A DAY IN THE LIFE OF A HOSPITAL CHAPLAIN

By Joanna Ibell

There is no such thing as a typical day for a chaplain says coordinating chaplain at Hawke’s Bay District Health Board Rev Barbara Walker.

"Every day is different, and you don’t know what is going to happen when the phone rings," she says.

"Maybe you’re blessing a baby, or with someone dying, blow a room, or talk with people in the chapel. Chaplains visit the emergency department, intensive care and palliative care patients, general wards and anyone else – staff, patients and families – who requests pastoral and spiritual support."

Barbara and her team of three other chaplains and 11 chaplaincy assistants are at Hawke’s Bay Hospital in Hastings. She says some hospitals have their chapel tucked away somewhere, whereas the Hastings' chapel is in a prominent position by the main entrance; the prominence of the chapel reflects the prominence of the chaplaincy role.

"So why do hospitals need chaplains? A common theme for the work of chaplains is relationships. Hospital chaplains promote connections between people and within a person. "We’re part of the holistic healing of people" says Barbara."

"Lots of studies around the world show that people who have a holistic approach to healthcare that includes a spiritual component, however you define that, do better. That means there is a role for that multi-disciplinary team providing holistic care."

"When you come into hospital, wherever you were on the outside, you get between the sheets and lose control and power. "You lie there, sometimes for hours and hours, and questions come up. "Maybe you’ve had a bad diagnosis. Maybe you had some Sunday school when you were eight, but had been too busy and now you’re wondering ‘Who am I? Where am I going? What is life all about?’"

"So I have lots of conversations about what’s important with people who have just been told they have six months to live. Perhaps they’ve had some spiritual conversations about life and death. That’s what hospital chaplains do there."

Ann Gray and Gloria Morgan are clinical nurse specialists for the hospital palliative care team. They work closely with the chaplains, and Ann says chaplaincy is a vital service in palliative care.

"We look at holistic nursing – physical, emotional, social, spiritual and cultural. "When a family calls and asks if a chaplain can be there when a family member is dying, "We walk into this sacred space. "We touch on so little of their journey, but it’s a life and is to be treasured. It’s an important ritual, but it’s a life and is to be treasured.

"As you can imagine, it’s very special. I get a great peace out of it."

Ann: "Rituals are important as they acknowledge the life that has now gone. We’re in a busy hospital culture with an emphasis on acute treatment and care, and getting patients well quickly, but it’s so easy to bundle them up and put the next person in that bed but you have to acknowledge who’s been there and the significance of that life. "We touch on so little of their life but it’s a life and is to be treasured. I get a great peace out of it."

Barbara normally blesses rooms on her own but sometimes staff or family join in. "I think for them it’s part of closure," she says.

"Recently, 25 family members were at a blessing. They wanted the room blessed and an opportunity to thank God for the life of that person. I prayed for the family as they remembered their loss, and I always pray for the staff, who cared for that person. And I bless the room so the next person has a sense of peace."

See Page 8

Hospital chaplains provide support to patients, families and staff in hospitals throughout NZ. September 19 - 26 is NZ Hospital Chaplaincy Week. For more see Page 8.
End to poverty requires moral courage, new policies

By John Roberts, Methodist Mission and Ecumenical

The Millennium Development Goals (MDGs) will soon be in the news again. The United Nations general secretary Ban Ki-moon has called for a high level meeting of world leaders for September 20th-22nd to advance the achievement of the MDGs. All UN member states, including New Zealand, signed up to the MDGs in 2000. Ban Ki-moon wants greater commitment and delivery of funds from developed countries to meet the goals by the target date of 2015.

The World Council of Churches (WCC), a global network of churches, issued a statement earlier in the month. It calls on the world leaders to see the eradication of poverty as a matter of political will and moral courage. The eradication of poverty should have greater priority than building up failing financial institutions and increasing expenditure on military infrastructure and hardware, says the WCC.

The United Nations Millennium Project says the cost of meeting the goals would be approximately 0.5 percent of the gross national product of the developed nations. They simply need to fulfil commitments they have already made, says the project. This includes serious efforts to achieve the target of 0.7 percent of gross national product as aid to developing countries, and fully fulfilling this commitment would provide more than sufficient funds to achieve the MDGs. On average, wealthy countries currently spend an average of 0.27 percent of GDP on official development assistance. The 0.7 percent target for development assistance was made some 30 years ago in a UN General Assembly resolution. It has been reaffirmed over the years. Five European countries already exceed 0.7 percent or more to development aid. All European Union countries have committed to timetables to reach 0.7% by 2015.

New Zealand is one of six Organisation for Economic Co-operation and Development countries that have not set a timetable to meet the 0.7% target.

Furthermore, the government of NZ has now shifted its top priority from overseas aid to alleviating poverty to economic development. It seems to think that trade is key to economic development, as evidenced in its promotion of PACER Plus – the Pacific Agreement on Close Economic Relations. While trade has its place, it is not a magic bullet for achieving development. The UN says the slogan ‘trade not aid’ is fatally misguided, particularly in the poorest countries.

The WCC says eradicating poverty is a moral and ethical imperative. The WCC commits the resources needed to achieve the MDGs with the trillions of dollars that were put together in a matter of months by governments in rich countries to rescue failing financial institutions, and global military spending.

