

TOUCHSTONE

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



Fuelling up for a cold night sleeping on an Auckland street.

SLEEPING ROUGH FOR A GOOD CAUSE



Former mayors Bob Harvey (Waitakere) and Dick Hubbard (Auckland) took part in the Big Sleep Out.

By Claire Farrelly
More than 70 politicians, business and community leaders and high profile personalities came together last month to tackle the issue of homelessness on Auckland's streets.

Rather than just talk about the issue, these leaders put their bodies on the line to participate in the Lifewise – formerly Methodist Mission – Big Sleepout. Armed only with a sleeping bag and a sheet of cardboard, the participants spent a cold and wet night sleeping rough. In the process they raised more than \$100,000 for Lifewise's work with homeless people.

"Now in its second year, the Big Sleepout is the public face of the Lifewise approach to tackling the very real issue of homelessness," says Lifewise general manager John McCarthy.

"Three years ago Lifewise made the decision to shift its focus from the traditional charitable model – including running a soup kitchen – to an approach that fostered long-term, sustainable solutions.

Through initiatives such as the new Merge Café and service hub on K Road,

we seek to include homeless people in the life of the wider community.

"We go beyond just providing homeless people with a warm meal, to helping them gain access to essential support services. This includes mental health and drug and alcohol treatment, education and training, reconnecting with family or whanau, and addressing other social issues. It is a holistic way to reduce the number of homeless on the streets."

Lifewise's support for the homeless includes a staff of three full-time social workers. It has become known as the one-stop-shop of services for Auckland's homeless. The money raised through the Lifewise Big Sleepout is augmented by grants from charitable trusts and donations from corporates and individuals.

Since shifting focus, Lifewise has been able to house more than 150 homeless – testament to the forward-thinking nature of its approach.

Although thrilled with the financial success of the Big Sleepout, John McCarthy admits its biggest mark of success will be that of changing public perception of

homelessness. The most common of these is that homelessness is a choice.

"Contributing factors to homelessness depend on individual circumstances. Financial difficulty and the inability to afford adequate housing are central to homelessness. Often these are compounded by other problems such as family breakdown, domestic violence, poor physical or mental health, substance abuse and other addictions.

"Widely held stereotypes restrict the image of a homeless person to a certain sex or age but homelessness does not discriminate. Men, women and children are all included in Auckland's homeless population. They are an immensely vulnerable segment of society. They deserve a compassionate and committed response.

"Through events such as the Big Sleepout, Lifewise is committed to bringing about an end to homelessness by 2020," says John McCarthy. "It is a realistic goal made achievable through the understanding of the community at large."

"The Big Sleepout itself provides

an apt opportunity to engage with Auckland's leadership in providing effective and innovative solutions to the issue of homelessness, albeit in a rather unconventional setting."

To view photos and videos of this year's Lifewise Big Sleepout or to learn more about the event, visit:

www.bigsleepout.org.nz.

Green Party co-leader Metiria Turei beds down for an uncomfortable night.

Photos by Courtney Driscoll Photography.



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Ecumenism as sharing gifts

By Terry Wall,
Methodist Faith and Order
Committee

At a recent meeting of the New Zealand Methodist-Catholic dialogue, we considered our understanding of ecumenism.

Are we responding to Christ's prayer that all should be one? Is our motivation for ecumenism a desire that the mission of the church will be strengthened? Is our longing for the unity of the church a demonstration of the Spirit's ability to break down the barriers that divide?

Time was devoted to studying the report of the International Commission between the two churches *The Grace Given You in Christ* (2006). It picks up an understanding of ecumenism proposed by Pope John Paul II in his 1995 encyclical *Ut Unum Sint*, "Dialogue is not simply an exchange of ideas. In some way it is always an 'exchange of gifts.'"

The *Grace Given You in Christ* explores the possibilities inherent in the Pope's insight. Drawing on the dialogue between our two churches in the United States, it affirms "we dare not lose any of the gifts with which the Holy Spirit has endowed our communities in their separation." The statement identifies ways in which Methodists and Roman Catholics can recognise each other's ecclesial character.

In a fruitful discussion at the Catholic Diocesan Centre in Auckland, we reflected on the gifts the international document sees the Methodist tradition having to share, and the gifts that the Roman Catholic Church can offer the wider church. We identified ways in which the two traditions already share gifts regarding worship resources, scholarship and collaboration in social witness.

The report proposed a number of gifts that Methodism might offer its dialogue partner. The connexional principle of watching over one another in love is a valued

approach which expresses itself in Christian conference as a way of discerning God's will.

Methodism seeks to give a prominent role to lay people in the life of the church and does not restrict ordination on the grounds of gender. It has wanted to give priority to mission and sees structures of the church serving this goal.

In spirituality Methodism gives emphasis to a personal relationship with Jesus Christ. The reading of scripture is cherished and in worship, preaching and hymn singing. Here are gifts that can be shared.

"Methodists invite Roman Catholics to consider how these same ecclesial elements and endowments might enhance their own worship and spirituality."

The Catholic tradition likewise safeguards gifts to share. The ministry of bishops witnesses to continuity in time and unity in mission. In a similar way the Petrine ministry is seen as a "service of love" and the expression of a universal focal point for its pastoral care.

Pope John Paul invited dialogue as to how other churches might receive this gift. Alongside these gifts the Catholic tradition has a rich understanding of priesthood and seeing the eucharist as sacrifice.

The document says that "Catholics invite Methodists to ask whether their traditional reliance on the Holy Spirit might not also be applied to the Church as a whole. Can the Church not have a corporate assurance?"

It was agreed that appreciating ecumenism as "the sharing of gifts" offers rich possibilities for the relationship between our two traditions. Gift may be human and divine. It has an element of surprise: it cannot be controlled, only offered and received. As we grow in our understanding of one another we will grow in our openness to offer and receive gifts.

Vatican–Methodist dialogue 'positive and friendly'

By Paul Titus

The 40-year dialogue with the Methodist Church has given the Roman Catholic Church a new appreciation of the Bible and insights into Connexional authority, says a Catholic official with responsibilities for dealing with other Christian bodies.

Monsignor Mark Langham is a secretary with the Vatican's Pontifical Council for Promoting Christian Unity (PCPCU). He says the PCPCU promotes dialogue and collaboration with other Churches with the ultimate aim of visible Christian unity.

The PCPCU has two sections. One conducts dialogues with the Eastern, Orthodox Churches and the other deals with Western churches.

"We currently have four main dialogues with Western churches – the Lutherans, Anglicans, Reformed Church and the Methodists," Mark says. "Conversations with another 10 churches, including Pentecostals, Evangelicals, the Salvation Army, and the Mormon Church are in their early stages."

"The dialogue with the Methodist Church is the longest standing and the most positive and friendly. The longevity of the appointments of the 10 Roman Catholic and 10 Methodist theologians means they share fellowship and friendship."

Mark says he has also gained insights about the Methodist world through personal contact with outgoing Methodist representative to the Holy See, Rev Trevor Hoggard.

"Good theology is being done in the ecumenical dialogues but Pope John Paul II said they are more than an exchange of ideas, they are an exchange of gifts," Mark says.

"From the Methodist Church we are learning about dispersed authority and the ways authority can be exercised through Connexionalism. The Roman Catholic Church is very centralised so we are learning about how decisions can be made at local levels and the role of laity."

"Different Methodist Churches

around the world have different views of the episcopacy [church government through bishops], and we can see that Conference can fulfil the role of the episcopacy."

"We have also benefited from Methodist insights on personal holiness, spirituality and conversion. And through our ecumenical engagements the Catholic Church has rediscovered the Scriptures."

Mark says for centuries the Bible was not seen as a primary source for Catholics. Rather, they looked first to the traditions that have been built upon medieval theologians, notably St Thomas Aquinas.

"The Bible was seen as a Protestant book but now Roman Catholics have become people of the book through our dialogues."

Trevor says by contrast, Methodists have gained a better appreciation of the traditions that have built up around the Bible and learned to see current understandings of Scripture as a snapshot of on-going traditions.

The dialogue between the Vatican and Methodist Church has taken place through the World Methodist Council (WMC). It is distinct from the dialogues occurring between national Methodists and Catholics at the national level in countries around the world.

Trevor and Mark expect the WMC to approve another stage of talks at its international conference in Durban this month.

They say to this point, the Methodists who have take part in the dialogue with the Vatican have had been Americans or British, and they hope it branches out to include representatives of other national churches.

Anglican Churches dialogue (known as the Anglican-Roman Catholic International Commission, or ARCIC) has been in the spotlight recently, in part because the Catholic Church established an Ordinariate in the UK last year.

The Ordinariate allows groups of Anglicans to become Roman Catholic but retain significant elements of their own tradition. Mark says about 30 Anglican priests and three bishops have joined the Ordinariate.

"While it has been traumatic for the Anglican Church, Vatican II makes it clear that ecumenism is not about conversion. The Catholic Church sees the creation of the Ordinariate as a pastoral response to a group of Anglicans who wanted to become Catholic."

While the Ordinariate caused some friction, the most recent round of ARCIC finished in May and it is likely another round of the dialogue will be sanctioned by both churches.

Other steps the Roman Catholic Church has taken such as disciplining bishops who permitted discussion of women becoming Catholic priests have made some people question its commitment to ecumenism.

Mark says the issue of an all male priesthood is one that can definitely not be raised in the Catholic hierarchy. This is not going to change for the foreseeable future.

So how is it possible for real visible unity to be achieved with churches such as the Methodists and Anglicans that ordain women?

"Ecumenism does not necessarily take place at the human level. It is not necessarily the work of human hands. It is participating in the life of the Trinity and being attentive to the life of the Lord," Mark says.

There are huge obstacles but where there are huge problems, we as Christians must focus on what we have in common.



Mark Langham



Trevor Hoggard

RWC2

We all know that there's this other RWC taking over the news, bumping up domestic airlift costs, clogging up motels and camping sites, disturbing our night's rests but we saw the need for some real competition hence: a

RETREAT WITH COLLEAGUES

(yeah, well if you can find a better acronym, that'd be just fine!)

What the Evangelical Network has planned in the midst of the other fervour (with TV sets for those who really really need their live fixes for the other RWC) is a pick-up at Living Springs in Christchurch. We have booked Tuesday to Friday.

OCTOBER 11TH - 14TH

We will have a programme that is intended for the dual functions of Personal Refreshment & Renewal and Evangelical Network Planning & Strategising. There will be plenty of time for chilling, for reading, for solitude, for being with friends and making new friends.

Costs are in process: PAC have granted us a generous subsidy, which we'd use to enable personal costs to be minimised as much as possible.

Please let others know about this - it's very short notice! and contact the EN Superintendent Rev Alan K Webster at beckmeth@clear.net.nz to confirm you are coming, to make transport/planning arrangements, clarify any details and so on...

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CCA leader urges NZ churches to set sail towards ecumenism

By Cory Miller

Every church, not matter what denomination, faith or structure can and must work together, says a Christian Conference of Asia (CCA) leader who recently visited New Zealand

Hope Antone is CCA executive secretary for faith, mission and unity, and she was in New Zealand last month to share wider ecumenical vision with the local churches communities.

Hope says her visit was also an opportunity for her to listen and learn and express CCA's

support for those who were affected by the Christchurch earthquake.

"I also came to express our solidarity in person, with the people of Christchurch after the earthquake," says Hope. "In light of the quake challenges, I wanted to listen to what they have to say."

What she heard were many stories of "emerging theologism" and examples of how ecumenism is possible, even in the face of disaster.

To illustrate a wider ecumenical vision Hope used the image of four ships moving forward.

The first ship is moving from competition to co-operation. Hope says on the first ship, a big hurdle for the church to get past is, egocentrism. "Churches need to work together in order to achieve a better society."

The earthquake in Christchurch, Hope says, has created ample opportunity for churches to take on the challenge.

The second ship moves from isolation to collaboration. "Churches need to step forward,

to stop shying away from others and work together in the fight for peace and justice," says Hope.

She points to the many social justice groups – both those that are linked to the Church and those who are not – that are working in places like Christchurch to create a better world.

"The challenge of the church is to do more than just rebuild the buildings but to bring people together into a community."

The third ship moves from condemnation to dialogue. Hope says dialogue

plays a key role in ecumenism. "We tend to focus on people of other faiths as objects of our mission...it would be better for us to have dialogue with each other. Through dialogue we can enrich each other."

In New Zealand waves are being made within the ecumenical network.

Over the past three years Anglicans, Baptists, Catholic, Christian Churches NZ, Congregational Union, Presbyterian, Quakers, Salvation Army and the Methodist churches have been partaking in dialogue.

New Zealand Mission and Ecumenical Secretary John Roberts stated in the April Touchstone, engaging in dialogue has not always been smooth sailing. But "those who persevere find it leads to renewal and vision".

One challenge both in New Zealand and at the CCA level has been bringing the Evangelical and Pentecostal churches on board.

But rather than being fazed by this, Hope points out the traditional and evangelical faiths

are still getting to know each other.

"In the past there has been a lot of negative propaganda from both sides. We need to overcome this, to stop opposing each other."

Hope says the evangelical churches do have a growing ecumenical awareness.

"The evangelical church has come onboard with the Global Christian forum (GCF) – a new less structured ecumenical venture," she says. "Structure can be threatening to some and perhaps the GCF is a model we can look at."

The fourth ship moves from the disintegration of creation to the interconnectedness of creation.

Creation, Hope says, "is God's entire household, all peoples and the rest of creation. Men and women both young and old need to promote ecumenism and equality – otherwise it can lead to brokenness in God's creation."

At present, Hope says the struggle for women is different – especially in Asia.

"The role of women has been to pick up the pieces in conflict areas in Asia, where there is poverty and war. They have been active in church – yet their status remains below the men."

She says it is vital we overcome sexism, egocentrism, inequality and caste.

"Everybody should own this vision of ecumenism in the way we relate to each other."

As the ships head off in the distance Hope envisions them pointed towards the younger generation.

"Through theological education, we need to pass on this vision of ecumenism to the youth and embrace it."



Hope Antone

New Methodist Green Fund for ethical investment

Parishes and other bodies within the Methodist Church and Uniting Congregations can now invest their money in an investment fund that specifically targets socially responsible investment.

Methodist Trust Association (MTA) executive officer Greg Wright says the new Green Fund has two components.

One portion is liquid funds invested in the MTA's Income Fund B, which holds NZ fixed interest investments.

The second portion is a mixed investment portfolio that will be placed with investment managers such as Hunter Hall, Australia's largest ethical investment manager.

"We believe the MTA's Growth and Income fund already meets the Church's guidelines on ethical investment but some groups, led by Methodist Mission and Ecumenical, wanted to see investment that more strongly affirms the social principles they hold dear," Greg says.

"The Green Fund specifically focuses on sustainability and other socially responsible investment (SRI) factors. It provides an opportunity for those in the Church who want a more deliberate placement of their funds."

Hunter Hall places its investments with companies it selects specifically for their commitment to SRI. Other investments could include the FTSE4Good index and the Dow Jones Sustainability Indexes. These are the main socially responsible investment exchanges in the UK and US.

Hunter Hall says it uses negative screening to avoid investing in companies involved in activities that are harmful to people, animals or the environment. And it uses

positive screening to invest in companies that contribute to society and the environment.

Greg has been invited to join a delegation from the Methodist Church in Britain that will attend a conference for signatories of the United Nations' Principles for Responsible Investment (PRI). The conference takes place in Paris this September.

He says the Methodist Church of NZ has not signed the UN's PRI but is moving toward doing so. Currently the Investment Advisory Board is drafting guidelines for the Church's investment policies. The Faith and Order Committee is preparing a preamble to the guidelines, and they will be ready for May 2012 synods.

When the guidelines have been approved by Conference, the MTA will apply for accreditation from the Responsible Investment Association of Australia (RIAA). RIAA accreditation will affirm the Church's investment practices comply with international guidelines.

"Once accreditation has been achieved, the Methodist Church will be in a good position to consider the UN's Principles for Responsible Investment," Greg says.

In other news from the MTA, results from the end of June show the MTA funds enjoyed good returns for the June quarter and the financial year. The Growth and Income Fund returned 9.58 percent for the year, while the Income Fund A returned 7.1 percent and the Income Fund B returned 7.2 percent.

Greg says this compares with NZ bank deposit rates of 4.5 to 5.5 percent.



Methodist Trust Association

RESULTS TO 30 JUNE 2011

Income Fund A	6.57%
Income Fund B	6.29%
Growth and Income Fund	5.42%
Capital Accretion for the Year	4.78%

Income Distributions for the quarter totalled \$3,021,019

Contact email: info@methodist.org.nz

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Freed from predestination

To the editor,

I am a Minister of the Word in the Uniting Church in Australia who has maintained a strong interest in the churches of New Zealand since an exchange ministry in the mid-1980s.

Reading the June Touchstone, I was struck by two items in your opinion pages: Trevor Hoggard's reflections on his role as the international Methodist representative to the Holy See and Ivan Harper's letter on predestination.

Using a term frequently used for the distinctive characteristics of various Roman Catholic religious orders, Trevor's article spoke of the "charisms" of Methodism, the contributions of Methodism to the whole Body of Christ.

A significant Methodist charism is its rejection of predestination. At the time of Methodism's initial development in the 18th century, it was unique among English-speaking Protestant groups in rejecting any theology of predestination.

Since that time, what was once the radical Wesleyan notion of free will has become broadly accepted among the members of many

denominations, including churches whose polity and worship style were strongly shaped by Calvin's ministry in Geneva.

For a Methodist magazine such as Touchstone to publish a defence of predestination such as Ivan's would be akin to a Baptist publication printing a defence of infant baptism. The fact that Touchstone did so is a tribute to its commitment to an inclusive understanding of the Christian community (another Methodist charism!).

Ivan's letter infers that a literal interpretation of the Bible would lead one to a belief in predestination. This is probably true. I know far more literalists with a Calvinist notion of grace than with a Wesleyan understanding of grace. Nevertheless, this fact can serve just as easily as an argument against a literal interpretation of the Bible than as an argument in favour of predestination.

While I am not a literalist myself, one statement in scripture which I take very literally is the brief verse "God is love." Sorry Ivan, but I cannot reconcile a capricious predestination with God is love.

Bob Faser, Bacchus Marsh, Australia

Thomas Christians in the family

To the editor,

Can you imagine our excitement as we sat on the edge of our seats, listening to the couple, who had come to us for pre-marriage education? They told us that they were direct descendents of the first Christians that the disciple Thomas had converted in Mesopotamia.

