

TOUCHSTONE

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

Pacific churches swept up in rugby fever

By Paul Titus

If the enthusiasm of their supporters was a criterion for success at the Rugby World Cup, the Pacific Island teams would all be heading toward the quarter finals.

Local Pacific communities have been out in force to welcome the Island teams to New Zealand, and churches have played big parts in the festivities.

Supporters of the Tongan team in particular had a high profile in the first week of the tournament. A massive crowd decked out in red was on hand at the Auckland Airport to greet the national team (the 'Ikale Tahi or Sea Eagles) when they arrived.

From the airport the team made its way through a massive traffic jam to the Epsom

Methodist Church for a formal welcoming ceremony.

Epsom Church lay minister Dr Bill Peddie says the welcome was absolutely the biggest event the church had ever been involved in. The congregation worked with the local Greenwood's Corner Business Association to organise the event.

"We were unprepared for the size of the crowd but delighted when it happened. We had 2000 people on the church grounds for the welcome. It was better than Party Central," Bill says.

"The Tongan congregation that worships at Epsom Methodist put in a huge amount of work to decorate the church and the local shops and to prepare cultural items."

A member of the Tongan royal family, Hon Lupetau'u Tuita, was on hand to greet the team when they arrived.

Several of Tongan Methodist Church leaders joined the Trust that organised the various events held to support the 'Ikale Tahi during the RWC.

They included Rev Ikilifi Pope. Ikilifi says the Auckland Tongan community did a huge amount of fundraising for the team in the build up to the tournament.

On the opening day of the tournament a big contingent of Tongan supporters were on hand at Eden Park, and on the Sunday after the game the whole Tongan team went to the church service at the Lotofaleia Tongan Methodist Church in Mangere.

"I joined the committee that organised support for the 'Ikale Tahi because I believe the church should support the community and practice our faith in the community especially when the activity is

of great interest to youth," Ikilifi says.

The situation was similar among the Kiwi Fijian and Samoan communities.

In the build up to the tournament the Fijian team was based in Wellington. On the Sunday before their first game, the entire team attended a church service at Wesley Wellington Methodist Church. Lay preacher Niko Bower led the service and Rev Peni Tikoinaka gave a sermon based on 1 Cor 12, in which Paul encourages Christians to work together like different parts of the body.

"The whole Fijian community was with us for the service, including the Indian community," says Niko. "People from five different denominations took part in the service.

"Afterwards we had a traditional welcome in which we exchanged kava, and then a big Fijian feast. We cooked meat in the lovo and the Indians prepared curry. Everyone enjoyed it very much."

On hand for the welcome was Pio Bosco, who captained the Fijian team that beat the British Lions in 1977. Pio told the team to take a holistic approach and prepare for their games physically, mentally and spiritually.

The Samoan community was also right behind the national team, Manu Samoa. A large welcoming ceremony was held at the Telstra Clear Stadium in Manukau for the team, and individuals from a number of Methodist Congregations were on hand for it.

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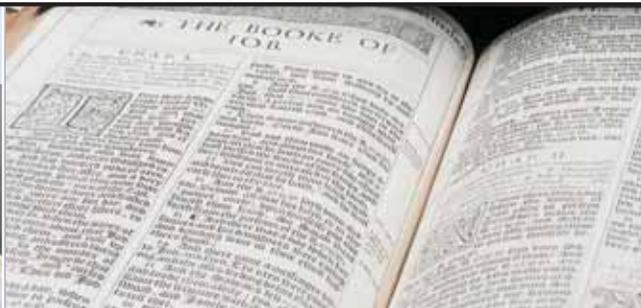


Photo courtesy Frank Koloi

INSIDE

Thousands of red-shirted Tongan rugby supporters greeted the national team when they arrived at Auckland Airport.

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Trinity College's Northshore move questioned, defended

By Paul Titus

Trinity College has heralded the opening of its new administration and lay training centre at Waiake, Northshore but some Methodist Church leaders and synods have expressed concern about the move.

They worry that shifting key functions of the College to a location in northern Northshore will make it more difficult for students to gain access to Trinity College's resources.

They also ask whether the move amounts to a weakening of the partnership arrangement the Methodist and Anglican Churches have established at the St John's Theological College campus at Meadowbank.

Next year Trinity College will teach 15 courses at Waiake, 10 at St John's, 12 at other sites around Auckland, and 16 in other centres around New Zealand.

Trinity College principal Rev Dr David Bell says shifting the administrative functions away from St John's makes economic sense, and enables the College to better manage its block courses and lay training.

"The nature of theological and lay education is changing as we use more electronic communication, offer on-line courses, and teach block courses in various locations," David says.

"Five years ago we had three administrators. We now have one. Because so much of that person's work is done through telephone, email, and our IT systems and on-line classrooms, they can be anywhere. The Anglican Commissioner at St John's welcomed our move because it relieves pressure on the limited space there.

"My office and the office of Trinity's tutor in Biblical Studies will remain at St John's into the foreseeable future. We continue to value and affirm the partnership agreement.

"Our more academic courses will continue to be taught at St John's where students have access to the resources of Kinder Library. In recognition of this we have doubled our annual contribution for the Kinder Library to \$20,000."

Former Methodist president Rev Brian Turner has expressed his misgivings about the move to Waiake in a letter to the editor in this issue of Touchstone. The Central South Island and Otago/Southland Districts have

also questioned the move.

Brian says his concerns arise from the work he did during his presidential year (2008) with Trinity College commissioner John Hinchcliff. The decision was made then to reunify Trinity College on a single site and to ensure the partnership with the Anglicans at St John's Meadowbank was effective.

"I appreciate that distance education is now Trinity College's main vehicle of training. It is mystifying, however, that it should be driven from a base at Waiake, which is geographically distant and resource inferior to Meadowbank," Brian says.

"Why should the laity be separated from Trinity College's key facility at Meadowbank? They too should have ready access to the Kinder Library and its resources. The original Wellspring worked as a lay training facility because it was adjacent to Trinity College and provided good interaction between lay people and ordination students.

"There's a vast difference between Trinity and St John's operating from the one site and sharing all things in common, to separate colleges occasionally accessing each other's facilities before eventually divorcing."

The two South Island synods that have raised questions about the move to Waiake also highlight the relationship with St John's College as a concern.

In response, Trinity College Council says initiatives it is implementing to strengthen the relationship include helping St John's achieve level 1 provider status under NZQA and develop distance learning resources.

"There have been no common courses taught at St John's for at least eight years. We are on the verge of creating something new and very positive," David says.

Trinity and St John's are moving toward cross-crediting their classes so students from the two colleges can receive credit for courses taught by either of them wherever they are taught.

St John's is currently in a transition phase led by Commissioner Gail Thomson. Gail says the move to Waiake is not an issue for St John's. The relationship with Trinity College is a very, very positive one, and she expects Trinity to continue using St John's lecture rooms to teach courses.

Ahoy the good ship Oikoumene

By John Roberts,

Mission and Ecumenical secretary
After several years of interdenominational discussion, a course has been charted to create a new national ecumenical body for New Zealand, the Churches Forum for Christian Unity (CFCU).

Methodist Conference 2011 will be asked to endorse the terms of reference for the proposed new body. The aims of CFCU are to deepen relationships among New Zealand churches to express more visibly the unity Christ called for in his church, and to carry out common missions of worship, witness, and service in the world.

Last year we celebrated the centennial of the landmark World Missionary Conference held in Edinburgh. That 1910 event prepared the way for the 20th century ecumenical movement.

Today we use the word oikoumene to refer to the oneness of the people of God and a longing for a restoration of the unity of the Christian churches and the world. The traditional symbol of the ecumenical movement has been a ship afloat on the sea of the world, with the cross as its mast and the word 'oikoumene' embracing it like a rainbow. I call this the good ship Oikoumene.

After the World War II, the World Council of Churches was formed and that led to the formation of regional ecumenical bodies such as the Christian Conference of Asia and the Pacific Conference of Churches, as well as national ecumenical bodies. New Zealand churches were ahead of the trend having formed the National Council of Churches in 1941.

But the good ship Oikoumene later sailed into more turbulent waters. The ecumenical movement has been in decline. Each church has its own ship and they are sailing in different directions with little regard for each other or the unity of the Christian Church. Ecumenism is caught on an ebb tide.

What went wrong? Why did the good ship Oikoumene founder? One reason is that during the 1980s and 1990s, the call for social justice was strong in church and society. A lot of ecumenical energy went into addressing issues of social justice and less into

striving for unity.

Recently there has been an attempt to refloat the good ship Oikoumene. Methodist Conference 2007 decided to work with other churches towards the creation of a national ecumenical space. In 2008 then Methodist Church president Brian Turner took the initiative to call a gathering of leaders and representatives of traditionally ecumenically minded churches.

Since their first gathering in June 2008 there have been eight meetings. These became known as the National Dialogue for Christian Unity.

Along the way the group opted to become more open and inclusive, and more churches joined the dialogue. Anglican, Assemblies of God, Baptist, Catholic, Christian Churches NZ, Congregational Union of NZ, Methodist, Presbyterian, Salvation Army, and the Wesleyan Methodist Church have participated in the dialogue.

Initial discussion focussed on developing a theology for unity. In September 2010 the Dialogue adopted the document 'Towards a Theology of Christian Unity', and this was affirmed at the Methodist Conference 2010.

The focus then turned to developing terms of reference for what came to be referred to as the CFCU. The churches participating in the Dialogue agreed on them at a meeting last month.

The Methodist Church has played a key role in the work of the National Dialogue for Christian Unity. Brian Turner initiated the process. Terry Wall had a key role in developing the document Towards a Theology of Christian Unity, and I acted as secretary to the group, with responsibility to draft many of the terms of reference for the proposed CFCU.

These terms of reference are now being taken to the churches that have participated in the Dialogue for an indicative response.

Mission and Ecumenical hopes Conference will affirm the terms of reference to enable further work towards creating a new ecumenical body.

Members of the Dialogue will meet in March 2012 to consider the responses and what next steps can be taken.

The good ship Oikoumene may yet set sail again.

Joseph's story chimes with today's audiences

By David Hines

The Bible story of Joseph is reaching out from the past and grabbing modern young men by the lapels. Several of them have asked where they can read the Bible on-line to find more about this character from the Book of Genesis.

The men are in the cast of the musical Joseph and the Amazing Technicolor Dreamcoat, rehearsing for a Pilgrim Productions version of the play starting in Auckland on October 26.

They're playing the roles of Joseph's 11 brothers and are growing beards for the part. During a rehearsal break, several were going over lines such as "Joseph's coat annoyed his brothers. But what makes us mad are the things that Joseph tells us of the dreams he's often had." One young actor commented "No wonder they were so angry!"

The musical tells the story of Joseph, a child who is spoiled by his father. Joseph dreams that his brothers will one day kneel at his feet, and this ends up with the brothers plotting to kill him.

The director (Merrin Cavell) has told the brothers to show maximum aggravation in lines such as this, but aggravation is not difficult with a story-line like this.

The show, with music by Andrew Lloyd Webber and lyrics

by Tim Rice, is high on sarcasm but they are all based on verses from the original story in Genesis. It's powerful stuff.

As a cast member myself (I play Joseph's doting father Jacob), it seems a major achievement of Webber and Rice is their ability to take the Bible story and make it convincing to modern secular audiences.

The Bible story is full of references to God though in the musical the word 'God' isn't mentioned. The musical conveys its message on the strength of its human themes alone: jealousy, arrogance, confidence, revenge, reconciliation. Yet it's still very faithful to the original story.

Bookings are open now: phone Auckland 376-6583, or visit Pilgrim's website at www.pilgrimproductions.org.nz.

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Church 'census' poised to start

Ever wonder what the people in your church really think about their faith, the ministries they serve in (or don't), and how included your young people really are?

In November Kiwi churches of all denominations will be taking part in the five yearly Church Life Survey, and the Methodist Connexion urges all parishes to take part.

This survey creates a snapshot of the New Zealand church. It provides demographic details, and it portrays parishioners' attitudes and commitment to the parish's vision and community.

It also provides information about the relationship of the church to society. It asks questions about reaching out to others, care for young people and attitudes to leadership. It looks at the similarities and differences between and within denominations.

Methodist Mission Resourcing director Rev Nigel Hanscamp says the Church Life Survey provides an excellent tool to understand the beliefs and attitudes of your people in a non-threatening and confidential manner.

"The survey will gather data in a way that is easy to use and can provide immediate feedback to church leadership teams. It can be used as a tool for missional planning, development of small worship and educational material, and plotting new directions in key ministries. We recommend it to all our parishes and

congregations."

Denominations and other church groupings are urged to register as a group. There are significant discounts available for group registration. Not only is there a cost advantage, greater participation enables a more accurate picture of your church or denomination to be produced.

Questionnaires can be downloaded from the website at no additional cost. Church Life Survey is also willing to print and post questionnaires with a charge to cover the costs.

The completed questionnaires can be entered by the church or denomination directly on the website. There is no charge for doing one's own data entry, or you can pay 60 cents per questionnaire to have the data entered.

Each church receives a code to access its own results. This provides an analysis of each question, the ability to cross tabulate one question with another (e.g. church involvement with age), and to compare your church with others.

Six standardised reports will be prepared on each church and these can be downloaded from the website. Topics are demographics, attendance, perceptions of leadership, sense of belonging, personal spirituality, and catering for young people.

For more information write: Church Life Survey, Private Bag 47904, Auckland 1144, email: admin@clsnz.com, or visit: www.clsnz.com.

Conference to be God's place

The incoming presidential team of Rev John Roberts and Olive Amani Tanielu want those attending Methodist Conference to think about where we encounter God in our lives.

The theme of Conference 2011 is 'Our place, God's Place', and it will emphasise a theology of place. John and Olive will be sharing their thoughts on this theme in their addresses in the induction service.

They say we all live in particular places. Some of us have lived significant parts of our lives in several places. Some have come from other places to make New Zealand home.

"The Biblical witness is that we always meet God in particular places. So how do we meet God in our places? What is God saying to us in our places?" asks John.

"In Sunday school, we teach that God is everywhere, and God is with us wherever we are. But we also acknowledge that we have to work hard to get to God's place," Olive says.

"We all come from different places, and we all have good and bad memories tied to the places in our lives. New places bring us new challenges. These are some of the things John and I will explore in our induction addresses."

All Conference sessions - both weekend services and work days - will be held in the Logan Campbell Centre at Auckland's ASB Show Grounds.

