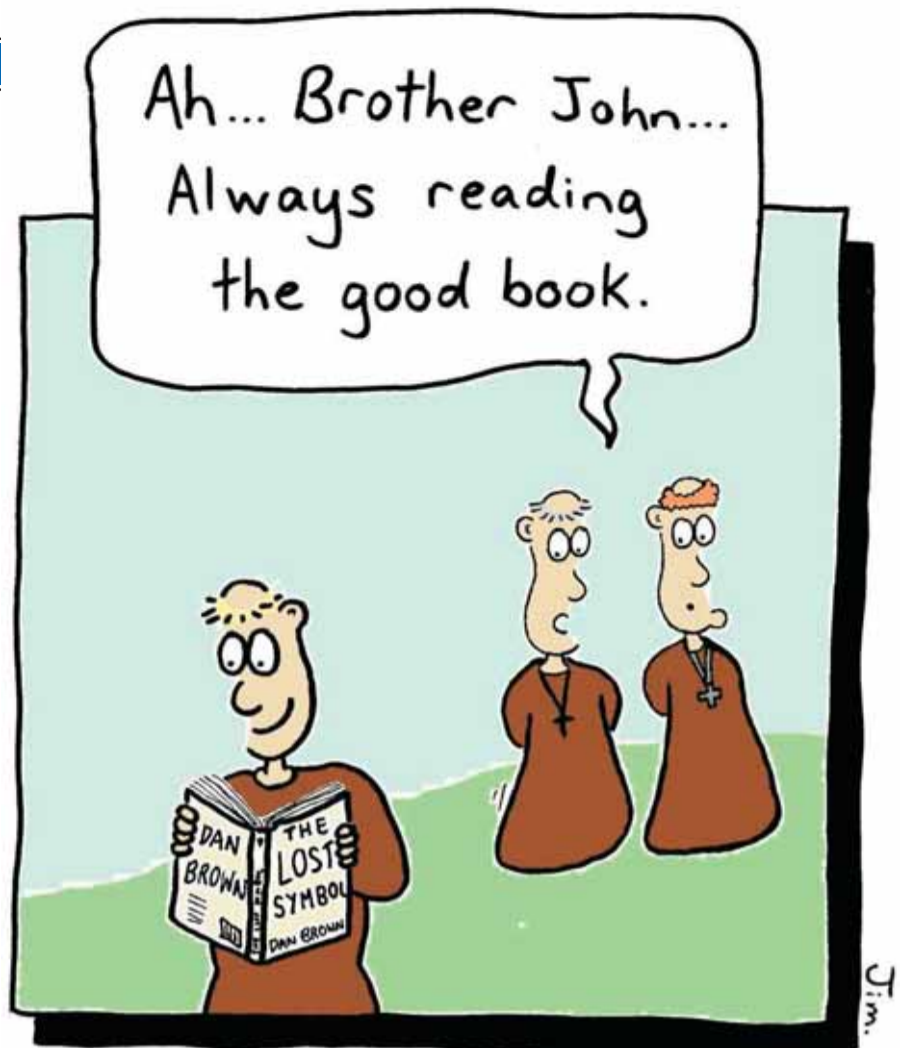
The abused need to be healed. They may well experience Divine care and many of us could learn from them, if we journey with them. We would learn so much about pastoral care if we let them lead us into their experiences of the compassion and grace of God-whose compassion so often comes alongside passion.

We also need to heal ourselves so that our integrity is found in the truth of relationships that are by now poles apart – i.e. the abuser and the victim. There is a saying 'Everything before the 'but' is bullshit'. We may be family, we may be a group, we may be a faith community but what comes after the 'but' will be healing for us all to face.

There is healing for the abuser, if they hear the truth and are confronted with the reality of and the consequences of their behaviour. This is seldom achieved in the area of sexual offending. However the Church stands for the love of God where the offender may yet find love and grace if they face the truth and the holy listening removes their complex layers of cover-up.

Rev Mark Gibson's article in the September Touchstone called for the intimacy of deep connection as found in small groups. This resonates as a key part of the Methodist heritage. Methodism transformed individuals and society. But it is all too easy for intimate small groups to assist in the development of narcissistic sexual predators.

It is interesting to hear the other day the call for a 'return to Church' Sunday. The minister even said he would be prepared to not preach but to listen... Sounds healthy to me.



KITCHEN THEOLOGY

Pass the parcel

By Diana Roberts

There is a box near the door of the supermarket labeled 'Contributions for Food Bank'. It reminds me to put some extra items into my shopping basket for the hamper that sits in the church porch.

It is not as though food parcels are extravagant. A group of Auckland Girl Guides who visited a food bank were appalled at the size of food parcels that a family will live off for a week. Yet church social service agencies are reporting huge increases in the demand for food parcels, and significant changes in the kinds of people who are seeking help.

People who have jobs are joining the food bank queue, alongside the traditional beneficiary clientele. They are struggling to meet the costs of providing for their families as their work hours and incomes shrink.

Surely all of us know someone whose circumstances have become very difficult over the past year, and we are beginning to ask questions and look for solutions. Even before the global recession had taken hold the New Zealand Council of Christian Social Services (NZCCSS) launched a programme of information on the theme of achieving a just and compassionate society.

An important element in this programme is to widen the networks of people who are interested in becoming more informed about the

topic areas NZCCSS regularly covers: children and families; housing and poverty, services for older people; and social justice. Being better informed prepares us for influencing policies, advocating for change, and championing the poor and vulnerable among us.

At a recent seminar: 'Responding to Recession: Facing Hard Times', church historian Allan Davidson spoke of the response of churches to the 1931 Great Depression in New Zealand. He noted that in the early stages of the depression the churches prayed for relief for those who were suffering. With more of the population severely affected the churches developed relief services – soup kitchens and clothing depots. As the depression deepened, church leaders began to take on a more prophetic role, embodied in the outspoken Uncle Scrim and his Friendly Road radio programme.

We followers of Jesus are called to make a prophetic response; to proclaim the words of the Magnificat of Mary (Luke 1:46-55) and to share in the mission Jesus declared at the outset of his ministry: "The Spirit of the Lord is upon me because he has anointed me to bring good news to the poor." (Luke 4: 16-21). Pray for those in poverty, provide food parcels, and work for social and political changes that bring wellbeing for all.

Note the NZCCSS website is www.justiceandcompassion.org.nz.



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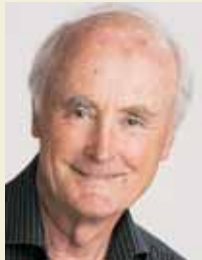
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Divisions within the family

By Ron Gibson

This month I would like to expand on the observation that, surprisingly, within Methodist and Co-Operative ventures, a theology that is relatively conservative seems to be more widespread than might be expected. It is surprising to me because Methodism has always been regarded as at the forefront of social activism based on an enlightened approach to theology.



The impression is gained that our theology often locks us into a fortress mentality, preventing us from finding the freedom that grace brings, and thus limiting our spiritual journey. The 'good news' was meant to free us from the strictures of religious rules, regulations, and practices. Yet we fear the freedom that such good news will bring.

One reason we fear freedom of thought is that along with the necessity to accept how and what we think theologically, such freedom brings with it the responsibility

for action.

I suggested that we regress by allowing others to do our thinking for us and consequently allowing – even welcoming – others to direct and control our spiritual journey. Where we find congregations that welcome open-ended theological inquiry, we also find congregations transformed with new life and energy for their mission and spiritual journey.

The way our theological thinking constricts us can be seen in three areas pertinent to the Methodist Church of New Zealand.

The first of these is what has become known as the 'bicultural journey'. This placed Methodists into two 'boxes' or constituencies – Taha Maori and Taiwi. We then went our separate ways, hoping that somehow this would be to the benefit of all concerned.

Perhaps if we had engaged in more in-depth thinking in the realms of sociology, psychology, anthropology, history and theology we might have seen the issues confronting us more as issues of justice

rather than of ethnicity or cultural restoration.

That is, the distribution of love and the concern that follows for the well-being of the other person is the imperative for the community of faith that calls itself Christian. With this perspective in mind we might have better acted together to help restore the well-being of our brothers and sisters instead of dividing into two constituencies, each doing its own thing.

I put these issues before us with a heavy heart because I can see no evidence that our Taha Maori brethren have benefited from this division. It should be recognized that Taha Maori have actually been more gracious in helping the New Zealand Methodist Church than the rest of the Church has been in terms of actively engaging with Taha Maori.

The second issue that follows from the latter is recognition that we are in reality a multi-cultural society. Immigration patterns of the past 20 years have confirmed this. The issue for the Methodist Church of New Zealand is, once again, how we think theologically about this, and how we respond in practical terms.

If our theology tells us that we are an inclusive Church then everything that we do within the Church should mirror this. This includes how we live together, work together, pray together, worship together, govern ourselves etc. Theological and cultural pluralism requires that we accept each other as we stand, with no preconditions for acceptance into our fellowship or faith community. As I see it, this is the Gospel of Jesus, the 'Good News' of unconditional love.

The third area of concern is the divisions within our fellowship that theological differences seem to bring. These divisions and subsequent separations point to a mode of thinking and behaviour that has had a negative impact upon the Church. An inclusive Church should be able to accommodate all theological perspectives without having to witness various groups withdraw into their enclaves of right thinking, or right faith.

The point is that we all have a place at the table, we all share the same meal, and we all belong to the same household of faith. As Methodists we are all family

Logic and love – a theology for today

By Len Schroeder

As a retired presbyter, my ministry these days is largely in music and in being a good neighbour. I also have a special interest in cosmology and the importance of myth and storytelling. These interests have prompted me to ask where our theology is at today.

The Big Picture

On the large scale, the universe has exploded. The Biblical notion of earth at the centre no longer holds. We are scarcely a dot on the cosmological landscape.

Over time the concept of God in the Bible changed from a tribal deity to a sovereign lord of the earth, or as much of the earth as was known at the time. Further, Jesus and Paul changed our theological perspective from a national God to an inclusive God.

What is our concept of God in the new cosmology? We now have a reasonable knowledge of how our universe (and along with it our planet) has changed dramatically over the eons of time. We are still deeply embedded in the ongoing evolutionary story.

Some see humanity at a critical stage of change because we are part of the evolutionary pattern of moving to more complex modes of being. This may not be accomplished without chaos and possibly catastrophic experiences.

The whole universe is constantly in a cycle of birth, development, maturity, death, and rebirth – from galaxies and stars, down to the smallest forms of life. Humanity is part of the cycle along with everything else. Death is a natural part of the process.

Humanity's existence depends entirely on the welfare of the planet. This new widespread awareness is accentuated by climate change and its possible ominous effects. The planet can shrug us off if we don't respect it. Our salvation depends on the salvation of Creation.

Globalisation gives instant communication and access to a plethora of knowledge on all fronts. There is a new interconnectedness with both benefits and liabilities. Isolation is no longer possible or desirable.

The Local Scene

At the local level, religion(s) persist. Whereas formal religions are regarded as outdated, there is still widespread recognition of some spirit or life force distinct from the material.

There is a growing suspicion of religion, and a feeling that it has been the cause of violent conflict throughout history, whereas spirituality is recognised as a life enhancing agent and a legitimate part of human experience.