These new immigrants from Iraq told us their story, which was the story of the Christian community in Iraq.

I have studied Thomas for years, including his gospel, and wondered why the Gospel of Thomas and his missionary journeys hadn't been included in the Bible. To me, that was in error. Thomas left the Christian community in Syria, then his missionary journey took him through Mesopotamia to Yemen (which is well documented), and on to India.

I have worshipped with the Thomas Christians from South India near Goa, who meet in New Lynn, Auckland, and have heard their story too. Lynne and I hope to meet with the Thomas Christians from Iraq soon to worship with them.

Why is it that the Thomas Christians have their own cardinal in the College of Cardinals and Protestants don't? Do you think that we should ask? After all, aren't we all catholic? We recently had a representative at the Vatican; perhaps we should advance our discussions?

In less than 20 years we will be celebrating 2000 years since the resurrection. Will we party? Will we grasp the opportunity? Or, will we blow it by being inauthentic and irrelevant? That is my concern.

Bruce Tasker, Mt Albert

21st century salvation

To the editor

In his June letter to the editor, Ivan Harper, writing about the Calvinist doctrine of predestination, is right about one thing. If something is so, it makes no difference what we say or write about it.

Still, it is worth observing that John Wesley grappled quite effectively with this issue. He took the Arminian position that God's foreknowledge as to who would be granted salvation and who would not meant knowing what would happen, not making it happen. Hence 'the elect' were those who made themselves worthy.

He rejected vehemently the idea that God had chosen before they were born that some

people should be reprobate, that is, predestined to be damned. He reasoned that this represented God as "more false, more cruel and more unjust than the Devil, for it says that God has condemned millions of souls to continuing in sin which, for want of grace he gives them not, they are unable to avoid."

For Wesley, salvation, as opposed to the denial of it, whatever you take these to mean, is potentially available for all humanity. In the early 21st century, in the light of its now being known that God created our own species of hominids between 150,000 and 200,000 years ago, people need to come to their own conclusions about all this.

JC Ross, Palmerston North



Every four years, New Zealand stops being a secular nation.

FROM THE BACKYARD

Healing places & spaces

Gillian Watkin

I stand at the washing line, hanging out clothes. It is a crisp sunny day. I look at our new piece of garden, tucked away behind heavily laden citrus trees and catching the afternoon sun.

We have made a quiet sitting space. The neighbour's cat has already given it a five star rating.

I was thinking of Thomas Berry's remark about realising that the universe is a communion of subjects, not a collection of objects for study or enjoyment, and I was thinking of writing this piece.

We go to communion, we say we take communion but what does in communion mean? Being in communion is really one of those states that you will know you are in when you are there. Of course, one could read and study for years, engage in debates and wrestle away but there comes a time of letting go and of experiencing.

Psychologist Carl Jung, one of the fathers of modern psychology, stated that if you wanted to know the state of the human psyche you would be better advised to "farewell study and wander with human heart through the world." That certainly applies to exploring spiritually and how it is lived out.

We can't always take off instantly, so I return to pegging out the clothes.

But, my mind wanders and I remember the time – it seems like yesterday though it wasn't – when Te Rua Winiata and I snuck out of an Auckland Synod meeting and had a cup of coffee in the sun in Takapuna. She talked of her vision of creating oranga wairua – healing places.

It was, she said, the world's great

need. Sadly we never met again as she passed on not long after that. The 'how' for her was the big question. She was moving towards the answer by being in conversation with people.

Twelve years down the track I too have a big question which exercises my mind: How is the spirit restored? What can be done when life has changed forever? The answers to the serious questions are always lived out and as Jung put it, by going into the world and encountering people in all walks and places of life.

Stories of the Christchurch region often emphasise how people have come together and now know their neighbours in new ways. They were forced by circumstances to make changes.

The whole country is reeling under a succession of bad news and bad weather events. The recession still bites hard, and, despite some good news stories from the corporate sector, many small business and families are losing heart. So much community activity is 'fire fighting', lessening the impact of problems and then realising there is another set of problems coming up behind.

To take communion is to share in the body of Christ. To be in communion is to be connected to others, and to our universe at the deepest possible level of existence, to be the body of Christ.

It is the possibility that moves us beyond peace making to peace being. Those who can be called at this time to create those healing spaces in their own circles of connection. They offer a way to beat those sharp swords of problems into ploughs of hope, tools needed to begin restoration.

Jim on-line

Touchstone cartoonist Brendan Boughen (a.k.a. Jim) is now available on-line at www.cartoonsbyjim.com. The site features an interactive blog that appears alongside a new cartoon every week.

'Jim' says the weekly cartoons draw inspiration from the wide range of topics that he 'toons about – life, work, business, relationships and of course, religious themes like those seen in Touchstone.

Jim recently reflected on the

realisation that he is now into his 25th year as a published cartoonist. He first had a weekly comic strip published in a small Australian rural newspaper when he was 13 years old.

In 2006 he published a book: 'Gone Astray: A Collection of (Sac)Religious Cartoons'.

Those who would like to get a weekly fix of new Jim cartoons, can bookmark cartoonsbyjim.com, or be updated on new cartoons via the site's fan page on Facebook.



A reflection by President Des Cooper

CONVERSATION WITH THE CONNEXION

'The nearest in affection'

The Nearest in Affection is the name of a book by Stuart Brown. It has the subtitle 'Towards a Christian Understanding of Islam', and the opening paragraphs of the preface read as follows:

"Every year, more than a million pilgrims converge on the dusty Arabian city of Mecca to perform together a series of rituals unchanged in over fourteen hundred years of observance. These pilgrims call themselves Muslims, those who have submitted to the will of God as it was revealed to the prophet Muhammad in these very hills in the early decades of the seventh century CE. From the beginning, there were contacts between the new community and people of Jewish and Christian faith; and the revelations which the prophet received, compiled in the Quran, made several references to these other monotheists."

Many verses of the Quran have been interpreted to suit arguments at hand, whether to justify caution or to urge friendship. At least one passage however is so positive that all readers can agree that the Islamic scriptures encourage Muslims to cooperate with Christians in matters of mutual concern:

"You will surely find that the nearest in affection to those who believe are the ones who say, 'We are Christians,'" (Q5:82).

This text points to a primordial impulse for Muslims of every age and nation to live in harmony with Christians but it should also inspire modern Christians to reflect upon their own affection for Muslims in the light of the injunctions of Jesus and the church concerning attitudes and actions of love and peace.

Both Christianity and Islam have found adherents in almost every region of the world, and Muslims and Christians now live together in a great variety of

circumstances. Because so much of our shared history has been marked by political and economic rivalry, armed conquest and occupation, few spirits on either side have dared to explore beyond confrontation in search of understanding and common interest.

Recent generations, however, have developed a growing respect for the beliefs of their neighbours and a new sense of fairness has fostered more objective descriptions of the teachings and practices of other people of faith.

Enquiring Christians have access to a vast literature covering diverse aspects of Islamic life and thought from a broad range of viewpoints. The Pontifical Council for Interfaith Dialogue, the World Council of Churches' Office on Inter-Religious Relations and similar sections for dialogue in regional, national and local ecumenical institutions have encouraged Christians to join in constructive encounters with neighbours of other living faiths, issuing

a variety of guidelines, orientations and topical pamphlets to facilitate these conversations.

Whether there can be a single valid Christian view of Islam is hardly the point. It is essential for today's Christians to hear one another in patience and to learn from one another in love as we seek fresh insights that can clearly address the temper of our times while remaining true to the timelessness of the gospel. At this point we leave the preface.

One of the great phenomena of the 21st century is rapid communication. For anybody the least bit interested in the proclamation of the Gospel this must surely be seen as a gift. I see this opportunity not as a way of 'beating the opposition' but as a way of working together to enrich the thinking of this century with the message of mutual respect, cooperation and divine love of neighbour that is the calling of us all.

Creation – a holistic view

By Deirdre De Zoete

Traditionally religions have tried to remove God's responsibility for bad things that happen. They say it was the Devil's fault, or Adam and Eve, or the planet doing its thing. I understand the reasons behind this way of thinking but I was pleased to observe (May Touchstone) that today some ministers of the church take a more holistic approach, and do not understand creation in black and white.

I tend to see creation, all of it, good and bad, as a complete package, definitely interconnected. This doesn't mean creation has an uncaring quality but it does require different perspectives and ways of viewing things.

The clue to a more holistic way of thinking lies in the many examples of the interplay between good and bad forces in life.

Consider the following examples of this creative tension between contrasting elements and moving parts that have the potential to produce growth.

1) The uniformity yet restlessness of our world

The world is beautiful and finely balanced through gravity. But it is restless too, causing such things as earthquakes, tsunamis, and tornados on the other.

Elements can be used for good and bad. For example, radioactivity (nuclear power) can give electricity and medical benefits but it can also be very destructive.

2) Humanity, namely the nature of the human mind

We have choice, we weigh things up, we analyse. We have freedom to choose. With this comes the risk of making mistakes.

Yet life provides us with a facility to find balance. If we err to one side

we will pull back to find the balance.

This mechanism is similar to the function of music. If an instrument, or group of instruments in an orchestra, is out of tune, it sounds horrible.

So too humans. If we are not 'in tune' with our inner selves, we don't function so well. It is when we are in tune, that we can experience the essence, depth and transforming quality of life.

You might say love is pure but even love has its dynamics of challenge and pain to become all that love can be.

Pain is part of life. It is in the physical and psychological aspects of life. It is in giving birth and often in death. It is in grief although we would not experience the amount of grief we do, if we were more thoughtful, understanding and kinder to each other.

3) The evolving nature of life

Through history we have built one person's knowledge on top of another's. This has happened across all fields: education, the arts, religion, science, philosophy, psychology.

These things work together in an amazing way to move life towards its potential.

It is sad when innocent people become victims of life's angst. We can find strength, not in false beliefs but in witnessing the amazing structure of life in all its awesomeness, its overall design, order, form, beauty, creativity, renewal, interconnectedness and transforming nature.

Through this we can feel part of something very special. We can find faith in life or trust what we don't yet know and understand.

Finding better ways of being loving and caring, will lead to much more happiness, peacefulness and growth.

HOW WILL WE REBUILD CHRISTCHURCH?

By Rev Mark Gibson
In a few months many buildings in Christchurch have shaken to bits as the ground beneath us has rearranged itself. The city we know and love isn't what it used to be and will never be the same again. One way or another we have experienced the place we call home as dynamic and evolving.

For many of us this tumultuous year has transformed how we see the communities we live in as well as our buildings. Rather than find an engineering fix, we are beginning to ask how can we better live with this place rather than against it. In other words how do we honour the integrity of the rivers and wetlands, and cliff tops rather than impose our will on them?

As I put this reflection together I sit with lap top in the South Christchurch Library and Service Centre. It is an inspiring building. Opened in 2003, it has stood through the Canterbury quakes brilliantly and is a vibrant gathering place for the community. Its style is that of an extended lounge but its ecological principles make it iconic for me.

Sustainability was one of the key features local community members asked for during the public consultation phase when the Service Centre was planned.

For example, the building is designed to conserve water. Rainwater from the roof is collected and stored in a surrounding moat for use in

the toilets and irrigation system. Roof-top rainwater collection reduces the amount of storm-water leaving the site, as do planted drainage swales and retention ponds.

Timber is from certified sustainable sources and building materials with recycled content was preferred. A computer-controlled, low-energy system controls temperature and airflow. Artesian water is used in a highly efficient heat-pump that drives under-floor heating and cooling. Expansive glazing allows the floor slab to be warmed by the winter sun.

It is my hope that with so many of Christchurch's buildings down, and many more yet to be demolished, we will rebuild the city with these kinds of buildings. Safety is important but so too is sustainability.

After all the word 'eco' derives from the Greek 'oikos', meaning 'house'. The largest house we live in is our planetary home. In its fullest sense then, a safe or secure house is a healthy planet. Erecting buildings that respect the Earth must surely be a critical dimension of a sound rebuilding strategy.

Hopefully this will influence how we design future religious buildings to replace broken ones. To what extent will new worship centres reflect respect for the earth and honour God, however we understand the divine?

The first Jewish temple built by Solomon was

supposedly for the glory of God. In its conception there was at least an awareness of a connection between honouring the holy and social ethics. We have a sense of this from the fact that David proposed the temple but was forbidden from building it because he was a man of battles and had shed blood (1 Chron. 28:3).

As we read in the scriptures, the environmental and social impact of building the first temple was huge. It consumed vast quantities of cedar from King Hiram of Tyre and huge blocks of the choicest stone. Solomon forced labour on all his subjects, drafting people for work shifts lasting a month at a time.

Any existing church building today will have a foundation stone bearing words to the effect of 'To the glory of God'. Hopefully we no longer think that a building constructed of materials that cause the plunder of non-renewable resources, pollution of waterways and air, or the exploitation of slave labour in the Third World glorifies the divine.

Surely the same is true for how we use our buildings. Is a building that is utilized for a few hours a week a wise and responsible use of finite resources? Is an energy-inefficient building one that reflects the Gospel? These are key questions faith communities have to ask and explore as they consider property issues post-quake.



Leading the celebration of Bob Dylan's birthday were (from left) John Thornley, Shayn Hurricane Wills, and Bullfrog Rata.

Happy birthday Bob Dylan

The Christian faith journey of Bob Dylan was the focus of a happy birthday event held to mark the artist's 70th birthday in May.

Methodist lay preacher and editor of the journal Music in the Air, John Thornley organised the event, which was held in Palmerston North's Globe Theatre. John says 200 people attended the event and 50 had to be turned away.

Sharing the stage with John were two bluesmen, Shayn Hurricane Wills and Bullfrog Rata, and the Michelle Robinson Dance Theatre troupe of 15 dancers.

"We screened 50 PowerPoint images on the back wall of the stage, including the opening quotation from the artist: 'He not busy being born is busy dying'. We gave full coverage to Dylan's conversion experience in 1978, as well as the live touring of the Dylan gospel band.

The gospel band performed his original gospel songs but none of his earlier hits. The audience laughed when told fans stood outside these concerts with placards saying 'Bob, God still loves your earlier songs!'.

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Evolution of God

By Ian Harris

God has been getting a fascinating press in recent years. In the past three decades, books have been published giving God a history, a biography, a farewell, and a future rather different from the past.

For most of Christian history, tackling the subject of God in these ways would have been unthinkable. It is hard to imagine any of them being written 100 years ago.

But the books I am referring to are serious and constructive contributions to thinking about God in new ways. Furthermore, they are written by people who have not given up on the church (though the church authorities may have given up on them).

The authors felt compelled to write them because the world has changed so much that some of the old ways are well past their use-by date. If the notion of God is to be as pivotal in human thought and action in the future as it has been for most of recorded history, there is much rethinking to do.

The farewell to God comes in a book by English philosopher of religion Don Cupitt, *Taking Leave of God* (1980). Somewhat surprisingly, the title is adapted from a 14th century German mystic and Dominican theologian, Meister Eckhart who wrote: "Man's last and highest parting occurs when, for God's sake, he takes leave of God." Is there nothing new under the sun?

Cupitt's farewell, however, is not so much to the whole Christian tradition but to the view within it of God as a being independent of humanity, with an objective existence and a metaphysical life of his own (some would say "her own"). This is the God of supernatural theism.

Cupitt says God is not real in that sense but is still "for real" in any genuinely religious life. This is an important distinction. Eckhart would surely have approved.

Giving God a history is a novel departure. Traditionally, God is beyond history, though the human experience of God obviously occurs within history.

Yet a former nun in England, Karen Armstrong, felt sufficiently detached to be able to describe the changing ideas and experiences of God over 4000 years, in Judaism, Christianity and Islam.

Her book *A History of God* (1993) is an invaluable contribution both to current

explorations into a new understanding of God and to inter-faith tolerance. She builds on that in *The Case for God* (2009), where she describes the point of religion "as to live intensely and richly in the here and now".

Even more startling is *God: A Biography* (1995), by a former American Jesuit turned journalist, Jack Miles. The novel thing here is that Miles analyses the character of God in the Hebrew scriptures – the Old Testament of the Christian

Bible – not as the object of religious belief but as a literary creation.

God, he says, is not the same at the end as at the beginning. His character changes as he tussles with himself and with the humans he has created in his image.

He moves from action in the five books of Moses, to speech in the 21 books of the prophets. In the 13 books of the writings, God is simply assumed. The overall effect is of a many-sided and sometimes contradictory character, created cumulatively by a host of Jewish writers over many hundreds of years.

Closer to home, New Zealand's own Lloyd Geering, in *Tomorrow's God* (1994), finds a viable future for the word God as symbolising "the set of values and aspirations which we (subjectively) find laying a claim upon us".

People would then use the word not to refer to a supreme being in a supernatural world but as a point of reference for their lives, a focus of meaning, a means of affirming something about themselves.

These approaches, all very different, are examples both of a widespread dissatisfaction with traditional ways of understanding God, and of the conviction that the ideas are too important to give up without a struggle. The common element is that for many people to think about God with integrity in the modern world, new perspectives are necessary.

Of course there are countless other books by authors seeking to convince themselves and others that God cannot and will not change, and the key to a life of faith is to believe all the old things in all the old ways. The churches, in official statements and in worship, by and large endorse them.

That, it seems to me, is the major religious tragedy of our times.



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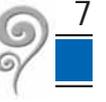
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GOD OF THE HYPHEN

Most, if not all, stories in the Bible revolve around three broad categories or motifs: departure, displacement and arrival.

Departure anticipates arrival and arrival presupposes departure. Between departure and arrival is the reality of displacement, a motif that involves journey and constant moving from one place to another.

In Tongan we say, hikifonua, kumifonua, and taufonua. These categories are not isolated but are different phases of an ongoing event. They require a paradigm shift from the conventional categories of exile,

return, and settlement. We can only speak of exile, return and settlement if there was a place of origin. But as far as biblical narratives are concerned, such a place never existed.

The story of creation speaks of humanity's arrival and departure from the garden, and the subsequent event of journey and displacement.

The stories of the patriarchs also speak likewise – they move in and out of different places, and spend most of their days travelling rather than settling.

Genesis ends in displacement (in Egypt) which thus provides a point of

departure for the Exodus event – the greatest story of departure, journey and arrival; of hikifonua, kumifonua, taufonua.