To focus on place, John and Olive have scheduled a Conference that makes the most of the time, especially over the celebratory weekend. The Saturday proceedings begin earlier than in recent years. The welcoming powhiri starts at 9:30 and the induction service at 10:30.

This is also a Conference with a strong ecumenical tone given that engagement with other churches and faiths has been an emphasis of John's

ministry.

To mark the Methodist-Anglican covenant, Bishop Ross Bay from the Auckland Diocese will take part in the induction service. After the service retired Anglican bishop Rt Rev John Bluck will deliver a keynote address.

John Bluck's theme is 'Claiming our place'. He will discuss how we understand ourselves as God's children and how we fit in God's creation.

Another highlight of the Saturday will be a book launch of Diana Roberts' Kitchen Theology, a selection of columns originally published in Touchstone.

The evening promises to be lively with the evening meal and a cultural event hosted by Vahefonua Tonga.

On Sunday, Conference will not disperse to different parishes for worship. Rather, delegates and families will gather at 10am for the ordination service.

The earlier ordination service frees up time in the afternoon for a presentation on children and young people organised by children's ministry facilitator Esme Cole and Taiwi youth facilitator TeRito Peyroux.

As to be expected for a Methodist Conference, there will be an abundance of music at the celebratory services. Choirs from Sinoti Samoa, Vahefonua Tonga, Wasewase ko Viti and the Auckland and Manukau Districts will perform on both days as will the musical group Musos 'N' Faith.

During the three business days Te Taha Maori will lead the morning devotions focusing on the Conference theme of God and place.



The incoming presidential team: Olive Tanielu and Rev John Roberts.

John says among the items that Conference will address will be the terms of reference for a proposed new ecumenical body, the Churches Forum for Christian Unity.

This will be the first time Conference has met since the devastating February 22nd aftershock in Christchurch and general secretary Rev David Bush says Conference will be presented with some of the implications of the disaster, including steeply rising insurance premiums and more stringent requirements to strengthen buildings.

The evening sessions on Monday and Tuesday will feature presentations that focus on 'hope in this time and place'.

The new strategic planning coordinator for Canterbury Jill Hawkey will discuss post-earthquake Christchurch on Monday evening. On Tuesday evening Rev David Poultney and Joan Tofaeono will present a reflection on where the nation is at as we approach the November general election.



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We will be meeting on Sunday evening for a light meal and entertainment with the Liberal Society, at the Parenting Place 300 Great South Road Greenlane from 6:00pm. \$25 per head for a light meal.

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

The emperor's new clothes

To the editor,

I've been reflecting on two articles in September's Touchstone that share a common theme. Former church newspaper editor Ian Harris, Methodist lay preacher David Hines, and rationalists spokesperson Bill Cooke seem to be substantially in agreement - there is no such being as God.

We are assured that God is an idea that we have made up to make ourselves feel better (or, at times, worse). At best, according to Ian, the ideas we choose to "absorb and let the imagination work on" can ultimately be "a pivotal and life-affirming experience".

This strikes me as delusional. Why would one bother? Better to live a hard, cold, brutal truth - there is no God, and life is ultimately meaningless, than to live a lie, simply because it makes one feel better.

Although the word is recent, atheism is not a modern phenomenon. There will always be those who for one reason or many are unable to see the that which is blindingly obvious to people of faith: that the God who is there, who was manifest most fully in Jesus Christ, is alive, well, and active. Even in the lives of those who don't believe it.

Andrew Doubleday, Opawa

A vote for STV

To the editor,

I would like to comment on Michael Dymond's article in September Touchstone. I agree that MMP is a much fairer voting system than First Past the Post. First Past the Post is the most unfair system ever. No one should even consider having that system in NZ again.

When the change to voting was being considered originally, many MPs and business people did not want to change but knew they had to. Because of this they pushed MMP. They had money and publicised MMP as much as possible.

They knew that many people would not carefully consider the different possible

systems. Like sheep, they thought, most people would just accept the advertising surrounding MMP. This is what happened and MMP was accepted.

I believe that Single Transferable Vote (STV) is the best system. The STV system was not publicised much before and is hardly mentioned nowadays.

STV means that one can choose the person whom they believe will be best. People who considered the options carefully in the last referendum agreed STV would be better.

New Zealand must never allow First Past the Post System back again.

Elsie Jones, Mount Maunganui

One life or many lives?

To the editor

The traditional patriarchal church (TPC) has long based its theology on the concept that we live one earthly life only. However, in today's multi-religious society we may well have neighbours who believe in the concept that we live many lives.

These two concepts are mutually exclusive, so which reflects reality?

Dr Leslie Weatherhead stated in his book *The Christian Agnostic* (1965), that the principle of many-lives was accepted by the early church until the Second Council of Constantinople (AD553) rejected it by a narrow margin. After that the belief disappeared from view in the TPC.

The Christian Gnostic church, which was ruthlessly suppressed by the TPC, also

accepted the many-lives principle. Interestingly, the Gnostic church also espoused many of the concepts the TPC is slowly adopting today, e.g. gender equality, the ordination of women and women in leadership roles.

So should the TPC also explore the concept of living many lives? I think so.

If it is found that the one-life concept reflects reality, the TPC can carry on with business as usual. If it is the many-lives concept, does the TPC need to rethink its theology in light of the evidence, and allow a new understanding to come forth?

It could even be seen as reclaiming our early Christian heritage - a real case of back to the future!

Clive Smith, Auckland

Why Waiake?

To the editor,

I agree with Loyal Gibson (September Touchstone) that it's great that Trinity College is offering a wide range of courses, both on-line and face-to-face for lay and ordained ministry resourcing.

But why couldn't all that have remained at the joint Anglican-Methodist St John's-Trinity campus at Meadowbank instead of being shifted to Waiake, a remote corner of Auckland's North Shore?

In the latest Trinity communication (Ardet, September) the Waiake facility is billed as the new 'Wellspring', but an earlier August e-messenger declared that the Trinity College administration as a whole was shifting to Waiake with only the

principal's and Biblical lecturer's offices remaining at Meadowbank.

Does this mean a staged withdrawal by Trinity College from Meadowbank? Regardless, what will be the impact of the change on the St John's-Trinity partnership and on the wider covenanted relationship of the Methodist and Anglican Churches?

It seems inconceivable that such a critical decision as shifting not only the administrative centre for Trinity College but also so many courses and programmes from Meadowbank to Waiake could be made without reference to the Conference, or the President, or even the Auckland District superintendent.

Brian Turner, Christchurch



The religion of RWC 2011

FROM THE BACKYARD

The wisdom of trees

Gillian Watkin

One of the worst sounds to hear from the backyard is that of a large chain saw being used near by. Which trees are coming down? There is an anxious look at the tops to check for movement and an unsettling feeling until the location is discovered.

Beautiful trees in our neighbourhood become our landscape, and when it is threatened we mourn.

Not long ago, on our travels we stopped at Atiamuri beside of the Waikato River. There was a stand of tall, graceful pine trees bending in the wind. Suddenly I heard the sound of ships' masts, bending to the wind and the sea.

I thought of the promise within the trees, as with every living entity, but with a fate decided by others. The next time we went past the trees had been felled, having reached their commercial potential.

In April a weather bomb hit Hawkes Bay, the part of the world where I live. The coastline from Cape Kidnappers south was severely damaged. Farmland disappeared as mud was carried down streams and dumped onto flat land by the sea. The damage is clearly visible.

Further south the Te Angiangi Marine Reserve was covered with mud. Last month we took a trip out to Waimarama School, a small country school that was in the path of the mud. The children's garden had disappeared.

Fortunately volunteers had come and dug out the worst, but what had been a thriving garden was bare and unkempt. Fruit trees had died. As the growing season comes the children are beginning to wonder if it will come back.

Alan and I were regular visitors to the school after we had offered

support to the children. Each week they had been checking the garden crops, finding recipes to use the vegetables and cooking and eating them on Friday. Now that was a struggle.

We arrived to discover delicious sushi for morning tea and that one of the teachers was Ruth Fa'afuata, daughter of Rev Iakopo and Rosa Fa'afuata. Ruth is adjusting after teaching in a busy Auckland school.

Nobody has any doubt that the lack of trees on the surrounding farm land was a significant contributor to the damage in Hawkes Bay. Why do we never learn? Since the beginning of time it has been known that baring the land was dangerous to nature and human life.

The ancient people of the biblical story knew that the worst nightmare to be reined upon them would be the baring of the land. Did you know that when the early colonists were allocated land in the 1880's the farmer had no choice but to destroy the forest? If the 'improvements', i.e., the development of pasture didn't meet Government requirements within a specified time, he was turned off his land and it was reallocated.

Fast forward to now, and the Government policy via the Emissions Trading Scheme is virtually the opposite. Keep trees, plant trees, or pay fees.

It is written in Isaiah 35 that the desert will rejoice, and then the people will see the glory and majesty of God. We talk about the politics of climate change and ETS but the intent behind the tree planting is a preparing a promised land for our children's children.



A reflection by President Desmond Cooper

God's reality is a matter of faith

There has been much talk lately about the existence or non existence of God. It has largely come from such people such as Richard Dawkins and others. They present what they call scientific arguments and ideas to refute the reality of God, for them God simply does not exist.

The church, however, has always insisted that God does exist and indeed exists independently of our ideas and arguments for or against God. The problem is that this position, called 'theological realism' is and has always been difficult to defend. On the one hand, God necessarily surpasses our conceptions of reality therefore is independent of them. On the other hand, God's reality must connect with our reality if we are to know God and is therefore dependant in some way.

Broadly speaking Christian theology has tried to combine the Jewish concept of God as the force guiding history with a Platonic conception of God as an eternal and

unchanging truth. We would further claim that God is real to us in the historical and human figure of Jesus Christ. Therefore in one sense our God is a transcendent, immortal and invisible God, while fully and at the same time immanent and incarnational. So we have a clash of concepts, which of the two is 'real'. Or how is reality defined?

Thomas Aquinas came up with the idea that God's reality (Being) underpins our reality (being). God being omnipresent is therefore both immanent and transcendent and is therefore both intimately connected with us and also a reality without us.

Immanuel Kant is significant in that he undermined the old supernatural idea of God and replaced it with the idea that God is only real within human life and consciousness. In his book, 'Proofs for the existence of God' he argued that it is beyond the power of reason to demonstrate the supernatural reality of God. The best we could do, Kant claims is to say that

God is an 'idea' we can't do without.

In the centuries that followed Kant, the question of God's existence was replaced more and more by the question of human language about God. Instead of asking 'Is God real?', theologians asked, 'In what sense does the word 'God' refer to something real?' This a very subtle but crucial shift as it implies that the word God is merely expressive of something real, without having to say that God is real.

This brought us to the point of saying God is our 'highest Ideal' or our 'ultimate concern', assuming of course we agreed with Paul Tillich and John Robinson who coined the phrase, 'God is the ground of our being'. This meant that many theologians stopped trying to prove the reality God. God became part of our reality and seems to have lost any independent reality status.

There was a backlash from such theologians as Karl Barth but Kant's theology lived on and was restated by Don Cupitt in his book 'Taking leave of God'. Cupitt argued that "God is

the religious demand and ideal, the pearl of great price and the enshriner of values. God is needed but as myth." In his later writings Cupitt changed his position slightly to say it would make better sense of things if we simply used the words 'life' and 'being' that the word 'God' was not needed, a very unsatisfactory conclusion to my mind.

Let's give Hugh Rayment-Pickhard the last say. "It could be argued that God doesn't need to be 'real', but just needs to be God, because being God is much better than merely being 'real'. Indeed as many philosophers have pointed out, God is not so much as 'real' but the guarantee of what is real. Saying, 'God is real' is like saying 'God exists', it doesn't tell us anything about God. The question then is not whether God is 'real' but whether we trust that God is God.

It all comes down to faith."

WHAT WE NEED AND WHEN WE NEED IT

By Laura Black,
Director Dunedin Methodist Mission

Abraham Maslow formulated his now famous hierarchy of needs in 1943. Many of you will be familiar with it:

- Level 1: Physiological needs;**
- Level 2: Safety needs;**
- Level 3: Belonging needs;**
- Level 4: Esteem needs;**
- Level 5: Self actualisation needs.**

The two things that were distinctive about the hierarchy were first that someone differentiated these needs, and second that the needs flowed one from the other. Maslow said that people would solve their physiological needs before trying to meet the safety needs and so on.

Much social policy and social work practice has been built on Maslow's work. It was an idea whose time had come, that was simply so much common sense that it was never questioned.

However, there is a problem with Maslow's hierarchy: people do not leave their self-actualisation needs until last. The search for self-actualisation and esteem permeates every need and every situation that people find themselves in.

Unfortunately, following Maslow, most social practice assumes that these things will be a by-product of the work. 'Let's get your damp cold housing sorted and then you will feel better about your life. Get your spending under control and stop drinking/doing drugs and you'll be right.'

The notion that esteem and self-actualisation can wait until the end is what causes us to stand over those who require our assistance, not stand alongside them. It allows us to be controlling, to say the ends justify the means. We are assured that we know better, and that hope and dignity will

result regardless of how roughly we have to act in the interim.

But people do not leave their hope and dignity needs until last. These are constant needs, needs that are essential to being a person.

How might a person conceive of themselves without a sense of integrity of being? How could any assistance to that person be meaningful if it did not also acknowledge their integrity of being?

Yet much of what is provided, and certainly politically pontificated upon assumes this is not necessary. If you have ever been sneered at by a shop assistant, talked over by a medical professional, talked down to by a helper of any stripe, or had your needs and knowledge of yourself ignored, you will understand exactly what I am referring to.

World Vision Australia theological director Rob Kilpatrick believes that unlike secular social agencies, faith-based agencies build hope and dignity as a first priority. And he has evidence to prove it.

I believe Rob's work echoes John Wesley's sermons on the catholic spirit and a warm heart. The call of the catholic spirit is to see others, despite their differences, as integral as we ourselves are.

The challenge of the warm heart is that of personal, transcendent experience. Any acknowledgement of this experience in ourselves is inescapably an acknowledgement of it in others.

Maslow was wrong. Doing unto others as we would never put up with for ourselves, is not the way forward. Wesley, 200 years earlier, was right. Seeing ourselves in each other, is the first step in bringing each of us into the light.