“We need to re-examine and diachronic such a perverse system of priorities that places more importance on rescuing big banks and acquiring machines that kill people, than on emancipating people from starvation and homelessness,” the WCC says.

The WCC has called on governments and international institutions to work out economic policies that “move towards a system with justice and basic human rights at its centre. This calls for a more equitable distribution of wealth, and for reducing inequality and poverty throughout the world.”

The WCC says that in the developed countries, the allocation of resources has shifted its top priority for development aid from alleviating poverty to economic growth. This requires investing in rural infrastructure, agriculture, and micro-credit rather than depending on extractive industries such as mining which do not deliver tax revenue or skills to local people.

3) Invest in women and girls. When women are educated they have higher expectations for their children and it has a multiplier effect throughout the whole economy.

4) Health and sanitation. Continue to target tuberculosis, HIV-Aids, and malaria.

5) Create better social security. People can live their way up financially but without a safety net they will be pushed back down by global economic downturns.

6) Access to basic energy. Even power through a simple electric generator can transform the lives of village women if they no longer have to walk long distances to get water or spend hours grinding grain.

7) Help countries improve their ability to collect taxes.

8) Exhort developed countries to honour their commitment to pay 0.7 percent of the gross national products in aid to developing countries.

Ban Ki-moon says it is developed countries’ interest to achieve the Millennium Development Goals for two key reasons. One is that as they become wealthier, the developing countries will be seeking for goods produced in the developed countries.

Another is that if poverty and injustice persist, problems will spread from the developing countries through illegal immigration and other means.

Addressing world leaders in September on the Millennium Development Goal (MDG) was an “important step,” Helen Clark said. “The world is making some progress towards meeting the Millennium Development Goals and must build upon its successes to achieve more.”

—Helen Clark 2005

The UNDP administrator says the world has made some progress towards meeting the Millennium Development Goals but we still have much to do to reach them.

Some progress, much to achieve to reach development goals – Helen Clark

The world is making some progress toward meeting the Millennium Development Goals and must build upon its successes to achieve more. This is the view of the head of the United Nations Development Programme (UNDP) and former NZ prime minister Helen Clark. Last month Helen addressed the status of the Millennium Development Goals when she gave the inaugural Christchurch Cathedral lecture. Each year it invests US$1 billion to reduce poverty and the UNDP uses the Millennium Development Goals as its benchmark for success.

Helen says despite serious environmental and economic catastrophes, there have been some promising developments in the first decade since the Goals were launched. These successes suggest the way forward to achieve more by the target date of 2015.

The absolute number of people in extreme poverty (defined as a person living on US$1.25 per day or less) has dropped and it is within reach of the MDG target date of 2015. However, this is due in large part to dramatic economic growth in China. Primary school enrolment has also grown to about 90 percent and while this is not at the goal of 100 percent, it is promising. There are some positive developments throughout the world. Tanzania, for example, increased primary education by 90 percent between 1990 and 2000. Helen says,

Malaria prevention is expanding and 1.6 billion people have gained access to safe drinking water since 1990.

Helen says after examining all the country reports on the first decade of the Millennium Development Goals the UNDP has distilled eight priority areas to achieve greater progress.

1) A key issue is that development must be led by each country. There is no one size fits all. Development cannot be imposed and must come from countries charting their own path to build capacity among their people.

2) Effective governance. Countries must develop the capacity to achieve their vision of development. This requires investing in rural infrastructure, agriculture, and micro-credit rather than depending on extractive industries such as mining which do not deliver tax revenue or skills to local people.

3) Invest in women and girls. When women are educated they have higher expectations for their children and it has a multiplier effect throughout the whole economy.

4) Health and sanitation. Continue to target tuberculosis, HIV-Aids, and malaria.

5) Create better social security. People can live their way up financially but without a safety net they will be pushed back down by global economic downturns.

6) Access to basic energy. Even power through a simple electric generator can transform the lives of village women if they no longer have to walk long distances to get water or spend hours grinding grain.

7) Help countries improve their ability to collect taxes.

8) Exhort developed countries to honour their commitment to pay 0.7 percent of the gross national products in aid to developing countries.

Ban Ki-moon has made some progress towards meeting the Millennium Development Goals but there is much to do to reach them.

Another is that if poverty and injustice persist, problems will spread from the developing countries through illegal immigration and other means.
Conversation at the heart of peace

By Kay Knowles

We see and hear a lot about violence in our news media. We are told of increasing violence in our families and communities. But violence can be present in our churches too.

As Christians, we are called to embrace non-violence. This was the message the world-wide Anglican Communion archbishop brought to a gathering of New Zealand bishops and archdeacons.

Bishop Katherine Jefferts Schori is the presiding bishop of the American Church in America. Katherine visited Auckland and Christchurch, and was a guest of the House of Bishops. Katherine was the keynote speaker at a conference in Auckland.

One of her speaking engagements, titled ‘Conversation, violent or otherwise,’ was at the Canterbury Women’s Club. In this address, she explained the importance of conversation and how the lack of conversation can lead to misunderstandings.

She said that conversation is at the heart of love. “Conversation is the place where we open our hearts to each other and our lives.” She explained that there can be misunderstandings. Our different points of view can make us feel isolated and misunderstood. Our different points of view can make us feel that we have rejected what we want to say.