While they lived under the shadow of different empires (Assyrian, Babylonian, Persian, Greco-Roman) departure, displacement and arrival well-describe the experience of Israel. Settlement was no more than a figment of biblical writers' imagination.

However, the most significant aspect that this reading paradigm unfolds is the fact that in the midst of uncertainty and displacement, God intervenes and acts to provide hope.

In the midst of uncertainty, the people of God encounter moments of opportunity.

The promise of offspring and land were given to Abraham not as a settled person but as one who departed and sojourned.

Jacob received the assurance of divine presence in addition to the patriarchal blessing between the places of departure and arrival.

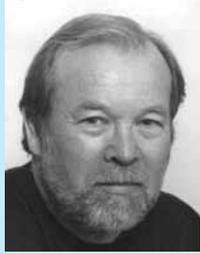
Departure, displacement, and arrival are after all not a misfortune but a blessing – God's people meet God when they are at in-between places, on the hyphen!

NASILI VAKA'UTA REFLECTS ON DEPARTURE, DISPLACEMENT AND ARRIVAL

Quest for meaning

CONNECTIONS

By Jim Stuart



According to John Lennon, of Beatles fame, "life is what happens while you are busy making other plans". Remember

coming across this insight shortly after Lennon's life was taken from him by an assassin's bullet.

When I first heard the news of his death, I couldn't believe it. It seemed so senseless, so tragic and meaningless. I thought to myself 'but life is like that'. There are periods in life when everything seems in order, regular and then all of sudden something happens – a sudden, unexpected tragedy, a devastating loss, an illness, a natural disaster.

Down here the word often used to describe Christchurch is 'munted'.

Many of the old architectural landmarks are gone or going. If you live on the east side of the city, you almost need a four wheel drive to get around. The roads and footpaths are barely passable. One wakes up in the morning, hoping the worst is over but knowing that another big quake might be around the corner.

One of the constants of life is that everything changes. We live, we die, people come and go; nothing remains the same. Because of this impermanence, Francis Asbury, the first Methodist circuit rider in the colonies used to advise Methodist preachers to sit loose in the saddle. It was good advice and Methodism spread across North America like a wildfire.

If change is one of life's constants does that mean life is meaningless? I don't think so and that is one of the reasons I became a theologian. All of

us, I believe, are creatures of meaning. We unavoidably try to give meaning and purpose to our lives and the world in which we live.

This became clear to me in the years after World War II when the horrors of the Holocaust came to light and the despair of nihilism began to sweep over Europe and North America. In the early 1960s, I received an ecumenical scholarship to study theology at Tübingen University in Germany.

You might say I went looking for God but found instead a prevailing despair, almost a collective effort to forget the past. German philosopher Martin Heidegger called it a 'nihilising nothingness'. Most of my friends had given up on the question of the meaning of life and told me it was the better part of wisdom to leave it alone.

To my surprise what I discovered was just the opposite. As a Christian

I was looking for meaning in my life, an answer like – 'such and such is the meaning of life'. I discovered, however, that we don't find meaning as some kind of formula for life. Rather we receive meaning as a gift that silences our question and invites us to live by meaning itself. In other words, I encountered God as a presence, a relationship, as the basic experience of love, a gift, a meaning to be lived out in this world.

The Jewish philosopher, Martin Buber once observed, "You know always in your heart that you need God more than everything; but do you not know that God needs you – in the fullness of his eternity needs you? How would human beings be, how would you be, if God did not need them, did not need you? You need God in order to be – and God needs you, for the very meaning of your life."

A multicultural church or a church of multi cultures?

By Marilyn Welch

In the beginning the five Partner Churches (then called Parent Churches) came together with a vision for Church union. That did not happen so the Cooperative Ventures that had been formed wondered what would happen to them. Since then we have established even more CVs throughout the country.

In those early days one of the biggest challenges facing the parishes was how they would live together in harmony with their different heritages and ways of exercising ministries. Our denominations were our greatest challenge and our greatest blessing.

Today, however, there are many other challenges that face our churches. How are we to be Church in 21st century? How can we be relevant in a hurting community and world? How do

we do mission? Will there be a church, as we know it, for our children and grandchildren?

All are important questions. However with the changing face of our society we also need to explore what it means to be a multicultural church. Being a multicultural church is significantly different from being a church of multi cultures.

It is relatively easy to be a church of many cultures where the dominant culture does everything its way and the other cultures fit into that way of doing things. To be multicultural, by contrast, embraces all the cultures in the sharing of power and leadership.

Last year at St Mary's Glen Innes we had a month designated Cultural Appreciation Month. Its purpose was for us all to begin a journey to discover together what each cultural group within the

congregation believed to be important information for our brothers and sisters in Christ to know about our particular culture.

The first Sunday of the month was an all-age service. There I introduced the process we would use throughout the month. I employed the metaphor of the iceberg to explain cultural identity. The 10 percent above the waterline represents the visible, external and conscious part of a culture – those things that can be seen, tasted and heard, i.e., food, the way we dress, language, the colour of our skin; our music, dance, art etc.

These are consciously learned and can be adapted. The 90 percent under the water line represents the internal, invisible and unconscious part of a culture: thought patterns, beliefs, values and myths. These are the ways we think, perceive and behave

that are unexamined and to us seem instinctual.

We then caucused in cultural groups and looked at what our culture wanted our brothers and sisters in Christ to understand about those values and beliefs that are below the waterline. In the subsequent weeks each cultural group presented to the congregation what was important to them.

We all appreciated the experience and have developed a greater awareness of one another. Our appreciation of what each contributes to the life and ministry of our parish is a blessing. This is just a beginning.

We have a long way to go but we have made the commitment to journey together as we continue to increase our awareness and understanding and endeavour to live out a way of being church where we honour and value our differences.

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Dr Graeme Finlay has a background in cancer research and currently teaches Scientific Pathology at the University of Auckland. He has written extensively to explain the relationship between Christian faith and science. His teaching ranges from cancer genetics to environmental threats to human health.

Sunday 18 September

Worship service 9.00am @ All Hallows & 10.00am @ Trinity

Topic: The biblical idea of creation

Lecture 7.00pm Trinity. Topic: Resolving the evolution wars: genes & Genesis

Sunday 25 September

Worship service 9.00am @ All Hallows & 10.00am @ Trinity

Topic: Christianity and the environmental crisis

Lecture 7.00pm @ Trinity. Topic: Ecological footprints: finding our way



4 September
to
2 October
2011

All Hallows
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Dr David Bell is Principal of Trinity Methodist Theological College. He has written, preached and taught on the faith-science interface for almost thirty years, in a variety of church settings. He has developed courses and workshops that enable students to explore creation spirituality in depth. He writes, "The subject grows ever more luminous and richer in time. The quest for ways of knowing with both the heart and the mind has become central to contemporary spiritual experience."

Sunday 2 October

Worship service 9.00am @ All Hallows & 10.00am @ Trinity

Topic: Fireworks and blessings - interpreting Genesis from a faith perspective

Lecture 7.00pm @ Trinity. Topic: Light, souls and destiny - contemporary spirituality from the interface of science and faith

Trinity
Methodist
Church
864 Beach Rd
Waiake



Dr Denis Alexander is director of the Faraday Institute for Science and Religion, St Edmonds College, Cambridge. His scientific career spanned early appointments in the Middle East (where he helped to establish a Unit of Human Genetics in the American University of Beirut) and culminated in his leading a research group in molecular immunology at the Babraham Institute, Cambridge. He is a prolific author and his *magnum opus* to date is *Rebuilding the Matrix*, a multi-perspective consideration of the interface between Christianity and science. He edits the journal *Science and Christian Belief*, and is an internationally acclaimed speaker and lecturer.

Sunday 4 September

Worship service 9.00am @ All Hallows & 10.00am @ Trinity

Topic: Science and Faith - the view both ways

Lecture 7.00pm @ Trinity. Topic: Has Science killed God?

Dr Jeffery Tallon is a physicist who is Distinguished Scientist at Industrial Research Limited (formerly DSIR). He is internationally known for his work on high temperature superconductivity. He has been awarded the Rutherford Medal (2002), was made a Companion of the Order of Merit (2009), and received the Prime Minister's Science Prize (2010). He was a Professor of Physics at the Victoria University and serves on many advisory committees.

Sunday 11 September

Worship service 9.00am @ All Hallows & 10.00am @ Trinity

Topic: A physicist and his faith

Lecture 7.00pm @ Trinity. Topic: God and the cosmos



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Session 2. An Accident in the making: Creation, evolution and interpreting Genesis

Session 3. Is anyone there? Thinking about human identity

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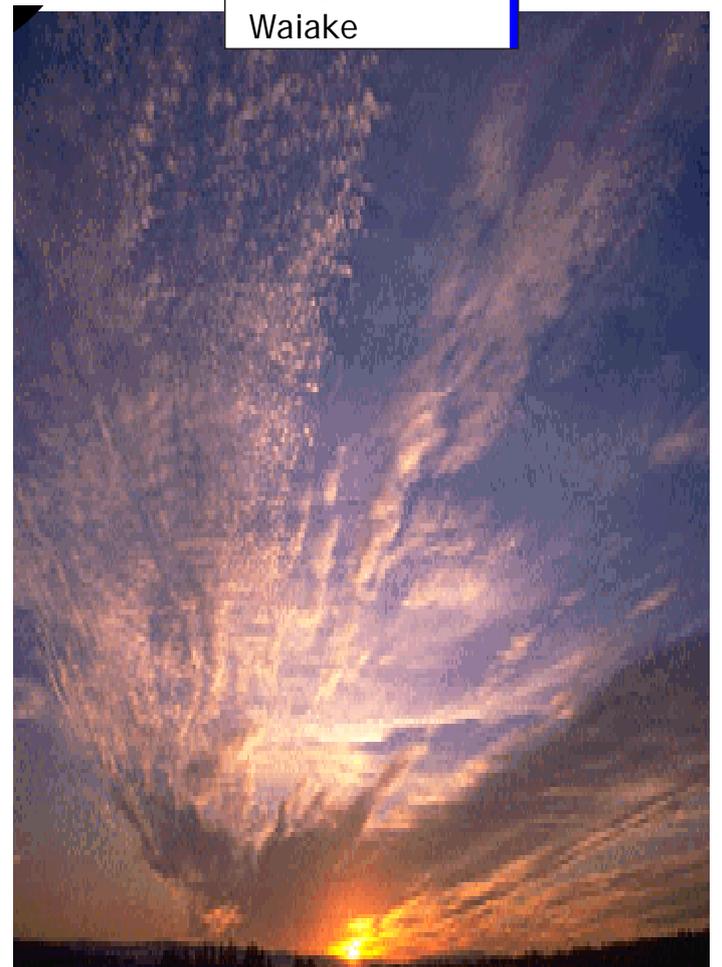
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Trinity College's New Administration Centre

Update on our shift: as indicated in the June edition of Ardet, Trinity College's key administration centre has moved.

College Manager, Nicola Grundy, is overseeing the changes. The shift is an exciting opportunity for Trinity College.

We will be able to manage more effectively both block courses and lay

training events. It will mean that we are able to operate in a variety of settings appropriate to our participants' educational needs and spirituality development.

We still want to be able to see you when you want to see us.

In order to welcome you, it is essential that you telephone Nicola to make

an appointment. Our staff already live and teach in many different locations, and in most instances the primary office is the home office.

Almost all of our administration, including educational resourcing and compliance, is done by telephone and the internet.

The offices for the Principal and Tutor in Biblical Studies

will remain at St John's into the foreseeable future as we continue to value and affirm the partnership agreement.

In recognition of it, Trinity College recently doubled its annual contribution to \$20,000 for the Kinder Library.

This grant allows for book, e-book and e-journal acquisitions particularly around Methodist studies.

Where?

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MD104 Introduction to Biblical Hebrew

MD103 Beginner's Guide to Theology Online or face-to-face

PRT101 Practical Theological Reflection Online or face-to-face

Maori Studies

MS101 Te Ao Tawhito - Ancient Maori Society

MS102 Te Ao Hurihuri - Contemporary Maori Society

WS115 Korero A Waha

Spiritual Direction

SD101 Introduction to Spiritual Direction

SD102 Spirituality Past and Present

SD103 The Spirituality of a Worship Leader and Preacher

SD104 Creation Spirituality

Worship

Leading Worship and Preaching

LW101 Lead Worship One: practical liturgy

LW102 Lead Worship Two: preaching

Tongan Lay Preachers Certificate: Bible as Text

TLP101, 102 Tongan Lay Preachers 1

Fijian Lay Preachers Certificate: Introduction to Theology

FLP101 Fijian Lay Preachers

Samoan Lay Preachers

• RPL—Courses validated by Sinoti Samoa

Minita-a-iwi training programme

• RPL—Courses validated by Te Taha Maori

DipPTh papers 2012

Theological Core

TC101 Bible as Text

TC102 Developing the Church's Tradition

TC103: Reading the Bible from Oceania

TC201 Methodist Communities: Church, Ministry and Sacraments

TC301 Living Our Faith in Te Hahi Weteriana o Aotearoa

TC304 Genesis and Science: An Introduction

Ministry Practice

MP101 Community Development and Social Change

MP301 Worship and Liturgy

Theological reflection

TR101 Theological reflection and Practical Theology

TR102 Theological reflection and Pastoral Practice

TR304 Tongan Hermeneutics

TR3011 Theological Reflection and Te Tai Tokerau Context

Intensives & Workshops 2012

IN101 Living our faith: an ethical approach

IN103 Healthy Church Missional Church

IN104 Gender issues in ministry

IN201 Preaching the Essentials

IN205 Creativity, imagination and ministry

IN208 How to read the gospel

IN215 Introducing Mark's Gospel

IN216 Introducing Genesis

IN217 Introducing John's Gospel

IN218 Introducing Christology

WS101 The skill of enabling

WS102 The skill of creative listening

WS106 So you want to be a deacon, evangelist, lay leader, prophet, pastor, preacher, presbyter: Christian vocations

WS107 How to be a Christian in the secular workforce: vocation in the 21st century

WS108 Just for parish stewards, treasurers, secretaries

WS112 Licensed for Sacraments



How do I enrol

Interested in attending a Workshop or Intensive? You can enrol online anytime, at www.tcol.ac.nz and create your wisenet account.

Intending participants for credit in LiMS and DipPTh must complete the online Registration of Interest form also at www.tcol.ac.nz

You can view webinars on the website with instructions. There are prerequisites for some courses and limited enrolment choices for others.

The maximum class size for any LiMS tutorials is 10.

If a course is oversubscribed interviews will be arranged to select participants.

NB: All participants must have access to broadband and a personal email address. Basic computer skills are necessary.

Noteworthy events — Students visit Israel

Trinity College block course TR202 Bible and Context, to be taught in August-September by Rev Drs Nasili Vaka'uta and David Bell is a field trip to Israel to explore archaeological and religious heritage sites.

Trinity College wishes to record its thanks to the students, the Methodist Women's Fellowship of New Zealand and Vahefonua Tonga O' Aotearoa who are fund-raising for this unique educational opportunity.

Te ha o te hihi karoa!
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'Oku malama ai 'a e laumalie!
'O lo'o mumu ai le agaga'!



Worst famine in 60 years grips East Africa



Refugees fleeing drought and war in Somalia are travelling for weeks to reach camps in Kenya.

With famine on the march in the Horn of Africa Christian World Service is asking for urgent help. Funds raised will provide food and supplies to those in desperate need.

CWS is a member of the Action by Churches Together (ACT) Alliance, the global humanitarian giant in the front lines of the fight against disaster in the Horn and East African region.

Another ACT Alliance member, the Lutheran World Federation, runs one of the refugee camps in Dadaab 100km from the Kenya-Somalia border. Camps there are receiving 1300 new people each day, fleeing

drought, failed crops, hunger, soaring food prices and conflict. Most walk for weeks to reach the camps and are ill and malnourished.

The surge of refugees started in May and is pushing the camp's capacity past anything originally planned. The Dadaab camp was set up for up to 90,000 people 20 years ago. It now has a population of over 370,000. In just three years increased insecurity, drought and the ascendancy of extremist Islamic sects in Somalia have pushed the refugee population up by 85 percent. There are now 42,000 plus people camping outside the formal camp,

awaiting assistance.

With the drought, starvation has started to spread and conditions have rapidly deteriorated. ACT Alliance's Lennart Hernander says people arriving at the camp are extremely hungry. The children's graveyard is expanding fast as 20 to 30 children die of malnutrition each month.

"When people arrive, they are exhausted from walking and often dehydrated. We are seeing more older people which is unusual. The elderly tend to stay in their homes until things get really bad," Lennart says.

Some new arrivals had trekked all the way from Somalia's capital, Mogadishu, a gruelling trip of more than 1000 kilometres.

Dabaab is just a snapshot of the fast deteriorating situation. ACT Alliance members are working throughout the area.

Worryingly the advent of famine in the region is matched by a famine of interest and action around the world. The figures are grim and getting worse for a region where farmers have waited for rain for two seasons with drought and starvation their only harvest for the foreseeable future.

The UN is calling it the worst drought in 60 years. The drought is affecting an estimated 11.5 million people with Somalia the worst hit.

In bad areas child malnutrition is already running at between 15 to 45 percent with these rates expected to rise. About 3000 Somalis flee each day to Ethiopia, Kenya and Djibouti.

In May the Kenyan Government declared the drought a national disaster. On 20 July the UN had to announce the first official famine of the 21st century in two pockets of southern Somalia. Djibouti and Uganda are also showing signs of food insecurity.

Humanitarian groups like CWS, ACT Alliance and the UN are trying to drum up global awareness and support to stop the situation going further downhill. They face a grim uphill battle. The international response has been characterised as 'slow and inadequate'. United Nations appeals to date have got less than half the funds needed to help the countries in the region.

Meanwhile, the citizens of the affected lands face soaring prices for the food that is available. The staple food in Somalia, sorghum, has gone up in price by a massive 240 percent in less than a year, eclipsing the more modest 40 percent surge in the price of maize in the same period.

For many refugees in camps like Dadaab, the reality is they are now utterly reliant on aid from the global community.

Donations to the CWS Horn of Africa Appeal can be made by calling 0800 74 73 72, by visiting or by posting donations to CWS, PO Box 22652, Christchurch 8140.

Horn of Africa

APPEAL



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Grants from the Methodist Church of NZ are helping build the Leadership and Ministry Training College in Bougainville.

