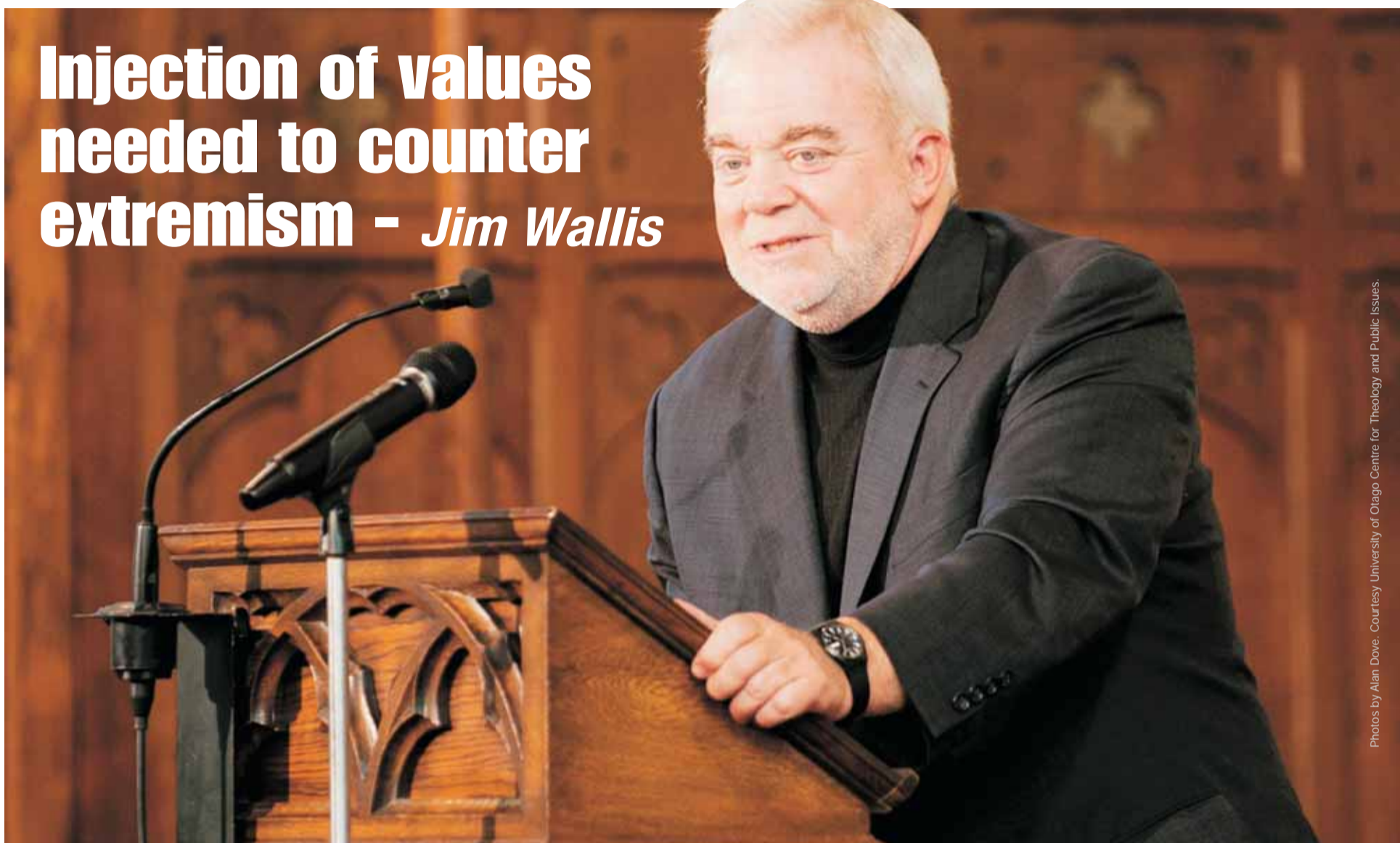


TOUCHSTONE

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

Injection of values needed to counter extremism - *Jim Wallis*



Photos by Alan Dove. Courtesy University of Otago Centre for Theology and Public Issues.

Rev Jim Wallis argues we need to change our personal values as well as those that drive political decision making.

While religion has no monopoly on morality, the faith community should help create a moral discourse to bring alternative values to public life.

This was a message American evangelical Christian writer and political activist Rev Jim Wallis made when he visited New Zealand in September. Jim gave talks in Dunedin, Wellington and Auckland and was interviewed by Radio NZ.

"The political discourse in the United States is an ideological food fight between left and right. I think the faith community should focus on what the real issues are," Jim said during his Radio NZ interview.

"Don't go left. Don't go right. Go down into the moral issues beneath the political debates.

"Faith doesn't squeeze into political categories. Faith should make us unpredictable. Jesus talked about the gospel as good news to the poor. Therefore any gospel that isn't good news to poor people isn't the gospel of Jesus."

Jim is concerned that extreme views can shape the political debate, whether they are Islamic fundamentalists holed up in Afghanistan caves, the obscure pastor in Florida who threatened to burn Qurans,

or provocative media personalities.

Behind the scenes the views of religious people are more moderate. Jim says there has been a lot of interfaith dialogue in the US since 9/11, and evangelical leaders were among those who ultimately helped persuade the Florida pastor to step back from his incendiary stunt.

In a Washington Post article he cited the example of the Heartsong Church in Cordova, Tennessee.

"A year and a half ago, Heartsong's pastor, Steve Stone, learned that the Memphis Islamic Center had bought land adjacent to his church. Did he protest the plans for an Islamic center next door? No. He put up a large red sign that said: 'Heartsong Church Welcomes

Memphis Islamic Center to the Neighborhood'.

"The Muslim leaders were floored. They had dared to hope only that their arrival would be ignored. It had not occurred to them that they might be welcomed.

"The Islamic Center's new building is still under construction, so its members used Heartsong Church for Ramadan

prayer services this year. Heartsong's community barbecues now serve halal meat. And the two congregations are planning joint efforts to feed the homeless and tutor local children."

Jim sees hope also in religious initiatives that seek to protect the environment, address global poverty and find better ways than war to resolve conflict.

One of the sponsors of Jim's visit was Otago University's Centre for Theology and Public Issues. The Centre's director, Andrew Bradstock, conducted a public interview with him as part of his presentation in Dunedin.

Andrew says Jim's genius is his ability to reframe debates and shed fresh light on issues. In his new book 'Rediscovering Values', he talks about the need to change our own values as well as the banking system.

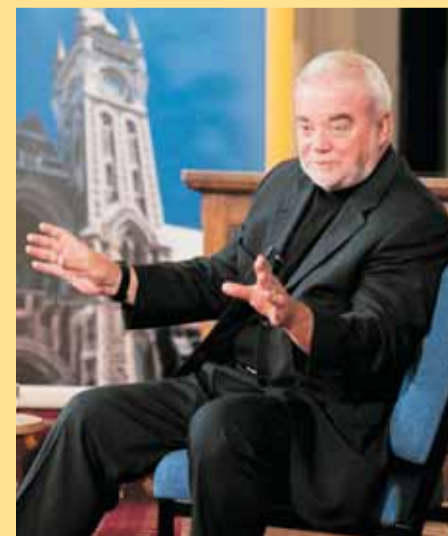
"Jim points out that we are the ones who have borrowed too much, and put too much faith in Mammon. He offers an alternative set of values based on Biblical teachings – the Sabbath, the Jubilee, and God's economy.

"He contrasts God's concern for the poor and marginalised with rank individualism and competition. Rather than keeping up with the Joneses, we should knock on their door and see how they are doing," Andrew says.

In regards to Afghanistan Jim cited Micah but he went beyond the familiar verse 'they will beat their swords into ploughshares' to the next verse that says every man will sit under his own vine and fig tree.

We have to create stable societies in which people feel safe and secure. There is no finite number of terrorists who we can root out. We have to address the reasons why young men become terrorists.

Jim Wallis is president of the Christian social justice network Sojourners. His most recent book is 'Rediscovering Values: On Wall Street, Main Street and Your Street'.



“Faith doesn't squeeze into political categories. Faith should make us unpredictable.”
- Jim Wallis.

UN's defamation of religions move ominous

New Zealand Christian Network (NZCN) says there is good reason to be worried over the Defamation of Religions resolution being tabled at the UN General Assembly later this year.

NZCN national director Glyn Carpenter says if the resolution is passed, it could end up silencing dialogue about troubling aspects of religion in society.

The resolution, introduced by Pakistan in 1999 at the United Nations' Commission on Human Rights, was first tabled at the UN General Assembly in 2005.

The NZCN (formerly Vision Network) belongs to the World Evangelical Alliance (WEA). The WEA has a number of concerns about the resolution.

WEA spokesman Arie de Pater says as soon as human rights treaties start to protect groups of people rather than the individual, the rights of individuals – especially those belonging to a minority group – are at risk of being seriously limited.

"Further, the concept blurs the

distinction between religion and race. A person can and has the right to change his or her religion or belief. Race, however, is immutable. Race is about a person's biology; religion is about ideals and ideas.

"The legal measures, and in particular the criminal measures, adopted by national legal systems to fight racism may not necessarily be applicable to defamation of religions.

"When blasphemy of religion becomes prohibited by international law, the state has to take the role of a theologian by determining which religious viewpoints may be expressed. Therefore the state, through the courts or a judge, will determine whether a statement, for example, about the prophet Mohammed, defames Islam. In doing this, the state will be called upon to judge the truth of religious beliefs and claims and determine which interpretations of a religion are valid."

Arie says international laws already contain limitations on freedom of

expression and freedom of religion or belief, to protect the interests of the state in maintaining public order or preventing incitement to violence. Existing laws already sufficiently protect religious persons from assault, incitement to violence, arson, murder and other forms of intimidation or endangerment.

Passing the resolution could severely restrict fundamental freedoms of religion and belief, and the right to change one's religion or belief. Laws that prohibit blasphemy of religions will not only miss their aim to protect individuals from being offended but will empower the majority against dissenters and the state against individuals.

"The vague concept is likely to be abused by some governments to suppress minority religious individuals and dissenting voices."

He says that in Pakistan, for example, blasphemy laws are routinely used to harass religious minorities and vulnerable Muslims and to settle personal scores or

business rivalries.

Glyn Carpenter says responses so far from Prime Minister John Key have been positive about maintaining religious freedom.

However, he says it is easy for governments to be swayed by public opinion with initiatives which appear to be pressing for religious tolerance but will have the opposite effect.

"For this reason, we need to stay vigilant about possible unintended consequences from this kind of resolution."

Glyn says governments pushing for this resolution should demonstrate true freedom of religion in their own countries. This would include explicit statements that people are free to change religion without any penalty, and laws that protect this right.

NZCN calls itself is a broad-spectrum network of churches and Christian leaders, with a Board of Reference that includes leaders from all main denominations. It seeks to present a biblically orthodox point of view.

Musician chimes in to rebuild church

By Cory Miller

Choirmaster and organist at Durham Street Methodist Church for the past 43 years, Wallace Woodley is using music to fundraise for the 150-year-old church which was severely damaged in the Christchurch quake.

In his CD, *Life with the Piano*, Wallace has compiled a recollection of works he and his pupils have enjoyed studying and performing over the past 60 years.

Fortunately Wallace had recorded the CD of himself playing a range of classical pieces on the Kawai Grand Piano in Durham Street Church just before the earthquake.

When the earthquake struck on September 4th, Wallace was moved to use his newly recorded CD to raise some funds for the church's restoration fund.

"This compact disc is for my family

and friends, remembering pupils, past and present and offering a modest opportunity for increasing the financial resources of the Durham Street Methodist Church Restoration Fund," he says

Though he has no expectations about the sum of money that may accrue from sales of his CD he says "every dollar will help."

Life with the Piano was only released a fortnight ago but Wallace says he has already been encouraged by the response. "Since the CD's release I have received many messages and comments of congratulations and excitement from family members, former pupils and friends."

The CD contains 22 piano pieces, played by Wallace, from various classical composers including, Bach, Scarlatti, Mozart, Beethoven, Chopin, Schumann, Debussy and Bach.

Wallace's own career in music began when he was just eight years old. In the decades since has had a career peppered with many awards and accomplishments.

He has shared his skills and knowledge with many of his pupils who have also gone on to lead successful careers of their own.

For Wallace, Durham Street Church has been a vital part of his music career and is a place he holds dear.

"It has been part of the life of our family for over 43 years. It is our spiritual home, and most of those who attend there are our very close friends," he says. "There is a very special bond shared."

Life with the Piano CD is available from: Durham Street Church Office, 210 Tuam Street, Christchurch 8011. Phone 09 366 6745 or email reception@mmsi.org.nz.

Cost \$20 (+\$5p/p). Also available on iTunes from November 1.



Symbolic items the Durham Street Methodist congregation used in its post-quake worship service.

Parish Vacancies

Methodist Church of NZ



HAMILTON

All Saints Cooperating Parish, Hamilton, is seeking an ordained minister to become part of the ministry leadership team in this exciting and vibrant parish.

The parish is seeking a charismatic and evangelical pastor who firmly believes in the Word of God.

The successful applicant would work under Methodist oversight, and also relate closely with the Waikato Anglican Diocese.

INVERCARGILL

The Invercargill Methodist Parish is seeking an ordained minister to become part of the ministry leadership team in this well-established and lively parish.

The parish is looking for a minister who can share in the work of our church in the community.

The successful applicant would work under Methodist oversight.

Profiles of the parishes are available on request.

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DURHAM STREET UPDATE

Durham Street Methodist Church presbyter Rev Mary Caygill says the structure of the church is seriously damaged and not safe for use.

"Each aftershock causes more damage. It is obvious with each shock the major cracks are worsening."

