

TOUCHSTONE

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



Photo courtesy Christian World Service/ACT Alliance.

Jubilant scenes at a South Sudan polling booth.

South Sudan vote landslide for independence

At first there were the jubilant cries and celebration dances as the polling stations opened and the first South Sudanese cast their votes. After decades of civil war people were finally voting on their country's future.

Hope and joy marked the week-long referendum on unity with the north or secession for the south. Although there were many calls not to prejudge the outcome, the results seem a foregone conclusion. Bishop Paul Yugusuk pledged to be the last person to vote at in Nisitu village. "And once I have cast my vote, I'll blow my trumpet to mark the end of slavery and oppression in southern Sudan," he promised.

The results will be officially announced in mid-February but polling stations have already released figures.

In Maridi County, where Christian World Service has been providing support for economic, educational and health initiatives, the results are overwhelming: 98.25% secession and 0.99% unity.

The people are "very excited about the results", says Peter Wadella of CWS partner Maridi Service Agency (MSA). "People's expectations are very high especially on issues to do with education, health and development of the county. They are talking of seeing changes in these sectors as the South is going to manage its resources alone."

He is especially impressed by the low number of invalid votes. Decades of war and little government investment have left the south with few services and facilities. Several generations missed out on schooling. To empower them to make an informed decision in the referendum was a challenge.

Through training community leaders, targeting women and young people, public rallies and broadcasts from their FM radio station MSA hoped to have a voter turnout of over 70 percent, making valid votes in a peaceful manner. It worked.

"The FM radio played a very tremendous role in mobilising people in this referendum. I must assure you that CWS has greatly impacted positively in

the lives of people in Maridi County", Peter reported.

CWS funded MSA's radio station, the first in Maridi. It is run off a generator as there is no electricity and is used for communications across the county, especially into inaccessible areas. As well as voter education, MSA broadcasts information on HIV and AIDS prevention, campaigns against child marriage and encourages school education, especially for girls.

Maridi FM will continue to inform the local communities about the political process ahead. There are many fraught issues to resolve before the peace agreement ends in July, including sharing oil and water resources and demarcating borders, some of the issues starting the conflict in 1983. Everyone is praying the peace process is not derailed and the current joy and hope marks a new era for the south Sudanese.

Find out more about the situation in south Sudan: www.cws.org.nz

Churches decry abrupt shift in aid funding

Church development and humanitarian aid groups are concerned changes to the way the government of New Zealand funds foreign aid will threaten long-term relationships they have built up with non-governmental organisations (NGOs) overseas.

Last year the Ministry of Foreign Affairs and Trade created a new Sustainable Development Fund (SDF) and refocused funding for NGOs to favour development schemes in the Pacific region.

In the first round of applications for SDF funds in December, 60 of the 104 applications by New Zealand aid groups were declined. The mainline Protestant churches' aid agency Christian World Service (CWS) received funding for just one of its six proposed projects, while the Catholic aid agency Caritas received funding for two of its 14 proposals.

Minister for Foreign Affairs and Trade Murray McCully says the applications turned down were poor quality. The aid groups say their submissions were professional but the application process lacked clear guidelines and criteria.

After the funding round the NZ Council for International Development wrote to Murray McCully on behalf of the agencies, stating their concerns that the process was flawed and unjust.

While they have reservations about the new funding model, church aid and development agencies are striving to work with the new policies. CWS and Caritas have met with Ministry of Foreign Affairs staff to reformulate some applications to resubmit them.

CWS international programmes team leader Trish Murray says in the past NZ's assistance to overseas NGOs was through matching funds. The government matched four-to-one every dollar that qualified NZ NGOs raised for their overseas partners. The funding was in block grants, and the process was overseen by a series of peer and Ministry-led reviews and audits.

The new SDF programme is not a matching fund, it grants money outright. And, Trish says, the emphasis has shifted to short-term projects and economic development.

"Good development requires strong long term relationships, a stable income source, and time to put in place appropriate, effective programmes. Over the years, CWS has identified partners who share this ideal of good development.

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Foreign aid funding changes

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“The NZ government’s previous KOHA funding programme enabled this and was the envy of the international development community.

“Significant development work over many years is now in jeopardy because of these changes in government policy. We will need to reduce support to some international partners and withdraw from other work.”

Trish is also concerned that the SCF focuses on ‘value for money’ and places a monetary value on all development. She says real, long-term development also requires better education, greater awareness of human rights, and more efficient subsistence production.

Whereas NZ’s government-to-government aid has traditionally been directed overwhelmingly at the Pacific, the region has received less of the aid delivered through NGOs.

In 2006 the Pacific received 16 percent of overseas expenditure by NZ NGOs, while 34 percent went to Africa and the Middle East, and 37 percent went to South and SE Asia. (For CWS the figures were Pacific 12 percent, Africa and ME 31 percent, Asia 37 percent).

Under its new priorities, the government wants the Pacific to receive 75 percent of the NGOs’ funds by 2013, with 15 percent earmarked for SE Asia and just 10 percent for the rest of the world.

Murray McCully says the SDF was established because the old scheme was not robust since it involved NGO representatives allocating funds to NGOs. Further, he says, the current Government believes that NGO partnerships should be a core part of the development programme, not merely a ghettoised afterthought.

“I have made it very clear that I want to see a substantial increase in the amount of development assistance delivered through NGO partnerships, and the establishment of the SDF is designed to achieve that over time.”

Murray says New Zealand’s first

responsibility is to lead the development efforts in the Pacific region. The National Party made this policy clear prior to the last election, and he believes the Government now has a mandate to implement programmes that give priority to the Pacific.

“That does not mean that the plight of the poor in Africa is not important; simply that we intend to prioritise taxpayers’ money in our own region, where we have greater responsibility and can make a greater difference.

“I understand that a small number of NGOs disagree with the Government’s policy. That is their right, and they are perfectly at liberty to carry out projects around the world without the Government as a partner.”

Murray says he was disappointed with the lack of strong applications for projects in the Pacific. He has asked officials to identify the best of the rejected Pacific projects and work with applicants so they can be funded.

CWS says its prime concern is that the new scheme changes the nature of the relationship between the government and NGOs. In the past the relationship was based on partnership, mutual accountability and transparency. CWS urges the government to work towards such a positive partnership model.

Methodist Conference, Presbyterian General Assembly and some Anglican Diocesan synods passed resolutions expressing concern about the new funding scheme.

A delegation of church leaders raised the issue at their meeting with the Prime Minister and Deputy Prime Minister in November. After the funding decisions in December, the heads of the Methodist, Presbyterian and Anglican churches wrote a letter to the Prime Minister questioning the lack of professionalism and sensitivity the MFAT has shown in making the funding changes.

Anyone who wishes to write a letter to the Ministry or the Prime Minister can find more details about the issue on the CWS website: www.cws.org.nz.



Murray McCully



Trish Murray

Missioner Whanganui’s person of the year

The Wanganui Chronicle newspaper has named city missioner and Methodist deacon Shirley-Joy Barrow the city’s person of the year for 2010.

Wanganui Chronicle editor Ross Pringle says, despite facing a very difficult year Shirley-Joy was able to keep the City Mission on track and serving the community at a time when the recession is having an impact on many people.

“Shirley-Joy is hands-on and very visible in the community. The Food Bank alone is a valuable resource and the Mission also provides accommodation and other services.

“She ended the year with her team of dedicated volunteers feeding Christmas dinner to nearly 400 people. The lives she has touched and the impact she has on the Wanganui community makes her a deserving winner.”

Shirley-Joy’s nomination for the award states she is someone people can rely on in tough times.

“Constantly working in a deficit, Shirley-Joy has spent the last six years ensuring that if anyone was broke, homeless, hungry or all three, there was somewhere they could go. In 2006 she established Project Jericho, emergency housing for people who were urgently in need of accommodation.”

Ross says 30 people were nominated for Whanganui’s person of the year award. These were narrowed down to a shortlist of five. The final decision was made by a combination of public voting and the assessment of the Wanganui Chronicle’s editorial staff.

Ross says the newspaper is a supporter of the Mission, publicizing its events and fund drives. Shirley-Joy contributes a weekly column to the



Shirley-Joy Barrow

Chronicle’s midweek edition.

Shirley-Joy’s response to the award is that the City Mission is a team and without all the staff and volunteers it would not get far.

“They are the ones who work with me at all hours of the day and night, seeking only to serve their community and make a true home for those people who struggle with life’s journeys.

“My second response is of the warmth inside me. After living a life very similar to those people who come for help at the City Mission, I have the honour of being able to give back to community. My third response is that any leader who loses their connection with the people will also lose the ability to lead them.”

She thanks the community for the support it has given the Mission and hopes it will continue.

Round of applause for Music in the Air

Music in the Air is a biannual journal with Methodist connections that explores spirituality in the creative arts. It is the brainchild of Methodist lay leader and former vice president John Thornely.

The latest edition Music in the Air is the publication’s 30th and marks 15 years since it was established.

John says the journal was launched at the 1995 annual conference by incoming vice president Rev Jill van de Geer.

“What started with a focus on music has now grown to cover all of the creative arts, including worship liturgies and preaching, both of which call for a creative and imaginative approach.”

Over its life Music in the Air has given space to liturgies featuring the songs published by New Zealanders,

including Kiwi carols and songs of peace, justice, and creation.

As co-manager of the NZ Hymnbook Trust, John says our songs are the people’s theology. They last longer than sermons in the hearts of church and community people.

“At the end of its life there will be a complete set of Music in the Air in several universities, theological colleges, and civic libraries, giving future readers coverage of the song writing renaissance of the past half century.”

John says the other focus of his journal has been popular music. His own articles have covered pop icons like Bob Marley, Johnny Cash, Aretha Franklin, Paul Simon, Bob Dylan, and in the latest issue, Dave Brubeck.

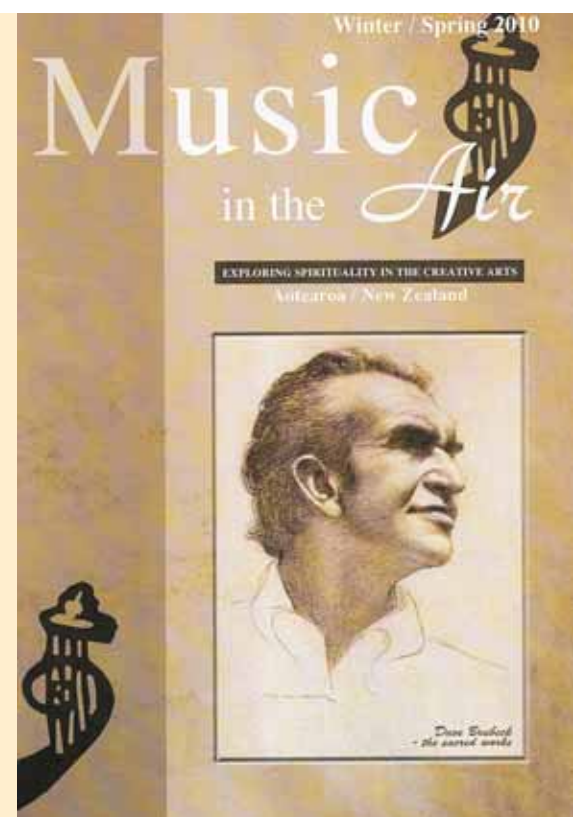
In October 2010 Professor Andrew Bradstock, of Otago University, gave a

talk to mark the 70th anniversary of John Lennon’s birth, and this will be published in the Summer/Autumn issue of Music in the Air.

As facilitator for the local Lead Worship courses in the Manawatu, John believes in encouraging lifelong learning and believes all lay folk can gain from a richer understanding of the Bible as foundation for the church and personal faith journey.

In the second issue of 2010, he writes on the life and writings of the UK biblical scholar William Neil, whose One Volume Bible Commentary, a classic of its kind, he picked up for \$2 in a second-hand shop in Murchison.

Those interested in picking up a subscription for the final innings can contact John at johngill@inspire.net.nz.



Hui explores local economies' role in more a sustainable world

Don't talk to me of your philosophy unless you can grow corn" was a pithy kernel of wisdom Native American activist Winona La Duke shared at an international environmental conference in Whakatane last month.

Called 'Sharing Power', the conference focused on de-centralisation in the governance and management of biocultural resources. Its aim is to enable indigenous people and local communities to have greater rights and responsibilities in looking after the ecosystems they live in.

The conference was sponsored by and Maori organisations and .

A key message from the conference is that sustainability is most robust where communities are directly engaged in managing their lands, water, oceans, resources and food.

Local enterprise has to be responsive to local conditions and built to the scale of local resources and social capacity. Holistic social and economic systems are needed to achieve respectful and just relationships between people and the planet.

The conference provided a means for several Methodist young people – Te Rito Peyroux, Jess Rabone and Rosa Solomona – to become aware of issues involved in environmental responsibility. Also taking part were Wesley Wellington Mission director David Hanna and his daughter Kiri Olds, Rev John Howell from St Paul's Union Parish in Taupo parish, and Methodist Public Questions Network coordinator Betsan Martin.

Betsan says an ethic of responsibility was a theme often raised at the conference as framework to support the growing awareness of the earth.

"Responsibility must guide collective decision-making for the future and create accountability for the use and management of human and environmental resources. The essence of sharing power is treating others with respect and exercising power responsibly.

"The conference proposed moving towards economies of interdependence as a way to guide decisions when faced with

dilemmas. This encompasses both the micro-scale, in families, parishes, social services, and the macro-scale in communities, regions, nations global corporations, the UN and international climate change agreements."



Winona La Duke

Plenary sessions and panels highlighted the main themes and gave time for participants to share their knowledge and experience. The Methodist young people made a presentation and spoke of the importance of spirituality that includes care for creation in the Christian tradition.

Jessica says she shared her thoughts on the link between her faith, caring for the planet and doing all that she can for the earth. She says the keynote speakers were a highlight of the hui, especially Winona La Duke's message that all things that count cannot be measured, and all things that are measured do not count. "This got me thinking that we cannot measure things like love, compassion, hope, faith, happiness."

See Page 11.

Methodists and Catholics deepen dialogue

Terry Wall, Methodist Faith and Order Committee

The dialogue between New Zealand Methodist and Catholic churches stretches back to 1980. Over the years there has been increased understanding of each other's ethos and spirituality. In November the dialogue was hosted by the St. Paul's Methodist Parish in Hamilton.

In 1999 the Lutheran World Federation and the Catholic Church issued a Joint Declaration on the Doctrine of Justification. Justification is God's act of making a person right with God, and during the Reformation, Protestants saw it as a critical theological fault line that divided them from Roman Catholics.

In 2004 the World Methodist Council became associated with the declaration. As the document constitutes a landmark in ecumenical relations it was thought that the New Zealand dialogue should be familiar with it.

