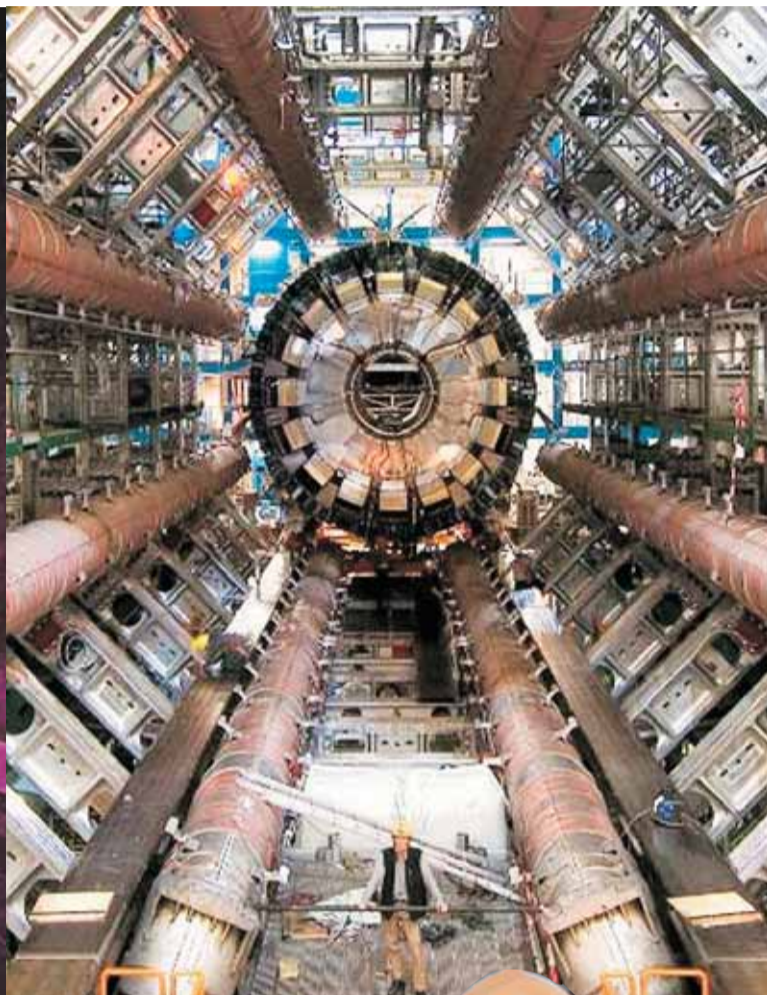


TOUCHSTONE

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

Science, religion and the Big Bang



By Paul Titus

Scientists use the Large Hadron Collider to recreate the conditions that existed at the beginning of the universe to understand the makeup of subatomic particles.

A physicist in the forefront of the search for the Higgs boson or 'God particle' says science and religion are not in conflict. Philosophy and religion should be part of the conversations we have about the origins of the universe, and science should be modest about what it knows and does not know, says Professor Emmanuel Tseemelis.

Emmanuel is an experimental particle physicist and heads the Directorate Office of the European Organization for Nuclear Research (known as CERN). CERN operates the Large Hadron Collider (LHC), the world's most powerful particle accelerator, where scientists are running experiments they hope will answer questions about the nature of matter and the origins of the universe.

Last winter, Emmanuel was a visiting Erskine Fellow at the University of Canterbury. In a public lecture he discussed the hunt for the Higgs particle. Under the

'Standard Model' particle physicists have hypothesized the existence of the Higgs particle for decades but until the LHC was completed in 2008, they had only indirect hints for its existence and did not have experimental evidence at other facilities. If proven to exist, the Higgs particle would explain the origin of mass of all particles in the universe.

"We have observed particles that are consistent with the Higgs boson but we are now doing further experiments to get more definitive answers," Emmanuel says.

"It is very exciting because if it was not, indeed, the Higgs boson, then it opens a new window to physics beyond the Standard Model. If it was the Higgs boson, it raises further questions. One model of particle physics beyond the Standard Model predicts five different Higgs bosons, so we would have to ask which one we have observed."

The LHC propels beams of hundreds of trillions of protons at one another at nearly the speed of light in a circular tunnel 27 km long. When the protons collide it creates conditions that existed just after

the Big Bang, the instance when the universe came into being.

"We are pushing back time to the very beginning of the universe by increasing the energy of the collisions," Emmanuel says.

Experiments at the facility near Geneva, Switzerland will not only attempt to answer questions about the origin of mass but also about the nature of dark matter and antimatter.

Emmanuel says scientists must be modest because we are only just beginning to shape our understanding of what makes up the universe, and matter - the stars, the planets, and life - is only a fraction of what is in the universe.

"I call the pie chart of what makes up the universe the 'humble pie chart' because we understand so little about it. According to our observations we make of the universe, matter - the stuff we see - makes up only about four percent of everything. Dark energy is about 75 percent and the remaining 21 percent is dark matter. We know virtually nothing about dark energy and dark matter."



Professor Emmanuel Tseemelis.

The scientific understanding of the universe will come about by combining the discoveries of particle physics, astrophysics and cosmology, he says.

But Emmanuel does not believe science is the only way to approach these questions. He believes scientists should be open to dialogue with philosophers and religious people.

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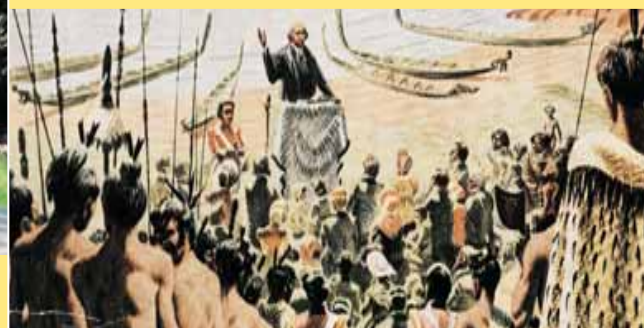
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Spiritual Growth Ministries: guide or be guided

By Cory Miller

It was her past life working as a nurse in a coronary care unit that led Barbara McMillan to look for a way to help others on the spiritual level.

Barbara found the daily grind of healthcare lacked a spiritual dimension. While her medical training helped her to care for people's physical ailments, she felt she was unable to offer a completely holistic level of care.

"I could see my medical training didn't attend to the spiritual aspect," she says. "But I wanted to provide better care through this spiritual side."

Barbara found the solution in a network called Spiritual Growth Ministries (SGM). It is run by a group of people from a range of religious traditions, who have banded together with a common vision of offering spiritual direction to others.

Barbara completed SGM's spiritual director training programme in 1999, and today works for the organisation as its programme formation coordinator.

Through SGM she has found an outlet for her desire to help others with spirituality in the



SGM spiritual director Marg Schrader.



SGM leaders David Crawley and Andrew Pritchard.

busyness of daily life.

The network is open to anyone, of any religious affiliation, whether they are in need of some guidance themselves or whether, like Barbara, they want to learn how to guide others on their spiritual journey.

At the heart of the SGM vision is a desire to offer people a range of spiritual tools and resources.

"The trust aims to enable people to develop spiritual resources for their own life and work, by deepening their relationship with God in Jesus Christ through spiritual direction, the formation of spiritual

directors, retreats and other experiences of prayer," Barbara says.

SGM offers those looking for spiritual direction an annual programme of retreats, contemplative events and programmes.

For those who want to help others with their spiritual needs, SGM offers a spiritual direction training programme. The training programme was established in 1988. It is a two-year course that offers comprehensive training in the theory and the practice of spiritual direction. It fosters the opportunity for practitioners to nurture their own personal spiritual growth, while learning

how to help others.

Barbara says the training programme grew out of the realisation that it wasn't enough to just provide a place for retreats. There was also a need for people to be trained so they could run retreats.

"The programme was born so that others can lead," she says. "It is not for the fainthearted. A considerable amount of work is required for the training programme; about a day and a half of work each week."

While the programme is open to people of any denomination there are a few prerequisites. "SGM is looking for mature people who already offer advice or spiritual direction to others in some way."

Once someone has completed the programme, they can work as spiritual directors and companions who minister formally or informally in settings such as parishes, schools, retreat centres, small groups and community centres, or as chaplains in prisons and workplaces, throughout New Zealand.

SGM spiritual director Marg Schrader's, journey with the

network began with a simple phone call.

"A friend rang me up and asked if I could be their spiritual director," Marg says. "I didn't have a clue what this entailed but they told me all that was needed was to listen and direct questions around God."

So Marg joined SGM and has never looked back. She says the network offers people the opportunity to talk about what is happening in their life and to reflect on where God is in it. She says people can talk about pain and conflict as well as the nice things that are happening in their lives.

"We are all so busy, that praying is pushed into the corners of our lives. We are missing the real depth of spirituality of what God is doing in our lives."

Marg says SGM doesn't have to be a big commitment; it can be as little as a day a month. All you have to do is go.

"SGM offers spiritual direction, days of prayer, retreats or a day away. You can talk or you can stay silent. Amazing things can happen with the deeper contemplative nature of spiritual direction," she says.

Science and religion

From Page 1

Born in Melbourne, Emmanuel is a member of the Greek Orthodox Church. He has taken part in discussions with the Vatican's Pontifical Academy of Sciences and with the Orthodox Church's Patriarch in Istanbul.

"While we are pushing back the boundaries of knowledge, scientists are not in a position to understand everything. I don't believe science is in conflict or contradicts what people of faith understand.

"I have enjoyed my conversations with religious people and I think we need to find a common language so we can talk about the same thing. For example, I do not talk about the creation of particles at the Big Bang because creation is a religious term. I talk about the production or generation of particles. "To my mind science and religion are working in parallel. While we don't need a concept of God to do science, the notion of a creator God is compatible with science. Science is only probing a small part of what is out there."

To further the dialogue between science and religion, Emmanuel is organizing a conference to be held in Nyon, Switzerland to bring the two communities closer.

"Faith is not something you can get to through science. To me faith is how we understand what is beyond the work we do as scientists."

Earthquake fund continues to help

Two families left homeless by scrub fires outside of Christchurch are two latest people to receive assistance from the Methodist President's Earthquake Fund.

Methodist general secretary Rev David Bush says the families received grants to pay for personal items after they lost everything in the blaze. They qualified for the help because they were not able to get insurance for their homes near Prebbleton after the earthquakes.

David says at its peak the fund reached \$400,000, and there are still funds available for individuals, families and church or community groups affected by the quakes.

"Applications for grants have to come through a parish council, presbyter or synod executive. Most of the grants we have given were to individuals both within the church and members of the wider community.

"We are very grateful for those who contributed to the fund. We had a very large donation from the Uniting Church in Australia for \$75,000 and a large

donation from the Methodist Church in the UK.

"We received a reasonably sizeable donation from the United Methodist Church in the US. They required that we report back within three months as to how the money was used so that money went straight to the Christchurch Methodist Mission's 'Education Wellbeing Response' initiative to provide support to primary schools, students and families in eastern Christchurch," David says.

Initially money from the President's Fund mostly went to modest grants to help people meet unexpected expenses and get back on their feet after the earthquakes. Some donations went to parishes for programmes dealing with quake issues.

Some money went to Girls and Boys Brigades who had to pay rent to use other facilities when they had to move out of church halls.

David says the Methodist Church thanks all those churches and individuals in New Zealand and around the world who contributed to the fund.

Applications can still be made to the fund through Church channels.

TRINITY METHODIST CHURCH HOWICK/PAKURANGA

We will be celebrating Fifty years of worship and service in our present building on the weekend of 12-13 October 2013. If you have links with our church, either past or present, we warmly invite you to join us.



Please send your contact details to: 50th Jubilee Celebrations, PO Box 82056, HighlandPark, Auckland or email: emjabee@xtra.co.nz.

We will be happy to add you to our mailing list and keep you posted.



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Titoki Christian Healing Centre Board of Trustees
Noel Buchanan,
55a College Road, Edgecumbe 3120.
rangitaikipc@maxnet.co.nz

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We invite you to consider contacting us and expressing your interest.

We are serious about being a church family, wanting to reach families and individuals in our community and to minister effectively to those families already part of the church. We need leadership and encouragement from an ordained minister to fulfil our potential in this area.

Do you share a similar passion for Jesus, a heart for people and a desire to preach the Word?

Please give us a call: Rev Martin Stewart, 021 308 519
martin@ststephens.co.nz

Children's Commissioner fronts interfaith action against family violence



Russell Wills.



Uesifili Unasa

By Hilaire Campbell
Horrible media reports have prompted more than 40 New Zealand religious leaders to pledge their willingness to take action against domestic violence and child abuse.

The leaders from a diverse range of faiths put their signatures to the 'Faith Communities Against Family Violence' statement in December.

The statement recognises that family violence is one of the "most significant moral, spiritual and social challenges that we currently face as a country" and that communities of faith have a "responsibility to take a stand and address this challenge".

Children's Commissioner Dr Russell Wills helped bring the group together and launched the joint statement. Russell says it commits members of the faith communities to hold perpetrators of family violence to account and support the victims of such violence.

This means helping professional and lay staff in faith communities receive training to respond to family violence and work with anti-violence agencies.

"New Zealand is the first country to take collective action on an issue like this so it's a very powerful statement," Russell says.

"Positive feedback from faith communities, media, politicians, police

and NGOs has been overwhelming. What the exercise shows me is that we're at a tipping point on family violence."

The initiative has a pragmatic approach and the ambitious aim to give members of all the faith communities the skills to keep families safe from violence. Experts will work with communities and training networks are already in place in district health boards.

As a paediatrician at Hastings Hospital, Russell works in one of the poorer areas of the country. He sees many abused and neglected children, youngsters who are profoundly affected by the domestic violence they witness.

When he was approached last year by three clerics who wanted to take action on family violence in their own communities, he supported their joint approach, which led to the national statement.

One of the clerics, Rev Uesifili Unasa is chaplain at Auckland University. Uesifili says family violence affects so many and the religions and cultures of New Zealand are so diverse, the commitment to take a stand required a wide approach.

One of the things that sustains domestic violence is the belief by men that it's their right, Russell says.

"We call it 'male privilege' and it comes from a mistaken understanding

of the scripture. There are alternatives to violence. Mindset and behaviour can be changed. Most men love their families and don't want to be violent."

Nevertheless, Uesifili says, it was a huge challenge to get the diverse faith communities to agree on the wording for a national statement.

"It's not an issue all faith communities feel comfortable talking about. It's highly sensitive, and, for some, ingrained as a way of life. However, the challenge has been met, the statement signed, the commitment to change has been launched.

"Now is when the rubber hits the road. Next is the follow-through. This is not an instant fix, it is an on-going

process," Uesifili says.

The Child Commissioner's Office will invite faith signatories and community members to meet to talk about family violence and discuss what actions faith communities can take to prevent it.

They will submit stories about the initiatives and actions they've taken since signing the Statement. In 2014, the information will be collated and published in a special edition of the Children's Commissioner's journal.

Russell says, violence exists and it's not going to go away but faith communities in New Zealand are willing to do something about it.

PUBLIC ISSUES NETWORK



What about daily bread at school?