Kiwis assist recovery of Bougainville church

John Roberts, Mission and Ecumenical Secretary

Bougainville has struggled to recover from the nine-year civil war that afflicted it during the 1990s, and the Methodist Church of New Zealand has assisted by helping the United Church rebuild its presence there.

In May the serving and incoming Methodist Church of NZ Mission and Ecumenical secretaries Rev John Roberts and Rev Prince Devanandan were on hand for the dedication of new buildings for the Leadership and Ministry Training College (LAMT) at Kekesu on Bougainville Island.

Large scale conflict broke out on Bougainville in 1989. The conflict was generated by a dispute over the Panguna copper mine operated by a subsidiary of Rio Tinto mining. The dispute centred on land and environmental issues as well as the sharing of royalties from the copper mining.

Fighting between the Bougainville Revolutionary Army and the defence forces of the Papua New Guinea government devastated the island. Many hundreds of people were killed and lots of property was destroyed. The peace process that followed led to the formation of the Autonomous Region of Bougainville.

The Methodist Church of New Zealand made a significant PAC grant to assist the United Church on Bougainville recover from the effects of the conflict. This has been administered by Mission and Ecumenical.

Most of the United Church's infrastructure on Bougainville Island was destroyed in the conflict. While peace making has continued, the situation has remained unsettled, and the church has decided to relocate its central administration to Hutjena on Buka Island.

An initial grant saw the

construction of a two level building that was opened in 2009. The cost of office equipment was also met.

A second grant from the Methodist Church of NZ was made to help establish the LAMT. Money was provided for two staff houses. Other facilities for students and teaching were already available. John and Prince attended the opening ceremony for the first of these two houses on May 14th.

It was a well organised and joyous occasion with a good turnout from the community. One person had walked down from the mountain region for two hours to be present.

Principal Rev Samuel Soahei told those attending the opening ceremony that the vision for LAMT was formed in 2008, and the first intake of students was in 2009. To date 34 students have been trained.

In 2010 LAMT came under the umbrella of the United College of Higher Education. LAMT is able to train 10 students at a time. Plans for a second dormitory block will mean 20 students can receive training.

Speaking at the opening United Church Bougainville Bishop Rev Tim Arthur emphasised the importance of LAMT for training Bougainville's church leaders and thanked the Methodist Church of NZ for its assistance. He also acknowledged the work of New Zealand Methodist missionaries on Bougainville in earlier years, especially at Kekesu.

The dedication of the first of the staff houses was by Rev Ben Vaeviri, the Kekesu Circuit superintendent minister. The building was officially opened by Mission and Ecumenical secretary, Rev John Roberts.

Refreshment and singing by the local people followed. All the indications were that LAMT is in good hands and has a promising future.

United Methodists mobilise to Change the World

In May tens of thousands of Methodists in the United States and 14 other countries reached out to their neighbours and communities with acts of kindness.

'Change the World' weekend was held May 14-15. It is based on the simple idea of congregations organising some type of service event to make a positive difference, whether large, small or in-between.

The inaugural Change the World event took place last year. It saw more than 100,000 people from 1,000 churches take on projects to help others. This year more than 1,600 congregations worldwide signed up.

Rev Carol Davies from Bethel United Methodist Church in Sewell, New Jersey says Change the World mirrors what Jesus did.

"He didn't just preach the gospel; he lived it out. He was good news. And his context was certainly not always in a building. He went out to where people worked and lived, and he made a difference in their lives, often through everyday things, like planting and fishing and gleanings. We're translating that into our own context," Carol says.

One who was touched by Change the World was Kelly Dyer, a single mother who is working her way through nursing school. A friend told Kelly about a free petrol giveaway at City on a Hill United Methodist Church in Woodstock, Georgia. The congregation donated more than \$7,000 in free fuel to people in the community who needed it.

Kelly and her daughter attended the City on a Hill Church the next day. "I want to be a part of this," she says. "You just feel



'Change the World' volunteers from Cobleskill United Methodist Church in New York built a raised planting bed with wheelchair access.

Jesus when you walk through the church."

In New York, volunteers from Cobleskill United Methodist Church wore red T-shirts that proclaimed, 'Life is good'. So were the deeds of the intergenerational group. They gardened, painted, sewed, visited older adults and designed greeting cards.

"When we think of Jesus," says Cobleskill organiser Brian Hayes, "we don't recall the hours he spent at the temple so much as the time he was out in the streets. There's no question that Jesus would rather see us putting words into action."

Ann-Marie Frank helped feed the Cobleskill volunteers. She says, "There are times when you feel a real sense of belonging and this was one of those times."

In Odessa, Texas young Methodists helped collect new shoes to give away to people in the community who have none, while members of Trinity Methodist Church in Denver, Colorado joined an interfaith team that built a Habitat for Humanity house for an Ethiopian family. United Methodist congregations in other countries also set out to do their small part to change the world.

In Japan, Change the World had an impact on a United Methodist partner that provides training for grassroots rural leaders on sustainable agriculture, community development, and leadership. The Institute sustained major damage in the March 11 earthquake.

While classes resumed on May 2, repairing its facilities will



Volunteer BJ Elder from First United Methodist Church, in Franklin, Tennessee listens to Keyla Hoyos. First United has a relationship with a Spanish language church, and volunteers offer language and reading tutoring.

continue for months. United Methodist missionary assigned to the Institute held a community dinner during Change the World weekend to celebrate the community spirit that has prevailed since the earthquake.

Methodists in Lviv, Ukraine took a different approach. They gave away flowers and stuffed animals to strangers. The idea was to share Christ's love with people who often don't understand grace. Many recipients expected to be asked for money.

"What I remember the most," said Tanya, one of the volunteers, "is that some people looked quite angry at what was going on around them but when we actually gave them something, their facial expressions changed. In those moments, you really felt like you were changing the world."

Carole Davies says one blessing of Change the World is that any church can participate. Size doesn't matter.

"There are hundreds of ways to make a world of difference in our communities, and it doesn't take much to show we care. People remember that. And, over time, it might change how they think about faith and about the church."

Rev Susan Slye Giles from Waynesville, North Carolina agrees. She is the presbyter for two small, aging congregations. She says it isn't the size of the church or the age of the person that makes a difference. "Everyone has something to share, and God expects us to do so."

Women helping women prisoners to change

By Cory Miller

The mother-child bond is the primary force in infant development. It shapes all our future relationships.

To help women prisoners make better choices and maintain the mother-child bond an international social justice group is working to establish a safe house for them and their children.

Women's International League for Peace and Freedom (WILPF) co-ordinator Megan Hutchinson says women in prison need to be supported so they can break the cycle of crime and maintain relationships with their children.

Megan says as well as a safe home for women and children, the aim of the project is to provide counselling, rehabilitation and educational services. She says the idea, though still in its early stages, has grown out of a decades old project from the 1980s and 1990s called Puriri House, where women prisoners were provided with supportive accommodation.

Today WILPF is taking steps to revive the project but Megan says it is a huge task that needs the support of other organisations.

New Zealand Department of Corrections' statistics show over the past 25 years there has been a four-fold increase in the number of imprisoned women offenders. The average female offender sentenced in 2003-2004 was almost 50 percent more likely to receive a prison sentence than in 2001 to 2002.

About 47 per cent of these women have dependant children, compared to only 26 per cent of men. Corrections says these children are less likely to be cared for by a parent with 79 per cent of them taken care of by extended family, friends or put into foster care. According to Dr Venezia Kingi from the Crime

and Justice Research Centre in Wellington, the effects on children with imprisoned parents can be huge.

Venezia says prisoners' children suffer from developmental and behavioural problems, mental health issues, increased contact with the justice system, reduced socio-economic status, traumatic prison visits, shame, stigma and decreased social support.

Corrections points out that community-based programmes that include children increase the likelihood of the mother completing rehabilitation programmes and having positive effects for maintaining and strengthening their relationships.

And this is where WILPF's initiative steps in. At present Megan says women aren't necessarily treated badly in prisons but there isn't much opportunity to deal with why they are in prison in the first place.

"What good are they to society if we haven't helped them change while they were still in prison," she says. "At present they finish their term, the gates open and they walk outside. Presumably back to the same lives they had before."

Through Puriri house women would have the opportunity to stay with their children whilst sorting out through their own problems, so once they are out they do not revert back to their old habits.

For those who may question how wise it is to keep a child with their "criminal" mother, Megan says eligible women wouldn't be those with hefty violent crimes.

And Puriri House is not a 'get-out of jail free card'. The women wouldn't be allowed out of the house, but the children would be able to lead as normal a life as possible.

The Evangelical Network invites Methodist artists once again to submit their work for

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Please indicate to Rev Alan K Webster or Eric Laursen your interest so that we can cater intelligently

The Treaty of Waitangi Companion: Maori and Pakeha from Tasman to Today

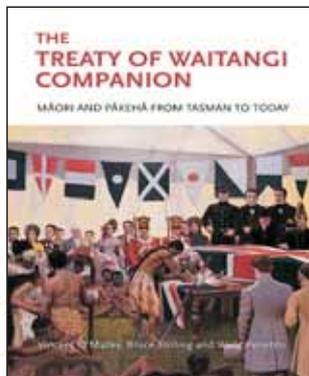
By Vincent O'Malley, Bruce Stirling and Wally Penetito (eds)
2010, Auckland University Press, 409 pages
Reviewer: John Salmon

"Maori Magna Carta or a mega-fraud? A blueprint for partnership or mere instrument of annexation and dispossession? Like the Bible or the American Constitution, the Treaty of Waitangi is open to multiple interpretations." The opening words of the editors' Preface can be seen as a summary of the diverse perspectives opened up in this valuable 400-page resource.

The Treaty of Waitangi Companion traces the history of Treaty-related issues from before the time of the Treaty itself through to contemporary questions and debates, showing clearly the way issues of law, land, relationships, and self-understanding have influenced the development of Aotearoa New Zealand.

'The Treaty' is understood widely as the framework within which many (or all) of the major social and political issues in this country have been and must be worked through.

This book certainly is a 'companion' for anyone wishing to



explore the role of the Treaty and the intricacies of Maori-Pakeha relationships in Aotearoa New Zealand. It forms an invaluable resource for any person or group who has responsibilities for teaching or otherwise grappling with our country's history. I certainly commend it for any library – including local churches – as we all work at understanding who we are, here.

I found it both user-friendly and a source of great material. Its special value is that the story is told through the words of participants in the various events, debates and concerns. It is a compendium of original quotations from both Maori and Pakeha sources, all well-documented. This gives it a vibrancy and

immediacy, as well as a sense of 'history as it unfolded'.

The structure helps the clarity and usefulness as well. Each chapter covers an historical period, with a brief introduction to the context and the issues.

The sections then pick up on main aspects, again with brief introductory outlines, followed by headings that identify the main movements, arguments, and perspectives around those aspects of the Treaty story. Under each of these headings is a quotation, from a few words to a page or more. It does pay, however, to look carefully at the date of quotations, as what seems to be an historical sweep is also organised around themes, so older material is sometimes introduced after more recent statements.

I warmly recommend this resource book, with its detail and its challenges.

As a Methodist, I was particularly helped by working through the outline of what was happening in the decades before and during our determination (from 1983) to move towards becoming a bicultural church. In any case, a quick flip through the introductions and the headings provides an overview of the still unfolding history – much like the moving story created by stick figures on the bottom corners of a book's pages. We are left, then, with the open-ended story and our response.

Unto the Ends of the Earth – Wanderings in the Heart of Southern Africa

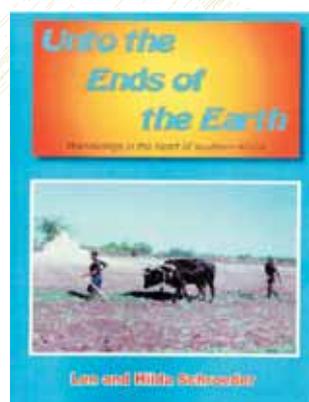
By Len and Hilda Schroeder
2011, Bankwood Books, 81 pages
Reviewers: Fred and Marcia Baker

In this delightful book Len and Hilda tell the story of their three years in Botswana as part of a small ecumenical team consolidating a mission originally founded by an Anglican priest, Father Ronald Wynne.

The Hambukushu people had originally fled to Botswana from neighbouring Angola to escape civil war. Fellow team members of this Mission were a young couple from the United Methodist Church of USA and an older woman who was a member of the Netherlands Reformed Church.

A question was originally asked just in passing if Len and Hilda knew of anyone who could help in this situation had led them to ask themselves "Have we a part to play in this? If so what? Is it a call from God to us?"

Eventually an offer was made and accepted. After a time of preparation at Selly Oaks Colleges in Birmingham, England, followed by further language study in Gaborone, the capital of



Botswana, they made their way to Etsha in the northwest. A venture became an adventure.

Twice the size of New Zealand, with half the population, Botswana is mostly desert. This means life is hard for the subsistence farmers as they wait expectantly for the annual rain. Len and Hilda paint a clear picture of the land and its people, detailing the difficulties they face and the lack of so much we in New Zealand take to be necessities.

They had to learn how to live in the desert and to cope with its particular challenges yet they also appreciated the opportunities desert life offered. Most importantly they introduce us to people, not only the locals and the Church leaders but also other expatriates working in

the same land.

Len and Hilda faced the inevitable question that comes to thinking people when living with others of another culture who

are new to the Christian faith – what is Christian and what is culture?

They put it this way: "The Christ of the Bible is a figure of infinite versatility who comes to people of different cultures in a variety of ways, yet always with a life-giving impact. What we had always accepted as traditional, a theology essential to our faith, turns out in some respects to be more westernised than we had realised. Consequently, in the missionary task we have been in danger of exporting or importing a product that we, rather than God, had fashioned, and which might be as appropriate to those of another culture as a bow tie to people who do not wear shirts."

The book ends with an African Zooscape, a series of nine humorous poems, and an Etsha Pastoral – June 1983, a very enjoyable and clever finale.

The book is extremely well presented and the print very easy to read. Colour photographs of high quality add to the written words.

If you want to learn about mission today this book will give you lots to think about. We recommend it highly.

Seeking the Sacred: Transforming Our View of Ourselves and One Another

By Stephanie Dowrick
2010: Allen & Unwin, 384 pages
Reviewer: John Roberts

Stephanie Dowrick was originally a UK-based book publisher but abandoned that trade for writing. Seeking the Sacred is her tenth book. The book's publicity blurb states that five of her books have been number one best sellers.

Seeking the Sacred will probably be another. This is the first of Dowrick's books that I have read. All her books appear to belong to the genre of personal spiritual fulfilment.

Born in New Zealand, later living in Europe and the UK, Dowrick has lived in Sydney since 1983. She is a psychotherapist, a US-ordained interfaith minister, and a writer.

The experiences Dowrick shares in this book are gathered around five themes: reverence, identity, love, do no harm, and transformation. Personal recollections and insights from many people that Dowrick either corresponded with or interviewed are clustered around these themes. These people come from Latvia, Indonesia, the United States, New Zealand, Germany, Britain and Australia. There is also quite a bit of personal

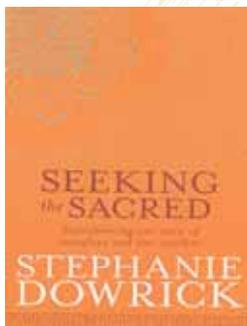
sharing from Dowrick herself.

While Dowrick and her respondents draw on diverse spiritual traditions, Buddhist, Hindu, and Christian in the main, the personal reflections gathered in this book are largely from people living in the Western world. They also seem to be very much middle class people who are relatively well off.

The accounts Dowrick provides of her own and others' spiritual experiences and reflections are in my view decidedly introspective. Dowrick is 'Inner Life' columnist for a weekly Australian publication called Good Weekend. While there is some outward looking in Seeking the Sacred there is little that reflects a strong social justice stance.

Dowrick has a considerable personal following that provides rave comments on her books on her websites. After reading this book I will not be joining those followers. The book did not draw me in the way it has many other readers. If it were not for having a commitment to review this book, I doubt that I would have finished reading it. Of course other readers will respond differently.

Review copy courtesy of Epworth Books.



Knights from Cornwall: Stories of the Knight family in New Zealand

By Dr Elaine E Bolitho
2011, Knight Family Heritage Society, 294 pages
Reviewed: Laurie Barber

'Ho hum' most people will say when faced with another family history. But this is one with a difference. Elaine Bolitho has skillfully interwoven the planting of a family of Cornish men and women on the shores of Petone with their social and religious backgrounds, together with a tale of six generations of their descendants.

Cornwall becomes real, as does the voyage of the Duke of Roxburgh with its passenger violence, Christian rivalry, and the accidental death of the ship's captain. No less real is the enterprise of new settlers in the face of earthquakes, fire and inter-racial warfare.

The expansion to the north of six generations of Knights is portrayed with thorough regard for detail and social implications. The book is polished. It is also a good read.

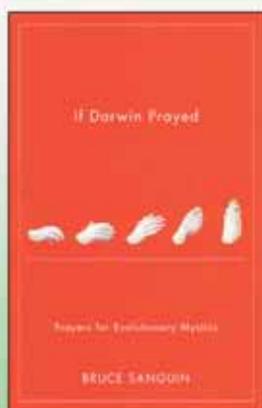
Cornish and New Zealand archives and relevant newspapers have been carefully

researched. Personal interviews strengthen her assessments.

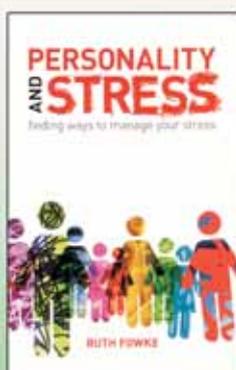
This is a thorough slice of family history that pores over the Cornish men and women who landed in the North Island's 'Britannia', and who through effort and familial unity flourished. The Knights of Cornwall become in turn 'knights' of Thorndon, the Wairarapa, the Manawatu, and spread their roots, with inter-racial descent, throughout New Zealand.

In 11 chapters, Elaine Bolitho tells the story of the Knights through peace and war, through marriages with other families, to their present placement. Her attention in chapter 10 to a 20th century clan is reinforced by the photograph of descendants galore at a 150 years rally.

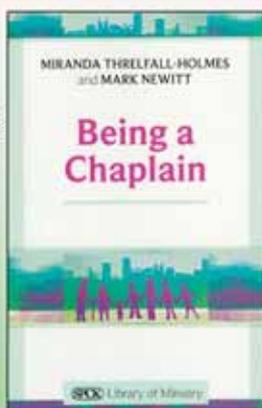
Knights of Cornwall is strengthened by a list of The Duke of Roxburgh's passengers and "Regulations for Labourers wishing to Emigrate to New Zealand." The footnoting is thorough and the bibliography useful. This is a worthy social history.