Participants read the document in preparation for the meeting. Recent ecumenical theology had enabled the theologians to draft a "consensus of basic truths concerning the doctrine of justification." We became aware of the extent to which historical disputes had polarised thinking, and the way in which the declaration is able to move beyond entrenched positions.

The Joint Declaration represents a "notable convergence concerning justification." No longer should the question be seen as church dividing. Each church recognises that further work needs to be done. The traditions retain their emphases which reflect differing perspectives.

The New Zealand dialogue seeks to stay in touch with developments in the international dialogue. We continued our examination of The Grace Given You In Christ. The third chapter which we gave attention to is called Deepening and

Extending our Recognition of One Another.

The chapter is both fruitful and challenging. It should have implications for the lives of each church and for the way we relate. The heart of the approach is outlined in the introductory words, "...Catholics and Methodists do, in fact, hold in common many beliefs and priorities regarding the Church. It is time now to return to the concrete reality of one another, to look one another in the eye, and with love and esteem to acknowledge what we see to be truly of Christ and of the gospel, and thereby of the church, in one another."

Catholic members shared with the Methodists an outline of Verbum Domini, an apostolic exhortation published by Benedict XVI, two years after the synod of bishops dedicated to "The Word of God in the life and mission of the Church." The letter is an encouragement to renew commitment to mission to non-Christians and to the secular post-Christians world. Some commentators see the hand of the Pope promoting meditation, prayer and bible reading.

Rev John Roberts shared copies of "Towards a Theology for Christian Unity in Aotearoa New Zealand." This document that has been accepted by representatives of the churches which are consulting to find a way forward ecumenically in New Zealand after the closure of the Council of Churches in Aotearoa New Zealand.

It was agreed to send a letter of condolence to the Catholic bishop of Christchurch, the Very Rev Barry Jones, on the death of his predecessor the Very Rev John Cuneen.

As we shared a meal together we listened to radio for news of the rescue at Pike River mine. We were shocked to learn of the second explosion and the loss of hope for those trapped. During evening prayer we held those caught up in the disaster before God.

Webmaster seeks input on Methodist website

The Methodist Church of NZ website is getting a revamp and you can have a say in how it should change.

Webmaster Alec Utting has been up-grading the website over the past year, and he is seeking input that will be considered as part of a thorough review to be undertaken by the Methodist Publishing Board.

"One of the areas we are focusing on is the website's homepage. We are also encouraging parishes to take more responsibility to keep their own pages up-to-date."

Alec says the homepage will be reorganised so that visitors who are not familiar with the Methodist Church can find the information they need, while members of the Church can go straight into an 'internal' section of the site to get the information they need.

"I have already added a 'Find-a-Church' function so people looking for a Methodist or Uniting congregation near them can find one. So far it includes details on all South Island, Taranaki and Northland congregations, and the rest will be added shortly."

Find-a-Church provides a link to Google maps so people can see precisely where the congregation is located and also links to the parish web pages. Alec urges anyone who spots a mistake in the information provided, to contact him.

He estimates that currently only 25 to 30 percent of Methodist and Co-operating parishes keep their websites up to date. A website is a valuable tool that you can use to post weekly bulletins, sermons, information about the services you provide, or your congregation's history. Often it is the only 'window' into your church for those outside.

To be effective, however, a website must be up-dated regularly.

In anticipation of the review of the website, Alec circulated a survey at Conference. He is now seeking input from the wider church community.

If you have constructive criticism or suggestions on what the Methodist website (www.methodist.org.nz) should offer or look like contact him at celeme@paradise.net.nz or 03 960 5289.

Director

Ecumenical Institute of Distance Theological Studies

Applications are sought for the position of director for the Ecumenical Institute of Distance Theological Studies (EIDTS) consequent upon the retirement of the current director after 10 years service.

This part-time position is being offered for a term of three years initially from 1 April 2011 and thereafter by mutual agreement with the successful applicant.

The position is currently located in Christchurch but could be done by mutual agreement from anywhere in New Zealand.

Overall the successful applicant will be responsible to the board for both the day-to-day leadership and the long-term viability of EIDTS.

Among other things, the applicant should:

- Have appropriate academic qualifications and/or proven experience with tertiary education administration and pastoral ministry.
- Be committed to working ecumenically with relevant stakeholders and collaboratively with a small but dispersed team.
- Have the skills to assist EIDTS with strategic development particularly in the area of e-learning.
- Be able to self-manage and work under pressure at busy times.

The closing date for the receipt of applications is Friday 11 March 2011.

Further information is available from: www.eidts.ac.nz

or from The Chairperson

Ecumenical Board of Theological Studies

Phone: (03) 344 5837 or 021 109 3603

E-mail: kingsley.sampson@gmail.com



Theology by Correspondence

ECUMENICAL INSTITUTE OF DISTANCE THEOLOGICAL STUDIES

Calling all Order of St Stephen members

To the editor

From the 1950s until the 1980s, the NZ Methodist Christian Youth Movement (CYMM) maintained a mission programme, known as the Order of St Stephen, for those who wanted to serve God in a voluntary capacity.

During those years, more than 100 young people completed a year of service and became members of the Order.

They served in a number of ways: for congregations or presbyteries; doing clerical and administrative work; in family, children and youth ministry; and service overseas through special mission projects using skills such as teaching, nursing, accountancy, social work, secretarial and trade.

The Methodist Youth Department, as it was then, kept a book containing the profiles and

work of each member of the Order. Sadly, this book seems to have been lost so we are no trying to locate all members who served in the Order.

Were you a member or do you know someone who was?

We want to compile a new record book for the Methodist Archives. It only requires a short profile of the member and the voluntary work he or she undertook in their year of service. (Approximately 400 words and a photograph).

If you can help, email by the end of March if possible:

Dianne Cloughton
grahamanddianne@extra.co.nz
 or **Beth Alcorn**
alcornch@clear.net.nz

No forcing God's hand

To the editor,

In the time of Peter the apostle, it was normal to address born again Christians as 'God's elect'. These are the humble people who admit they are sinners, who deserve to go to hell but, thanks to God's mercy, are assured of eternal life with Christ.

They did not choose this by their desire or effort. It was all God's work.

Satan has been very successful in persuading

people, including church leaders, to deny God's sovereign right to choose those who would believe in Jesus Christ and have their sins forgiven.

Satan appears to teach 'if you pray this special prayer, God is forced to give you a new birth, whether he wants to or not'. In other words, 'God won't force you but you can force him'.

Ivan Harper, Tauranga

Visit the Holy Land

To the editor,

As the new year begins, your readers may be considering overseas travel during 2011. I would like to suggest the Holy Land as a destination.

For any Christian, the area of the Middle East encompassing Israel and the Palestinian Territories, Jordan and Egypt offers an undeniable attraction. This is where Jesus was born, lived, taught, healed the sick, was crucified and rose again.

After leading pilgrimages to the Holy Land in recent years, I have set up a website

(www.seetheholyland.net). It provides descriptions and photographs of more than 70 holy places, to encourage more Christians, especially from the southern hemisphere, to go as pilgrims.

Besides the real spiritual benefit Christians receive from visiting places associated with the life of Christ, pilgrimages to the Holy Land are a positive way to express solidarity with the declining number of Christians still living there under difficult conditions.

Pat McCarthy, Auckland.

Open letter to Silvia Purdie

Dear Silvia,

Thank you for your thought provoking letter in the December Touchstone, I hope it generates the informed feedback it deserves.

Here are my thoughts, for what they are worth:

Firstly I understand that the incoming presidential team has significant input into Conference liturgies so how they 'feel' and the language and imagery might differ according to the theological and indeed cultural perspectives of the presidential team.

What is your church like? I sense that the language used must be quite different to what you are used to.

In regard to the terms you identified as being absent I would like to reflect that the Bible and the history of Christian spirituality and thought have generated a vast range of ways we talk about God and God's action in Christ.

Some of these ways of talking we have used widely, and some we have let collect dust. We have used some language too heavily, and we both take it for granted and cannot imagine using a different one.

The most heavily used language has tended to be male and hierarchical. 'Father', 'King' and 'Lord' come to mind. For some these words have acted to marginalise women and their experience, this is the feminist critique.

There is also a sense that if we only ever talk about God as being the Big Boss then we miss out on a range of images that point to the tenderness and even the vulnerability of God.

I am not saying we should never use our familiar traditional words but they should be part of an increased vocabulary.

As for 'Salvation', yes it is an important word but we have become very used to it. Ask the man in the street (or the pew) about its meaning and you will probably hear about heaven. This is fine and true, however, Jesus used the word, as did his Jewish co-religionists, to describe a present reality; something which begins now. "Today salvation has come to this house."

Salvation is the re-orientation of our lives through an encounter with grace. So again I think it is a word that we can and should use but we should do so carefully, taking time to explore it.

Which brings me to 'Glory.' A very suitable Advent thought!

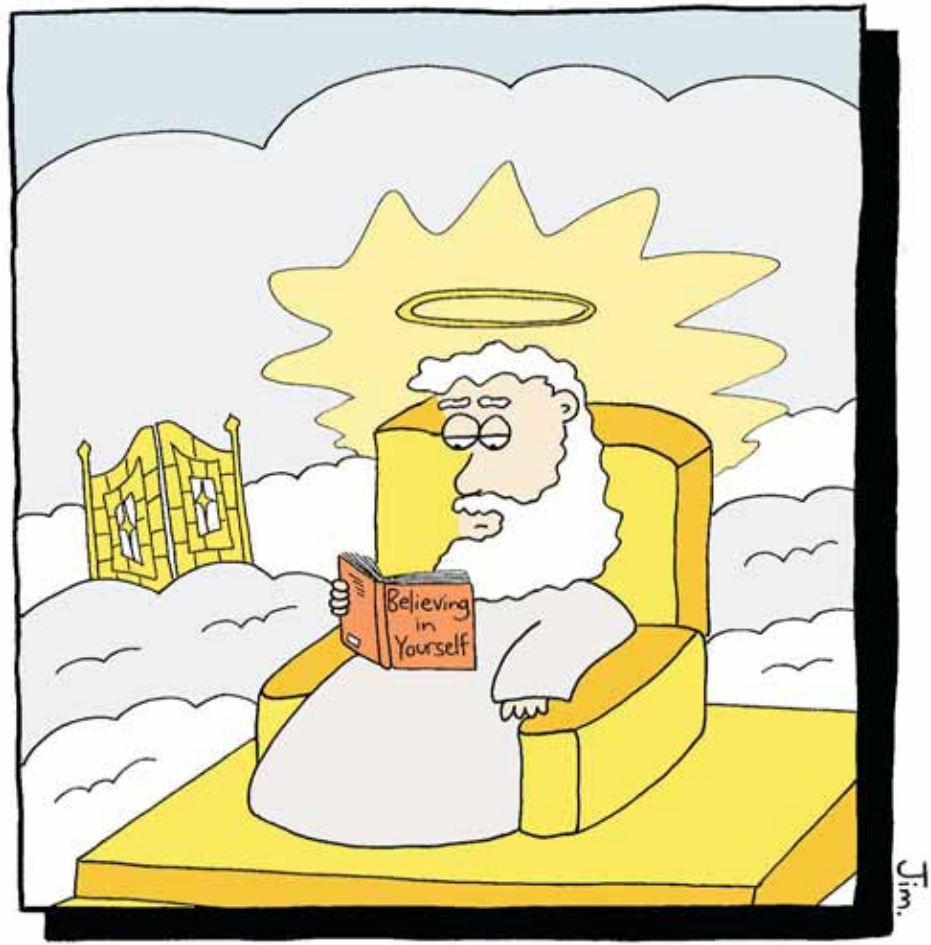
There are two Hebrew words for glory; one of them conveys a sense of pomp and splendour, a victorious army on parade, if you like. The other word means radiance, the light of God which shines through a place or experience and compels us to acknowledge the presence of God. Salvationists use it as a word for heaven as in 'promoted to glory'.

Personally I prefer the second usage; the compelling presence of God which brings us – literally or metaphorically – to our knees.

These are my personal responses, they are not definitive but they are heartfelt.

Wishing you peace,

**David Poultney, Presbyterian
 Hamilton Methodist Parish**



FROM THE BACKYARD

Stars and storms

Gillian Watkin

One night last month, we sat out in the cool stillness of the night counting stars. Jupiter was clear in the west (we checked out the night sky on the Internet). The next morning the wind was up, the clouds had changed to dull grey and we were waiting for a storm to come.

Sun rise was a bright pink glow which shone through the house. 'Red sky in the morning shepherds' warning – red sky at night shepherds' delight' was the rhyme from our childhood. There is only a sometime truth to the tale, and certainly shepherds around these parts would not have taken delight in last night's beautiful red and turquoise sky.

We are fortunate these days to have additional information available almost immediately to help us make decisions. However, the most serious storms of life come at us unexpectedly, as the Queensland people know too well.

The little rhyme has, of course, as its source the Bible. In Matthew 16:1-2 Jesus tells the Pharisees and Sadducees that they might know how to interpret appearance of the sky but they cannot interpret the signs of the times.

It seems as if in these times almost the opposite is true. We are very clued up on what is happening now but very short on an understanding and interpretation of the world around us.

Last week we drove west towards Taihape for a picnic on the heritage trail road called Gentle Annie. We drove from the plains to the first hills, all was golden, in colour that is. The grass had disappeared - food

for stock. But it was also protection for the soil. As a result the stock had gone too.

As I watched the TV news of floodwaters roaring through Australian towns I could see the soil washing out to sea. Being played out before us was one of the world's major environmental catastrophes, the loss of top soil into the ocean.

In his book *Anam Cara: Spiritual Wisdom from the Celtic World* John O'Donohue writes that the landscape was the first born of creation. "It was here hundreds of years before the flowers, the animals or people appeared."

I beg to differ. The heavens, the swirling mass of stars and planets, light and dark hold the prime place. The landscape, while ancient, changes so often, sometimes through human intervention but often through natural events. The tall white cliffs by the river up the Taihape Road are a reminder of the force or persistence of water as are those pictures on the news.

Our task as humans, particularly as people of God is to continue to learn about our planet home, and to build within us a resilience to weather (excuse the pun) those many storms of life which come to us.

The old hymn asks the question "Will your anchor hold in the storms of life, when the clouds unfold their wings of strife?" It was described by one Internet writer as an inoffensive hymn which owes its popularity to its accessibility and brightness. Maybe but it is still a strong question. What holds you through the storms of life?



Desmond Cooper and Sue Spindler

CONVERSATIONS WITH THE CONNEXION

May Christ be your Epiphany in 2011

In the year 274 the Roman Emperor Marcus Aurelius instituted the Festival of the Day of the Invincible Sun on the 25th of December. It was in response to the winter darkness that he decided to celebrate the lengthening of the days that were now apparent after the shortest day, the 21st of December.