A message of support for university chaplains

By Rev Desmond Cooper

It is my conviction that the church exists for mission and that is the only reason for its existence. The parish church exists as a place where people are equipped to carry out and support the missionary work of the church, which in turn is carried out by chaplaincies. I wonder just how much more effective the church would be if its primary focus was on chaplaincies rather than the home base of parish church?

As a one-time ecumenical chaplain at Waikato University I strongly encourage churches in Aotearoa-NZ to place a far greater emphasis on supporting tertiary chaplaincy than is currently the case. This support needs to be expressed through prayer, administrative support and financial support for those chaplains who represent our Churches on tertiary campuses throughout our land.

I see tertiary chaplaincy as a vital and strategic opportunity to work amongst a wide range of staff and students, in what is often a very stressful environment, a concentrated environment where people are open to new ideas as well as different and varied 'philosophies of life'.

There is, of course, the added need for care and compassion, such is the tension in what is sometimes called a hot house of learning. For thousands of students this will be their first time away from home. This brings its own set of problems ranging from homesickness to overdosing on alcohol.

There are many other issues that arise in a university for both staff and students. While staff are under pressure to deliver their subject there are other pressures such as employment and up-skilling, concerns that

add to an already demanding job.

I enjoyed my years as ecumenical chaplain at Waikato University and found this time personally stimulating. While there, I was a part of the student services counselling team. This meant that I saw many more students than I would otherwise have done. There was the opportunity to address and interact with many groups. I was a member of the critical incident team whose job it was to attend emergency call outs. I was also able to develop close relationships with other faith groups represented on campus.

A long time ago I came across a writer who put forward the theory that the local church was no longer the centre of the community but was rather an outpost. What he meant by outpost I'm not sure but there was once a sense in which chaplaincy of any kind be it, hospital, work place, university or polytechnic chaplaincy could easily be defined as an outpost, presumably an outpost of the parish church.

These chaplaincies are no longer tied to a parish church but independent ministries in their own right. In fact there is a strong case to be made for these chaplaincies to be seen as the true agents of the Gospel. Did not Jesus go out from the centre of society to the fringes where the need was, where no church had been before?

Jesus was not tied to a centre but was out there with the people in their ordinary working lives, at the lake with the fishermen and their families. Even to the cemetery where the manic were chained. It is my conviction that the church should be where the need is, for this is not only the Jesus model but also the Wesleyan model.

HONEST TO GOD

Rugby as sport and religion

By Ian Harris

Has anyone noticed that there's rugby in the air? Or rather, has anyone not noticed? Rugby heaven here in Godzone! 'Tis bliss unbounded - or it will be if the All Blacks win the World Cup.

Given the hype, the influx of overseas visitors, the price demanded for entry to matches, the cataract of public money to subsidise venues and underwrite the event, it would be an affront to the nation's psyche to mutter quietly 'it's only a game', true though that is.

Rugby reflects our mythic identity as a people, using myth in the sense of a story that conveys a truth about ourselves. Part of the myth is that New Zealanders have it in them to excel over the rest in the world - and sometimes we do.

In every World Cup, the highest expectations are laid on the All Blacks and their coaches. They are expected to win, period. Once - only once - did they, and great was the rejoicing thereat.

Sometimes, however, expectations outrun performance. Then the myth fragments, and the disillusion is bitter indeed. Those who feel passionate about the game grieve, rave, or become downcast. The breadth and depth of this reaction show there is a lot more to the myth than the players and coaches who are the current focus. The community is part of it, too.

Another aspect of the myth bears that out. The All Blacks are the supreme public example of the egalitarian ideal underlying our sense of nationhood. In top rugby, occupation, education, race, social status, family connections are irrelevant. The 1905 Originals who toured Britain took pride in their occupational make-up, ranging from

farmers and miners to boot makers and civil servants. The modern team brings together Pakeha, Maori, Samoan, Fijian and Tongan in one representative unit.

Only in sport (and to a lesser extent, the arts) are people chosen on merit and accepted unselfconsciously across the spectrum in this way. Hence the All Blacks span the community in a way that the top echelons of the professions, business, politics, the justice system, even most churches, do not. So a headline about the All Blacks during the 2003 World Cup, "Burdened by a nation's soul", rings true.

The phrase has an obvious religious connotation, and rugby has been labelled the 'New Zealand religion' often enough. It certainly shares a number of religious characteristics.

The World Cup is the holy grail of the sport. 'Failure can't be tolerated', screamed another headline, blithely overlooking the fact that in any sport no team has a divine right to win every time - not even the All Blacks.

Yet elite rugby does generate a sense of meaning, purpose and destiny all its own. Great congregations throng to be present in stadiums that function as the cathedrals of sport. There the heroes of the hour are worshipped for their dedication and commitment. There they inspire the faithful.

Rituals are carried out: anthems sung, dances performed, chants raised. Emotions are roused. Devotion is expressed. Allegiance is proclaimed. Community is experienced. Tribal meaning and identity are celebrated.



Ian Harris

Scapegoats are sent into the wilderness. The government, corporate bodies and individuals promote the faith through their freewill offerings.

Some fans are better versed in the scriptures of rugby - who won where by what margin against whom and which players scored how - than most churchgoers know their Bible.

Orthodoxy can become rigid: a former coach was likened to "some sort of sporting evangelist totally committed to the One True Path".

In a parallel way, too many adherents of religion see their faith as the cast-iron truth (which naturally coincides with their way of interpreting it), rather than let it evolve as new knowledge and circumstances demand.

There was a time when the churches provided a vibrant focus for our communities. For some people, they still do. But when a World Cup rugby tournament comes along, it is easy to see where community passion lies.

So while the current tournament reminds us of the way rugby continues to fuel our national mythology, the game will never prove a satisfactory substitute for religion at its best.

The media can bask in the achievements of outstanding players and burden them with tags of 'heroes', 'icons' 'idols' - even 'gods', which they can never be. Spectators can be absorbed by the game's fluctuating fortunes and hang on the commentators' every sermonic word. The beer barons can smile as their coffers bulge for the glory of sport.

But sport can ever be only part of life. Real religion embraces the whole.



Rugby fever

From Page 1

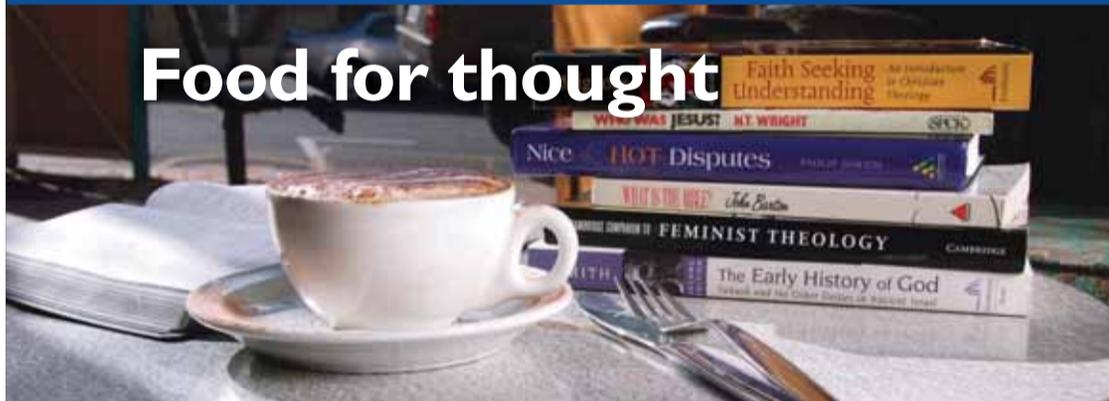
Kiwi Samoans also got stuck into a wide range of fund raising activities for the team. Rev Faleatua Faleatua says the efforts generated \$100,000, which was given to the team to meet the cost of playing in the tournament.

Incoming Methodist vice president Olive Tanielu says Samoans in Hawkes Bay raised money specifically for the five members of Manu Samoa who are based there.

A number of Methodists sang in the large multiethnic choir that performed during the opening ceremony at Eden Park. The choir practiced at Ponsonby Methodist Church prior to the tournament.

Theology from Otago

Food for thought



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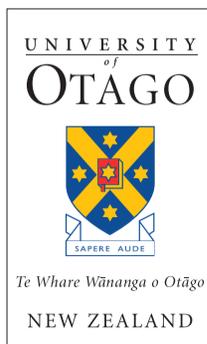
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The Department of Theology and Religion at the University of Otago offers a whole range of papers by distance learning in biblical studies, Christian thought and history, ministry studies, pastoral theology and religious studies.

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These language papers will be offered both on-campus and via videoconferencing. First-year papers will be jointly taught by staff from the University of Otago and the University of Auckland, with students in both universities linked via videoconferencing.

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KATHLEEN LONCAR REFLECTS
ON CHRISTIANS AND THE STATE

RENDER TO GOD THE THINGS THAT ARE GOD'S

In Matthew 12:15-22 and Mark 12: 13-18, we read how the Pharisees and Herodians tried to trap Jesus by asking him whether it was lawful to pay tribute to Caesar. He in turn asked them whose image was on the coinage used to pay taxes. When they said "Caesar's", Jesus answered "Render to Caesar the things that are Caesar's and to God the things that are God's."

The whole account is by no means straightforward because there were two quite distinct groups among the Pharisees. A right-wing group lived in relative harmony with the Roman authorities. If it was this group that was speaking to Jesus at this time, they were presumably trying to entrap him into making what could be seen as rebellious statements.

On the other hand, it does rather appear that we have here the teachings of the rebellious Pharisees. This is borne out by the fact that they brought the Herodians into the argument.

This was a group who were planning to build up the teachings of Herod's younger generation into a group of revolutionaries. Those people apparently wanted to embroil

Jesus in rebellion, and he was in danger of becoming a mouthpiece for a revolutionary group.

His response states that lawful tribute is to be paid to the Roman authorities but that this must apply to the Roman authorities only. The rightful tribute to God must also be paid.

What is the lawful tribute to the Roman authorities? Surely the basic payment required to keep civil society running - any taxes needed to support the military's defence of the realm, to ensure that imports and exports duties were levied correctly, and so on.

On the other hand, it would not have been correct to contribute work to support the worship of pagan gods. This would surely have caused problems.

We should note the strongly pro-Galilean feeling of a party of his followers as they followed him into Jerusalem but the quite contrary feelings of many who wanted him put to death as a troublemaker.

The leading authorities of the Jewish state were of the latter opinion. Having put him on trial as far as their authority permitted, they passed the case on to the Roman

governor Pontius Pilate. And so he was crucified.

Not long after, there was a mighty rebellion by the Jews, which left their people nearly wiped out and the Temple destroyed. The Christians scattered to many parts of the world, where they evangelised those they found around them - Romans and people of the Middle East.

This was the way the Christian church spread and it was very important. Many Christians assume this was the way the Church as a whole spread. However a very important book gives us some sound basic knowledge of how the Christian church built up its strength.

The writer was Eusebius, the author of 'The History of the Church'. He is celebrated as the father of ecclesiastical history. The book covers the entire period from the death of Jesus to the death of the Emperor Constantine.

Born about 260 AD, Eusebius was probably a native of Caesarea. He established a school of theology there and built up a large library.

Eusebius initially believed that the persecution of Christians had come to an end but he had to change that view later. Emperor Constantine waged warfare in the name of the Church on the rebel Licinius.

Constantine confided to Eusebius that he had had a vision that all the lands of the Roman Empire would be reunited. He asked Eusebius to baptise him. Thus he reunited the Roman Empire into a single whole.

For Eusebius this was the culmination of the story. We all know now how many centuries have passed since those days, and how much we still have to consider when we say 'render to Caesar the things that are Caesar's and to God the things that are God's'.

There have been so many changes in the Christian understanding of ideas and beliefs about God. We need only consider Martin Luther's beliefs, and how they contrasted with those of the Renaissance princes, who assumed that if God had placed power in their hands, he must approve of what they did.

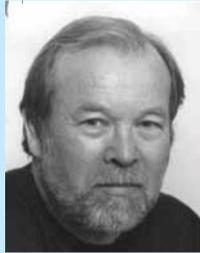
Over the years the Church has settled into a belief in the importance of peace rather than warfare as the embodiment of Christian thought.

There is a long way to go if we are to bring basic peace to our society. We must continue to be vigilant and indeed 'render to God the things that are God's'.

Forging a meaningful life

CONNECTIONS

By Jim Stuart



In his book 'Zorba the Greek' writer Nikos Kazantzakis once observed, "Everything in the world has a hidden meaning... man, animals, trees, stars, they are all hieroglyphics."

When you see them, you do not understand them. You think they are really man, animals, tree, stars. It is only years later that you understand."

I am convinced the world is full of meaning but we are often ignorant of the meaning that lies before us.

According to the Oxford Dictionary the word 'meaning' is derived from the Old English word mene or meane which means "that which is immediate, significant, purposeful, having intention." In other words,

meaning makes life liveable, bearable, and gives life order. Without meaning we have no intent in our lives - no purpose, no direction, no goal, no story to tell.

As the philosopher EF Schumacher observes in his book 'A Guide for the Perplexed' the person who denies "the reality of invisibles and confines him [or her]self to only what can be counted, measured and weighed... lives in a very poor world, so poor that he will experience it as a meaningless wasteland unfit for human habitation".

Given our contemporary fascination with empty information, endless facts and constant activity, is it any wonder that more people are ending their lives 'in a coma of increasing psychological fatigue'.

We ignore at our own peril the reality that meaning is the background against which we find answers to the great questions of life: Who am I? What is the real purpose of my life? Where did I come from? Where am

I going?

These are not only deeply religious questions, they are questions that define us as human beings, and today more than ever, we need to take them seriously.

For example, medical science has learned that the answer people give to the question, "Is your health excellent, good, fair, or poor?" is a better predictor of who will live or die over the next decade than an in-depth examination and lab tests. Why? Because the question is a way of asking what our health 'means' to us, what it represents in our thought and imagination.

Don't divorce meaning from your life. Seek it out and when you find it, hold on to it. When you are facing a difficult or hard phase, you will discover that meaning holds on to you.

Last week I attended the funeral of an old friend. A born leader, she was never one to give up on herself or others. When I first came to the parish as its minister, I remember

sitting down with her one afternoon to discuss the future of the parish.

I was concerned that the parish was too comfortable and without some new visionary initiatives, it would eventually die a slow death of attrition. To my surprise she was miles ahead of me. Her faith and vision had given her a dream of a parish that opened its buildings and its heart to the community.

Out of that vision arose a community programme that has touched and enriched the lives of thousands in the wider community. Her vision made it happen because she saw not only what was there but also what could be there. That was her meaning and her legacy.