In other areas, there is dialogue between religious communities that were once far apart. Also mooted is the radical possibility that humanity will ultimately move to a plane where all existing religions give place to a new mode of being.

Self-consciousness is now recognised as our unique possession. For better or for worse, this seems to distinguish us from any other forms of life of which we are aware.

This has led to an intensive study of the human brain and its part in all human experience including religion. (Is there a 'God-shaped blank' there, or is that just being fanciful?)

We are more fully aware that all our life and future depend on the establishment of positive relationships both in the personal and natural worlds. This basic biblical theme is at the heart of our spiritual practices.

While our world is largely secular and tends to operate in the light of scientific facts, there is a whole world beyond that of logic. We are readily moved by what is represented in the arts – drama, film, poetry, painting, architecture, and music.

It follows that there is a kind

of interplay between what we receive as facts and what we experience in our emotions. We are bound to follow the truth wherever we find it, though it is sometimes unpalatable. Therefore, when it comes down to our worship and God-experience, we are constantly in the stream of new

discoveries, both in what comes to us as the hard facts of life and in the mystical and awesome experiences that speak to us of another authentic world of experience.

This has led to a surprising number of books concerned with a rediscovery of Jesus, and the

relevance of his life, teaching, and spirit to our present predicament. This is encouraging!

In this context, I suggest we can see Jesus as the master of myth and mystery, and the living presence of a logic infused with love.

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human sexuality towards dialogue

One of the most difficult issues churches in New Zealand and around the world have faced over the past decade is human sexuality.

Opposing views toward homosexuality are strongly held and this has led to painful exchanges and split in some churches, including the Methodist Church of New Zealand.

Within the Methodist Church of NZ, Te Taha Maori has stated several times at Conference that it is prepared to accept a gay or lesbian person in the office of president and vice president. In turn Taha Maori has asked Tauwiwi to state clearly whether or not

background

it is willing to do the same.

Lacking a consensus on the issue, Tauwiwi has not responded to the question. Tauwiwi has, however, made a commitment to continue conversations and dialogue on the topic in an effort to formulate a response.

In regards to the issue of sexuality and leadership, at Conference 2008 Tauwiwi reaffirmed its commitment to 1) the decision of the 1993 Conference to work within the intention of the NZ Human Rights Act, 2) the

emphasis John Wesley made in his sermon on the Catholic Spirit, 3) current understandings of the rights and privileges of lay and ordained people, 4) traditional understandings of the role of President, and 5) the 2003 Memorandum of Understanding that permits the ordination of



This resource will be translated into Samoan and Tongan. Those translations will be available on the Methodist Church of NZ website – www.methodist.org.nz.

gays and lesbians.

Conference 2008 also decided that the Tauwiwi Strategy Committee would put resources into undertaking the promised consultation. As a result of this, Tauwiwi Strategy has commissioned these guidelines.

They are intended for congregations and other groups within the Church to carry out meaningful conversations on the question of sexuality and church leadership.

While this resource has been developed to facilitate discussion on this topic, it presents techniques that can be used to hold conversations and reach consensus about other vexed issues.

introduction

This pastoral resource has been prepared to assist in discussion and dialogue around difficult issues and in particular the issue of sexuality and leadership. The intention is to build mutual trust and understanding among people who hold differing points of view. We believe this is more important than trying to change each other's minds. The following are some suggestions for both one-to-one and group dialogue.

Face to face

The Lord would speak with Moses face to face, just as a person speaks with a friend. Exodus 33:11

Help us O God, to be open to each other to listen to each other to hear what is being said often painfully

Assist us, we pray to respect the other to value the other to accept the integrity of the other

Develop in us the art of dialogue the skill of debate the grace to disagree with good humour

May our faith in Christ shape our longing determine our discipleship and enable us to live with harmonious discord in Jesus' name, Amen.

Terry Wall (used with permission)

A process for one-to-one dialogue

The aim of this dialogue is not to change each other's minds but to listen to and hear each other's stories.

Think about someone with whom you disagree but with whom you would feel comfortable sharing with.

Suggest the possibility of dialogue.

Undertake to meet regularly for an agreed period of time.

Set some ground rules (confidentiality, being respectful, stopping for a coffee if you need time-out).

Choose a suitable place to meet,

somewhere where you both feel comfortable.

If you do not know each other very well, the first meeting could be a time to each share your life experiences and spiritual journeys.

You may wish to say the adjoining prayer 'Face to face' together. This could be the opening for each meeting. You may also wish to discuss the scripture verse and the quotes that are printed in this booklet.

At the next meeting you might each share your own life experience in relation to the issue you disagree

over (eg. sexuality and leadership). This conversation may include talking about personal experience, significant influences in your life and the areas that cause the most difficulty for you.

When you meet again you may need more time to talk about life experience or you may be ready to focus on the areas of difficulty.

For some, this may be around the issue of interpretation of scripture. At this point in the conversation remember that it is important to listen to each other. Agreement may not be possible, but it will be possible to

understand where each other is coming from.

From now on there are a number of possibilities, you may decide to:

- Continue to meet
 - Invite another person into the conversation
 - Each initiate a conversation with another person
 - Share your experience of meeting with your home group, minister and/or congregation
 - Post a blog about it!
- All of the above.

A process for group dialogue

The principles and guidelines for group conversation are similar to those for one-to-one conversation. Building trust and understanding are the aims of the exercise rather than trying to win people over to a particular point of view.

In your home group or congregation plan a series of meetings in which people who have differing perspectives share their stories and experiences particularly in relation to the issue being discussed.

Try to get variety of viewpoints. For example, if the issue you are discussing is sexuality and leadership, consider inviting a gay or lesbian person to be one of your speakers.

It is vital to emphasise that this is primarily an exercise involving story telling. Stories need to be told sensitively and heard carefully. The point is not to debate or challenge the story being heard. This means that clear guidelines need to be in place in order to create a place in which it is safe for people to share.

It may be a good idea to involve a skilled (neutral) facilitator to guide the process. How stories are discussed or responded to needs careful prior discussion and agreement.

These are the kinds of questions which could be given to those asked to share:

1. Your personal story or experience of the issue being discussed
2. Your beliefs or convictions about the issue. What's at the heart of the matter for you?

3. Any dilemmas you feel in regard to the issue

The facilitator may call for questions or comments, but these should not be an opportunity for grandstanding. The facilitator has the right to judge a question to be inappropriate. Those asked to share should have the right to decline to answer any question.

Remember the point is not to change minds but to engage in a conversation that might build greater trust and understanding.



I have discovered too slowly and unwillingly that it is possible to face issues, speak the truth in love and work through to a new place. I have discovered that it is possible to disagree good-humouredly.

Donald Eadie



In a true dialogue, both sides are willing to change.... If we do not believe that, entering into dialogue would be a waste of time.

Thich Nhat Hanh



The Spirit may work in debate at least as much as in consensus, and we shall have done something if we have only initiated such a debate.

Rowan Williams



Prayer of Commitment

We will live with ambiguity and paradox.

We will accept that we have blindspots and can be mistaken.

We will grow to appreciate difference as strength and diversity as enriching.

We will critique our own ideological passions.

We resolve to keep meetings alive by refusing to have the last word. Amen.

Terry Wall (used with permission)

Australian Uniting Church rethinks attitudes towards Jews, Aboriginals

Among the decisions the Uniting Church in Australia (UCA) took at its recent Assembly was to realign its relationships with two peoples with whom ties have been fraught for centuries – Aboriginal Australians and Jews.

In July the UCA held its 12th triennial Assembly at the University of New South Wales, in Sydney

Among the steps the Assembly took was to create a new preamble to its Constitution that defines itself in terms of its relationship with the people dispossessed by colonisation. This is the first time a major Christian denomination in a Western nation has made such a statement.

Although strongly supported by the Uniting Aboriginal and Islander Christian Congress (Congress) and many others, solid opposition had been signalled in advance.

Deliberations became highly emotional and many speakers expressed profound distress. At one point Congress representatives told the meeting they felt "unsafe" and withdrew from the Assembly. UCA president Rev Alistair Macrae then led the entire Assembly of 265 members outside the meeting hall where they joined with the Congress representatives before re-entering.

Alistair sought passage of the

resolution by consensus. This failed, with about seven dissenters. The Assembly then moved to formal procedures where a 75 per cent majority is required. An overwhelming majority then supported the proposal.

The preamble takes the Uniting Church Covenant between Indigenous and non-Indigenous members to another level. UCA says it tells the truth about the history of Australia and places the Aboriginal and Torres Straits Islander people at the centre of the denomination's life and witness.

The preamble states:

1. When the churches that formed the Uniting Church arrived in Australia as part of the process of colonisation they entered a land that had been created and sustained by the Triune God they knew in Jesus Christ.

2. Through this land God had nurtured and sustained the First Peoples of this country, the Aboriginal and Islander peoples, who continue to understand themselves to be the traditional owners and custodians of these lands and waters since time immemorial.

3. The First Peoples had already encountered the Creator God before the arrival of the colonisers; the Spirit was already in the land revealing God to the people through law, custom and



The UCA has placed Aboriginal people at the centre of its life and witness.

ceremony. The same love and grace that was finally revealed in Jesus Christ sustained the First Peoples and gave them particular insights into God's ways.

The preamble affirms that many church members "shared the values and relationships of the emerging colonial society including paternalism and racism towards the First Peoples. They were complicit in the injustice that resulted in many of the First Peoples being dispossessed from their land, their language, their culture and spirituality, becoming strangers in their own land."

Another decision the Assembly made was to adopt a statement on

Jews and Judaism. Again, after much discussion and debate, members of the Assembly could not reach consensus on the decision and it was passed after moving to formal procedures.

Much of the discussion focused on two clauses of the statement. Clause 7 acknowledges that many of the early Christian writings in the New Testament were written in a context of controversy.

Clause 19 states that the Uniting Church does not accept forms of relationships with Jews that "require them to become Christian, including coercion and manipulation that violate their humanity, dignity and freedom".

There was some discussion on whether evangelism was inadvertently included in that statement. The presenters of the statement were adamant that evangelism was in no way included in that clause and that the very nature of evangelism would be corrupted if it did include methods of coercion and manipulation.

The UCA's statement on Jews and Judaism states that Jesus cannot be understood apart from the Judaism of his time as he was born, lived and died a faithful Jew. Historically, understandings of Judaism have been imposed from without, and Judaism should be understood on its own terms.

The UCA acknowledges anti-Judaism developed in Christianity and created fertile ground for the spread of anti-Semitism culminating in the Shoah (Holocaust).

The Church does not accept Christian teaching that is derogatory towards Jews and Judaism, that God has abolished the covenant with the Jewish people, or that Christians have replaced Jews in the love and purpose of God.

The UCA encourages its members and councils to seek opportunities to meet with Jews and to learn about modern Judaism.

Otago University's Distance training now popular option

One of the striking things about the distance programme offered by the Department of Theology and Religion at the University of Otago is its wide range of students. That's the view of Dr Tim Cooper, who teaches Church History in the Department and offers course advice to new and current students.

"At one end of the spectrum," Tim explains, "there are nearly 100 Year-13 students in the distance class for my Early Christianity paper."

"These are top students in participating high schools who complete a university paper to stretch their abilities, give them confidence and gain credit they can apply to any degree when they go to university."