A chance for some traction on poverty comes up with Education (Food in Schools) Amendment bill due in Parliament on 13th February. The private member's bill, from the Mana Party, would provide breakfast and lunch in decile one and two primary and secondary schools.

The bill comes close on the heels of the Children's Commission 'Solutions to Child Poverty' report. One of its recommendations is to introduce food in schools. The Children's Commission proposed food for decile one to four schools. The decile one and two 'Breakfast and Lunch in Schools' bill is a more achievable goal in the current political climate.

The main opportunity of this bill is that it will alleviate poverty and give kids a better chance at school. Questions that come up first are about cost, and whether to have a programme of food for all schools.

Economic advisors have costed the programme at \$100 million per year. Compare this to the cost of good roading at \$100 million per 3.3 km.

Should the food be available for all children at a school that qualifies? Targetting vs universal provision is a never ending policy debate. We know that when food is made available only to 'poor' kids this creates a sense of shame, and division between haves and have-nots.

We already have fruit in schools,

which is working. Milk in schools is coming (thanks to Fonterra).

Public Questions suggests the Church supports the food in schools bill. Research shows that when children have food at school their attendance is better, their behaviour improves and their achievement goes up. Good food helps with good education.

Each school board would have responsibility for the food programme, so the food can suit the children in school communities. This will be a state funded programme which can be an opportunity for schools, communities, businesses, and government to work together on 'food for kids'

Actions:

- Help the bill to its first reading by contacting MPs.
- Contact schools in your communities to ask them to send messages of support.
- Respond to Public Questions expressing interest at betsan@publicquestions.org.nz.

Further information:

- Visit this website for more information: feedthekids.org.nz.
- See a 'fact sheet' on the Mana Party website: mana.net.nz/2012/12/feed-the-kids-fact-sheet.
- Public Questions will send parishes a draft letter to MPs and a flyer.



**Methodist Trust
Association**

Results to 31 December 2012

	6 Mths to 31.12.12	12 Mths to 31.12.12
Income Fund A	5.70%	5.96%
Growth and Income Fund	4.43%	4.13%

Income Distributions for the quarter totalled \$3,164,996

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.

Where are the Presbyterians?

To the editor,

In your October edition, you carried an article headed 'NZ Catholics, Anglicans Methodists pursue unity'. It details these churches agreement to form the Churches Forum for Christian Unity.

Essentially the aim of the Forum is to express more visibly the unity Christ called for in his Church and to carry out common missions of worship, witness and service to the world.

The article states that the leaders of the Presbyterian Church will not support the Forum.

I am totally surprised at this stance. Particularly since there are many Union ventures in New Zealand between Methodists and Presbyterians.

I hope it is possible for the Presbyterian Church of NZ through your paper to explain to us all why they do not support the Forum. Perhaps they can also give us the Biblical basis for their decision.

Ron Panckhust, West Melton

Editor's reply: Presbyterian Assembly executive secretary Rev Martin Baker says the Council of Assembly opted to withdraw from the Forum for Christian Unity because it reflects only a narrow band of the broad family of Christian churches in New Zealand.

Martin says the Presbyterian Church supports ecumenical dialogue among New Zealand churches and belongs to several formal and informal ecumenical groupings. These include the Church Leaders Meeting, the NZ Council of Christian Social Services, Christian World Service, and the Inter Church Working Party on Taxation.

"We think it is important to belong to ecumenical bodies that have the shape and flavour of where the Church is going in New Zealand and not to find a single replacement for the CCANZ," he says.

Real angels

To the editor,

As always, Ian Harris writes helpfully, this time on the subject of angels in *Honest to God* (Touchstone December 2012). Ian suggests that, for modern people, there are three broad opinion about the subject of angels.

We can insist that they are real supernatural beings. We can dismiss them as no longer believable. Or we can look past the literalism of both those options and let the poetry shine through.

Without wishing to deny these possibilities for modern people I want to suggest that there is at least one other possibility. It arises for me out of my own experience of our relationship with God. That is really what it comes down to.

We, as modern people, tend to rationalize what we first felt at an emotional or instinctive level. I have had numerous encounters that, taken individually, could simply be explained as coincidence but which put together over a lifetime start to create a pattern that starts to look remarkably like the God of scripture.

For me, angels do exist - not in the sense of humanoid beings with wings, dressed in white robes but in the sense that Ian defines - a messenger conveying messages from God. Of course, one has to define what one means by 'God' and one also has to decide whether that God exists outside of our environment but, for me, angels are a

messenger from God.

I recall, several years ago, writing an article for a journal in which I referred to a particular person by name as being present at my place of work back in the 1950s. The article was duly sent off to the publisher. A few days later, a mysterious, heavily bearded figure greeted me outside my office, asking me to guess who he was. Some minutes of discussion revealed a man I had known as a clean-shaven individual in that same architectural office some 50 years earlier.

Being in town for a short time, he decided to pay me a visit after all these years. In our conversation he mentioned a person who worked in that long-ago office. This made me suddenly realize that my memory was completely at fault. I had referred to the wrong person in my article. A frantic call to the publisher after my visitor left was just in time to avert an extreme embarrassment.

Just coincidence? A trivial illustration? There is no way that I can prove otherwise. For me, however, this man in this role was an angel. He had no visible wings. He was as human as I am. But he brought a message from 'another world', the world outside of our individualistic selves, the world of the totality of being and relationships which I like to call God. He was an angel.

Eric Laurenson, Auckland

Argo inaccuracies

To the editor,

The favourable review of the movie 'Argo' in the December edition of Touchstone glosses over the movie's failures.

The 'historical' introduction fails to remind audiences why the US Embassy was captured by Iranian demonstrators. The previous time the Shah had fled the country (1953) the CIA organized the successful coup from the US Embassy that re-installed him; the demonstrators remembered their history while the CIA forgot theirs.

President Carter's closing statement is wrong.

The release was not done peacefully as he claimed. In April 1980 an elite US commando mission tried to rescue the main group of hostages but the helicopters crashed in the Iranian desert and eight US personnel were killed. As Carter's National Security Adviser later wrote: "The failure of the rescue mission left us with only one alternative: negotiations".

The movie points to a larger problem: the risk of relying on commercial movies as way of learning history.

Keith Suter, Sydney

Purpose of marriage

To the editor,

I write in support of the Tongan church people who oppose the attempt to redefine marriage currently before Parliament, (see November issue of Touchstone), and of Pakeha church folk I have spoken to.

The union of the two sexes, male and female, is the origin of life and identity for every human being. It is the central fact of human existence and has fundamental significance for people of all races, religions and cultures.

Marriage is the institution that enables people, wherever they are, to celebrate, regulate, and

civilise this union of the two sexes. It is foundational for the stability of society. Its primary purpose is to provide for the care and nurture of children, our future citizens.

In my view, it is also important that church and society show support for same sex couples. If the legislation concerning same sex couples is flawed or inadequate, our Parliament must amend the Civil Union Act.

Civil Unions and Marriage encompass different modes of life. To try and merge them does no honour to either.

Peter Wood, Lower Hutt



FROM THE BACKYARD

Being at home

Gillian Watkin

In December and January talk turns to going home, being home, or leaving home for the holidays.

The Christmas season centres around God finding a place, a home on earth and this seems to bring the question of homelessness and housing shortages into sharp focus. In familiar surroundings it is easy to take for granted the importance of having a place of safety and comfort. For many there is only 'a place to crash'.

We have made a home far away from family but now they come home to us. So home is an emotional and spiritual as well as a geographical place.

One small incident highlighted this homecoming for me. I was standing by the kitchen bench, I heard a chatter and realised the three little ones had obviously arrived and had walked past like ducks in a row, found their beds, dumped their cases and hadn't seen me. The now familiar place is a place of comfort and safety.

How can we, in our quest for a mindful spirituality and a world of peace and justice, mentor the process of home-making in every place where children live? That is an enormous question. Ultimately love is the answer but it isn't an easy road.

Carrying the spirit of Christmas with us into the year seems a hard thing to do. As W.H Auden writes in 'For the Time Being'.

*The Christmas Feast is already a fading memory,
And already the mind begins to be vaguely aware
Of an unpleasant whiff of*

*apprehension at the thought
Of Lent and Good Friday which
cannot, after all, now
Be very far off.*

For us it was back to reality on Boxing Day when we awoke to find our letterbox pushed over and broken. Our neighbours over the road also had letterbox problems; they found theirs further along the road.

It was a reminder both of the fast fading of the Christmas spirit and the reason why we started a neighbourhood support group. Our letterbox was an original creation so its maker was able to put it to rights quickly. Often it is not that easy.

Our little street seems to have weathered a crime wave and hopefully the letterbox damage completed it. There have been a lot of small incidents and two very big crimes.

We have supported people through the aftermath. In doing so, we discovered that our street has 80 residents and people from nine different cultures. Getting to know their neighbours helped many people feel at home in the street, especially when the going got tough.

The humble letterbox can mark the boundary of our comfort or be the place for the beginning of a great adventure exploring our place in God's home. That's what Wesley did when he claimed the world was his parish.

For those who can, the spiritual task is to move beyond their place of comfort, broadening their boundaries until they feel at home in God's world. Meeting our neighbours can be the first step.



God of the past, present, and future

By President Rex Nathan and Vice President Jan Tasker

The distinction between old and new is something that troubles both the world we live in and the church.

In the church we often divide ourselves up according to whether we like 'traditional hymns' or 'new worship songs', or whether we'd rather have the old pews or buy new chairs, or whether we want our theology to be faithful to our reading of the tradition or to be led by the concerns of the world.

We may marginalise those who are 'older' and long only for 'young' people and 'new families' to join us but sometimes we are desperately frightened of anything new. We can't decide whether to sing a new song to the Lord or to tell the old, old stories.

Sometimes we make the mistake of the thinking that the 'old' testament was simply superseded by the new, and at other times we cling to an 'old' translation of the Bible even though scholars have shown us important new insights. We can't decide whether old or new is best.

But Jesus said, when we are disciples in the kingdom of heaven, we are like those who can produce both the old and the new. It is always tempting to choose one or the other, either to hold on to the comfort and reassurance of the past or to sweep it away in a grand step into the unknown. But in the things of faith, a broader landscape lies before us.

We will always need the old as well as the new in our storehouse of faith. It is easy for people who live today to think those who lived before us simply old fashioned, strange, unenlightened. But they have wisdom to pass on to us and we are foolish to ignore it.

Of course, we would also be foolish to think that we can simply take over and use what they thought and lived. We cannot live in second-hand clothes.

We need to make faith and life new again in our day but not by turning away from all that is past. We can be faithful to the witness of those Methodists who have

worshipped in the past by responding to the Gospel with integrity for our own times while never letting go of their hands.

Jesus promised a 'new commandment' - to love one another - but of course it wasn't new in the sense that no-one had ever suggested it before. St Paul promises and declares that if we are in Christ we are a 'new creation' but another way of saying this is that we are restored to what God always intended us to be.

The faith we share is rooted in ancient and holy stories. It is also a brave and moving story of a pilgrim people, always moving on to new places, taking with them the treasures of the past.

Many changes have occurred in the world during the last century. People change, the way we do things changes. It was not so long ago that going to church on a Sunday was a normal part of family life. Today, people have many choices, and sadly for most, Church is not an option.

But we as a Church continue to espouse

the work of John Wesley in going to where the people need us most. We have launched the Methodist Church's 10 year vision 'Let the Children Live' to address child poverty, child abuse and youth suicide. How can we best assist families, communities, and other organisations deal with these scourges?

We live in a changing world and whilst some people might choose not to change, the risk in not adapting may be regrettable.

It is clear, however, that the God of the past, present, and future never changes. We know what to expect, we know the boundaries, we know that the love for Christ has been strong in the past and the present and will continue in the future.

Ma te Atua tatou manaaki tiaki i nga waa katoa. May God care for and look after us at all times.

This column was excerpted from Rex and Jan's presidential team address to Conference 2012.

Civil union 'acceptable alternative' to same sex marriage

To the editor,

Correspondents in the November Touchstone claimed that Family First was uninformed and inaccurate on the legal effects of the Marriage Amendment Bill.

On 29 August 2012 in Parliament during the first reading of the Marriage (Definition of Marriage) Amendment Bill, Louisa Wall stated that the Bill did not require any person or church to carry out a marriage if it does not fit with the beliefs of the celebrant or the church's religious interpretation. Since then, submissions from the New Zealand Law Society, members of the law faculty of Victoria University, the Maxim Institute, along with our legal opinion obtained from Barrister Ian Bassett have questioned the validity of that assurance given by Louisa Wall.

Labour's shadow attorney-general Charles Chauvel accused Family First NZ of 'bearing false witness' and 'scaremongering' when we raised concerns about the effect of the Bill but our updated legal opinion (available on our website) has labelled Chauvel's statements about the effects of the Bill 'legally incorrect', 'imprecise' and confusing some of the issues.

It appears Louisa Wall, Charles Chauvel, and a number of your correspondents misunderstand the legal implications of the Bill. The public and other politicians are not hearing the full story.

All this uncertainty and potential for costly litigation simply highlights that there are both intended and unintended consequences of changing the definition of marriage, and the Marriage Act should simply be left as is. It is perfectly possible to support traditional marriage, while also recognising and respecting the rights of others.

There is no need to redefine marriage to provide legal recognition and protection for same-sex relationships. In 2004, the government introduced Civil Unions and changed over 150 pieces of legislation to achieve this very thing. During the Civil Unions debate, NZ politicians (including gay politicians) argued that the Civil Union Bill was an acceptable alternative, and that marriage should only be for heterosexuals. We agree.

Bob McCroskie, Family First

Do NZ Uniting Congregations want to rethink the future?

By Jed Baker, Wellington
The call by the Wairarapa Union District Council (WUDC) for a review of Co-operating Venture parishes by the Methodist and Presbyterian churches is a reminder that the debate on CVs is not over. At the time of writing, a full response by those denominations was not known but the issue highlights continuing differences on this matter.

Last year, all five negotiating churches (Anglican, Christian Churches, Congregational, Presbyterian and Methodist) approved new procedures for CVs which among other things, I understand, define Co-ordinating and Participating Partners with an end to simplifying relationships among them.

But the WUDC's memorial states that it does not want "more bureaucracy thrust upon them by the national churches through Uniting Congregations of Aotearoa New Zealand [UCANZ]". It would be interesting to learn through this publication how widespread such sentiments are within CVs, if present at all. Is there resentment or contentment with the new procedures?

Some, including myself, have previously suggested that UCANZ assume oversight for CVs. This was rejected (mistakenly, I believe) on the grounds that it would effectively create another denomination. Another suggestion I have heard is that CVs choose to affiliate with one or another of the national churches, although undoing decades of parish union in some areas could be difficult.

Although Christian unity should not be imposed, I sympathise with the WUDC's wish that any review leads towards a national Uniting Church. I grew up in a suburban CV in Wellington where parishioners were, and remain, faithful not only in church mission but also in denominational and

ecumenical bodies. Parish representatives to both partner churches joined our then minister and family members in confirming me into membership.