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ON SCREEN

A film review by Steve Taylor

Harry Potter and the Deathly Hallows: Part 2



"Harry Potter, the boy who lived... come to die." And so the credits finally roll on the Potter fantasy epic. That said, the

ending is a curious beginning, as yet another generation enrol into wizardry.

The cast (by now household names – Daniel Radcliffe, Emma Watson, Rupert Grint, Ralph Fiennes) deserve every round of applause as their final curtain falls.

The cinematography is grand, all shades of dark, grainy greys. Apart, that is, from the bright colours provided by Luna Lovegood and the lights that construct the protective Hogwarts bubble.

Plot-wise, the film remains accessible mainly to Potterphiles, a sprawl of battle scenes and resolution of the multiple threads left hanging by seven books that spilled into eight movies.

Since I provided a general overview of character and Potter plot in Touchstone (December 2010), let me focus here on theology, specifically the notion of Harry Potter as a Christ figure. Film critic, Lloyd Baugh divides Jesus on the big screen into two camps. First, Jesus films that tell the gospel story of the historical person of Jesus of Nazareth (e.g. King of Kings, or Godspell). Second, Christ-figure

films that tell secular stories, while offering some deeper parallels to Christ.

For Baugh, such films can offer up to eleven elements that are also central to the portrayal of Jesus in the gospels. Each is worth considering alongside the final Potter fantasy.

- Mysterious origins: Indeed, the events that surround Harry's birth come to define his life.

- Conflict with authority: Harry certainly experiences this with the Ministry of Magic.

- Performing of wonders: Time and again, magical means ease Harry out of tight spots.

- Attracting a group of followers: Harry receives the faithful devotion of Hermione, Ron and the students of Hogwarts.

- Becoming a scapegoat: Harry is declared an enemy of the people by the Ministry of Magic.

- Withdrawing to a deserted place: This was the central theme of Deathly Hallows Part I, as Harry and his disciples tread the wilderness in hope that what was lost might be found.

- Acting as a suffering servant: Harry often falls victim to his connection with the evil that is Voldemort.

- Showing a commitment to justice: A feature of the film remains

Harry's determination to rid the world of evil.

- Enduring passion: Harry suffers much personal pain as the climax unfolds.

- Reaching out to the repentant thief. Harry offers Voldemort a chance to turn.

- A metaphorical resurrection. Harry is killed by Voldemort, yet returns to fight again.

Hence all 11 elements of a Christ-figure apply in some degree to Harry. And this leaves one final climatic scene. With victory won and Voldemort defeated, Harry snaps the Elder Wand.

In so doing, he rejects the power inherent in the most powerful wand in history. This suggests a 12th element, voluntary vulnerability, should be added to Baugh's typology. This element is an echo of Christ Jesus who "made himself nothing, by taking the very nature of a servant" (Philippians 2:7).

Such is the path of power by which the boy who died, come to live.

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. When not waving his wand over films, he speaks and writes widely in areas of mission, theology and popular culture. See www.emergentkiwi.org.nz.



JACOB AND JOSEPH QUIZ

At this time of year the Lectionary considers some of the action stories found in the Hebrew Scriptures. Currently we have been delving into the last half of Genesis concentrating Jacob and Joseph.

The stories are familiar. Many of us heard them in Sunday school but neither Sunday school nor readings in church familiarize us with the full story. For the complete adult version, read the whole book. You may be surprised at how life was then, especially for daughters. Genesis consists of 50 chapters but that translates to only 50 pages in most Bibles. However, as Jacob and Sons are the current theme it may be good to read the last part first, starting at chapter 27 for Jacob, or 37 for Joseph.

Bible Challenge	Joseph was born in the land of _____	A _____	Genesis	37:1
	Aged 17 he worked as a _____	D _____		37:2
	Joseph was Jacob's _____ son	V _____		37:3
	But his brothers _____ him	E _____		37:5
	J. dreamed his brothers bowed _____ to him	N _____		37:7
	Most of his brothers _____ to kill him	T _____		37:18
	But _____ did not want to do this	U _____		37:21
	Instead the brothers sold him to _____	R _____		37:28
	Joseph was bought by a man named _____	I _____		39:1
	Joseph was a _____ young man	N _____		39:6
Due to lies his master became very _____	G _____		39:19	
		W _____		41:2-3
The Pharaoh dreamed of 14 _____	I _____		41:8	
...and baffled he called for his _____	T _____		41:9	
Pharaoh's chief _____ recommended Joseph	H _____		41:14	
Joseph changed his clothes and had a _____				
		J _____		42:4
Youngest son _____ was Joseph's full brother	O _____		49:2	
Israel was another name for _____	S _____		41:50	
Joseph's wife was called _____	E _____		41:51	
Their first son was named _____	P _____		41:52	
The second son was named _____	H _____		47:27	
Joseph's extended family all settled in _____				

Answers: Canaan, shepherd, favourite, hated, down, wanted, Reuben, traders, Potiphar, handsome, angry, cows, magicians, butler, shaved; Benjamin, Jacob, Asebeth, Manasseh, Ephraim, Goshen.

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Susanna Wesley on stage



A dramatisation of the life of Susanna Wesley (1669-1742), the mother of John and Charles Wesley, is found in the latest issue of Music in the Air (Issue 31).

It is the text of a solo play written by Marion Kitchingman, of Mornington Methodist Church, to mark the 250th anniversary of John Wesley's Aldersgate conversion experience. The play was given its first presentation at the 1988 annual conference of the Methodist Church held in Palmerston North. It has been given 13 performances.

On front cover of the journal, there is a picture of Susanna at age 68, the engraving by artist John Williams being claimed as her most authentic likeness.

John Thornley, publisher and editor of Music in the Air, says that in her child-rearing practices, Susanna was very much a person of her times. She clearly held to the principle of breaking the will of the child, with use of the rod for chastisement, and the stated conviction that children are "quickly made to understand that they might have nothing they cry for. Nothing." However, she advocated for the more active leadership of women and lay people in church life, developments in the Methodist Church that are still live and well today!

Those interested in purchasing a copy of this issue of Music in the Air can contact John Thornley email: john.gill@inspire.net.nz.



YOUNG SAMOANS LEAP INTO PRO WRESTLING

By Joshua Robertson

Most of us have been exposed to wrestling at some stage in our lives. Trying out 'sleeper holds' and 'figure four leg locks' on each other in the school playground was commonplace back in the day.

For pro wrestling fans names such as Andre the Giant, Hulk Hogan, Macho Man, The Undertaker, Batista, Rey Mysterio Jr, John Cena and, of course, The Rock are just a few of the stars who have featured over the years. Well, now you can add two more to that list – Mister Samoa and Wild Willz!

Mister Samoa and Wild Willz are the Kiwi Pro Wrestling (KPW) characters for Amani Faioso (26 years) and Uili Tanielu (24 years) respectively, and both happen to be members of the Hastings Wesley Samoan Methodist Church

So how do two young Methodist guys get into pro wrestling?

Amani Faioso stands an impressive 6 ft 3 inches tall and currently tips the scales at 135kg. He stumbled upon pro wrestling almost by accident a year ago when surfing the internet. After making enquiries, he was soon in the ring being put through his paces by the KPW trainers.

Like a duck to water, Amani was soon being groomed for his first fight as Mister Samoa. His instant love for the sport meant he was quick to introduce pro wrestling to his good friend and cousin Uili Tanielu. Uili's athletic physique (5 ft 11 inches, 100kg) and

natural agility has meant he too has been able to adapt to the rigours of professional wrestling relatively quickly.

"It's something we really enjoy, and it's something different to the usual sports that most guys play such as rugby and league" Uili says.

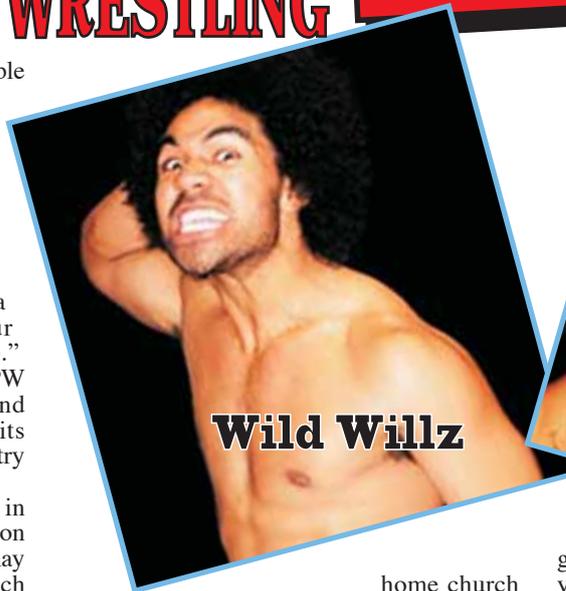
Amani says pro wrestling is physically demanding. "We have not only had to learn how to wrestle but we've also had to do a lot of physical training to ensure our conditioning is good enough to keep up."

Amani and Uili have both fought in KPW wrestling shows held in Wellington and Wanganui. KPW now wants to bring its wrestling shows to other parts of the country also.

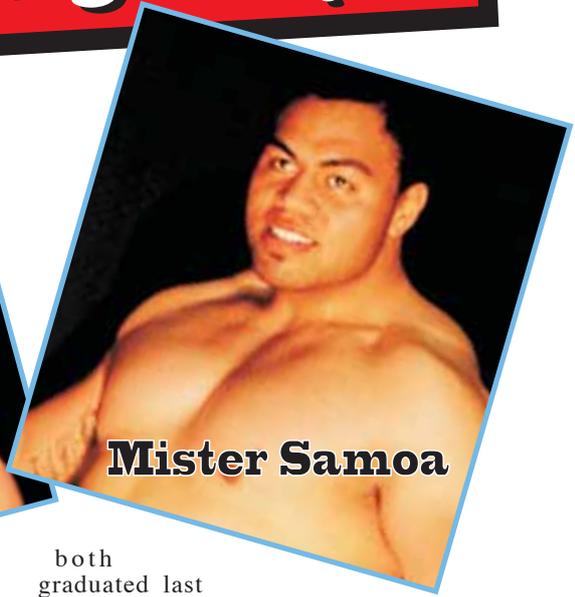
Amani's character 'Mister Samoa' is in the mould of Hulk Hogan – a Samoan version – that of a big man who uses moves that display strength and power. Amani has made such progress that he was recently selected as one of four wrestlers from New Zealand to travel to Sydney to attend World Wrestling Entertainment (WWE) tryouts under the eye of superstar John Cena.

Uili's 'Wild Willz' character is that of a savage islander, very much in the mould of past wrestling stars 'Superfly Jimmy Snuka' and 'The Wild Samoans'. His signature finishing move is a swan dive off the top rope onto his opponent called the 'Wild Splash.'

KPW headquarters is in Wellington but both young men are still very active in their



Wild Willz



Mister Samoa

both graduated last year from Victoria University. Amani achieved a Bachelor of Arts majoring in Information Systems and Samoan Studies, and Uili attained a Bachelor of Arts majoring in Education and Criminology.

By day Amani teaches at Hastings Boys High School, while Uili works for the Ministry of Justice in Wellington. But when the lights go out, the entrance music starts, and crowd goes wild there can be no mistaking the arrival of...MISTER SAMOA and WILD WILLZ!

home church the Hastings Wesley Samoan Methodist Church. They are both members of their church youth group, choir and praise & worship team. They say their church, and in particular their youth group, are keen supporters of their wrestling ventures.

Amani resides in Hastings while Uili, who is now based in Wellington, often returns home to Hastings for the weekends.

Both Amani and Uili are good examples for youth to look up to. Not only do they excel at their chosen sport of pro wrestling, they

God bless you guys!

Kidz Korna!

Welcome to the August edition of Kidz Korna!

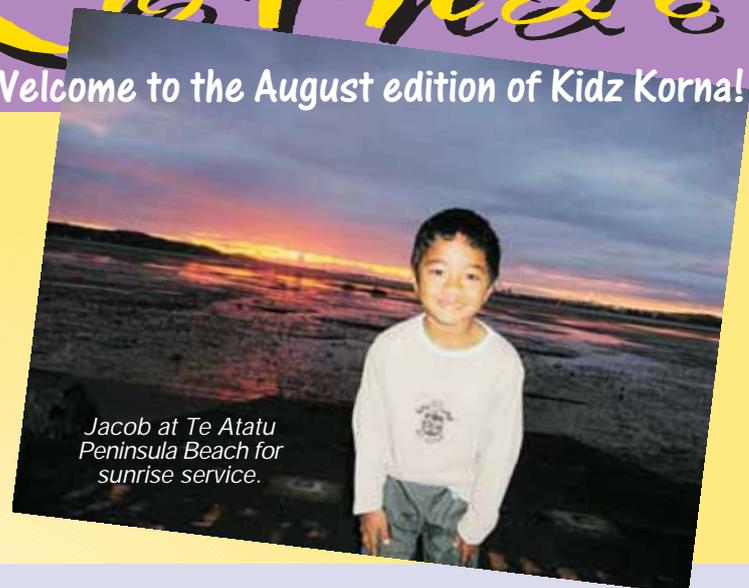
This month we hear from Jacob

He goes to the Te Atatu Peninsula Union Church. He tells us about some of the things he does at Sunday school. I really liked the picture of the sunrise.

There must be lots of you who have something to share and I'd like to hear from

you. I know that many of you are doing really exciting things.

By the time you read it you'll all be back at school. Let's remember the children in Christchurch who still have no school to go to and are sharing other schools.



Jacob at Te Atatu Peninsula Beach for sunrise service.

MEET JACOB AND FRIENDS FROM TE ATATU

Hi, my name is Jacob, I am six years old and I go to Te Atatu Peninsula Union Church. I like the singing the most, because it's awesome.

My friends and I can listen while we play with our toys. We also get to look for a Buzzy Bee which is hidden somewhere different in the Church every Sunday, and then we get a treat.

Sometimes I help carry the bible into the Church. It is very heavy and I have to lift it up and put it on the front table. We also have

Sunday school and the best part is when I get to share my news and do stuff.

At Easter time we had a sunrise service at the beach. It rained but it was awesome. We sang songs and then we all went back to Church for breakfast, and I ate so many sausages.

I like going to Church with my mum. The photos are from Easter, I am holding an umbrella and my neighbour brought her dog. God bless everyone.



Our Easter sunrise service.



Sunday school at Te Atatu Union Church.

BOOKS OF THE BIBLE WORD FIND

Can you spot these words?

Amos, Daniel, Esther, Hosea, Isaiah, Jeremiah, Job, Joel, Joshua, Luke, Mark, Micah, Peter, Ruth, Samuel

j	m	m	q	m	i	c	a	h	j
o	h	l	e	u	m	a	s	e	d
s	o	e	s	j	o	b	r	r	a
h	s	o	m	o	r	e	u	t	n
u	e	j	c	e	m	t	w	p	i
a	a	m	h	i	h	a	l	e	e
l	b	t	a	b	y	u	m	t	l
o	s	h	l	r	k	i	t	e	c
e	t	b	t	e	k	e	m	r	f
p	d	h	h	a	i	a	s	i	t

What's so hot about the Hutt?



Rev Tevita Taufaele (left) leads the vibrant multicultural congregation at Wesley Petone.

By Milika Tautuiaki

Hutt City Uniting Congregations (HCUC) is a confederation of churches within Lower Hutt City that minister to a multi-cultural community out of the traditions of the Methodist and Presbyterian churches.

HCUC brings together congregations from Stokes Valley, Wainuiomata, Waiwhetu, Avalon, Central Lower Hutt (Woburn), Maungaraki-Normandale, and Petone.

Wesley Multi-cultural Methodist Church Petone is a proud part of HCUC. As the name suggests, it is made up of three fellowships, English, Samoan and Tongan. Rev Tevita Taufaele is on the HCUC ministry team with special responsibility for Wesley Petone.

He says Sunday School children from the congregation's Tongan Fellowship's successfully finished Faka-Me 2011 by performing memory verses, hymns, dramas and action songs linked to the theme: How many loaves have you? (Oku 'I ai ha ki'i melenga?).

"It was a showcase of talent, a rainbow of colour and heart-wrenching singing, with two newly composed songs for the occasion.

"At Wesley Multicultural, we encourage creativity and the use of music from other countries. We have introduced new hymns and songs in our English speaking morning

services that have opened new horizons and new ways of worship."

Tevita says the Parish is vibrant and alive but he also recognises some people do not share the same perspectives as those who laid the foundation of the parish. One group of Tongan families has opted to worship fully in the Tongan context and has joined Vahefonua Tonga.

On occasion HCUC holds combined services in English. Last year marked a milestone for the Tongan Fellowships in the Parish because it was the first time it held a combined Tongan Women's roll call (or Taliui Faka-Septema 'o e kakai fefine).

It was held at Wesley Petone in September and included the Tongan Women's fellowships of St Johns Avalon, St Stephen's Wainuiomata, Waiwhetu Uniting and Wesley Multicultural Samoan Women's Fellowship.

They were hosted by Wesley Multicultural 'Mo'unga Sainai' Tonga Women's Fellowship Petone with Rev Hana Popea-Mauigoa on hand from the HCUC ministry team. The event featured lots of singing and joyous fellowship, which went well into Friday night celebrations.

Late last year and early this year, Wesley Petone hosted Tongan princess Angelika Tukuaho. Princess Agelika was in New Zealand for a holiday from her studies in Australia, and spent several weeks in Wellington.

She attended Wesley Petone's Christmas service and also welcomed the New Year, celebrating first Communion with the congregation.

"We are honoured that she has decided to become an honorary member of our congregation. Keeping in contact with many of our youth members we look forward to her next visit and wish her all the best in her studies."

HCUC also held a choral celebration and mid-winter Christmas dinner in June and is preparing another Faka-Septema for the Women's Fellowship and Lotu Tamaiti in October.

HCUC encourages people to visit Petone or any of the other congregations in the Parish to join in the fellowship of praising our God and to find out why church is hot in the Hutt!



The group visited the site of the Kaiapoi Pa as well as other places of historic and contemporary interest.