"They bring energy and liveliness to the experience of teaching that paper, and the other students enjoy their presence."

On the other end of the spectrum, Tim says one distance student completed her Bachelor of Theology degree with Honours in her 70s.

"This demonstrates that anyone can take part in our distance programme," he says.

The students Tim teaches come from a wide range of ages and backgrounds. Most are studying theology because they are serious about understanding their faith.

University of Otago's distance programme is growing. There are now several papers in the study of religion that were not available by distance until recently. And the number of students is increasing.

"I think that shows that students enjoy what we offer," Tim says.

Students receive a course book for each paper, which includes notes and readings prepared by the lecturer. And papers are delivered in a variety of modes.

"At the heart of our approach is a two-hour audioconference held in the evening every second week. This keeps students in touch with their class and their lecturer as they discuss their own reading and thinking."

Other papers are offered as block courses, often in Dunedin but also in Wellington and Auckland. Still other papers are internet-based, allowing students extra flexibility in their study.

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From pioneers to feminists Ordained women in the Methodist Church

Among the highlights of Methodist Conference 2009 will be several events to celebrate the 50th anniversary of the ordination of Rev Dr Dame Phyllis Guthardt.

Not only was Phyllis the first woman to be ordained on an equal status with men in the Methodist Church of New Zealand, she was the first woman to be ordained as a minister in any mainline New Zealand church.

To put the event in some context, in 1965 Margaret Reid became the country's first woman ordained as Presbyterian minister, and in 1977 the first four women entered the Anglican priesthood. In 1984 Phyllis again made history when she was the first woman elected president of the Methodist Church of NZ.

To add to the chorus of commemoration, Touchstone examines some of the experiences of the Methodist women who pioneered ordained presbyteral ministry. First historian Rev Dr Susan Thompson places their experiences in wider historical context. Then Phyllis and two other women who entered ministry training early on, Pat Jacobson and Lois Clarke, reflect upon their lives in the church.

Women opened doors as society changed



Phyllis Guthardt's induction as president of the Methodist Church at the 1985 Conference in New Plymouth.

Rev Dr Susan Thompson wrote her PhD thesis on the history of ministry training in the Methodist Church of NZ. As a part of this wider project, she explored the training given to women in the second half of the 20th century.

The 1948 Conference of the Methodist Church of NZ approved a motion to accept women for ordination. It was another five years before Phyllis became the first woman to enter Trinity Theological College in 1954.

Susan says a number of trends in society and the church after World War II were behind the move to stop excluding women from ordained ministry.

One was that during the war years, men were away and women proved themselves capable of taking on new roles and responsibilities.

"Within the Methodist Church women had long played quite significant roles – as lay preachers and deaconesses and in Women's Fellowship, mission auxiliaries

and in the mission field itself. Women, who had taken leading roles in these types of organizations and had done well at them, provided role models for early women seeking ordination," Susan says.

Phyllis confirms this and cites Lorna Hodder and 'Lena Hendra as prominent church women who had earned respect for their capabilities.

Changing attitudes toward women among NZ Methodists mirrored those emerging in some churches in other parts of the world. The role of women in the Church and their admission to ministry was discussed at the inaugural assembly of the World Council of Churches in 1948, for example, though it was acknowledged that churches held a range of attitudes about it.

Phyllis attended Trinity Theological College from 1954 to 1956, became a probationer in 1957 and was ordained in 1959. She was closely followed by the late Dorothea Noble nee Jones, who was at Trinity College 1956-59. Others followed in the

1960s including the late Enid Bennett, who became Trinity College's first woman lecturer in 1986.

Susan says the early women presbyters were supported by key people in their lives, including male colleagues and church women but they did not face an easy road.

"For a long time, those first women had to struggle to be accepted. Many were told to keep their heads down and not make a fuss. Phyllis herself has said that she kept quiet for her first 15 years of ministry but then decided that silence was over-rated and after that didn't stop speaking her mind.

"When they were at college they had few role models. And in parish ministry most church committees were made up predominantly of men. Ecumenical committees were worse.

"It wasn't until the 1970s that feminism started to come on the scene. Some of the ordained women got involved in the feminist movement and spoke out about relationships between the genders.

"Enid Bennett was very well known as a Christian feminist when she lectured at Trinity College. She wrote some challenging pieces which caused all sorts of controversy among the more conservative students."

In the 1960s and 1970s the pace of social change accelerated in NZ and around the world. Civil rights and indigenous people's movements were active, the birth control pill was widely available, and more women entered the workplace and politics.

Women in the 1970s and 1980s were much more outspoken than they had been a generation earlier, Susan says. She herself entered ministry training in 1989 and was supported to do so by Phyllis who was the superintendent of her circuit. The women on her selection committee also provided encouragement.

"We did not have to fight the fights that the early women faced," Susan says, "but they gave us the strength and love to fight our own."

Trailblazing presbyters tell their stories

Phyllis Guthardt

Phyllis Guthardt was 23 years old and teaching primary school in Christchurch in 1952 when on New Year's Eve she had a clear and irrevocable sense that she was called to full-time service in the Church in ordained ministry.

When she approached the local district superintendent about putting her name forward for candidacy to the ministry, he refused. Fortunately, she had not transferred her membership from her home synod of Nelson when she went to teachers' training college in Christchurch, and the Nelson Synod was willing to sponsor her.

Phyllis and the other candidates then faced the intimidating prospect of appearing before the examination committee in Wellington. It was made up of some 70 people, all of them men but for one woman.

Phyllis says there was opposition to her becoming an ordained minister from some quarters but for the most part the church was positive.

"Trinity College was very welcoming and the other students were great. Throughout I received a lot of support from women though not all were pleased with the idea. Male colleagues generally were brotherly and supportive.

"Some people argued that men would stay away from any church with a woman pastor but I did not find this to be true. On the contrary, it seemed to bring out the latent chivalry of male parishioners and mobilise their resources so that they could be inclined take over the business and property side altogether.

"For quite some time it was society outside the church that had to get used to the idea. There were often double takes at weddings and funerals because plenty of people didn't know there were ordained women. For some people it became mildly fashionable to have a woman minister at their wedding."

Phyllis says as the first woman in ministry training she quickly became aware of the pressure to do well. She certainly responded to pressure.

She completed her Bachelor or Arts degree in English at Auckland University while she was doing her ministry training at Trinity Theological College. She then completed her Masters degree at Canterbury University while she was on probation in the Riccarton Circuit.

Her academic accomplishments earned her a scholarship to do a doctoral degree at Cambridge University. To support her during her studies in England, Methodist women throughout NZ raised

£1000, a sizeable sum in those days.

Though she had intended to do her PhD in English, Phyllis ended up writing a thesis in Biblical theology. After three years she returned to New Zealand. She went on to have a career that included parish ministry in Methodist and Presbyterian parishes, hospital and university chaplaincy, teaching and writing.

Her field of ministry included work in committees of the world church and also 21 years on the University of Canterbury Council where she eventually became Chancellor. In 1993 she was honored by a DBE 'for services to women and the Church'.

"When I got back to New Zealand some people told me seriously not to expect to be invited to parishes or theological colleges because I was a woman. It was not like that, however. My first two stationings were by appointment but other posts have been by invitation."

One factor in Phyllis' life was that she did not marry. She was warned when accepted as a candidate not to get married too soon because it was assumed a married woman would resign from the ministry. By contrast, to the Church, a single woman could be as moveable as a married man.

She believes women have some advantages in ministry. Pastoral visits with families are almost second nature to women, for example. And in hospital chaplaincy, many female patients find it easier to talk to another woman and male patients seemed less afraid of losing face in weakness or distress.

Phyllis observes that major shifts in attitudes took place in the 1970s with the advent of feminism. She says she felt like a hardened old thing and younger women tended to look down their noses at what the earlier generation had accomplished, perhaps because they were seen as not radical enough. She was always a strong advocate for inclusive language.

Despite the obstacles Phyllis overcame in her career, she considers it could be harder to be in ministry today.

"In the 1950s the Church was growing and we had good strong congregations. It is very hard work trying to build the Church today. I am not sure I would want to begin again."



Phyllis Guthardt

Lois Clarke

Lois Clarke jokes that she had the longest training period of anyone in the history of the New Zealand Methodist Church. In 1961 Lois became the third woman to enter Trinity Theological College. She was not ordained until 1982, however.

Her story reflects the attitudes that prevailed 50 years ago. Between 1961 and 1962 Lois completed 18 months at Trinity College. Her life changed when she was engaged to fellow student Edwin Clarke.

"The principal Rev Eric Hames invited me to resign because my position had become anomalous. I still remember that he asked me to type up a letter of resignation and slip it under the door of the secretary of the Board of Examiners," Lois says.

"He was a person of his time. He did not believe that Edwin and I could have children and cope with the pressures of the job if we were both in ministry. He may have even said I should go out and earn some money so we could get things together for the marriage."

Lois says she and Edwin were engaged on June 11th and she had left the College by June 30th. She never considered refusing the principal's request.

"We hadn't thought it through. I suppose we thought we could go on as we were and go into parish ministry together.

"I did have some difficulties with it afterwards. I believed I had been called to a vocation – so what had happened to my call? Was I mistaken? Had my calling changed? I didn't talk with anyone about it but I was confused.

"We were very busy with children and work so that I didn't have time to dwell on it but that aspect of it was painful. And being a minister's wife was not me; I was too outspoken. I don't denigrate the role of ministers' wives. So many of them have done fantastic service for the Church but they are in a difficult position. They must be neutral and remain on the sideline."

After 14 years of parish ministry in Riccarton, Kaeo/Kerikeri Union Parish and Gisborne, Lois and Edwin were stationed in Manukau. By then it was the late 1970s, and attitudes had changed. Lois returned to Trinity College at St John's Meadowbank part-time. She completed her studies and was stationed to Edwin's Manurewa parish to do her stint as a probationer.

The long gap has given Lois an insight in how ministry training changed in the 1960s and 1970s. Training in the earlier years was much more formal

and based on lectures, not seminars. Classes were taught in three-year cycles so all Trinity students attended classes together.

"I appreciate the formal theological training I received in the 1960s. It gave me a sound grasp of the basics. But I also appreciated the seminar style that was brought in later, and the ability to study a variety of topics. In 1980 I did part of a paper on icons because I was interested in them. It was great."

Returning to theological college when she did was also exciting for Lois because of the social activism that was in the air. A number of Trinity students were involved in the anti-Springboks demonstrations and later the anti-nuclear campaign. She says she regrets that divisions over the gay and lesbian issue have taken the wind out of the Church's activism.

As for many other women in the church, Phyllis Guthardt was an inspiration for Lois. She attended the Lincoln Road congregation where Phyllis was stationed after completing her training. Lois says listening to Phyllis' sermons "lit her up" and sparked her interest in theology.

Pat Jacobson

Pat Jacobson recalls that when she was about to finish her studies at Trinity Theological College in 1974 the general secretary of the Methodist Church took her aside and told her to stay in general ministry.

"I was the fifth woman to go into ministry and two or three of the others had gone into chaplaincy. I had a giggle to myself because I was intending to go into general ministry."

Her career in ministry extended from 1975 to 1997 and included parish appointments in Christchurch, North Shore, Wanganui, and South Kaipara. She spent about half her career in Union and Cooperating parishes, and says she enjoyed experiencing how other churches "live, work and have their being".