If there was one major disappointment for my elders, it was the inability of the national churches to unite, despite strenuous efforts on their part and others in the 1970s and 1980s. Speaking for myself, I now believe a single Uniting Church (drawn from two or more denominations) would have been very helpful to my own faith development. My later time in a single-denomination parish certainly illustrated this for me, although it proved difficult to move on from my former associations.

I cannot speak for church life in the 1950s and 1960s but my impression from people active then is that the single denomination parishes common (though not exclusive) to that era had one definite merit: strong local, regional and national structures which encouraged shared identity and purpose. Strong denominations also seemed to boost the ecumenical movement.

Despite many contrary efforts, I believe the absence of a national Uniting Church for CVs excessively confined my understanding of church to my own congregation and limited my understanding of national church traditions to, at best, a respectful distance. It also fostered lingering denominationalism and frustrated ambitions in some of my fellow parishioners.

I embraced my elders' belief that faith in Christ and the universal church was more important but when it came to deeper church involvement, at times I struggled to find a sense of belonging, particularly after negative church experiences. Ironically, sometimes the biggest barriers to an effective relationship with God are

our church relationships.

In fairness, this may not have been a dilemma for some. Christ's church has many strands and it is healthy to draw on different perspectives. Most mainstream churches have broad theologies and ecumenical outlooks, which I found to be positive influences on my faith. Each congregation has its culture; rightly focusing on its own community and external mission.

Now I feel that union for local CVs in the absence of national unity hindered my church involvement. While other issues were involved, divided loyalties were a major factor. I say this not to be polarising, disrespectful or dismissive of others' efforts. Nor, I suspect, is this the intention of Wairarapa CVs towards their partner churches.

It is rather about imparting lessons for future reference. The WUDC evidently no longer wishes to be defined by past associations in determining its future Christian ministry. This could be problematic given existing historical and property ties but this view is seemingly widely held in that region.

If other CV parishes feel this way, a review may be desirable. If CVs feel the wider church is more interested in imposing its authority and "putting them in their place" rather than supporting them, then their own loyalty may be forfeited. This would be unfortunate but has historical precedent.

My own links to CVs have now ended, outside valued family and friends. But most of us know that God is big enough to be worshipped wherever we choose (including churches). I am able to practise my faith and will try to do so without being accountable to various institutions. But for those who feel their Christian calling is to be in fellowship with any of the latter, I hope they continue to have their voices heard and their mission upheld in those relationships.

HONEST TO GOD

By Ian Harris

Survival is not compulsory

Westerners tend to assume that cultural change is something other societies have to go through if they want to be fully part of the modern world.

We don't always realise that we too are caught in the vortex of one of the biggest cultural upheavals the world has ever seen, with huge implications for every institution, and especially the institutions of religion.

At the core of the change is secularisation. That is the process by which many of the West's

customs, rites and broadly shared worldview that Christianity once provided have gradually been stripped of supernatural sanction.

Modern society is abandoning all but a handful of them - and where they persist, secular alternatives are increasingly offered, as with marriage, the naming of children, and funerals.

At the same time, science is supplying satisfactory explanations for many events and phenomena, from drought and disease to miraculous cures and successful harvests, which the church once attributed directly to God.

Some sections of the church are still way back there, however. In a sickening throwback to a more superstitious era, American evangelist Jerry Falwell saw the World Trade Center bombings in September 2001 as the judgment of God on America. In a television show he blamed 9/11 on pagans, abortionists, feminists, gays and the lesbians, the American Civil Liberties Union, and "groups who have tried to secularise America".

Fellow evangelist Pat Robertson said he "totally concurred". Falwell later apologised, Robertson did not. If that is the good news (which is what 'evangel' means), then spare us the bad.

In the face of this fundamental cultural shift now occurring, the churches have essentially two options. They can carry on as if nothing has changed, in the hope that one day people will flock back to them. Or they can accept that the changes in knowledge and our understanding of the world are so far-reaching - I liken them to a major tilt in the tectonic plates of religion - that it is they who must rethink their approach, including basic aspects of their message.

Without that, Christianity will not be able to play the same leavening role in Western society that it did so impressively in the past.

Take courage, for the church has come through similar rapids before. Several

times in its history the Judaeo-Christian tradition has been broken open and remoulded to take account of new knowledge and cultural change.

In the first century there was the shift in Christianity from a Jewish to a Greek orientation. A thousand years later Christian thinking shifted again to accommodate the newly rediscovered philosophy of Aristotle. The 1500s brought the upheaval of the Protestant Reformation.

Each of those shifts came to be seen by their followers as fundamental to the expression of religious integrity. Indeed, they were so successful that they themselves became set in concrete.

That's how living creeds, doctrines and forms of worship become sclerotic and harden into fossils: they fail to keep abreast of changing times. That's why there is a growing dissonance between the world assumed by the churches in their standard theologies and central acts of worship, and the world people live in day by day.

The churches naturally believe they have the answers to the ultimate questions of life and purpose but often those answers grow out of a pattern of thinking that belongs to a world long gone. They are talking a different language, taking for granted a different worldview, and failing to connect with so many of the people around them.

Digging in and waiting for Godot will not do any more. Waves of change keep breaking on the churches, each leaving them looking a little more beleaguered. As conservative influence has grown in the churches over the past half-century, open church engagement with the intellectual issues of our time has become even harder.

Ministers have a vital but unenviable role here. Some who feel most acutely the dilemma in leading worship move from parishes to chaplaincies or social service work. Others prefer to let sleeping dogmas lie, for fear of disturbing the peace and unity of the church.

Amber lights, however, are flashing everywhere.

Looking back over the history of religions generally, English scholar Karen Armstrong observes: "If the human idea of God no longer works for us, it will be discarded."

American industrial guru Edwards Deming warned industry in postwar Japan: "You don't have to change - survival is not compulsory."

Those are messages for our churches, too.



Ian Harris

Visit to a Hutterite colony

By Andrew Gamman
Hutterites present a model of the church that challenges the economic systems we take for granted. I was invited to spend a week as a working part of a Hutterite community and knew I wasn't their first Kiwi visitor when the children sang 'There Shall Be Showers of Blessing for Me' in Te Reo Maori.

The Hutterites' distinctiveness is their community of goods. Private property and personal ambition are surrendered for the good of the community.

Their first significant leader Jacob Hutter was burned at the stake in 1536 for his beliefs. His followers have a brutal history of persecution. Sharing possessions, according to Emperor Ferdinand I, was seditious and he decreed beheading to be the penalty.

Persecution also came because of their strong pacifist beliefs. The military draft has had a devastating effect on their communities and history shows them fleeing from one place to another.

Present day Hutterites live primarily in Canada and the United States of America. There are also colonies in Japan, Nigeria, Australia, England, Germany and Paraguay.

They exist in three distinct 'leut' (people), each taking its name from their first leader in North America. A fourth leut, not affiliated with the other Hutterites at present, was founded in Germany in 1920.

The colony I visited had 160 people living on a property of more than 5,000 acres. They graze cattle, have free-range hens, grow fruit and vegetables and have their own labour-intensive craft factory. While many are ethnically German, mobility between colonies gives them an international mix which includes English, Americans and Australians.

The first thing that strikes a newcomer is the long gingham dresses and the head scarves of the women. Their concern about the evil influence of the secular world means they are happy to be visually apart from the wider society. They are, however, hospitable and have great respect for other races, religions and cultures.

Hutterites are nature lovers.

They praise God daily in song for the colours of nature, the flora, the fauna, the sky and the stars. Conservation and sustainability are a way of life for them. Whenever possible they dine together outdoors and worship together outdoors.

For most the communal lifestyle is a family thing, centred in a faith passed from one generation to another. In late teens or early 20s a decision must be made whether or not to commit into the community. This involves a sense of call to enter God's service, counting the cost, and striving to let go personal choices and opinions in order to take part in a greater unity.

Many have time away at this stage and then are drawn back by the attractive familiarity of community life. To an outsider coming in, one is struck by the fact that communal living is largely devoid of free choice. There is little

space for decision making about how to use time or what to do.

Hutterites present serious challenges to the wider church. The gospel is intended to have major economic, social and communal dimensions. The selfishness and rampant consumerism of the Christian West tend to destroy our faith and our world.

We talk about our faith involving all of life, not just an hour on Sunday, but sometimes it seems to make no visible difference.

We say we are only stewards of homes and resources but act like we are owners. We say that God is building his church, but act like our own personal ambitions are of greater importance. An early Hutterite scribe wrote:

Not hard the word of God would be if from self-interest we were free.



Hutterites are pacifists and share property in common.



WHEN AUTHORITY IS A DISTRACTION

SYLVIA AKAUOLA TONGOTONGO
REFLECTS ON UNCOMFORTABLE TRUTHS

A person with a lot of authority is the basketball referee who in no uncertain terms can tell the teams when they are guilty of foul play in a game: 'I call them as I see them'; 'I call them as they are'; and 'until I call them, they are nothing'.

Luke (4:21-30) tells us that when Jesus taught in the synagogues, there was an air of authority in his message. It was the same when Jesus returned home. He preached like no other man had done, so he got the people's ears and their full attention.

They listened and were amazed at what they heard. At first they believed in the authority of Jesus but, when he started preaching about things they didn't like, they questioned his authority and credentials.

From that point, authority becomes a distraction. The initial happy-to-see-you 'welcome home' became a rejection. Who is this child? He's the carpenter's son with no rank and of no importance. How can he now say that he is God's Messiah?

The prophet was rejected in his hometown not because his identity was defined by the people's knowledge of his background but rather because of the message he brought.

We encounter similar situations in our everyday journey. If we do not like a message, or perhaps if it is too true or too close to home, we react with criticism. We may question the authority of the messenger as a distraction from the message.

But why so angry? The people

wanted to accept Jesus on their own terms or what he could do for them and for the personal advantage that they can claim and enjoy because he is one of them. They could only see the needs of the world through the lens of their own needs.

But Jesus was clear, he was also for others. When we are challenged with the truth of God's hospitality which is for all people, then we start questioning: 'on whose authority?'

We become selfish in thinking that God is only for us and not for those who are different from us or those who are not what we think they should be. Often we are too busy with our selfish agendas that we lack the interest in others.

We do not take it lightly when our

personal agendas are interrupted. We become angry and therefore distracted from the life-giving Word of God, Jesus, who passes through the angry murderous crowd and went on his way. We become distracted but God's presence is still there.

It is part of our mission as Te Haahi Weteriana o Aotearoa, that we empower and recognize 'every member a minister'. Everyone is called to use our life as a learning tool, a supporting instrument, a source of healing for oneself and for others.

On God's authority, we are called to be God's people doing God's work. To shift from that is to allow authority to be a distraction!

Put people back in the economic debate

CONNECTIONS

By Jim Stuart

As controversy mounts in post-earthquake Christchurch, I am reminded of an observation by the French philosopher Jean Jacques Rousseau that "the more a country asks of its citizens, the greater their devotion to it."

Under bad government fewer and fewer citizens participate, first because their participation is not genuinely sought, and second, because too much civic involvement gets in the way of the economic priorities of those in control. Rousseau concludes: "As soon as the public service ceases to be the chief business of the citizens, and they would rather serve with their money than with their persons, the state or city is not far from its fall."

The present commercialization of the Christchurch rebuild has the potential to erode, not rebuild the fabric of the community of Christchurch. Concentrating the ownership of

property in the central city means the CBD will be controlled by a very small group. I worry what happens to a community when everything is about money, when market values replace community values like cooperation, participation and the common good.

Of course this is not a new issue. It is a problem that has vexed humankind for centuries. A market economy, we too often forget, is a way of measuring the productive capacity of human beings. It ought to enable people to care for the health and welfare of everyone. But when the core things of human existence such as family, friendship, the environment, art, civic responsibility and the dignity of every person are downgraded to commodities for sale, the social consequences for the community can be quite devastating.

In 2008 we witnessed a market crisis that brought the world economy

to its knees. The crisis revealed the concentration of wealth into the hands of the few at the expense of the majority. The recession raised all sorts of questions about the morality of the market. Protest actions such as Occupy Movement emerged in cities around the world targeting corporations, vested interests and the growing inequality of income, wealth, power and opportunity.

In New Zealand the Christchurch rebuild can become a litmus test of community versus market values. Will the political system work for the public good or for private interests?

To do this we need to enlarge the conversation to involve not just a select few but all the citizens of Christchurch. Rather than decrees from 'on high' by government, corporate leaders and business interests, there has to be a much broader discourse so that citizens can talk about the rebuilding of their

neighbourhoods, the wider community and the city as a whole.

This is where the church can make a significant contribution to the rebuilding of Christchurch. Through the creative use of its facilities and resources, it can nurture public debate about community good; making sure there is a discussion on what contributes to the welfare of the city and how the market can serve the public good rather than the interests of the few.

There are moral limits to the market. Not acknowledging this may well empty our communities of life, hope and a meaningful future.

The price of not having such a public and community debate will narrow the options. The church engaged in the community, whether in Christchurch or elsewhere, will advocate for economic decisions made with the people rather than for them.

Pedalling into the 21st century, together in mission

By Lyndsay Jacobs, UCANZ
Standing Committee

I spoke to two people recently, who told me they had left the church because of the negative attitudes many of the church people had towards others. I know other people never join a church for the very same reason.

Actually I hear that sort of comment often. I'm sure you do too. Or perhaps folks have just gone and you never know why. In the past people often became members of the church partly because it was 'the thing to do'. Now that the Church is much weaker institutionally in Western societies people have to catch the vision.

Christ brought a transforming vision for society: love God (that's living within the big picture) and

love your neighbour as yourself (living within true community). Think universally, live lovingly.

His was a vision of a new community - a variety of people with different talents and opinions but with one attitude, or Spirit.

Christ earnestly prayed for this community on the night of his betrayal. He prayed that all his followers might be one so that the world would believe in God's way (John 17:23). Christ knew that it was only if his followers lived as one that the world would believe. 'Oneness' was central to his new community - the church.

It was Christ's great fear that his followers did not understand that oneness was pivotal. On that final night he was praying so intently that the gospel writer indicates he was sweating drops

of blood. This was serious prayer (when time was precious) because maybe his followers still hadn't 'got it'.

As a kid I sometimes experienced a pedal coming off my bike. What a pain. Keeping the bike going with just one pedal was not easy. A bike needs two pedals! I couldn't get that broken pedal back on fast enough.

Perhaps 2013 can be a year when our congregations seek to grasp clearly that oneness and mission are two pedals on the same bike. Oneness, mission, oneness, mission, oneness, mission - and the church moves forward.

Mission is meaningless if people cannot see the gospel transforming community. Congregations and the wider



church must be seen as the community where people put relationships first - loving and forgiving.

People beyond the church who receive the church's love and care need to see that this care comes from people who care for each other. People will follow Christ when they see that his life creates the new world they are seeking.

2013: Both feet on the pedals - and no back pedalling!



Welcome to the new College Chaplain, Rev Misilei Misilei



The College Council is delighted to announce the appointment of Rev Misilei Misilei as College Chaplain.

The position is part-time and done with the approval of Mahurangi Methodist Parish, in which Misilei is the presbyter. As with the scholar-presbyters, who are the mainstay of College life and tutoring, the College reimburses the Parish for Misilei's time.