She says there are two options for the church: "One is to rebuild on the same site using the original façade and some of the original

materials. Or two, we could restore the building."

It is not an easy decision to make, and the parish is still looking at its options.

Mary says the insurance would cover the cost of rebuilding but not full restoration.

"The concern held by many of the congregation is the cost of restoration, and what this means to the church."

She says no official estimate of the cost of rebuilding or restoring the church has been released but she guesses it could be in the millions.

Mary says for now the congregation will worship in the lounge at Aldersgate, the office complex next to the Durham Street Church when it is ready. But even this may still be some weeks away, as a new entrance and a disabled toilet must be built before the congregation can gather there.

Despite their uncertain future Mary says the congregation is coping well.

"There is a huge amount of grief about the damage. The continual aftershocks and damage to their own properties is also causing some stress."

Until Aldersgate is ready the church congregation is gathering each Sunday at the Falkingham Centre in Wesleyhaven Rest Home.

ST ANDREW UNITED PARISH

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Saint Mary Mackillop had passion for the poor

On October 17th, Australian nun Mary Mackillop (1842-1909) was the first Australian to be canonised by the Roman Catholic Church. The St Josephite Order that Mary helped establish ran schools and welfare institutions in Australia and New Zealand with an emphasis on education for the poor, particularly in rural areas.

In New Zealand the Josephite Sisters established schools in both the North and South Islands, including several Maori mission schools.

In this article, reprinted from Tui Motu InterIslands magazine, Debra Vermeer writes Mary MacKillop was an ordinary woman who lived an extraordinary life.

She was born in Fitzroy, Melbourne on January 15, 1842 to Scottish immigrants, Alexander and Flora MacKillop. The family home for Mary and her seven siblings was faith-filled, but often turbulent and troubled due to Alexander's various failed business dealings which created insecurity in the family income.

About her early life she writes: "My life as a child was one of sorrow, my home when I had it a most unhappy one." For much of their lives the family was dependent on relatives for shelter and support.

At age 16, Mary became the main provider for the family. She worked as a governess, then as shop assistant in the stationers 'Sands and Kenny' and finally as a school teacher in Portland, Victoria. At 18, Mary moved to Penola, South Australia to work as a governess/teacher for relatives. With a real heart for educating poor children, Mary was soon teaching not only her cousins but many other children from the local area.

At Penola, she met Father Julian Tenison Woods, and together they started a school for poor children. In 1866, the pair became co-founders of the Sisters of St Joseph of the Sacred Heart. It was the first religious order to be established by Australians.

Over the next several years the Order grew and the Sisters travelled the countryside setting up schools, orphanages for abandoned or neglected children and other good works for those in need. They were prepared to follow farmers, railway workers and miners into isolated outback areas and live as they lived.

Mary and her Sisters soon moved into Queensland and eventually to NSW, Victoria and New Zealand. The

Sisters moved freely about the colonies, wherever they learned of a need, a freedom which was resisted by some bishops and others.

In 1871 Mary became the subject of a campaign by some of the priests of Adelaide who complained to the Bishop about Fr Woods' direction of the Order and Mary's administration and personal conduct. This culminated in Bishop Sheil excommunicating Mary from the Church.

Shortly before he died in 1872 Bishop Sheil recognised his mistake and lifted the excommunication. Mary was completely exonerated of any wrongdoing. As a result of these events, she made the epic journey to Rome by sea in 1873-74 to have the rule of her Order approved by the Pope.

Despite her growing poor health, Mary's Sisters continued to flourish in their work for the poor and needy in Australia and New Zealand. She died in North Sydney, on the site where her tomb now lies aged 67.



New mayor of the Waimakariri District David Ayers with wife Marilyn. David comes from a long line of North Canterbury Methodists.

New mayor brings Methodist ethos to the job

By Marie Sherry
New Waimakariri District mayor David Ayers is bringing the experience gained through his close involvement with the Methodist Church to his new position as community leader.

David is the longest serving councillor in the Waimakariri District, having been first elected to the Rangiora Borough Council in 1983. He stood down under pressure of work in 2001 and then chaired the Rangiora Ward Advisory Board for six years, before being re-elected to the council in 2007.

He was deputy mayor between 1995 and 2001 and chaired Rangiora and Waimakariri District finance and audit committees for 12 years.

David worships at the Trinity Church in Rangiora and is a member of the Methodist Church Property Committee and secretary of the parish council.

"I'm usually involved in the public question side of parish life and I've organised the lawn mowing roster for about 20 years," he says. "I've also been at the last two national conferences."

David says he is excited about his new role as Waimakariri District mayor but admits there are many challenges ahead. They include rebuilding parts of Kaiapoi and other communities heavily damaged in the September 4 earthquake.

He believes his involvement in the Methodist Church reflects the church's tradition of social action.

"I certainly see my job as mayor, and as a councillor before that, as giving voice to the community. I think community involvement is part of being a Methodist," he says.

"The absolute priority for my new position as mayor is the earthquake-related matters. It's a huge challenge

but in a strange way it makes it easier, because the whole district agrees that's got to be a focus. The council also agrees, and there's a whole lot of public support for that."

The Woodend Methodist Church is among the district's badly damaged properties.

David says the council will also be prioritising other issues.

"We're also going to have to do a major rating review. One piece of infrastructure which we need to move forward on, if we get the Government's cooperation, is a new bridge of the Ashley River north of Rangiora. The important thing is to get that into the regional transport programme," he says.

"One issue that's always around in this district is unity. I think the earthquake has shown the strength of this community and how the whole community can get behind one part of it."

David is looking forward to getting his teeth into it all.

"In the first couple of weeks in the job I've been extremely busy and that will continue for the rest of the terms. I've got a good council around me and it looks well for the future. We live in the best part of New Zealand."

David is a retired secondary teacher and has a long history of public service in the region through such organisations as Rotary, Community Watch, Ashley Rivercare, North Canterbury Radio Trust and the Waimakariri Arts Council.

His interest in the district's history is reflected in his involvement with the restoration group for the Ashley Community Church and with the Rangiora Landmarks group, which puts commemorative plaques on historic buildings.

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The price of Rice

To the editor,

At the end of July this year, the best selling author of Gothic novels and commentator on the Catholic faith, Anne Rice, clearly upset with the mainstream conservative version of Christianity, announced to her stunned fans she was quitting Christianity but not her intention to continue following the way of Christ.

In her Facebook page – and confirmed by her publisher – the 68-year-old author wrote among other things that she refuses to be “anti-gay, anti-feminist, and anti-artificial birth control.” She adds that “In the name of... Christ, I quit Christianity and being Christian. Amen.”

While I have the greatest sympathy for Anne Rice's stand, I wonder if she is conflating conservative Christianity with her understanding of what it means to claim a Christian way of life.

Certainly fundamentalists and ultra-

conservative Christians appear to embrace many of the features of what Anne Rice sees as religion gone bad, but historically the bad features are only one dimension of the practice of Christianity. Christianity also developed much of the hospital system, the education system, the legal system, and it was liberal Christians who worked to abolish slavery.

No doubt some US Tea Party members would be happy with the anti-gay, anti-science, anti-feminist, anti-liberal thinking versions of the Christian faith but let us not forget there are also the Mother Teresas, Karen Armstrongs and Albert Schweitzers of this world.

Might I be so bold as to suggest dipping into my website www.billpeddie.wordpress.com for some articles written from a more liberal point of view.

Bill Peddie, Auckland

Traditional teachings hold water

To the editor,

The article by Bruce Tasker in the October Touchstone claims to quote from “modern theological scholarship”. But the quotations from the Bible do not support his points.

The account of the storm at sea that Jesus subdued is given in Matthew 8:18, 23-27; Mark 4:35-41 and Luke 8:22-25. In none of these accounts is Jesus represented as telling the disciples to be still and not rock the boat. This is a complete invention.

All these readings make clear that the other people in the boat were the chosen disciples. Nearly all of them were fishermen and therefore not “inexperienced” as Bruce suggests. The accounts are of a lengthy storm with the boat taking on waters, not a brief squall.

Then, to state that Jesus would not have heard himself called ‘Jesus’ or ‘Christ’ because they are Greek words is quite misleading. Certainly Jesus is a Greek name but it is the Greek form of the perfectly respectable Hebrew name Joshua (or Yeshua).

When Jesus spoke Aramaic, the form of Hebrew in general use, he would have been Joshua. When speaking Greek, he would have been Jesus.

Most people in the eastern Roman Empire needed to speak some Greek to get by. The Gospels were written in Greek, so Jesus is the general form of his name in use there, and it is clear that he was given that name when he was born (Matthew 1:21, 25; Luke 2:21).

As to the term ‘Christos’, it is not a name but a title. It means ‘anointed’, and is a Greek translation of the Hebrew word ‘Messiah’, the deliverer the Jews were waiting for.

See John 4:25-26 where the Samaritan woman says to Jesus, “I know that Messiah is coming (he who is called Christ). When he comes, he will show us all things.” Jesus said to her, “I who speak to you am he.”

It seems clear that traditional teaching does not need any amending in these matters.

Kathleen Loncar, Wellington

Dawkins vs Rutherford on God

To the editor,

Science professor Richard Dawkins could, in a way, be doing God's work.

Dawkins threatened to have the Pope arrested when he arrived in England because he, the Pope, had assisted in crimes against humanity by supporting a system that prevents child abusers in his church from having to face normal justice.

On this issue Dawkins is to be admired for challenging the Roman Catholic Church, which must do something about this disgrace. The Church's silence is damaging to itself. Many members are leaving, and few men are coming forward to be priests. I don't think celibacy is an economic necessity today.

When Dawkins criticises the American fundamentalist churches for their blind support of Israel and the injustices happening in Palestine, he is correct again.

When Dawkins declares, in the light of the present secular world's knowledge, there is no God, he is really challenging the present Christian authorities to speak up. Some people in the Church today believe God is symbolic of a great spiritual concept concerning ‘a way of life’ as explained by Jesus. He said “I am the Way, the Truth, and the Life”. By following Jesus' way, people attain spiritual strength.

Greater scientists than Dawkins have supported and criticised the Christian Church. Sir Isaac Newton studied theology as much as science and remained a Christian, even though

he expressed doubts about the concept of the Trinity.

Another was Lord Rutherford. In his biography of Rutherford, John Campbell wrote the great scientist had little interest in religion. I disagree.

My great grandfather, James Grove, was a close friend and neighbour of Martha and James Rutherford and family in Foxhill. James Grove was the educational representative on the Nelson Council for the Wakefield area, and Martha Rutherford was a school teacher at Spring Grove. Martha was a strong Methodist and a strong influence on her son Ernest.

James Grove was a strong Christian too. He was a Unitarian. The Unitarians were the first Christian sect to believe science would benefit mankind, and they believed strongly in the education for everybody.

Ernest used to work on the Gove farm during college holidays. I believe it was James Grove who provided Ernest the £400 loan so he could travel to England after being awarded a scholarship from the Great Exhibition at the Crystal Palace, which was managed by Sir George Grove, James' cousin.

I believe Ernest became a Unitarian whose policy was to avoid Christian controversy. All his life he hummed and grunted Christian hymns to himself while he worked. With his great intellect, I'm sure he wouldn't have done that unless they were meaningful to him.

Graham Grove, Wellington



FROM THE BACKYARD

Planting and planning

Gillian Watkin

It's planting time. All around the country gardeners are filling their vegetable gardens with plants as well as hopes for a good crop.

I read recently of a woman who went out and bought a garden load of herb plants, and enjoyed growing them but had no idea of what to use them for. At first I made a judgement about her planning skills. Then I remembered last year we planted 82 tomato plants without any thought of what to do when it came to harvest.

It was a sharp learning curve; tomato sauce, chutney, dried and herbed tomatoes, soup and a variety of other delicacies and we still gave loads away and stored more in the freezer. The joy of discovering new skills and useful information can never be underestimated.

Last week I saw a plant with a few leaves spread on the soil, the next day it was up 40cm and had a bud. Think of the energy. Jesus said that the realm of God was like a mustard seed that someone took and sowed; it grew and became a tree; and the birds of the air came and nested in its branches (Luke 13:18-19).

In her book ‘Every Bush is Burning’ Joan Puls writes that this parable is about the value of littleness in God's creative world; nothing is ignored or scorned. She also describes it also as a story of exchange.

Joan writes, “A world of exchange surrounds us. Even though most of the time we fail to perceive it.” She indicates that the secret of spirituality is to discover this world of exchange, this very real and very visible interconnectedness that makes all of

creation at one.

The sound of bees and birds in our garden mingles with the sound of children at school and in the park, and with the hospital helicopter coming or going. All are connected as am I, the listener.

It is that understanding of the energy of exchange that enables us to plant without planning or to dream new dreams without immediate action. The helicopters crews' work is to plan for the unexpected. It is exam and results time soon for all our children, another time of planting for the future. Yet when you're young it isn't only the past which is a foreign country but also the future.

The parable is the story of a sower, a plant and a bird. While we all hope that the child who goes to school, like the seed we plant will flourish, and the patient on the chopper will make it. But we are called to expect the unexpected and to think beyond the obvious.

Sometimes we plan so much we are disappointed. Everything will not flourish. But there is a cycle from abundance, to desolation and to renewal.

“When you give to them, they gather it up; when you open your hand, they are filled with good things.

When you hide your face, they are dismayed; when you take away their breath, they die and return to their dust.

When you send forth your spirit, they are created; and you renew the face of the ground.”

Psalm 104: 28-39.



TASTING THE COMPANY DIVINE

Alan Upson and
Lana Lazarus

This final column from the 2010 presidential team has brought to mind the words of the hymn 'In this familiar place' by Colin Gibson.