Raised in a staunch Methodist family – both her father and grandfather were lay ministers – Pat served as a missionary in Bougainville, Papua New Guinea before she entered Trinity College in 1972.

"I was at theological college the first year that Trinity and [the Anglican Church's] St John's College joined together. It was quite an amazing time.

"Before that St John's was a rather monastic place. I think joining with Trinity College gave them an acceptable way to change outdated practices. It

had been an all male establishment, and everything was quite rigid, even the seating arrangements. By the time I graduated, there was much more freedom of expression, and women and students' wives were taking part in lectures," Pat says.

Two Anglican women were in theological training the same time as Pat, and two Methodist women – Diana Tana and Ailsa Thorburn – were also enrolled at Trinity at that time.

"I was also excited by the new theology that was being taught. Rather than see the Bible as the word of God for all time, we were encouraged to see it as the story of a people and their search for God. Some people found it frightening not to take the Bible literally but it allowed me to see new things in the scriptures."

Pat found that she was generally readily accepted when she entered ministry. At her first appointment she was welcomed by the local Catholic priest. She believes some women had a harder time than the men accepting a minister of their own sex, and some in the wider community thought of her as an oddity.

"I met a variety of responses. One of my Methodist colleagues said to me, 'I don't approve of women colleagues but I am pleased you are going into the ministry'. Most people were just wonderful."

The heady days of the 1970s were also stimulating for Pat. She attended a radical women's conference in Christchurch in 1977 and found it exciting and challenging. She also recalls a 'theologically trained women' conference in 1978 sponsored by the Christian Conference of Asia, which brought together women from many denominations.

Later, when stationed in Wanganui, she was a member of the Committee on Men and Women. This committee met in Palmerston North and reported to Methodist Conference from 1985 to 1991. Pat says it was based on consensus well before the church was and it helped her grow considerably as a woman.

"The feminist movement did a tremendous job opening up opportunities for women, and Phyllis Guthardt was an amazing pioneer. She was intelligent, coherent, and well-respected. The men took their hats off and listened to her."

Pat says it was an honour to be ordained at Turangawaewae Marae, Ngaruawahia during the presidency of Rev Rua Rakana and to represent the ordinands entertained by the Maori Queen.

"Through ministry I was given the privilege of sharing with people on many occasions in their lives particularly at times of grief and joy. It is a rich and rewarding task we are given by the church.

Ordained women at Trinity College 1954-84

Phyllis Guthardt	1954-56
Dorothea Jones	1957, 1959
Lois Baker	1961-62, 1980-81
Enid Slaney	1964-66
Patricia Jacobson	1972-74
Diana Tana (D)	1973-75
I. Marie Greenwood	1974-76
Lynne Wall	1975-77
Norma Graves	1976
Lynne Upson	1978-79
Audrey Dickinson	1980-82
Margaret Burnett	1981-82
Margaret Springett	1981-83
Mary Caygill	1982-84
Robyn Goudge	1983-85
Sue Paterson	1983-86
Anne Vaughan	1983-84

Women trained in the home-setting 1979-84

Mary Astley	1979
Glenys Anderson	1980-83
Gillian Richards	1980-81
Gillian Telford	1980-82
Ann Thomas	1980-82
Wendie Hansen	1983-84, 1986
Doris Elphick	1984, 1986



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Never give up

Greg Hughson reflects on the Gospel of Mark

The gospel readings set down for October in the lectionary invite us enter into Mark's story of Jesus. Mark's gospel is the earliest gospel, written around AD 65-70. I suggest you sit down and read it all as one integrated story. This will enable you to put what you hear read in Church this month, in context.

An ancient tradition recounts that Mark was an associate of Jesus' chief pupil Simon Peter. Around AD 140, Papias, Bishop of Hierapolis wrote that "Mark, being Peter's interpreter, wrote down correctly all that he remembered of the things said and done by the Lord". So, if we are to believe Papias, Mark is a reliable witness (via Peter) to the ministry of Jesus of Nazareth.

Mark's story of Jesus is full of action. Jesus is always on the move.

We see this in Mark 10. Jesus enters into the region of Judea. Immediately he encounters conflict in discussing the issue of divorce. This issue is still controversial. Jesus declares "what God has joined together let man not separate", a phrase often still heard at wedding services.

A little later on Jesus takes children in his arms and blesses them. Soon afterwards he challenges a rich young man to sell all he has and give it to the poor. His disciples are amazed when Jesus declares that all things are possible with God and that the first will be last and the last shall be first.

Then Jesus is on the move again. He leads his astonished disciples on the road up to Jerusalem, informing them what will happen next. He paints a frightening scenario. The shadow of the cross falls across the Markan narrative

from Mark 8:27 onwards. On leaving Jericho Jesus enables blind Bartimaeus to receive his sight. Bartimaeus joins the crowd and follows Jesus.

The story world of Mark is full of conflict and suspense. What will happen next? It is a difficult story to put down. Mark portrays a Jesus intent on moving towards the goal God has set for him. It is made clear that Jesus is prepared to die as a consequence of proclaiming God's loving reign.

Jesus goes ahead of his disciples on 'the way'. His disciples dare to follow, captivated by the uniqueness of this intriguing character from Nazareth. Following Jesus is not boring. Mark, throughout his gospel emphasises the humanity of Jesus, the importance of faith and the cost of discipleship.

As the disciples follow Jesus they are urged to take up their crosses, in a

sense "losing" their lives in order to receive a great deal more (10:29-31). As readers and hearers of Mark's gospel story we are invited to do the same.

Mark is consistent in emphasising the faults and failings of Jesus' disciples. Perhaps this was Mark's way of reassuring his early Church readers that if there was hope for these very inadequate first disciples of Jesus, there was still hope for them. When we, many years later, read or hear Mark's gospel and identify with the disciples, we are graciously reassured that there is still hope for us also.

Jesus offers his disciples ongoing pardon and restoration in spite of their failures. This is good news indeed. Through Mark's portrayal of Jesus we encounter a God at work through Jesus who never gives up on people (including us!) and we are encouraged to never give up on each other.

Yesteryear collectables

CONNECTIONS

By Jim Stuart



Having just returned from a short trip to Europe and the United States I am more convinced than ever that the Christian church is undergoing profound changes. My trip took me to Los Angeles, Zürich, Berlin, Edinburgh and San Francisco in that order.

Along the way I felt the growing weight of the western Christian past alongside the pervasive disorientation of the emerging world. I felt like I was tracing the footsteps of my ancestors in an attempt to give some larger meaning to my life.

I wandered through art museums, stood on the ramparts of old castles, explored narrow streets and relaxed in the contemplative silence of old churches. Almost everywhere I went I encountered

crowds of tourists like myself.

As I travelled I noticed that while many of the big historic churches such as the Potsdamer Dom in Berlin, the Grossmünster in Zürich, and St Giles in Edinburgh were overrun by tourists. Others were struggling to survive or had been converted into community centres, cafes and bookshops. One church I came across in Edinburgh is now an antique shop specialising in 'yesteryear collectables'!

The church that stood out for me as symbolic of what I encountered was the Church of the Holy Rude in Stirling, Scotland. One of the direct consequences of the Reformation in Europe was the Scottish Reformation led by John Knox in 1560, which eventually led to the creation of the Presbyterian Church and the Westminster Confession in 1648.

In 1654, the then presiding minister of the Church of the Holy Rude, Rev James Guthrie, appointed a colleague, Robert Rule, as his assistant. Many within the congregation were opposed to Rule's

appointment and attacked Guthrie, pelting him with stones and mud and knocking him down. In response the Synod intervened, overturned Guthrie's decision and replaced Rule by appointing Matthias Symson.

Symson was a supporter of a more moderate policy towards England while Guthrie advocated a much more extreme position: full Scottish independence and the imposition of Scottish Presbyterianism on all of England as well! To resolve this dispute, the Town Council of Stirling authorised the building of a partition in the church for the "shunning of further controversy."

Therefore a solid wall was built thus dividing the building into two parts. Guthrie preached in the choir or 'East Church' and Symson in the nave of 'West Church'. Guthrie remained deeply committed to full Scottish independence and in 1661 he was charged with treason, found guilty, hanged and beheaded. His head was displayed in Stirling for 27 years.

The dividing wall remained in place for 280 years until 1936 when it was finally removed.

The image of the Church of the Holy Rude has become for me a powerful reminder of the challenges facing the church today. The Christian church is so deeply fractured and divided that unless it finds new ways of healing itself, it can hardly address the enormous challenges of the modern world which threaten to reduce it to being a purveyor of 'yesteryear collectables'.

One image from the Church of the Holy Rude, however, gave me hope. High above the choir of the church was a small 19th century stained glass window depicting an angel with arms outstretched welcoming everyone. It is accompanied by the words: "This window was designed to be an encouragement to us to be open to God's message and to see the angel in every person and in every situation." That I think is a good place to start.

COMMUNICATING AS ONE

David Ross

I recently returned from my 'second home' in Canada and am looking forward to Forum 2009 and the opportunity to once again meet with representatives of Uniting Congregations from around Aotearoa New Zealand.

In my travels I have been reminded in a number of different ways of the importance of quality communications. Some experiences have been good, some bad but in each case I have noted that quality communications depends on full participation of both the speaker and the listener, whether the communication is amongst family and friends, or within service organizations, and perhaps particularly in our churches. Our opinions of each other are often coloured by such interactions.

While in Prince Edward Island I was privileged to attend a regular

Sunday morning service at Trinity United Church in Charlottetown. The service was led by the Rev David Moses. David is a very impressive communicator, but what was unique for me was his reciting of the scripture lessons.

David presented the scripture lesson to the congregation entirely from memory. In doing so, he brought those scripture passages to life for every person in the congregation. This was not story telling but expressive relating of the actual bible passage. It emphasized to me how effective a well-prepared reading of scripture is in our Reformed tradition of preaching the Word of God.

The skill of making the Bible come alive in this way is rather rare but I believe the impact of the entire worship service was strongly impacted by David's clear enunciation of the text.

The Biennial Forum is all about communications: communications between parishes, communication between parishes and the UCANZ Executive and Standing Committee, and communication with the Partner Churches. It is also about communication of parish representatives back to their parishes.

In 2007 Forum asked for better communications with parishes and in appointing Rev Peter MacKenzie as our new Executive Officer in 2008, this request was a prime consideration of the Appointments Committee.

Standing Committee has charged Peter with increasing the visibility of the UCANZ movement through visiting with parishes and working with executives of the Partner Churches. All organizations know that communications within their structure can be improved.

Through discussion, prayerful

consideration and communication, Forum 2009 will provide directions to the new Standing Committee appointed at the Forum and the Executive Officer for the future priorities and directions of UCANZ.

I am reminded of a saying about why communication is often difficult. It is that when two people talk, six possible messages can get through: 1) What you mean to say; 2) What you actually say; 3) What the other person hears; 4) What the other person thinks he hears; 5) What the other person says about what you said; 6) What you think the other person said about what you said.

Forum 2009 'Weaving Threads' is about being inclusive and thoughtful in our communications so that together we formulate a clear message to our communities and can celebrate, organise and worship as one.