Wellspring at Waiake

- * Spirituality centre for Trinity College
- * Offices for chaplaincy and professional development
- * Administration of Trinity College throughout New Zealand

Update: Ministry Discernment

It's been a very busy period for Trinity College during December and January.

The Ministry Discernment Programme, MDP, has attracted a considerable amount of interest.

Currently in MDP there are 7 people intending to candidate during 2013 and a further 15 who are completing other courses (CPE, university and Trinity College papers). Some have indicated the possibility of candidating in 2014.

This is important data for Synods and Mission Resourcing as they consider future ministry needs and expectations.

The Synods appoint candidate convenors, and all 9 of these will be

invited into the online class to observe what happens. The Directors of Mission Resourcing and Tumuaki are also observers.

This makes up an interesting online community, and will certainly enrich the wider church as discernment of differing gifts, talents and opportunities to serve in lay, diaconal and presbyteral roles is worked through.

The MDP is designed to encourage participants to explore new paths and ministry options.

Not everyone in the MDP will become a ministry candidate, but it is envisaged that all will find ways to serve the church.

Update: Lay Preachers Programme

In response to a number of requests, and in the light of the Ministry of Education driven review of qualifications, the College has revised the English language Lay Preachers Certificate.

The courses are not changing, but are being re-aligned to fit into a semester model rather than the current 8 month-long model. It is hoped that this will make it easier for more people to join in.

A few components are being deleted and new ones added. The qualification is being strengthened in biblical preaching.

The Samoan and Tongan courses are also under-going considerable revision.

When each Synod considers people have completed training, they will be registered in the Lay Preachers Network Centre in tcolnow. You can read the full course schedule in Ardet 31.

do it in tcol

Are you interested in practical theology?

The Vision of Professional Development

The Dreyfus model of skills acquisition can be, and has been, applied to many trades and professions. It looks at the predictable stages in the transitions from being a novice through to being an expert, who may go on to be innovative and practically wise.

There are a number of other models of skills acquisition. The Dreyfus model, however, has the added virtue that it has been modified and extended in the light of further educational research.

So, I wondered whether it was possible to apply it to Methodist ministry, lay and ordained. I can't recall, over the last thirty odd years, the Connexion ever consciously building up a skills acquisition programme for every part of church life.

Yet, seeds were sown, much to the church's credit. Back in the College's history there were some radical attempts to improve skills acquisition. Rev Dr Harry Ranston, the second Principal of Trinity College, pioneered extra-mural studies, in conjunction with the University of Auckland in the 1930s.

The Deaconess school and Trinity College's School for Christian Workers also offer glimpses in the past, into wider

systems thinking by Connexional leaders.

Similarly, the more recent Home Setting programmes championed by Rev Dr Keith Rowe and Rev Dave Mullan spring to mind. The innovative minita-a-iwi training offered by Te Taha Maori is an important survivor of much that has gone from church life.

But by the mid 1980s the big picture vision was essentially lost. The switch from circuit ministry to the parish model resulted in a loss of meaning to terms like ordination and full connexion. The long term practical wisdom offered by circuit stewards and lay representatives to synods and conferences began to disappear. Synods are a shadow of what they once were. Support and value for these roles was Connexion-wide, with rich returns of support and loyalty by laity for the ministries which they performed.

Of course, the clock cannot be turned back. It is important to know that what is on offer today is a far more comprehensive and integrated vision for professional development for lay and ordained ministries than has ever been possible. But the work has only just begun.

David Bell, Principal

Novice	Ministry discernment 1,2 yrs	21st century best practice methods
Advanced beginner	Trinity College 2 yrs	21st century best practice methods
Competent	Probation 2 yrs	21st century best practice methods
Proficient	Ordination	Modelled on what centuries and why?
Expert	Parish Superintendent	Mid-20th century?
Innovative	Synod Superintendent	Disempowered, based on 19th century geography, no best practice models
Practically wise	Connexional leader	needs to be able to see through the lenses of the novice and each subsequent stage

tcol-mahara

2013 will be a pivotal year in the history of Trinity College.

In ways that have never before been possible, participants from around New Zealand have access to an unparalleled range of resources, courses, professional development networking, and tutor assistance. There is also an astonishing array of educational and networking opportunities for the whole church.

It can be summed by one phrase: tcol-mahara.

By and large, most church members are aware that Trinity College offers blended learning, which combines face-to-face with online experience.

What is only beginning to be appreciated, however, is the ability of tcol classrooms to continuously monitor and improve the quality and depth of the teaching and learning that can and does occur. How is the is done? Through analysis and statistical reporting of some 30,000 online interactions every month.

Participants also have direct feedback options. There are a variety of end of course surveys, occasional options to rate specific activities, and an ability to rate the overall course in some instances. All opinions, positive and negative, help the College to improve what it is doing.

It has not been plain sailing to get to this point. There are always nay-sayers, and, in the church resistance to any kind of change is more than proverbial. This is particularly so around new technologies.

Yet anyone who can use a mobile phone has the whole tcol-mahara educational world at their finger tips.

And, it's easy to learn what to do.

At its most basic level, Mahara is just the same as using a USB memory stick: a means by which you can store files, but also take them from computer to computer. The only difference is Mahara is in the cloud, on the internet. It's linked to the tcolnow classrooms.

So you don't need the memory stick any longer. You have 50 Mb of free online storage, and that can be adjusted upward. That is not much, of course, because lots of sites give you more generous file storage.

Mahara is much more than that, however. It is a e-portfolio system, that allows you to store and display sermons, articles, talks, snippets, journals, poetry chapbooks, journals, photos, graphics, embed You Tube videos, and display Twitter, Facebook and linked-in profiles, if you want.

Mahara offers outstanding control over privacy. You can keep it all for yourself, or share with friends, groups that you join, or display to the tcol-mahara community. You can give secret URLs to share pages with friends who are not Trinity College participants, or you can display your work on pages to the world.

Tcolnow is about learning together, and creating a variety of written responses, but Mahara is an entirely personal way to display and share work.

In Mahara you can take tests to determine your learning styles, create professional development plans, and set career professional development goals. So, why not take the challenge and find a suitable course in 2013. You will soon learn how to learn online.

alumni

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communities of best practice

contacts

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friendship and social networking

keeping up-to-date with trends in theology

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lifelong learning for laity

ministry praxis for the 21st century

normal work method for tcol students

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using multiple intelligences for learning

webinars to show you how to learn mahara

your own journal of reflection

your own cloud file system & exportable website

Block Courses 2013

Code	Name	Block Start	Course Fees	Lead Tutor	Venue
TR3011	Theological Reflection and Te Tai Tokerau	05/02/2013	\$1000	Diana Tana	Kerikeri
MS102	Contemporary Māori Society: Te Ao Hurihuri	19/03/2013	\$400LiMS	Te Aroha Rountree	Whakatoua
TC302	History and Presence of Christ	08/04/2013	\$490Dip \$400LiMS	Rohan Bandara	
TC102	Developing the Church's Tradition	20/05/2013	\$490Dip \$400LiMS	Susan Thompson	St John's
MP201	Pastoral practice	01/07/2013	\$490Dip \$400LiMS	Val Nicholls	Waiake
MP202	Preaching and Teaching	12/08/2013	\$490Dip \$400LiMS	Andrew Doubleday	Waiake
TR201	TR and New Zealand Context	23/09/2012	\$490Dip \$400LiMS	John Murray	Lifewise
TC202	Bible in Context	Oct12-30 tbc	\$9,200 tbc	David Bell	Israel
TC303	Preaching Lukan Parables	25/11/2012	\$490Dip \$400LiMS	David Bell	Waiake

Night School...Sundays, monthly, 1900-2030 hrs, \$0.99 per session

- NS2 Pythagoras and the Christian tradition 14 April
- NS3 "Here I stand and can do no other" Martin Luther 26 May
- NS4 Sigmund Freud and Carl Jung 7 July
- NS5 Dietrich Bonhoeffer - Theological teacher and preacher 18 August
- NS6 Charles Darwin and his influence on Christianity 26 September

Online class size strictly limited to 15. Broadband essential. Contact 09 521 2073 for details or enrol at www.tcol.ac.nz



Fun days link churches and communities



Christchurch churches are hosting a series of neighbourhood fun days to boost families' spirits after the earthquakes

By Cory Miller

Suburban neighbourhoods in Christchurch are enjoying a summer of festive fun thanks not only to the warm weather but also a series of fun days organised by churches across the city.

The Community Fun Day programme was kicked off with a day of games and activities at St John's Anglican Church in Latimer Square on December 8.

Members from the Methodist, Anglican and Union parishes, with the support of the Community Fun Day organising committee, have organised 33 events to be held from December right through till March.

Community Fun Day strategic planning coordinator, Jill Hawkey, says it is all about having fun in the local neighbourhood.

The fairground atmosphere created by having bouncy castles, group games, entertainment and a variety of stalls give children and adults something to enjoy. While there is a general framework to work with each parish is adding their own flair and flavour to their fun day.

Jill says the motive behind the initiative is to help churches engage better with the wider community in the climate of uncertainty and disruption created by the earthquakes.

She says churches are trying to offer stability, and build hubs in their communities.

Social justice enabler for the Anglican Diocese, Jolyon White says churches have felt separate from the community for a long time.

"The Fun Days will help parishes change this and see

themselves as part of the community. The initiative will create a connection not just with the community, but within it."

Jolyon adds the small, local fun days will help create long-lasting connections between people, as opposed to the traditional bigger events.

"At big events people just come and consume. There is no building resilience in the community," he says. "Smaller events create longer lasting connections."

He says all that was needed to make churches realise the potential of the fun days was a nudge in the right direction and this is where the organising committee has stepped in.

Fun Day coordinator Cassie Welch says at first some churches expressed uncertainty and doubt about whether or not they could do it. She says many felt holding an event was more hassle than it was worth and would simply create stress and worry.

Thanks to support and funding from the Canterbury Earthquake Trust and CERA, the organising committee has been able to provide the adequate support and resources to make the Fun Days a reality for the churches.

Other organisations have also jumped on board. The YMCA is providing a range of adventure-based activities, and the Methodist Mission is also involved.

"With this support, many of the churches have realised it's not as difficult as they once thought," Cassie says. "Fun Days are not unmanageable; they don't need to be flashy nor extravagant."

Jill hopes that with the continued encouragement and support of the committee, churches will feel confident enough to do it again next year.

For more information go to bethere.co.nz or contact the community fun day coordinators, Cassie Welch on 0 2 2 0 7 9 7 5 2 8 or Emma Whitla 027 388 6135.

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Formation is the heart of education at Laidlaw

By Dr Rod Thompson, National Principal of Laidlaw College
Laidlaw College (formerly The Bible College of New Zealand) is an evangelical, tertiary institution offering government accredited courses and programmes in theology, ministry, counselling and teaching.

Over the last 90 years, students have come to Laidlaw to prepare themselves for participation in God's purposes for the church and the world. Our graduates have moved into careers in churches, cultural leadership, the professions of teaching and counselling, and cross-cultural mission work.

Our mission is to equip students and scholars to renew their communities with a faith as intelligent as it is courageous. This will only happen as the lives of our students and staff are transformed through encounter with God and one another in a community

seeking to be faithful to the Gospel of Christ.

We value greatly academic enquiry and achievement at Laidlaw College but not in isolation. The world needs leaders who are articulate and skilful but also people of conviction, courage, kindness and wisdom. Life transformation and leadership formation are therefore integral to our educational practice and our special character as an institution.

At Laidlaw we believe that loving and knowing are closely connected. Without love, we cannot truly know. As God's image bearers we love in order to know, and we treasure otherness and individuality as together we discover our diverse unity through faith, hope and love in Christ.

Study at Laidlaw will be a life changing experience. Wouldn't you love to know?

Workplace Support buoys businesses big and small

By David Hill

In the wake of the Canterbury earthquakes Christchurch-based Workplace Support Upper South Island has expanded its services to meet a growing demand.

Chief executive Brent Andrews says Workplace Support received a government grant following the February 22nd earthquake to provide emotional support to small business owners and managers so they could keep their business going.

As a result, they discovered needs of small businesses and non-profit organisations were not being met.

"We have just recently launched a staff support to small business package. Most large employers have an employee assistance programme as part of their employment package. But in a small business, when someone has a bit of a meltdown, the employer has to deal with it."

The new package allows for "six interventions" a year at an affordable rate, Brent says.

Christchurch-based Workplace Support Upper South Island covers Canterbury, Westland, Nelson and Marlborough, while Dunedin-based Workplace Support Lower South Island covers Otago and Southland. It has evolved from industrial chaplaincy and is much more hands on.

Workplace Support is a Christian-based not-for-profit organisation that supports workers in their workplace and outside the workplace.

Brent says 37 staff are employed in the upper South Island region, working 10 hours to 35 hours each. All have a Christian

background and a few have come from ordained ministry.

"People bring huge life experiences and skills to be able to walk beside people."

Unlike other workplace providers, Brent says Workplace Support's staff supporters regularly visit workplaces and "walk the floor" of large corporations and businesses.

"By doing so we are able to build a level of trust so that when employees feel they need help, they can turn to an independent person they know in a confidential manner. We tend to notice someone through their body language or their emotional outlook, so we can intervene rather than waiting for someone to call us."

Workplace Support can also support employees at meetings with employers, including disciplinary or redundancy hearings.

Staff provide professional supervision for those in leadership roles in the health, social services and education sectors. They offer counselling, alcohol and drug intervention, critical incident stress management, strategies for managing change, and training.

Among the organisations Workplace Support Upper South Island works with are the Canterbury District Health Board, the Christchurch City Council, the Lyttelton Port Company, Ballantynes, New World Supermarkets, independent retirement homes, Presbyterian Support, Anglican Living, Fulton Hogan, Fletcher Buildings, the Women's Refuge Centre in Timaru, Christian World Service and local farmers.

Several Christian denominations also



Workplace Support staff supporter Vicki Snow (right) visiting a client.

subscribe to Workplace Support, and a confidential support service is offered to church ministers, who communicate by phone, face to face and on Skype.

Recently Workplace Support offered support to contractors working on the construction of the new Fonterra Dairy Factory at Darfield.

"We offered support from day one," Brent says. "Many of them were away from home and their families for two weeks at

a time. It was a good initiative to support them and their families. We provided on-site support and they were able to contact us 24/7."

Contact Workplace Support Canterbury-Westland at 0800 443 445 or canterbury@workplacesupport.co.nz.

Workplace Support Lower South Island is at 0800 333 200 or office@workplacesouth.co.nz. Website: www.workplacesupport.co.nz.

Bolstering South Islanders through tough times

By David Hill

As families came to terms with the Pike River mining disaster and Canterbury earthquakes, Workplace Support was there.

Area manager Daryl Parsons says Workplace Support's presence at Pike River increased from four hours a week to 24/7 for the first week, after the first mine explosion on November 19, 2010.

"We did two 12 hour shifts, so there was always someone available to support the families and the other workers. We even offered support to the contractors. We just dealt with whoever needed support."