The Romans celebrated the day by decorating their homes, gathering as families, and giving gifts. Aurelius was paying homage to the sun, the invincible sun, which vanquished the darkness.

It would be almost another 100 years before the Western church would decide to celebrate the birth of Christ. The choice of date for this was in conflict with Aurelius's Day of the Invincible Sun so the church displaced it with The birthday of the Sun of Righteousness. Christ was to vanquish the darkness in just the same way as the 'invincible sun' only he is more

than simply a red hot star that brings light to the world, he is Light from Light, True God from True God.

We know the designation 'Sun of Righteousness' for Jesus comes from Malachi (4:2): "The Sun of Righteousness will rise with healing in his wings." Where Aurelius got his designation the 'Invincible Sun' from is now lost in history but it has a certain ring to it. It fits well with the invincibility of Christ.

The time between Advent and Lent is called Epiphany. The dictionary defines 'epiphany' as a sudden intuitive leap of understanding, especially through an ordinary but striking occurrence, or the supposed manifestation of a divine being, a revelation that banishes the spiritual darkness.

The church's season of Epiphany begins with the story of the Wise Men following the star to where the infant Jesus

was to be born. Their experience of meeting Jesus was an epiphany for them. They were the first non-Jews to acknowledge Jesus' birth and recognize his divinity, which is a very significant eye opener. Jesus didn't come just for the Jews but for all people. This is a reminder that God's love is all embracing, for all people everywhere.

Many people have epiphany moments that are very personal, and they are not confined to the Biblical age. Moses at the burning bush; the Prophets (especially Isaiah and Ezekiel) at their calling; John the Baptist's parents at the annunciation of his birth; and St Paul at his Damascus experience, to name just a few.

The supreme epiphany is that of Christ's, especially in his annunciation, birth, transfiguration, crucifixion and resurrection. James Joyce, the great Irish writer, understood his writings to be

epiphanies and called them so. Jim Stuart's near-death experience was an epiphany for him, and his devotions about providence were an epiphany for many of us at Conference.

During this time of Epiphany we celebrate two important covenants – the covenant we have with God, renewed traditionally by Methodists at the beginning of February each year, and the covenant that is the founding document of this nation, Te Tiriti o Waitangi, which is the basis for the power-sharing bicultural journey that our church began in the 1980s.

What new understandings might leap out for us this year as we again give ourselves afresh to God, and recommit to living with justice and integrity in this land? May the 'Sun of Righteousness', the Invincible One, be your Epiphany and joy throughout 2011.

Is lack of debate the quiet of the grave?

By Eric Laurenson

"I am not afraid that the people called Methodists should ever cease to exist either in Europe or America. But I am afraid lest they should only exist as a dead sect, having the form of religion without the power. And this undoubtedly will be the case unless they hold fast the doctrine, spirit, and discipline with which they first set out."

- John Wesley

It's pleasing to see that John Wesley would not be disappointed in his American Methodists. A leader of the right-wing Tea Party wants to have the United Methodist Church disbanded because of its support of social justice issues. This makes them "the first Church of Karl Marx" according to Judson Phillips, founder of Tea Party Nation, one of the country's most prominent Tea Party organizations. The United Methodist Church must be doing something right to be attacked in this way.

For Methodists in New Zealand a new year stretches before us and nobody seems to be criticizing us. In fact, we're not even being mentioned. Is this because good things don't make the news?

Conference in Palmerston North seems to have been satisfactory. The Liberals and the Evangelicals dined together in a very successful evening, and, all in all, the church seems in a healthy state.

Not necessarily so. The issues are still there but for a whole lot of reasons nobody is rocking the boat.

Conference made it clear that ordained leadership is preferred to lay leadership in terms of the presidency. The deep theological changes that are occurring out there find little echo in the life of Te Haahi. And we have still

not dealt with the thorny issue of gay leadership.

It's a far cry from the sort of church that we appeared to be becoming in the 1970s and 1980s. Then, Conference was a lively occasion when, as someone said, it seemed that of all the mainstream churches the Methodist Church was the only one that was positioned to left of centre.

We knew that there was a hinterland of conservatism in the congregations but Conference was a liberal place where the issues were debated passionately and consensus was only reached after much soul searching.

What happened to us? Did the agonized debates over reception into full connexion of an openly gay presbyter and the subsequent splitting off of a sizeable section of the church mean that we all lost our nerve at the thought of a numerically decimated church?

Or was it that the Palagi church suddenly came to realize that it could no longer call the shots because of the increasing diversity in the congregations and the fact that Pasifika congregations now have the numerical edge.

Whatever the reasons, we now have a church that appears to be determined to run a tight ship, with controversy endlessly diverted into committees and a good Conference being one that got through all the business before closing time.

Why are we so scared of controversy? Have we become so bland that the liberal and perhaps even the evangelical networks will cease to exist for lack of interest or will we see some brave souls pick up the torch and face the inevitable challenges that controversy brings? I'm not holding my breath in the meantime!

Response to Silvia Purdie

Salvation is understanding what it means to be human

By Norman Wilkins

I would like to put a different perspective on 'salvation' to the one presented by Silvia Purdie in the December issue of Touchstone.

I find the concept of "God stepping into our mess and taking it on God's own self on the cross, so releasing us from the power of death through our relationship with Jesus Christ", as Silvia put it, completely unsatisfactory.

I am well aware that aspects of my life are a bit of a mess but I cannot see that situation having anything to do with the power of death. What the mess does is hurt me and sometimes hurt others.

I cannot see that death comes into it, or actually God in the way He is traditionally understood. I don't want forgiveness; I don't want some assurance that I am right with God. I want to be in less of a mess, and I have found that the Church simply doesn't address that in any practical way. I doubt I am unique.

However, I was recently listened to Lloyd Geering talk about the prologue to John's Gospel. He said that 'logos' could equally well be understood as 'meaning'. That opens up a completely different theology of salvation, and in my eyes one that actually works.

If Jesus is understood as being 'meaning', and that meaning is God's gift to us, then meaning becomes the theme of John's Gospel. Meaning therefore becomes

our way of getting out of our mess. This has practical theological implications that I believe take the Church out of its irrelevant corner of society.

Meaning is what makes true sense of our lives. When our 'mess' is looked at in a way that is informed by recent understandings about human psychology, how society works, and how we have evolved to suit our environment, then guilt is likely to be removed. We are freed to realise that the 'mess' is our human nature. This enables us to live with it and recognise that it probably has positive sides to it, or at least we can use the best of our current knowledge to tidy it up.

Also if meaning is God's saving gift to us, then that means that we embrace and rejoice in the latest discoveries in all the sciences and branches of knowledge. These discoveries are the 'meaning' that makes sense of life. We are not saved by some mysterious superstition but by our knowledge of reality and putting it into practice.

If meaning is God's gift to us, then as Christians and as a Church, we are called to be leaders of society, taking society where others are uncomfortable to go.

For example, we would have been the first people to embrace the concept of evolution. We would have led society to give women equal rights. We would have been at the forefront of

society decades ago in welcoming gay people into visible positions of leadership amongst us. We would be leaders in dealing with environmental problems and promoting a sustainable way of life.

We would promote more practical attitudes towards drugs and crime than the knee-jerk emotional attitudes that tend to prevail. We would be building a fair and equal society, being very unambiguously political as we did so.

We would stand for humane treatment of animals. We would accept people who are different such as the transgender community simply as 'of course that is the way things should be, and are here'.

In other words a theology of 'meaning' would take the Church into a position of uncomfortable relevance, and I suspect would mean that we would truly be following in the footsteps of our radical founder.

At times society might turn against us and we might share his fate, but then I suspect that God would ensure a similar resurrection turn-around, and that might have something to do with being 'released from the power of death'.

I realise that represents a turn-around for many in the Church, but the theology of salvation is very relevant, central to our faith, and most definitely affects our lives and who we are.

Trinity College Online Learning tcol

Meeting adult education needs

What's it about?

Everyone wants to do well in tertiary study. Trinity College is committed to ensure that you learn to the best of your ability in any course, whether taken for a formal qualification or simply out of interest.

Some of you will be enrolled as full-time candidates for ministry within the Methodist Church. Others will be private students studying full or part time. Most College participants are lay people enrolled in just one paper.

Trinity College participants are adult learners with the will to succeed and the motivation to stick to the tasks. So most tend to do very well in their studies.

Trinity College has trialled tcol online tutorial methods during 2010, and this has now resulted in all courses, papers, units, intensives and workshops being brought onto our learning management systems for 2011.

You will need your own email address, and access to a computer with broadband to do any course. The *2011 Guide to Getting Started in Practical Theology* will introduce some key concepts for online study prior to commencement.

Two weeks before your online course begins you will be contacted via email as well as a postal handout. After this it is essential that you do all your communications in your enrolled course through the online classroom. In every online classroom you can communicate privately and directly with the tutor.

Enrol in a workshop or unit

How do I enrol?

All Trinity College courses now require an on-line enrolment. Enrolment is easy! There is a simple process to follow.



Go to the tcol website: www.tcol.ac.nz

The landing page, shown here, asks whether you are already enrolled or want to enrol. Follow the link and you will see options and information about papers, units and

workshops in which you can enrol. Note that an abbreviated set of timetables and special events can also be accessed through the other tabs on the tcol website.

The monthly online College magazine *Ardet* can be found under the news tab. E-messenger reminds you when a new edition appears. It is worth following *Ardet* to find out about new events and course offers.

Remember tcol is ready when you are.



Artwork: Craig Watson

You will soon learn how to do this form of messaging.

Some courses have already filled up for semester one, 2011, and others may not be available again for two years. We have a minimum online class size of 5 participants and a maximum of 10. Avoid disappointment and enrol now.

chatrooms

What is a chatroom?

These are the hub of the online tutorial. They form a powerful collaborative tool, along with forums, wikis, glossaries, projects—terms you will soon be familiar with and use confidently.

Tutors and participants learn together, exploring ideas and concepts in the chatroom facility. You login at set times for discussion of prepared topics. They are easy to use and the conversations are saved for reference until the end of the course.

Chatrooms provide an opportunity for thoughtful and considered comments. People who do not normally participate in face-to-face discussion find that they can open up and contribute fully in tcol chatrooms.

In some courses you may be asked to link into a Connect meeting room. These are video conferencing rooms, which also have a chat pod capability, so that you can ask questions online as tutors present material.

To access Connect meeting rooms you are given a link to click on at a set time. Connect meeting rooms can also be recorded for future reference. You will need your computer speakers turned on!

You can do it! The future lies open before you.

Recommended starter courses 2011

- *Effective Church Leaders* can be done face-to-face in English or Tongan, or online in English. A Samoan version is coming soon.
- *The Absolute Beginner's Guide to Theology MD103*, only online vacancies are still available.

tcol assignments

How do I submit assignments?

Assignments can take a variety of forms. It all depends on the particular unit or course. Participatory learning is challenging and rewarding.

As in all university or polytech courses there is a standard procedure for submitting assignments. You upload your assignments through your online classroom in tcol.

You alone hold your unique password. You alone are responsible for uploading your assignments. Please note that it is therefore not possible for any staff at Trinity College (tutors or administration) to update or submit assignments into the online classroom for you. Trinity staff do not know your password.

Most new participants find that after just one short session, the online classroom provides more participatory activities than a conventional face-to-face learning environment. Of course, each system has its strengths and weaknesses. Trinity College's tcol has a unique point of difference: both can be accessed. You'll soon see the real learning empowerment that tcol gives you.

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

New Zealand's troubling cycle of family violence

By Cory Miller

At sweet 16, 'Lucy' like many young girls dreamed of her high-school ball, the perfect dress and the perfect date. She had the ball, and the dress and the date.

But behind the clichéd image of young love, there were warning signs. At every ball Lucy spent a considerable amount of time crying in the bathroom.

"Why?" her friends would ask. They didn't know Lucy was a victim of abuse. Until she was 18 Lucy had been in an abusive relationship – abused physically, mentally and sexually.

Her story is not unique. Women's Refuge spokesperson and policy advisor Kiri Hannifin says every nine minutes the Refuge receives a crisis call.

"About 11 women and children come into crisis accommodation each day," she says. "In 2010 year we received 58,485 crisis calls. The demand is constant."

Anton Blank, director of the Maori child advocacy group Te Kahui Mana Ririki Trust, says children can be the victims of abuse. The statistics highlighted by the 'Family Violence, It's Not Ok' campaign paint a grim picture.

In 2006 alone, 239 children under 15 were admitted to hospital due to assault, abuse or neglect. Child Youth and Family received 49,063 reports of abuse, requiring further action.

On average 10 children are killed every year in New Zealand by a member of their family.

Children's commissioner John Angus told Fairfax Media's on-line news outlet 'Stuff', that New Zealanders are right to feel a sense of shame over the country's child abuse record. He said more onus should be placed on health care services, to identify children who are at risk.

However Anton points out that New Zealand has been criticized for its lack of health provisions specifically for children. "There is a gap in this area," he says.

Families Commissioner Kim Workman told Stuff that while attitudes towards abuse are changing, child abuse is far more widespread than acknowledged and is a serious problem.

The NZ Police estimate only 18 percent of family violence incidents are reported. Kiri says it is a tricky issue. "Some people hide domestic violence because they are scared to come forward, they feel ashamed or they are isolated."

Lucy understood only too well how difficult it was to seek help. "The cycle of abuse is a trap," she says. "No-one plans to fall in love with an abuser. They are often very charming."

But slowly things begin to change. "The abuse was intermittent," she says. "He would apologise, things would be good for awhile.

One Valentine's Day there was even a romantic marriage proposal. One month later Lucy experienced the worst incident in her relationship. While walking in the park, he sexually abused her.

She says being engaged made him think he owned her, and she couldn't face telling anyone what had happened to her.

"He convinced me the abuse was my fault," she says. "He told me no-one

else would ever love me. And I believed him."

She hid the truth from her family and friends because she felt ashamed and did not want to be a burden. It wasn't until an observant friend confronted her that Lucy realised it did not need to be her lot in life.