Wherever we have gone, we have found the familiar place in the 'setting'. It's that sense of celebrating God's presence in the company of other believers. Whether on the marae, at an anniversary, funeral or communion, small country or big city church, burial at Taupiri or earthquake meeting at Kaiapoi, at a Maori gathering or with our Pacific and Tamil brothers and sisters, outer London or in the Solomon Islands – wherever, it has the sense of being a familiar place – 'among these friends of mine, I taste the company divine'.

Because of the many places we have travelled, we can echo the words along with others, 'within this narrow sphere I learn that you are everywhere'. That has been the richness of being with people where they belong, where they 'live, and move, and have their being' with God.

There are still a few familiar places to

go and meet people before Conference in Palmerston North. These include:

- attending the New Zealand Methodist Women's Fellowship Convention;
- participating in the National Rangatahi Hui for Te Taha Maori;
- visiting parishes in Christchurch, Northland and possibly Wellington;
- attending centenary celebrations at Te Atatu.

Preparing the addresses for the many events and services has been inspirational and fun. Many will vouch for the laughter breaking out as we have worked at a particular sermon for a special place and happening.

There has also been much laughter with the planning that takes place while travelling. Chaplain Te Rito Peyroux, who accompanied us on the Northland tour at the beginning of this year, has a number of 'off the record' comments.

From the beginning we have seen our role as being a presidential team, representing Pakeha and Maori, women

and men, young and not so young! Our theme of 'Celebrating God's Presence' has been mentioned at every familiar place we have gone. So has our text, [the God] 'in whom we live, and move, and have our being' (Acts 17:28). Both theme and text are familiar but everywhere have borne out the words 'In this familiar place, I know the mystery of your grace'.

So we say 'Thank You' for the great privilege of representing the Connexion in many places over the past year. 'For the love that [we] received' we know will be extended to the elect presidential team, Rev Desmond Cooper and Susanne Spindler. And as we 'praise and thank God for this here and now', may Christ continue to walk alongside and bless you.



Lana Lazarus addresses the ecumenical service at Waitangi on Waitangi Day, 2010.

Better quake theology requires shift in thinking

By Mark Gibson

I appreciated the theological reflections on the Canterbury earthquake by Bill Wallace, Jim Stuart and Geoff King in the October issue of Touchstone. Their thoughts were refreshing compared to some of the God talk we have been exposed to in Canterbury following the quake.

Letters to the editor in Christchurch newspapers have featured much quake theology as well as atheistic critique. Within this debate there was a steady trickle of fundamentalist takes on the quake, both Christian and Muslim, always portraying a distinctly punitive God. If nothing else, the quake has powerfully exposed the deep fault-line that runs between different interpretations of faith.

Earthquakes not only shake up bodies and buildings but dodgy theology. Such earthy events force us to reconsider some of our bedrock beliefs. If nothing else they invite us to consider who we are in relation to creation as a whole, and where God is in all of that. Yes, they can and do cause great loss of life and destruction but they are also part of the process that keeps the earth living.

They also raise many questions about our assumptions. For example, we label earthquakes 'natural disasters'. Isn't that rather a human spin on events? Is it possible that they are also part of the creative process? Do they call us to wiser and more gracious ways of living with creation? What did Jesus teach about building houses, or churches for that matter, on sand?

There are also questions about how we rebuild following an earthquake. Is it an opportunity to build a more just society, or an opportunity to strengthen personal advantage?

Earthquakes bring us back to earth, and remind us of our interdependence. They are part of what makes these islands such a dynamic and vibrant place. As I have reflected on the fact that I was born in Darfield, and learnt to walk in Greendale, (the name of the newly discovered fault-line) it dawned on me that this whole land of the Long White Cloud was literally born of the creative tension between tectonic plates. But so often we have lived here with a sense of arrogance, ignorance and entitlement.

As people struggle to make sense of what they have experienced I'm not sure how well equipped we are as a church to engage in the conversation. Therefore I would be interested in hearing from those who have attempted to preach or pray in public worship on the quake, with the view of putting together a resource that records our collective theological reflections on this significant event.

My hope is that such a project may contribute another chapter to the nurturing of an eco-theology of this land. People can contact me at stmarks7@clear.net.nz or 7 Somerfield Street, Christchurch 8024.

Time to cut partner churches' apron strings

By Dennis Mundt

The UCANZ paper on Parish oversight does not go far enough for some Cooperating Ventures. Brian Turner is 100 percent correct when he says that the paper "won't promote ecumenism". It just reinforces the current position of partnership churches. Nothing changes for CVs.

Johnsonville Uniting Church organised a meeting of Wellington CVs to discuss the paper. Peter MacKenzie was invited to speak to the meeting.

Peter spoke of the of the partnership nature of CVs, with the partnership being like a three legged race with everyone working together. He also talked about the complexities of dealing with property. UCANZ is currently working on a model to streamline property process. This is a small step but it is progress. The partnership churches still have the final say, however.

There was vigorous discussion on several points. The CVs spoke with one voice and were on the same wavelength. CVs have a uniting vision of what they can do in their communities but something is holding us back and causing frustration.

There was a plea to simplify things and remove the complexities CVs faced in their operations and identity. Any guidelines should be there for the purpose of enabling CVs not hindering them in their operations. The additional time and resources required for CVs to meet their obligations to be involved and be represented at regional and national level is time taken from their parishes. Anything that makes CVs easier to operate would be welcome.

UCANZ is there to 'promote and support CVs'. Sometimes they appear to be promoting the interests of the partnership churches.

We have moved on since the 1970s when CVs came into existence but we are still stuck with a model that reflects that time. We are now ecumenical churches. We no longer see ourselves as Presbyterian, or Methodist etc, but have taken the best of the partnership churches, and have created something that is different. UCANZ and the partnership churches need to

acknowledge this fact, and stop emphasising the partnership nature of the relationship.

Our ties with the partnership churches remain strong. Our roots are firmly entrenched in these churches. We want to remain connected to the partnership churches but on different terms. There is no desire to form a separate church. There is a strong desire to walk in the sun with partnership churches, not in their shadow.

The Presbyterian Church is looking at the falling numbers of their congregations. UCANZ must take a lead in this area. We too have falling roles, and this is an area that should be urgently addressed. We would rather receive some guidance and training in this area than studies to deepen the understanding of the ongoing journey of partnership churches. Our ministers and lay people would also prefer to have training to enhance our ecumenical journey.

In its report to the recent Presbyterian Assembly, the Council of Assembly talks about "moving through a time of transition", "we need to consider whether our current structures would serve us well in the future." And "reshape, rethink and reform".

The current model of UCANZ is more than 40 years old, and like the Presbyterian Church it needs to be reformed. If it is okay for the Presbyterian Church to go through changes, then they can have no objection to UCANZ wanting to change. The reform should reflect today's needs and the wants of CVs.

Areas that need reforming include:
1 Standing Committee. There must be more CV members than partnership church members on this committee. Why should two partnership churches who only receive 2.25 percent of the Partnership Support Fund, have 40 percent of the partnership church membership?

2. Property. Titles to CV properties must be returned to CVs. Oversight would be done by UCANZ Property Committee. However, UCANZ needs to have the legal right to hold titles to these properties.

3. Communications. There needs

to be more dialogue between UCANZ and CVs. We need to know what is happening, and what will affect us.

The Presbyterian Church is made up of great communicators. You only need to look at the recent Assembly, where a report of previous day's business was available next morning. Their website is full of useful and relevant information.

The Methodist Church is also good at communicating, and has an informative website.

4. Finance. UCANZ should have a better financial model and more funding. We should not be forced to send out begging letters for more funds.

The Partnership Support Fund must be renegotiated. At the moment UCANZ only receives approximately \$63,000.00 per year from that fund. This amount hardly leaves UCANZ in a strong and viable financial situation. To do its job effectively UCANZ need at least \$200,000 a year so that it can employ more staff, and be better resourced.

These changes will make UCANZ a more effective organisation that can move the aspirations and desires of CVs into the future.

As Geraldine Coats has written, "the best way forward for us all would be for UCANZ to become the body of oversight for all CVs and Union Parishes."

The statement "that the partnership churches won't agree to that" is constantly heard when CVs aspirations are expressed. The question is why not? Has the question even been asked?

The current situation is that of an adult who has never been allowed any independence. The parents exercise total control, not letting the person do anything that they do not approve of. If the adult has any money, then they can only spend it if the parents agree.

In any loving and nurturing family, children are encouraged to leave home and find their own place in the world. The children will always return the love that they have received and will continue to honour their parents.

All that CVs are asking is that we walk in the sun with the partnership churches, not in their shadow. What have partnership churches got to fear?

Trinity College Online Learning tcol

Across the Principal's desk

LiMS

It's time to share what's new in College life. I'm excited by Trinity College Council approval of a new course called the Licentiate in Ministry Studies, LiMS.

LiMS is due to begin in February 2011.

LiMS is for the whole people of God. It's designed for people who want participate in community and church life, through learning and thinking together, and developing a deeper spirituality. It's a special sort of educational connexion around both faith and service concepts, which is sometimes called diaconal ministry.

You don't have to be specially gifted. You don't need to be an existing leader or a leading academic light. But you do need to be open hearted and open minded, with a desire to serve others with your new found knowledge.

LiMS embraces the cultural diversity of the Methodist Church Te Hāhi Weteriana at worship. Speakers of English as a second language will find they can complete up to one half of the LiMS in their own language.

There are also units on church leadership, simple introductions to the Bible and theology, as well as core intensives and workshops. For those really keen, there's going to be an online Hebrew course in the second semester.

At the heart of LiMS, is the unit on the bicultural journey, *An Introduction to Māori Society*. This is foundational, and all the options fit together around it. Two tutors have been appointed to oversee LiMS.



New appointments

Trinity College Council is pleased to be able to announce that the advertised position of Director of Lay Ministry has been filled as a bicultural appointment. Two current tutors, Rev Val Nicholls and Te Aroha Rountree will fulfil the new role as lead tutors.

This is a significant step in the bicultural journey of Trinity College. We are grateful for the support of Te Taha Māori in this development. It strengthens many aspects of our community and enriches our cross-cultural interaction.

Te Aroha is currently in the midst of PhD studies, in the Department of Māori Studies, at the University of Auckland. Initially she will be involved in tutoring one paper per semester, as well as co-chairing the oversight of LiMS with Val. She brings significant tutoring experience to this new role.

After many years (decades in fact!) involvement with Whangaparaoa Methodist Parish Val will no doubt find it hard to say goodbye to her current stationing. At Trinity she will find a new, stimulating learning and teaching environment, both within LiMS, as well as establishing a new professional development and goal setting programme. This will be for presbyters and deacons in the probation years and beyond. LiMS will provide an innovative framework for this.

Enrolment in LiMS papers

Can I enrol for just one paper?

Yes, you certainly don't have to enrol for the entire LiMS. Instead, you can enrol in just one or maybe a combination of papers, intensives and workshops. They all work as stand-alone units.

Possibilities around the LiMS include local shared ministry teams, individuals who want to up-skill in a particular area, laity who could see a role for themselves as a lay pastor in new ministry initiatives (fresh expressions), diaconal ministry training, private students in Trinity College who want to test their sense of call and leadership potential, presbyters wanting to refresh their learning.

No doubt other ideas and options about how to use LiMS will emerge in due course.

Indicator of confidence

For those who gain the LiMS, it is a church-based qualification that the whole Methodist Church has confidence in. A detailed consultation process has shaped and endorsed LiMS.

We anticipate a growing interest as laity reclaim the joy of Christian learning in the Methodist Church.

Online Centres

Trinity College has also begun a series of communication initiatives that put presbyters and laity in touch through tcol. These are the online Centres. They include options for Professional Development, the Lay Preachers Network, and Chapalancy and Spiritual Growth.

Some key facts

Please note well that the LiMS is a church-based non-NZQA programme and hence full-time participants do not qualify for Studylink or other government assisted funding. Participants who want to do a number of units can apply to Travel and Study Committee for assistance with fees. Full-time participants in LiMS may be eligible for a fees scholarship through Trinity College. Applications are welcomed in both areas.

To participate you will need access to a computer with a fast broadband internet connection, and your own email address. Most resourcing and all assessment is online.

Enrolments begin in December 2011. If a class is over-subscribed a waiting list will apply.

Join us. We are ready when you are. www.tcol.ac.nz

Te ha o te hihi karoa!

Where the spirit is aflame!