Chief executive Brent Andrews says Workplace Support has staff based on the West Coast, including Margaret Wetherall, who regularly visited the Pike River Mine employees. Extra staff went from Christchurch so they could offer round-the-clock support. The Pike River contract finally ended around 12 months ago.

"We dealt with the receivers, and they asked us to continue for another year after the company went into receivership," Daryl says.

"The workers still recognise Margaret. They still stop and talk to her. When they see her in the supermarket, some of them will even stop for a hug."

At the time of the Pike River Mine disaster, Workplace Support staff supporters were coming to terms with the first big earthquake in Christchurch and subsequent large

aftershocks in October.

"Our region has taken a battering and we have done a magic job," Brent says. "That's the important part, we are living and breathing the same experiences as the people we work with. So we have the empathy and the knowledge to help."

He says 10 percent of Christchurch-based Workplace Support staff supporters have (or had) red zoned properties. Several others have earthquake damage. Workplace Support has also been forced to move office four times since September 4th, 2010.

To cope with the extra demands in Christchurch, Brent says staff were brought from the Workplace Support Lower South Island office in Dunedin.

Workplace Support assisted Fire Service staff, Urban Search and Rescue, and Lansar volunteers - more than 300 volunteers in all. Workplace Support also assisted other businesses on top of their established clients, Daryl says.

"A number of employers hadn't even heard of us before the earthquakes but they had no staff support and their people were under stress so they needed help."

"When people had to go back into buildings or into new buildings, we helped prepare them for it," Brent says. "A lot of people didn't want to go back into the buildings after the experiences they had, but ultimately if they can't go back into the building, they don't have a job."



West Coast staff supporter Margaret Wetherall supported Pike River families.

Leave a Lasting Legacy

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

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

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

Michael Greer
12A Stuart Street
Levin 5510
Phone 06 368 0386 • Mobile 021 632 716
mgreer@clear.net.nz



Samoa still reeling after Cyclone Evan

Moving mountains of mud, rebuilding homes and replanting crops are still going on more than a month after Cyclone Evan struck Samoa and Fiji. CWS is appealing for funds to help local people to rebuild their lives and livelihoods.

The cyclone that hit Samoa on December 13th and Fiji on the 17th caused major devastation. The storm left blocked roads, damaged houses, and it felled banana and breadfruit trees.

Thousands of people sought refuge in evacuation centres or with family and neighbours. Ten people are still missing in Samoa and four lost their lives. No lives were lost in Fiji.

CWS made an initial grant of \$20,000 to its Samoan partner, the Family Centre. The grant helped them provide blankets, clothing and food to families sheltering in a Caritas evacuation centre. The government closed evacuation centres on January 5. More than a month later people are staying with relatives and neighbours while the clean-up operation continues.

Tafaoimalo Loudeen Parsons from the Family Centre says, "We are enormously grateful to all those people and families who have been so generous and made contributions to the CWS appeal.

"The CWS contributions are making an important difference very quickly and directly. Our Samoan team balancing our response to families in rural and urban locations as resourcing allows."

Tafaoimalo is concerned that help will be too late or inconsistent.

"While government to government

responses are important, some major gaps are showing and this is where the Church community's responses are needed."

A month after the cyclone a pastoral team began house to house visiting in Apia. The families they visited were grateful for this traditional form of support. The team reported that the situation of 42 aiga (or households) is dire. Ten aiga had no homes and all were in need of clothing.

The Family Centre has organised two teams based in Fa'atoia. They are working in the severely affected zone between Lelata and Magiagi, Apia. One group are builders and carpenters experienced in both Samoan traditional and Westernized housing. The second are local young men who are clearing damaged trees with chainsaws.

The CWS grant is being used to purchase timber and equipment necessary to repair damaged homes and rebuild another that was destroyed in the cyclone.

A small team of builders is working in the Falealili district on the southeast coast where damaged housing is older. Families living in the southern regions of Upolu are reliant on agriculture livelihoods supplemented with remittances.

Tafaoimalo says, many Samoan families in New Zealand are struggling financially at this time.

"Family-to-family support is being organised across New Zealand but Pacific populations in New Zealand have high youth unemployment. Remittances are flowing but these may not be at a level that would have been possible several years ago.

"The support of Church communities is a



A CWS pastoral team evaluated the damage done to houses in Apia by after tropical cyclone Evan

vital 'helping hand up' at this time as rebuilding must be for long term resilience.

"We need better housing so the response to this disaster should include good quality indigenous housing. We are building a prototype in Apia so people will be able to see for themselves that our cultures have knowledge that can build resilience.

"As far as I know no-one was ever killed by flying roofing thatch but our team saw injuries, and damage caused by flying roofing iron during Cyclone Evan," Tafaoimalo says.

The Samoan government wants people to relocate to higher ground to avoid repeated flooding.

Moving homes and livelihoods is difficult

and Tafaoimalo says it requires the extended families, matai, government leaders and technical advisors. After the 2009 tsunami families on the southeast coast of Upolu who moved to higher ground needed long term support from the government and donors to establish water supplies and housing.

"Samoans are more likely to settle well if they can maintain their livelihoods, and there are reliable sources of water and decent roads and buses."

Donations to the Pacific Cyclone Appeal can be sent to CWS, PO Box 22652, Christchurch 8140 or on line at 0800 74 73 72.

CWS PACIFIC CYCLONE APPEAL



Bimla Chandrasekar (centre left, in pink sari) and EKTA members after a seminar marking International Women's Day.

CWS partner pushes for women's safety in India

The death of Delhi's gang rape victim known in India as 'Nirbhaya', 'Braveheart' and 'India's Daughter' was met with sadness and a public outcry.

Protests in India were widely publicised as its citizens responded to the brutality of the rape and inaction by police and government.

For CWS partner EKTA based in Tamil Nadu, South India it has been an opportunity for new discussion on the vulnerability of women in a patriarchal society.

EKTA is deeply involved in strengthening the place of women in Tamil Nadu, and has taken heart from Nirbhaya's will to survive.

EKTA director Bimla Chandrasekar says many of India's rape victims feel like dying from shame.

"This young woman tried to demonstrate that, as a victim of rape and violence she would not suffer shame and tried her best to bring the culprits to justice. Going forward, we must embody her fighting spirit."

Bimla says much of the popular discussion focuses on where to place the blame and what is appropriate retribution but she and her colleagues are talking about the deeper complexities and causal factors.

Sexual and domestic violence within families and the lack of accountability on issues relating to violence against women in India's legal system are two important issues. Rape cases have increased 240

percent since the 1990s, and some are questioning whether increased violence against women is connected to the growth of violent, undemocratically imposed, and unfair economic policies.

Such tragic events highlight the need for the training and advocacy work that EKTA undertakes for gender justice.

For more than a decade EKTA has run workshops and training programmes for women, girls and men on gender as well as advocacy campaigns. They train women college students as part of the global Safe Cities for Women campaign.

For its 'Safe Madurai' campaign, EKTA staff are evaluating city streets, bus stops and public spaces to see if they have adequate lighting and toilet facilities. Plans are in hand for the Madurai dance event on 14 February, part of the international 'One Billion Rising' campaign that demands an end to violence against women. CWS programmes officer Trish Murray recently returned from a visit to EKTA. Trish says making the world safe for girls and women is a vital strand of good development.

"EKTA runs energising and effective programmes that are making life safer for women and girls. They work with men and boys on masculinity as part of this strategy.

"The urgency of this work has been highlighted by the savage attack on this young woman. More than ever they need our support," Trish says.

PLEASE DONATE NOW

Cyclone Evan left behind mud mountains, broken homes and crops, and people traumatised by the disaster in Fiji and Samoa. They need food and clothing plus help to rebuild their homes and livelihoods. Can you help them move mountains?

CWS PACIFIC CYCLONE APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

DIRECT DEPOSIT Name of Account: Christian World Service Account number: ANZ 06 0817 0318646 00, ref: Pacific Cyclone Appeal.

Email postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service PO Box 22652 Christchurch 8140



Young People

Happy New Year and keep in touch!



Joshua Robertson

By Joshua Robertson
Tena Koutou, Bula Vinaka, Malo e lelei, Talofa lava, Ayubowan, Annyeong haseyo, Greetings and welcome to 2013.

Here's to a new year and hopefully a fresh start for us all. There's nothing like the dawning of a new year - where the potential to do and achieve so much is at its greatest! Many of us have New Year's resolutions, goals and aspirations that have the start line located in January.

What are your goals for this year? What are the collective goals of your youth group?

Some of you are back at school again soon. Some of you may be starting or continuing with tertiary studies this year,

while others are starting out at a new job or returning to the workforce after a well-deserved Christmas break. Perhaps overseas travel might be on the cards?

Whatever your plans, goals and aspirations are for 2013, remember to keep in on-going contact with our Managing Director in Heaven. It's guaranteed that God will help you all the way through.

We here at Touchstone also want to hear what you're up to this year - whether it be as an individual, as a youth group or as a whole church or community.

If members of our New Zealand Methodist youth family are involved -

we'd like to hear about it and share your stories with our wider New Zealand Methodist community by putting ink to paper.

Please feel free to contact me at: joshuarobertson2010@gmail.com (or text me on 027 266 8649 or even look me up on Facebook) to share stories about you or your youth. I would love to hear from you!

We wish you all - from Kaitaia to Bluff - the very best for 2013. May God bless you all and help you to realise the gifts he has bestowed upon you and give you the courage to use them for His glory!

Kidz Korna!

Welcome to Kidz Korna for February 2013!

Welcome everyone, to a brand new year. Most of you will be back at school by now looking forward to all the exciting things that lie ahead.

Christmas has been and gone; we've performed our Nativity plays, and had a party. The children at

Hamilton East Methodist Parish decided that this year instead of getting prizes that they would give gifts to people who needed things more than they did.

They gave footballs and books to a youth centre in South Sudan, seeds to help families in Asia grow food, and water to people in Uganda.

But wait a minute - has Christmas really been and

gone? Not according to St John's Kids. Sarah says that the greatest present we have at Christmas is Jesus and unlike the toys we get that eventually get broken or given away He is always with us every day not just at Christmas.

So Christmas stays with us all year and the presents Jesus gives us of Hope, Love, Joy and Peace stay with us too.



Angels at St Johns Hamilton East:
From left - Tatenda, Sarah, Bethany,
Lucy (in front), Brooke and Veal.



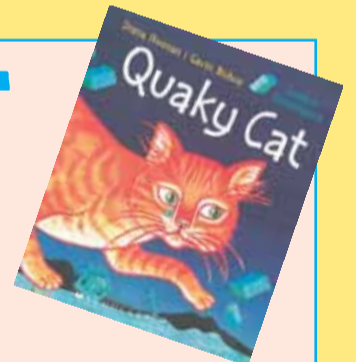
This year's
Nativity play at St Johns Hamilton East.

QUAKY CAT



For your
Bookshelf

By Diana Noonan
Illustrated by Gavin Bishop
2011. Published by Scholastic
Reviewed by Doreen Lennox



This story was written after the September 4th 2010 earthquake in Christchurch and tells the story of Tiger, an orange cat who woke up suddenly during the night and knew that something was wrong.

He jumped off Emma's bed and rushed outside where everything was shaking and buildings were falling down around him. He was really scared. He met other cats and they huddled together but eventually Tiger decided to go home.

Everything looked different but when he smelt some stew he knew he was safe back home with Emma.

I especially liked the poem at the end of the story that said home is not a house with its

roof and chimneys but it is friends, family, warmth and love.

I recommend Quaky Cat to children of all ages.

This book is dedicated to the brave children of Christchurch and their pets. Diana Noonan, Gavin Bishop and Scholastic are donating 50 per cent of the proceeds of Quaky Cat to Christchurch charities, to help those affected by the quake. They also donated copies of it to children at Christchurch schools.

Quick and Easy Quiz

- 1) The first book in the Bible is.....?
- 2) Who was swallowed by a whale?
- 3) Who were the two disciples who were fishermen?
- 4) Whose name was originally Saul?
- 5) Who had a coat of many colours?
- 6) What is the name of the person who baptised Jesus?

Answers next month!

What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories.

Send stories and photos of your activities to Doreen Lennox at dlennox@xtra.co.nz or to touchstone@paradise.net.nz

ON SCREEN

A film review by Steve Taylor



New Zealand scenery, actors, director and special effects. Even songs, thanks to Neil Finn, who sings as the credits roll.

Once again New Zealand prepares to rise, a nation blessed by the skills of the One Director, Sir Peter Jackson. We stand, arms outstretched, awaiting the tourist gold rush.

Which makes fitting the themes of The Hobbit. There is journey: a hobbit (Martin Freeman as Bilbo Baggins), a wizard (Ian McKellen as Gandalf) and 13 dwarves on a quest. For the hobbit the hope is gold, hidden under the mighty dragon, Smaug. For the dwarves, the hope is the lost land of Mount Erebor.

Enter a second theme, 'home'. The dwarves' quest for their lost land requires Bilbo to leave his hobbit hole, an unlikely pilgrim, chosen by Gandalf for his unassuming courage. "The small everyday deeds of ordinary folk."

This offers a third theme, that of power

emerging through acts of unexpected kindness. Hence a pivotal scene, in which Bilbo spares Gollum and ushers in an unlikely partnership, a pairing so essential to the complexity and ultimate resolution of The Lord of the Rings.

A feature of The Hobbit is the clever initial interlacing with The Lord of the Rings. Beginning scenes return us to the Shire and offer a cameo appearance from Ian Holmes as Bilbo to pen those famous opening lines "In a hole in the ground there lived a hobbit."

Bilbo's search for gold invites inevitable questions about the commercialism of movie making. The New Zealand government is bankrolling

The Hobbit, with tax rebates and subsidies to the tune of \$US109 million, hopes to recoup \$US1.5 billion in tourist dollars, an estimated \$350 for every expectant Kiwi.

For second breakfast, we have the law changes that categorised film workers as contractors rather than employees. Some found this hard to swallow from 'the one', who is currently ranked 20th on the National Business Review's rich list.

And then there is the fact that one book has become three films. Really?

The justification is art. There is enough action, character and plot development to generate three films. So putting aside all the tawdry talk of gold, let us consider art.

There is action a plenty, a splurge of special effects, from troll battles to giant eagles as winged rescuers.

There is plenty of character, with Martin Freeman (Bilbo) a fascinating mix of bemused and riddle maker. Gollum is superb, a perfect capturing of the internal struggle between good and evil.