Sisters nurture sprouts of hope in Timor Leste

On the 10th anniversary of the independence referendum in Timor Leste, there are increasing signs of optimism and progress for the struggling new state.

Esther Water has just returned from visiting CWS partner, the Dominican Sisters, who care for children and provide training opportunities for young people, their families and the wider community. She was impressed with the drive of the Sisters and the way Timorese are embracing peace, despite the many challenges that remain.

"I arrived in Timor Leste as the independence referendum was being celebrated," explains Esther. "The optimism was only slightly tempered by evidence of a water canon strategically placed in a public area, just in case the crowd for the evening's concert got unruly."

The recent completion of the first successful 'Tour de Timor,' a four-day bike race, was also cause for celebration. It attracted a number of people from outside of Timor Leste signalling growing stability.

Since the official declaration of independence in 2002, the lives of ordinary



Dominican Sisters in Timor Leste are building a new community centre that will provide training and grow vegetables for an orphanage they run (pictured left).

Timorese have improved but despite the sense of optimism and peace, Timor Leste feels like it is only tenuously held together, says Esther.

It is a long process to build up a new state, and poverty remains a major challenge. Timor's recent history of civil unrest shows just how fragile it is. The poverty rate is growing and rural to urban migration, food insecurity, lack of formal education and high urban unemployment threaten security. Poor communications, the rugged terrain and seasonal flooding add to the stresses.

CWS is supporting the Dominican Sisters, who through their food and training



rent out rooms to raise funds for the children's food and education.

Already, the children and the Sisters have harvested bananas, peanuts and rambutan. The boys from the orphanage helped to lay the foundations for the buildings with rocks from the land – no mean feat given that Timorese foundations are typically very deep. They plan to construct rainwater harvesting tanks so they can become even more self sufficient.

With recent criticism of how little of the US\$5.2 billion in aid that has been poured into Timor

programmes are helping orphans and vulnerable families meet some of these challenges. It gives young people in particular a sense of hope for the future as they produce food for their families, find new ways to earn income together and get the chance to learn computer skills.

Esther visited Hera, where the Sisters are building a new centre. They have a broad vision for the land. Firstly, the centre will provide vegetables to help feed the children at the orphanage in Dili. Secondly, it will provide community training opportunities in farming, animal husbandry, computing, sewing and embroidery. Thirdly, they may

is trickling down to local people, it is reassuring that the Sisters' programme is bringing clear benefits to the children living at the orphanages and the wider community who are receiving livelihood training.

Instead of money being syphoned out through international salaries, foreign consultants and overseas administration, CWS funding is going directly to local groups. Through their work, the Sisters are meeting head on the poverty-driven uncertainties which are increasing tensions and conflict, especially among young people. Your support of CWS is helping generate these positive opportunities.

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We Celebrating People – Life enriching rituals in the Celtic spirit

With warmth and openness John Hunt welcomes his readers to share in a vision of the world expressed in small rituals for everyday activities and significant events in our life journey. He is minister of St Giles Presbyterian Church, Christchurch and has written two other books inspired by the Celtic spirit: We Spirited People and We Well People.

Any notions I may have had about Celtic spirituality floating mistily in a Druid-haunted twilight were quickly dispelled. For the Celts, God's presence was seen in everything around them. Celtic Christianity developed free of the theology of Augustine, which saw only sin in this world, with goodness in the world to come.

A ritual, the author tells us, is an action that engages with the holy. Rituals can celebrate ordinary daily routines like eating and sleeping, showering and dressing, and can



shape the meaning of the day. Here is John's prayer for dressing in the morning: "May my top keep warm my heart. May my pants keep strong my legs. May my shoes take me to good places. May I be clothed in love and gladness today." This is a spirituality that is familiar and dear to the reviewer, a kitchen theologian. It does not withdraw into the silence of an uncluttered space but recognises the spirit of God in all things and all places. Refreshment comes from the awareness of the holy in the common things of life. There are no complex lists of instructions in the rituals

the author has prepared for the marking of life events. The lighting of a candle is often included, whether for an anniversary, a remembrance of parents who have died, or the birthday of a young person who has just become a teenager.

The prayers are short and simple, some of them from the Carmina Gadelica, a record of songs and prayers handed down within families of the Scottish highlands and islands. Many New Zealanders have their roots in Scotland and Ireland and perhaps that is why Celtic spirituality fits us so well. But it is also a spirituality of indigenous people, close to the land and the processes of living.

I love this book; its words are shaped by strength of faith, sincerity, wisdom, gentleness, humour and good sense. The book begins with the author's welcome, and ends with his goodbye. I hope this doesn't mean that we won't be hearing from him again.

*By John Hunt
2009, Caxton Press, 83 pages
Reviewer: Diana Roberts*

Saving Jesus from the Church – How to Stop Worshipping Christ and Start Following Jesus

This book has a prologue headed 'A preacher's nightmare, am I a Christian?' This is an intriguing and strange question for any minister of the Gospel to ask.

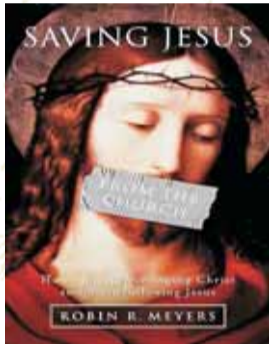
But I found similarities with the author because I too was born a preacher's son. Like Meyers, I grew up in that generation that listened to Bob Dylan and Martin Luther King Jr, so when I read this prologue it spoke to my heart.

It tells of a time when Meyers had a dream, a nightmare really. After taking Sunday morning service he goes home, has a meal and heads off for a little lie down. He woke up wondering if he was a Christian.

He writes: "The moment I opened my eyes, with the dream still fresh and vivid, I wondered about the future of the church to which I have given my life. Is it toxic now beyond redemption? Should it be allowed to die, so that something else can take its place, or should we go in search of Jesus one more time? It was as if something had brought an urgent message...if this is Christianity and these are Christians, I must not be one."

The rest of the prologue continues in a similar vein, with brilliant one liners criticising the political, military and Religious Right consortium of his home country. He questions the doctrinal position that says 'you must believe these truths if you are to be an acceptable Christian'.

Meyers suggests that 'doing' rather than 'believing' is the key to the saving of the world. He adds that a whole generation has been asked to accept a false dichotomy –



Blessing, not Original Sin' really speak to me and reflect the position I hold.

The immediate need to turn back and repent is a call to be so radically different as to be unrecognisable to today's Christian churches. Imagine abandoning our penchant to use armaments to protect our positions of privilege in a resource depleted world.

Meyers sees prosperity as dangerous not divine. The god mammon must be abandoned, is his clear call to us in the West.

He writes that it is time to take the road less travelled. By this he means that we must move "away from entitled nation-states and standing armies, away from the fear, the enemy of the moral life, away from religious systems that sanctify the saved and render the lost dispensable, away

either you believe that Jesus is God or you don't. Therefore either you're a Christian or you are not.

The book covers the question: How can our faith become biblically responsible, intellectually honest, emotionally satisfying and socially significant? While this is a big ask, I found that the chapters titled 'Faith as Being, not Belief' and 'Original

from faith as a cosmic transaction".

I agree with him. The call of God was not propositional. It was experiential. It was as palpable as wine and wineskins, the lost coins and frightened servants. But now we argue over the Trinity, the true identity of the beasts in the book of Revelation, and so on.

It seems to Meyers that we have a sacred story that has been stolen from us, and in our time it has been replaced by insistence on right belief instead of right worship.

"Our arguing over the metaphysics of Christ only divides us. But agreeing to follow the essential teachings of Jesus could unite us. We could become imitators, not believers."

He claims that, "We have been on the road of the Fall and redemption, original sin, and the Saviour." And "The other road is the road of enlightenment, wisdom, creation centred spirituality, and the nearly forgotten object of discipleship: transformation. It seeks not to save our souls but to restore them."

I found this inspiring and full of hope. In the original early church, the disciples called it 'the Way'. It took travellers into the heart of God, singing all the way.

It welcomed all who would come, especially the poor and the lost. He concludes 'After centuries of being told that "Jesus saves", the time has come to save Jesus from the church.'

I have been awakened by this read, shaken to realise that this is a book that I needed to find. If you feel the need to remap your life, this book will do it. Just do it.

*By Robin Meyers
2009, HarperCollins, 231 pages
Reviewer: Michael Dymond*

Joan Mary Morris (Sister Mary Cyprian) 22 November 1923 – 4 September 2009

For many years Sr Joan Morris (known in her religious life as Sr Mary Cyprian) reviewed books for Touchstone and its predecessor publication Crosslink.



Joan was born in Dunedin and attended St Dominic's College, where she imbibed an interest in the whole world and developed a heart that embraced the universe. Later she served as a missionary to peoples and countries far away from Otago.

She professed on 11 February 1949 as Sister Mary Cyprian in the Missionary Sister of the Society of Mary at the Heretaunga novitiate in the Hutt Valley. She went on to qualify as a teacher and to gain a diploma in social work. In researching for her social work thesis entitled 'Makogai – a community study of a leper colony' she spent several months in Fiji with the community of smsm working at Makogai.

In 1954 she was a foundation member of the Wellington Catholic Social Services working as a caseworker and counsellor. The twisting Old Porirua road from the convent in Aurora Terrace, Wellington to the 'borstal' at Arohata was well known to Sr Joan who visited frequently. She encouraged other women, especially Maori, to work with those in residence there. She also collaborated with Maori missionaries in Taranaki and the Hawkes Bay in community development with women.

In 1964 Cyprian was missioned to St Mary's College, Vaimoso, Samoa. For two years she was a member of the staff, then principal for eight.

A feminist in her own way and a woman ahead of her times, she gave an education that produced wonderful mothers and leaders. How many of the senior positions in

government and business offices in Samoa and elsewhere are or have been held by women taught or influenced by Cyprian?

From Samoa, Sr Joan went to Boston for a congregational renewal in 1974. It happened that Bishop Dozier of Memphis had asked for an smsm trained in social work to help his diocese by working in Catholic Charities.

Unemployment impacted on one third of the black population in this diocese, and refugees were coming from South East Asia in the wake of the Vietnam War. During her time in Memphis, Cyprian helped settle 1000 refugees and was involved in a number of programmes to combat poverty.

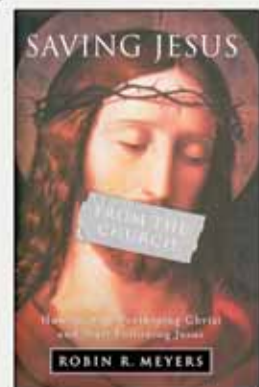
When she returned to Wellington in 1976 she worked for a time on the National Mission Council including mission awareness programmes in schools and parishes throughout New Zealand.

At the age of 60 this intrepid missionary did an MA in religious education at Fordham University in New York. She then set out for

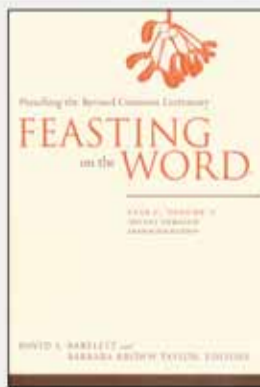
the Solomon Islands. Of the 10 years she spent there, eight were at Nazareth Apostolic Centre, which offered a programme for the renewal and upgrading of catechists, and also prepared those who felt called to priesthood and religious life. During Cyprian's time in the Solomons, 21 young men went on to the seminary.