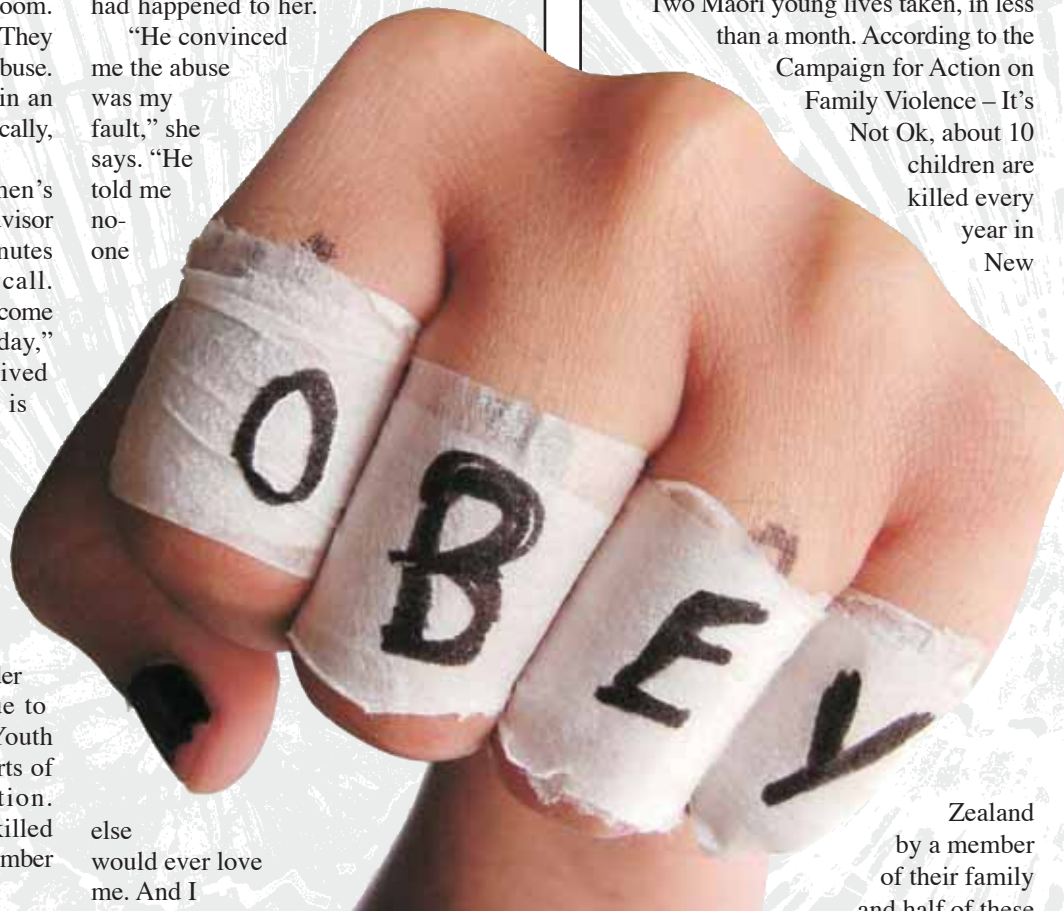
"I had been in denial," she says. "My friend saved my life."

Kiri says not everyone is comfortable confronting an abusive situation but she urges us to recognise family violence as a community problem.

"We all need to take responsibility for it and speak out against it," she says. "If we know someone is involved, if it is safe to do so, we should ask if everything is ok."

Family violence can be deadly. Nearly half of all homicides in New Zealand are linked to family violence. Each year an average of 14 women, six men and 10 children are killed by a member of their family.

Fortunately Lucy's story has a happier ending. Six years ago, she left her partner, to begin her "long painful process or regaining a sense of self." And today Lucy works as an intern with women's refuge, doing her part to help others break the cycle of abuse.



Trust seeks to reclaim Maori non-violent parenting

**SAHARA JAYDE BAKER-KORO,
AGED FIVE YEARS
DIED 21ST DECEMBER 2010.**

**MIKARA RANUI JARIUS RETI,
AGED FIVE MONTHS
DIED 11TH JANUARY 2011.**

Two Maori young lives taken, in less than a month. According to the Campaign for Action on Family Violence – It's Not Ok, about 10 children are killed every year in New

Zealand by a member of their family and half of these are Maori.

Chair of the Trust's board, Rev Dr Hone Kaa, says to reach this goal the trust focuses on three advocacy, research and communications.

He says through discussions with various Maori Iwi, health and social service providers the Trust has developed a Maori model of traditional parenting – Tikanga Whakatipu Ririki. The model is being presented at workshops being held this year for the various Maori providers.

Hone says the emphasis is on non-violent parenting. "If we can break the habit our whanau have of hitting children, then more serious forms of abuse and maltreatment will also reduce," he says.

The model has a six-step approach to non-violent parenting: Stop (Kauaka), Go (Haere), Distract (Kia Whakaware), Ignore (E aro ke), Praise (Whakamihia) and Enjoy (Kia ngahau).

Anton says through this model the trust is trying to encourage Maori to reclaim their history of non-violent parenting.

"Historical accounts indicate Maori were once kind and nurturing caregivers. Yet today Maori have a "profile of violence, abuse, poverty and poor health".

Hone says this is a "direct result of power-loss, poverty and cultural alienation. But Maori must stop blaming colonisation and instead take responsibility and heal.

"We must see ourselves as liberated people and experts who can wrestle with any critical social issue."

Both Hone and Anton acknowledge their message is not always a popular message as many feel they are trying to blame Maori. But Anton says they are not pointing the finger.

"We are trying to get people to take responsibility for their actions. We know families are seeing signs of the abuse," he says.

"They need to step in and stop it. It's a hard thing to do but we have to be brave and do it."

In order to combat the growing rate of Maori child abuse a Trust was set up in 2008 to act as advocates for "Maori Child Wellness".

Director of the Te Kahui Mana Ririki Trust Anton Blank says New Zealand has high rates of child abuse and "within that Maori rates are even higher".

In 2008 on the back of the 2007 Maori Child Abuse Summit the Trust was established with the aim of eliminating Maori child abuse.

THE NUMBERS

- Half of NZ children killed by caregivers are Maori.
- Seven times more young Maori women are hospitalised from an assault compared to Pakeha
- Four times more Maori children are hospitalised from an assault compared to Pakeha.
- 49 per cent of Maori women experience partner abuse in their life.
- New Zealand has the 3rd highest rate of infanticide in the OECD.
- Maori boys are six times more likely to be killed.
- Maori girls are three times more likely to be killed.
- Risk of Maori children being maltreated is double.

Sources www.areyouok.org.nz and Te Kahui Mana Ririki Trust.

PRINCE ALBERT COLLEGE TRUST STRENGTHENS CONNECTIONS WITH COMMUNITY, CREATION

Every year the Prince Albert College Trust (PAC) provides grants to Church and community groups to promote mission. In 2010 the theme for the PAC distribution was connecting with people and connecting with the whole of creation.

In this feature, Touchstone catches up with three recipients of PAC grants to learn more about their work and how they will use the money they have received.

Grant boosts blossoming Iconz4girlz

By Hilaire Campbell

Iconz4girlz is the latest avatar of the Girls' Brigade, the church-based, inter-denominational organization for girls. With a new funky image and a recent PAC grant of \$10,000 towards its work, Iconz4girlz could become a household name.

"We're rapidly expanding," says Jennifer Box, convener of the Iconz4girlz ministry team. "At the end of 2009 we had only five units between Auckland and Christchurch. Now we have 17, and this year we hope to reach Gore.

"Receiving the grant will help us in all areas – from developing, printing and distributing our programs and books to Iconz4girlz units, to publicity and promotion into churches, to training new Iconz4girlz leaders.

Boys and Girls Brigades and Iconz (for boys and girls) all run life development programs. There are no real spiritual or philosophical differences but Jennifer says Brigades are more traditional. "There are still many good strong Girls Brigade companies, but membership in NZ is declining so we decided it was time to look at a new initiative."

In partnership with Churches she says Iconz4girlz supports girls by providing fun-filled, creative activities within a holistic, balanced program that is both skills and values based.

"Our vision statement is 'To provide a Life Development program for NZ girls' with four levels: Iconz4girlz Explore for girls 5-7 years, Adventure 8-10 years, Challenge 11-13 years, and Ultimate 14 years and over. Each program is separate, but each

year all cover topics fitting the 'SPACI' acronym – Spiritual, Physical, Adventure, Community, and Interest. Cyber safe is one of their topics."

Iconz4girlz takes a modern approach to reach girls with a life changing program. It has funky lime green T shirts and pink caps, and as they move through the program the girls earn badges which they sew on their T shirts.

"Boys Brigade/Iconz asked Girls' Brigade to come on board with them, to create a program that would be similar to their Iconz program, so Iconz4girlz was created," says Jennifer.

She is one of four women who write the programs. "It's done through a combination of brainstorming, listening to what girls are into today, and just observing. It's uniquely Kiwi," says Jennifer.

"In partnership with Iconz project director Stu Thompson we promote Iconz4girlz to different denominations throughout the country. Churches own the programs and supply the leaders for us to train. Each Iconz4girlz unit has between three and eight; many are young mums wanting to do it with their families.

"We've had reports of fantastic outreach," says Jennifer. "In Taranaki there's a waiting list of girls because of advertising in schools and word of mouth. Many of these are from unchurched families."

"The really tremendous thing about having the finances is that Iconz4girlz can focus on its reason for being – to share the Gospel and reach more girls for Christ."



With its pink and green uniforms and wide range of activities Iconz4girlz appeals to contemporary girls aged eight to 18 and above.



Methodist Trust Association

Results to 31 December 2010

	3 Mths to 31/12/10	12 Mths to 31/12/10
Income Fund A	6.77%	6.72%
Income Fund B	6.25%	6.44%
Growth and Income Fund	4.40%	5.20%

Income Distributions for the quarter totalled \$2,925,965

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Geckos' future sunnier thanks to PAC

By Hilaire Campbell

Thanks to a \$5000 grant the Prince Albert College Trust fund, the jewelled gecko now has a better chance of survival on the Otago Peninsula.

Coordinator of Save The Otago Peninsula (STOP) Lala Frazer explains: "We are a community group that exists to protect and enhance the Peninsula's natural environment. For the last two years we have been working to restore gecko habitat in a reserve where numbers had dropped from 70 to almost zero.

"Geckos need sunlight, so we are cutting back enormous piles of vegetation. We are taking away anything that is not a food source, or that casts shade on the kanuka and coprosma trees where they live.

"But we faced the problem of how to dispose of the vegetation we removed. We are all volunteers, and most of us are retired, so it's slow going. There are 150 official members but working bees are small, usually my husband, myself, and three or four others."

Lala says STOP tried using hired mulchers, but they weren't practical or cost effective. Wood cut weeks in advance attracts rodents and is hard to mulch, plus you need an army to get it off site to where the machine can operate.

"Burning vegetation is a no no, so the only option really was to have our own mulcher permanently on site."

After careful research and consultation with owners and a tree surgeon, the group chose a New Zealand made Hansa Brush Chipper, with a 9HP Honda engine, the type used on lifestyle blocks.

Lala says getting the mulcher with PAC's help has been a great morale booster. "We were thrilled to get all the money we needed from one source. There's a different theme every year for the grants, and this year it just happened to be Caring for the Earth.

"Our reserve is an important one but not the biggest. What we are doing is experimental, and the mulcher is part of that experiment. We don't fully understand why this particular reserve collapsed, but research shows that leaving it ungrazed increased rodent numbers seven times. Rodents are known to be major predators of lizards, and recent poaching has probably been the final death knell."

Now STOP is planting tree corridors to bring in surrounding areas, mulching paths and rank grass with the wood chips. Lala says the group can sell any surplus chips. They are also boosting desirable vegetation with some help from Honda Cars (to offset their carbon) and the Dunedin City Council.

"The reserve is very pretty at the moment," says Lala, "with clematis, muehlenbeckia, parsonia, and mistletoe all in flower."

By 2020 she says they'd like to see the reserve under control with more geckos returning. Local farmers are protective of the project as they are now aware of the threats to this species, and they manage their land accordingly. Lala says they all love the gecko.

"It's so tiny, and its markings are exquisite. With two rows of bright yellow diamond shapes, it's not called 'jewelled' for nothing. But the only nice rat is in a trap."



STOP volunteers clear brush to create a friendly environment for the jewelled gecko.

With PAC support Toughlove on the move in Whitianga

By Hilaire Campbell

A \$4000 PAC grant to Mercury Bay Cooperating Parish in Whitianga to run Toughlove courses will make the world of difference to participating families says Rev Mary Petersen.

"My contract with the Parish Council asks me to lead them in community ministry, and Toughlove is part of that. However, our congregation is small, mainly elderly Presbyterians and Methodists so we couldn't do it without help."

"The theme for 2010 applications was 'connecting with the community' and we always try to meet community needs that are not already being met. Other churches run youth groups, and we have a group for international students and their Kiwi friends. We wanted to provide something else to benefit the whole family."

Toughlove was started in 1980 by a Pennsylvania couple wanting to help parents who felt isolated. Mary says it has stood the test of time.

"It's a well-structured program and a logical choice because many families in this area struggle with the challenges children bring."

Mary has worked with Strengthening Families, and has experience in many other programs with families. "I've completed Toughlove facilitator training so we have official approval."

The PAC grant pays the fee of \$20 per family to join the Toughlove organisation and provides another \$25 to provide them a parent manual and support pack. It also covers an honorarium for referrals to a counsellor, if appropriate, and travelling costs for Mary to visit families.

Mary hopes to help about 20 families this year because of the grant.

"In the last few months I have used Toughlove principles in working with nine families," she says. "It's a particular process. The weekly format is about helping parents take a stand against some aspect of a child's behaviour they find challenging; they need to be able to voice the problem, and follow a step by step plan to deal with it.

"It's a mutual support group for parents to develop effective strategies, but so far only two families have

attended meetings together. Mercury Bay is a large area so I visit families and use Toughlove principles with those who are unable or reluctant to come.

"As an extension of Toughlove and supporting families, the PAC grant also helped three teenage boys, one with ADHD, attend holiday camps.

Mary deals with a whole range of people, including grandparents and solo parents. The percentage of Maori is small she says, but the number really struggling is disproportionate.

Only one Toughlove family came through church. The rest have made the connection through weekly outreach programs like Mainly Music, or other community groups.

"The congregation's Soul Food Café and Walk through Christmas attract non church goers and are two examples of other things we're doing to try and meet the needs of the community. We were unsuccessful in applying for PAC grants

for these but we are delighted with what we've got," Mary says.

A grant to Mercury Bay Cooperating Parish is enabling Rev Mary Petersen to bring Toughlove counselling courses to the community.



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William James

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Deeds that bring blessings

KATHLEEN LONCAR REFLECTS
ON ISAIAH AND JESUS

For the first Sunday in February the Lectionary sets as one of its readings chapter 58 of the prophet Isaiah. This reading has some strong teachings about the duty of those who wish to find favour with God.

God tells them that it is of no use to obey the teaching about observing the fasts as laid down in the Law and expect God to reward them for it, when they are merely seeking acknowledgement for exhibiting their piety: "Behold in the day of your fast you seek your own pleasure and oppress all your workers" (Isaiah 58:3).

God goes to say what actions he expects from those who truly wish for his blessing: "Is not this the fast that I choose: to loose the bonds of wickedness, to undo the thongs of the yoke, to let the oppressed go free, and to break every yoke?"