When people judge us, it makes us feel threatened. We want to resist and push them down. We want to make them less than us. We want to be powerful over them and reduce them. We could be driven to attack with violent conversation.

Bishop Katherine says that, “As Christians, we are called to non-violent conversation.” Everyone is made in the image of God. No one should be denied the right to conversation. Everyone deserves respect and dignity.

Jesus never turned away a person who wanted conversation. He always listened to him by night because of a fear of his colleagues. He was the first to throw away the possibilità of shame. He had the courage to be what he was used to hearing as a child. Jesus never turned away a person who wanted conversation.

Bishop Katherine invited her audience to engage in intimate conversation with God in the form of meditation. She invited everyone to meditate for five minutes on the words, ‘You are my beloved child and in you I am well pleased’.

Afterwards, she asked for people’s responses to the meditation. One woman said that she felt profoundly touched emotionally by the words of the meditation. She felt a deep connection to the person who was used to hearing as a child.

Other shared aspects of their experience. She was one of the few in the reflection. Others shared aspects of their relationship with God as a result of the reflection.

The meeting concluded with everyone sharing in conversation around the supper table.
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**Methodist sites neglected**

To the editor,

I note in the last issue of Touchstone the article by Roy DonaldPhillips regarding the updating of the licence plaque at the Mangungu Wesleyan Mission Station. It is an important step to record correctly the history and the personal oversight of that Station.

However, for readers’ information I attach a photo of the two groove stones and momentum at the Te Kopua Wesleyan Mission Station in the Waikato, which I fear is a more representative of Methodist historic sites than the New Zealand Historic Places Trust-controlled Mangungu site.

It is obvious from the picture there is a need for the Church to take some responsibility for the upkeep and maintenance of these historic sites before they disappear for ever because no one or no organisation cares about their significance.

There is a need to maintain these significant sites for future generations.

I intend visiting Wesleyan Mission sites in Te Kopua Wesleyan Mission Station, Waikato

the Waikato area to ascertain their condition and whether maintenance is required.

Robin Arridge (GSM, To Awamutu)

**Trust the word revealed, not Spong**

To the editor,

Having read letters to the editor critical of Alan Webster’s review (April 2010), of “Humral Life” by John Spong, I wish to record my thanks to Alan for taking on this task and providing an excellent review.

Spong’s views are far from the faith that I know, experience and treasure in this Methodist Church that grew from Wesley’s faithfulness to the Gospel. I ask myself, why would anyone want to wreck that by incorporating Spong’s beliefs?

Part of the answer may lie in people who are happy to read of Christ and His teaching without the background of his death, rebirth and resurrection. People who are not prepared to bury the sin and belief that, for many in our midst, contributions are guilt ridden as to how they were raised in the family. We need to see our church members as a family. Let’s be prepared to trust the word revealed, made manifest and, being manifested, can be apprehended by those who seek.

Stewart Patrick, Gisborne

**Beneficiary bashing not the answer**

To the editor,

It is not to be wondered at that a party which conceives citizens as no more than consumers and taxpayers finds itself unable to maintain unity in a caucus of just five. We need a nation to recover a fuller vision of what it means to be able to contribute to a society to seek to build equity in the world of work and in our families – and to recognise that, for many in our midst, contributions are guilt ridden as to how they were raised in the family. Let’s be prepared to trust the word revealed, made manifest and, being manifested, can be apprehended by those who seek.

Stewart Patrick, Gisborne

**Violence and television linked**

Why has our murder rate grown from one a year to one a day over long lifetime? It’s a reason is simple actually.

During WWII the Americans discovered most of their young men would do military training but when it came to the battlefield, only 12.25 percent were willing to shoot to kill. They would shoot up in the air or not shoot at all.

The churches were the problem of course but they also did not attack directly. They have slipped behind on inflation-adjusted calculations. We need significant change but even after the major economic crisis, our present political leaders are trotting on the same limited mantra.

Lo! let’s look for fame and riches. There’s a place here for vigorous initiatives by our church. Let’s ensure that our members and our nation recognise that if we want to improve New Zealand society and build community, ACT nomists of beneficiary bashing and a harder criminal code are starting in the wrong place.

Ken Rau, Port Nicholson

**FROM THE BACKYARD**

A story for spring

**FOR THE EDITOR**

To the editor,

The teaching of Christ was not the final word. In the prayers of the disciples, the Church in their day, the final word was clearly revealed, made manifest and, being manifested, can be apprehended by those who seek.

Christ. That is the word of God in all it’s fullness.

It seems some are happy to keep God as ‘the great mystery of our world and universe’.

But in the New Testament the word ‘mystery’ does not mean something we cannot understand. There is a mystery that is something human intellect can comprehend when it is revealed.

“Beyond all question, the mystery of godliness is great. He appeared in a body, was vindicated by the Spirit, was seen by angels, was preached among the nations, was believed on in the world, was taken up in glory.” (1Timothy 3:16).

Let us be a church that trusts in the word revealed, made manifest and, being manifested, can be apprehended by those who seek.

Stewart Patrick, Gisborne

Gillian Watkin

**Beyond all question, the mystery of godliness is great.**

**The teaching of Christ was not the final word.**

**In the prayers of the disciples, the Church in their day, the final word was clearly revealed.**
UCANZ should oversee CVs

To the editor,

The May edition of Touchstone carried an opinion piece in which the Rev Brian Turner, Christchurch, wrote "CVs Be Warned!’ headed “The Peasants are Revolting! – Will you join the revolution?”