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methodist theological college

*'Oku malama ai 'a e laumalie!
'O lo'o mumu ai le agaga'!*

Licentiate in Ministry Studies LiMS

DipPTh, * units taught 2011

Ministry Practice papers

MP101 Community Development & Social Change
MP102 Leadership and Management*
MP201 Pastoral Practice*
MP202 Preaching and Teaching*
MP301 Worship and Liturgy
MP302 Mission and Evangelism*

Theological Core papers

TC101 Bible as Text
TC102 Developing the Church's Tradition*
TC103 Reading the Bible From Oceania
TC201 Methodist Communities: Church, Ministry, Sacraments
TC202 The Bible and Context*
TC301 Living Our Faith in Te Hāhi Weteriana O Aotearoa
TC302 The History and Presence of Christ
TC303 Preaching Lukan Parables*
TC304 Genesis and Science: an introduction

Theological Reflection and Context papers

TR101 Theological Reflection and Practical Theology
TR102 Theological Reflection and Pastoral Practice
TR201 Theological Reflection and Contemporary Social Context*
TR202 Theological Reflection and Current Issues
TR3011 Theological Reflection and Te Tai Tokerau Context*
TR3012 Theological Reflection and Waikato and Taranaki Context
TR303 An Ecotheology of Moana
TR304 Tongan Hermeneutics*

Intensives for both LMS and DipPTh

IN101 Living Our Faith: an Ethical Approach *
IN102 Music and Worship*
IN103 Healthy Church, Missional Church*
IN104 Gender Issues in Ministry*
IN201 Preaching vs Teaching*
IN202 Working with Refugees Homeless & Stateless People*
IN203 Moana Face of Christ*
IN204 Eco-Theology of Moana*
IN205 Creativity, Imagination and Ministry*
IN206 The Bible and the Empires A, 950-586 BC*
IN207 The Bible and the Empires B, 586-2 BC*
IN208 How to Read the Gospel*
IN209 Prayer and Spirituality an a Scientific World*
IN302 Being & Leading in a Cross-Cultural Parish*

LiMS, * units taught 2011

Worship

TLP101 Tongan Lay Preachers One*
TLP102 Tongan Lay preachers Two*
LW101 Lead Worship One*
LW102 Lead Worship Two*
FLP101 Fijian Lay Preachers One*
FLP102 Fijian Lay Preachers Two
SLP 101 Samoan Lay Preachers programme
MMI 101 Maori Minita-a-Awi programme*

Leadership for church and community

EL102 Effective Church Leaders*
TLP304 Tongan Hermeneutics*
SLP305 Samoan Hermeneutics
FLP306 Fijian Hermeneutics

Introduction to Māori Society

MS101 The Ancient Māori World: Te Ao Tawhito*
MS102 Contemporary Māori Society: Te Ao Hurihuri*

Theology

MD103 Beginners' Guide to Theology*
MD104 Beginners' Guide to Biblical Hebrew (semester 2)*
MD105 Beginners Guide to Biblical Greek
MD200 Great Minds
MD201 Theological Dilemmas
MD202 Christian themes in film and drama*

Spirituality

SD101 Introduction to Spiritual Direction*
SD102 Spirituality Past and Present

Workshops

WS101 The skill of enabling*
WS102 The skills of creative listening*
WS103 Pastoral Practice in funerals*
WS104 Pastoral in dealing with suicides*
WS105 Pastoral practice with youth and children*
WS106 So you want to be an evangelist, prophet, pastor, preacher, priest: Christian vocations*
WS107 How to be a Christian in the secular workforce: vocation in the 21st century*
WS108 Just for parish stewards*
WS109 Just for parish treasurers*
WS110 Just for parish secretaries*
WS 111 Ministry in Cooperative Ventures*
WS112 Licensed for Sacraments*
WS113 Licensed for Weddings*

Professional Development Modules

PD101 Self-Manangement*
PD102 Maximizing benefit in a parish placement*
PD103 Beginning Professional Development*

LiMS Structure

To earn the LiMS you need a total of 130 credits earned from units in each of the following 5 topics or in transferred from the DipPTh. Students can apply for recognition of prior learning. All are expected to continue in a spiritual formation programme .

- 1** **Worship: two units**
- 2** **The Bicultural Journey: Introduction to Māori society, one unit compulsory**
- 3** **Effective Church Leadership one unit**
- 4** **Introduction to the Bible and Theology two units, MD103 compulsory**
- 5** **Certificate in Ministry Praxis**

Worship

1A. Leading Worship and Preaching (English language)

- Lead Worship One (15credits)
- Lead Worship Two (15 credits)

1B. Tongan Lay Preachers Certificate

- Tongan Lay Preachers 1 (15 credits)
- Tongan Lay Preachers 2 (15 credits)

1C. Fijian Lay Preachers Certificate

- Fijian Lay Preachers 1 (15 credits)
- Fijian Lay Preachers 2 (15credits)

1D Samoan Lay Preachers Certificate

- Existing courses validated by Sinoti Samoa (30 credits)

1E Minita-a- iwi training programme

- Existing courses validated by Te Taha Māori (30credits)

The Bicultural Journey

- The Ancient Māori World (15 credits)
- Contemporary Māori Society (15 credits)

Effective Church Leadership

- Effective Church Leaders Course (15 credits)
- Minita-a-iwi training programme (15 credits)
- Fijian or Samoan or Tongan hermeneutics (15 credits)

Introduction to theology and the Bible

- Introduction to Great Minds (15 credits)
- Introduction to Biblical Hebrew or Greek (15 credits)
- Introduction to Theology (15 credits)
- Christian themes in film and drama (15 credits)

Certificate in Ministry Praxis

Intensives and Workshops (each 5 credits). Participation in a total of 8 Workshops or Intensives leads to the Certificate in Ministry Praxis.

Units IN101, IN206, IN207 and IN208 are compulsory.

Yes you can study from home with the latest blended learning options in the online classroom.

The ideal sampler course for all-comers is Effective Church Leaders online!

"The content of each study has some wonderful sermon starters and subjects. This course assists in having a new look at yourself and your faith journey. It equips you to confidently better share that journey in your faith community. It simply is a 'must do' for all Lay Preachers." DW

Fighting poverty one fair exchange at a time

By Hilaire Campbell

Trade Aid aims to level the playing field against economic policies that are tilted to benefit wealthy countries, according to NZ general manager Geoff White.

Through his own business and visits to overseas manufacturers, Geoff says he has become aware that poverty is structural. It is designed to provide cheap labour and raw materials for rich countries.

Historically, rich countries became rich through such strategies as tariffs, subsidised industry, controls on foreign exchange and investment, and lax international property rights.

Henry VIII followed this strategy as have successful modern countries. Japan heavily subsidized its motor industry: the government bailed Toyota out three times before it became successful.

“India and China are doing well because they restrict foreign investment and have controlled exchange rates so they don’t need to borrow. Smaller countries have policies imposed on them as a condition of World Bank loans. They are trapped. That’s why poverty is structural,” Geoff says.



Geoff White

“Poor countries can’t get rich. Modern trade rules don’t allow it. Countries under International Monetary Fund control in Africa and South America have actually gone backwards. Their growth is half what it was before they were privatised, liberalised, and deregulated, as per current economic theory.

“NZ could be one of the best economies in the world but we’ve destroyed our manufacturing base. We have lifted import restrictions and tariffs. The effect is lower wages and this is the main reason we’re behind Australia. Wages can’t go up when you’re in open competition through free trade policies with people overseas being paid less than you.

“It’s manufacturing that produces greater gains, and we’re giving all ours away. Consequently we’re seeing a massive transfer of wealth from West to East.”

Geoff says Trade Aid was established to give the poor a better advantage.

“We use trade as the tool to improve the livelihoods of the people we trade with. That is the end gain, not profit. Benefits for our trade partners are built in, not an

add-on. Businesses will give a bit to charity if they make a profit but it should be part of every transaction.

“Most businesses aim to buy low and sell high but that’s not a sustainable model. That will only happen when businesses understand everyone needs to benefit from the transaction.”

With climate change there’s more awareness of the impact of businesses on pollution. But what about people? “That’s the next step. I have faith that we are inherently good. We’re moral as individuals but not as a group. When we belong to something bigger it falls away.

“So we get good people making bad decisions in the interests of business. Child slavery is endemic in the chocolate industry, for example, but who wants to know? Not the chocolate makers. They say they abhor it but they won’t acknowledge it would cost.”

Geoff says it’s important to make a connection between the buyer and the person who made a product.

“It’s hard to do bad when everyone knows about it. The best thing is to educate people to question and make their own judgement calls.

If you learn that clothing and textiles workers are some of the world’s worst paid, then you know a \$9 T-shirt must be from a sweat shop. To say I don’t know is not good enough.”

Trade Aid is the second largest green



Fauziah is a member of the PPKGO coffee co-operative in Indonesia, which sells coffee in New Zealand through Trade Aid.

coffee bean importer in NZ. It also runs an NZ-wide speaker programme that provides speakers to schools, churches, Rotary and Probus clubs, and the like.

There’s a wealth of information on the Trade Aid website.

Leave a Lasting Legacy

“The greatest use of life is to spend it for something that will outlast it.”
William James

- A bequest to the Methodist Mission Aotearoa is an investment in the future.
- A bequest enables the Methodist Mission, in partnership with your legacy, to provide opportunities for change and social justice within our community.
- A bequest in conjunction with the Methodist Mission ensures that the tradition, integrity, security and practical strengths of the Methodist Movement will work in conjunction with your gift and your memory.

To ensure your legacy lasts longer than footprints in the sand, contact:

Ruth Bilverstone

Convenor, Methodist Mission Aotearoa
23 Tarbottons Road, ASHBURTON, 7700.

Phone: 03 307 1116

Email: bilverst@xtra.co.nz



Services have been held at Mosgiel Methodist Church for 125 years.

Mosgiel marks the years

In 1885 Methodist forefathers saw the need to build a church on the Taieri. They built the Mosgiel Methodist Church and this same church building remains in place today on the corner of Gordon Road and Wickliffe Street.

On November 21st the Mosgiel congregation will celebrate the 125th anniversary of the very first service, which Rev DR Morley conducted on November 22nd, 1885.

The building and site cost about £215 and the total debt on the property was £76 of which £70 was due to the CB and L Fund. The church was built by Mr Scrivener of Allanton in a most satisfactory manner and to the entire satisfaction of the Trustees.

On the first day when three services were held, 120 sat at each session and people were turned away

due to lack of space.

It’s a great witness to the people of the Taieri as some of our members keep the grounds so nice that people refer to it as the little cream building on the corner with that nice garden.

Recent ministers at Mosgiel have been Revs Stan Goudge, John Reddihough, Fred Baker, Russell Rigby, Colin Jamieson, Alan Upson, John Stringer, Norma George, Donald Phillipps, Jean Bruce, Uesifili Unasa, Ken Russell and the present minister Rev Cornelia Grant.

The celebrations will take the form of a 10am service, a catered formal lunch, and an afternoon tea with a time to chat. To attend please email Elaine Merrett on elaineross@clear.net.nz or post to 40 Forth Street Mosgiel 9024

Church networks can help prevent suicide



By Paul Titus

While suicide is a mental health issue, it is also a social issue and one churches can help address.

Mental health experts say things that contribute to suicidal behaviour range from individual factors (such as personality) to macro-social factors (such as unemployment rates). Suicide rates and patterns vary among age groups, between genders, and across cultures.

Despite these differences, people who have social connections and a sense of meaning are less likely to harm themselves. Church communities can be a source of such healthy connections.

Dr David Chaplow is the NZ Ministry of Health's director of mental health. David says 80 percent of suicide cases involve depression while 20 percent involve a social crisis such as a loss of a loved one or financial status.

"There are several types of depression. Biological depression is a feeling of hopelessness associated with low moods, not eating, loss of weight and energy. Existential depression arises when people lose their sense of purpose and feel rudderless," David says.

"Churches can provide a framework that gives people options and a sense of meaning. This may be through meeting for worship each week or the

activities, contacts, and opportunities to contribute that they provide. Through church hopefully people gain deeper meanings and a sense of being connected with the universe."

David says over the past decade suicide rates have dropped among all age groups in New Zealand except for males aged 15 to 17. Suicide rates are highest among males aged 15-45, and it is a particular problem among young Maori males.

By contrast suicide among Maori males over the age of 50 is extremely rare but it is a serious problem for older Pakeha males.

"Society has not been good at answering the existential questions of young men or providing them places to fit in. Sport can fill a bit of the gap but we need a better framework of belief and meaning.

"For young Maori, this can come through connecting with their culture and learning the language and cultural values such as respect for elders.

"Social standing increases with age in Maori culture. Kaumatua are seen to be more spiritual and knowledgeable and they take on important mentoring roles.

"Among white males, the graph for suicides rises sharply after age 70. As friends die, mobility decreases, and social roles decline they may feel they have nothing left to live for. Again, the church can be a source of joy and purpose as people age."

Suicide and indigenous people

The pattern in New Zealand is similar in other societies with indigenous people, according to Dr Peter Stuart, a psychiatrist who has 20 years of experience working with indigenous people in North America.

Peter says youth suicide is at epidemic rates in some Native American communities. In Canada and the US there was a practice (similar to that in Australia) of sending children to boarding schools to remove them from their culture. This created a lost generation who were separated from their families and did not learn good coping skills. In turn, they do not have attachments or traditions to pass on to their own children.

"This has created transgenerational patterns of destructive behaviour that includes not only suicide but also domestic violence, addiction and risk taking," Peter says.

"This is combined with very high rates of unemployment among young people aged 18-25. If society does not provide young people a meaningful way to contribute to wider society then they will be at risk."

Peter says to prevent suicide it is important that young people have access to good mental health services. But sitting and

talking about their feelings with a doctor may not work for many young males.

One way indigenous people are attempting to deal with this situation is to recover and reconnect with a healthy traditional culture.

"Kids who have a sense of belonging to a family or a community fare better than those who do not have feel connected to others. Traditional communities can develop a sense of identity in family, clan and community if that is bolstered and validated. Young can find their place, for example, by helping elders or playing a support role in ceremonies."

Peter says the Church can have a role to play in this. But the Church must also acknowledge the role it played in the colonisation of indigenous people and the responsibility it shares for the current state of affairs.

"The Church can give a sense of grace and community. At its best the Church is a loving community that can link people to a larger cycle of being.

"To support indigenous people, the Church should support traditional practices that help create community. It should refuse to label them as evil on unchristian."

WARNING SIGNS

The Ministry of Health says most people who take their own life give warning signs beforehand. Recognise them and do not be afraid to talk with the person about suicide.

Asking people if they are suicidal often lowers their level of anxiety and gives them the chance to discuss their feelings. This can lower the risk of suicide.

Seek help when a person:

- threatens suicide or talks about wanting to die.
- uses drugs or alcohol recklessly
- shows sudden changes in behaviour, appearance, and mood.
- appears sad and depressed or expresses feelings of hopelessness.
- engages in other risky behaviour (e.g., dangerous driving).