Back in Wellington in 1995, Cyprian found two jobs: Executive Secretary for the Conference of Congregational Leaders of Aotearoa New Zealand (CLCANZ), and research officer for the Presbyterian-Methodist newspaper Crosslink.

It was at this stage that she began to write book reviews, an activity she continued even when she was in Marian Rest Home in Auckland. This ecumenical contact broadened her connections – as did the regular contact with the various religious congregations in New Zealand.



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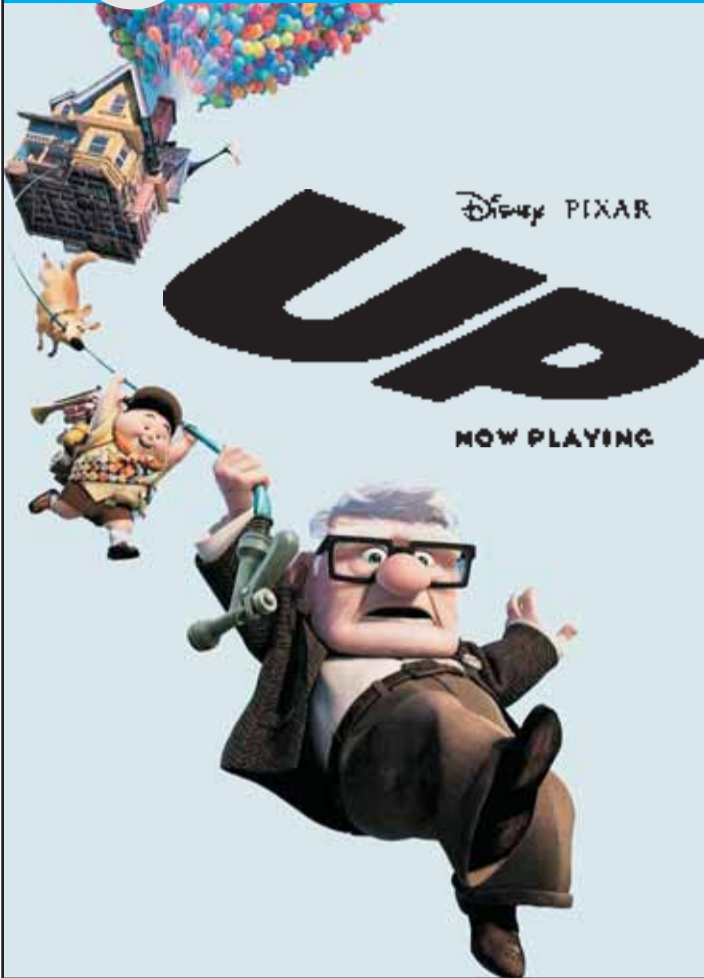
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ON SCREEN

A film review by nine year old Kayli Taylor and her fossilised father, the Rev Dr Steve Taylor



Get down to Up. Take your children. Then ask your neighbour's grandchildren. Whatever you do, do not forget your church leadership team.

Up is yet another triumph from the Pixar stable, a creative collective currently riding the commercial and creative crest of the animation industry. This is their 10th movie and follows in the animated footsteps of critically acclaimed creations included The Incredibles, Finding Nemo, and Monsters Inc.

Despite cutting edge computer technology, it is the plot, that good old-fashioned ability to tell a compelling story, that makes Up great.

Carl Fredricksen has lost his childhood dream, buried with Ellie, his lifelong sweetheart. Until, aged 78, dwarfed by apartments, surrounded by shopping mall developers and destined for the rest home, he ties balloons to his house and finds himself up, aloft, heading for South America.

Eight year old Russell is an unintended stowaway. Adventure binds them together. A host of animals threaten to drive them apart. Together they find a friendship forged and an

imagination rekindled.

The messages are worth pondering. For Russell: "It might sound boring, but I think boring stuff is the stuff I like the most." Fun times are neither Playstation nor theme parks but sitting curbside, slurping ice cream, and counting cars alongside his father.

Savour the handwritten message from Ellie to Carl: "Thanks for the adventure. Now go have another one." It sounds like great theology and essential Christian spirituality. Too many of us live our lives anchored to our past and refusing to chase our dreams.

It reminded me of The Message paraphrase of Romans 8:15. 'This resurrection life you received from God is not a timid, grave-tending life. It's adventurously expectant, greeting God with a childlike "What's next, Papa?" Life is for living, an open, trusting, hope-filled adventure.'

It is the little things that make Pixar great. The dialogue is witty. The attention to detail is extraordinary, including the saliva that drips off the ball the dogs chase and the stubble that slowly grows on Carl's face as the plot develops.

Get down to Up. For adults and

children, it is both poignant and comic, reflective and clever.

Might I also suggest you purchase free tickets for all your church leadership team. In the cafe afterward, read Luke 10:1-12. Many churches are like Carl, aging, bereft of children, dwarfed by shopping mall developers.

Up invites you to dream again. Start by closing your precious book of memories. Lay it aside, gently, and thankfully. Now get up and go looking for another adventure.

You will need to look for a partner, and be prepared to accept one in the form of an eight year old. As you dream, you might well find yourself saying goodbye to faithful furniture and well-worn furnishings. You should expect to find yourself sitting on the curbside of your street, ready to greet God with a childlike 'What's next, Papa?'

Steve Taylor is senior pastor at Opawa Baptist Church and senior lecturer in mission and ministry, Laidlaw College. He is the author of The Out of Bounds Church?(Zondervan, 2005) and writes regularly at www.emergentkiwi.org.nz.

CREATURES STRANGE AND SCARY

The last day of October is Halloween or All Hallows Eve. Tradition has it that strange and scary things come out to party. The reason being that evil things would not dare show themselves on the following most holy of days All Saints Day, for bad things know good overcomes evil.

The Bible mentions many creatures that caused fear and several unpredictable fantasy creatures, though some later translations exchange fantasy names for possible animals of the time.

Bible Challenge

Rehoboam threatened to whip his people with	C	1Kg 12:11
2nd plague of Egypt among those creatures	R	Ex 8:2
Lizard that can change its colour	E	Lev 11:29
Feared water beast	A	Job 41:1
Bird that eats dead animals	T	Lev 11:14
Jacob likened Joseph's glory to the horns of	U	Dt 33:17
Aaron's rod turned into a	R	Ex 7:10
Very large mythical animal	E	Job 40:15
Annoying 4th plague of Egypt	S	Ex 8:21
Pack animals hunt at evening	S	Hab 1:8
Insect that can ruin fabric	T	Mt 6:19
Predatory animal that lives underground	R	Lev 11:29
David said he was as insignificant as a	A	1Sam 25:14
Creature that moves on its side	N	Lev 11:30
Job called himself, a brother of	G	Job 30:29
insect eating animal lives underground	E	Lev 11:30
Heavenly creature with 6 wings	A	Is 6:2
Small 2 winged insect	N	Mt 23:24
Modern name for Leviathan	O	Job 41:1
Voracious 9th plague of Egypt	S	Ex 10:12
3rd plague afflicted people and animals	C	Ex 8:17
Nocturnal flying mamma	A	Lev 11:19
Job's flesh was clotheed with	R	Job 7:6
A delightful fantasy creature	Y	Is 13:21

Answers: scorpions, frogs, chameleon, Leviathan, vulture, unicorn, serpent, Behemoth, flies, wolves, moth, ferret, flea, snake, dragon, mole, seraphim, gnat, crocodile, lice, bat, worms, scaly.

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NZers help Eastern Europeans

By Andrew Wilks, Director, Mission Without Borders NZ

When someone says 'Europe', perhaps you think 'wealthy, sophisticated, educated'. For the West - Germany, France, Austria, Switzerland and EU countries - that may be so. But for many in Eastern Europe, the key word is survival: just getting enough food to feed their families.

Mission Without Borders is an international organisation that currently works in Albania, Bosnia-Herzegovina, Bulgaria, Romania, Moldova and Ukraine. What do these countries have in common?

They are all former Communist countries, and they all once aggressively excluded or controlled the practice of Christianity. Until the fall of Communism, Mission Without Borders was known as 'Underground Evangelism' and supported the persecuted church with Bibles, Christian literature and support.

When the Iron Curtain fell in the early 1990s with the collapse of Soviet Communism, the barriers to the Christian Gospel and message crumbled. But new needs emerged: the desperate poverty of people in countries facing economic collapse.

Today, our work is with the poor, abandoned or orphaned children, the elderly, disabled and the sick. We provide for material needs, as well as emotional support, educational opportunities through scholarships for vocational training, and Christian input where appropriate.

We aim to serve people no matter what their religious or ethnic background. We raise support in the form of money, through gifts and family or child sponsorships, and donated new or hand-knitted goods, to equip our local workers in each country to work with the needy.

EUROPE RIVER CRUISING

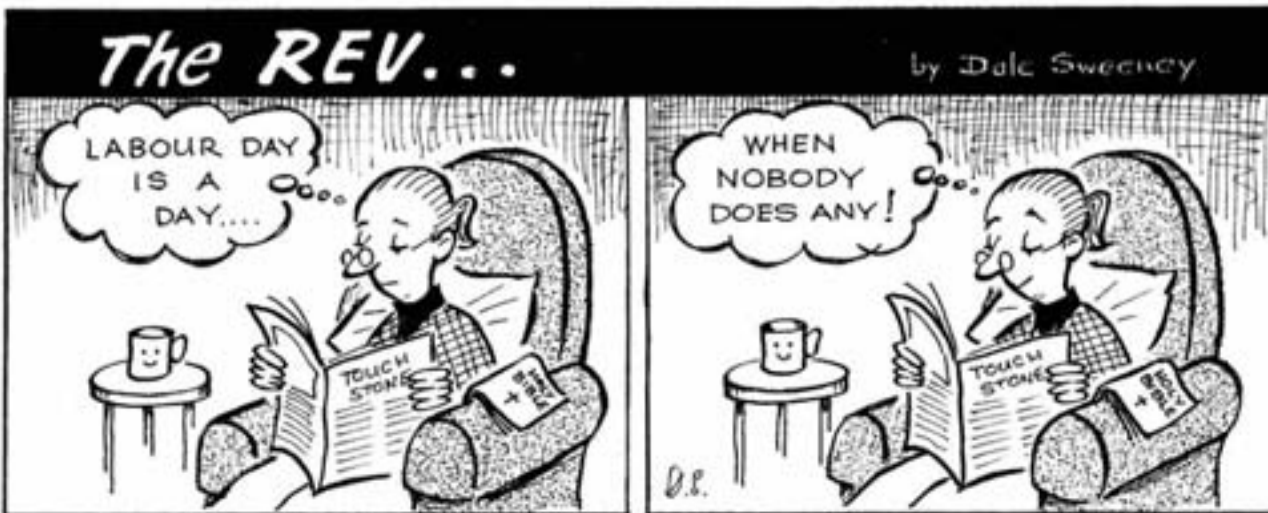
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Young People

Forget Me Not

As most of us know 'To know God and to make Him known' is the motto that has been adopted by the Methodist Church of New Zealand. In New Plymouth this motto was the inspiration for La'asaga (the New Plymouth Samoan Methodist Youth Group) to begin raising funds to assist Alzheimer's sufferers in the Taranaki region.