In that piece he suggested the time is now right for Uniting Congregations to become more proactive about their future, and that UCANZ Standing Committee should invite to an upcoming meeting the Rev Brian Turner for a presentation on "CVs.

I am pleased to see that my own congregation is not the only one seeking to evolve and develop.
From across the Principal’s desk

In 2009 UNESCO produced a very significant and comprehensive report on emerging global trends in tertiary education.

In the executive summary it noted that there is “global interest in developing students who are skilled communicators, effective critical thinkers, dynamic problem solvers, and productive team members in diverse (increasingly international and intercultural) environments.”

For at least the last two decades the Trinity College student cohort has been both decidedly multicultural and international in make-up.

From the start of 2010 we began to maximize the unique learning opportunities offered by the cohort itself. This has resulted in an important shift in teaching emphasis with new curriculum developments.

Trinity College exists for its participants and what they bring. In the last twelve month period, over 300 have joined in face-to-face and distance learning. They include ministry candidates, full and part-time private students, and lay participants doing short courses.

First and foremost in the mix is our bicultural commitment.

Te Hāhi Weteriana o Aotearoa enhances partnership gifts, opportunities and challenges through Tino Rangatiratanga. This has been so from missionary times to the present, although it has not always been taken up as it ought.

Flowing from that comes a host of other rich learning and teaching opportunities. Participants use learnings to enrich congregational and connexional life. Laity report that they feel empowered to serve local mission and the wider community more effectively.

The UNESCO report also highlights the shift to using blended learning for many institutions. It’s a highly significant measure of credibility in today’s world. With the advent of fast internet, there are new opportunities for everyone. People who thought they wouldn’t ever be able to attend a theological college can participate fully in courses never before thought possible, taught in ways that were once only the stuff of dreams. So, where to from here?

Join us. We are ready when you are.

www.tcol.ac.nz
I have asked several Europeans attending mainstream churches. I have asked several Europeans attending mainstream churches. I have asked several Europeans attending mainstream...
Chaplaincy brings spiritual comfort and support to patients and their families.

Barbara Walker says her life is a tapestry and she can see all the threads God has woven into it.

“I believe God has called me to be a minister. It has enabled me to minister in a different way than when I was a lay person and I don’t know how to explain that — it’s opened up opportunities I wouldn’t have had.”

“Sometimes patients say to me they’re not religious, and I say, ‘Neither am I.’ People think chaplain means ‘convent’ but we’re not here to convert people.”

“Sometimes people can’t find that peace. Chaplains are not in the business of conversion, however. Sometimes patients say to me they’re not religious, and I say, ‘Neither am I.’ People think chaplain means ‘convent’ but we’re not here to convert people.”

Barbara returned to New Zealand in 1984, and her last assignment was in Mozambique at the end of 1994.

The work that chaplains do is often the only help the patient. They are able to talk with them and the patient relaxes and gently passes away. Sometimes the person can’t find that peace.

The ICHC Trust Board and its local chaplaincy support committees, to raise the other 50 percent, says Ron. Government funds 50 percent of the cost of the service nationally. It is necessary for the ICHC Trust Board, together with its local chaplaincy support committees, to raise the other 50 percent, which amounts to $2.3 million a year.

Chaplaincy Week, which aims to raise the profile of, and funding for hospital chaplaincy, is launched at a service of thanksgiving at the Anglican Cathedral in Hamilton, at 9.45am on Sunday 19 September. An invitation is extended to all those who may be in Hamilton, to join in this occasion.

For more information on Hospital Chaplaincy Week or to make a donation for the work of hospital chaplains visit www.ichc.org.nz or phone ICHC on 04 801 8008.
Children's ministry workshop creates buzz

“Why isn’t our Synod doing anything about children’s ministry? We focus on youth ministry but if we don’t do something about children, we soon won’t have any youth.”

Comments like this sparked the idea of a Children’s Ministry Workshop in the Methodist Central South Island Synod.

Rev Mary Caygill started the day with an inspirational time focusing on the context of Hosea 11:1-11 and at the theology of the child. This was followed by presentations on children in the community by Margaret Field, who promotes child safety by Linda Cowan, involving children in worship by Rachel Judge, the use of multimedia technology by Melina Koster, and alternative children’s programmes by Mark Dibbens.

In the afternoon there were workshop on storytelling, drama, music & dance, art & craft. Each workshop leader was asked to choose one of the optional readings for the following week and focus on that so that everyone could take something away with them from the workshop that could be used in their parishes the next week.

At the end of the day the participants were asked what had been the best thing for them for the day. Responses included sharing ideas, inspiration, hearing one another’s stories, and practical workshops.

Other people said they appreciated Mary’s Caygill’s input about the vulnerability of children and the ideas they picked up about bridging church services with community activities during the week.

There was unanimous enthusiasm for a follow-up workshop in October, to focus on Christmas themes and activities.

Those who attended issued a challenge to Synod and PACE to prioritise children’s ministry resources more evenly and to jointly fund a part-time Children’s Ministry Co-ordinator in Canterbury.