Rugby World Cup chance to score points with public

The Methodist Church of NZ's Mission Resourcing team says the September 2011 Rugby World Cup offers churches significant opportunities to provide hospitality and missional engagement across a range of issues.

Mission Resourcing director Rev Nigel Hanscamp says the Rugby World Cup offers congregations and local ecumenical groups the chance to open their doors to visiting spectators and players as well as to evangelize and educate people around the social issues related to sport.

"We encourage worship and small group leaders to initiate discussions about hospitality, the links between alcohol abuse and domestic violence as well as the whole notion of winning and losing. Churches may also want to provide alcohol-free venues for people to watching some of the games," Nigel says.

"We are inviting congregations, parishes, synods, Hui Poari and Connexional Boards to consider both the possibilities and the negative impacts of the World Cup, and to share ideas and discussion with the wider church. Keep an eye on Mission Resourcing's blog where we will post ideas. You can comment upon them or add your own ideas through the blog."

You can find the blog through the Mission Resourcing tabs on the Methodist Church of NZ website. In their last newsletter, Mission Resourcing provided a discussion starter for parishes to use to stimulate thinking. This is also available on the Mission Resourcing website.

Jesus was a shrink new book argues

Jesus was a psychologist, says Auckland Methodist lay preacher David Hines.

David was studying the parables of Jesus and also studying cognitive therapy, when he suddenly saw connections between the two.

A number of the people in the parables had psychological problems – including the same problems that psychologists treat today. He jumped to the suspicion that Jesus had deliberately written these problem characters into his stories to help listeners identify their own problems, and do something about them.

In his book *Jesus was a Psychologist*, David examines 20 parables to see



David Hines.

whether they fit this interpretation, comparing them with the personality disorders studied by therapists today.

But you don't need to be an expert to follow the discussion. Hines is also a journalist, and is not afraid to be irreverent and take a devil's advocate role.

One of the surprises for all students of the parables is that they are

not about God, as previously supposed. They are about human beings and their problems. So their message is wider than Christianity and invites comparison with other self-help psychology books.

New Zealand theologian Lloyd Geering has written a foreword to the book. Lloyd writes:

"Jesus told stories that were

enigmatic, deliberately puzzling, and sometimes even amoral. He challenged people to think things out for themselves, just as today's good therapists would do with their clients.

"This is exactly what this book may also do for the reader. Not only does it bring a freshness of understanding to many of the parables but it may goad the reader into arguing with the author and, as a result, arrive at his or her own new insights about the problems of human existence and be the better for it."

Jesus was a Psychologist is due to go on sale on 7 November. 236 pages with 14 cartoons. Paperback \$34.99

Contact David Hines at marionanddavid@orcon.net.nz or 09 376-6583. You can place an through www.wesleyschair.com.

JESUS WAS A PSYCHOLOGIST

by David Hines

Foreword by Lloyd Geering

From the foreword:

"In focusing on the parables in the way he does, Hines takes us straight to what was so unique about Jesus and to what should be at the heart of the Christian tradition... "(Jesus) challenged people to think things out for themselves, just as today's good therapists would do with their clients. This is exactly what this book may also do for the reader."

Paperbacks: \$34.99 plus postage through form on www.wesleyschair.com.

e-books: \$12.50 from xlibris.co.nz/bookstore.



What it means to celebrate the reign of Christ

The lectionary readings for November lead us to the end of the 2010 Church year and provide a launching pad for entry into Advent on 28th November.

On November 21st we celebrate the reign of Christ, an opportunity to reflect upon and celebrate the historical and ongoing influence of Jesus Christ in our lives. This is an opportunity also to commit or re-commit ourselves to the radical implications of his reign.

The gospel reading set down for Nov 21st is the story of the crucifixion of Jesus (Luke 23:33-43) but also, instead of a Psalm we are encouraged to hear Luke's story of Zechariah's prophecy over his child John: "You my child will be called a prophet of the most high God. You will go ahead of the Lord to prepare his road for him" (Luke 1:68-79).

These two readings from Luke's gospel encapsulate or frame the entire story of the earthly life of Jesus. When both are read together we are encouraged

to reflect on the whole life of Jesus, from before he was born until he died.

Jesus dwelt amongst the people of his day, full of grace and truth. He attempted to restore sanity to humanity through the advocacy of a way of being based on mutual love and concern for all people.

He came to model and institute a new way of living and dying which presupposed God's presence, radically open to God's love and power.

As an adult in his late 20s, Jesus of Nazareth was enabled by God to face up to every manner of intellectual, moral and spiritual challenge.

He had the intellectual capacity to refute those who tried to trap him (Luke 20:27-38).

To those who would place an undue emphasis on unknown aspects of life after death, Jesus taught that he believed in a God of the living, not of the dead. To the criminal who was crucified alongside him he declared "You shall be

with me in paradise" (Luke 23:43).

His teaching was always appropriate for the context in which he found himself.

When some of his disciples were talking about Herod's temple and how beautiful it looked with its fine stones Jesus said "All this you see – the time will come when not a single stone will be left in its place; every one will be thrown down," (Luke 21:6). As we know, the temple was indeed destroyed by the Romans in AD 70.

Jesus was very aware that troubles and persecutions would continue. In the midst of chaos and oppression he nevertheless encouraged people to share the Good News (Luke 21: 13).

Christians today are still called to share Good News appropriate to the contexts in which we find ourselves.

Alongside people of other faiths and all people of goodwill we are called to be encouragers, enablers and healers in the midst of earthquakes, famines, plagues, and persecution.

Whether it be Christchurch or Pakistan, Haiti or Afghanistan, Opunake or Invercargill, the reign of Christ is experienced wherever and whenever people show love, mercy and compassion to those who are overwhelmed by tragedy and pain.

To experience the reign of Christ is to be filled with the knowledge of God's will, to slowly but surely become saturated with all the wisdom and understanding that God's Spirit gives. This is the life long process of sanctification.

To experience the reign of Christ is to be able to live as the Lord wants us to live and to do what pleases God. It is to produce all kinds of good deeds. It is to experience being helped by God to endure all things with patience – even earthquakes – for God has rescued us from the power of darkness and invited us to live under the reign of Christ, the dear Son by whom we are set free (Colossians 1:11-20).

THIS HAS TO BE SAID

LIBRARY OF FAITH

By Jim Stuart



his church, the Dane, Soren Kierkegaard, not only changed the course of intellectual history in Europe but also launched a fierce attack on institutional Christianity – an attack written from within the Church!

Kierkegaard was a proponent of what philosophers have called Christian existentialism. Focusing its attention on the priority of experience over reason, existentialism was a reaction against the dominant philosophy in the 19th century of reasonableness and progress. In doing so Kierkegaard anticipated the rise of secularism. One interpreter has suggested

A philosopher who questioned the powers of reason, a writer who ridiculed some of the most important thinkers of the 19th century, a Christian who fervently attacked

that what Kierkegaard observed about his own age seems even truer today.

In 1848, Kierkegaard experienced a profound conversion to the Christian faith. However, what he discovered in the established church to which he turned for affirmation and support led him to conclude that the institutional Church betrayed the real church God called into being. Furthermore, he gradually became disillusioned with the notion that Denmark was a Christian land.

Thus 'Attack upon Christendom', his last book before his untimely death in 1855, sums up his thinking: a compilation of many of his most ardent beliefs expressed in his journals and articles.

Nothing escaped Kierkegaard's critical analysis. He contended that Protestantism had become "nothing but mediocrity from end to end". He wondered whether "a person can be a Christian without being a disciple"; he emphasised that the essence of genuine Christian faith is obedience; that love cannot be with just the tongue,

that sermons should not be preached in the churches, "but in the streets... in the midst of life".

He argued that to believe because "the understanding assents" is in reality "not to believe". Kierkegaard staked his life and his faith on the ideal, that is, he didn't want to see the Christian faith and the practice of love, discipleship and self-denial watered down to a comfortable code of bourgeois ethics.

All he asked of the Church was an honest admission of its mediocrity "in order that it might take refuge in grace". But this was a step, Kierkegaard believed, the Danish Church, in particular, would never take. Nevertheless, he added, "this has to be said, so be it now said".

Scattered throughout the book are what might be called Kierkegaardian parables or stories which illustrate his point of view. Those who care about the future of the Christian church in an increasing secular society need to read them and consider their implications.

For example, his observation entitled Christianity, "As an individual, quite literally as an individual, to relate oneself to God personally is the formula for being a Christian... If once this occurs, then it is an event incomparably more important than a European war even a war which involves all the corners of the earth; it is a catastrophic event which moves the universe to its profoundest depths... He whose life does not present relative catastrophes of this sort has never, not even in the remotest approximation, had recourse as an individual to God – that is just as impossible as to touch an electrical machine without receiving a shock," (Attack upon Christendom: 274).

Becoming a Christian was like experiencing an earthquake that touched every part of one's life. Nothing could ever be the same again. For me, what Kierkegaard suggests is that we have been following the road of institutional Christianity for too long. It is time to return to the less travelled road of Jesus.

Unity does not mean uniformity

By Rev Nigel Hanscamp

Take us out to live as changed people because we have shared the Living Bread and cannot remain the same. – Iona Community.

'Parishes don't grow. People grow.' This is the way we start our Missional Church seminars. And I have yet to be proven wrong. It's only when people grow that congregations change and communities can be transformed.

Part of the impetus for this phrase came from a conversation several years ago in another debate about church structure. The chair of the debate, a wise old Presbyterian, was asked about Cooperating Parishes. He paused before answering, "Parishes don't cooperate. People do."

People learn to trust each other, to communicate, to be honest, to ask

for help, to give advice or time. People connect emotionally and spiritually with each other. I am no longer a stranger to you when I have taken your hand, looked you in the eye and said "the peace of God be with you". I don't shake hands with a parish.

I recently attended the Auckland Coffee festival and heard the debate between the Trade Aid CEO and a specialist coffee buyer. "The best coffee comes through good relationships", said the coffee buyer, "not fair structures". He went on to explain that through relationships they talk about how to grow the very best coffee – and then pay the best price.

All these relationships have certain qualities – trust, honesty, taking the time to listen, love, openness and hope. Trust, a direct

by-product of love, may be the biggest factor in how people cooperate and equally the biggest factor in why relationships (and therefore Cooperating Parishes) break down.

One of my colleagues overseas said this week, "My greatest joy is accompanying people on their journey. We are all God's people but we encounter God in different contexts and through different eyes. I am one with them in Christ, not in our sameness."

Jesus prayed that, 'We may be one'. But he didn't give us the licence to add, '...as long as they are just like me'.

Can I trust the work of God in the life of another? We stay the same if we always talk to people who think the same as us. People grow through relationship with those who are NOT like them.

I was immensely impressed with the Mission and Unity conference held earlier this year in Auckland. A common thread that came through was that one of the greatest vehicles for unity was mission: A common purpose to transform the world around us through the Gospel of Christ.

Towards the end of this year, UCANZ executive officer Rev Peter MacKenzie will publish a series of studies on Koinonia – Fellowship. In them he encourages our thinking around unity, diversity, how we journey together and how we share gifts. His questions challenge our thinking and encourage us to grow.

The challenge of mission, and the challenge to mission, can only be taken by people prepared to be changed and to grow. Can we be one in this Mission? If so, we cannot remain the same.



The best way to help people affected by disaster is by sending money, not goods.

Please send funds, not butter

By Nick Clarke, Christian World Service staff member

Why is it that just about every agency involved in humanitarian relief work does all it can to discourage concerned members of the public from donating unsolicited goods (food, clothes, etc.) when responding to emergencies? This story, which unfolded during my recent secondment in Pakistan, might provide an answer.

A Pakistan government agency contacted CWS partner, Church World Service Pakistan/Afghanistan regarding two 40-foot shipping containers that arrived at the port of Karachi with food aid for families affected by the extensive floods. I know how much these 'forty footers' hold – and it's a lot! Government agencies wanted to know: would CWS-P/A distribute the food packages to needy communities on their behalf? Answer: Possibly, depending on what is in them.

On Sunday morning Allan, director of CWS-P/A's Disaster Management Programme, received a phone call from an agent wanting to know when the organisation will collect the two containers.

Something had to be done quickly. But what? Check the contents at the port? Not practical. Reject the containers? Transport them to an already overfull warehouse? Get them on the road straight up to needy communities in the Swat Valley, hard hit by the floods?

We chose the latter. The next day we heard that the containers had arrived – ready for unloading and distributing to families recovering from the floods.

It was a good solution until the team opened the containers. Among the items was long life milk. That was okay, but it's a long way to send it from Europe when

one can buy it on the local market in Pakistan more cheaply. The consignment of butter, on the other hand, shipped in unrefrigerated containers by sea and road in temperatures well into the 30s, was not smelling good.

Two-thirds of the items within were past their expiry dates.

Perhaps packages could be made up from the remaining one-third of the food items? At least families without receive something. The problem was, the team could not give these to families who have received nothing to date.

Why? CWS-P/A's packages are designed in response to local dietary needs and expectations (wheat flour, rice, cooking oil, pulses, sugar, salt, tea), to comply with internationally recognised standards, and to last families of eight for one month.

If the organisation was then to turn around and give needy families who had previously received nothing smaller packages containing a mix of unrequested items, what are they going to think of their neighbours who received the larger and more appropriate CWS-P/A packages?

The decision was to use the food items to make up packages for families to supplement that which they have already received from CWS-P/A.

This was not an isolated incident of well-intentioned aid gone wrong. I recall similar stories in response to the Samoan tsunami last year, and in countless other humanitarian crises all over the world.