The psychologist Carl Jung once observed, "Meaning makes a great many things endurable - perhaps everything. Through the creation of meaning... a new cosmos arises."

Journeying into the 21st century

By Lyndsay Jacobs

It's nearly 2012. Just the Rugby World Cup finals, an election and a Christmas to go. Amazing.

Not long ago many of us saw 2000 as far off in the future. Now it's beginning to look a long way back. Talk to any young person in their early teens today and they don't remember last century! That's quite a surprise. I lived most of my life back there. And I loved it.

I was especially encouraged by the progress towards unity that the churches made last century. Some huge barriers collapsed, relationships improved and by the end of the century we were talking about having entered a 'post denominational era'.

There were disappointments but from the World Mission Conference in 1910 through to the Global Christian Forum (the second of which takes place in Indonesia this month), the understanding that all Christians belong together had grown immensely.

Important though they are, plans for church union may have led us to

believe that unity is a destination. However Christian unity is dynamic; it will always be a journey. A family or a congregation can have 'togetherness' and then lose it. It is vital to search constantly for ways of affirming our unity in Christ and to practise unity within his church. Unity is a journey.

Christian unity is not something we attend to when we have done all the other 'important' things. It is in our DNA. It is the will of God and the earnest prayer of Christ. It is practising what we preach.

As Pope Benedict XVI said marking the week of Prayer for Christian Unity last year, "Commitment to the unity of Christians is not just a task for the few, or an appendage to the life of the Church. Each is called to offer his or her contribution to help take those steps towards the full communion of all Christ's disciples, never forgetting that it is, above all, a gift constantly to be implored from God."

Recently cooperative ventures in New Zealand restated their commitment

to 'the journey'. The Uniting Congregations of Aotearoa New Zealand community of Partner Churches is a continuing journey of God's people seeking to reflect the essential unity of Christ's Church. This community of Partner Churches and Co-operative Ventures is discovering and living out what it means to be a missional church of Jesus Christ in today's world. This is a vision of cooperative ventures and partner churches - within the whole church - journeying together as the witnessing church of Jesus Christ in 21st century Aotearoa New Zealand.

During the UCANZ Forum at Motueka at the beginning of September a further step was taken when the new Procedures for Cooperative Ventures was affirmed. It is now to be referred to the partner churches for their endorsement. The Procedures have been revised to help the churches on their 'missional' journey. A journey where we recognise that we belong together and seek to express the gospel by being

'members one of another'.

The day after the Forum, the National Dialogue for Christian Unity met in Wellington. This has been a journey of representatives of national churches to explore the meaning of Jesus' prayer for unity in New Zealand today.

Both the New Zealand Christian Network and UCANZ have joined the dialogue as participating observers to help ensure that the proposed Churches Forum for Christian Unity in Aotearoa New Zealand fulfils an important but complimentary role in our unity journey in this new millennium. The dialogue, originally an initiative of the Methodist Church, has been working quietly, but steadily, for some time and is now referring the proposal for establishing a Forum to the national churches.

The journey continues. We all have a part to play. We are all in the journey, practising unity in our families, congregations and our personal networks, and praying for the whole church, every day.

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A holiday? You might think so, but we beg to differ. Our Biblical pilgrimages are physically demanding, require disciplined learning and a very

concentrated effort to write effective essays and reflections.

Next year, in September 2012, 2nd year DipPTh candidates for ministry will be learning more about the history of the very early church in the context of Asia Minor. This is TC202!

Register interest now. Anticipated cost \$8,000, terms, conditions apply.

Below: Cliffs at Masada, Jerusalem.



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



Wellspring-at-Waiake



Wellspring-at-Waiake

Yes! Wellspring is reborn.

It's now called Wellspring-at-Waiake.

A dedicated place for lay training and spiritual development is a vision that Trinity College Council has worked on since Conference affirmed its 2009-11 Strategic Plan. It has remained as fresh for Trinity College as when the ideas were first developed by Rev Loyal Gibson and others, and Wellspring at Orakei was established.

So at a recent Lower North Island Synod Loyal was delighted to say 'Yes!' when we asked his permission to use the old name with new methods for teaching and learning the concepts of deep spirituality.

Our communication strategy to address this pressing need has included Ardet, tcol website snippets, e-messenger and Touchstone over the last 30 months. The Strategic Plan has been available on the website continuously and during the last 30 months virtually every aspect of it has been achieved.

There was also the Synod-wide consultation by invitation within Auckland and Manukau.

A number of parishes responded, some of which have become key course delivery sites. All of this has resulted in a highly satisfactory outcome for the Connexion. A great team effort for all those involved.

So, Wellspring-at-Waiake is now up and running, with a total integration of its IT, telephone and administrative functions within Trinity College operations.

With a superb beach at hand, and beautiful worship centre just metres away, plus motel accommodation opposite, and Browns Bay shops 3 minutes by car, students have already voiced unanimous support for this as a spirituality centre.

Of course, it won't be the same as the old Wellspring Centre. It has new functions to serve a totally different kind of student cohort. Wellspring - a place of discovery and deep truths. There are specific courses you might like to consider. These include:

Spiritual Direction

- SD101 Spiritual Direction
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- SD103 The Spirituality of a Worship Leader and Preacher
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- IN208 How to read the gospel

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Lead Worship Changes

There are some changes to the Lead Worship Year One course, including a new co-requisite workshop, SD102 The Spirituality of a Worship Leader. This workshop will be taught by the College Chaplain Rev Elizabeth Hopner and Rev Val Nicholls, in a variety of locations and delivery modes.

Those Synods anticipating using Trinity College staff for events in 2012 need to contact the College Manager, Nicola Grundy, asap.

Staff cannot lead in schools of theology or synod events without prior Trinity College approvals.



Small group discussions are a key part of UCANZ Forum.

Christ calls us to add value to service

By Rev Peter Cheyne
Why should we go beyond the walls? It would be easier not to. All this emphasis on mission is demanding. Why can't we just be us?

There are, of course, lots of reasons to reach out beyond the walls of our congregations. If we don't, the church will die. Many congregations are struggling to pay the bills, or keep their minister. We feel better helping others.

The Biblical reason for going beyond the walls is that God is a God of mission. God loves the world and every person in it. And God has sent us.

Fundamentally, we are called to forget about ourselves and to be concerned for others. The church is sent to those outside its walls. The people outside are more of a priority than those inside.

We have been made very conscious of the need to serve; to meet needs. There are numerous ways to serve the community as individuals, in the workplace, in the family, by joining community groups, by being involved in 'causes' or through hospitality.

But I don't believe that serving is enough. Serving is not an end in itself. I get asked, 'We do all these things in the community but what makes us any different from social workers?'

Churches are saying 'we do all this

work but to what end? Why don't we just leave it for the service club down the road?'

Serving has huge value. It alleviates need and suffering, treats people with dignity and respect, and shows the church to be relevant.

But, for Jesus, serving wasn't the end. He always asked: Will you follow me? Will you trust me? Will you believe in me? Serving opened up those questions.

If you are blind and healed by Jesus, it immediately raises lots of questions: Who is this man? Why did He do that for me? How should I respond to Him?

In all the Gospels there is a clear emphasis on making followers of Jesus with a strong emphasis on the forgiveness of sins. That is our commission. Serving is a vital part of it but only part.

If a congregation holds a Mainly Music programme and they don't see anyone come to church, does it matter? Is getting people to church the objective?

Mainly Music may achieve some Kingdom things: providing fellowship and social interaction; embedding some Christian knowledge into young brains.

But, if not, yes it matters. We are to make disciples. It is wrong to be content to serve people without also wanting them to come to know Jesus.

What distinguishes Christian serving

from that of a service club? We can serve in ways that do not involve Jesus at all. Or we can serve in ways that are a powerful witness.

Music can be a lovely, skilled performance. Or it can be something God uses powerfully.

Some things have God's anointing. God is present and people know it. It has supernatural, transformative power.

What makes the difference? Jesus talked about a mundane act of service - giving a cup of cold water. But He didn't leave it there. That cup was given "in my name" (Mat 10:42). We name Jesus; acknowledge Him. Without God and without acknowledging God our serving will be bereft of all spiritual power and have nothing to do with God's Kingdom.

I believe we need to add value to serving. Serving is crucial but it is not the whole deal.

I suggest the following as a biblical process: 1) pray, 2) build relationships, 3) demonstrate the Kingdom, 4) share the good news of Jesus, 5) seek a response, 6) seek the formation of Christ in the person. Serving is part of demonstrating the Kingdom. We must go beyond that.

This is an edited synopsis of Peter's talk at the UCANZ Forum 2011.

Uniting Congregations ponder life inside and outside the walls

Uniting Congregations Aotearoa New Zealand (UCANZ) held its biennial Forum in Motueka during the first week of September.

The theme of the Forum was 'Beyond The Walls' and the metaphor of walls provided inspiration for many of the presenters. The image of walls was a powerful one for the speakers who talked about the impact of the Christchurch earthquake and many speakers, of course, addressed the theme of moving beyond the walls of our churches into the community.

Keynote speakers reflected UCANZ's partnership journey and included Anglican Bishop Richard Elena, Presbyterian moderator Very Rev Peter Cheyne and Methodist minister Rev Dr Mary Caygill.

Forum organisers say Mary's call for the church to be more child-like in our view of the world caught many people's attention. A number of discussions tackled what this might mean for the church - it seemed to be a call to respond to people with a more open and accepting attitude.

Summaries of Mary's and Peter's talks are included in this issue of Touchstone.

The key item of business during the Forum was approving the new Procedures for Cooperative Ventures - this will now be passed on to the five Partner Churches for their approval.

Forum elected a new UCANZ Standing Committee. They are co-chairs Marilyn Welch and David Dittmer and elected members Beverley Deverell, Catherine Dunkley, David Hall, Lyn Heine, Lyndsay Jacobs, Rilma Sands, Stuart Sinclair, Don Smith, and Eric Wadsworth. Partner Church members are Noel Hendery, Robert McLay, Paul Burton, Tale Hakegaiki, Nigel Hanscamp, Tony Bell, Alan Judge and Helen Bichan.

Standing Committee next meets in Johnsonville, 23-24 November.

During the Forum tribute was paid to Bryce Morris who died shortly before the gathering. Bryce has been involved with cooperative ventures for many years and gave dedicated service to our finances.

Forum also acknowledged retiring members of Standing Committee: Graeme White, Neville Price and Winston Baker and co-chair Geoff Donovan.



St Andrews Uniting Church, Motueka.



Forum delegates (from left) Peter Norman, Winston Baker and Lorraine Jacobs.

Child-centred theology can guide us

By Mary Caygill
I find it crucial to remind myself as I engage with the challenge of making visible a church and faith 'beyond the walls' we must develop institutions that enhance the possibility of a future that approximates God's future.

To do so we must draw on one another and hold ever so lightly to what we come to believe are essential 'pillars' of our institutions.

Is this not the very challenge embodied in Jesus' call to act as if the realm of God is that represented in a child?

In and through the 'icon' of a child we come to understand a way of being and acting that is representative of God.

There is a wise old Hasidic saying: When a child walks down the road, a company of angels goes before them proclaiming, 'Make way for the image of the Holy One'.

How seriously do we take of the Gospel imperative to envision the realm of God as being represented in a child? "Truly I tell you, whoever does not receive the kingdom of God as a little child will never enter it."

In all three synoptic Gospels Jesus' words about children appear in the context associated with the disciples quarrelling about who might be the greatest among them. He places a child among them and declares "that the least among you all is the greatest" (Luke 9:48).

The Gospel witness is clear that it is

in and through the 'icon' of the child that we will come to understand a model for our life and faith as representative of God.

Throughout the Hebrew Bible, children are seen as blessings for the future, signs of God's creative intent and faithfulness that surpasses all generations. All children, regardless of heritage, were and are blessings of God entrusted to the community's care.

According to the framework of covenant, children are valued not simply for their incipient adulthood but for whose they are and who they are.

Israel's regard of children as blessing was not restricted to the people of the covenant. Faithfulness to God's promises was expressed not only in welcoming Israel's children, but in an embrace of the vulnerable children of outsiders. "You shall not wrong or oppress a resident alien, for you were aliens in the land of Egypt. You shall not abuse any widow or orphan." (Exodus 22: 21-22).

In welcoming a child, Jesus says, we face the being of Godself: inconspicuous, vulnerable, and powerful in eliciting compassion and cooperation.

Jesus' birth anticipates his proclamation of God's reign. He names the powers that enslave and murder, and points to a different order where power is made manifest in reconciliation and vulnerability.

Those who harm the little ones, Jesus seems to say, place themselves outside

true human community.

What might it mean to focus our theological thinking on children?

We can learn from a child to live and think ecologically - children do not build nuclear reactors or weapons of mass destruction. They are more vulnerable than adults to air pollution. They are intimately tied to their immediate locality, without dreams of global domination.

This has to do with their utter dependency. The small child is so dependent on us it teases out from us love, care, and a gentleness that we usually do not bestow on adults.

To interpret childhood, we have to ask: Where are the children? What do their lives look like?

Children here and around the world share one thing in common - their lives are far too often threatened by the vulnerability and systemic violence of poverty, disease, war, and malnutrition.

To care for children is to reject the death-dealing structures of power and violence that service the interests of the supposedly invulnerable.

Just as Jesus took children in his arms, the church is called to embrace whatever children come its way; no matter where they are from, no matter when they come.

We must adopt practices of vulnerability and care that extends to all who are rejected, despised and on the margins.

This is an edited synopsis of Mary's talk at the UCANZ 2011 Forum.



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Churches bolster Motueka families

By Marie Sherry

The Motueka Family Service Centre enjoys a close working relationship with local churches that gives huge benefits to families and young children.

The Centre has provided a range of services to families in the Motueka area since 1995. Manager Liz McPherson says it empowers families by providing support.

"We were one of six that were set up as a pilot for three years. We had a focus on preschool children and families," she says.

Today the Centre is still focused on families. Its programmes include a family/whanau support service that is provided in the home. This programme looks at the needs of individual families and helps them work towards goals regarding relationships, finance, parenting and health.

"Part of that is providing access to counselling and financial support if necessary. We help people work through the system," Liz says.

"One of our original programmes is

called HIPPY, which is a home-based education programme for preschoolers. We teach the parents activities and work around child development and preparation for school. Parents and children come to the centre for group activities each fortnight."