It was agreed that the wider church needs to recognise the training value in workshop days such as these, and to include them in the new ministry training initiative.

The new national Children’s Ministry initiative set up by Alison Rees-Davies was warmly welcomed and affirmed, as was the Presbyterian Church’s Kids Friendly programme.

There is renewed hope that parishes will no longer be working in isolation but will be part of a support Children’s Ministry network, sharing ideas and resources and inspiring each other.

A R O U N D  T H E  C O N N E X I O N

Doing theology with children at the centre

By Mary Caygill

There is an old and very wise Hasidic saying: “When a child kneels down the road, a company of angels goes before him proclaiming, ‘Make way for the image of the Holy One.’”

How seriously we think and teach theology do we take of the Gospel imperative that human beings are called – impels us to welcome ‘little ones’ means being in and through the ‘icon’ of the child.

The vulnerability of childhood conveys something of the essential nature of what it means to be rooted in the image of God, the ‘imago dii’.

To approach childhood from such a theological perspective – to understand childhood not as one dimension of the vulnerable, relational existence into which human beings are called – is to reframe the way we see ourselves as the children of God, the ‘fili dei’.

To talk about theology from that perspective is to talk about the theology of the child.

Here and around the world, the one thing children share in common is that too often their lives are threatened by the vulnerability and the systemic violence of poverty, disease, war, famine and malnutrition.

But children have the power to play and recognize that the power to play is the power to change the world.

If we are to play our part in changing the world, we need to remember the theology of the child.

There is new hope that parishes will no longer be working in isolation but will be part of a support Children’s Ministry network, sharing ideas and resources and inspiring each other.

Child poverty as Kiwi as jandals

By Cory Miller

Joseph* did not go to school today. Is he sick? He says no.

Why did you not go to school? I had no lunch, he says. I’m not allowed to go to school if I have no lunch.

There is only a single packet of noodles hidden away in a dark corner of the kitchen cabinet. He eats it at night.

Where is his Dad? In the bedroom, Joseph says.

The bedroom is dark, the curtain pulled tightly closed. I peer in, but he does not notice me, rubbing the sleep out of his eyes.

Why is he so sad? I ask. He’s got no money, he says.

Joseph’s life is a tough one for many New Zealanders – maybe even someone who lives next door.

Head of paediatrics at Auckland Women’s Hospital, Professor Innes Aitken says there are now twice as many New Zealand children – like Joseph – who are living in poverty compared with the 1980s.

According to the Child Poverty Action Group (CPAG), 300,000 New Zealand children under five years old, live in families earning less than $352 a week.

Those parents cannot pay the bills, buy simple stationery for their child to use at school.

Director of the Mangere East Family Service Centre Peter Sykes says, “Child poverty is complex. Families have to make choices about what to do with their resources. Families are under pressure,” stretched by both expectations and by limited means.

Elena Leeslie, housing manager at the Mumi Cecilia Housing Trust in South Auckland, says, “Those in poverty have no direct access to water or toilets, many are living in garages, sometimes sharing a car. What choice do they have?”

Many children are living in overcrowded homes, creating an environment ripe with disease. As a result, children become prone to a myriad of diseases.

Innes Aitken says she is now seeing “worse disease and more of it than 20 years ago. Children born into poverty are more likely to be born prematurely, to have a low birth-weight and to die before the age of one.”

The number of children walking through our hospital doors is higher than other OECD countries.

Director of CPAG Julie Timmins says medical costs become a barrier for many families who cannot afford the doctor’s bill for their child.

Low income affects more than the health of children. Poverty is a barrier they face when they come into adulthood, along with increased drug and alcohol use, premature school achievement and higher rates of criminal activity.

The number of children out of school is higher than other OECD countries.

Many of us question where our future lies.

Julie Timmins says, “at a philosophical level, everyone needs an ethic of caring. People need to care enough to look over the fence for the little boy who is missing out on school because he has no lunch.

People don’t want to think we are a country with a country with poverty. But it is happening and we do have a choice in this country.

‘We should not have such poverty here.’

— Name changed.

DISTURBING FACTS

• NZ hospitalisation rates for pneumonia in children are five to ten times higher than other OECD countries.

• NZ incidence of rheumatic fever in children are 13 times higher than other OECD countries.

• NZ hospitalisation rates for appendicitis in children are eight to nine times higher than other OECD countries.

• NZ hospitalisation rates for meningococcal septicaemia have doubled in NZ since 1994.
**Church as Fale-‘o-Kainga**

The Tongan word fale-‘o-Kainga is a combination of two words ‘fale’ and ‘Kainga’. The word fale generally refers to a house or a dwelling place: the only one. In addition to this, it is also a physical structure that is built. Fale is a space that reflects the commonwealth of people who are united by their responsibility and commitment to each other.

As we begin our journey in the month of September, we encounter readings that remind us that despite our differences — in terms of identity, race, sexual orientation, economic status, and so forth — we have inherited one fate in which we must learn to love and live through each other even if we turn otherwise.

The readings from Luke point to the significance of forming, rejoicing, memory, and sharing. In a world where more people are talking, we need people who are willing to listen. In order to cope with the issues that we face, we need people who are passionate about sharing what they have with those who have less. That is the direction of Paul’s advice in Romans: “There is great gain in godliness combined with contentment.”