"Is it not to share your bread with the hungry and bring the homeless poor into your house?... Then you shall cry and the Lord will answer. You shall cry, and he will say 'Here I am.'" (Isaiah 58:6-9).

Here the teaching of Isaiah certainly foretells that of Jesus himself. Clearly Isaiah is speaking to the prosperous class in Israel. He reminds them that they live among the

poor and oppressed, and have a duty towards them.

We should remember that Jesus himself took his stand among the poor and oppressed. He could have chosen to be born into a priestly family, like that of his cousin, John the Baptist, or one of the affluent leaders of Israel, who had built up a rapport with the Roman rulers.

But he chose instead to be born into the family of a working man, a carpenter. It is clear in the gospels that he was known in Nazareth, where he grew up, as the carpenter.

In Mark 6 (1-6) and Matthew 13 (53-58) those who heard him preach in the Nazareth synagogue were quite dismissive, though he had already had a good reception for his preaching in Capernaum (Peter's house) and other towns in Galilee.

"Is not this the carpenter, the son of Mary and brother of James, Joseph, Judas and Simon? Are not his sisters here with us?" (Mark 6:3).

Some people have assumed that these people are children of Joseph by an earlier marriage but the alternative seems more likely, that they were the children of Mary and Joseph born later than Jesus. And it appears that, since Jesus' father Joseph is

not mentioned here, that he had died while these young people still needed financial care. Perhaps Jesus ran the carpentry business, at least until the girls had their dowries settled.

When he felt he could leave business to be looked after by some of his siblings, he packed up and set off to preach his message. This is when he served as the Messiah, calling his principal disciples from among the working people – fishermen and a tax collector.

In his actions and teachings he certainly fulfilled what Isaiah had stated as being what God required. He healed those who were in need, and who came in trust and faith. He preached that it was what was inside a person that could save him. Not his ancestry, or learning, or adherence to the niceties of the law.

He only had arguments with Pharisees and scribes, when they tried to prove that he did not have the teaching from God. In disagreeing them, he quoted from Isaiah (29:13).

"This people draw near with their mouth and honour me with their lips, while their hearts are far from me" [Matthew 15:8].

So we are told in the Acts of the Apostles

(2:44-45) that when Jesus had gone through his death and resurrection, his followers came together to form the nucleus of the Church.

"All who believed were together and had all things in common; and they sold all their possessions and goods, and distributed them to all, as any had need."

Clearly this could not continue as the Christians spread through many lands in the years of the early Church. Nevertheless, the principle remains the same today.

Recently the Dominion Post published the story of a man in Taiwan arrested by the police for stealing a bicycle. The man admitted the theft but explained it was for his daughter. He wanted her to be able to cycle to school instead of walk 5km to the bus stop each day.

When the police learned of the poor circumstances in which family lived, with no access to running water or electricity, they took up a collection among themselves and bought a bicycle for the girl.

When we have the opportunity to raise money for people in difficult circumstances, let us bear in mind the example of those Taiwanese police.

What we do to the land, we do to ourselves

By Jim Stuart



I don't know about you, but I am glad the year 2010 is over. Apart from a few exceptions it was a hard year – especially for those who live in Christchurch or Greymouth. It all began to unravel on September 4th when the 7.1 earthquake shook the region and changed our lives forever.

I must confess that it accentuates the feeling that like we are living in apocalyptic times: earthquakes in Haiti, China, Indonesia and Chile, tsunamis in the Pacific, an enormous volcanic eruption in Iceland, floods in Pakistan, Australia and Brazil, an unusual spate of tornadoes in the United States, forest fires in Russia, extreme winter weather conditions in Europe, and as I write this another 7.2 earthquake in Pakistan.

Will it get better? I believe the climate change activists are right: we need to change

the way we live on this planet.

However, the same could also be said for the church. For example, a recent study by the World Council of Churches concluded that Christianity especially in Western countries is in sharp decline. Fewer people, it reports, identify themselves as Christian while more and more are choosing to describe themselves as 'of no religious faith'.

A 2008 British social attitude survey supports this. According to the survey the proportion of people who say they have 'no religion' has increased from 31 percent to 43 percent. Here at home Statistics New Zealand reports a similar shift away from institutional Christianity towards what one analyst calls 'a supermarket, do it yourself spirituality'.

He concludes that institutional Christianity now has a half-life of one generation, to borrow the terminology of radioactive decay.

I believe there is a connection between the climate crises and the faith crises. Embedded in both are attitudes and practices

that have contributed to the situation.

For decades we have held on to the spurious notion of unlimited growth. More cars, more planes, more oil, more things – endless growth. But suddenly we are realising there are limits to growth, that we all can't have three cars in the driveway, that we can't hop on a plane and fly halfway around the world because we want to without consequences borne mostly by those who are economically poorest. The planet is clearly telling us that enough is enough.

The same is true for the faith crisis. We are gradually turning Christianity into a form of entertainment, 'a comfortable pew' experience that asks little of us except for some of our money and a turn on the roster.

A kind of tectonic shift is taking place in Christianity along a series of fault lines. Theology no longer really matters. Whatever one believes is okay just as long as we maintain our assets. As Robin Meyers observes in his book 'Saving Jesus from the Church', "Organised religion is now so dysfunctional that amateur atheists are

writing bestsellers. It's easy," he adds, "we wrote the script for them."

The poet, Robert Frost once famously described the human journey as a long and winding road in a yellow wood. Eventually, he suggested in his poem, we come to a place where the road diverges and we are faced with a choice. Which road will we take?

Using Frost's analogy, as the world is faced with climate catastrophe, so the church is faced with a faith crisis unlike any before. One road is well worn and heavily travelled, with 'business as usual'. The other is the road less travelled, the road the disciples called 'The Way'.

The choice is ours to make and the choice we make will 'make all the difference'. As Meyer warns, "If we do not stop travelling down the road we are on, we will not just destroy the planet and everyone on it but continue to betray the heart of Christianity."

Highs and lows in the community of faith

By Lyn Heine, UCANZ Standing Committee

One of the things about belonging to Church is the connectedness it brings, the being called as individuals to live in community. And not just any sort of community, but a community of believers, of followers of the Jesus way of living.

So what does this look like in practice? We all know and subscribe to the principles of justice and fairness, of equity and compassion, of walking humbly with our God. But a bit like knowing what is good for our physical and mental wellbeing it is harder to do this than it sounds.

With the 2010 disasters of the Christchurch earthquake and the Pike River Mine explosion there was an outpouring of connectedness in action. For the people of Greymouth, this

included messages of support, assistance, and gifts of goods, food, money, toys and on and on. The giving came from all over and challenged me to think about how I demonstrate care and connectedness to others.

One message that stood out for me in the aftermath of the Pike River disaster was this one from Dave Mullan, a long-time member of UCANZ and an active promoter of the interests of Co-operating Ventures:

"We will search the scriptures for meaning for our lives in these days; we will challenge each other to become more aware of the needs of the world; we will offer our inadequate selves for renewed service in the name of Christ.

"And we will also pray that leaders like yourselves will have strength to

attempt to interpret the Gospel among your people in the unsympathetic context of human need and in the inner peace that makes such a vast task possible."

So how do we do this in more ordinary times, and not just when it is something that grabs our attention in national headlines? Sometimes we struggle within our congregations and parishes to foster this sense of connection with the wider world and wider community of faith.

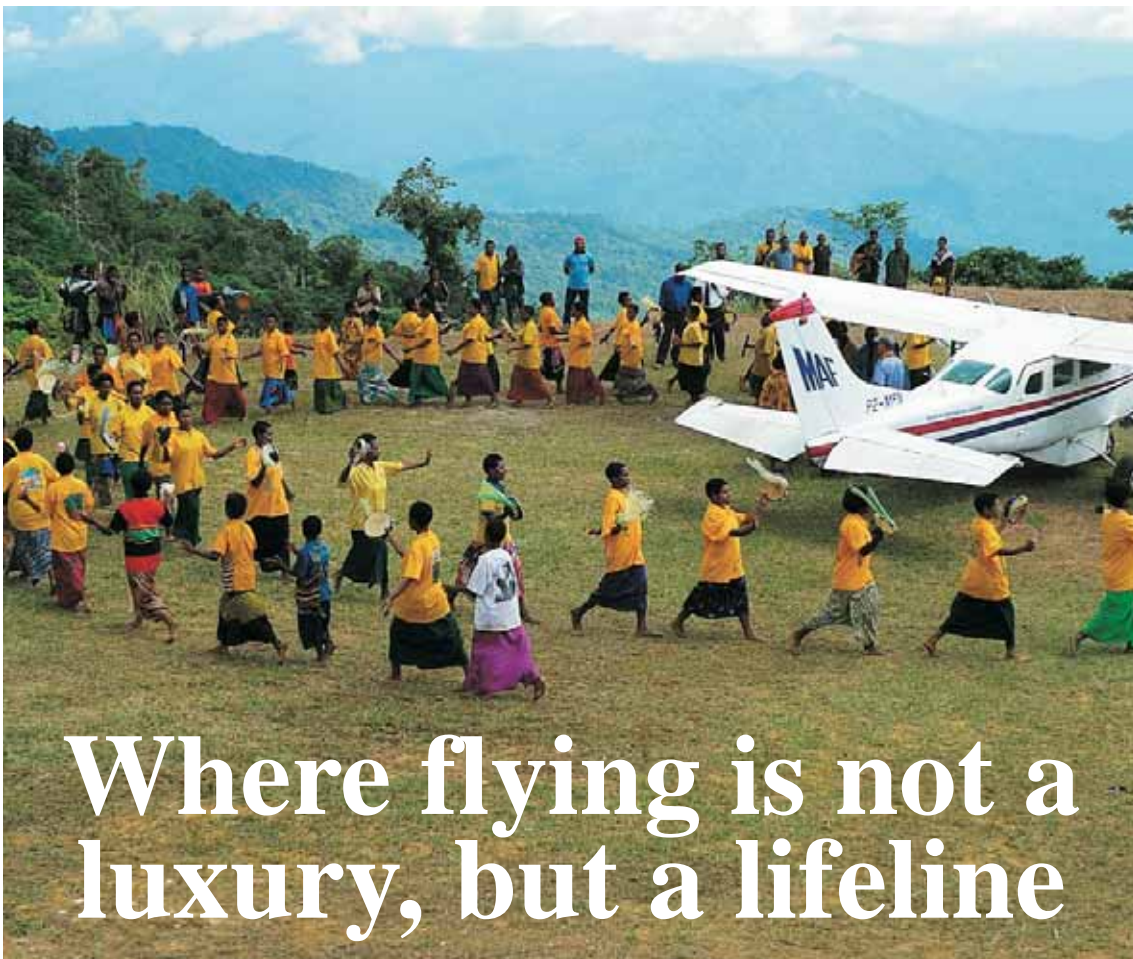
It is easy to become congregation-focused and to lose interest in the wider community of faith and its concerns.

Where Co-operating Ventures are called to do this for several partner denominations it can become even more difficult. So too for the partners

involved with those Ventures. We all know only too well the difficulties of establishing and maintaining viable and constructive communication with differing interests at stake.

Two of the things coming out of UCANZ this year that speak to this fostering of connectedness are a series of studies around "koinonia" that have been developed by Peter MacKenzie, and the biennial forum to be held in early September, in Motueka, with the theme of Beyond the Walls. I would encourage all of you to keep track and promote these as things of value to participate in.

The challenge for us all is to keep in mind that we do belong together, that we are part of a whole community that is concerned with building whole people with the whole mix that that implies.



Where flying is not a luxury, but a lifeline

MAF New Zealand works primarily with MAF Australia in Papua New Guinea, Arnhem Land, Cambodia, Indonesia and Timor Leste.

Mission Aviation Fellowship (MAF) is a faith-based, not-for-profit team of aviation professionals providing air transport in remote places of deepest human need.

MAF flies over jungles, mountains, swamps and deserts to bring thousands of men, women and children medical care, emergency relief, long-term development and Christian hope.

Across the world, multitudes of sick and poor people, many with no spiritual support, depend on basic services that can only be supplied by using light aircraft.

MAF people reach out to other people, primarily using aviation and technology but often through community involvement and practical Christian ministries.

MAF New Zealand works primarily with MAF Australia in Papua New Guinea, Arnhem Land, Cambodia, Indonesia

(Aceh) and Timor Leste.

Along with pilots and operations staff at various bases, skilled and trained engineers serve flight operations from strategic locations. Staff trained in administration, information technology, accounting, project management, marketing and recruitment work in support of overseas operations.

MAF International services 2000 airstrips, supporting 900 organisations, with 140 aircraft, in 31 countries worldwide. In New Zealand, MAF is a registered charity funded by voluntary gifts.

Every three minutes, an MAF plane is taking off or landing somewhere in a remote spot of the world.

This month Godfrey and Glen Sim, who serve with MAF in Papua New Guinea, are in New Zealand. They will make a presentation at Welcome Bay Community Church in Tauranga

on Sunday 13th February and after that will be visiting Auckland and Christchurch.

Godfrey and Glen met at MAF in Mt Hagen in 2008. After getting married in Australia, they are now back at Mt Hagen.

Last year, Godfrey participated in several ministry events. These included helping reopen the airstrip at Lapalama. The airstrip had been closed for 14 years because of inter-tribal violence and consequently, many suffered the loss of health, education, trading services, food and clothes supplies and spiritual nourishment.

In October Godfrey was present at an event where six warring clans signed a memorandum of understanding and took part in a ceremonial gun burying, public confessions and commitment to peace.

For more on the Glen and Godfrey's NZ visit 09 262 1725 or kaymartin@maf.org.nz.

Churches step in to care for Sri Lanka flood victims

Epic flooding in Sri Lanka has meant that churches have taken up sheltering and feeding refugees from vast tracts of flood ravaged land.

Christian World Service has launched an appeal to support Sri Lankan flood recovery where there are an estimated one million people displaced by the recent floods.

Flooding looks to have become the major form of disaster for the start of 2011 with colossal floods in Australia, Brazil, Sri Lanka and the Philippines all catching the headlines.

New Zealanders have of course been emotionally affected by the Australian floods. However, yet again the floods have also highlighted the difference between disasters in developed lands and those with fewer resources.

Sri Lanka has been weakened by armed conflict between government and the Liberation Tigers of Tamil Eelam (LTTE) for more than 25 years. By the time the civil war ended two years ago there were over 60,000 fatalities and many more who had found refuge within Sri Lanka or overseas.

The country was also hard hit by the 2004 tsunami which swept Sri Lanka's coastlines killing 30,000 people and leaving hundreds of thousands homeless.

CWS supports three partner groups in Sri Lanka who are involved in activities ranging from organic home garden training, campaigning on the rights of the poor, training and income generation.