'Acorn' is a more informal group programme for parents of preschool children. It aims at supporting them and educating on topics such as safety and health, parenting and play activities.

"We have a budget advice service, a sexual health and family planning clinic and a breastfeeding support service, which involves women volunteering to help with breastfeeding problems over the phone or by home visits," says Liz.

"We also have a wellbeing programme that is run by a registered nurse about people making changes in their health and lifestyles. It includes a cooking programme to help people on limited income with food and cooking."

Liz says the services are offered in a holistic way, with families often accessing

more than one area of assistance.

The Motueka Family Service Centre has a relationship with most local churches at a number of different levels, including church representatives on its governance board.

"On a practical level there is a lot that happens. Churches give us food for their harvest festivals and we distribute that. They also donate produce from their gardens," says Liz.

"We link with them for practical support, such as when people shift house or need transport to appointments. Then there are the funding schemes that we can apply to for families."

Liz says the centre's relationship with local churches helps make its programmes more sustainable.

"The demand for our services is very much rising, particularly with family support and budget advice services. It's been rising over the past few years very quickly. With the churches' involvement we're able to be more effective and all credit to the people who give of their time and support and money to help others."

St Andrews Uniting - a missional and spiritual church

The host congregation to this year's Uniting Congregations Forum was St Andrews Uniting Church in Motueka.

St Andrews has a long lineage - its Methodist and Presbyterian components both date back to the 1840s. Its life as a Cooperating Venture began 1976, the heyday of the ecumenical movement.

Rev Peter Norman says 60 to 80 people gather for worship at St Andrews on a typical Sunday though that number swells by up to 20 during the summer months when an extended Tongan family settles in Motueka for the fruit picking season.

"Our membership is predominantly 65 years plus but we have small group of children. While we cater for the children each week, on the third Sunday of month we have special service for the children," Peter says.

The St Andrews congregation is

active, creative and engaged in the community.

"We have 17 interest groups in the Parish, including seven home groups. Some of the home groups are mainly social, others engage in deep theological discussion. Most of them have been going for more than 10 years, which is pretty amazing."

Music is an important part of the life of St Andrews. It has a number of skilled organists and pianists. Worship services are a blend of the traditional and contemporary and designed for multi-age appeal.

Retired Auckland University music professor John Rimmer conducts the St Andrew's choir and he, along with Andrea Hamilton from the St Peter Chanel Catholic church in Motueka, conducted the hymns recorded for the Sunday morning television show Praise

Be earlier this year.

Peter says the congregation helps to support the Motueka Family Service Centre and other local community agencies. "We have a caring fund and a trust fund which contribute financially, along with a number of volunteers who support families when they need assistance with things like moving house, sharpening tools or doing yard work."

Peter chairs the Motueka and Districts Pre-School and Whanau Trust which oversees the work of the Family Service Centre.

For some time the congregation has been working on a vision of its place in the community and is initiating a survey to identify, strengths, assets and gaps in service provision. "We have had some discussions with the local high school to see if students could help

design and carry out the survey as part of their studies," Peter says. "We need to gather the hard data to inform mission and set goals for the future" he added.

"Our aim is to be a missional church and centre for spiritual and pastoral care. We have a Still Point meditation group that meets once a month, we run services in the local rest homes and host a bimonthly community issues meeting."

In the aftermath of the Christchurch earthquakes, St Andrews and many churches throughout New Zealand are contemplating the future of their buildings. The church in Motueka, built nearly 100 years ago, is of concrete construction. The increase in insurance premiums and the cost of seismic strengthening may force parishes, such as St Andrews, to consider redevelopment.

World's hungry in spotlight during Week of Action on Food

By Greg Jackson, Christian World Service

This year Christian World Service is calling on supporters to respond to the challenges posed by the Churches Week of Action on Food. CWS is providing resources for churches who want to support the week by campaigning for food justice.

October 10th to 17th is the Food Week of Action, an opportunity for Christians around the globe to speak out and act on food justice issues.

It is a time to raise awareness about food production and distribution, examine our own food consumption, and call for policy changes that make food fair. The Christian community is called to feed the hungry, and to care for Creation. Food Week gives the chance to act on these calls, as individuals, churches and as global citizens.

World Food Day itself falls on Sunday, October 16. It provides added impetus to connect food justice with faith. The fundamental need and right to eat has been put under huge pressure in recent years with less land available to grow food to eat and investment in sustainable agriculture dwindling.

CWS will centre this year's Christmas Appeal on finding solutions to the food shortages faced by many of the communities in which our partners work.

Despite the collective impact of earthquakes and Government funding cuts CWS is keenly aware that those we help globally are often finding it hard to get or afford adequate food for their families. Soaring food prices have been one of the drivers for the unfolding food crisis in the Horn of Africa.

Nearly one in every seven people in the world experiences hunger every day. Almost one billion of the 6.93 billion people in the world face chronic hunger.

This is not because there is not enough food to go around. The world already produces enough food calories to feed 12 billion people.

The structures and systems for producing, buying, selling and sharing food are profoundly broken. While corporations have been busy during the recession buying up the 'commons' in many countries and turning them over to privatised food and biofuel production, people starve.

The grim reality is that 700 children die

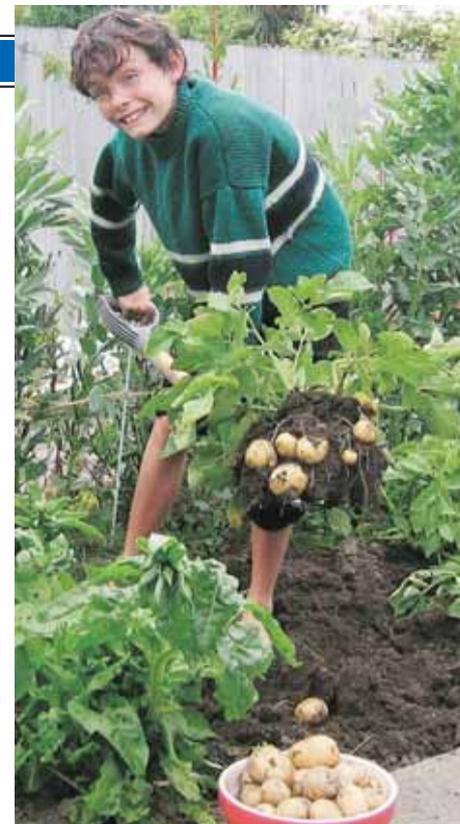
every hour as a result of hunger. The good news is that people and churches can and do make a difference to this story.

The Ecumenical Advocacy Alliance, of which CWS is a member, points to good results from those who advocate for the 'least of these'.

In India thousands now get their entitlements thanks to a national campaign. In Cameroon a church group working with European partners put a stop to chicken imports from Europe that were damaging local small scale farmers. In Sedgwick, Maine citizens asserted their God given right to produce, process, sell, buy and consume local foods of their own choosing and became the first 'food sovereign' town in the United States.

CWS partner group Developers in the Philippines has gone from food scarcity to become a major food supplier in their own area thanks to good development support. By acting together we can work to ensure that the prayer 'Give us each day our daily bread' is a reality for every person on the planet.

For more information on the Churches Week of Action contact CWS.



CWS is encouraging Kiwis to get involved in the Churches' Week of Action on Food, October 10-17.

West Papua gets cold shoulder from Pacific Island Forum

Pacific Island Forum leaders meeting in Auckland from 6-9 September disappointed visiting West Papuans keen to get their support.

Between 2000 and 2007 the Pacific Island Forum leaders noted the plight of West Papuans in their communique but this year they were silent. They did however repeat their requests to France regarding the status of French Polynesia.

West Papuans were heartened by UN General Secretary Ban Ki Moon who indicated that the situation should be taken up the UN's Decolonisation Committee but this was later retracted in a statement from his office.

"It is only through independence that West Papuans will enjoy freedom, justice, peace and prosperity," says Dr John Ondawame from the West Papuan People's Representative Office in Vanuatu.

"Our main objective and why we strive for independence of West Papua is to protect the land and its resources from the exploitation of a foreign and colonial power and its allies. We are trying to protect the traditions, culture, ways of life, belief systems of the indigenous Melanesian peoples in West Papua.

For us, land is our mother. We are born from, live in and die for the land our mother."

Sitting on the border of Papua New Guinea, the country has been occupied and exploited for 42 years by the Indonesian military.

With 2000 new arrivals each month increasing migration from Indonesia is undermining the position of the indigenous Melanesian Papuans who now make up 52% of the population.

Since the 1969 so called 'Act of Free Choice' signed by 1022 men under Indonesian pressure, Papuans have been increasingly threatened in their own lands.

Human rights abuses in West Papua are seldom reported in the media. There are regular reports of people being killed and tortured by the Indonesian military and never investigated. Raising the Morning Star flag means a 10 - 15 year jail sentence.

The West Papuan delegation is keen for New Zealand to take a lead in this matter while it is chair of the forum and noting its history in Bougainville. They clearly see their country as a Pacific issue and are asking for support in raising it at the political level. New Zealand could take the lead and encourage Indonesia towards peace talks with West Papuans and also consider sending a fact finding mission.

Christian World Service was one of a number of groups and agencies supporting a statement seeking a just and peaceful future for the people of West Papua.



Celebrating John's Kitchen: (from left) Clive and Yvonne Dasler from John's Kitchen, TrustPower CEO Vince Hawkworth, Marlborough Mayor Alistair Sowman and TrustPower Chairman Bruce Harker.

Recipe for community support takes honours

An initiative started by Blenheim Methodists a decade ago has taken honours in this year's TrustPower Community Awards.

Judged the supreme winner for the Marlborough region from 63 nominations in December 2010, John's Kitchen went on to be selected runner-up for all New Zealand in the awards during March this year.

John's Kitchen was the Wesley Methodist Church's millennium gift to Blenheim's families in need, says convenor Yvonne Dasler. Yvonne has been involved since the project's inception, when parishioners became concerned at poverty levels in the town.

"Blenheim is an expensive town to live in, and though we have full employment much of it is seasonal and outdoors. This means there is no income when the weather prevents work.

"People from overseas who come here to work from Europe and the Pacific Islands are accustomed to free medical care and are unprepared for our high medical costs which are even greater for those who don't have citizenship."

From its base at the Crossroads drop in centre, John's Kitchen provides food, warmth and support to thousands of people in the Marlborough District and beyond. Its koha café provides lunch for around 40 people each day and a weekly dinner for about 80 people, free bread for school lunches, foodbank referrals and budget cooking classes.

Recently John's Kitchen produced a cookbook called 'Food 4 U - Cheap Eats for Families' which is selling well.

When the Samoan tsunami struck in 2009, a container of household equipment, tools and educational supplies was collected and dispatched from Crossroads

in partnership with the local Pasifika community.

Following the first major earthquake in Canterbury, John's Kitchen provided additional evening meals for refugees, and after the February quake found emergency accommodation for 400 evacuees, and organised food parcels, meals and financial assistance.

A mid-winter Lemon Aid appeal was run to send a tonne of lemons to cheer people in Christchurch.

All of the 25 voluntary groups that competed for the TrustPower Community Awards were involved in the judging process, along with a panel of independent judges that included Minister for the Community and Voluntary Sector, Tariana Turia, and TV personality Jim Mora.

They praised John's Kitchen for its great volunteerism and passion, and called it "an example of love in action."

Yvonne and her husband Clive represented John's Kitchen at the awards. Marlborough Mayor Alistair Sowman supported them.

Alistair says John's Kitchen fills a vital role in the town. "The remarkable Yvonne Dasler and the team she's gathered around her do a sterling job. The community award is a very much deserved recognition."

The \$1500 prize money is sufficient to pay the centre's overheads for 10 days.

"We have no ongoing financial support, and John's Kitchen costs \$1000 a week to run," says Yvonne. "Most of our funding comes from our church and others. We rely heavily on our 200 volunteers, a quarter of whom are school pupils. It's great to see faith in action."

You can get a Food 4 U cookbook for \$8 from Crossroads, PO Box 259, Blenheim. Or email crmt@xtra.co.nz.

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Thy will be done - the King James Bible's legacy

By Hilaire Campbell
The King James Version of the Bible was first published in 1611, and became the best known and most influential book ever printed in the English language.

On the 400th anniversary of its creation, the Church has been reflecting the King James Version in particular but also on what it has meant for the Bible to be available to people at all levels of society.

Director of Missiology at Flinders University in Adelaide Rev Dr Steve Taylor says the KJV has been superseded by newer translations but its impact on Western culture has been amazing.

"You can't understand Western culture without understanding the Bible. Think of art, or the meaning of phrases like a Good Samaritan. In a court of law or in parliament, we swear ourselves in on the Bible. There's historical respect for it in our culture."

Auckland University School of Theology lecturer Dr Nicholas Thompson says the same thing differently. "The KJV helps us remember how deeply influenced our culture still is by the world of thought of the Bible and its translators."

When we talk about giving New Zealanders a fair go, or giving the oppressed a voice, we're still operating, even unconsciously, in a world shaped

by the Bible, Nicholas says. Steve says the Bible has helped people in many cultures deal with the world around them. "When the people of Parihaka ploughed symbolic furrows across settler farms, they found a way for the Bible to nourish them in their struggle for justice."

It has also been badly misused.

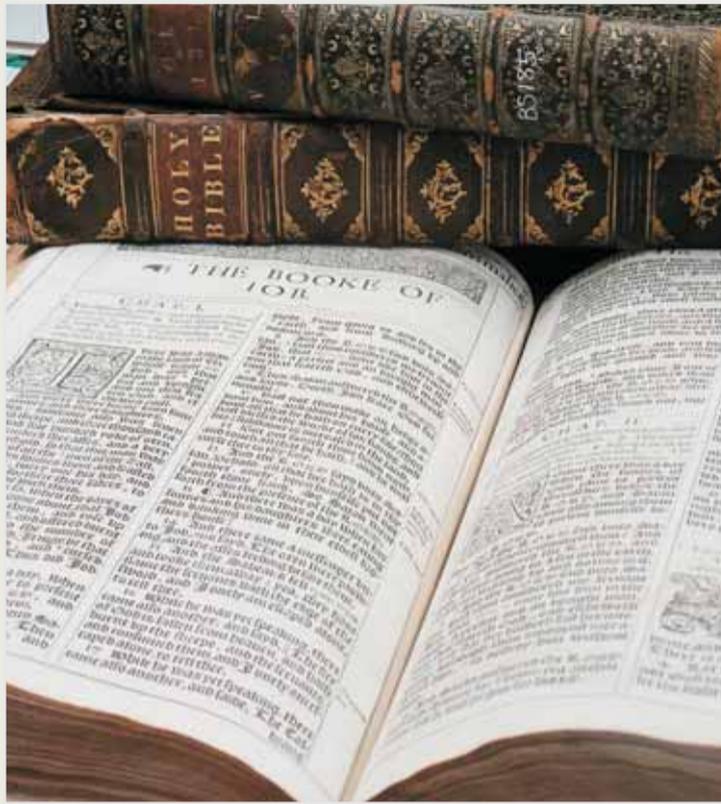
"It's a human tendency. The Norwegian gunman who quoted it in his defence is an extreme example but people often point to Leviticus to mock or scorn the Bible, and pay no respect to the original world it is enmeshed in. That's a disturbing intellectual arrogance."