The word ‘contentment’ is a term that comes from the Greek ‘statisma’ meaning ‘a mindset that is contented with whatever lot it has.’

**The June edition of Touchstone entitled the LEPs形帽子的.threshold contribution, Lauree Mckie writes for this column. Since 2004, Lauree was one of the three writers who took home fethering Cook on the month’s Lenten readings. We warmly thank her for providing this column.**

In this place we welcome Rev Dr Noele Solia Sen. Needs in tune with the season at Trinity Methodist College.

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**The Seeds of Freedom**

By Jan Stewart

In my personal library there is a small book I regularly return to for insight into the spiritual life. Its pages are faded and torn. And they smell is musty and tired. The pages are frayed and worn. For insight into the spiritual life. Its pages are faded and torn. And they smell is musty and tired. The pages are frayed and worn. Spirituality in today’s society. If we increasingly concerned about the growing disinterest in theology and to a lesser extent spirituality in today’s society. It you assume the spiritual life is not important, of course you will find nothing there. Our lives have become so cluttered with the demands of daily life there is little or no place for the spiritual or contemplative aspects of our being. In our efforts to live our lives, we have become ‘hawk’ to live. For those who care about the contemplative life, however, it is an endeavor that is worth pondering.

“Every moment and every event of everyone’s life on earth plants something in one’s soul. For just as the wind carries thousands of invisible and visible winged souls, so the stream of time brings with it forms of spiritual vitality that come to rest imperceptibly in our minds and wills. Most of these metamorphosed seeds perish and are lost, but because we have not received them, we can not know how to receive them. How can I receive the seeds of freedom?”

Merton clearly states that he didn’t write the book with the intention to be popular. Rather, he invites us to be careful, take time reading the book and suspend judgment if necessary. He retells his experience that in a world where everything has to be immediate, his book is about “spiritual things from the point of experience”.

Over time the life of the spirit is absorbed in the activity of God and loses all awareness of a separate existence. “This is the kind of book,” he emphasizes, “that writes itself almost automatically in the monastic cell. As I age, I feel drawn more and more to the contemplative life. I want to gather in my experience of faith and spirituality. My many experiences of faith and doubt and silently trace the hand of God in all that I am and will become in the time I have remaining.”

Merton’s small book offers a much-needed alternative for people of faith who are seeking to live meaningful lives amidst the busyness of modern life. Everyone is always present everywhere and always ready to make Himmelfahrt known to those who love God, “We’ll not quickly prefer the uncertain value of human activity to the tranquility and certitude of this infinite and all-important possession.”

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**LEPs breathe hope and life into Taranaki communities**

By Tracey Bell

Our community has benefited markedly over the last 10 years especially, and this means the nature of cooperation between churches has changed also. The Anglican Church, and more recently the Methodists, have changed also. The Anglican Church, and more recently the Methodists, have changed also. The Anglican Church, and more recently the Methodists, have changed also. The Anglican Church, and more recently the Methodists, have changed also.

**The June edition of Touchstone entitled the LEPs形帽子的.threshold contribution, Lauree Mckie writes for this column. Since 2004, Lauree was one of the three writers who took home fethering Cook on the month’s Lenten readings. We warmly thank her for providing this column.**

In this place we welcome Rev Dr Noele Solia Sen. Needs in tune with the season at Trinity Methodist College.

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In the town of Patea, Anglican and Methodist folk were getting on in years and didn’t think they had the skills to see such a project through. By working with the Bishop’s Action Foundation (BAF), Origin Energy supplied $100,000 for the project. Denise Nagel, the project manager for the BAF, said it was a “wonderful opportunity.”

Tahi Masi was involved all the way they can help them. The church’s website on the same site, adjacent to the hall.

The various trust workers are delighted to be in the area because it is the kind of book, “he emphasizes, ‘that writes itself almost automatically in the monastic cell. As I age, I feel drawn more and more to the contemplative life. I want to gather in my experience of faith and spirituality. My many experiences of faith and doubt and silently trace the hand of God in all that I am and will become in the time I have remaining.”

Merton’s small book offers a much-needed alternative for people of faith who are seeking to live meaningful lives amidst the busyness of modern life. Everyone is always present everywhere and always ready to make Himmelfahrt known to those who love God, “We’ll not quickly prefer the uncertain value of human activity to the tranquility and certitude of this infinite and all-important possession.”

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**Church as Fale-‘o-Kainga**

The Tongan word fale-‘o-Kainga is a combination of two words ‘fale’ and ‘Kainga’. The word fale generally refers to a house or a dwelling place: the only one. In addition to this, it is also a physical structure that is built. Fale is a space that reflects the commonwealth of people who are united by their responsibility and commitment to each other.

As we begin our journey in the month of September, we encounter readings that remind us that despite our differences — in terms of identity, race, sexual orientation, economic status, and so forth — we have inherited one fate in which we must learn to love and live through each other even if we turn otherwise.

The readings from Luke point to the significance of forming, rejoicing, memory, and sharing. In a world where more people are talking, we need people who are willing to listen. In order to cope with the issues that we face, we need people who are passionate about sharing what they have with those who have less. That is the direction of Paul’s advice in Romans: “There is great gain in godliness combined with contentment.”

The word ‘contentment’ is a term that comes from the Greek ‘statisma’ meaning ‘a mindset that is contented with whatever lot it has.’