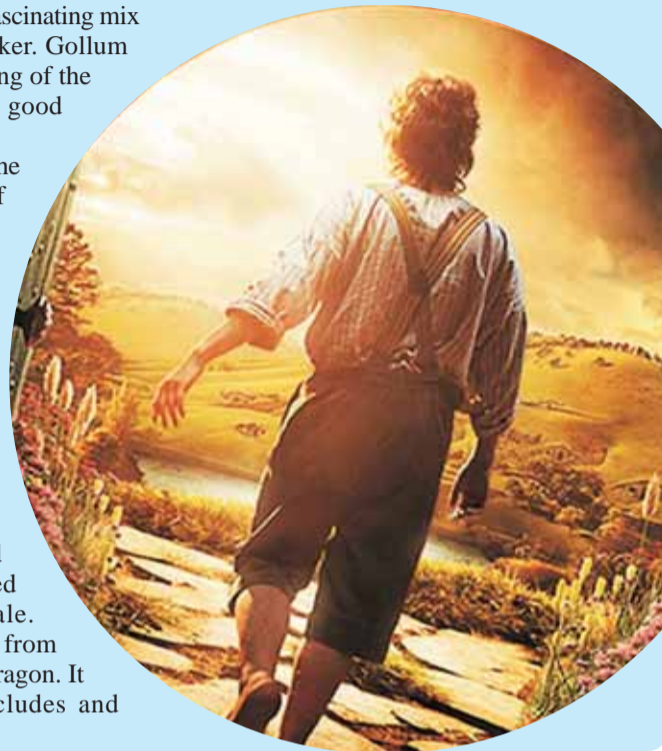
An unexpected treat is the humour, courtesy of Radagast the Brown (Sylvester McCoy) and scenes not present in the book, of sled-pulling rabbits and hedgehogs being healed.

As to plot, the ending suggests that one can indeed become three. The Unexpected Journey ends with a climactic battle, a reconciled relationship and a glimpse of the promised land. It is a fitting finale.

Enter a bird, who flits from gold seekers to a waking dragon. It is an end that both concludes and

connects because there's gold in them thar hills.

Rev Dr Steve Taylor is principal of Uniting College for Leadership and Theology, Adelaide. He writes widely in areas of theology and popular culture, including regularly at www.emergentkiwi.org.nz.



At work in Biblical times

For many, February marks a return to study, or the time to begin work in earnest. Some occupations have been around for millennia but other jobs come and go as advancing civilization requires new skills.

In our time many jobs known to our parents have vanished but hundreds more have been created. This puzzle reflects on the work and skills of people in Old Testament times.

Bible Challenge

God appointed Aaron and his sons to serve as	_____ S ____	Ex 28:1
Isaiah was a major but initially reluctant	___ O _____	Is 6:1-9
Joseph had the skill of interpreting	_____ M _	41:15
Deborah (1) was employed as Rachel's	_____ E	Gn 35:8
The young Nehemiah's job was ___ to the king	_____ B _____	Neh 1:11
Solomon inherited the role as 3 rd ___ of Israel	__ I ____	1Kg 1:37
Shallum (Hulda's husb.) was a ___ keeper	_____ B _	2Kg 22:14
Tubal-cain is recorded as the first forger of	_____ L	Gn 4:22
The Pharaoh hired wise men, sorcerers and	_____ I _____	Ex 7:11
Jubal is recorded as the first	_____ C ____	Gn 4:21
Ezra hired carpenters, builders and	__ A _____	2 Kg 22:6
Amran, father of Miriam, Moses & Aaron was a	__ L _____	Ex 1:12; Nm 6:58
Huldah was a ___ in the time of King Josiah	___ O _____	2Kg 22:14
Foreign ___ Jezebel was active in politics	_____ C ____	1Kg 16:31; 21: 7
Solomon employed ___ to decorate the temple walls	_____ C _____	1Kg 6:29
Deborah (2) was Israel's only female	__ U _____	Jg 4:4
Laban, father of Rachel, was a ___ farmer	_____ P	Gn 29:9-10
Gehazi was Elisha's	_____ A ____	2Kg 4:20
Rahab and Gomer both worked as	_____ T _____	Jsh 2:1; Hos 1:2
The women, Shiphrah and Puah, were	_____ I ____	Ex 1:15
Jeremiah was inspired by watching a ___ at work	__ O _____	Jer 18:1
Naaman was a ___ in the Syrian army	_____ N ____	2Kg 5:1
Nimrod and Esau were both keen	_____ S	Gn 10:9; Gn 25:8

Answers: priest, prophet, dream, nurse, cupbearer, king, wardrobe, metal, magician, musician, mason, slave, prophetess, princess, carver, judge, sheep, servant, prostitute, midwife, potter, commander, hunter.

© RMS

Bible Society launches Mission Adventure

Entries are now being taken for Bible Society's third 'Mission Adventure' competition to Cambodia and Vietnam.

Bible Society received more than 1,600 entries for its previous Mission Adventure in the Australian Outback, and expects strong interest again, especially from young people.

"We're super excited because the winners will get to take part in Bible mission in Cambodia and Vietnam," Bible Society marketing manager Silke Hendel says. "It will be a challenging experience in an environment where owning a Bible is still out of reach for many people."

Two people will win selection to go on the Mission Adventure to Cambodia and Vietnam. The winners will be hosted by Bible Society Cambodia and they will travel through both countries taking part in various Bible mission projects.

"We're also encouraging people to take the 'Change Lives Today' challenge," Silke says. "We're posting regular mini Bible devotions on our 'Change Lives Today' Facebook page. The page is aimed at encouraging people to put their passion for the Bible into action and share their experiences with others."

"We hope the page will spur young Christians all over the country to change their lives around and share how they're doing it to encourage others."

The Mission Adventure competition closes on February 11th. You can enter online at www.MissionAdventure.co.nz.



How to Develop Your Local Church: Working with the Wisdom of the Congregation

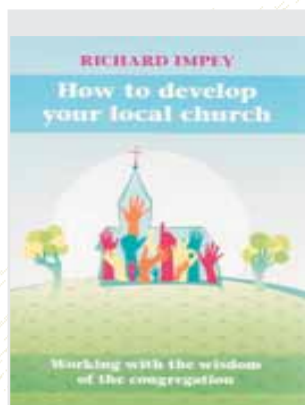
By Richard Impey
2010, SPCK, 155 pages
Reviewer: Gary Clover

Is your church facing a period of change? Appointing a new minister? Considering merging? Searching for a new vision? Numbers dwindling? If so, or you want to take your church in a new direction, this little book of 150 pages may be for you.

Drawing on a wide range of practical and proven wisdom from the St Alban's Institute, secular organisational theory, church growth, and his own years as a priest in a wide range of English parishes, Rev Richard Impey is an experienced practitioner of what he writes.

Currently Bishop's advisor for parish development in Sheffield, and director of training for the Bath and Wells and Norwich Dioceses, Impey will help you understand your congregation better, see how it operates, what its members take for granted, what their priorities are, and what its 'character' is.

He also gives reasons for much frustration and conflict in church life and points to positive ways forward. He gives advice on negotiating, planning and decision-making.



Impey's central thesis is that there is no 'one-size-fits-all' answer. Only by drawing upon and involving the collective wisdom of the whole congregation - minister, leadership team, and ordinary lay attender - in decision-making does worthwhile change that works happen.

The key is to ask what people really think! It's "about developing the local church in ways that are appropriate to its own unique character and content".

The book is in two parts. The first is 'Discovering our Practical Wisdom' and the second is 'Working with our Practical Wisdom'. The greater attention is given to Part I and its seven chapters. These cover: 'Discovering and Interpreting our Identity', 'Numbers Make a Difference', 'The Purpose of the Local Church', 'Our Outlook on the World', 'Stages in a Life Cycle', 'Reasons for Choosing a Local Church', and other geographical, sociological, cultural, and ethical contexts for change. In Part II, Impey covers, 'Genuine Wisdom', defined as

"always ready to learn", and, 'Wisdom as a Way of Life' or creating conditions that encourage shared learning. He says the Body of Christ is building, priest, and congregation and only the last is essential!

Impey is more concerned with "building up our common life" than with numerical growth. Each chapter contains illustrations, charts, side notes, and inserts of further explanation. The chapters finish with a summary for making an assessment on the topic through a 'mirror, health check, and plan sequence' and a short, pertinent, prayerful devotion.

Further reading, and a comprehensive index conclude the book. For those wishing to draw more on Impey's insights a Workbook for Developing the Local Church is available at: www.4mpublications.co.uk.

This useful little toolbox of practical insights and strategies should encourage lay leaderships as well as the experienced ordained to try its simple exercises for the betterment of their local church.

Review copy courtesy of Epworth Books.

New Flags Flying: Pacific Leadership

Edited by Ian Johnstone and Michael Powles
2012, Huia Publishers, 325 pages
Reviewer: John Roberts

This is a gem of a book for those interested in the journey of Pacific Island nations to independence and the key players in that process. Ian Johnstone and Michael Powles have done a great job in making the information they have gathered available in book form.

Ian Johnstone was involved in broadcasting in New Zealand in the 1960s and reported on the Pacific Island territories' moves towards independence. In 1990 he established Radio New Zealand International, which has a strong Pacific Islands focus. In 1995 he began recording many of the interviews with key Pacific Island leaders in the independence movements that are at the heart of this book.

Michael Powles was a New Zealand diplomat in Pacific Island nations, attended Pacific Island Forum meetings, and in 2002 founded the Pacific Cooperation Foundation in New Zealand. He later joined Johnstone to complete the interviews of Pacific Island independence leaders.

Over three years Johnstone recorded interviews with leaders from Samoa, Cook Islands, Tonga, Fiji, Papua New Guinea, Solomon Islands and Vanuatu. The recordings were broadcast and then placed in Radio New Zealand archives.

With Michael Powles he spent another two years interviewing leaders from Nauru, Niue, Tuvalu, Kiribati, Federated States of Micronesia, Marshall Islands and Palau.



The interviews were placed on the Radio New Zealand International website. Difficult and unreliable Internet access in many Pacific areas led them to publish the material in this book, which includes the interviews on a CD.

The colonial nations that controlled the Pacific Island territories were Britain, the USA, Australia and New Zealand. The book begins with Samoa, which gained independence from New Zealand in 1962, and concludes with Palau's Compact of Free Association with the USA in 1994.

The leaders interviewed include: Tui Atua Tupua Tamasese Ta'isi Efi and Toffilau Eti Alesana (Samoa); John Webb, Albert Henry and Tom Davis (Cook Islands); Ludwig Keke (Nauru); King Taufa'ahau Tupou IV (Tonga); Ratu Kamisese Mara, (Fiji); Young Vivian (Niue); Michael Somare (Papua New Guinea); Peter Kaniorena and Solomon Mamaloni (Solomon Islands); Bikenibeu Paeniu (Tuvalu); Jeremia Tabai (Kiribati); Walter Lini (Vanuatu); John Haglegam (Federated States of Micronesia); Kessai Note (Marshall Islands); Sandra Suman Pierantozzi (Palau).

There are also interviews with two Pacific women leaders in independence movements, Fiame Naomi Mata'afa (Samoa) and Carol Kidu (Papua New Guinea).

The book includes a useful introductory overview of the

Pacific and a conclusion with the authors' reflections on the material they have gathered.

Several themes emerge from these interviews. Those leading their countries to independence faced daunting tasks. They had to negotiate with much larger nations to whom they had long been subservient. They had to lift their people out of that subservience and lead them to self government. In so doing they were under pressure to quickly finalise arrangements and constitutions that would shape their new countries' futures.

In most cases preparations for independence were inadequate. It was soon apparent that some of the new political systems were unsuitable, making reassessment and further change necessary.

The demands of leadership took their toll. Several of the leaders died too young, others stepped back from politics to lead in other fields. Yet a surprising number stuck at the task of providing political leadership.

This book is an important contribution to the history of the Pacific. Johnstone and Powles are to be commended for their work in gathering the material and presenting it in this book. I came away from reading the book with a much better understanding of moves to independence in the Pacific.

I most valued the island nation leaders' perspectives on their countries' journey to independence. We do not often get such clear presentations from Pacific leaders. The book is easy to read as the interview material reflects a conversational style.

The Ultimate Challenge

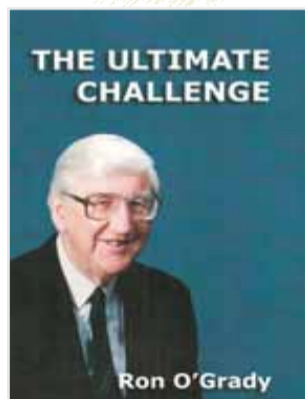
By Ron O'Grady
2012, Self published, 91 pages
Reviewer: Diana Roberts

A number of senior retired presbyters have, over the last few years, published reflections on their work and life. I've been enriched by the different perspectives they've offered on ordained ministry within the Christian church in Aotearoa NZ.

It's good that Rev Ron O'Grady, now in his 80s, has produced this account of his career and the unexpected challenges he faced as a parish minister, and as a leader within the ecumenical movement in New Zealand, Singapore and Australia.

Ron begins by examining his early years and the family background that shaped his major life decisions. His father was an early member of the Labour Party and bequeathed to Ron a strong motivation to support those who are exploited.

Ron's Christian journey led to his ordination within the Church of Christ. He moved from his first parish in the Hutt



Valley to a Christchurch city church. He represented his church on the board of the National Council of Churches (NCC) and this stimulated his ecumenical commitment and encouraged him to accept the position of Assistant General Secretary of NCC.

During his eight years with NCC, Ron had particular responsibility for youth and refugee resettlement programmes. He travelled in Europe and Asia at a time of significant social and political change.

Increasingly Ron and his wife Alison felt drawn to Asia, and for eight years they worked for the Christian Conference of Asia (CCA) in Singapore, addressing human rights concerns in the Philippines, South

Korea and China. Ron engaged with issues around tourism and Christian art in Asia, and both he and Alison produced a number of publications. When they left CCA they worked in

the USA and Australia before their return to NZ.

Back home after 12 years' absence, they published Accent, a magazine concentrating on religion, Maori issues, art and politics. At the same time they both actively worked for peace.

They celebrated Ron's retirement by setting up Pace Publishing, and Ron took up the challenge for which he is perhaps best known: ending the commercial sexual abuse of children. The organisation he founded - ECPAT: End Child Prostitution in Asian Tourism (Now known as End Child Prostitution, Pornography and Trafficking) currently operates in more than 80 countries.

This modestly produced and quietly well written book is important. It documents Christian engagement with some major issues in the Asia-Pacific region over the past 40 years. It is a testament to Ron's personal creed - his response to the ultimate challenge.

Profits from the sale of this book go to: Child Alert, ecat.nz. Protecting Children from Exploitation.

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Hana's inspiring book about an inspiring person

An 11 year old was so moved when she learned about Professor Swee Tan, who went from a poor village in Malaysia to do innovative medical research that she wrote a book about him.