La'asaga decided early this year that as Christian youths they needed to do more than simply meet and fellowship together once a fortnight for bible study, games and shared meals. It was now time to get out and do some mission work within the community and hopefully in the process

'make Him known!'

After a few weeks discussion about various mission work ideas, it was decided that the group would work to raise funds that could then be gifted to Alzheimer's Taranaki, a non-profit, self funded organization that works to assist Alzheimer's sufferers as well as their families cope with the many challenges they face. Alzheimer's disease is one that affects many families in New Zealand and is therefore an issue that is close to home for many within our church and society in general.

To begin the whole process La'asaga invited Andrea Jupp who is the coordinator for Alzheimer's Taranaki to attend a special youth night where she gave a very

informative presentation about Alzheimer's disease and associated issues. One misconception, as explained by Andrea, was that Alzheimer's was a condition only experienced by older people – the fact is one in four people experience some form of dementia and it can affect people as young as 25 years old.

To date, La'asaga have raised funds by having a sausage sizzle, running raffles and also plan to hold a garage sale and a fun walk/run in the near future with all proceeds to go towards this worthy cause.

During these fundraisers we have received tremendous support from the community with comments such as "Keep up the good work – we didn't think young people cared?!" "My dad had Alzheimer's and I know that families really do need help and support – thank you for caring".

However on the flip side, we also fielded

negative comments from one or two people who felt that the entrance way to a supermarket was no place to be raising funds and more importantly raising awareness of an illness such as Alzheimer's. Whilst such negative feedback was disappointing we need to pray for those who lack compassion for those less fortunate than themselves.

La'asaga plans to invite Andrea Jupp and her team to a special youth service to be held prior to Christmas, where they will gift all the funds raised throughout the year to Alzheimer's Taranaki.

What are you doing to make Christ known in your community? Maybe you might be thinking 'what can I do or what can our youth group possibly do to help others?' Remember any good deed, big or small, can make a HUGE difference in the lives of others. When you serve others you are serving God!

Kidz Korna!

Welcome to this month's Kidz Korna. I want to say thank you to the children and their teachers at Wesley Broadway in Palmerston North for sharing what they have been learning in church. It would be great if more of you could share what you do with the children in churches around New Zealand.

SHOWING WE CARE

Recently the children and youth at Wesley Methodist Church in Palmerston North had a module for four weeks called Showing We Care.

When planning for this module the adults wanted the children to think beyond their family and friends. So during week one the children were asked to bring vegetables which they

peeled and chopped to make vegetable soup.

The following week small pottles of frozen soup were given to older members of our congregation.

In week three we heard about the Foodbank and the help given to people in need. We went shopping at the supermarket and bought some basic food items to give to Foodbank.

In our final week we connected up to the Internet and watched Tearfund

video clips on YouTube of children in other countries. We wanted to show we care for these people who have so little so we prepared morning tea for our congregation (pikelets with jam & cream, muffins and biscuits) and they made generous donations to Tearfund.

Everybody enjoyed morning tea and we raised \$170. We were able to buy a goat, immunisation for five children, and employ a teacher through Tearfund!



PUZZLE CORNER

Find the answers to these questions. (If you are very young a grown up might help you). When you have found all the answers put the first letter into the boxes below. The letters will spell out the name of an Old Testament hero.

- 1) He killed Goliath with his slingshot.
- 2) They told the shepherds about the birth of Jesus.
- 3) Jesus's mother, Mary lived here.
- 4) These people were slaves in Egypt for many years.
- 5) Cleopas and a friend met Jesus on this road after the resurrection.
- 6) The third book in the New Testament.

M	U	E	L	A	S
S	A	L	U	E	M
E	S	A	M	L	U
L	M	U	E	S	A
U	L	S	A	M	E
A	E	M	S	U	L

SOLUTION TO LAST MONTH'S SUDOKU.

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TOP: Wesley Broadway kidz making soup.
MIDDLE: Fundraising for Tearfund.
BOTTOM: Shopping for food to give to the foodbank.

Take EFM to cure that lazy feeling

'Deliver me, O God from a slothful mind...' That prayer of John Wesley resonates with Rev Scott Thomson, a former minister in Uniting and Presbyterian parishes. Scott has come out of retirement to co-ordinate the distance learning theological programme Education for Ministry.

Over 25 years more than 600 Kiwis have joined an estimated 70,000 world-wide who have completed this ecumenical four year course in scripture and church history. Education for Ministry is a significant lay resource for the church.

"I'm attracted because I'm still awed by scripture and still passionate about finding this-world relevance from church history. I also respectfully share John Wesley's concern for lazy minds. EFM has a sound academic basis, or I wouldn't be interested," Scott says.

He likes the way EFM students covenant a year at a time to study at home and write a journal while also joining in regular small-groups for worship and theological



Scott Thomson heads the distance learning theological programme Education for Ministry

reflection.

"We all have views about many things but theological reflection is something else. Basically we dig out the sort of wisdom that floats round the box or the pub. Then we bang that together with what our Christian tradition has to say.

"Sometimes this buttresses

common culture because, of course, a lot of everyday perceptions have risen on Christian foundations. Sometimes our faith tradition critiques popular culture. Sometimes the two are directly opposed. EFM students are encouraged to define their personal position and, where possible,

identify a course of action."

Aucklander Anne Priestly admits to being cautious at first.

"The mysterious rules of theological reflection developed into the natural steps of a dance – sometimes serious, sometimes playful – as together we discovered connections between Scripture and church history, politics, social trends, a movie or a book," Anne says.

Frank Nelson is involved as Dean of Wellington Cathedral with two EFM groups. He constantly hears positive comments:

- We really can say and think what we like, and no one will jump on us.

- I never realized that's how it all fitted together.

- So there are other ways of interpreting that passage.

Kathy Hey of Waiapu found taking on study in her 60s a challenge in itself. "EFM was a soul searching journey of faith, for which I'm very grateful."

Scott Thomson notices that EFM people travel their own road. Many become better informed and more articulate lay people. Others

go on to seek ordination training. Some develop their gifts in ministries outside the church.

"I'm not even greatly worried if people don't go the full four years," Scott says, "because EFM grounds people in disciplines of searching and study. Some other courses concentrate more directly on ministry skills and offer certificates, like the one for Methodist lay preachers.

"The EFM programme suits pilgrim people who benefit from working with the support of a small group. EFM's trained mentors are facilitators rather than teacher figures and groups aren't into personal problem solving. I happen to be in a Wairarapa group where we have a co-mentor - a great way of spreading the load and leadership."

Parish leaders can encourage people to explore the options EFM offers as students or mentors. Any lazy minds in your area? How about starting an EFM group?

Contact Scott Thomson on 06-377-0805, email bjtandjst@xtra.co.nz or visit the EFM website: www.efm.org.nz.

State-of-art digs for Presbyterian Archives

PRESBYTERIAN ARCHIVES



Presbyterian Archives' new office has a professional and welcoming look.



State-of-the-art technology provides better production for the documents stored at Presbyterian Archives.



The new reading room gives researchers better access to reference material and archivists.

More than 40 former Historical Records Committee members, staff people, volunteers and friends of the Presbyterian Archives recently joined with the current staff to celebrate the opening of the newly renovated Archives Research Centre facility at Knox College in Dunedin.

The relocation of the Archives Research Centre is stage one of a larger project to redevelop the Hewitson Wing that will bring together the staff of the Centre of Ministry and Leadership and the theological training programme into one location.

Almost seven months from the commencement of the renovation in January 2009, the

Archives were able to move from the basement office to ground floor level.

Archivist Yvonne Wilkie says it was with a sense of anticipation the staff watched the new Archives space take shape.

"As the storage floor reinforcement of steel girders visible on the ground floor ceiling begged the question whether anyone over six foot could ever be employed the skillful architectural design and setting of lights removed any concerns we held.

"The seamless ground floor layout, colour scheme, carpet, lighting and new office furniture definitely offers a professional and welcoming look that confirms the work we undertake

and the Church's continuing commitment to supporting its Archives and Heritage project."

The relocation means the Archives have a greatly improved reception and research area for visitors who wish to use the extensive church records. "In the past it was something of a mystery journey for visitors to find us at all in our basement office, located as it was down a narrow and dark flight of stairs," notes research archivist Jane Bloore.

"One obvious advantage of our move is that the readers' room, which used to be a floor away from the old office, is now a spacious glassed off area, located directly opposite the reception area."

This ensures better security for the records, and enables the research archivist to be directly on hand for advice and assistance. In addition researchers now have access to the Archives' reference library, which is housed in the new readers' room.

Most importantly the collections are now stored in a safe and controlled environment in easy mechanical moveable shelving. New 'state-of-the-art' climate control units from Italy are installed in four corners of the storage space.

Yvonne says all climate control units are digitally linked and 'talk to each other' as a means of controlling any fluctuations that may occur.

"Although our initial reaction

suggested some overkill with the number of units installed we can confirm that the mechanical engineers knew far more about the outcome than we humble archivists.

"We are delighted with our new facilities the openness and ready access, but most importantly our new environment offers us new opportunities to raise awareness of the rich resources held in the Presbyterian Archives.

"We thank all those who have supported us throughout the years as we strove for the re-housing of the Archives, and especially thank the 2008 General Assembly meeting for their reassuring support and confidence."

Ko e Talanoa Oceania 2009

Na'e fakahoko meihe Tu'apulelulu 'aho 10 ki he Tokonaki 'aho 12 'o Sepitema 09 'i he Fale Pasifika 'i he 'Univesiti Aokalani 'a e Katoanga Talanoa hono ua ia 'o e Talanoa Oceania. Ko e 'uluaki Talanoa Oceania na'e fai ia 'i Senee, Aositelelia he 2008.

Ko e Talanoa Oceania 2 na'e fokotu'utu'u mo tokanga'i ia 'e Rev Dr Nasili Vaka'uta mo ha kau komiti Talanoa Oceania pea na'e poupu mo tokoni'i ia 'ehe School of Theology mo e Centre for Pacific Studies 'o e 'Univesiti Aokalani mo e Ako'anga Metotisi Lotukalafi ko Tolu-Taha'i-'Otua (Trinity Methodist Theological College), kae 'uma'aa 'a e vai fakamokomoko na'e 'omai

'ehe Microlene Water Purifier, pea pehee ki he tokoni fakanaunau 'a e Methodist Trust Association mo e Konica Minolta NZ.

Ko e 'aho 'e tolu na'e fakahoko ai na'e fakafiefia mo fakakoloa talu pe meihe kamata he 'uluaki 'aho 'o a'u ki he'ene 'osi mo e matuku fiefia 'a e tokolahi mo e ngaahi fakakaukau mo e ngaahi 'ilo mo e a'usia fo'ou 'e 'aonga lahi ki he ngaue he lotu, fonua, famili, ngaahi ako'anga, ngaue'anga, ngaahi kalapu mo e ngaahi kautaha fakakolo mo fakamatakali.