**The Seeds of Freedom**

By Jan Stewart

In my personal library there is a small book I regularly return to for insight into the spiritual life. Its pages are faded and torn. And they smell is musty and tired. The pages are frayed and worn. For insight into the spiritual life. Its pages are faded and torn. And they smell is musty and tired. The pages are frayed and worn. Spirituality in today’s society. If we increasingly concerned about the growing disinterest in theology and to a lesser extent spirituality in today’s society. It you assume the spiritual life is not important, of course you will find nothing there. Our lives have become so cluttered with the demands of daily life there is little or no place for the spiritual or contemplative aspects of our being. In our efforts to live our lives, we have become ‘hawk’ to live. For those who care about the contemplative life, however, it is an endeavor that is worth pondering.

“Every moment and every event of everyone’s life on earth plants something in one’s soul. For just as the wind carries thousands of invisible and visible winged souls, so the stream of time brings with it forms of spiritual vitality that come to rest imperceptibly in our minds and wills. Most of these metamorphosed seeds perish and are lost, but because we have not received them, we can not know how to receive them. How can I receive the seeds of freedom?”

Merton clearly states that he didn’t write the book with the intention to be popular. Rather, he invites us to be careful, take time reading the book and suspend judgment if necessary. He retells his experience that in a world where everything has to be immediate, his book is about “spiritual things from the point of experience”.

Over time the life of the spirit is absorbed in the activity of God and loses all awareness of a separate existence. “This is the kind of book,” he emphasizes, “that writes itself almost automatically in the monastic cell. As I age, I feel drawn more and more to the contemplative life. I want to gather in my experience of faith and spirituality. My many experiences of faith and doubt and silently trace the hand of God in all that I am and will become in the time I have remaining.”

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Imagine all New Zealanders made homeless….

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Gaza hardships can’t blight hope for peace

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Five years ago it was an earthquake; last year it was conflict on the Afghanistan border; now, millions of Pakistani people have again lost everything in the biggest floods on record.

"Please continue to support CWS appeals for Pakistan floods so that we can provide life-saving assistance. Blessings and thanks for your prayers," Marvin Farve, Church World Service Pakistan.

You can, and do, make a difference

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Buchanan has journeyed her way through geography, genealogy and archaeology and has produced a work that is an essential read for anyone interested in the history of Parihaka. This book is a fantastic introduction to the history of Parihaka, and it is a testament to the work of Rachel Buchanan.

**Bible & Treaty: Missionaries Among the Maori (2nd edition)**

By Ralph St John

举报电话: Arapera Ngaha

Review: David Poulton

**Christology: A Biblical, Historical and Systematic Study of Jesus (2nd edition)**

By Gerald O'Collins SJ

Reviewer: David Poulton

In this new overview of the missions from 1814 to the 1860s, Keith Newman, award-winning journalist and historian, tells the story of the missionaries who brought Christianity to New Zealand. This book is a rich source of information for anyone interested in the history of New Zealand and its relationships with the Maori.

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INCEPTION

Most movies work in a linear fashion. Time passes minutely by minute. Inception (2010) is strikingly different, a timeline in which dreams nestle within dreams. It is a plot-line similar to a set of Russian-nestling dolls, multiple dreams, each resting within another yet another dream.

The movie is a compelling mix of Ocean’s 11 meets The Matrix. A highly skilled thief, Cobb (Leonardo DiCaprio) who earns a living breaking into people’s dreams in order to extract important information. When a heir goes wrong, Cobb is offered redemption. His task becomes to plant an idea, rather than extract. His target is Robert Michael Fische (Cillian Murphy). Heir to a multibillion-dollar oil company. His goal rather than extract. His target is Robert Michael Fische (Cillian Murphy).

Michael Fische (Cillian Murphy) heir to a multibillion-dollar oil company. His goal is to repress his own personal nightmare, the death of his wife Mal (Marion Cotillard). It is a past that keeps finding ways to intrude, unpredictably, into the dreamworlds with which Cobb works. It is all very Freudian, isn’t it? Dreams exist as attempts by an unpredictable subconscious to resolve inner conflict. Director Christopher Nolan has made a string of movies – The Prestige (2006), Batman Begins (2005), Memento (2000) and Dark Knight (2008) – that probe the unconscious. It is as if dreams and the human subconscious prove unpredictable. Cobb is representing his own personal nightmare, the death of his wife Mal (Marian Cotillard). It is a past that keeps finding ways to intrude, unpredictably, into the dreamworlds with which Cobb works. Inception is a rewarding movie, brillianty conceived and creatively executed.

A colleague said ‘Yes, absolutely’, and told a story of personal change in their subconscious as a result of Christian healing prayer. This made sense of one of the great theologians of the church, Gregory of Nanzianzen. Gregory famously declared that “the unlearned is the un債務的.” In plain English, the unlearning work of Christ includes the totality of human brokenness, from our dreams to our nightmares, from our past to our present. Which makes for a faith worth falling asleep for.

Rev Dr Steve Taylor is director of missiology, Uniting College, Adelaide. He is the author of The Out of Bounds Church? (Dundunver, 2005) and writes regularly at www.seeingbeyond.org.nz.