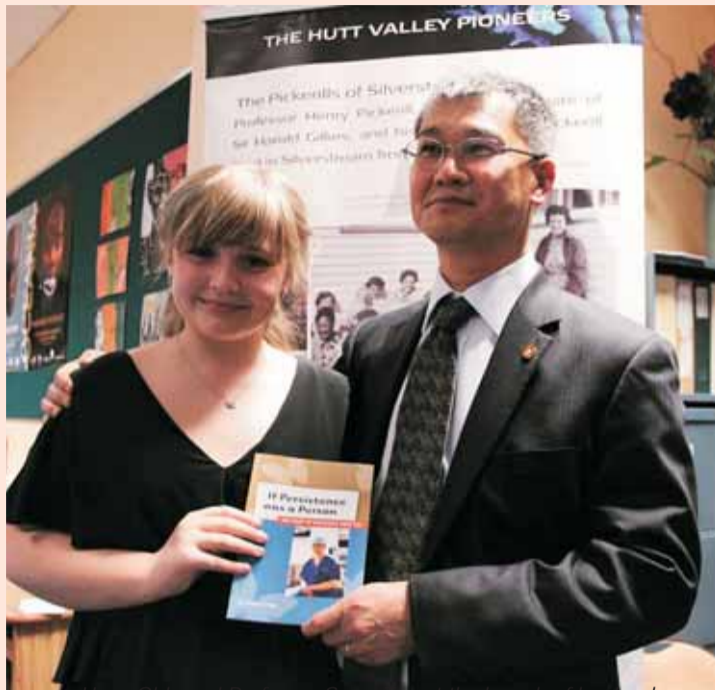
If Persistence was a Person: The story of Professor Swee Tan' is the story of Swee Tan and his work on strawberry birthmarks and cancer. But it is also a story of the author, Hana Olds (now 12 years old) and her dream of making a difference in the world by writing a book.

Hana is from Petone. She was struck by Swee when she watched a documentary about him. It inspired her to help fundraise the \$4 million dollars that Swee needs to be able to do research on cancer.

Hana's book is written for children and young people, and all of profits go to Swee's research.

After she saw the documentary, Hana contacted Swee Tan and invited him to speak to her class. It took some persuading but eventually he agreed to let Hana write a book about him and his work.

Over many months Hana learned



Hana Olds and Professor Swee Tan at the launch of her book.

about Swee, interviewed him, wrote and collected photos. She says she thought it would take three or four weeks to write the book but it was more than a year before her dream

came true.

Many people, both adults and children helped Hana with her book including a graphic designer, editor, and Cure Kids who are supporting

the printing and distribution.

Hana says, "We all know people affected by cancer. I hope this book can make a difference by contributing funds to the Gillies McIndoe Research Institute to support Swee Tan's research into cures for cancerous tumours.

"Swee believes he and the team can do it, and so do I. If you believe in yourself you can do anything. I hope this book inspires many more people to take action in the world.

"He inspired me to think about who I am and where I am in my life. My gut told me I had to do something to help this humble man and his quest. But it was my heart that persuaded me to do something about it, to take action.

I wrote this book, not just for Swee Tan but for his quest and for all the human beings who have had or who have known someone with cancer. It was for them that I needed to take action."

Hana says the key message of the book is that if you get the opportunity to help the world, take it and just do it.

An excerpt from book: "Imagine you are a child, born in a small Malaysian village, to a poor family. You are one of 14 children. Your mother never went to school and your father only attended school up until the age of 10.

"You love your mum and dad, but you don't want to be poor like them with few opportunities. You want to become a doctor, but people around you say, 'You can't be a doctor. Look at your hands.

They're rough and dirty.' This doesn't stop you. It just makes your dream even stronger. This is the inspirational story of Professor Swee Tan. This is his story, from a young boy in rural Malaysia to an innovative surgeon in New Zealand. Swee's story can inspire you to change the world."

For further information contact: Bronwen Olds (Hana's Mum) at Bronwen.olds@gmail.com or phone 027 677 8052.

LIFE AFTER HIGH SCHOOL

More real life adventures in tertiary education

In the October 2012 issue of Touchstone, we profiled some of the paths Methodist young people are following at university and other tertiary training institutions. Here are three more stories from around the Connexion.

JANICE AUVA'A (19 years) Oratia Samoan Methodist Church



For most high school students, the thought of studying calculus, statistics, physics, biology and information technology in the same year would be rather daunting! But Janice Auva'a enjoyed it so much she decided to pursue a Bachelor of Mathematical Science majoring in applied mathematics. Janice has just completed her second year of a four year course at the Auckland University of Technology.

While still at St Dominic's College in West Auckland, Janice went to a university open day that showcased various engineering career options and it triggered her desire to study mathematics. When she finishes her degree, the qualification will enable her to explore a number of work options. Many industries use mathematics and mathematical modelling to solve problems and optimise performance.

Janice also has a keen interest in theology. In her final year at high school, Janice won a scholarship that has allowed her to study for a Bachelor of Theology. In 2012, she completed some study at Trinity Theological College and took another paper over summer.

Despite juggling her mathematics and theological studies, Janice still finds time to pursue other interests. She takes a keen interest in local government politics and is the current chairperson for the West Auckland Ward Youth Council and is also on the Youth Council for the greater Auckland region.

Janice's advice is: "Don't be pressured into doing something you don't really want to do. Identify what you love doing, what you're good at doing, and just go for it. Follow your heart!"

EMMA WHITLA (20 years) Upper Riccarton Methodist Church



Emma Whitla recently completed her second year of study at the University of Canterbury where she is working towards a double degree, a Bachelor of Laws and a Bachelor of Arts.

Born and raised in the Garden City, Emma attended Riccarton High School. Like many young people at high school, Emma wasn't completely sure what she wanted to study after high school. Her love for English and history led her to decide on study towards an arts degree at university.

To provide herself with an extra challenge and possibly a few more career options, Emma also decided to study law at the same time.

"I have found studying law pretty challenging. It's one of those courses of study that you don't really have any exposure to at high school. It's almost a completely new ball game.

"I am enjoying the challenge and slowly coming to grips with it! I am interested in justice issues in the community and further abroad so I hope that the skills I acquire during my studies may help and guide me in the future," says Emma.

Emma currently works part time as an English tutor, helping students from primary and secondary schools. Hence Emma also sees a career in teaching as a potential option for the future. This would involve a further year of study to become a qualified teacher.

Emma is an active member within the Upper Riccarton Methodist Church where she is one of the Youth leaders.

SIONE OLOI (33 years) Waitakere Samoan Methodist Church



Sione Oloi holds a Level 5 Adult Teaching Certificate in computing, and

currently works as a computer tutor. This year Sione will return to the University of Auckland to complete his Bachelor of Arts majoring in sociology, Pacific studies and film.

However, the path Sione took to get to where he is today was far from conventional. After he finished Kelston Boys High School in West Auckland, Sione wasn't sure what to do - so he took up a carpentry course, followed by a travel and tourism course. He ended up floating from course to course with no real direction. Furthermore he got mixed up with some bad company and as a result found that trouble seemed to follow wherever he went.

When he enrolled in yet another course - this time a computer and graphic design - he encountered a tutor who gave him the extra push that he needed. Together with family and church support, Sione went on to complete this course with distinction and then gained entry to the University of Auckland, where he has been studying part-time for the last few years while working fulltime to help support his parents and family.

Sione's work as a computer tutor has taken him all around the country. He has drawn on his personal experiences to help motivate and inspire many of his students who come from all walks of life, including many 'at-risk' young people.

"I've been in their shoes. I try to help show them where they are right now and show them where they can be in 10 years' time. At the end of the day the choice is theirs. I encourage all young people to make the most of education opportunities now because these opportunities aren't always going to be around," says Sione.

Sione is an active member of the Waitakere Samoan Methodist Church and is also a member of the Sinoti Samoa Tupulaga (Youth) Communications Committee.

NZ's missionary history plumbed

By Gary Clover and Tony Franklin-Ross

Christmas Day 2014, marks the bicentenary of Samuel Marsden's first proclamation of the Christian Gospel at Oihi, Bay of Islands in 1814. In November an academic symposium was held in Waitangi as part of the lead up to the anniversary.

Entitled, 'Iwi-Christianity-Tauiwī: Hei Kohikohinga Koorero moo te Haahi Karaitiana ki Aotearoa / Re-evaluating Christianity's Influence in Shaping Aotearoa NZ', the symposium aimed to give a fresh look at New Zealand's early missionary history. It proved to be a full on and mentally engaging two and a half days.

Some 21 speakers gave addresses. These included Rev Dr Allan Davidson's look at early Protestant missionary beginnings in New Zealand, Dr Adrienne Puckey's address on 'The CMS-LMS Connections, 1795-1835', Dr Manuka Henare's socio-cultural, economic and linguistic analysis of the Maori world view of 1820, Dr Bryan Gilling's 'Te Wiremu and Te Tiriti', Rev Wayne Te Kaawa's reflection on first the Presbyterian minister in New Zealand Rev John Macfarlane and his relations with Maori in early Wellington.

Particularly interesting was a presentation by Macquarie University PhD student Rev David Pettett. David

raised the question of whether Rev Samuel Marsden delivered that historic sermon in English, or in Te Reo.

Marsden is known to have had a close friendship with Ruatara, and had daily conversations when Ruatara lived in Sydney. This included using Te Reo. As a former missionary himself, David moots that if Marsden was able to speak in Te Reo, then he would likely preferred to have preached accordingly.

Therefore rather than 'translating' Marsden's sermon, Ruatara would have 'explained' it. David also explained his research on the probable content of the sermon, based on surviving written sermons that were preached on the same text, Luke 2:10.

Another highlight of the symposium was a presentation by archaeologists studying the day-to-day life at the Rangihoua mission station at Oihi (including the suggestion that the original name was 'Hohi').

Following the Conference, a bus tour visited some of the CMS sites, including the Marsden Cross at Oihi, where some people sang 'Te Harinui' while looking out over the bay.

One quibble - the symposium might have with more truth been entitled, 'Re-evaluating the CMS/Anglican Influence in Shaping Aotearoa New Zealand'. Apart from one or two addresses on Presbyterian topics, the vast majority of

presentations were concerned with the role and place of the CMS and the Anglican Church in early colonial New Zealand.

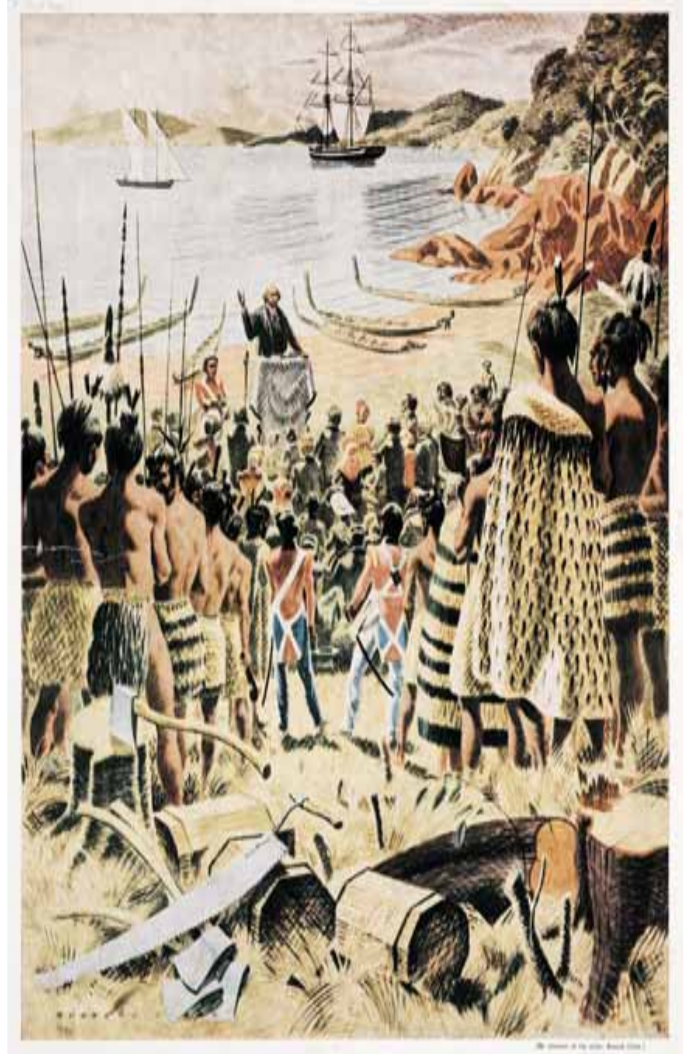
The Catholic and Wesleyan missions barely received a mention. However, it has to be conceded that the program was reliant on what presentations were offered.

How can we give a broader and fuller coverage as we move towards the 2014 bicentenary? Certainly, Catholic and Methodist historians need to be encouraged to offer presentations from their perspective.

There are two other ways the 1814 Bicentenary can broadly represent Christianity as a whole. One is to support the ecumenical Marsden Cross Trust developments, and the other is to become involved in the 'Jesus; All About Hope 2014' project intended to coincide with the bicentenary.

Questions the bicentenary raises include:

- How might the anniversary be commemorated, if at all?
- Should it be celebrated as the laying of Christian foundations in Aotearoa New Zealand?
- Should it be celebrated as signifying the roots of New Zealand's bicultural partnership?
- Will it be overshadowed as New Zealand observes 100 years since the outbreak of World War I?



Samuel Marsden's first service in New Zealand, by Russell Stuart Clark. Painted 1964. Courtesy of the Alexander Turnbull Library.

'Etoists' posed challenge to Methodist missionaries in Solomon Islands

METHODIST ARCHIVES

By Lynne McDonald



Members of Silas Eto's Christian Fellowship Church in 1967



Holy Mama Silas Eto.

In a box of Foreign Missions correspondence at Auckland Methodist Archives, lies a folder labelled 'Etoism'. Inside is a treasure trove of letters between missionaries Rev George Carter, Rev Allan Hall, and various Solomon Islanders concerning Silas Eto and the break-away religious movement known initially as Etoism.

Collected by Rev Carter, the letters paint a picture of the frustration, confusion, and fascination this movement held for the Methodist missionaries in the 1950s and 1960s.

The Etoist movement was considered to have begun as a reaction to Rev John Goldie's retirement, and the appointment of Rev John Metcalfe as his replacement. When Rev Carter was appointed to the mission the local people felt too much change was taking place and the lack of continuity in leadership of the Mission left them uneasy. Many believed that each new chairman did not give them the same

respect, and this undercurrent of unrest manifested itself in the Etoist Movement.

Silas Eto was a catechist in the Methodist mission. He returned to his home village in the Kusage region of New Georgia after he completed his training, and proceeded to persuade the villagers to clean up the village and to construct a new church. The highly decorated church was the subject of negative criticism from several Methodist missionaries.

When missionary Rev Allan Hall began a series of revival meetings in the Western Solomons in the 1950s, Eto was encouraged by them. He began to preach and encourage a practice called taturu. During taturu, worshippers entered a trance-like state, jumped, danced, shouted, climbing the church walls and generally acted completely unlike traditional Methodists.

Rev Carter labelled it as 'Pentecostalism'. Of course these activities thoroughly confused and annoyed the

missionaries. Eto attempted to make peace and to work alongside the mission but the missionaries were unable to accept his extreme form of worship. So began the conflict between the two religious groups.

Eto held the title 'Holy Mama' and had 12 'angels' with him. They were supposed to act as a buffer between Eto and the people. He also distributed small New Testaments, left behind by the American troops after World War II, and he declared that these Testaments had special powers from the Holy Spirit. The people were trained in drill, similar to the Boys Brigade marching, and marched into the church. The services also incorporated ritual hand clapping and stick banging.

At first, Rev Hall appeared supportive of the exuberant style of worship, something which troubled the Mission. As district chairman, Rev Carter wanted to somehow reconcile the two groups, and did not want to cause a schism in the Methodist church in the Solomons.