These groups are Devasarana, the Movement for Land and Agricultural Reforms (Monlar), and the Women's Centre. It also has links with the National Christian Council of Sri Lanka (NCCSL) who are one of the local members of the ACT Alliance. NCCSL is providing assistance through local church networks in the affected area.

Data gathered by Christian World Service's global partner, the ACT Alliance shows the scale of the disaster includes high levels of loss and dislocation.

So far the floods have forced 123,732 people to seek shelter in the 179 camps, 111 of them in the Batticaloa district, set up both by the government and welfare agencies including religious institutions. A true tally of displacement is difficult as these figures do not include the many families who have sought refuge with host families.

There had been 18 deaths, 49 injuries and two people missing.

The Eastern Province has been hardest hit by the incessant rains that are flooding all the divisions in the Batticaloa and Ampara Districts. A total of 1,727 houses have been completely destroyed while another 12,152 houses have been damaged.

Normal transport has come to a standstill, schools have been closed until further notice and the flood waters have caused serious damage to thousands of acres of paddy fields.

According to the most recent information available from the partner groups several hundred families are housed at church premises where churches are providing cooked meals, and dry rations.

Most of the families have lost all their household items and are therefore bereft of basic necessities.

CWS is appealing for funds to help local partners provide assistance. The most urgently needed items include food, dry rations and non-food items such as mats, blankets, clothes, kitchen utensils and hygiene kits.

Donations can be sent to CWS, PO Box 22 652, Christchurch 8143 or through the website: www.cws.org.nz or by phoning 0800 74 73 72.

On sharing power, caring for creation

From Page 3

In her presentation Methodist Tauwi youth facilitator Te Rito Peyroux addressed how the Church can contribute to a just world and better environment.

"It is important to learn about and value the creation stories of the different cultures that make up our faith community. Often these have a strong resonance with and respect for the environment and the Creator. Examples include Ranginui and Papatuanuku, and Ta'aroa.

"We need to see 'power', not just as authority but as a taonga of the church. These include our hymns, prayers, reflections, ethos and sense

of social responsibility. It is important to find creative, effective and appropriate means of sharing these through the arts and our services, conversations and everyday actions."

Betsan says the hospitality and generosity of Ngati Awa at the conference was breathtaking. Sharing Power was magnificently organized and included the involvement of iwi leaders. The powhiri on the Ngati Awa marae as well as other marae in surrounding iwi included kapa haka, cultural presentations, and hospitality with food from the land and sea in abundance.

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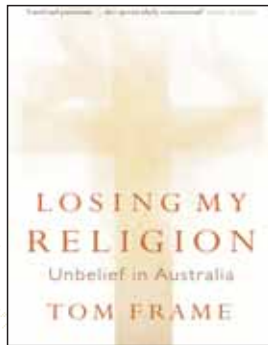
Losing My Religion – Unbelief in Australia

In 2002 Anglican bishop Tom Frame led a public memorial service in Canberra for Australians killed in the bombing of two Bali nightclubs. Most negative reaction came from those who argued that any public commemoration should have been devoid of religious content, thus allowing participation of Australians who had no religious belief.

A century earlier the presence of a Christian leader and the recitation of Christian prayers at any public commemoration would have been assumed. But since the early 21st century, the largest census group after Roman Catholics in Australia has been those professing no religion.

Frame accepts we can no longer accept that religious ritual is appropriate on public occasions and sets out to explore what is happening to religious belief in Australia.

While religious affiliation was pretty much universal until the mid 20th century, Frame suggests that growing social and scientific awareness led to a cultural drift away from religious beliefs and devotional activity. Beginning



in the 1950s religion came to be seen as offering a lifestyle choice. For many people, religious belief was implausible. Unbelief was not necessarily a denial of God but an inability to believe in God.

In Australia today there is no stigma associated with being an unbeliever. Frame draws attention to the promotion of secularism and the rise of aggressive anti-theism. The names of Christopher Hitchens and Richard Dawkins will be familiar to New Zealanders. No religious belief should be beyond critique but rather than promoting debate, leading anti-theists have shown more interest in claiming intellectual superiority and even ridiculing religion.

Rather than being anti-religious, however, Frame believes that most Australians are simply indifferent. Religion is not important for shaping their world view and values.

When we lived in Australia we were members of a congregation established in an area of new housing and young families in the post war years. Although urban growth continues it has not been considered feasible to establish

new churches in new areas.

A survey of Year Nine children in 2002 found less than 5 percent attended Sunday School and, in the same year, 55 percent of marriages were conducted by civil celebrants.

For all this, the choice is not simply between belief or unbelief. There may be a lessening interest in church, yet Australians are still concerned with finding personal fulfilment and with what makes a good society.

Frame is one of Australia's best known writers on religion and society. He displays a commendable openness in exploring religion and unbelief in Australia and why he believes this matters. He is more interested in discussing issues than arguing points.

His well-researched approach is both wide ranging and in depth and terms including "belief," "unbelief," "religion," "spirituality," "theism," "atheism," and "secularisation" are carefully defined. The book will appeal to those who have an interest in the sociology of religion.

While it seems likely that much of his examination and speculation could also apply to New Zealand, it is not a book for the general reader.

By Tom Frame

2009, University of NSW Press, 337 pages
Reviewer: John Meredith

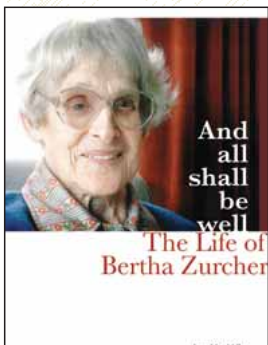
And All Shall Be Well – The Life of Bertha Zurcher

The task of a biographer sounds deceptively simple – tell of the life of a person in such a way that the reader gets to know the subject as a person. Good biography also reveals the nature of the community within which the person lives. Carlisle and others declare that biography is the only history.

Writing a biography of a living person has both advantages and disadvantages. The writer has direct access to her subject but there are many who also know the subject well. Therefore June Mac Millan has had a daunting task.

Bertha Zurcher is a legend in the Methodist Church in Palmerston North. Bertha's story however is not necessarily so well known.

June has sketched Bertha's life with accuracy, and with love. It is a remarkable story of the uncovering of a life. Bertha's story is one strand in the history of the Palmerston North Methodist Parish, in the history of New Zealand



Nursing, and in the history of New Zealand social work.

These were the public arenas of Bertha's life and work. A pioneer of new ways of family intervention, Bertha lived with families who needed personal help to make headway through their turbulent times. The Home Support Service was born out of a social need on the one hand, but also out of Bertha's need to be needed.

Bertha's public life in nursing and home support has a counterpoint – part of the unveiling of her life. Bertha's family life moulded her in a particular way.

Her upbringing was harsh, and June's biography does not spare the details of her home life. Bertha's work life sprang from a necessity to move out of that environment into one where she felt able to contribute to the lives of others.

June tells of the ways Bertha's nursing friends tried to educate her into "modern" life, helping her learn to socialise,

and dress according to the times. It is a touching story. Her anchor in those tentative first steps from home was her Christian faith which Bertha always interpreted in practical terms. Here too Bertha's story is linked with others who were her mentors and guides.

This is not a long book. But it is a very important book. June's work is a timely reminder that in each congregation there are special "saints" whose stories should be uncovered.

Bertha did not find it easy to tell her life's work and story. There are painful moments that we are all reluctant to re-enter. Yet the story is not complete without examining those times too. June does that task with sensitivity.

I read this book with keen interest. I know Bertha well. She holds a special place in our family life. I am glad that June persisted through Bertha's reluctance to push herself forward. This book is an encouragement to us all to tell our history of life and faith. Read it. You'll be glad you did.

The cost of the book is \$25 (which includes postage). To purchase contact Wendy Conwell, winnie@inspire.net.nz.

By June Mac Millan

2010, Self-published, 78 pages
Reviewer: Rob Ferguson

The Gifts of the Small Church

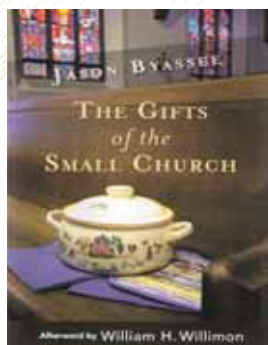
No matter what may be the numerical size of our local church, most of us would like it to be bigger.

Large membership suggests that we are successful in keeping or attracting members. It also has the advantage of providing a wider pool of people resources, and of helping solve budgetary problems. Small churches may be made to feel guilty for failing to obey Jesus' command about disciple-making.

Well, maybe. But Jason Byassee invites us to think again. He doesn't provide a theological or sociological analysis of the small church. There are enough of these already.

Instead, in a series of vignettes drawn from his own experience as member and pastor, he allows us glimpses into the life of a small church. While this may be an American church, it might well be a small church anywhere. Readers may find themselves saying, "This could be my church."

Unlike some popular writers who are keen to present a



formula for how a small church may become a large church, Byassee states clearly that this is not his intention. He doesn't believe in formulae anyway.

What he does believe is that, despite any faults it may have, the small church is God's best means to save us. That people may be served through the dynamic ministries of big churches Byassee does not deny. But the small church won't let us stay anonymous.

It is where people know they matter. Also, in a small church we are more likely to be exposed to people who annoy us. We can't ignore or avoid them as we might in a large church. We have to learn what it means to accept each other and to work this out in practice. This is the way we meet Jesus.

It is a recurring theme of this book that the small church mediates grace through particular people. Many of the people Byassee has met in small, relatively isolated rural churches are people who have lived in those communities

all their lives. Because of their antecedents some may feel that they own the church. They are not very likely to be interested in an intellectual or liberal approach to religion or life.

Byassee offers a number of examples of this. As pastor, he sometimes found himself confronted with attitudes to such things as race and war that were at odds with what he believed of the gospel. Yet the people made no attempt to dissemble, and their views did not necessarily affect the way they related to other people in concrete situations.

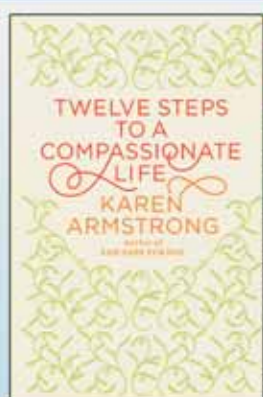
It was through them that the Holy Spirit worked the miracle of grace. And, in a small church, disagreements cannot simply be swept under the carpet. In a small church you have to shake hands – weekly.

Byassee writes with a light humorous touch that highlights the gifts of a small church where people are identified as individuals, listened to and loved. He tells a gracious and inspiring story, not just of the gifts, but of the small church itself as a gift of God.

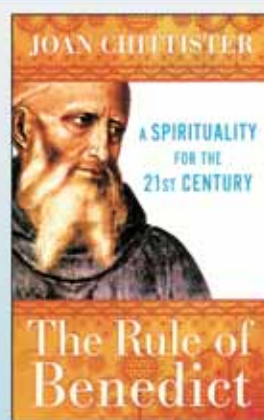
Review copy supplied by Epworth Books.

By Jason Byassee

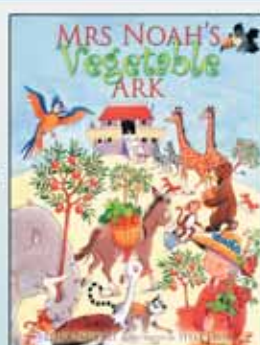
2010, Abingdon, 114 pages
Reviewer: John Meredith



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ON SCREEN

A film review by Steve Taylor

THE SOCIAL NETWORK

As told in the Gospel of Mark, when Jesus walked beside the Sea of Galilee, he saw Simon and his brother Andrew. Come, be my Facebook friend, Jesus said, and you can welcome new members into my social network. Later (in the Gospel of John) Jesus said, Greater love has no one than this: to lay down one's life for one's Facebook friends. Such is the RFV, the Revised Facebook Version.

Facebook is a social networking website. Users create a personal profile. They are then able to add other users as friends, exchange messages and enjoy a range of ways by which to interact and engage with these friends. Its success is astonishing.

An idea hatched at Harvard less than seven years ago is now estimated to connect over half a billion people. Together these people spend a total of 700 million minutes a month networking. In other words, one 12th of humanity, a social group almost twice as large as the U.S., is engaged in finding and following friends.

Facebook founder, Mark Zuckerberg was recently announced as TIME's 2010

Person of the Year. A billionaire six times over, Zuckerberg is known for his frugality and philanthropy.

He is also the main subject of the movie, *The Social Network*. It is an engrossing movie, a deserved Golden Globe winner (best film drama, director, screenplay and musical score). Beautifully directed by David Fincher, tightly written by Aaron Sorkin (of *The West Wing* fame) the script links a set of court cases with the unfolding story of Zuckerberg, and Facebook's, rise to fame.

While well-written, The

Social Network bears little resemblance to real life. On screen Mark Zuckerberg, well played by new actor, Jesse Eisenberg, is a selfish social climber. The movie opens with his public humiliation of girlfriend, Erica Albright (Rooney Mara). It then charts how Zuckerberg employs his formidable computer skills in the vengeful pursuit of fame, fortune and females.

The Mark Zuckerberg of real life seems remarkably different. Rather than revenge, the key to Zuckerberg's success, according to those interviewed by *TIME* magazine, is his deeply empathetic knowledge of the human psyche.

Zuckerberg believes in relationships of trust and longs for a set of social networks that enable a more open and connected world.

The *Social Network*, and the Facebook phenomena question how we relate. What does it mean to 'friend' someone? How should people, whether face to face or virtual, connect? Should a person's private past appear on an employer's internet search?

These are Gospel questions. Some 2000 years ago, Jesus invited people to enter a social network, called the Kingdom. The relationships would be more open, egalitarian and just. He envisaged a change in the way people relate to each other and to God: as friends.

New users of this Jesus network were invited to be born again. This included the offer of a new future possible because the past no longer appeared up on a Divine search engines set for forgiveness. Such is *The Social Network of the Kingdom*.

Rev Dr Steve Taylor is director of Missiology at Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz. He maintains a love/hate relationship with Facebook.



COVENANTS & TREATIES

The Bible describes sacred agreements or covenants God made with certain individuals and nations. Leaders also made covenants with other leaders, along with treaties and formal agreements. Translated from Hebrew the word 'covenant' means a binding pact.

Like modern treaties Biblical covenants were conditional with stipulated terms. Jews and Christians consider themselves to be covenant people. New Zealanders are treaty people, bound by our sacred founding document.

The first half of this puzzle relates to the Bible. The second half relates to the Treaty of Waitangi, and the words used in this section come from 'John Hobbs 1800-1883' by TMI Williment (pp 146-148).