Tour through Waimakariri's past and present

By Brian Turner

Waimakariri Shared Ministry

To better understand the history of North Canterbury's Waimakariri District and to be more effective in outreach, 40 members from the three parishes and six congregations of the Waimakariri Shared Ministry (WSM) undertook a bus tour on a Sunday in May.

Organised by the WSM Social Issues Committee and led by local historian Jean Turvey and Waimakariri mayor David Ayers, the tour began around Kaiapoi. It examined the rich Maori and European history of Kaiapoi township, the early Methodist settlement of Woodend, the fast-growing Pegasus township, and Kaiapoi Pa, the major fortified pa in Canterbury in pre-European times.

The tour then proceeded to Tuahiwi, where Kaiapoi Maori were encouraged to relocate to avoid the rough colonial lifestyle afflicting Kaiapoi. As a consequence of that policy, and later developments, Tuahiwi land owners are now restricted as to what they can do with their land.

The colourful history of the Red Lion Hotel in Rangiora and other landmarks entertained the tour as we proceeded towards Oxford, following the now defunct train route via Springbank, Cust (where picturesque St David's Union

Church occupies pride of place), Bennetts, Carlton and Starvation Hill, so named when two early surveyors spent a rough night on the hillsides when their horses bolted!

The train routes to Rangiora and Kaiapoi were largely used to carry logs and supplies in the early days but would be more than useful to carry the increasingly commuting residents to Christchurch and elsewhere.

Many street and road names in the Oxford area reflect the early German settlers who worked the forests and land, leaving a lasting legacy.

After Oxford, the tour stopped at the historic Horrellville Church, once the centre of a thriving Methodist community and now searching for contemporary relevance amongst largely lifestyle block holders. The same challenge faces the trustees of the Swannanoa Church, who are now expanding their services from once a year (Christmas Eve) to five or six.

After a saunter through Ohoka and Clarkeville, previously thriving Church centres and now popular lifestyle locations, it was back to Kaiapoi, richer in knowledge and insight than when the tour commenced, and wiser too with ideas as to how to more effectively be church in a fast-changing district.

AERIAL ACROBATICS TURNED TO TRAGEDY

METHODIST ARCHIVES

By Frank Paine

Methodist Church of New Zealand Conference made the decision to establish orphanages in Auckland and Christchurch in 1912.

In Christchurch, a property of nearly five acres was purchased on the corner of Harewood Road and Chapel Street (formerly Myrnlong Street). An almost new house of 13 rooms was adapted for use as an orphanage. It was opened on Saturday 25 April 1914.

In the late afternoon of 17 March 1926, residents of Christchurch came out of their homes to watch a display by the pilot of a Bristol fighter. They were amazed at the manoeuvres the pilot was putting his plane through.

Suddenly the plane began to rapidly dive towards the earth above the grounds of the Methodist Orphanage. It miraculously missed the building as it descended, and crumpled on impact.

Sometime earlier that day,



A replica of a Bristol fighter plane. Photo courtesy Phillip Treweek.

The site of the plane crash on the corner of Harewood Road and Chapel Street, now a retirement home complex.

children had been outside picking roses or playing in the grounds but at the time of the crash, they were inside having dinner.

Watching the display was Leonard Lane, a resident of the

orphanage, aged 16. Leonard had just arrived home from work and was standing in a doorway observing the pilot's low-level manoeuvres. When the plane was over the Papanui Methodist

Church (on the opposite corner to the orphanage), it did a loop-the-loop and then plunged to the ground; the wing tip just clipping the glasshouse.

Leonard ran to the plane but was unable to give any assistance.

Those killed in the crash were the pilot, Captain Frederick J Horrell, who was undergoing a refresher course at Sockburn (later Wigram) Aerodrome, and Thomas Lewis Reid who was employed as a mess waiter at the Aerodrome. There was one survivor – Lieutenant PA Turner.

A breakdown gang from the Aerodrome removed parts from the plane, along with the engine, which was undamaged and stored them in the grounds of the Orphanage. There was trouble caused by the large number of sightseers, some who were removing bits from the plane as souvenirs, so the Orphanage gates were closed.

Captain Horrell was part of a group of officers whose training was completed on the day of the crash. Lieutenant Turner, also on a refresher course, had arrived from Ashburton the previous evening.

Captain Horrell was aged about 35, married with two children. He had joined up with the main body of the New Zealand Expeditionary Force, and started his flying career in Egypt where he gained his wings. He saw service with the Royal Flying Corps in France.

On returning to New Zealand he joined up with the Sockburn Aerodrome, and gave occasional assistance there. He was the son of a well-known farmer, FG Horrell, and the co-owner of a garage in Rangiora.

Thomas Reid was single, about 22 years of age, and came from Dunedin. He had joined the flight only because of the invitation of the pilot.

An enquiry and inquest were held about the accident.



Contemporary heritage: Members of the Ghanaian Susanna Wesley Mission Auxiliary living in London gather for a commemorative service at Susanna Wesley's memorial on the grounds of Wesley Chapel.

For British Methodists, heritage can enrich outreach

By Paul Titus

The Methodist Church of Britain is drawing on its cultural inheritance to remain relevant in today's fast-changing world.

New cultural initiatives the Church is embarking upon are to actively engage with the 2012 Olympics, publish a new collection of hymns, and develop its rich historic legacy as an outreach tool.

The 2012 Olympics will be the biggest logistical endeavour Britain has experienced since WWII, and it presents the UK churches a once-in-a-lifetime experience to engage with people in a contemporary event. While they are called the London Games, competitions will take place throughout the country.

The Methodist Church has appointed Ish Lennox to be its Olympic and Paralympic coordinator for the games. Ish says the Methodist Church is a member of 'More Than Gold', an umbrella group of more than 60 denominations and para-church groups organising Christian outreach during the Games.

"The Games are an exciting mission and discipleship opportunity that we cannot afford to miss. It is a moment of national mobilisation that creates opportunities to engage with sport and the missing generation of people aged 24-45 who are not involved with Church," she says.

More Than Gold will coordinate a wide range of outreach activities from street preachers who will take on the night-time economy that surrounds the games, to community festivals, to support for athletes and their families.

Because of its traditions, the Methodist Church has opted to focus on social justice issues during the Games. In the ancient world the Olympics were a time of peace so that will be a major theme, along with fair trade, homelessness and human trafficking.

SINGING THE FAITH

Singing has always been at the heart of Methodism so a new authorised hymnbook is an important event, especially as the current hymnbook UK Methodist churches use is nearly 30 years old.

UK Methodist Publishing marketing coordinator Suzanne Johnson says there has been an explosion in new hymn writing since then, and the new hymnbook is a balance between classic and contemporary.

The new collection, *Singing the Faith*, will be available next month, and is the product of a major seven year effort. Suzanne says a team of 30 people worked to compile it.

They worked in a number of subgroups, including one focused on music and tunes, and another on theology. The Church's Faith and Order Committee has scrutinised the text of all the hymns to ensure they reflect

Methodist theology.

"Some churches now have worship bands, and modern worship music often has more emphasis on rhythm. While the new collection contains some contemporary songs, most of the works are hymns written to be sung by a congregation.

"There is an emphasis on theological depth as well as music and arrangements that are easy to play. Some traditional hymns have new arrangements," Suzanne says.

The collection contains works from other denominations and traditions, including Iona, Taizé, Anglican and Celtic, and it includes hymns from other countries, including New Zealand. Among them are works by Kiwis Shirley Murray and by Bill Wallace.

METHODIST HERITAGE

Music is not the only aspect of its heritage that the Methodist Church in Britain is bolstering today. It has launched an initiative to celebrate its historic places and use them for contemporary outreach.

Methodist heritage officer Jo Hibbard says developing and promoting the Church's heritage stems from its current emphasis on discipleship.

"Understanding our roots and where we come from is not about romanticising the past. It is about setting a direction for where we are going. Building on our heritage is one way we can maintain discipleship and develop new mission tools."

As part of that effort, the Church has compiled a handbook that provides information on historic Methodist buildings and places throughout Britain.

Among the highlights are The Old Rectory in Epworth, Christ Church at Oxford University, and Wesley Chapel and John Wesley's house in London. Other significant sites are as far afield as Bristol, Scotland and Wales.

Another resource is a self-guided walking tour that begins at Wesley Chapel and takes in the major sites associated with John and Charles Wesley in London.

Methodism arose in the throes of the industrial revolution in the 18th century, and Jo says some schools have used Methodist historic places to teach about child labour and other realities of life at that time.

"Heritage places provide an opportunity to open doors and engage people. We are finding our churches used for a range of contemporary activities including speed dating, rock concerts, gala dinners, and art spaces.

"One example is the increasing interest in the Tolpuddle martyrs, a group of farm labourers who were deported to Australia for organising harsh conditions. We are using Tolpuddle Chapel and visitors centre as a way to tell the Methodist dimension to their story."

Decade to Overcome Violence revisited

Otago University chaplain Rev Greg Hughson represented the Methodist Church of NZ at a gathering in Jamaica to consider the impact of the Decade to Overcome Violence (DOV).

DOV was a World Council of Churches initiative that ran from 2001 to 2010, and Greg says it was a wonderful experience to be alongside so many people from all around the planet with deep commitments to peace and justice.

"Every encounter I had with people at the Convocation was precious and significant in one way or another. I have returned with many new friends and contacts."

The event was called the International Ecumenical Peace Convocation and it was held in Kingston. Canon Paul Oestreicher opened it with these words:

"All of us have come here because we wish to be friends of Jesus, rabbi, prophet and more than a prophet. To each one of us he says: This I command you, to love one another as I have loved you. Is anyone, anywhere, excluded from that love? Here is the answer that Jesus gave to his friends: It is said 'you shall love your neighbour and hate your enemy'; but I say to you, love your enemies and pray for those who persecute you."

Greg says Kingston has a high level of violent crime, and this was one reason it was chosen as venue for the Peace Convocation.

"On the first day we had the opportunity to visit a number of projects in the city, designed to reduce family and community violence. I visited Boystown, an educational community established by the Methodist Church and other groups, in the 1940s.

"The main highlight of the

Convocation for me was the hour each day spent in my Bible study group. It was facilitated by Peter Macdonald, the leader of the Iona community in Scotland. The Bible passages we studied were skillfully chosen to relate to the theme for the day."

They included 2 Samuel 13:1-22 on peace in the community; Isaiah 11: 6-9 on peace with the earth; Matthew 20:1-16 on peace in the marketplace; Ephesians 2: 11-22 on peace among the peoples and 2 Kings 6:8-23 'go in peace'.

"Workshops I attended focused on the reunification of Korea, building interfaith awareness into Christian theological training, economic and ecological injustices flowing from the Tanzanian mining industry and guidelines for mission in a multi-religious world.

"One Aotearoa-NZ DOV project was the Singing Peace songbook full of compositions by Colin Gibson, Shirley Murray and others. Thanks to John Thornley I was able to take 10 copies of it to the Convocation.

"I strategically gave these away to younger members of the Convocation, including two young women Caribbean Methodist ministers in my Bible study group. They were very appreciative and it is good to imagine these songs will be sung in the Caribbean!"

Greg says he was strengthened in his own spirituality, faith and commitment for just peace as a result of attending the convocation.

"I felt very privileged to be there and experience Christian community on such a grand scale. Together we explored a new ecumenical theology of just peace and were challenged to return home to share our new experiences and insights."



Greg Hughson with World Council of Churches general secretary, Rev Dr Olav Fykse Tveit.



Jamaican boys waiting to sing during worship at the peace convocation.

Sustainability resource to build on Church's values, resources

By Rev Dr Betsan Martin,
Public Question Coordinator
*Conference 2010 agreed to a Public
Questions resource on sustainability for
Te Hahi Weteriana.*

The resource we are preparing is taking a holistic approach with wellbeing, respect, and responsibility as guiding principles. Kaitiakitanga (guardianship) and ka ora theology reflect our covenantal life. The resource is drawing on many contributions from across Te Hahi Weteriana, with concepts of fa'alaalo (respect), matangi kolo (responsibility), haihanisinga (love) to give life to sustainability. The resource is to facilitate responses and commitments for sustainability in communities, parishes and social services.

A booklet and a short video will be the main sails rigged up for this waka. The video draws on stories of sustainability across Te Hahi which show some snapshots of what people are doing and thinking. A sheet with questions and guides are to support local initiatives.

We hope to include contributions from Te Taha Maori, Pakeha and Pasifika.

Over the next year or so the Public Questions co-ordinator will be available to meet with parish groups, either for special events or with social issues groups to discuss sustainability.

We are proposing 'do-able' activities

and give ideas from what people are already doing. They may refer to local activities as well as management of buildings and land, or responses to land and water issues. They will have Tangata whenua/Maori and Pasifika approaches to wellbeing, the environment and society.

While reducing carbon emissions is central to sustainability, we are also interested in the ways community networks contribute to environmental, social, cultural and economic wellbeing. In other words, our approach is akin to stewardship of a household where all dimensions are interwoven.

The Treaty Covenant and the diversity of Pasifika communities in the Methodist Church, mean there will be a range of responses and challenges.

Sustainability is related to justice. Historic industrial forces have led to a global economy on a collision course with nature. The idea of sustainability has arisen to guide a change of course.

This means recognizing our interdependence with nature and our responsibility to adjust how we live and move and eat.

Sustainability and wellbeing are about our careful use of resources to safeguard ecosystems and natural resources on which we and people to come will depend on for life. This is what is meant by holistic development.



Betsan Martin

Sustainability may be seen to correspond with the world view of Te Ao Maori, sometimes represented as a woven universe. Maori and Pasifika world views that integrate social, ecological and economic systems have much to guide the challenges of sustainability.

We can also draw on our covenantal traditions. They include a theology of care for the integrity of creation (Exodus 3:5, Acts 7:33). Care for people and creation were expressed as oikonomeia – stewardship of a household, which is the root of 'economy'.

Oikonomeia is akin to kaitiakitanga and manaakitanga (hospitality). It refers to management of land, wealth and people in such a way as to meet the needs and aspirations of households in the present

and future.

We are going to draw on the Church's experience of questioning the status quo and making change for justice.

The resource will be ready for distribution in August or September, and a presentation on it will be made at Conference.

Churches have the treasures of theology, values, a focus on justice and the capacity to move on by harnessing the winds of change. Churches also have land, assets, facilities and some financial resources.

Churches are places of gathering and community building. Sustainability therefore relates to upholding and regenerating the values and collective resources of churches.



Public Questions coordinator Betsan Martin wants to encourage sustainable community projects. Pictured are Paula Taumeopeaou (left) and Moi Kaufalanga (right) from Vahefonua Tonga with a gardener doing winter kumara cultivation at the Kaha'u land project in Mangere.

Pukolea

VAHEFONUA TONGA 'O AOTEAROA

KO E VAKAI KI HE NGA AHI TA'AU FAKALOTU KI A TUPOU I LOLOTONGA 'ENE NGAUE KI HONO FAKATAHATAHA 'I 'A E FONUA PEA MO E FA'U 'O E PULE'ANGA MO E KONISITUTONE

From Page 20

Na'e kamata pe 'a e Lotu Faka-Kalisitiane 'i Tonga 'i he maama fakafonua ko eni 'o faingofua ke lotu ai 'a Tonga ni. Me'apango pe na'e kamata 'o fokotu'u 'aki e faikehekehe 'a e kau misinale ne nau 'i Tonga ni, 'i he vaa 'o e politikale mo e lotu, hange ko Misa Beika mo Misa Molitoni, kae malie 'a e fakataulama 'a e Tama ko Tupou I pea ne 'afio'i lelei pe 'a e toko taha na'e tu'ukimu'a 'ene fakakoloa e fonua ni 'aki e ako 'a ia ko Misa Molitoni.

Pea ne toe 'afio'i lelei 'a e toko taha te ne tokoni lelei ki te ia, ki hono fatu 'a e Konisitutone 'a e pule'anga mo e fonua ko Misa Beika.

Na'a ne langi mama'o ke lotu Faka-Kalisitiane mo ako fakamaatoato hono kakai, ke faka'asili lelei 'e he lotu mo e ako 'a e nonofo melino mo e fe'ofofani 'a hono kakai mo e 'Otua pea pehe ki he nonofo 'a e Tonga kotoa. Ko e ngaahi fakamo'oni ki ai, na'e papitasio faka-kalisitiane 'a Tupou I 'i hono huafa Taufua'ahau 'i he ta'u 1831 pea ne fuofua malanga'i 'a e Kospeli fakamo'ui 'a e 'Otuá 'i Makave 'i he 'aho 9 'Okatopa 'o e ta'u 1834 ai pe. Na'a ne fekau ke hiki mei Matangimalie 'i Neiafu 'a e Lali Fakaongo 'o Vava'u, ki hono pule'i faka-politikale 'o Vava'u ki he tau, faifatongia pe fonu, ki Makave ke faka'ilonga'i 'aki 'ene tali e lotu Faka-Kalisitiane mo e fuofua malanga'i 'a e Tohitapu. Pea ui ai 'a e Lali, ko e Lali Fakaongo 'o e lotu Faka-Kalisitiane he na'e

**Na'e fitu (7) e
Tapu faka-Tonga
pea na'e
ma'uma'uluta 'i
hono tauhi 'e Tupou
I, he na'a ne 'afio'i
'e faka'asili hono
lelei 'i he tali 'o e
Lotu Faka-
Kalisitiane.**

faka'amu 'a Tupou I ke lotu katoa 'a Vava'u.

Na'a ne kau ki he poupu ke 'i ai ha 'uluaki kau ako Faifekau, na'e fokotu'u 'e he Misinale ko Misa Falanisisi Uilisoni 'i Vava'u 'i he 1841. Me'apango na'e pekia 'a Misa Uilisoni 'i he ta'u 1846; pea kole 'e Tupou I ki he Siasi ki Muli ('Aositelelia) ke 'omi ha faiako ke hoko atu e ako'i 'o e kakai Tonga. Pea hoko mai ai 'a Misa Lisiate 'Emosi, 'a ia na'e ha'u 'o fokotu'u e 'Uluaki Ako Teu 'i Nuku'aofa, ko e misinale ia na'e ha'u mo e Kaveinga ko eni 'o e akó: "Ko e Ako, ko e Teu'i e Tangata Kakato", 'i he

sino, 'atamai mo e laumalie. Pea ko e kaveinga ia 'o e Ako na'e tui ki ai 'a e kau Uesiliana, ko e teu'i e Tangata Kakato ko e me'a pe ia mei manava ki he ta'u 14 'a e fanau tupu.