Nevertheless Steve says, and the language of the KJV is inaccessible to many people today, including him.

In a sermon celebrating the KJV, Rev Dr Terry Wall says the original translation was intended to be read in churches. As well as sounding good he says it had to please a number of different parties, so translators favoured ambiguity in their choice of words.

"While wanting to be loyal to the text of the Hebrew Old Testament and the New Testament Greek, the scholars injected into their work a richness of poetic content that has appealed to generations ever since," Terry says.

Victoria University Professor of English Dr David Norton



The most influential book in the English language.

observes that the anachronistic 'thees' and 'thous' may have lost their authority, "but there are times in our life when we need solemn, beautiful language, and the KJV supplies that. It's also a familiar language.

"It tells people things they believe, in ways that are most memorable."

According to the Bible

Society, giving lay people access to the Bible had a huge impact, not only on the church but society at large. Its message was significant in establishing democracy in both England and America, and many famous aid organizations owe their existence to it.

In non-Western contexts, the KJV has had mixed effects.

Manukau District superintendent Rev Prince Devanandan says in Asia the KJV was placed in the church as the authorised version but as time went on it was shifted to the cupboard and forgotten.

"In Sri Lanka it is mainly people of the upper middle class who use the KJV but it is a 1990s translation. They speak English at home, and attend English church services.

"It's a tiny minority within the wider church in Sri Lanka, where only 15 percent speak English and about five percent are Christian. They accept the KJV authorised version as dictated by God."

The lower middle class and poor speak no English, Prince says, but they're not disadvantaged. They read the KJV in their own languages, Tamil and Sinhalese.

Trinity Theological College lecturer Rev Dr Nasili Vaka'uta says the first translation of the KJV into Tongan wasn't very good, and is used mainly by the Free Church of Tonga.

The most popular translation, by JE Moulton, was directly from Hebrew and Greek. Today the two versions are still used along denominational lines because of tensions within the Wesleyan household in Tonga that have gone on for more than 100 years.

"I would say that the impact of the KJV is minimal in Tonga vis-a-vis other parts of the Pacific," Nasili says.

Auckland event to celebrate 400 years of the King James Bible

By Rev Sarah Stevens

The 400th anniversary of its publication provides an opportunity to reflect on the King James Bible's impact on our social, political and linguistic life.

On November 5th Christians from across denominations will gather at Holy Trinity Cathedral in Auckland for 'The Bible Then and Now: A Celebration of the King James Bible'. The event is aimed at Christians who love the scriptures and would like to learn a little more about the origin and impact of this translation and on the many translations that have come since.

This jewel of the English language was intended to be a version stripped of the radical reputation of earlier translations, which were popular with Puritanical factions. It was translated by a team of dedicated scholars from the original Greek and Hebrew texts.

The KJB has been criticised for its old fashioned language and inaccurate translation but also described as a masterpiece 'by committee'. It has given us such expressions as: How the mighty have fallen (2 Sam 1: 27); Vanity of Vanities (Eccles 1: 2); and my cup runneth over (Ps 23:5).

At the event literary scholar Dr David Norton from Victoria University will outline how the King James Bible emerged from a century of translation, and celebrate the talents and scholarship of the translators, who worked on the original texts long before the discovery of the Dead Sea Scrolls.

Dr Elaine Wainwright from the University of Auckland, Dr Peter Lineham from Massey University and Dr Tim Bulkeley from Carey Baptist College will join him to explore the social and political impact of this translation and publication from the 17th Century to the present day.

Readings from the text will be offered, historic bibles will be on display and a panel discussion will allow those gathered to ask questions of this ecumenical team of experts.

Event takes place at Holy Trinity Cathedral Parnell on November 5th 2011, 2-5pm. Registrations \$25 waged/ \$20 unwaged. All profits from the event will go to The New Zealand Bible Society.

For more information contact Holy Trinity Cathedral on 09 303 9500 or office@holy-trinity.org.nz.

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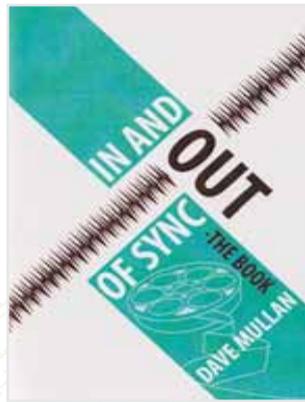


In and Out of Sync

I have always found history an interesting subject. The more I delve into historical narratives, the more I realise that history is an art, not a science. Too often I have read books or articles that try to dissect a slice of history and determine the truth - only to prove that there really is no truth, just a view of the past from particular eyes.

What delighted me most about In and Out of Sync is the flavour of history and life that comes without an overly convoluted evaluation. Dave tells his life narrative with honesty, simplicity and heart-warming empathy for the journey taken. The challenges, triumphs and frustrations are laid out as part of the tapestry of his life. They are not treated with scientific enquiry but reflect an artistic impression of events that have been.

The story is written in an easy flowing style and draws the reader into the wider family of the author. We view



unique characters interacting in a specific context. That interaction is sometimes affirming, sometimes chiding.

The words reminded me that the church is not what it once was. Nor is it what it possibly could have been. It also reminded me that the world is not what it once was - here was a trigger for memories of the past - of a world that didn't know about cell phones, Facebook and blogging. The moments of nostalgia were a joy to reflect on in the busyness of life today.

Dave catches the moments of recent history, and I am sure that readers will enjoy the sense of Kiwiana in some of the narrative. Equally, those with a history in the Methodist Church will recognise names and events that will provide a nostalgic twinge for the church of old.

There is also a prophetic element here, however, in that

we are encouraged to reflect on our own journey and dream what still might be, and perhaps lament for what might have been if decisions had been different. This too seems to suit Dave's ministry.

At a level above the factual, there is a serious consideration of what a call to ministry might entail. Ministers feel the whisper of God's voice in the silence but it is often drowned out by the clamour of the church, the busyness of family life, or the tears of pastoral sorrow.

Ministry is done in the real world and Dave's story tells of a particular minister responding to God's call in a very real way. While ministry in New Zealand has now radically changed in the 21st century, the essence of God's call remains the same and its echo is heard through the pages of this book.

In and Out of Sync is an easy read for people who enjoy reflecting on life in New Zealand in the 20th Century, and more particularly the Methodist Church. Along with Dave's many other titles, it is available from a variety of bookshops or from Colcom Press.

By Dave Mullan
2010, Colcom Press, 548pp
Reviewer: Peter MacKenzie

Outspoken - Coming out in the Anglican Church of Aotearoa New Zealand

'Coming out' is the process by which a person tells others that they are gay, lesbian or bisexual. We live in a society where heterosexuality is normative, perhaps nowhere more so than in Church.

Those of us in ministry often look at ways to attract families with children - families being Mum, Dad and kids. But what of the singles in our congregation? What of Brian, who sometimes brings his friend John? Or Sheila, who divorced her husband a while back but has never seemed to meet another man?

Could it be they have something to tell us?

"People's lives are sacred ground and the area of sexuality is one where people are arguably at their most vulnerable." So writes Liz Lightfoot.

She can speak with the authority of experience. In 2007 she underwent something of a crisis in her sexual identity when as a married woman and the mother of two young children she came to accept that she had become sexually attracted to another woman.

While this attraction did not lead to a sexual relationship,



her new awareness led to the end of her marriage. Her news was met by hostility in the parish where she worshipped, though she was then able to find a more congenial church. This experience led her to ask about the experiences of others in the same situation.

Though homosexuality has been an issue for many churches Lightfoot particularly addresses the Anglican context. Anglicanism is a worldwide communion. Issues affecting one church impact that church's relationship with other Anglican churches.

The gap between Anglican practice in North America, where non celibate gay and lesbian people have been ordained to the episcopate and there is provision for the blessing of same sex relationships, and Anglican churches in places like Nigeria and Uganda is vast.

In many Anglican churches in Africa there is the most vehement opposition to any tolerance of homosexuality in society let alone to the ideas of gay bishops. Indeed, some individual dioceses in the developed world

are stridently opposed to gay and lesbian relationships, ordination and rights.

The Anglican Communion is seeking to address some of these tensions through "listening to each other" about homosexuality. Lightfoot stresses that this listening must involve a listening to the voices of gay and lesbian Anglicans and to their experiences.

She interviews both women and men, lay and ordained. Some were previously in heterosexual relationships, some were not. For all, the journey to both self acceptance and to being 'out' in church has been transformative. There are stories of loving welcome and stories of deep sadness.

One of the saddest stories is that of Eleanor and Janet. They were loyal and active members of their church and wanted their relationship blessed. This was too controversial a decision for the priest alone so it went to the parish vestry. They took nine months - with no explanation in the meantime - to say no.

The vestry then relented but made so many conditions that the couple came to the conclusion that they had no choice but to leave.

This is a powerful book. You don't have to be gay or lesbian to find these stories moving. I hope that they are heard with attentiveness and respect.

By Liz Lightfoot
2011, Otago University Press, 218 pages
Reviewer: David Poultney

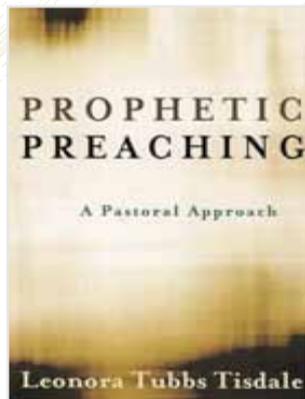
Prophetic Preaching - A Pastoral Approach

The prophets who have given their names to books in our Bible were not crystal ball gazers. They spoke for God in the context of their times.

Leonora Tubbs Tisdale is convinced this continues to be an important role for the church. She sees prophetic preaching as a way to challenge to complacency and energise people to embrace a vision of God's reign.

While she explores various definitions, the author's preference is not so much to define as to identify hallmarks of prophetic preaching. These hallmarks include biblical witness, a passion for justice, challenge of the present social order, presenting a new vision of a world renewed by God, offering hope that this is possible, and a strong reliance on the presence and power of the Holy Spirit.

Because prophetic preaching will challenge the status quo and what may be considered respectable, the author recognises that it may get ministers into trouble, both with the powers that be, and with their own congregation. The



aim must be, however, not to alienate, but to engage an audience in exploring new possibilities.

Piety and social activism are dynamically inter-related. If they become separated from each other, the church may become preoccupied either with internal devotional practice, or with taking stands for social justice.

Social activists need to be deeply rooted in the kind of piety that helps them tap into the power of the Holy Spirit, while pietists need to discover the fullness of God in the world. What is needed for Christian life and witness is "spirituality

for activism".

Among other things, spirituality for activism will make a place for silence and listening to the voice of God. It will also seek to interpret the social implications of the biblical text, and not purely the text's personal individual application.

Spirituality for activism will be pastoral. A pastoral approach will avoid condemning those who see things

differently. People must be respected and channels of communication kept open. Nevertheless, it is easy to become discouraged, so it is important to realise that nearly every congregation will have people within it who are engaged in small but significant acts of prophetic witness.

Prophetic preachers are called not to speak in anger or despair, but to speak the truth in love, and to encourage in love.

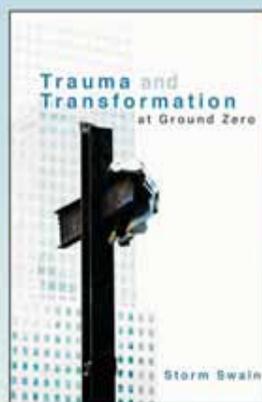
The author's enthusiasm for her subject is easily seen. She believes that prophetic preaching is not just a form adopted by a preacher, but a witness that belongs to the whole community of faith.

Prophetic witness involves words and deeds. People must be able to see prophetic witness, not just hear it. Acting prophetically may be costly. Those engaged in this witness will need the support of a community of faith that will pray with and for them and encourage them in the hope that lies at the heart of the gospel.

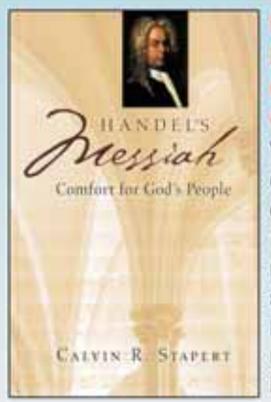
This gospel hope is the hope in which the author encourages readers as she writes. Clearly, this is a book not just for preachers but for the whole community of faith.

Review copy courtesy Epworth Books.

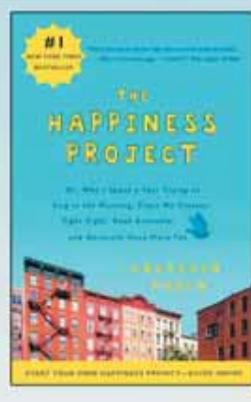
By Leonora Tubbs Tisdale
2010, Westminster John Knox, 138 pages
Reviewer: John Meredith



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ON SCREEN

A film review by Steve Taylor

At first glance, *Red Dog* is a delightful movie, suitable for adults and children, a heart warming mix of human life and canine love.

A stranger arrives in a strange town. Seeking life, he knocks on the door of the local pub. Instead he finds himself beside the bedside of a dying dog. Around the bedside, he hears the stories. This is no ordinary dog. This is Red Dog.

The plot is a storytellers delight. The pace is well-varied, the suspense genuine. The stories interweave, lives threaded together, each story offering a different slice of Red Dog's life - his arrival, his elevation to dog for everyone, his finding of his true master, his role as match-maker and life-saver.

The stories produce some laugh out loud moments of sheer delight, the fights between Red Dog and Red Cat worth the ticket price alone.