Bible Challenge

The very first covenant involved all living	C	Gn 9:9-10
This covenant's sign was a ___ in the clouds	O	Gn 9:13
The word of the Lord came to Abram in a	V	Gn 15:1
Abram prevented strife ___ him and Lot	E	Gn 13:8
God said, 'Look towards ___ and...'	N	
number the ___ if you are able ...'	A	Gn 15:5
God promised ___ to Abram's descendants	N	Gn 15:18
Joshua set up a ___ as a witness to his covenant	T	Jsh 24:27
Moses read the book of the covenant to the	P	Ex 24:7
The ___ tricked Joshua into a covenant	E	Jsh 9:3&15
Wise King ___ made a treaty with King Hiram	O	1Kg 5:12
Paul said, 'God's ___ to Abraham did not come...'	P	
through the ___ but through faith'	L	Rom 4:13
Jesus said, 'This wine is the ___ covenant...'	E	Mt 26:28
6 th Feb. 1840 Governor ___ launched a treaty ...	B	
that became known as The Treaty of	I	
The Wesleyans had a mission nearby at	N	
Feb 11 th the Governor ___ at the mission house	D	
46 chiefs ___ at Waitangi, 120 at Mangungu	I	
The Wesleyan missionary Rev ___ Hobbs...	N	
acted as interpreter at and ___ proceedings	G	
The ___ lasted all day; the people were told...	P	
'the ___ of the land will belong to Queen Victoria	A	
'the ___ with the Maori people'	C	
Maori would have 'all the ___ and	T	
privileges of British subjects'		

Answers: creatures; bow, vision; between; Heaven; stars; guided; speeches; shadow; substance; Solomon; promise; law; new; Hobson; Waitangi; Mangungu; signed; dined; Heaven; stars; guided; speeches; shadow; substance; Solomon; promise; law; new; © RMS

Archives closed for expansion

From February 2nd, the Methodist Church of New Zealand Archives in Morley House, Christchurch will be temporarily closing its doors to researchers. Over the following four months, a new area is being fitted out to store the ever-expanding collection of historical documents looked after in the Archives.

Archivist Jo Smith is excited about the development.

"We have been frustrated not being able to give all the records in the collection the same level of care due to lack of space.

"This development increases the number of shelves available to store the Parish Archives Collection and also means we have more space for our large format items.

"We will be able to improve how our architectural plans, large photographs and artworks are looked after," she says.

The storage development also includes moving the current accounts file room, so the Archives storage rooms can be adjacent to each other.

To enable this to happen, the Archives volunteers and the archivist have been packing up publications, indexes and other records into boxes. These will be temporarily stacked in the current reading room downstairs in Morley House while the new area is fitted out.

"Our main concern during this project is that nothing happens to the collection, so we are making sure that the present storage area is sealed up, to stop dirt and dust affecting the documents. This means we won't be able to get to the collection."

Jo suggests that if people want to access Methodist-related publications or newspapers during this period, that there are several repositories that hold extensive collections such as the National Library of New Zealand, John Kinder Theological Library, Hocken Collections in Dunedin, and the Auckland Methodist Archives.

While the Archives are closed, volunteers will be turning their attention to the large pile of typing waiting to be done. As lists and indexes are completed by the team, more information will be posted on the Methodist Church website about the Archives Collection.

Projected re-opening date for the Methodist Archives is 7 June 2011. Contact Jo Smith, phone 366 6049 or email archives@methodist.org.nz.

The REV...

by Dale Sweeney



Jesus is cool, say Pacific young people

By Joshua Robertson

Young people from around the Pacific region gathered in Tonga this December to testify that Jesus is cool and take part in five days of praise and worship, discussion and fellowship.

The Pacific Christian Youth Convention 2010 (PCYC 2010) was held in Tonga at Tupou College outside Nukualofa. Delegates came from Samoa, Fiji, Rotuma, Australia, Tonga and, of course, Aotearoa.

The theme for the convention was 'Jesus is Cool' (with the mnemonic perspective **J**esus **E**ndures **S**aving **U**s **S**inners so all may submit that **C**hrist **O**wns **O**ur **L**ives). The theme aimed to reinforce the fact that Jesus' messages of service, love, hope and salvation are still relevant today in a world that is constantly changing.

The convention was officially opened on December 10th, by Tongan

Queen Halaevalu Mata'aho during a ceremony led by Free Wesleyan Church of Tonga president Rev Dr 'Ahiio. The days that followed were filled with bible studies, prayer meetings, praise and worship sessions, guest speakers, workshops and naturally, cultural and gospel performances. Delegations from Samoa, Fiji, Aotearoa/NZ and Tonga led devotions.

Discussion focused on issues faced by the youth of the Pacific and provided a forum where young people could engage in meaningful discussion with each other and express a diverse range of perspectives.

Topics included the environment, education, health, young people in crisis, trade, debt and international aid, poverty, Millennium Development Goals, gender and domestic violence, food security and human rights.

At the conclusion of the Convention, the convention flag was handed over to delegates from Samoa who will be hosting the Pacific

Christian Youth Convention 2011.

Some of our very own New Zealand delegates who attended the Convention had the following things to say about their PCYC experience:

S a m a n t h a McGeorge (17, St Johns Methodist Church in Hamilton). "It was my first time in

Tonga. Unfortunately I had to spend a couple of nights in hospital because of a tummy bug! Other than that it was a great, unique experience. It was really cool to get to know the other New Zealand reps who attended. There was some interesting workshop discussion about different problems that are faced by youth from around the Pacific, including health issues such as smoking, alcohol, obesity etc."

Narieta Raleqe (C h r i s t c h u r c h , W a s e w a s e K o V i t i) "It was awesome! It really opened my eyes to the problems being faced by our brothers and sisters around the Pacific. I am definitely trying to encourage more Fijian youth here in New Zealand to attend next year's convention."

Piripi Rakena (24, Te Tai Tokerau Rohe, Kaikohe). "It was my first time to Tonga. The food was good, the chicken drum sticks were massive! We created some pretty strong bonds within our New Zealand team of delegates there were some good leaders within our group so hopefully they will share the knowledge they have gained with their respective youth groups. Perhaps they could've improved the convention by putting in programmes that encouraged more interaction between the

different country reps that were there and perhaps more time allocated to workshops so we could've



The Kiwi contingent arrives in Tonga.

expanded more on discussions that took place."

Elia Tagaloa (16, student at Wesley College) "It was amazing! Meeting different people and everything else was awesome. It was my first time in Tonga, it was pretty hot. It was good to discuss a lot of topics and issues that are experienced by youth around the whole Pacific. One that I found interesting was the topic of why young people are leaving the Methodist church and what we need to do to keep them at church. Hopefully our reports back to our schools and churches will help raise awareness of these issues and encourage our leaders to make good decisions for the future of the church."



The opening ceremony of PCYC.

Kidz Korner!

By the time you read this Christmas celebrations will be well over. That doesn't mean that we should forget about the birth of Jesus until next Christmas. Just remember that Jesus is always with us all throughout the year.

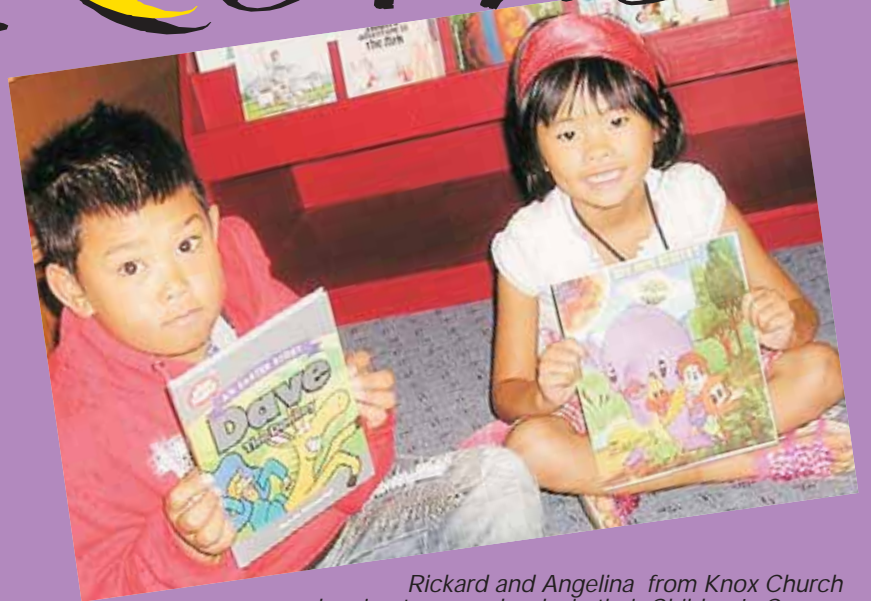
Most of you will have returned to school by now and be looking forward to a new school year. New class, new teachers and for many of you, a new school. There will be many new challenges ahead, new adventures but remember that Jesus is always there for you.

During the holidays St John's Methodist Church and our near neighbours, Knox Presbyterian in Hamilton East joined together for services. It's a great way to get to know the children from the other church and we have decided that we'll get together during the year for some activities.

Perhaps you could try this sometime.

The posters that some churches made for the display at Conference last year showed lots of amazing things that were happening in children's churches throughout the country. I'd really like to hear more about what you are doing. Please write, e-mail me and I will share what is happening in your church with others. If you can send a photo that would be great.

My address is:
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Unit 4 St John's close
22 Wellington Street
Hamilton 3216
E-mail: lennox@xtra.co.nz



Rickard and Angelina from Knox Church showing two new books in their Children's Corner.

MOALA'S PRAYER

Moala wrote this prayer for receiving the offering on the day of her church's Nativity play. She wanted to share it with other children.

Thank you Lord for blessing us and for blessing others. We pray that these gifts will be used to continue to bless the church and its ministry, and to help build your kingdom on earth.

Malo Sisuho'o foaki tapuaki,
O mau lava al'o tapuaki'i aki'e a kakai kehi.
Emine



Moala Molitika

S	R	F	F	A	T	S	E	V	P
S	H	E	P	H	E	R	D	A	A
E	L	A	V	L	E	E	S	L	T
L	O	R	D	I	R	T	P	L	H
B	V	L	I	O	U	A	U	E	S
A	E	U	D	R	W	W	C	Y	A
T	R	O	E	I	M	L	A	S	P
O	N	S	S	E	N	D	O	O	G

WORDSEARCH

You can find all the words in this Wordsearch in Psalm 23: cup, days, fear, goodness, lord, love, oil, pastures, paths, psalm, rod, shadow, shepherd, soul, staff, table, valley, waters.

When you have found all the words the remaining letters will spell the name of a book in the New Testament.

Reflections on Tongariro Alpine Crossing



On the Tongariro crossing: (from left) Jessica Rabone, Ian Boddy (at back), Averil Sheehan, James Sheehan (at back), Laura Sheehan and Jeanette Boddy.

Last month Jessica Rabone joined members of Wesley Broadway Church in Palmerston North on the 18km tramp across Mt Tongariro. Probationary presbyter Ian Boddy and his wife Jeanette organised the trip before they left Palmerston North for his placement in Blenheim.

Jessica reflects on her experience:

Our day began in the dark with a very early start. The low lying cloud that appeared as we approached the

shapes and sizes, the valleys, the rocks and the insects. What a joy to behold!

As on our faith journey, some parts challenged each of us more than the others. I found the Devils' Staircase challenging and had to stop every so often. It's amazing how energized you feel after a barley sugar or some chocolate.

Also the slope of loose scoria after the red crater was a great challenge. We felt as if we were skiing – except without skis! The blue lake was magnificent, and made the treacherous climb down worthwhile.

The path weaved through amazing views, and stops for photos were important. It turned out to be a very hot day, although the cloud did drift in when we had lunch at the Emerald Lakes.

The vibe when we chatted with people was one of encouragement and achievement. We saw young and old of all shapes and sizes taking on the challenge that the Tongariro Crossing presented.

As we walked on I could not help but be amazed by the many colours of the rock

formations, the alpine daisies, the moss that carpeted the slopes that looked like a white woolly blanket amidst open tussock land.

We had to watch our footing as the twists, turns and steps of the track led towards Ketetahi hut and the first glimpses of Lake Rotoaira, Lake Taupo and Mt Pihanga emerged.

Past Ketetahi hut the path began to descend into lowland shrub and it became apparent by the change in vegetation that we were reaching a lower altitude. I frequently stopped to admire plants and identify their botanical names. There is so much beauty in nature!

As we got closer to the carpark we followed the Mangatetipua Stream which flowed boldly onward. The tuis sang as we got closer to the end and it made me feel so thankful to be able to experience the tranquillity of nature right here in Aotearoa.

Once we got to the carpark we could rest our weary legs, soak up the sunshine and enjoy some chocolate after our big day out on the Tongariro Alpine Crossing.



Former ministers of Mosgiel on hand for the celebration were (from left) Revs Cornelia and Stuart Grant, Revs Marcia and Fred Baker, Jennifer Barrer and Rev Colin Jamieson, Pauline and Rev Russell Rigby, and Rev Jean Bruce.

Mosgiel Methodist takes glance back at cherished history

Most of the 110 people who attended the 125th anniversary celebrations of the Mosgiel Methodist Church enjoyed a very busy and pleasant day.

Chairman of the 125th celebrations committee, Elaine Merrett says the day began with a service to recognise the ministers who had served the congregation over the years. The service was lead by Rev Cornelia Grant who organised it in 25-year sections.

"This was followed by an afternoon of catching up with old friends and a beautifully catered dinner. Among those present were people who joined Mosgiel Methodist Church in 1927. The Lord has truly blest this place our oldest present day member is 94 years old.

"We had a time to reminisce and tell our stories, which brought some humorous and interesting tales. We heard from our synod superintendent Rev Stuart Grant and the Taieri

Ministers Association's Pastor John Stoddart, and we received a message from Mosgiel Community Board Chairman Bill Feather.

"Our longest continuous serving member, Isabel Smith, cut our celebration cake," Elaine says.

Revs Fred and Marcia Baker, Revs Russell and Pauline Rigby, Rev Colin Jamieson and his wife Jennifer, Rev Jean Bruce, and Rev Donald Phillipps were our past ministers who attended.

Revs Stan and Marie Goudge, Rev Alan Upson, Rev John Stringer, Rev Norma George, Rev Ken Russell, and Rev Uesifili Unasa were all unable to attend due to parish commitments. We ended our day with afternoon tea and a request from a member of our congregation to sing The Doxology which was a perfect ending to a very busy day.

Forgotten Methodist Churches – the Parker Memorial Church

METHODIST ARCHIVES

By Jo Smith

For a brief time last century, the Methodist church at Seddon was the centre for the Awatere district's Methodist congregation.

In 1899, the Starborough estate was divided up into small farms and the township of Seddon (named after the then Premier, Richard John Seddon) was laid out. Farms and town sections were initially purchased by ballot, and numbers of people moved into the area as Seddon became the service centre and administrative township for the district. The railway reached Seddon in 1902.