Na'e 'ikai tuku ai e langi mama'o 'a Tupou I ke hoko mai e teu 'aki e ako hono kakai. Na'a ne toe kole ki Muli, (Konifelenisi 'a e Siasi Metotisi 'a 'Aositelelia) ke 'omai ha faiako ki he ako Kolisi. Na'e 'omai ai 'a Misa Semisi 'Ikani Molitoni, 'a ia na'e pau ke vahe ia ki Fisi. Ka na'e tu'utu'uni 'i he kole atu 'a Tupou I ke 'omai ia ki Tonga ni. Ko e me'a na'e malie, ko e ha'u 'a e tangata totonu ke hoko atu e ako. Na'e ha'u leva 'a Misa Molitoni 'o fokotu'u e kaveinga ko ia hono Ua 'o e Ako ki Tonga ni he 1866 'i he Kolisi ko Tupu: "Ko e Tonga te ne mo'unga 'aki hono loto ...". Ko e fakakaukau faka-Tonga, ko e 'atamai 'o e Tonga 'a hono loto. Na'e mahino ki a Tupou I ko e loto'i Tonga, 'a e mohenga mafana 'oku nofo ai e 'Ilo mo e Tui mo e 'Ulungaanga faka-'Otua fakataha mo e ngaahi 'ulungaanga fakafonua 'o e Faka'apa'apa, Fakatokilalo, Ta'efieauna, mo e 'Ofa Ongongofua.

Na'e toe finangalo 'a Tupou I ke fokotu'u 'a e Kolisi Tonga 'aki 'a e laumalie fakalotu, ke teu'i ha kakai 'o e fonua ke nau ngaue pe unga ngaue ki ai 'i he pule'anga kuo ne fokotu'u. Na'e fai 'a e Fakataha Tokoni 'i he Palasi 'o e Tu'i 'i he 'aho 29 Sune 1881, he na'e toka 'i he finangalo 'o Tupou I ke

fokotu'u ha kolisi 'a e Pule'anga. Na'e kamata e fakataha 'aki e lotu na'e fai pe ia 'e he Tu'i. 'Oku 'ikai ma'u 'a e kakano 'o e lotu na'e fai, kae lava pe ke tau faka'uta na'e fai 'a e fakafeta'i, kuo 'i ai 'a e pule'anga malu 'o Tonga mo hono Konisitutone fakataha mo e fakakoloa kakai 'o Tonga 'a ia kuo momoi ki he 'Otua. Hili 'a e lotu, na'e hoko e Tali uí, ko e Tu'i, Misa Beika ko e Palemia; kau Kovana, ko Pilinisi Kalauni Uiliani Tupoumalohi 'o Vava'u; Siasia Fatafehi 'o Ha'apai. Ko Pita Fotofili 'o Niuafou; Tevita 'Ahome'e, ko e Tu'i Fakamaau Lahi; Sunia Mafile'o ko e Minisita Tauhi Pa'anga mo Sekonaia Tu'uhetoka ko e Minisita Polisi. Hili mei ai e mahina 'e 16, na'e toki fokotu'u e Kolisi Tonga 'i Nuku'alofa, 'i he 'aho 30 'Okatopa, ta'u 1882. Ko e fakataha foki 'eni na'e fokotu'u ai e ngaahi Lautohi Faka-Pule'anga 'i Tonga ni.

'I he 'aho na'e fokotu'u ai e Kolisi Tonga, na'e to Folofola ai 'a Tupou I 'o ne pehe, "Mou ako ke mou poto pea mou ngaue 'i 'a e fonua". Ko e finangalo 'o 'ene 'Afio ke poto hono kakai, pea ke nau tauhi 'a e fonua ko Tonga ma'a e kakai Tonga. Na'a ne fakahuafa leva 'a e ako'anga ko e "Kolisi Tonga". Na'a ne 'oange ki ai mo e moto, ko e "Tonga ma'a Tonga." (toki hoko atu konga hono ua he mahina kaha'u)



Rev Limu Isaia, Superintendent Tovia Aumua and Sinoti delegates at the conclusion of Sunday service.

Sinoti Samoa Annual Meeting 2011

By Rev Utumau'u Pupulu

Last month was an enjoyable one for Sinoti Samoa members because it included the weekend when they gathered together to catch up with developments happening in and around the life of Sinoti Samoa and took part in the annual synod meeting.

This year Manukau is to host of the annual synod meeting. Manukau believes that everything should begin anew – as another day dawns, a new shoot blossoms. Therefore everyday it held meetings at different venues, hosted by the local Parishes. This was to showcase the variety that Manukau had to offer to the Sinoti this year.

On the first day of business, Thursday 14th July, the ministerial synod and Sinoti youth leaders meeting was held. It was hosted by the Mangere Central Samoan Parish (Bader Drive Church).

It was an enjoyable day during which all delegates were treated with an outstanding sense of hospitality from the Parish. The Parish had one thing in mind while preparing the meals for the day was 'healthy bodies, healthy minds', so it was not your normal Pacific Island feast.

On Friday July 15th the meeting shifted to Wesley Church, Papatoetoe Parish where various committees of the Sinoti gathered for meetings. It was a long day of meetings for other committee members. As tiredness

and cold weather set in, the generous and friendly hospitality shown by our Papatoetoe Parish brought warmth and brightened a very enjoyable day. In the evening the official opening of the annual synod for 2011 was held at the St Pauls, Otara.

The opening service for this year synod was conducted by members of the Sinoti Samoa Manukau Youth. They focused on this year's theme of 'Live by the Spirit'. It was a spiritual and inspirational opening service. All delegates and others who were able to join us felt the Holy Spirit in the church that evening. The young Manukau youths, inspired and challenged Sinoti Samoa to allow the Spirit of God to guide them throughout the weekend.

Sinoti Samoa superintendent Rev Tovia Aumua expressed thanks on behalf of all the Sinoti delegates, to the Manukau Youth Members for the moving service. He also thanked them for the challenge that they had set for this year's meeting, in which he continued to express throughout the weekend.

Meetings continued on Saturday July 17th and annual synod concluded with a combined service on Sunday 18th July. During the week of Sinoti business, the presence of the Spirit was clearly among us.

The weekend's goals were achieved, agendas and workshops were completed on time even though

Auckland's unpredictable weather hindered events on some days.

Sunday brought a joyous sunny warm day as we arrived for the final wrap up in the morning. St Pauls Otara church was full to capacity, with all Manukau parishes in attendance from as far as Papakura to Mangere East.

Rev Limuolevave Isaia of New Plymouth led the service and superintendent Rev Tovia Aumua empowered Sinoti with inspirational words. He encouraged and challenged Sinoti delegates before they returned home. Words of blessing were expressed, and gifts presented to Olive Tanielu, as she prepares to take on her role as the vice-president of the Methodist Church of New Zealand in November.

As the service ended everyone feasted on a healthy to'onai (feast) that was prepared by the Manukau Parishes. As Sinoti draws to end, emotions run high and spirits lifted as each Sinoti delegate farewell friends and fellow delegates from various parishes. As they part ways, the ongoing conversations were ignited by the outcomes, the food, and the sense of unity that embodied the whole weekend, while also looking towards Wellington for 2012.

As they say, all good things come to an end, let me leave you with this year theme: Go now and live by the Spirit.

BE READY FOR THE DAY OF THE LORD SAUNIUNI MO LE ASO O LE ALI'I

"Meko Are You Ready, Ready? Yes! We Are Ready, Ready!"

This was one of the chants heard throughout this year's Aukilani Itumalo Youth rally held on Sunday the 26th June 2011 at St John's Ponsonby Methodist church.

This year's youth rally was something different for the youth of Aukilani Itumalo; youth leaders from Henderson, Birkenhead, Ponsonby, and Panmure came together with the District Aulavou (Youth) Convenor Faifuaina Levaula and the District Tupulaga Talavou (Junior Youth) Convenor Afa Aumua, and planned everything according to the theme 'Be Ready for the Day of the Lord' or 'Sauniuni Mo Le Aso O Le Ali'i'.

In choosing the theme, the youth leaders looked at, and questioned our youth today to see if they are ready For The Day Of Lord?

Our MC's, Tavai Fa'asavalu and Foma'i Taito entertained the crowd and had us in fits of laughter (Kan kan kamo!) and a highlight were performances from Siona (Birkenhead), PMC (Ponsonby), Ta'iala (Henderson) and Panmure. Our brothers and sisters from Manurewa also blessed us with an item.

We had the honour of having guest performances this year from a mixed choir under the direction of

Rev Ron Lauese called Fathers & Sons and up-and-coming female artist Grace Ikenasio. Each guest performance opened up opportunities and encouraged Aukilani Itumalo Youth and everyone in attendance to share their God-given talents and gifts.

Three guest speakers also challenged the Youth. They included Simon Peter Matafai (aka The Rock), a New Zealand Youth delegate to the United Nations summit in 2010/2011. Simon shared his experience and his walk with God.

The second guest was Lui Tusani, an entrepreneur who owns the largest Pacific directory Taro Pages. Lui encouraged the youth telling them 'if I can do it anyone can'. Lui's upbringing was one filled with tests and trials and he emphasized how important our parents are in our lives.

Finally, well-known entertainer Pastor Lapi Mariner talked about what music has done for him and reminded youth to 'return to our first love - Jesus'. He also prayed a blessing for all youth in attendance and sung for us.

A huge thank you to Red Rat Clothing who donated \$500 in vouchers and a free pair of Nikes won by Peni Brewster from Zion Birkenhead who was named best performer at the rally.



Panmure Youth (from left): Lumepa Leausa, Lautalie Aumua and Sina Taito.



Siona Youth (Birkenhead) with best performer Peni Brewster at the front.

Nai Lalakai

NAI LALAKAI MAI NA WASEWASE KO VITI KEI ROTUMA E NIUSILADI

Ni sa bula vinaka na lewe i Viti ko ni dau wilika na i lavelave oqo. Eda veikidavaki tale ena yaca talei ni noda turaga o Jisu Karisito. Oqo e sa i karua ni vola italoanoa kei na i tukutuku eso ka vakarautaka mai na Wasewase ko Viti kei Rotuma. Kevaka e tiko e so nai tukutuku se i talanoa mai na nomuni vavakoso se tabacakacaka

ka ko ni gadreva mo ni vota kei ira na noda era tiko oqo e Niusiladi, e sa kerei mo ni qai veitaratara ga yani vua na vunivola ni Wasewase Ko Viti kei Rotuma e Niusiladi o Kula Bower ena bower_kula@yahoo.co.nz, se ena talevoni 04 567 5362.

Na Vaqa Vakayalo ka vakarautaka o Nai Talatala Qase ni Wasewase Ko Viti kei Rotuma e Niusiladi – Talatala Peni Tikoinaka

NA DAU VEIQARAVI VINAKA

“Ni sa sega ni lako mai na Luve ni tamata me qaravi, me dau veiqaravi ga ka solia nona bula me kedra I voli na lewe vuqa” [Marika 10:45].

E dua ga na ka e mai cakava e vuravura ko Jisu Karisito, o ya me mai veiqaravi. Na cakacaka ni veivakabulai e cakacaka ga ni dau veiqaravi. Sa I koya oqori na uto ni noda cakacaka na tamata eda sa soli bula vua na Kalou, meda dau veiqaravi [Lotu, vanua, vuvale, vanua ni cakacaka]. E sega ni dua na kena koronovuli me vulici kina na veiqaravi, se da sasaga meda rawata e dua na kena I vola koro. Eda talairawarawa ka muria ga na mawe ni

yava I Jisu o koya na ulu ni Lotu, ka dau veiqaravi vinaka duadua.

Kauwaitaki ira era sega ni kauwaitaki: Meda siro sobu ka vukei ira era raici sobu, vakatikitikitaki, sotava na vakacalaka ni bula ka madua se rere ni lako mai ena matana levu. Ni da lomani ira ka qaravi ira era sotava tu na bula dredre, eda sa qaravi Jisu Karisito ka cakava tiko na lomana [Maciu 25:40; Cakacaka10:4].

Dau vakarorogo: Sa levu na vei coqacoqa, vei sa vosa, vei dusi, dui yaloyalo, via caka nona. Sa tiko sara ga ena loma ni Lotu na vei ka oqo, ka sa I

tatao tiko ni nodra qaravi o ira era gadreva dina tu na vei qaravi. Cava na vuna? Sa vu mai na noda sa gadreva me yaco ga na lomada.[Jemesa 4:1]. Na dau veiqaravi vinaka e sega ni dau vei ba / veisaqasaqa, e vakarorogo ga ka dau veiciqomi [Maciu 5:9].

Cakava na ka ko sega ni vinakata mo cakava: Dau tomika nona benu e dua tani tale na tamata, solia nomu I keleke ni motoka vua e dua e gadreva vakalevu cake, sikova na wekamu e dau vakararawataki iko. Oqori e vica walega na kena I vakaraitaki. Sega ni tukuni mo cakava sara e so na ka lelevu mo qai dua

na dau veiqaravi vinaka.

“When I was young I longed to do great things, but I couldn’t, so I decided to do small things in a great way. Do not be too big to do small things” [Helen Keller].

Ni da solia noda veiqaravi vinaka ena ka lalai ka tu e matada, ena la’ki vakatubura na ka lelevu.

Masu: Ni sobuti keimami ena kaukauwa ni Yalomuni na Yalo Tabu me keimami rawa ni dau veiqaravi vinaka me vakayacori kina na lomamuni..

Emeni.

Bose ni Wasewase Executive

Ena vula o Maji 2011 era a sota vata yani i Trinity Kingsland, Okaladi ko ira na ivakalesilesi ni matabose ka vakatokai na Executive Committee ni Wasewase.

A soli e dua na gauna ni vakanomodi mera vakananuma kina na nodra bula na turaga i Talatala Qase in Tabacakacaka o Waikato/Waiariki o Nai Talatala Apakuki Ratucoka, ka a mai kacivi na nona bula ena vula Okotova 2010.

Era vakaraitaka nai Talatala Qase ni Wasewase na veika e sa qaravi oti me vaka na nodra veiqaravi ena Bose ni Yabaki 2010 na Tabacakacaka o Waikato/Waiariki, na kena sa vakadonui nai uma i lavo me vukei kina na Wasewase, na matai ni nodratou sota na Komiti ni Tuvatuvaka ka vakabibi na nodra duavata na Tabacakacaka o Viti e Okaladi kei nai vavakoso mai Khyber Pass.

Era soli tukutuku talega ena bose oqo ko ira na Tuiraralevu ni Tabacakacaka e tolu kei kei iratou Nai Vakatawa ni vavakoso mai Khyber Pass kei na Kingsland Rotuman Congregation, na mata ni Soqosoqo ni Mataveitokani kei na Soqosoqo ni Marama, na Komiti ni Tuvatuvaka kei na tukutuku ni yau ni Wasewase.

E dua na ka e laurai sa I koya na kena sa tubu tiko na I vavakoso Lotu Wesele vakaviti e Niusiladi nai vavakoso mai Kenisareti (Invercargill, Mataura kei Gore), Nai vavakoso mai Orepi (Mt Cook).

Na vakavinavinaka e vakagolei vua na marama I Liuliu ni vavakoso na Kingsland Rotuman Congregation, Mrs Susau Strickland kei ira na lewe ni vavakoso ena vuku ni veiqaravi.



E rau soli tukutuku tiko oqori na mata tuvakawawa ni mataveitokani o Narieta kei George.

Sota ni Soqosoqo ni Masumasu ni Marama ni Wasewase Ko Viti kei Rotuma e Niusiladi: 8-10 ni Julai 2011

Ulutaga ni Sota: “Mo kilai Karisito ka vakaveikilaitaki koya”.

Vulagi Dokai: Marama Dikonesi Temalesi Makutu.

Ena i tekitekivu ni vula o Julai 2011, era a gole yani na lewe ni Soqosoqo ni Masumasu ni Marama ni Wasewase ko

Viti kei Rotuma e Niusiladi kina nodra sota ka a vakayacori mai Waipara, Christchurch. Era a veitokoni talega yani kina e lewe vica na marama mai na i Soqosoqo ni marama, mai na korolevu o Serene, Ositerelia.

A mai nodra vulagi dokai kina na

marama Dikonesi Temalesi Makutu mai na Lotu Wesele E Viti Kei Rotuma. Era marautaka sara vakalevu na marama na vaqa vakayalo kei na veituberi ka a vakayacori kina ka laveti kina na nodra bula vakayalo na marama.

E mai vakaqacoqo taki talega kina na

nodra veikilai kei na veimaliwai. Na vakavinavinaka kina matavuvale vakai Talatala Qase kei ira na lewe ni vavakoso mai Moraia ena vuku ni veitokoni kei na veiqaravi levu ka a vakayacori tiko vei irana na marama. E na qai vakuri tale tiko yani nai tukutuku oqo ena vula mai oqo.



Oqo e lewe vica na marama era tiko rawa ena sota cokovata ni Soqosoqo ni Marama mai Waipara, Christchurch. E dabe koto ena kedra maliwa (Karua ni yatu, ka i ka lima mai na yasana i matau) na marama dikonesi Temalesi Makutu kei Radini Talatala Qase Unaisi Tikoinaka.

FAKALOTOFALÉ'IA

Kaveinga: KE TAU TAUHI 'ENE NGA'AAHI FEKAU

(Folofola: 1 TU'1.6:12; MATIU.19:17; SIONE.14:15)

Ko e ngaahi potu folofola huluhulu 'o e mahina ni 'oku nau lea taha pe ki he me'a pe taha ko e FEKAU. Ka te'eki ke u lave ki he ngaahi potu folofola, 'oku ou fie fakamahino pe 'a e lea Fekau. Ko e Fekau, ko e me'a ia 'oku ngofua ke fai 'e he taha kotoa pe: 'oku fai 'e he tamai mo e fa'e ki he fanau; 'oku fai 'ene kau taki 'o e Lotu ki he 'enau kau ngaue; pea 'oku fai 'e he kau Taki 'o e Pule'anga ki he 'enau kau ngaue. Pea 'oku malava ke fai 'a e Fekau 'e ha taha pe.

KO E MAFAI 'O E FEKAU: Ko e fekau kotoa pe 'oku 'i ai hono mafai, pea ko e mafai ko ia, 'oku fou ia mei he toko taha TALAFEKAU ki he toko taha FAIFEKAU. 'Oku tefito 'a e lahi 'o e mafai, mei he toko taha 'oku ne tala 'a e fekau. Kapau ko e fekau 'a e Tu'i, 'e mafai lahi ange ia 'i he fekau 'a e Palemia. Pea 'oku mafai lahi ange 'a e fekau 'a e Palesitani he fekau 'a e Faifekau.