Red Dog is based on a true story. A real life statue was erected in 1979 in Western Australia outback mining town Dampier. The movie relies on the skilled acting of Koko

(playing Red Dog) and definitely panting for an Academy nomination.

While Australian in accent, location and plot, Kiwi audiences will appreciate seeing a familiar face, Keisha Castle-Hughes, playing a veterinary assistant, become wife and mother. In the statue of Red Dog, New Zealanders will catch a glimpse of the famous Tekapo statue of the Shepherds Dog.

Despite the superficial delights, a closer look reveals a glimpse of the poor and pale reflection that is White Australia.

In a final climatic speech, as the town waits beside Red Dog's bed, the 'Pommie', the 'general' and the 'politician' are contrasted with one's mining mates. The speech lauds the values of loyalty and generosity, the need for a person to understand their land, to appreciate the red dust of the outback. It is a fascinating summary of so many values of Australian culture.

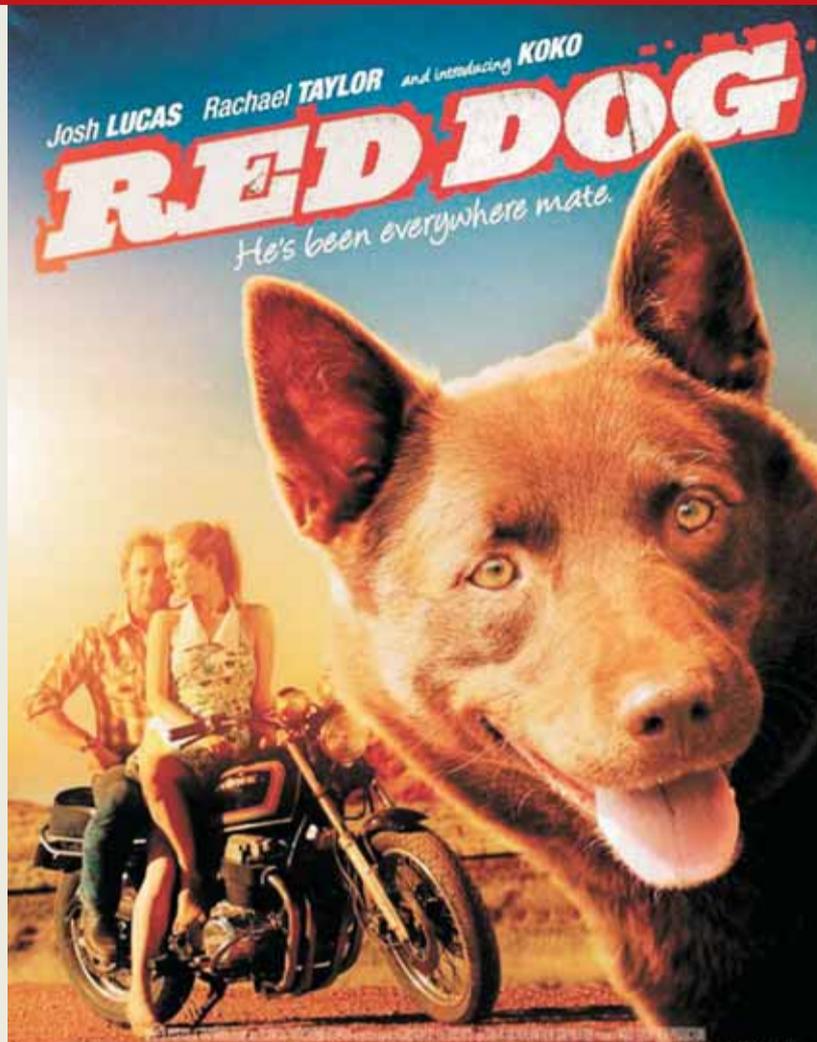
Ironically and sadly, the faces of those listening are all white, and the 'hear, hears' all European in accent. There is no

sign of, nor respect for, indigenous Australians, who for thousands of years before the arrival of white people, lived and loved in this red dirt.

One wonders what Red Dog, lauded for being the friend of all, would make of the absence of indigenous Australia. Surely in a plot-line based on multiple stories, it would have been possible to include at least one story of culture-crossing and the gifts and insights of the first inhabitants of the outback?

Another sinister reflection shimmers in the heat haze, that of the place of mining in Australian culture. 'Red Dog' is a window into the loneliness and social dislocation that drives the Australian mineral boom and the industrialised transport lines that stain the beauty of the Outback. It is mining that is in fact driving a two-speed economy in danger of poisoning any Red Dog in their ability to be a friend for all.

Rev Dr Steve Taylor is Director of Missiology, Uniting College, Adelaide. He writes widely in areas of mission and popular culture, including regularly at www.emergentkiwi.org.nz.



BUILDINGS AND REBUILDING

In the wake of Canterbury's earthquakes, buildings and rebuilding have been very much to the fore in public awareness. Mentions of building, rebuilding, and structures are a component of biblical awareness. The following gaps relate to building concepts found in the Bible.

Bible Challenge

'Unless the ___ builds the house... ___ who build it labour in vain.'	___ R ___ ___ E	Ps 127:1 Ps 127:1
Jesus said, 'beholdest not the ___ in thine own eye'	B ___	Lk 6:42, AV
Paul likened himself to a skilled master	___ U	1Cor 3:10
'...let us build ourselves a ___ and a tower'	___ I	Gn 11:4
The ___ of Jericho fell down flat	___ L	Josh 6:20
'...there is a time to ___ up'	___ D	Ec 3:3
The ___ man builds on rock	___ I	Mtt 7:24
He who cannot ___ his house will be mocked	___ N	Lk 14:29
Solomon's temple had ___ doors	___ G	1Kg 6:34
The inner court was 3 courses of hewn	___ S	1Cor 3:10
Orders to destroy the temple came from	___ A	2Chr 36:18
Zerubbabel ___ rebuilding the temple	___ N	Ezra 3:8
It was finished during the reign of King	___ D	Ezra 6:15
'Behold I stand at the ___ and knock'	___ R	Rev 3:20
Rejected stone became the ___ stone	___ E	1Pet 2:7
Up on the mountain Peter wanted to build three	___ B	Mtt 17:4
They took Jeremiah and cast him into the	___ U	Jer 38:7, AV
Jezebel adorned herself and looked out of the	___ I	2Kg 9:30
Zabdi was in charge of David's wine	___ L	1Chr 27:27
'... when I laid the ___ of the earth?'	___ D	Job 38:4
A straight wall is built using a plumb	___ I	Am 7:7
'... and as the smoke out of the ___'	___ N	Hos 13:3, AV
'enter his ___ with thanksgiving'	___ G	Ps 100:4

Answers: Lord, those; beam, builder, city, wall, build, wise, finish, folding, stone; Babylon, began, Darius, door, corner, booths, dungeon, window, cellars, foundations, line, chimney, gales

© RMS

Lay preacher's silver milestone

Taumarunui church people recently recognised a quarter of century of service from lay preacher Jack Roper.

Jack began lay preaching in the Glen Eden Methodist Church in Auckland in the 1970's. After qualifying through study and training courses, he gained full accreditation as a Methodist lay preacher in 1986.

Jack and wife Valerie moved to Taumarunui in 1996, where they became involved in the life of St Paul's Co-Operating Church. He exercised lay ministry there for five years.

Following the end of this appointment, Jack continued to conduct services in the parish as part of the ministry team.

In July, a special service was held at which Jack was presented with a long service certificate recognising his 25 years of service as a lay preacher.

Some 35 people gathered to mark this event, including family and friends from Auckland.

At the conclusion, those present shared a meal and paid tribute to Jack's ministry in our town.



Thanks for the hard work Valerie and Jack Roper.



YOUNG FIJIANS & ROTUMANS RACE TOGETHER

Young People

By Makereta Nurminen
 2011 has been an exciting year so far for the Auckland Circuit of Wasewase ko Viti Kei Rotuma e Niusiladi. We have been working towards strengthening the bonds of friendship between our different groups of children and youth.

In August we came together to take part in two iconic events, the Amazing Race and our annual Youth Rally.

The Amazing Race took place at the One Tree Hill-Cornwall Park domain. Though the weather started off with heavy fog, it ended up being a beautiful day.

The 40 or so young people who attended were divided into groups. They took on the name of a chosen country, and had to complete seven different checkpoints together, gathering memory verses that complemented the activity at each checkpoint along the way.

The checkpoints ranged from food tasting to piggy-back racing up steep hills, and from specific group image collecting (using pxt capable phones) to problem solving tasks. All groups started off running full force in the beginning but began to slow down as the day progressed. Our winning team was South Africa, who received medals and chocolate, followed closely by team Australia.

All those who participated showed enthusiasm throughout the day, and thoroughly

enjoyed the event with remarks like: "Can't wait for the next one... It was cool..." Then the day ended with a sausage sizzle lunch, which of course went down well with everyone.

The Amazing Race acted as an 'ice breaker' to our Youth Rally. The Youth Rally took place the following week at Mt. Roskill Methodist Church, where my Fijian congregation worships. The purpose of this rally was to encourage the young people of the Auckland Circuit of Wasewase to get to know one another and witness and worship God in various youth-focused ways.

We were fortunate enough to have ecumenical guests join us as well. This included our speaker, Neumi Nadruku, of the Faith Fijian Assemblies of God Church. He came and shared his faith journey, and encouraged us as young believers to continue building a steadfast reliance on God. All the young people present enjoyed his talk because they were able to understand and relate to his story and message.

Everyone who attended seemed to really enjoy the rally and as the evening progressed, it was an awesome sight to see our young people showing confidence in their abilities to share their prepared items and performances with one another as well. The sharing also continued after the rally finished, with a really



nice feed, comprised mainly of junk food.

We hope to continue building together as young Christians, through more 'out-of-the-box' ideas. Unity is important in any group, and as young people today, we want to make the road to unity a strong and enjoyable one.

Hebrews 10: 24-25, "Let us consider how we may spur one another on toward love and

Social activities are bringing the Auckland's Fijian and Rotuman young people together.

good deeds. Let us not give up meeting together as some are in the habit of doing but let us encourage one another."

Kidz Korna!

NOAH'S ARK IS A FAVOURITE

Welcome to October's Kidz Korna. It was great to hear from the children in New Plymouth last month. How lucky they were to have a visit from Joy Cowley.

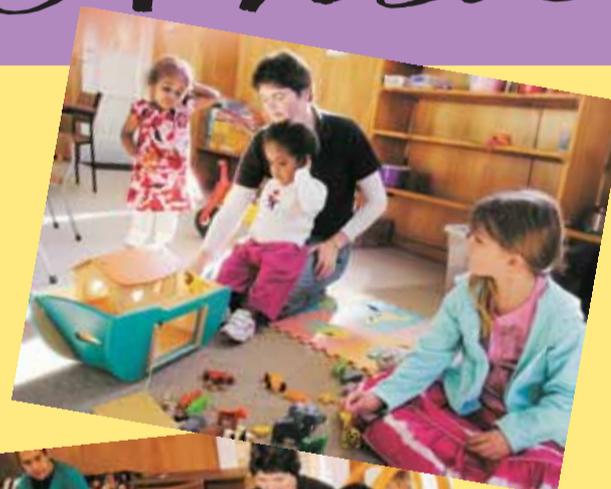
This month we hear from the pre-school group at St John's Methodist Church in Hamilton East.

The children have been hearing a story about Noah and how God told him to build an ark. One of their favourite

toys in the crèche is Noah's Ark and they love to play with it. They also like making the animals with play dough and their teacher, Jane helps them.

I'd love to hear what the pre-school children in your church like doing.

Love, Doreen



KIDZ AT CONFERENCE

Children and young people will have a big part to play during the opening days of Methodist Conference this year. On Sunday November 7th they will take centre stage for a two hour performance and worship service.

The presentation has two themes. One is the theme of Conference - Our place, God's place. And the other is the Advent and Christmas season, which comes not long after Conference.

Hopefully the creative presentation will provide ideas to other children's ministries and youth leaders for new ways to celebrate Christmas.

So far 11 children's groups have said they will perform at the event, and others are encouraged to take part. If your group cannot be there, you might want to send a poster or other item that says something about you and your church.

Organisers of the event are Esme Cole and Te Rito Peyroux. You can contact Esme at esme@missionresourcing.org.nz, Te Rito at taiuiyouth@methodist.org.nz, or phone them on 09 525 4179.



Hard at play at St Johns preschool.

FOR THE BOOK SHELF

"At the Lake"

By: Jill Harris, Publisher: HarperCollins

This is a great children's adventure story. It is full of mystery and intrigue and I have to admit that as an adult I found that once I'd started to read it I didn't want to put it down.

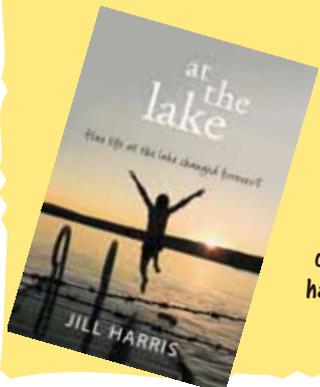
Every summer Simon and his younger brother Jem go to stay with their grandfather at the lake. From the outset Simon gives Jem a hard time even though his

mother had told him not to when she said goodbye. But this year, when they arrive they find that the lake as they have always known it has changed. There is something sinister and frightening about it. A new family has moved into the area.

There are barbed wire fences, and the farm is full of old houses guarded by a fierce dog and its owner, Squirt Lewis. Warned to stay away from the yard, Simon and Jem have different ideas as to how they can find out what is happening. When they meet up with Squirt Lewis's children who appear terrified, they become more curious.

As the mystery deepens Simon and Jem find themselves facing a number of dangers before they discover the truth.

This book is a good read for kids from 10 to 15 (or older).



Word Search: JOSEPH AND HIS BROTHERS

All the words in this word search can be found in the story of Joseph and his brothers. When you have found them, the remaining letters will tell you why the brothers went to Egypt.