The Anglicans and Presbyterians moved churches across the Awatere River into Seddon township in 1900, and from 1903, Methodist ministers from Blenheim travelled to Seddon and held services in the schoolroom.

The time must have seemed right to build a church, as more people settled in the district, and businesses flourished.

With support from the Blenheim Methodist parish, a home missionary, Christian Aker, was appointed by Conference in 1911 to organise Methodism in Awatere District.

Enthusiastic Methodist George Barnes of Seaview bought a section next to the community hall and gave it as the site for



The Seddon Masonic Lodge building incorporates the Parker Memorial Church.

the new church. Money was raised for the building, again with the support of the Blenheim parish. A significant donation from WB Parker was received towards the cost of building the church.

WB Parker died before the church was completed, and the Seddon congregation decided to acknowledge his generosity, and the church was named the Parker Memorial Church.

The foundation stone was laid on 23 August 1911, and the building completed by 18 October, when the Parker Memorial Church was officially opened.

It was a wooden building with a corrugated iron roof. It was 16 feet x 24 feet, designed to seat 65 people and cost £151. A debt of £50 was owed on the building.

Unfortunately, when the active support

from Blenheim dried up and this was followed by the death of one of the leading lights of Seddon Methodism, a Mrs Lambert, the Seddon parish found it impossible to pay Christian Aker a stipend, rent a house for him to live in, and repay the debt on the Church.

In 1912, just one year after the Parker Memorial Church opened, Mr Aker was transferred to the Havelock Home Mission Station, and the monthly service given by a minister from Blenheim resumed. By 1920 due to lack of support, these services were dropped and the Church fell into disuse.

In 1927, Rev W Grigg wrote to the Church Building and Loan Fund committee on behalf of the Parker Memorial Church trustees and the Blenheim Parish asking for permission to sell the church. The Seddon Freemasons were interested in purchasing the building for their own use. It was sold to the Masonic Lodge for £130 in September 1927.

The Lodge extended the building and plastered the exterior, and the Parker Memorial Church was transformed into the premises of the Awatere Masonic Lodge at 9 Richmond Street. Today few people know of its origins as the only Methodist church in Seddon.

FAKAHISITOLIA TIKONI 'AHI' AHI FOEATA

Kuo a'u eni 'a e Vahefonua Tonga ki ha tu'unga fo'ou 'i he fa'unga mo e fakahoko ngaue 'i he Siasi Metotisi Nu'u Sila. Pea kuo fakahisitolia 'a e hono fakataapui mo fakanofu, 'i he Sapate 'aho 9 Sanuali, 'a Mele Foeata Tu'ipulotu kene hoko ko e Tikoni 'Ahi'ahi 'i he Vahenga Ngaue 'Aokalani/Manukau, 'o fakatatau ki he Fehikitaki 'a e Konifelenisi 'a e Siasi Metotisi 'i Palmerston North, Novema ta'u 2010. Ko e lakanga Tikoni ko e lakanga maheni foki pe ia ki he ngaahi Vahenga Ngaue 'a e kau papaalangi ka kuo hoko eni 'a Foeata ko e fuofua Tikoni Tonga kene ngaue ki he kau Tonga 'i he Siasi.

Ko Foeata foki ko e 'ofefine ia 'o e Faifekau Malooloo Sione Tu'ipulotu mo Sisilia 'o Taa, Vava'u - pea 'oku 'ikai sola 'a Foeata ki he ngaue faka-sevaniti 'i he Vahefonua he kuo ne fai fatongia ki he Komiti Lautohi Faka-Sapate mo e Komiti Misiona 'a e Vahefonua 'i he ngaahi ta'u lahi. Pea 'oku ne hoko atu eni ki he lakanga Tikoni ke tokoni ki he Faifekau Pule 'o e Vahenga Ngaue kene hoko ko e "sevaniti" 'o hange ko hotau 'Eiki, ko 'ene me'a ngaue ko e tauveli mo e pesoni vai, 'o

taanaki atu ki he Tohitapu mo e Folofola. Ko e ki'i faikehekehe foki ia 'i he ouau fakanofu Tikoni mei he fakanofu Faifekau, ko e kau atu 'i he taimi 'o e foaki 'o e ngaahi me'a ngaue faka-Tikoni, 'oku kau ki ai hono foaki 'o e tauveli holoholo mo e pesoni 'ai'anga vai ki he Tikoni 'o taanaki atu ki he Tohitapu mo e Himi, ko e fakataipe ki hono fufulu 'e he 'Eiki 'a e va'e 'o 'Ene kauako.

Ko e ouau fakanofu faka-Laumalie mo'oni mo fakamafana pea mo tokolahi. Na'e lava mai ki ai 'a e Faifekau Puleako 'o e Kolisi Ako Faka-Faifekau Trinity, Faifekau Toketa David Bell, 'o lava fakahoko 'ene lea. Pehee foki mo e ngaahi kaunga ako tokolahi 'o Foeata mei Kolisi Ako Faka-Faifekau mo e Univesiti 'Aokalani. Pea ko e ouau Fakatapui mo Fakanofu na'e tataki ia 'e he Faifekau Sea 'o e Vahefonua Tonga O Aoteroa, Faifekau Setaita Kinahoi Veikune pea ko e malangaa na'e fakahoko ia 'e Faifekau Toketa Nasili Vaka'uta, ko e faifekau faiako Tonga 'i he 'Univesiti 'Aokalani mo e Kolisi Ako Faka-Faifekau Trinity.



Ko Foeata Tu'ipulotu lolotonga fononga ako ki he feitu'u kamata'anga 'o e Siasi Metotisi 'i Nu'u Sila, Pei ko Mangungu.

FAKALOTOFALIA

'Oku tuku atu kakato heni 'a e malanga 'a e Faifekau Nasili Vaka'uta ko hotau Fakalotofale'ia 'uluaki 'o e ta'u 2011 ni pea fakatauange ke 'aonga atu ki he ngaue faka-sevaniti 'oku tau fakahoko ma'a e 'Eiki 'i he Siasi pea ketau tauhi ma'u 'etau tui ki he Poto 'o e 'Otua ko e koloa fungani ma'a mamani kotoa.

Malanga Fakanofu Tikoni 'o Mele Foeata Tu'ipulotu Siasi "Moia mei he 'Eiki" Ellerslie, 9 Sanuali 2011

Kaveinga Malanga: **Ui ke Tauhi** Veesi Malanga: **1 Timote 3:8a, 9**

Pehe foki ko hono tonu 'o e kau akonaki [diakonus] ke nau angamaopo [semnous]...ko e kakai 'oku nau tauhi [echontas] 'a e misiteli 'o e lotu [musterion tes pisteos] 'i he konisenisi ma'a [suneidresei].

1. Tapu mo e 'Otua ko hotau Tauhi Lahi. Tapu mo hou'eiki, 'uma'a 'a e kau mataapule. Tapu ki he Faifekau Sea mo e Kau Faifekau, Setuata Lahi mo e kau Setuata. Tapu mo e Siasi kuo lonuku, pehe ki he kainga, maheni mo e kaunga-me'a. Tapu mo ha kau 'a'ahi 'oku tau kau fakataha he ma'unga kelesi makehe ko eni. Tapu mavahe foki kia Mele Foeata Tu'ipulotu, Silia, Viliami mo e famili kotoa. Talangata 'iate au 'o fai ki tu'a mama'o atu, kau puke 'a e faingamalie ko eni ke fakamonu e koloa kuo u lave ai.

2. Fakamalo kia Foeata mo e Faifekau Sea he fakaafe ke u lele mai 'o fai e malanga ko eni. 'I he kamata'anga 'o e ta'u kuohili, ne u fakahoko e malanga fakanofu 'o e Faifekau Sea ki hono fatongia ko e fuofua Faifekau Pule fefine 'a e Vahenga Ngaue 'Aokalani-Manukau. 'Oku ou fakafeta 'i ki he 'Eiki he 'etau toe kau fakataha he efiafi ni ke fakanofu e fuofua Tikoni, ka ko e Tikoni fefine, ma'a e Vahefonua mo e Vahenga Ngaue.

3. Hange ko ia 'oku mou mea'i, ko 1 Timote ko e taha ia e ngaahi 'ipiseli faka-tauhisipi 'a e 'aposetolo ko Paula, 'a ia 'oku ne tokanga ai ki he ngaahi me'a ni:

- ke tokanga 'i 'a e ngaahi akonaki hala kuo ne uestia e kainga he siasi 'i 'Efeso (1:3-20)
- ke fale 'i 'a Timote ki he akenga totonu hono fakahoko e lotu 'i he siasi (2:1-6:10)
- ke fai ha akonaki faka-ngaue ma'a Timote, ko e foha 'i he ngaue 'a e 'Eiki (6:11-20)

4. Ko e hotau folofola malanga 'oku too ia he kongu hono ua, pea 'oku fakama'unga ai e akonaki 'a Paula ki he ngaahi fakakaukau lalahi 'e tolu(3):

- (i) 'Oku mahu'inga ke monomono 'a e ngaue 'a e siasi pea fakafoki ki he tu'unga 'oku taau ke 'i ai (2:1-3:16), he kuo 'i ai e maumau kuo hoko

(ii) 'Oku mahu'inga ke malu'i e mo'oni 'oku tauhi 'e he siasi (4:1-16) ke 'oua na'a uestia 'e he ngaahi akonaki hala

(iii) 'Oku mahu'inga ke potupotu tatau e tokanga ki he ngaahi kupu kotoa pe 'oku kau ki he siasi (5:1-6:10), kae 'oua 'e fakapalataha ki he ni'ihi kae li'ekina 'a e ni'ihi.

5. Ko e na'ina'i ki he lakanga Tikoni 'oku kau tonu ia ki he fakakaukau 'uluaki: ke monomono 'a e mo'ui 'a e Siasi. Koe'uhi ko e ngaahi mataa mama kuo hoko he lotu'i siasi, ne mahu'inga kia Paula ke monosi (hufanga he fakatapu) ke malu. Pea 'oku ua e me'a lalahi ke monomono:

(i) ko e angafai 'o e ouau lotu (2:1-15) - 'oku mahu'inga ke fakapapau'i 'oku fakahoko 'a e lotu 'i he 'uhinga mo e taumu'a 'oku totonu

(ii) ko e angafai 'a e kau taki 'o e siasi (3:1-13) - 'oku mahu'inga ke fakapapau'i 'oku ma'uma'uluta faka'ulungaanga e kau taki.

6. Ko e lea "ma'uma'uluta" ko e lea Tonga lelei taha ia ke liliu 'aki e lea faka-Pilitania ko e "integrity" pea ko e ohi ia mei he 'etau langa fale faka-Tonga. Ka kakato e ngaue 'a e kau tufunga fale pea 'oku toki faka-taakoto atu e ongo 'akau 'oku 'iloa ko e tokomea mei he to'ufufu ki he 'apai 'o e fale, tatau ki he ta mu'a mo e ta mui. Ka too lelei, pea 'oku pehee 'e he tufunga, "'Oku ma'uma'uluta hotau fale." Pea ka 'ikai too lelei, ko hono lea, "'Oku 'ulutoki e fale." Kia Paula, ko hono taau 'o ha taki 'i he siasi ke kainga 'enau akonaki mo 'enau to'onga kae ma'uma'uluta 'a e Siasi. Pea ka kuo 'i ai ha siasi kuo fesitu'a'aki 'a e 'ulungaanga 'o e kau taki mo e akonaki 'oku nau talaki, pea ko e "siasi 'ulutoki ia" (hufanga he fakatapu). 'Oku 'ikai ke tau faka'amu ke 'ulutoki e Vahefonua mo e Vahenga Ngaue. 'Oku tau fiema'u ha siasi 'oku ma'uma'uluta mo malu, pea ko e ngafa 'o ha tikoni he siasi ke ne angamaopo - ke felongoaki lelei 'ene mo'ui mo 'ene lea.

7. Foeata, ko e fatongia kuo ui mo fakanofu koe ki ai 'oku makehe mo mahu'inga. 'Oku ke muiaki e ngaue ne

taluhono kamata mei he mu'aki Siasi. Ko e taha 'o e kau tikoni 'iloa 'o e mu'aki Siasi ko Sitiveni (ne tolomaka'i) pea ko e fakamatala 'o Sitiveni ko e tokotaha ne "fonu 'i he Kelesi mo e mafai" mei he Laumalie Ma'oni'oni.

8. Ko e tala faka-Metotisi 'o e lakanga tikoni 'oku anga pehe ni:

- Ko e tokotaha 'oku ne faifatongia he vaha'a 'o e siasi mo e sosaieti.
- 'Oku ne fakafehokotaki 'a e siasi mo e sosaieti
- 'Oku ne tu'u 'i lotu 'i he siasi 'o hanga ki tu'a
- 'Oku ne 'ave 'a e siasi ki he sosaieti, ki he kakai 'oku te'eki kau ki he siasi
- 'Oku ne tataki 'a e sosaieti ki he siasi, pea uki 'a kinautolu kuo papitaiso ke fakahoko honau fatongia
- 'Oku ne ngaue 'aufuato ma'a e masiva, uitou, mo e tamaimate.

9. Ko e tokotaha kuo hoko ki he lakanga tikoni fakatatau ki he Fuakava Fo'ou 'oku pehe ni 'a hono fakamatala:

- 'oku ne mateaki he fai 'a hono fatongia (Ngaue 6:2-4)
- 'oku ne ngaohi kakai fou 'i he ngaue faka-sevaniti (Ngaue 6:6-7)
- 'oku tu'u taula 'ene mo'ui 'i he tui (1 Timote 3:9)
- 'oku ne muimui ki he siipinga 'a Kalaisi (Sione 13:14)
- 'oku ne taliangi ki he Laumalie Ma'oni'oni (Ngaue 8:26)
- 'oku fai tokanga 'ene fakahoko fatongia (Ngaue 8:30)
- 'oku ma'uma'uluta 'ene mo'ui (1 Timote 3:8-13)

10. Ko e ngaahi naunau faka-tikoni ia 'oku ne fakauho e tala fatongia 'oku fai 'e Paula kia Timote. Pea ko e fekau ia 'oku ou tuku ma'au, Foeata, he fatongia fo'ou kuo tuku falala kiate koe 'e he Siasi. 'Oku ou talamonuu atu mo e fakatauange ke nofo'ia koe 'e he Laumalie 'o e Eiki ke fakahoko 'Ene ngaue 'o taau mo ha sevaaniti: *Pehee foki ko hono tonu 'o e kau akonaki ke nau angamaopo...ko e kakai 'oku nau tauhi 'a e misiteli 'o e lotu 'i he konisenisi ma'a. Ui Ke Tauhi!*