Na'e huufi 'a e Talanoa 'aki ha Powhiri 'aia ne tataki 'e Dr Te Tuhi Robust mo e kau Tiuta mo e Fanau ako mei he Kolisi Uesilii. Ko e lea fakaava 'o e Talanoa na'e fakahoko ia 'e Dr

Jenny Plane-Te Paa (Te Rau Kahikatea); Ko e kau lea kehe ko Dr Winston Halapua pehee ki he kau lea kehekehe mei Aositelelia 'aia na'e taki mai ai 'a Rev Dr Jione mo Monica Havea, kae 'uma'aa 'a Rev Paula Onoafe Latu na'e lava mai mei Tonga; Professor Sitaleki Finau, Dr Melenaita Taumoefolau, Dr Linita Manu'atu mo e kau Toketa mo e kau mataotao he ngaahi mala'e kehekehe. Neongo foki 'oku 'ikai ko ha fakataha'anga faka-siasi ka na'e fakafiefia 'a e kau atu kiai 'a'etau kau faifekau hange ko Setaita Kinahoi Veikune, 'Epli Taungapeau, Siosifa Pole mo e ni'ihiki kehe, pea na'e 'iai mo e Tumuaki 'o e Te taha Maori Rev Diana Tana. Te ke ma'u 'a e kakato 'o e ngaahi hingoa

mo'enua ngaahi kaveinga takitaha mo ha ngaahi fakamatala lahi mo kakato ange 'i h a ' o s i u he 'initaneti 'i he

<http://sites.google.com/a/nomoa.com/talanoa/talanoa-2009>

Na'e folau mai 'a e faifekau Rev Taitusi Nau Ahosivi mei Aositelelia ke ha'u ki he Talanoa Oceania pea 'i he'ene tu'uta 'i mala'e vakapuna ne fakafetaulaki atu e ongoongo 'o kau ki he'ene fa'ee ko Uikelotu 'Ulufonua Ahosivi 'aia ne si'i faingata'a'ia pea iku aipe ki he'ene pekia. Ne poaki aipe 'a e faifekau he Talanoa, kae fakakakato 'a e fatongia ki he fa'ee 'o lava lelei. Ne lava atu 'a Jione Havea, Nasili Vaka'uta mo e kau Talanoa mo e kau Tasilisili 'o a'u kia Nau mo Moana mo e famili.

Ko e Talanoa Oceania 2010 'aia ko hono 3 ia 'e toe fakahoko pe ia ki 'Aositelelia neongo na'e pehee 'ehe kau Tonga 'e lelei ke 'oatu e Tanoa 'o Oceania ki Tonga. 'Oku 'oatu 'a e fakamalo meia Dr Nasili Vaka'uta mo e kau Komiti he ngaahi tokoni mo e poupu kotoa pe na'e fai.

Lava 'a e Toko 2 ke fai 'a e Ako Faifekau, pea toko 5 ke Kanititeiti ki he Ako Faifekau

Ne lava lelei he faka'osinga he mahina kuo 'osi 'aho 11 ki he 13 'o Sepitema 'a hono faka'eke'eke (Assessment) 'a e kau Kanititeiti ki he Ako Faifekau mo e Tikoni e toko fa fakakatoa. Ne lava lelei 'a e toko 4 ko 'eni 'aia ko Rex Nathan ma'ae Te Taha Maori, Mary Nicholas (Tikoni) mei Taranaki, pea Nehilofi 'Aholelei mo Tevita Finau meihe Vahefonua Tonga. 'Oku 'oatu 'a e talamonu ma'a kinautolu he vaa'ifononga 'oku nau hoko atu kiai.

Ne tali 'ehe Vahefonua Tonga mo e ni'ihiki ko 'eni ke nau hoko ko e kau kanititeiti ako faifekau ki he 2010. Ko Foeata Tu'ipulotu mo Kalolo Fihaki meihe Vahenga Ngaue Aokalani/Manukau, pea Sione Lea'aetoea meihe Vahengangaue Tokaima'ananga (O tara), Metali Havili meihe Vahengangaue Saione (Papatoetoe), mo Sione Na'a Sina mei Upper Hutt, Uelingatoni. 'Oku 'oatu 'a e talamonuu ki he kau kanititeiti ko 'eni.



Polokalama Ako Lotukalafi Lea Faka Tonga

Kuo tali lelei 'ehe Ako'anga Faka-Lotukalafi ko Tolu Taha'i 'Otua pe 'Apiako Teolosia Trinity 'a e kole 'a e Vahefonua Tonga ke fakahoko ha ngaahi polokalama ako fakaTonga ma'ae kakai Tonga 'o hotau ngaahi kaingalotu Tonga. Koia ai kuo fakapapau'i 'e fakahoko ha polokalama ako 'e taha 'i Uelingatoni, pea taha 'i Hamilton mei Fepueli ki Novema 2010.

Ko kinautolu te nau fie kau ki he polokalama ako ko 'eni pea mou fetu'utaki mai ki he Sekelitali 'o e Vahefonua Tonga he 'uluaki faingamalié. 'E tu'o taha pe he mahina 'a e fakahoko 'o e polokalama ni. Ko kimoutolu 'i he vahe Aokalani mo e vahe Manukaú 'e fakahoko pe ho'omou akó 'i Aokalani 'i he feitu'u 'e toki fakamahino atu. Ko kimoutolu 'i he vahe Waikato mo Waiariki (Tauranga, Rotorua mo Hamilton) 'e fai ho'omou akó ki Hamilton. Ko kimoutolu mei Gisborne, Hastings, Palmerston North, Levin mo e katoa 'o e Vahe uelingatoni 'e fai pe 'a e akó 'i Uelingatoni. 'E konga ua 'a e polokalama akó 'aia ko e :

Lotukalafi I: Fakataukei ki he

Tohitapu 'E tokanga 'a e ako ko eni ke fai ha fakataukei ki he tuku'au mai 'a e Tohitapu mo hono ngaahi tohi. 'E fai ai foki mo e tokanga ki he ngaahi fehu'i mahu'inga hange ko e kenoni mo e fakamaanava. Ko e taumu'a hono fakahoko e ako ni ke 'oange ki he tokotaha ako ha faingamalie ke fai ha vakai fo'ou ki he Tohitapu mo hono natula.

Lotukalafi II: Fakataukei ki he Vete Tohitapu 'E tokanga 'a e ako ko eni ke fai ha fakataukei ki he tuku'au mai 'a e vete Tohitapu, pea mo e ngaahi founa kehekehe kuo ngaue 'aki ki he fatongia faka'uhinga. 'E fai foki mo e tokanga mavahe ki ha founa 'e faka'aonga'aki 'a e faka'uhinga 'oku tau fai ki he fatongia malanga.

Ko e Faiako Pule 'o e Polokalama Ako ni ko Rev Dr Nasili Vaka'uta, pea tokoni kiai 'a Rev Siosifa Pole. 'Oku vave pe 'a e fonu 'a e 'u kalasi koia ai mou kataki 'o fetu'utaki mai he 'uluaki faingamalie kia Tevita Finau he tfinau@gmail.com pe te mou telefoni mai ki he (04) 232 8486 pe 027 231 4678.

Vahefonua Tonga Princess Ashika Appeal – Kole Tokoni ki he Fakaevaha ki Tonga



The Vahefonua Tonga parishes, congregations and fellowships are responding generously to the appeal for financial assistance to families affected by the sinking of the Princess Ashika in August 5th at the Ha'apai Group of Islands. Donations may be deposited to its BNZ, Christchurch, Vahefonua Tonga O Aotearoa, Account Number: 020800 0110726 00

'Oku 'aotu 'a e fakamalo lahi ki he ngaahi kaingalotu kuo 'osi 'a'utaki hifo ki he Vahefonua Tonga 'a ho'omou ngaahi me'a'ofa fekau'aki mo e kole tokoni ma'ae ngaahi famili ne uesia he ngoto 'a e Princess Ashika. 'Oku kole atu ki he ngaahi kaingalotu 'oku te'eki a'utaki mai ho'omou ngaahi 'ofa, ke mou kataki 'o fakahu hake pe ki he 'akauni ko'ena 'o e Vahefonua Tonga 'a'ena 'oku ha atu 'i olungá.

Ne fakahoko mai mei he ngaahi kaingalotu ne nau fakakakato 'a e ngaahi ouau lotu makehe 'o hange ko e kole

na'e fai atu, na'e lava 'o fakakakato 'i he ngaahi Sapate kehekehe pe 'o a'u mai ki he ngaahi uike si'i kuo toki 'osi. 'Oku 'oatu pe heni ha ha ki'i ongoongo makehe mei he ongo kaingalotu 'o Gisborne mo Petone ke tau 'inasi ai.

Na'e fakahoko 'a e ouau lotu 'a Gisborne he Sapate 'aho 15 'o Sepitema, pea na'e 'iai 'a e Pule-kolo pe Mayor 'o Gisborne ko Meng Foon pea mo e ngaahi siasi kehekehe 'o e kakai Tonga 'o Gisborne.

Ko e ngaahi kulupu pe kautaha na'a nau tokoni ko e Corner Stone School, Pacific Island Community Trust, Gisborne's Wesley Samoan Methodist Church, Gisborne Fijian Community, Mana'ofa Tongan Society, Siasi Tokaikolo-'o-Kalaisi, Siasi Tonga Hou'eiki, Uesiliana - Metotisi Tonga, Siasi Uesiliana Tau'atina 'o Tonga, Kaingalotu Metotisi Tonga.

Ko Rev Kepu Moa pe na'a ne tataki 'a e ouau lotu 'o e 'aho pea tokoni kiai 'a e kau

Takilotu 'o e ngaahi siasi kehekehe na'a nau 'iai. 'Oku fakamafana 'a e vakai ki he lava 'a e ngaahi siasi kehekehe 'o ngaue fakatahataha pe pea pehe ki he ngaahi kulupu mo e ngaahi tokoni fakafo'ituitui na'e fakahoko he ngaahi taimi pehe ni 'o ma'u ai ha \$7700.

Na'e fakahoko he Sapate tatau mo e ouau lotu makehe 'i Petone, Lower Hutt 'i Uelingatoni. Na'a tataki pe 'a e ouau 'e Rev Tevita Taufalele, pea na'e lava ki he lotu makehe ni 'a e Talafekau Lahi 'a Tonga ki NZ ni ko Siaso Taimani 'Aho, Tokoni Talafekau Lahi ko Sateki 'Ahio pea mo 'ena kau ngaue. Na'e lava mai kiai mo e Talafekau Lahi Niue ko Talagi.

Na'e hulu tahataha 'a e ngaahi 'ata 'o e kau pekia 'o lau tautau toko 10 kinautolu 'e Tevita Taufalele mo Sateki 'Ahio. Na'e tutu 'a e ngaahi fo'i te'elango 'o fakafongia'i 'aki 'a e pekia kotoa pe. Na'e foaki mo e matala'i 'akau 'o fakafongia'i 'a e kulupu kotoa pe 'aia na'e toe 'oatu 'a e ngaahi matala'i 'akau koiaa 'o foaki ki he kau mahaki 'i he Falemahaki Lower Hutt. Na'e tanaki he ouau mamalu mo fakalaumalie ni 'a e \$2400. Na'e fakatefua ai 'a e kaingalotu Ha'amo, pea pehee ki he kau fakafongia mei he kau taki 'o e Hutt City Uniting Congregations.

Fakamalo lahi atu ki he ngaahi lotu mo e 'ofa kotoa pe kotoa pen e mou fakakakato.