His quiet, reasoning approach was both useful and yet a hindrance in the whole Eto affair, because decisive action was needed to intervene in the fighting between the mission and the Etoists. His moderate action may have led to more Methodists changing their allegiance to the Etoists when the mission did nothing to prevent it.

Eto was intractable in his beliefs, and continued to say that his church was the true church, and taturu was a demonstration of possession by the Holy Spirit. There were accusations that his practices were the work of evil spirits, and one missionary on Choiseul marched around a church to cast them out. However the manifestations of taturu still occurred.

Several catechists and teachers transferred to Eto's church. One, Harry Bea, wrote an impassioned letter to Sister Myra Fraser, explaining that they were following the same God, and the Etoists were not against the Bible that Mr (sic) Goldie showed them. Despite Rev Carter assuring Eto that the mission still loved and cared about the Kusage people, a schism occurred with about half the Methodist converts following Eto.

The Etoist movement spread to most parts of the Western Solomons, although there was only one village involved on Choiseul. The Etoists became an officially sanctioned religion in 1966, when its name was changed to the Christian Fellowship Church. Today it is involved in forestry and more than 10 percent of the people in the Western Province are involved in the church.

Lynne McDonald is a PhD candidate at Massey University.

Nai Vaqa Vakayalo Ena Vula Ko Veverueri 2013 (Vakarautaka Akuila Bale Ai Talatala Ni Tabacakacaka Waikato/Waiariki)

*Ko Jisu Na Luve Ni Tamata
Luke 9:58 - Sa vaqara na
fokise ka sai vakairoro na
manumanu vuka, ia, na luve ni
tamata sa sega na tikina me
vakatora kina na uluna.*

Eda sa vakacabera e dua na yabaki vou, meda sa curuma nai karua ni vula. E vakanadaku tu nai tosotoso makawa ka da sa nanamaki vou ena cavu i kalawa kina vunilagi tawa kilai.

Sa oti na Vula I Nuqa Levu ka sa lavouvou na vula ko Veverueri se na Vulaisevu. Tu donu na iribuli se na kalokalo ka dau vola na iri ka dusi kina vualiku, era dau sarava na qase ni sa taiki, sa dusia ni sa matua na uvi taumada. Keli na uvi taumada, vakayacori na sevu vakavanua. Tara na lololo (valevale) ni sa keli na yabaki.

Na "luve ni tamata sa sega na tikina me vakatora kina na uluna". E dusia e vica na i tukutuku me da na veiwaseitaka vata mada.

Na kena i matai e tukuni koya



Rev. Akuila Bale

ko Jisu me Luve Ni Tamata. Me mai curuma na draki e vuravura ka mai sucu, bula, veiqaravi, mate ka tucake tale ena kaukauwa va-Kalou e dina ga ni mai luve ni tamata, me curuma vata kaya kei na kena i tovo, vosa, veiwekani, vanua, lotu kei na matanitu. E luve ni matai ka sega ni dokai vei ira na wekana. (Marika 6:3) E ra a cata na Jiu me tukuna ni sai koya na i Vakabula. Ena nodra rai ni na lako mai e dua na tui ka me na sereki ira mai nai vesu vaka Roma ena qaqa vaka i valu. Ia, qai basika mai e dua na

"matai".

Na kena i karua, sai koya me da tamata vaqaqataki ena kaukauwa ni Kalou ena veigauna kei na draki kecega. Na muri Jisu mo kidava na draki ni vanua ko curuma. E tiko talega kina na kena fokise era vaqara kei na nodra i roro na manumanu vuka. Na veiqara kei nai roro e dau veicoriti ka veidreti ena I lawaki e vuqa ni curu qara, vakavakacegu ni yalo, yago kei na loma ni tamata. Sa vakavuna tu na curu oso ena i tovo vakavuravura.

Na kaukauwa mo lako curuma kina na draki duidui kecega ka veivorati kei na i lawaki vakavuravura sai koya na kaukauwa ni Yalo Tabu. (Kalatia 5:16) "...Dou lako voli ena Yalo Tabu..e na sega ni vakayacori kina na gagadre ca ni tovo vakayago". Na i tovo vakayago oqo, e rokotaka mai na vuravura me temaka na noda bula (tempting our five senses). Sa vinakati vakalevu me da tamata

vakayalo ka vakasinaiti ena Yalo Tabu.

Na kena I katolu "E sega na tikina me davo kina". E a tekivu mai na bure ni vulagi me vakila na bolebole ni veiqaravi. Sa vale ni veiqaravi me dau vakarurugi tu ena doka vakalomalagi (sarava se cakava ga na Loma Ni Kalou). Sa kena lalaga na veiwekani kei ira na tamata kecega (veimaliwai kei na tamata kece) ka sa kena yavu na bolebole me lako curuma na dredre kecega vakavuravura.

Na i rairai ni tamata vakalomalagi e mai bulataka ko Jisu e sega ni dau vakararavi ena i yau, vale, lori se veika ga vakayago. E qarai me liu na nona Matanitu na Kalou ena qai soli me kenai kuri na veika kecega. E dina ga ni luve ni tamata e sema tiko ka vakararavi ga vua na Kalou. Ni dau liwava na cagi na vunika, na vanua e ra dau yavavala vakalevu sai koya na tabana lalai baleta ni ra yawa mai vuna. Mo semata tiko vakavoleka na yalomu vua na Kalou ena

veigauna. (Jemesa 4:8).

Me'u sa tinia ena vosa oqo 'vakatora na uluna.' Ena waqa ni veiqaravi vaka tamata nei Jisu, ena gauna e moce kina (Marika 4:38) e dau vakilai na voravora. Me da sa yadrava mada na noda gauna ni moce, nai vakarau ni moce, me da sa vakatawa ka masu (Maciu 26:41) ni sa gauna ni bolebole eda sa curuma. Sa taiki na iribuli ni veisau ni yabaki, me keli na yalo e teivaki kina na vosa ni Kalou. Me sinai na lololo ena yabaki ni veiqaravi.

Ni davo na ulu, e davo talega na mata, ucu, daliga, yame, vakasama ka tiki ni yago yaga. Ni da sa bale nai liuliu, era na bale talega na drau e tiko e dakuda. Ni da sa bole nai liuliu, era na bole talega na drau e ra tiko e dakuda. Me da luve I Viti Vakayalo e Aotearoa.

Me yabaki vakayalo na yabaki 2013. Emeni.

Veiqaravi ena loma ni Tabacakacaka ni Ceva kei Aotearoa ena mua ni yabaki

*E na i ka 13 ni Tiseba, era tadu yani ki
Christchurch ena i tikotiko ni Lotu mai
Moraia, o Nai Talatala Kitione
Rokomalokalou, ka i Talatala tiko ni
Tabacakacaka o Naselai, ena Wasewase o
Rewa. Era mai veiqaravi vula dua ena
loma ni Tabacakacaka ni Ceva ena mua
ni 2012 kei nai tekitekivu ni 2013.*

E tekivu na nona veiqaravi o Talatala Kitione mai Moraia, Wellington, Dunedin, Invercargill (Kenisareti) kei na vica na koro

wavolita kei na i tikotiko ni Lotu mai Mt Cook (Orepi).

E ra gole lesu I Viti enai ka 12 ni Janueri ka sa mai qarava sara vakavinaka nonai tavi ena loma ni tabacakacaka. E ra kena dau ena veituberi ena vei ulutaga eso me vaka na bula vakamatavuvale, na matasiga, na vakayagataki ni gauna, Tabagone kei na so tale na ulutaga ka tara na bula ni vavakoso.

Vinaka vakalevu Talatala Kitione Rokomalokalou na veiqaravi!



Talatala Kitione kei ira na lewe ni vavakoso mai Invercargill (Kenisareti)

Lotu ni Vakatawase mai New Plymouth

*E na yakavi ni Moniti nai ka
31 ni Tiseba 2012, era gole cake
yani kina koro totoka mai New
Plymouth, ko ira na lewe ni
vavakoso Lotu mai Wellington kei
Wanganui me laki qaravi kina na
Lotu cokovata ni vakatawase.*

E ra yaco yani ka sa qaravi sara na vakayakavi kei na vakavakarau kina lotu ena 10pm. E tawa yani na valenilotu levu oqo mai vei ira na lewe ni vavakoso e tolu ka vica talega na lewe ni veimatalotu era tiko mai New Plymouth.

E ra veiliutaki kina na Qase vakatawa ko Eroni Kito kei ira na lewe ni vavakoso ka soli vunau kina ko Nai Talatala Mosese Beranayarayara, qaravi talega kina Vakayakavi ni Turaga kei na Masumasu vakai vavakoso.

E sa dua na I tekitekivu vinaka kina dua na yabaki tawakilai sa tu e matada. O Nai Talatala Mosese Beranayarayara, e mai vakacagicagi vakalekaleka ga e Niu Siladi, ia e rogoca na kaci ni veiqaravi vei ira na noda e ra vaka i tikotiko oqo e Aotearoa.

E tekivu na nona veiqaravi ena loma ni Tabacakacaka Ko Waikato/Waiariki ni sebera ni qai laki tomama tiko na nona veiqaravi enaloma ni Tabacakacaka ni Ceva kei Aotearoa (New Plymouth kei Wanganui).

E ra a qarava talega kina na macawa ni veivakavou 2013, kei na Lotu ni Veiyalayalati enai vavakoso e rua oqo. Vinaka Vakalevu Talatala Mosese Beranayarayara na veiqaravi!



Era soli vunau tiko oqori o Nai Talatala Mosese Beranayarayara ena Lotu ni vakatawase mai New Plymouth.



Qaravi na vakayakavi ni Turaga mai New Plymouth

From Page 19

Kolo/Siasi	Setuata	Tokoni Setuata	Sekelitali	Semisi Manu
Panmure	Naita Manu	'Aisea Vao	Tokoni Sekelitali	Tevita Kau
Vaine Mo'onia	Falesiu Vea	Malu Vea	Komiti Lautohi Faka-Sapate – Aokalani & Vahefonua Tonga	Faifekau Setaita K Veikune
Pukekohe	Filimone K Mapuhola	'Aisea Tai	Sea	Faifekau Vaikoloa Kilikiti
Waiuku	Kaifa 'Aholelei	(<i>ke toki fakamahino</i>)	Kaunga Sea	Taukiha'amea Latailakepa
Tokaima'amanga	Viliami 'Ikani	Kaumavae Minoneti	Sekelitali	'Uila Pulu, Siu Kaufanga, Justin Fotofili
Hulu Ma'oni'oni	Tongo Vaiangina	Palei Tonu	Tokoni Sekelitali	Filipine Laungae
Papatoetoe Saione	Metali Havili	'Eneasi Pauta	Tauhi Pa'anga	Semisi Manu
Hamiltoni Sa Paula	Vaea Finau	Simione Fisi'inaua	Tokoni T/Pa'anga	
Hamiltoni Sa Sione	Sione Molitika	Paunga Tupou	'Oku 'i ai mo e kau Inisipekita 'e toko 15	
Mt Maunganui	Siale Fotu	Tavake Vaomotou	Komiti Letio – Taulama Faka-Kosipeli	
Kisipooni	Pauli Ma'afu	Siaosi Fifita	Sea	Faifekau Goll Fan Manukia
Napier/Hastings	Fatongia 'Ofa	Tomasi Tupou	Tokoni Sea	Faifekau 'Ahi'ahi Lute Pole
Palmerston Nth	Saia Fia	Faiva Tongatu'a	Komiti Fanongo Ki he Ui	
Levin	Siela Nau	Tevita Pani	Sea	Faifekau Setaita Kinahoi Veikune
Upper Hutt	Sione Na'a Sina	Salesi Sina	Tokoni Sea	Faifekau 'Ahi'ahi Tevita Finau
Petone VTOA	'Isileli Tupou	Kalisi Fine	Sekelitali	Edwin Talakai, Siale Sipa
Tawa	Taniela Fahamokioa	Teleiosi Payne	Komiti 'a e Kakai Fefine – Aokalani	
Avalon	'Ofa Katoa	Laukau Siulangapo	Palesiteni	Faifekau Setaita Kinahoi Veikune
Wesley/Taranaki	Mafi Katoa	Sioeli Havea	Tokoni Palesiteni	Tangitangi Manukia
Blenheim	Piutau Moli	Kamoto Lopeti	Sekelitali	'Amelia Hoglund
Kosipeli Chch	Faitangane Tu'ipulotu	Sione Manuofetoa	Tokoni Sekelitali	Fumi Schaaf
Oamaru	Pule Kaufana	Sikani Kava	Tauhi Pa'anga	Kalolina Hafu
Dunedin	Sailosi Pole	Sione Ikahihifo	Tokoni Tauhi Pa'anga	Paea Mohi
Komiti Akolotu – Aokalani Manukau			Fai Hiva	Siniva Vaitohi
Sea	Faifekau Mosese Manukia		Tokoni Fai Hiva	Teisa Maka
Tokoni Sea	Faifekau 'Ahi'ahi Sunia Ha'unga		Pule Hiva	'Amelia Finau
Sekelitali	Havelulahi		Tokoni Pule Hiva	'Uila Pulu
Tokoni Sekelitali	Sonatane 'Ahoafi			
Komiti 'Evangelio – Aokalani & Vahefonua Tonga				
Talekita	Faifekau Hola Paea			
Tokoni Talekita	Faifekau 'Ahi'ahi Nehilofi 'Aholelei			
	Faifekau 'Ahi'ahi Sione Lea'aetoa			

Talamonu atu ki he Kau Ngaue kotoa 'i he ngaahi Siasi hono kotoa. 'Ofa ke ma'u ivi 'a e kau tamaio'eiki mo e kau kaunanga he 'ofa mo e kataki pea fononga mo e mo'ui faka'atu'i.

Ko e Ngaahi 'Ata mei Aokalani-Manukau:



Faifekau Pule Setaita Kinahoi Veikune 'o 'Aokalani/Manukau lolotonga 'a e Malanga Faka-Laumalie mo'oni ke tokoni ki he Kau Ngaue.



Hoa e Faifekau Northcote, Valeti Finau, mo e kau hiva e Vahekolo. Malo pe, ka mou toe feinga ke ako 'a e ngaahi Hiva ke ma'u.



Faihiva Lahi 'a e Vahenga Ngaue, Mofini 'o Manamo'ui Toafa. Fielau he ko e Kaute Kulokula.



Kau hiva 'a e Vahasute. Hangehange pe na'e 'ikai fu'u ako lelei 'a e ngaahi 'anitema.



Ko Falefa 'o Atalanga mo e kau pukepuke fonua 'o e 'uluaki Malanga Fakatahataha 'o e 2013. 'Oku kei 'i ai koa hano 'uhinga lelei 'o e ouau ko eni he ngaahi 'aho ni?



Faihiva Lahi 'a Vaheloto, Paula Pole, mo honau teunga fo'ou - ma'a lahi atu pea toatu hono hiva'i 'o e ngaahi 'anitema. Tangane Fai Hiva mo e Pule Hiva, Temisi Taufu, 'a e fai fatongia 'osikiavelenga mo poto



Kau taula'eiki 'i honau me'a'anga.