We are so grateful for the care and compassion of people all around the world to this enormous crisis in Pakistan but please, unless you personally know who goods are going to, and who will pay the import fees, collect the goods and arrange distribution – give cash.

Building economic muscle in Fiji

A fledgling project that aims to help people living in squatter settlements learn financial skills was a highlight of a recent trip to Fiji by Christian World Service staffer Trish Murray.



Squatters in Fiji face pressure from the government.

Trish was in Fiji for two conferences and to catch up on projects CWS supports through its partner group.

The partner group is the Ecumenical Centre for Research Education and Advocacy (ECEA). It has set up an economic justice programme with the informal settlements in Fiji.

Squatter settlements are both rural and urban and are on the economic margins of Fijian society.

The squatter situation is under review by the Fiji Government against a backdrop of dissent about attempts to break up the communities.

Squatters face issues of land tenure, substandard housing, water supply

problems, school drop outs, low employment, low wages, poor hygiene, overcrowding and poor, or no drainage and sewerage systems.

"The issues are huge, but our partner group has proven expertise in making a difference in areas such as these," Trish says.

The project aims to provide economic skills squatters along with a way to take part in the economic restructuring programme of the Fiji government.

There are three key strategies involved in the project: microenterprise, community development planning, and community advocacy.

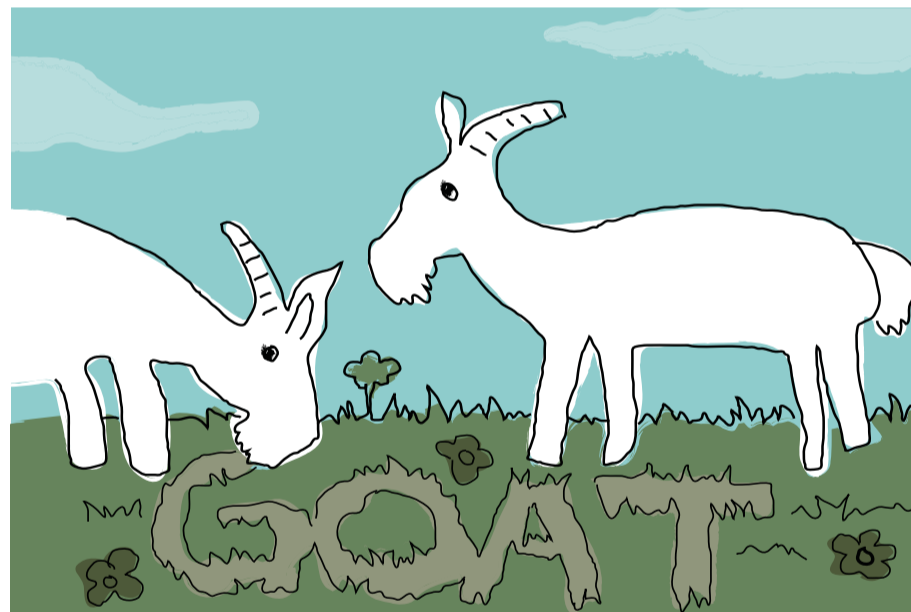
A household survey will be held to get a profile of the economic state of the informal settlements and to identify how microenterprise can help.

Squatters will receive training on microenterprise including financial literacy skills so they can manage microenterprise schemes, write business plans and set up businesses.

Other research in the settlements will aim to increase planners' understanding of social and economic issues so they can develop community plans.

Community education workshops will give out information on the Fiji government's economic policies and services.

ECEA hopes this support will help the communities take a more active role in their destiny. They could draft submissions for the People's National Budget to state their communities' needs, for example.



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From Vision to Action

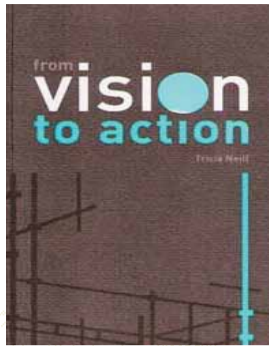
'From Vision to Action' is one of those little gems of a book that comes along from time to time that every minister, ordained or lay, should have in their library.

It is short, to the point, easy to read, with key points highlighted, and written by one who knows her stuff.

"This booklet is primarily concerned with the 'ins and outs' of church management. It is for leaders of churches of all sizes, who are looking for effective ways to carry out whatever vision God has given them – leaders...who want to move their church forward", writes the author.

A key, over-riding principle is, "Why shouldn't the church work more professionally and better than any good secular organization?"

A UK trained teacher, Neill worked seven years in Oman teaching Shell Oil company children. Then she worked for World Trade Promotions as world-wide exhibitions director. In 1990 she was headhunted by Rupert Murdoch's News



International to lead their Exhibitions Division. She attended an Alpha course at Holy Trinity Brompton (HTB) in London in early 1993, and in April 1994 Alpha founder Nicky Gumbel personally approached her to work for the rapidly expanding Alpha International ministry.

When she arrived for her first day of work, she found no preparations had been made for her. No one met her. Her office was not yet built. She had "no desk, no phone. I had nothing...I was terribly upset because they'd known I was coming for three months...Later on I remember thinking, 'No other staff member's ever going to have that happen to them when they arrive so long as I am here.'"

She set about putting order, accountability, and structure into the chaos that was Alpha International at the time. "We definitely reaped positive results from applying business principles in a Christian way," she says.

Chapters include: 'Casting the vision', 'Building the team', 'Working together', 'Managing new initiatives', 'Keeping

going'. Of particular interest is 'Tricia's Top Tips': including, 'Have a 'Red Book' (i.e., a lined notebook), 'Delegate', 'People first, then do', 'Plan, do, check, review', 'Give feedback'. Two appendices complete the picture. They contain three organizational reviews and a sample job brief but they really are suited to much larger and more complex administrative structures than are useful for most New Zealand churches.

From Vision to Action comes with high praise. Alistair M. Hannan, former senior partner, McKinsey & Co, writes: "Tricia Neill is one of the most effective managers that I have come across. Her focus on the practical and actionable is intense, and results in a lot more getting done than is the norm. I'd highly recommend any manager [or church leader] to read this short but tremendously helpful booklet." Comments reiterated by international ministry leaders like Bill Hybells of Willow Creek, Mark Bailey of New Wine, and our own Archdeacon Ray Muller, National Director Alpha NZ, and Graeme Paris of Willow Creek NZ.

And I'm passing this little booklet around my parish stewards as compulsory reading.

By Tricia Neill
2006, Alpha International, 85 pages
Reviewer: Gary Clover

Jesus: The Cold Case

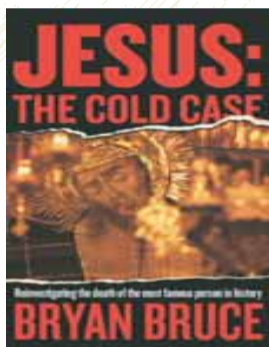
Bryan Bruce, well known maker of television documentaries on New Zealand 'cold cases' has turned his hand to historical Jesus research, and I think very successfully.

Bruce, an agnostic, has combined his journalism and investigative skills with a sound academic background in the history of Christian thought – something I hadn't known about him.

He has deliberately shaped his book as one would a cold case investigation and so we have chapter headings like: 'Known associates', 'Modus operandi' and 'Contaminated evidence'. It makes for a racy read.

By writing this way he has made contemporary Biblical scholarship readily accessible to his reader. In a short 260 pages we glean the essentials from Crossan, Borg, Spong, Vermes, and Pagels to name a few. And yes, they are all liberal scholars.

The material was not new to me, and I found myself agreeing with Bruce's conclusions for much of the book. It has proved to be an excellent tool to introduce 'post-church' friends to where liberal scholarship is up to now.



However Bruce's cold case style, while a big part of the book's appeal, is occasionally its downfall. He understandably insists that only eyewitness accounts are credible. The gospel writers, by scholarly consensus, were not, so their "evidence" is suspect. A logical and fair conclusion but his treatment of modern and therefore hardly eye witnesses, the Jesus Seminar scholars, is not so rigorous.

Similarly the existence of Joseph, father of Jesus, is understandably questioned. But the fact that his brothers are named in the same gospels is proof enough for their existence. Clearly the independently verifiable facts alone don't always

tell an exciting tale. I guess the gospel writers discovered the same thing!

Occasionally Bruce seems to get waylaid by a fascinating but fairly trivial detail. As he himself says 'the devil is in the detail'. Jesus of the gospels called it straining at gnats. But these minor criticisms aside this book is an accessible and important read and raises many questions we the church should be talking about openly.

Perhaps most important is the undeniable anti-Semitic strand in the gospels themselves, which, as Bruce forcefully reminds us, led in no small way to Christian persecution of the Jews and the Holocaust itself.

So what are this investigator's conclusions? Who killed Jesus? Pilate. Why was he killed? Because of something he did in the temple, we don't know what. But, says Bruce, it was a lot less public than the gospel accounts suggest. No adoring (or hating) crowds, no big trial. One crucifixion among many.

Once again, in terms of the available cold, hard facts, of which there are few, it is an eminently logical conclusion. But one that left me unsatisfied and with another question: So, given this was all so low key how on earth, only a few years later, was Christianity spreading like wildfire?

Perhaps it is unrealistic to ask a cold case examination or indeed any exploration of the historical Jesus to answer this question. I guess that's where faith and experience comes in and why the gospel stories are still just as important and relevant as cold hard facts.

This is a book I would recommend as a door opener to contemporary liberal Christian thought and a great conversation starter.

By Bryan Bruce
Random House, 2010, 272 pages
Reviewer: Alison Molineux

Two Gospel CDs from musical elders

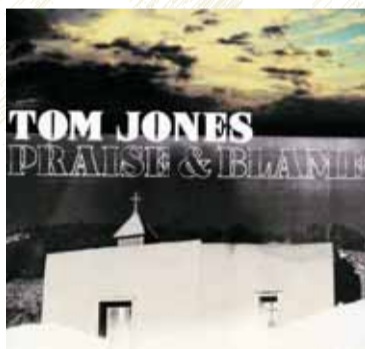
Welsh singer Tom Jones and US gospel star Mavis Staples, both 70 years of age, have released superb CDs of gospel song. This may be a new move for the Welshman – whose earliest hits of the 1960s, 'It's Not Unusual' and 'What's New Pussycat?' were romantic/sexy pop titillation – it's familiar territory for Mavis, whose family have been singing gospel music since the 1950s.

If integrity is the mark of the true gospel singer, then the Staple family have paid their dues. Daughter Mavis turned down million dollar offers to go commercial as a solo artist, choosing to stay with her family.

But ageing and life experiences have clearly touched Tom Jones and his performances sound the authentic notes – in music and words – of the gospel tradition.

Both artists deliver the goods with a mix of old and new, the African-American and White repertoires, ballad and up-tempo stylings, and songs taken from traditional source, including blues, spirituals and country as well as more contemporary numbers.

The lyrics for the 11 songs from Tom Jones give greater weight to older Black material, for example, 'Didn't It Rain', 'Ain't No Grave' and 'Run On'. Since they are usually credited to Jones and Johns, artist and producer, but perhaps a few minor



word changes have been made, and certainly the arrangements are original.

Jones opens his CD with the Bob Dylan soul-searching 'What Good Am I?' The confessional 'Did Trouble Me', by Susan Werner, has been used in our church as a spoken prayer of confession – the leader speaking the verses and all joining in the chorus – followed by listening to the song on CD. Two songs tap in to Blues, with Jessie May Hemphill's 'Lord Help' and John Lee Hooker's 'Burning Hell'.

While the material from Jones favours the ballad in tempo and conveys a reflective and introspective mood, more danceable rhythms are found on the Staples' set. For example, 'Last Train', 'Don't Knock', 'Wonderful Saviour' and 'On My Way

to Heaven'. She also includes more contemporary songs from John Fogarty, Randy Newman and Allan Toussaint.

The themes of Gospel have never changed: struggling for salvation, walking the heavenward road, standing by your brother or sister in need, celebrating faith while facing doubt, living in End Times, and often, just surviving by the grace of God.

The lyrics for the Jones set are printed, while Mavis Staples' clear articulation allows the attentive listener to get most of the messages.

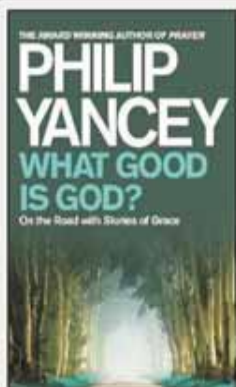
Both albums benefit from strong production, with UK producer Ethan Johns and US producer Jeff Tweedy (of Wilco), giving Jones and Staples, respectively, sympathetic small-group backings, often stripped back and raw, allowing space for the wonderful voices to shine.

In preparing this review I came across this quotation from the Black American entertainer, Dick Gregory, which succinctly sums up the spirit of gospel, finding expression in these two CDs:

"I'm not into isms and asms. There isn't a Catholic moon and a Baptist sun. I know the universal God is universal. I feel the same God force that is the mother and father of the Pope is also the mother and father of the loneliest wino on the planet."

You Are Not Alone
By Mavis Staples
2010, Anti Inc

Praise and Blame, By Tom Jones
2010, Seconds Out Productions
Reviewer John Thornley



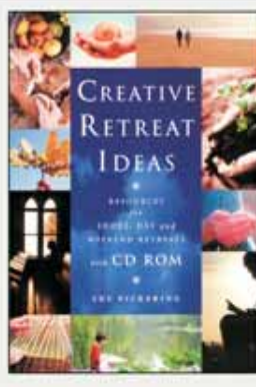
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ON SCREEN

A film review by Steve Taylor

EAT PRAY LOVE

'Indulgent, Wealthy, Tourism Porn' would be a more accurate title for this movie.