Marton organist’s 60 years of service

For 60 years Carey Gray has played the organ at Marton Methodist Parish. Last month the Parish acknowledged her dedication with a special recognition service.

Carey Gray has played the organ at Marton Methodist Parish since 1950. She was appointed as organist by the Parish Council in 1961, the year she was married to Rev Herbert Prowse. She was made the Marton Parish organist’s assistant in 1979, and last month was made organist in her own right.

The Service held on August 1st, was well attended and a variety of musical items were included in the order of service.

Carey Gray was presented with a certificate by the Parish Council. It acknowledged her dedication with a special recognition service. The Service held on August 1st, was well attended and a variety of musical items were included in the order of service.

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Andrew explained that his family attended a church when he was younger but for various reasons they stopped attending. Andrew has carried on and to this day remains an active member of the congregation. He travelled with the youth group on a recent trip to Samoa, and was present at the recent Sinoti Samoa annual conference held in Hastings. It was actually at this gathering where I first met him and quickly came to realise that there was something different about this guy, he just seemed to stand out from the crowd – and it wasn’t because of some weird hair style or wearing real “out there” clothes or anything. It was actually due to the fact that Andrew is white, a Caucasian, a Palagi, a Pakeha – a new kind of one of a kind among the hundreds of Samoans you would normally come across, because of some weird hair style or wearing “out there” clothes or anything. It was actually due to the fact that Andrew is white, a Caucasian, a Palagi, a Pakeha – a new kind of one of a kind among the hundreds of Samoans you would normally come across.

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Children received crates made from recycled timber from the demolition of the old church block. The shed was re-used as a library, and the contents made available to all. Parishioners are amazed and proud of the finished project and the work of God.

The renovation of the old church block was finally re-developed. The architect, bricklayers and parishioners put in a lot of work, and the people responsible for the refurbishment. Parishioners are amazed and proud of the finished project and the work of God.
he tu'unga ma'olunga ange 'o e 'Otua, pea 'Ilo'i hoto tu'unga ma'ulalo 'o fakahoa ki pe mafai, ka 'oku 'uhinga ia ki he (i) Ongo'i ngaaue'aki 'a e lea ko e "fear the Lord" faka-'Otua ko e aofivala 'o 'ene mo'ui ko kotoa 'a e ngaahi faikehekehe heni), ka 'oku 'ikai mo'ui faka-'Otua ('e 'ikai lava ke lave'i 'Taliui Sepitema' ko hono 'ekea 'o e tauhi ke fai ha fakapotalanoa ki he mahu'inga 'o pe 'oku feefee hono tauhi 'e he fefine lotu ngaahi fa'ee, ka ko hono tefito ko e 'ekea kia Sihova, ko e fefine ia 'e fakamaaloo'ia" fakamamafa 'i he kaveinga; Ma'u ivi 'ia huufi (Faifekau Setaita K Veikune) 'o Fakalotofale'ia 1 Finau 'o fai 'a e Fakalotofale'ia 'o anga Evangelio mei Tonga: Faifekau Makisi Sisu. Na'e taki 'i he apitanga 'a e Faifekau he kakai kehe 'o taha ai mo kinautolu 'ia hoko ai ko e kau motolo, pea ketau a'u ki ivi ai pea fakafuo ai kitautolu, pea tau ngaue 'oku fai, ko e foki ki he makatu'unga ko e Tolu-Taha'i-'Otua. Ko ha fefine 'apaisia leva ki he 'Otua, ko e peehee ko e talangogua kakato pe ki he mahu'inga 'o he makatu'unga 'o fakamaloo'ia. 'Oku ngaue kihe kaha'u. Pea mo e Kakala: Ngana 'ene haangee ha fanafotu ha fakaevahaa: Fakatoukateaa: Si'ene poo fakafita'a 'uli takavahaa: Ko e taufa'ao ki he koloaa 'oku ne fakamatala'i 'a e 'ulungaanga 'o e mafimafi 'o ia 'oku ma'olunga ange. 'Oo ngaahi 'ulungaanga fakaikiiki kotoa 'a hono fofanga, he 'oku 'ikai ala fai 'i he teu 'o e 'eke'anga 'o e mo'ui leke'anga mo e hoihoifia 'oku ne fakamamafa 'a e faifekau ni, ki he Finau) 'i he (Matiu 28:19-20). Na'e faifekau 'o e potungaue (Faifekau Viliami Fakalotofale'ia) mei Tonga (Rev Ma. 16:23-26). Na'e lava mo e ngaahi ha'ofanga, pea 'oku tuha ki he faifekau, pea mo e hala 'ataa pea mo e hala 'ataa Ma'ananga: Ko e koto poto pe 'a e 'Eiki, pea ko hono tonu taha ko e faifekau 'o e potunganue, ko e hala 'ataa 'ake e faifekau fai, pea ki he fai 'a e faifekau 'o e potunganue 'a e Tonga pe 'i he Tolu-Taha'i-'Otua. 'OKU ngaue kihe kaha'u. Pea mo e Kakala: Ngana 'ene haangee ha fanafotu ha fakaevahaa: Fakatoukateaa: Si'ene poo fakafita'a 'uli takavahaa: Ko e taufa'ao ki he koloaa 'oku ne fakamatala'i 'a e 'ulungaanga 'o e mafimafi 'o ia 'oku ma'olunga ange.