KO E ME'ANGAUE 'A E FEKAU: Ko e me'a ngaue 'a e fekau kotoa, tatau ai pe pe ko e fekau 'oku ne ma'u ha mafai lahi, pe ko ha fekau 'oku mafai si'i, ka ko hono me'a ngaue ko e TALANGOFUA. Ko e lea fehanga'angai 'o e Talangofua,

ko e Talangata'a. Ko e taimi koe 'oku tau talangofua ai ki he Fekau, pea 'oku a'u 'a e fekau, ka ko e taimi 'oku tau talangata'a ai, pea 'oku 'ikai a'u 'a e fekau.

I Tu'1.6:12: Ko e folofola 'a e 'Otua kia Solomone, lolotonga 'ene langa 'a e Tempiale. "Ko e fale ko 'eni 'oku ke langa, kapau te ke fou 'i he 'eku ngaahi tu'utu'uni, 'o fai 'eku Konisitutone, mo tauhi 'eku ngaahi Fekau kotoa, pea te u toki fakaa'i 'a e lea na'a ku fai ki ho'o tamai ko Tevita". Ko e lea na'e fai 'e he 'Otua kia Tevita. "E 'ikai hala hao tangata 'i ho taloni 'o ta'engata" Ko e talangofua ki he fekau 'a e 'Otua te ne fakaa'i 'a e ngaahi tapuaki ma'a hotau ngaahi hako 'o ta'engata.

Matiu.19:17: Na'e ha'u kia Sisu ha talavou 'o ne pehe ange ki he 'Eiki, "Ko e ha ha ngaue lelei te u fai kau ma'u 'a e mo'ui ta'engata". Ko e tali 'eni 'a Sisu 'a e veesi ko 'eni: "Ko e ha 'oku ke ui ai au ko e lelei, 'oku Toko Taha pe 'a e lelei. Ka 'o kapau ko ho loto ke ke hu ki he mo'ui, pea ke tauhi 'a e ngaahi Fekau". Ko e 'uhinga pe 'a Sisu, kapau 'oku ke fie mo'ui, pea ke talangofua ki he Fekau 'a e 'Otua 'i he Tohitapu.

Sione.14:15: Ko e ngaahi talatalaifale faka'osi 'eni 'a Sisu ki he'ene kau ako 'i he 'amanaki ke nau mavae. "Kapau 'oku mou 'ofa kiate au, te mou tauhi 'eku ngaahi fekau." Ko e fanau 'oku 'ofa ki he'enua ngaahi matu'a, ko hono faka'ilongaa 'oku nau talangofua ki he'enua ngaahi fekau. 'E lava fefe ke lau 'oku tau 'ofa ki he'etau ngaahi matu'a, kapau 'oku tau talangata'a kiate kinautolu. Ko e talangofua ki he Fekau 'a e 'Otua kuo pau ke fakasino 'ofa. Ko 'etau 'ofa ki he 'Otua koe 'uhinga ia 'oku tau talangofua ai ki he 'Ene Fekau 'oku tu'u he 'Ene folofola.

'E kaunga Kalisitiane, Ko 'etau fai 'a e FEKAU 'E HONGOFULU 'i he 'uluaki Sapate, 'oku lau mai 'e he Faifekau 'a e Fekau 'uluaki, pea tau tali atu: Fakamolemole 'emau mau mau lao e! Pea ke 'ofa mai, Ki he'etau tangi, Ko homau loto ke ofe'i, Ke tauhi 'a e Lao ko 'eni. Ko 'etau kole fakamolemole ia ki he 'Otua koe'uhi ko 'etau talangata'a ki he'ene fekau.

Ko 'etau Kaveinga 'o e Mahina fo'ou ni, "KE TAU TAUHI 'ENE NGA'AAHI FEKAU" - Ke tau hoko ko e kau tali angi

ki he Fekau 'a e 'Otua he mahina ko 'eni. Ko e fekau Mafai lahi taha ia 'i he mamani ko 'eni, he ko e fekau mei he Toko Taha 'oku ne ma'u 'a e mafai fakalevaeleva ki he me'a kotoa pe. 'Oku taau ke tau 'apasia mo manavahe kiate ia, he ko e Fekau 'oku muimui mai 'a e me'a 'e ua, (i) kapau 'oku tau talangofua 'oku muimui mai 'a e Tapuaki, (ii) pea kapau 'oku tau talangata'a, pea 'oku toloto mai 'a e tautea.

Tauange pe ke tau hoko kotoa pe ko e kau Kalisitiane talangofua 'i he mahina ko 'eni, koe'uhi ke tau fa'ifa'itaki ki hotau 'Eiki, na'ane talangofua ki he 'Otua. Filipai.2:8 - Pea 'i he 'iloange na'e ha 'iate ia 'a e to'onga 'a e tangata, na'a ne fakamo'ulaloa 'i ia, he'ene hoko ko e fai talangofua 'o a'u ki he'ene mate, ka ko e mate 'i he kolosi. Ko e talangofua ia 'oku fakasino 'ofa 'oku iku ki he mate, ka 'oku talamai 'e Sisu, "ilonga 'a ia 'oku ne tuku 'ene mo'ui ke mole, ko 'ene tuku ia ke ma'u". 'Ofa ke 'iate kitautolu 'a e 'Eiki ma'u ai pe. 'Ofa lahi atu mo e lotu
Faifekau Vaikoloa Kilikiti

KO E VAKAI KI HE NGA'AAHI TA'AU FAKALOTU KIA TUPOU I LOLOTONGA 'ENE NGAUE KI HONO FAKATAHATAHA 'I 'A E FONUA PEA MO E FA'U 'O E PULE'ANGA MO E KONISITUTONE

Fa'u 'e Faifekau Dr 'Aho (Faifekau Faka-Tu'i)

(Ko e kongā 'uluaki eni 'o e ongo kongā 'e ua. Toki 'oatu kongā ua mahina kaha'u)

(Ko e Ngaahi huafa ko e Taufā'ahau, 'Uluaki Fa, Ngingingini 'o Ofolanga, Siaosi Tupou I, ko e Toko Taha tatau pe. Ka 'oku ngaue'aki pe 'i he fakamatala ni 'a e huafa ko e Tupou I ki he Toko Taha tatau pe 'o hange ko 'ene haa 'i he Kaveinga)

Ko Tupou I mo 'ene langa Fonua mo e langa Pule'anga, na'e fai ia 'i he malumalu 'o e a'usia faka-Kalisitiane pea 'i he founa 'o e Tukufakaholo. 'Oku lahi 'a e tukuaki 'i kuo fai 'e he kau fai hisitolia muli 'o pehee na'e toki me'a ngaue'aki 'e Tupou I 'a e lotu 'i he fale'i 'a e kau misinalee ke fai'aki 'ene Langa Fonua mo e Langa Pule'anga. Ko e lau ko ia 'oku 'ikai mo'oni. Na'e 'ikai ha toe taha ia na'a ne fakaa'ia 'a Tupou I ki he fu'u ivi pe ta'au 'o e Lotu Faka-Kalisitiane, ke fatu ai 'a Tonga 'i onopooni, ka koia pe mo e 'Otua. Na'e 'ikai mo ha toe toko taha te ne toe 'afio'i ange 'a e Tala Tukufakaholo, Tala 'o e Fonua, pea pehe ki he Tala 'o Tonga, ka ko Tupou I pe toko taha.

Ko e 'uluaki Tala Tukufakaholo 'o Tonga mei he kamata'anga, 'oku 'uhinga ia ki he Lotu Tonga. 'A e tui koia, ko e Ha'a Tu'i Tonga, na'e tupu mei he ha'a 'otua, ko Tangaloa. Kuo fakahalaki 'a e mo'oni fakatalatupu 'a ko ia 'e he tui Faka-Kalisitiane, ka ko e tala ia na'e maau ai e nofo pea ma'uma'uluta ai e fonua mo e kakai. Ko e uho 'o e Tala ko ia, ko e tui ki he 'otua na'e 'ai kakano 'ia 'Aho'eitu pea tuku fakaholo mai 'a e tui ko ia 'o maau ai e nofo mo ma'uma'uluta ai e fonua. Na'e 'afio'i 'e Tupou I 'a e tala ko ia fakataha mo 'ene tali 'a e lotu Faka-Kalisitiane 'o ne a'usia ai 'a e mo'oni, ko e me'a 'o e Lotu Faka-Kalisitiane, ko e tui ki he 'Otua Mo'ui, pea 'oku fakamahinga 'i 'e he fakamatala ni 'a e Tui 'Otua koia 'a Tupou I. Na'e hake mai pe e Lotu Faka-Kalisitiane 'o tali 'e he Hou'eiki pea ki a Tupou I kuo 'osi fakatoka pe mei mua 'a e tui 'otua 'a e kakai Tonga 'o faingofua ai e maau 'a e nofo mo e pule'i 'e he Tu'i 'a e kakai.

Ko e hake mai 'a e Lotu Faka-Kalisitiane mo e kau Misinale Uesiliana ki he ngaahi ha'a Tu'i Kanokupolu, mo e kau Misinale Katolika ki he Ha'a Tu'i Tonga mo e Ha'a Tu'i Ha'a Takalaua, kuo 'osi fakatoka e

Lotu ia 'e he Tala Tukufakaholo. Pea hange leva ha ongo 'Olive, 'a e Lotu Tonga ki he Ha'a Tu'i mo e Lotu Faka-Kalistiane, ko e tui ki a Sisu Kalaisi kae malohi e fonua.

Na'e 'afio'i pe 'e Tupou I ia 'a e mo'oni koia 'o e Pule'anga faka-Pilitania 'i he hake mai 'a e lotu faka-Kalisitiane, pea na'a ne feinga ke tali e mo'oni ko ia ke ne pukepuke 'a e molumalu fakapule'anga 'o Tonga (national sovereignty), ka ko e pule'i 'o e fonua ia na'e fai 'aki 'a e pule faka-Tala-Tukufakaholo, ko e Tu'i, Hou'eiki, Ha'a Matapule, pea a'u ki he kau Pule Fakavahe, kau 'Ofisa Kolo mo e Kakai, fou he fono fakamahina fo'ou pea fakaa'u ai e tu'utu'uni pea fakama'opo'opo ai e nofo 'a kainga. Pea ko Tupou I 'a e Tu'i na'e langi poto mo

langi mama'o ke fakafetaulaki e ongo 'Olive, ko e founa Pule'anga Faka-Pilitania, 'a ia ko e Fale Alea, Fakamaau'anga, mo e Fakataha Tokoni, 'o fakama'u 'aki e Lao mo e Maau (law and order), ka 'i he taimi tatau na'a ne ngaue lelei 'aki 'ene fakama'u e pou tuliki e fa 'o e Nofo 'a Kainga 'a e kakai Tonga, 'aki e Faa'i (4) Kavei Koula (four Tongan cardinal virtues) 'a Tonga 'i hono hiki 'e he Kuini 'Ofeina 'o Tonga, Kuini Salote Tupou III: (i) Faka'apa'apa (respect & Tapu relationships); (ii) Faka'aki'akimui (humble, humility, and unassuming nature); (iii) Ta'efieauna (unwilling to surrender or vanquished); (iv) 'Ofa ongongofua (willing love). Ko e fakalea 'e he Ta'ahine ko Kuini Kuini Salote 'a e ngaahi kavei koula ko eni, ko e ngaahi "Anga fakaa'ei'eiki mo fakamatapule ia 'o e Tonga".

Ko e Tala ia 'o e kakai Tonga. Ko e ma'uma'uluta'anga 'o e mo'ui 'a e kakai Tonga, 'oku hange ha maeakafa 'oku ne ha'ihai ke malohi 'a e tangata mo e fefine kakato 'o ha fonua. Na'e hake mai pe e Lotu Faka-Kalisitiane kuo 'osi fakatoka 'e he ngaahi Ha'a Tu'i 'o Tonga pea fakama'opo'opo 'e Tupou I e makatu'unga

'o e Nonofo 'a Kainga, na'e uho he mo'ui 'apasia, fakaa'ei'eiki mo fakamatapule 'a e kakai Tonga. Ko e ngaahi mata'ikoloa ia 'o e fekita 'a e Lotu Faka-Kalisitiane mo e 'Ulunganga Faka-Tonga. Ko e fetaulaki 'a e ongo faka'apa'apa, na'e uho he 'apasia mo e tapu. Na'e fitu (7) e Tapu faka-Tonga

pea na'e ma'uma'uluta 'i hono tauhi 'e Tupou I, he na'a ne 'afio'i 'e faka'asili hono lelei 'i he tali 'o e Lotu Faka-Kalisitiane.

Ko e ngaahi Tapu Faka-Tonga mei he fakamatala 'a Kuini Salote Tupou III mo e Komiti Talafakafonua 'o Tonga, (1953): (i) Ko e tapu 'o e Sino 'o e Tu'i ki he hou'eiki mo e kakai kotoa pe. (ii) Ko e Tapu 'o e Tu'i Tonga Fefine mo 'ene fanau (Tamaha) ki he Tu'i mo e kakai kotoa pe 'o e fonua. (iii) Ko e Tapu 'o e sino 'o

e Tamai ki he'ene fanau kotoa pe. (iv) Ko e Tapu 'o e Tuofefine ki hono fanga tuonga'ane. (v) Ko e Tapu 'o e Mehikitunga ki he fanau 'a e hono tuonga'ane. (vi) Ko e Tapu 'o e kau Taula pe kau Nima Tapu, (na'e ui 'e Kaipiteni Kuki ko e kau Tangata Tapu 'i he'ene 'a'ahi mai ki Tonga 'i he ta'u 1777. (vii) Ko e Tapu faka'osi, ko e Sino 'o ha pekia, 'oku tapu ia ki he Tu'i mo e Hou'eiki mo e kakai kotoa pe.

Ko e ma'uma'uluta'anga 'ena 'o e fonua ko Tonga koe'uhi ko e 'a'apa na'e fai, ko e fai ki he Tapu. Na'e lauta ha kakai 'i ha katoanga 'apisia mamahi pe fiefia koe'uhi pe ko e fekau'aki 'a e Tapu. Pea na'e tokanga 'i 'e Tupou I e tafa'aki ko ia 'o ne faka'asili 'aki e Lotu Faka-Kalisitiane, pea 'ikai tamate 'i e fekau'aki 'o e Tapu, he ko e Tapu Fakalotu. Koia 'a e me'a mahu'inga 'o e Lotu. 'Oku lauta ma'u pe 'a e putu faka-Tonga ko'e'uhi na'e pau ke fakaa'apa'apa fakafonua mo fakalotu Faka-Kalisitiane 'a e Tonga kotoa pe ki ha sino 'o ha pekia.

Ko Tupou I 'a e Tu'i na'a ne 'afio'i 'e faka'asili 'e he lotu-Faka-Kalisitiane 'a e ngaahi 'ulunganga faka-Tonga ko ia ke maau ai e nonofo 'a kainga. Pea ko e pule'anga

faka-Tonga ia, ko e oua mo e fa'unga mo'ui 'oku fakahoko ai 'a e pule 'a e toko taha tapu, pea 'oku fakama'opo'opo 'o fakakakato hono 'uhinga, ko e pule 'a e 'Otua, he koia 'oku ne fai 'a e pule 'i he langi pea pehe foki ki mamani.

Ko e Tala 'o e Lotu Faka-Kalisitiane, 'oku Tapu e potu kotoa pe 'oku 'afio ai 'a e 'Otua pea 'oku Ne ngaue ai pea mafao mai Hono to'ukupu mafimafi ki ai. Ko e kelekele ko e fakatapu 'a e 'Otua toputapu pea na'e ngaohi mei ai 'a e 'uluaki tangata ke faka-'Otua hono anga. Pea kuo pau ke nofo faka'apa'apa ki ai e Tonga. Pea 'oku fakamo'oni 'i ia 'i he ongo me'a 'e ua. Ko e 'uluaki, ko e tukufonua na'e fai 'e Tupou I 'i Pouono 'i he 1839, ko hono momoi 'a e kongā kelekele 'o Tonga ki he 'Otua. Ko e lea "Ko e 'Otua mo Tonga ko hoku Tofi'a," kuo hoko ko e Moto 'o e Fonua pea ko e kupu 'i lotu ia na'e fakataapui 'aki 'e he 'Ene 'Afio, ko Tupou I, 'i he fakamo'oni ki ai 'a e Faifekau Misinale Jione Tomasi mo ha ni'ihii, 'a e Tukufonua ki Langi 'i Neiafu, Vava'u 'i Novema 'o e ta'u 1839. 'I he Talamu'omu'a 'o e Tohi Malanga 'a e Faifekau 'a e Siasī, ko Tevita Vea, 'oku ha ai na'e folofola ai 'a 'Ene 'Afio kuo unga fonua, ko Taufā'ahau Tupou IV: "Ko e Tuku Fonua ki Langi na'e fai ia ki mu'a 'i he ta'u 1850". Koia, ko e ofi taha pe ki he ta'u ko ia ko e 1839, hili koia hono fokotu'u e 'uluaki Pule'anga 'o Vava'u 'i he 1838, pea fa'u 'a e Lao Vava'u (Vava'u Code) 'i he 1839, pea hoko 'i hono 'aho 20 'o Novema 1839, 'a e Tukufonua ki Langi 'i Pouono, Neiafu, Vava'u.

Ko hono ua, fakatatau ki he fakamatala 'a Dr. Sione 'Amanaki Havea, 'i hono fakatapu 'a e kelekele 'o e Kolisi Ngoue ko Hango 'i he 1969, ko e ma'u mei he folofola 'a Kuini Salote Tupou III, ko e 'uhinga ia e ta'ovala 'a e Tonga he taimi mo e potu kotoa pe, ko 'ene fakaa'apa'apa ki he kelekele ko 'ene fa'e ia. 'I he fakamatala ko iaa, na'a ne pehe ai, "Na'e tui 'a e Tonga, ko e kelekele ko 'ene fa'e ia, pea ko e 'uhinga ia 'oku ta'ovala ai e Tonga, ko 'ene fakaa'apa'apa ki he'ene fa'e," kuo tupu mei ai 'i he tala 'o e fakatapu 'a e 'Otua. See Page 17



Dr 'Aho