The film is based on the bestselling book by Elizabeth Gilbert. Elizabeth secured a substantial publisher's advance in order to undertake a year of travel in search of spiritual experience. The result was a memoir that spent 182 weeks as a New York Times bestseller.

But the shift from page to screen, and from interior monologue to visual narrative, was a challenge for director and screen writer, Ryan Murphy.

Two moments of disbelief illustrate the difficulties. First, the opening scenes, in which Liz Gilbert (Julia Roberts) leaves her marriage. With few visual clues, and with little attention to character development, it comes across as a moment of indulgence, an act of self-absorption at the expense of another.

A second moment occurs as the movie ends. Liz re-finds love, complete with a proposal: "We could spend half the year in Bali and the other half in New York." Once again, I found myself in disbelief, unable to connect with a vision of life limited

to a wealthy few lucky enough to live life by pitching award winning travelogues.

I wanted to like this movie. I wanted to celebrate the potential inherent in a female mid-life crisis. I wanted to celebrate the spiritual search possible in the practices of eating, praying, and contemplating.

I hoped I could find common ground with the history of Celtic spirituality and their notion of penitentials. This was an approach to spirituality which sought to link a belief in reconciliation with specific acts of reconciliation. It suggested repeated acts, rather than a one off event, as a pathway to spiritual healing.

In other words, for the Irish, one way to be healed of a broken marriage could be to eat – to engage in acts of eating as a way to be reconciled with the goodness in all of God's creation. Or to pray – to retreat to a monastery in order to be reconciled with oneself.

Yet the spiritual search depicted in Eat, Pray, Love felt more American Hollywood than Celtic helpful. In a world of teeming poverty, a year consuming pizza in Italy, meditating

in India and appreciating romantic sunsets over Bali beach, came over as the indulgence of a wealthy few.

Around the star power that is Julia Roberts orbit a talented cast, including Billy Crudup, Richard Jenkins, James Franco, Viola Davis and Javier Bardem. A standout is straight talking Richard Jenkins and his earthy sound-bitten wisdom.

The cinematography by Robert Richardson is stunning. But the gorgeous sunsets rely on cameras carefully positioned to careful editing out the impact of Italy's financial crisis, India's teeming poverty, and the fact that tourists to Bali are now being blamed for a water shortage that is contributing to a possible drought. (According to fairtourism.org, while Balinese people need 100 litres of water a day, golf courses built for tourists currently consume 3 million litres a day).

These are visual images that distort reality, through a lens that is simply too Hollywood.

Rev Dr Steve Taylor is director of Missiology at Uniting College of Theology and Leadership, Adelaide and writes regularly at www.emergentkiwi.org.nz.



FLOWERS, FRUITS AND GREENERY

With summer approaching our land is arrayed with flowers, fruit and greenery. The Bible does not name many flowers as such, and interestingly, the few mind pictures we hold are likely to be inaccurate images.

The famous 'lilies of the field' were most likely crimson and purple anemones abundant in spring on the plain of Gennesaret. The 'rose of Sharon' is believed to be a red tulip native to Sharon.

Plant translations vary and few flowers are accurately identified. As still happens, girls in ancient times, were sometimes named after flowers. Esther's Jewish name was Hadassah the Hebrew word for myrtle.

Bible Challenge	Was, and is, valued for food colouring	F	Sg Sol 4:14
	Induces dreamy forgetfulness in Gk mythology	L	Jb 40:22
	Low flowering bulb; yellow, white or purple	O	Is 35:1, NRSV
	Salty plant, eaten by the poor	W	Jb 30:4
	Grown in Solomon's gardens	E	Sg Sol 5:13
	Floral perfume sacred to Venus	R	Zec 1:8
	'...rejoice and blossom as the ___'	S	Is 35:1, AV
	Abigail gave David 200 cakes of	F	1Sm 25:18
	Eve and Adam ate the forbidden	R	Gn 3:6
	The garden of nuts were ___ trees	U	Sg Sol 6:11
'A green ___ tree with goodly fruit'	I	Jer 11:16	
Joseph's brothers took ___ nuts to Egypt	T	Gn 43:11	
Plant that favours damp regions	S	Is 35:7	
'...seeks wool and ___ and works willingly'	A	Prv 31:13	
'the glory of Lebanon' includes ___ trees	N	Is 60:13	
Used in magic spells and love potions	D	Gn 30:14	
Popular fruit indigenous to Asia	G	1Sm 14:2	
To us the blackberry, Jotham called it the	R	Jdg 9:14	
Tree with white or purple berries	E	Lk 17:6, NRSV	
Jacob peeled ___ rods of poplar	E	Gn 30:37	
and... (a nut tree)	N	Gn 30:37, RSV	
and... (large & leafy)	E	Gn 30:37, RSV	
Tree with edible leaves and seeds	R	Mtt 13:3	
Prolific flowering shrub used for perfume (OT)	Y	Gn 37:25	

saffron, lotus, crocus, mallows, lilies, myrtle, rose, figs, fruit, walnut, olive, pistachio, rushes, flax, pine, mandrake, pomegranate, bramble, mulberry, fresh, almond, plane, mustard, myrtle.

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Trounson Trust can provide support when times are tough

The James and Martha Trounson Benevolent Trust Fund was set up in 1929 by James and Martha Trounson to give modest financial assistance in cases of hardship, for Methodist members in Methodist or Cooperating parishes with a Methodist component.

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Recently the trustees have made several grants to people in Canterbury who have lost their homes in the earthquake.

The fund receives requests at any time during the year. All requests must be received on the official application form and meet the criteria. Applications are made only by the person's presbyter, deacon or a senior layperson if there is no stationed presbyter.

Application forms are available on the Methodist Church of NZ website (listed under organisations) or by emailing the convener, Mary West: maryw@west.net.nz.

The REV...

by Dale Sweeney



Youth mission sows seeds of faith



Chef Joshua Robertson kept the gourmet sausages rolling at the BBQ.

To sow seeds of faith in the hearts of young people was the theme that shaped the three day youth mission held at St Paul's co-operating church in Opunake, Taranaki.

Forty youth from the central Taranaki region gathered to take part in three days of fun activities.

The youth mission local coordinator, Barbara Hooper says it had always been a dream to hold a youth mission for children and youth, so they could learn to recognise the church as a fun and welcoming place.

"There are so many youth who don't know God or Jesus," she says. "We hoped through the mission we

could reach out to young people who are not affiliated with the church so they can mix with those who are."

Day one, kicked off the mission by celebrating God's presence through "creation and creativity."

The children and young people participated in a range of creatively inspired activities, planting seeds in pots and making artistic creations out of play dough.

"You should have seen some of the inspiring animals which were created," says Barbara.

She says the next day was even more successful with the highlight of the mission occurring that evening. This was a celebration of God through language and activities, concluding with a festive evening at the Opunake heated swimming pool, where the "youth had a ball," says Barbara.

A slide provided some great fun for the children, with 13-year-old Matthew Hooper taking out the fastest time of four seconds.

The pool had BBQ facilities where more than 60 sausages were cooked up along with onions, coleslaw, bread and tomato sauce, thanks to the help of New Plymouth 'chef' Joshua Robertson.

Though no one wanted the night to end, day three was still to come, with a day to celebrate God through action – Zumba in the church.

"The whole place rocked," says Barbara. "Some took the time to ham together with drums, guitar and piano and a sing along."

When it came time to leave, there was an obvious reluctance from all. But Barbara says there is always next year.

"People who came have indicated they hope the event will happen again next year, and the feeling amongst the organisers is mutual," she says.



At the confirmation service: (from left) Rev Peter Jackson, confirmands Matthew van der Veldt, Catherine Evans and Ben Thomson, Rev Norman West, and Rt Rev Bruce Hansen.

Unique confirmation

On Sunday September 26th, Waimakariri Shared Ministry (WSM) held a unique confirmation service.

Waimakariri Shared Ministry is made up of three parishes, and on this occasion each of the parishes provided a candidate for confirmation.

They were Matthew van der Veldt (Oxford District Union Parish); Catherine Evans (Rangiora-Woodend Methodist Parish) and Ben Thomson (Kaiapoi Cooperating Parish).

The service included the inauguration of the Waimakariri Shared Ministry Youth Council. The three confirmands will be the Council's foundation members. They have committed themselves to organising WSM youth events in 2011.

The confirmands' preparation included weekly meetings during the 2010 college terms. Areas covered were core beliefs, church in society, and preparation for adult leadership in the church.

Kidz Korna!

First of all, thank you to the children from St Mark's Methodist Church in Christchurch for sharing what happened and how they felt when the earthquake struck their city. It must have been very frightening for them.

We should remember them in our prayers because Christchurch is still experiencing nasty aftershocks and the children there need to know we are thinking of them.

In this month's Kidz Korna we have a poem about the earthquake by eight-year old Christchurch girl Monica Koster.

When you read this I will be in Palmerston North at Methodist Conference. I'm really looking forward to seeing all the posters you've sent and watching the DVD of This Little Light of Mine. Thanks to those who have



Maama, Ellen, Patricia and Akesa with Jessie who showed them how to make greetings cards.



St John's kids with friends and a (not so) friendly dinosaur

KIDZONE HOLIDAY

I hope you all had a good school holiday. Some of the children at St John's Kidzone invited their friends to join them for a four day holiday programme. It was great fun. We enjoyed lots of activities like making soap, playing games, making beautiful cards, and baking muffins.

On Wednesday we went to the museum. There was a special exhibition there all about baby dinosaurs. It was good to get together with some of our friends who do not come to our church.

Puzzle Corner: Who's who?

Find the answers to these questions in your Bible:

- Who was swallowed by a whale?
- Who was thrown into the lion's den?
- Who was the brother of Martha and Mary?
- Who was the son of Zacharias and Elizabeth?
- Who did not believe that Jesus was alive until he'd seen the holes in his hands?

EARTHQUAKE!

By Monica Koster



Earthquake! Earthquake!
Shaking... waking people from their sleeps buildings breaking birds are waking people under beds.
But I just hug my mum and dad so we can all be safe.

FOR YOUR BOOKSHELF

Adventures of the God Detectives

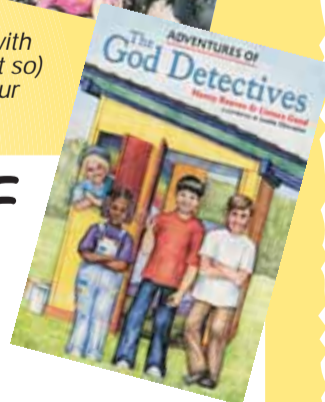
By Nancy Reeves and Linnea Good

Illustrator: Leslie Chevalier

2006, Wood Lake, 96 pages

Reviewer: Doreen Lennox

This is a story written for six to 10 year olds but would also appeal to older children. When Tabitha is listening to a Bible story she hears God speaking to her. She shares this with her friends and they begin to wonder how God speaks to people. They wanted to form a club so they became God detectives. They would find out how God speaks to people. At the end of each chapter is a clue that tells what they have found. During the story the children meet a variety of people, including an aboriginal man, a monk, and an imaginary companion. There is a section at the end of the book with questions children can discuss with adults. This is an exciting book that is full of fun but also has a spiritual side.



Taha Maori youth grasp gifts from above

Te Taha Maori held a weeklong adventure of fun-filled activities, cultural learning and spiritual reflection for 80 Maori youth at Pariroa Pa, Patea.

Youth travelled from all across the North Island to attend the national rangatahi hui (youth camp) over the week October 3 – 7.

The theme 'He Taonga Tuku Iho – Gifts handed down' was reflected in creative workshops, trips and activities offered to the youth.

Ranui a member of the rangatahi planning group (RPG) says one goal of the hui was to help young people grow into leadership.

"We wanted them to gain knowledge of their culture and their history and earn respect for the gifts they have received from above," Alison says.

"We encouraged them to take responsibility and to run a workshop at the hui."

Alison says each of the four different Rohes, Tai Tokerau (Northland), Tamaki (Auckland), Taranaki, and Poneke (Wellington), who came to attend the hui brought their own ketes (baskets of knowledge) to the workshops.

But once at the hui, people in the rohes were split apart



The rangatahi hui provided a variety of serious and fun activities.

into one of four reflective groups, Tuauri, Tuatea, Aronui and Whatukura so the young people could share and exchange their knowledge and experiences with one another.

To add to the workshops the youth were able to go on trips to see various places of cultural significance to Maori. A waterfall they visited at Opotuki helped illustrate to the young people the spiritual aspects of the water and its importance to Maori culture.

"We talked about the significance of water to the Maori faith," Alison says. "Water is important in baptisms and blessings."

The hui was not all seriousness. There was also time to play, swim in the pool, and even a mini disco.

Julie-Anne Katene, another member of the RPG, says the week was jam-packed and full of amazing activities so it was quite difficult to pinpoint one highlight.

"From the traditional Maori sports to kapa haka, singing, reflection time, trips and social activities, the youth loved it all," Julie-Anne says.

To cap off the successful week a lively evening concert was held with contributions from all four reflective groups.



Philip Bagshaw receives the cheque from Samantha Jeune. Also present are (from left) Brian Stokes, Randall Allardyce and Alannah Jeune.

Charity CDs hit the right notes

Christchurch Girls High student and talented soprano Samantha Jeune is delighted that her two CDs of sacred songs have raised more than \$8,000 for the Canterbury Charity Hospital.

Chairman of the Hospital Trust Philip Bagshaw accepted a cheque from Samantha and commended her for her efforts.

Also present on the occasion were trustees, Brian Stokes (back left) and Dr Randall Allardyce (back right) along with Samantha's sister, Alannah, who played trumpet and recorder on both CDs.

The talented sisters, organist Graham Hollobon and pianist Alison Holden donated their time to record in my Father's House in 2008 and

Grant Us Thy Peace in 2009.

Samantha says it is very rewarding to know the CDs have been played during church services, at funerals and in rest homes. It is particularly touching that they have been purchased as Christmas and thank you gifts and sent to people suffering bereavement.

The CDs have sold widely around New Zealand – including to radio stations, churches and libraries – as well as overseas.

Hear excerpts from the CDs at www.cdforcharity.org.nz. The CDs can be purchased for \$25 each. Send a cheque made out to Samantha Jeune – CD for Charity to PO Box 29 403, Fendalton, Christchurch 8540.

Christchurch archives and the September earthquake

METHODIST ARCHIVES

By Jo Smith, director of archives

The 7.1 magnitude earthquake that struck in Canterbury on 4 September had varying levels of impact on heritage repositories.

Some, like the Kaiapoi Museum, had their building declared unsafe, and it was demolished within a week of the quake. Fortunately they were able to retrieve the Museum's collection, before the building was knocked down.

The Methodist Archives national repository in Christchurch got off lightly. In our Reading Room, a filing cabinet fell over, and some unsecured shelving tipped several rows of books and boxes of transcripts of baptism registers onto the floor.

While Morley House was in the cordoned off area within the centre of Christchurch during that first week, it was frustrating not being able to check the Archives Collection for myself. I had imagined the floor would be a sea of boxes, documents and books, like the situation in my own home. However this was not the case.

Morley House is a modern building, built to modern standards and it has appeared to



No major damage: the Archives Reading Room in Morley House, Latimer Square, Christchurch.

cope well.

The planning Methodist Archives had done in case of a disaster included preventive measures that we have been implementing over the past five years. As we catalogue the precious minute books, or registers or files, they are stored in boxes, rather than left sitting on a shelf.

Having documents in boxes, not only protects the contents against fluctuations in the

environment such as temperature and humidity, it can provide some protection in the case of a disaster. For example if there is a flood, a box can protect the contents from becoming wet. In the case of our earthquake, the few boxes that fell off the shelves, gave ample protection and nothing was damaged.

We also make sure that the mobile shelving is tightly closed, so that the shelves do not bounce around, and that the row

remaining open does not contain our most historic documents.

If something does fall off a shelf, because we have the documents labelled, and their locations recorded, we can easily work out what it is.

Corridors and floors are kept clear, and nothing is put directly on the floor. In the case of an emergency, we don't want people to trip over things as they evacuate the building.

Filing cabinets are locked when not in use. The filing cabinet that did fall over was one of the old types in which all drawers can open at once, thus causing it to overbalance. It was not locked at the time.

We know that our storage of the Archives Collection is not perfect, and we hope that our new storage development will mean an even higher standard of care, particularly for some of the larger documents and photographs.

Having experienced the earthquake for ourselves, and seen the consequences to other repositories, it showed our volunteer team in the Methodist Archives areas we need to improve on, particularly where people's personal safety is concerned.

We removed heavily laden bookshelves which were over the desks where we work, so no books can unexpectedly drop on people's heads. Consequently the published minutes of the British Conference have been packed away safely in boxes until we have the new storage to put them back on shelves. We also took down the unsecured shelves in the Reading Room, and have replaced the old filing cabinet with a modern one in which only one drawer can open at a time, minimising the risk of it tipping over.

Emergency procedures, including what to do should an earthquake happen while we were working in the Archives, have been freshly reviewed with the Archives team of volunteers.

We know that should a disaster come in a different form – say fire or flood – that we might not be so lucky in having minimal harm come to the Archives Collection. With this in mind, we are continuing with our best efforts to minimize risk to the collection and those who work in Archives, within the resources available to us.

FAKAHISITOLIA VAHENGANGA NGAUE KISIPOONI

Kuo fakahisitolia 'a e Vahenga Ngaue Tonga 'i Kisipooni, ko e 'uluaki Vahenga Ngaue Tonga ia he Siasi Metotisi Nu'u Sila kuo fakanofu ki ai ha Lay Pastor, kene hoko ko e Taki mo e Tauhi Faka-Laumalie 'o ha Vahenga Ngaue kakato. Ko e Lay Pastor ko eni ko Matangi Fonua pea na'e fakahoko hono Malanga Fakanofu mo Fakatapui 'i he 'aho Sapate 17 'Okatopa 2010 'e he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Faifekau Setaita Kinahoi Veikune 'i honau Falelotu Metotisi 'i Kisipooni.

Na'e 'i ai 'a e faka'amu 'a e Palesitini 'o e Siasi Metotisi, Faifekau Alan Upson ke lava ange 'o tataki 'a e ouau Fakanofu ka na'e 'ikai lava koe'uhi ko e fatongia kehe na'e 'osi tokateu ki ai. Ko ia na'e a'utaki ange pe 'ene tohi talamonu 'o lau 'e he Sekelitali 'o e Vahefonua, Edwin Talakai, ki he Siasi lolotonga 'a e ouau Fakanofu.

Ko hono fakahisitolia 'o Matangi Fonua he kuo ne hoko ko e fuofua Lay Pastor mo e Taki Faka-Laumalie ki he Vahenga Ngaue (Peulisi) kakato pea kau mai ki he malangaa 'a e Meia 'o Kisipooni mo e Minisitaa Ako Nu'u Sila. Ko Moi Kaufononga foki na'a ne hoko ko e 'uluaki Lay Pastor 'i he Vahefonua, ka 'oku ne ngaue tokoni pe ki he Faifekau 'o e Fai'angalotu Lotofale'ia. Ko e hiki hake ko eni 'a Matangi ki hono lakanga fo'ou hili ia 'ene Setuata he ngaahi ta'u lahi pea ne hoko foki ko e fuofua Setuata Lahi 'o e Vahenga Ngaue 'i hono fokotu'u fo'ou ko e Vahenga Ngaue kakato 'i he ta'u 2007.

Ko e Faifekau Kepu Moa na'e Faifekau Pule 'i Kisipooni ka na'e ui ia 'e he Konifelenisi 2009 kene hiki ki he Vahenga Ngaue Kosipeli Tonga 'i Christchurch 'i Fepueli 2010. Ko ia koe'uhi ko e fiema'u fakangaue, ne pau leva ke fokotu'u 'e he Palesitini 'a Matangi Fonua kene hoko ko e Lay Pastor - ka ko hono toki lava eni hono Fakanofu mo Fakatapui hili 'a e ako ngaue na'e fakahoko 'i Christchurch 'e he kau taki 'o e Siasi Metotisi. Kuo hoko leva 'a Pauli Ma'afu ko e Setuata Lahi 'i he Vahenga Ngaue pea tokoni ki ai 'a Lotu Halauafu.

Ko e katoanga mo e malanga fakanofu faka-laumalie mo fakamaafana mo'oni pea na'e 'i ai foki 'a e Siasi Tokaikolo, Siasi SUTT pea mo e Vahenga

Ngaue kau Ha'amoaa. Na'e tokoni ki he ouau Fakanofu 'a e Faifekau Pule 'o e kau Ha'amoaa, Faifekau Falaniko Mann-Taito pea kau foki mo e Meia 'o Kisipooni, Mayor Meng Foon, he lau 'o e Kosipeli pea na'e fakahoko 'a e "talanoa ma'a e fanau" 'e he Minisitaa Ako Nu'u Sila, Anne Tolley. Na'e lava mai foki mo e Pule Ako 'o e 'apiako Kaiti Primary, Billie-Jean Aydon pea mo e Sea 'o e Poate Ako, Karla Porou. Pehee foki 'a e lava lelei mo e 'anitema fakavaha'a leseni 'a e kau hiva Ha'amoaa ke ua 'aki 'a e 'anitema fakavaha'a leseni 'a e kau hiva Tonga Kisipooni. Me'a fakafiefia foki ko e kau mai 'a e kau fine'eiki na'a nau kau hono 'uluaki kamata mo fokotu'u 'o e Siasi, Seini Halasika, Teotesia Niania mo Tali'ofa Kavai, he lau 'o e ngaahi folofola mo e ngaahi himi pea pehee ki he hoa 'o e Lay Pastor, Ma'ata Fonua. Na'e tokanga 'a e malanga ki he "**Tuiaki 'o hoto ui pe fatongia**" 'o 'oua na'a fiu pe fo'i pea toki faka'osi 'e he Lay Pastor, Matangi Fonua, 'aki 'ene lea fakamalo mo e lotu tuku pea toki hiva taatuku 'a ki 'a e 'anitema "Hallelujah".

Na'e toki hoko atu leva ki he talitali lahi 'i he holo 'o e siasi mo e ngaahi lea malie mo'oni mo e poupu mei he Mayor Meng Foon, Tikoni Viliami Hemaloto mei he Siasi Tokaikolo mo e Setuata Faka-Konifelenisi, Etuate Halafihii, 'a e Siasi SUTT.

Fakatauange ke hokohoko kau mai 'a Langi 'i he tataki 'o e Siasi.



Ko e Lay Pastor, Matangi Fonua, mo e Tikoni Siasi Tokaikolo, Viliami Hemaloto.



Ko e imisi taa ena hili 'a e Malanga Fakanofu mo Fakatapui 'o e Lay Pastor, Matangi Fonua. (Mei to'ohema) Hoa 'o e Lay Pastor, Ma'ata Fonua, Faifekau Sea Vahefonua, Faifekau Setaita K Veikune, Minisitaa Ako Nu'u Sila, Anne Tolley, Lay Pastor Matangi Fonua, hoa 'o e Meia, Mrs Meng Foon, Meia 'o Kisipooni, Meng Foon, Setuata Lahi, Pauli Ma'afu, Sekelitali 'o e Vahefonua, Edwin Talakai mo e Faifekau Pule Vahenga Ngaue Ha'amoaa, Faifekau Falaniko Taito-Mann.



Ko e tepile ena 'a e kau fine'eiki 'o e Siasi teuteu ke kamata 'a e talitali. 'Oku ha heni 'a e Setuata 'a e SUTT, Etuate Halafihii.



Ko e Puleako Billie-Jean Aydon, mo Karla Porou mo e ni'ihii 'o e kau Ha'amoaa he teuteu ke kamata 'a e talitali.

Fakalotofale'ia

Ko e Kaveinga 'o e mahina: "Teuteu 'a e ha'ele'anga 'o e 'Eiki" [Aisea 40:3; Ma'ake 1:3]

Kuo tau a'u mai eni ki he fa'ahi ta'u 'Etiveni [Advent]. Ko e taimi 'o e Teuteu ki he Ha'ele mai 'a Sisu Kalaisi ko hotau 'Eiki, pea ko e 'Eiki 'o e Kuohili, Lotonga mo e Kaha'u. Pea ko e tafanga monuu ke tau talitali ia ki hotau famili.

Ko e lea "teuteu" ko e lea maheni eni mo kitautolu kakai Tonga. Ko e taimi ke tau tali ai hotau Tu'i ki hotau ki'i kolo pe koha feitu'u pe 'i Tonga, kuopau ke tau fai hotau lelei taha. 'E fola 'a e koloa kehekehe he ha'ele'anga, 'io pea 'e a'u ki he taakoto 'a e tangata [hala tangata] ka e ha'ele ai 'a 'ene 'Afio. Ko e teuteu ia, pea kapau 'oku ngatuu pehee 'etau teuteu ki hotau tu'i fakamamani 'i hotau ki'i fonua, pea huanoa ka tau teuteu ki he Tu'i 'o Mamani katoa, ko Sisu Kalaisi.

Ko e "teuteu" ko e me'a mahu'inga 'i ha fa'ahinga mala'e pe. Ko e ngaahi Sipoti kotoa kuopau ke teuteu ke **mateuteu mo fit** ka e ikuna. Ko e mala'e 'o e Lotu kuo pau ke tau tui 'a e teunga tau 'a e 'Otua, ko e tataa tau ko e fakamo'ui; heletaa ko e Laumalie 'a ia ko e Folofola 'a e 'Otua, pea Leta 'aki 'a e fai mo'oni. [Efeso 6:10-19]. Ko e teuteu ia ke talitali'aki hotau Fakamo'ui 'a ia 'oku 'uhinga ki ai 'a 'Aisea mo Matiu.

Pea ko e teuteu ko ia 'oku 'ikai ko e toe to'o mai ha'ata koloa pe koha toe me'a kehe. **Ka ko Koe pe pea mo Au.** Ko ho'o mo'ui mo 'eku mo'ui. Keta holoki 'a e mo'unga pea tanu mo e tele'a - 'a e lotu kuo mo'unga ai 'a e lotu ta'e fie fakamolemole, lotu ta'efietukulolo, mo e lotu kuo fonu he kovi kehekehe.

Kae 'ai ha lotu kuo 'osi fakatomala mo ha lotu fakatamaio'eiki. He 'ilonga ha tui 'i langi, mamani mo lolofonua pea peluki, pea 'e fakamo'oni 'e he 'elelo kotoa ko Sisu pe ko e Kalaisi. Ko ia 'a e teuteu ketau fai. Ko e 'ai 'a e mo'ui 'a e Tamaio'eiki hange na'e 'ia Kalaisi Sisu. [Filipai 2]

Ko e taimi 'o 'etau teuteu ke talitali hotau 'Eiki Fakamo'ui. Katakai, 'oku 'ikai kovi 'a e teuteu hotau ngaahi 'api ke ngingila mo faka'ofa'ofa. Kaa ko e faka'amu ke pehe ha ngingila mo faka'ofa'ofa 'etau mo'ui ke talitali 'aki hotau Fakamo'ui. Pea mo'oni 'a Hosea 6:6. "Ko e 'Ofa 'oku Ou manako ki ai 'o 'ikai ko e feilaulau". 'Emeni. **Faiekau Kepu Moa**