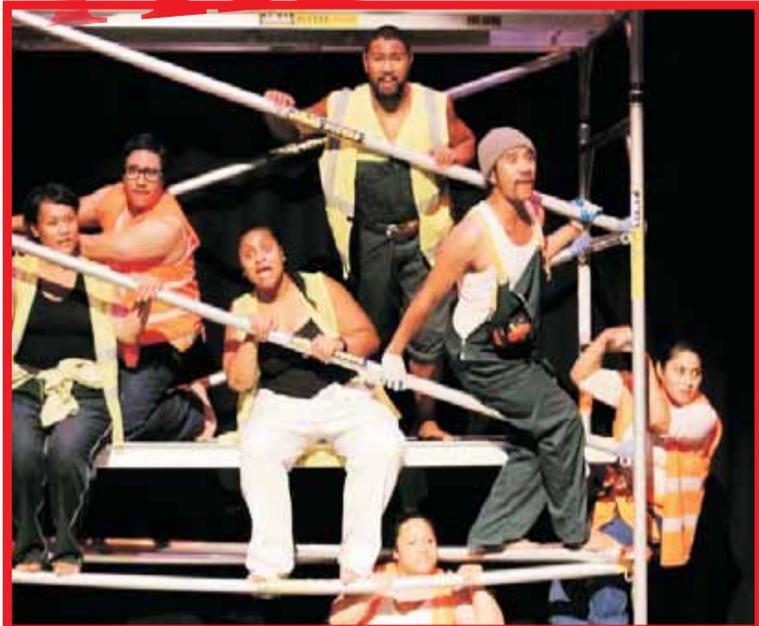
E	B	T	T	W	E	L	V	E	H
L	O	E	R	E	I	W	G	B	E
I	C	O	W	S	N	Y	A	R	N
N	A	S	R	A	P	P	C	O	I
N	J	A	A	T	H	O	R	T	M
B	E	N	J	A	M	I	N	H	A
L	A	B	R	K	C	A	S	E	F
C	N	A	U	I	N	I	A	R	G
N	O	H	P	E	S	O	J	S	E
H	A	D	U	J	R	G	Y	P	T

Benjamin brothers Canaan cows Egypt famine grain Israel
 Jacob Joseph Judah Nile Pharaoh Reuben sack twelve

THE FACTORY

Reviewed by Te Rito Peyroux

A Pacific Island Musical



The Factory tells the story of Samoan migrants to South Auckland.



Poulima Salima rehearses with the ensemble.

From the time the lights dimmed at the beginning of the show, till the time I left the Mangere Arts Centre's theatre late on a chilly August evening, I had goose bumps.

They had nothing to do with the weather that night, and everything to do with the creative climate that blew me away during The Factory - A Pacific Island Musical.

Written by Vela Manusaute and Anapela Polatiavao, The Factory is the latest production and first musical by the Kila Kokonut Krew performing arts company.

The Factory's four week season ran from mid August to mid September, and it attracted numerous positive reviews and interviews from the

mainstream media.

The storyline is simple. A father and daughter leave their homeland of Samoa after the 2009 tsunami to work in New Zealand and send money back to rebuild their village. Upon arriving in South Auckland they work in a garment factory.

The new migrants and factory workers are juxtaposed to the Pacific Island father and daughter who own and run the factory. The plot takes them through a range of issues and situations. Like any great story, however, what makes it memorable is the way it is told and its relevance for its audience.

Musically, The Factory's score seamlessly incorporates a range of genres. The traditional chant-like Niuean opening song in the first

scene and modernised traditional Samoan folk songs fit together beautifully with funk, hip-hop, soul, classical, and even country pieces.

Poulima Salima of Mt Albert Methodist Parish is the composer and musical director for the production. He also conducts the eight piece ensemble that does an excellent performance.

A host of traditional Pacific and contemporary dance influences are incorporated into the choreography of The Factory. The dances are energetic and fun, and they complement the musical score and storyline without overpowering them.

Although it is a Pacific musical, and the humour is also very 'Pacific', the underlying

themes are universal ones of hope and aspirations for a better life. The Factory highlights for many of us the need to be more aware of the unsung heroes in our families and communities, who did their best for the collective. It also highlights the importance of striving for the emancipation of people from callous capitalism, ignorance and social inequality.

This is the type of musical that I would be happy to have my Sunday school class, youth group, or even nieces and nephews sing along to. If it were available, I would even encourage them to download the music to their iPods to imitate or recite.

It should encourage our parishioners to nurture and celebrate the creative talents in our

congregations and communities. It is the type of experience that reminds me of the importance of sharing the stories of our unsung heroes, and honoring them by doing and being the best that we can.

The Factory is my favorite production by the Kila Kokonut Krew, though all of them are actually quite funny.

I commend the cast and crew of The Factory for a successful and inspirational production. I acknowledge especially our brother Poulima for his outstanding work. And I encourage you to keep an eye out for future productions by the Kila Kokonut Krew that may soon be in a town near you!

British Methodists mine rich vein of heritage

METHODIST ARCHIVES

By Jo Smith

Recently Connexional Office staff member James Hubert returned from the UK with a handful of pamphlets about places to visit associated with British Methodist heritage.

James visited The New Room at John Wesley's Chapel in Bristol and considered it a highlight of his trip. "There's nothing like being able to see the things that John Wesley used," he says. "It really makes him seem a real person."

As well as a guide to The New Room, he also brought back a copy of the Methodist Heritage Handbook 2010 and donated it to the Methodist Archives. The handbook contains information for visitors on more than 100 historic Methodist sites in Britain.

If you are planning a trip to the UK, you can view a copy of it on the Methodist Heritage website: www.methodistheritage.org.uk. The website has lots of information about heritage places and events. You can also sign up for their newsletter.

The British Methodist Heritage Committee aims to help the past speak to the present, and to support the contemporary

mission of the Methodist Church. The Committee works hard to conserve and make accessible hundreds of Methodist artefacts, archives and historic sites - including more than 600 Methodist chapels. They struggle to access funding because of its emphasis on the Christian faith, so fundraising is on-going.

The chair of the Methodist Heritage Committee Rev Lord Leslie Griffiths of Pembrey and Burry Port writes "Methodism has a rich history and has made a significant contribution to the shaping of the social and political landscape of Britain since the 18th century... Our heritage can never be the concern solely of antiquarians or historians. Its part of our identity, it's the rock from which we've been hewn."

The Heritage Committee was formed in 2008 after the British Methodist Conference received a report on the value and untapped potential of the Church's historic resources. A heritage officer was also employed.

Heritage officer Jo Hibbard has what sounds like a dream job. Part of her role is to visit Methodist places, and she writes about her travels



The British Methodist Church has produced guides to make its heritage sites more accessible.

on the Heritage blog <http://methodistheritage.blogspot.com>

I shall certainly be consulting the Methodist Heritage website myself before my next trip to Britain. My top pick of the places I would like to visit the most, has got to be The Old Rectory in Epworth, Lincolnshire, the childhood home of John and

Charles Wesley.

This building was purchased by the British Methodist Church in 1954 with assistance from churches around the world. It was restored, and opened to the public in 1957.

The Old Rectory also includes the John Wesley Physic Garden, a walled garden featuring plants from John Wesley's book

'Primitive physic: an easy and natural method of curing most diseases'. Just as exciting, they also offer candlelit tours of the house in spring and autumn.

I also would also like to have a wander around Epworth, and maybe see Rev Samuel Wesley's tomb. When he was excluded from the parish church, John Wesley famously preached from his father's tomb.

This co-ordinated approach to Methodist heritage in Britain by producing a handbook to promote Methodist sites and the appointment of a heritage officer is praiseworthy.

Methodist Church in Britain general secretary Rev Dr Martyn Atkins writes "heritage is part of our mission because it is in our roots, that our strength and nourishment are found from it, as surely as a tree stand open to the bright light of the day, only because of its firm anchoring in the ground."

Coincidentally, James was in Britain at the same time as Touchstone editor Paul Titus. See Paul's article in Touchstone August 2011 'For British Methodists, heritage can enrich outreach'.

Ear to the voices of gay Christians

By Hilaire Campbell

In 2007 Liz Lightfoot was married with two children when she became attracted to another woman. She understood the negative reaction she received at the Anglican Church she attended but it made her think about other people's experiences.



Liz Lightfoot

This led her to write her recently published book, 'Outspoken - Coming Out in the Anglican Church of Aotearoa New Zealand'.

she felt it was important to hear the voices of gays and lesbians in an institution that is currently in crisis over homosexuality. Because she couldn't

find anything elsewhere, she decided to do the research herself.

Anglican archbishop David Moxon supported as did a scholarship from St John's Theological College.

Liz says she wanted to know what happens to people's faith in this situation. What happens to their relationships with other church members and their sense of belonging?

The 11 people she interviewed found support from some ordained and lay members of the church but rejection from others. Some of those she interviewed still call themselves Anglican but three have left the church entirely.

One researcher assumed Liz would only interview clergy because he thought they had most to lose.

"But it must be hard for lay people when the church is in turmoil over whether or not to ordain gay and lesbian members. Some are in a double bind. One young man feels rejected both as a gay Christian and a Christian gay," Liz says.

"In the past, people and the Church have got by on the premise of 'don't ask, don't tell'. This no longer works but still operates. It is ironic in a church whose theology has truth as one of its basic tenets."

Liz says it is necessary to study and reflect on those parts of the Bible that are contentious. "I understand the deeply held theological stances but I say we should not do anything that blocks people from God."

She tried to approach the interviews with an open mind, and to be as vigilant as she could about her own biases. "How children involved cope was a big one for me."

One of the things that moved her was the tangible sense of God's presence in the silence that descended in two of the interviews. Both interviewees made concerted efforts to move away from Christianity but found they couldn't.

While all participants felt human rejection, Liz says none felt rejected by God.

The themes that emerge from the interviews highlight the conflicts inherent in being gay or lesbian in the Anglican Church.

"But the fact that the participants have given voice to their stories is immensely positive. They are written for any Christian who is thinking about the issue of homosexuality and for any friend or family member, or anyone else who wishes to deepen their understanding of what it is like to be gay and Christian."

Liz says there's a lot of fear and shame about the issue, and she salutes the courage of the participants. They say they are pleased with the book.

"I still agonize over whether it will have a negative impact. New Zealand is such a small country but it seemed imperative that I do the work. It's a hugely complex issue, and the challenge of the ethical dilemmas weighs heavily. I felt concerned too, for those participants who, when I saw them, were struggling with depression and a sense of dislocation.

"I hope that these stories, by generating questions and discussion, will form a stepping stone for community building, especially within the Church."

Kirchentag - a celebration of justice and ecumenism

By Barbara Peddie

In June former Methodist Church of New Zealand vice president Rev Barbara Peddie attended the German Evangelical Church Congress (Deutscher Evangelischer Kirchentag) in Dresden. Here are some of her impressions of the event.

The Kirchentag is a biennial festival that moves around the main cities of Germany. It began 66 years ago, at a time when the German Lutheran Church was struggling to come to terms with its history of collaboration with the Nazi Regime. The Church needed to acknowledge that past history and build itself anew, and the Kirchentag was established as a festival of peace, reconciliation and ecumenism.

Given the Communist regime in East Germany, the festival was held in West German cities in its first decades. It is a big event that takes a heap of organization. Organisers thought the Dresden event would be smaller than recent ones but there were 150,000 registrations, making it the biggest Kirchentag ever.

Dresden is about the size of Christchurch, so you can imagine the impact of 150,000 visitors. Like most of the cities in Germany it's a secular place but for those few days, the whole city practised the ministry of hospitality. There was an air of welcome, and celebration, and good humour, and tolerance.

This was a festival, not a business meeting of the Lutheran Church. There was a programme, of course, with many parallel sessions. They occupied every meeting place of any size in the city.

The only event that wasn't restricted by number was the opening service that was held outdoors, on the bank of the River Elbe between two bridges. This was when we were introduced to the theme of the festival: 'Where your treasure is, there will your heart be also.'

Every day began with worship and theological reflection using the gospel of Matthew. Then there were sessions and seminars based around the three topic areas of the festival: faith (Where do I hang my heart?), society (How can the churches show the way in changing times?), and world (How much growth do we need and what are our responsibilities towards living sustainably?). In the evenings there were concerts and recitals.

I went to some of the sessions on sustainability. The Kirchentag itself strove



More than 150,000 Christians descended on Dresden to celebrate peace and cooperation during Kirchentag.

to be ecologically sound through the use of public transport and bicycles. More than 1000 bicycles were donated for use during the conference, and they have been sent to Namibia.

The highlight for me was an ecumenical communion held in the courtyard of the old palace. The organizers counted on 500 to 600 participants and got around 1200. But it was loaves and fishes - enough for all.

We were 10 at a table with the extras perched around the fountains and on the grass. Our table host was a retired pastor from the south of Germany. He set out cloths, pottery goblets for the grape juice, a platter for the bread, and apples to tide us over.

The communion service was a celebration of peace, justice and ecumenism. Interspersed with the liturgy there were four speakers, beginning with a German theologian reading Martin Luther's five instructions for achieving freedom. These were interpreted for us by Dr Gisela Matthias and her clowns. There was a place for laughter in this service.

We heard from a Catholic sister who had been working in the slums of Santiago, Chile. A canon from Coventry Cathedral, who is an Ulsterman and member of the Community of the Cross of Nails, spoke of building bridges between groups locked in ancient conflict.

Patrice O'Neill, from California spoke of the 'Not in our town' initiative to combat racism and intolerance that began in a small town and is spreading across middle USA. And of course we had music: a gospel group from Kassel, a group of trombonists from Detmold, a young 'Choir of Hope' from Namibia, and a singer from Brazil.

For me this service represented the spirit of the festival, the joy of celebrating faith together, across nations and denominations, and the hope of building new communities with worship and prayer underpinning the whole.

That was Kirchentag - a way of building and sustaining community in a changing world. It was a festival about sharing fellowship, listening to each other's stories, responding to needs and challenges as they arise, and above all, celebrating the love of God with joy.

All this in a city that has risen from ruins. Dresden was the city firebombed by the RAF in the last months of World War II. Most of the central city was destroyed, like the heart of Christchurch has been this year.

Here is a challenge for us. When the aftershocks in Christchurch go on and on, and the piles of rubble never seem to diminish, and patience begins to wear thin, I'll try to remember the Kirchentag, the gospel hope, and the promise of new growth.

Leo o le Sinoti



THE VOICE OF SINOTI SAMOA

M O L I M A U O L A

Ole faaupuga "a picture is worth a thousand words" o loo faatatau lea ile faigofie ona talitonuina o se tagata poo se mataupu faigata foi, pe afai tatou te vaai i se ata nai lo le tele o upu ma faaupuga e tau faamatalaina ai.

O Samoa ole atunuu o upu: upuolauga, upufaaaloalo, upu_feifei, upufaaeaea, upufaam_ne'ene'e, upum_lie, ma uputafaase'e foi. O upu foi nei o loo faaagaina e le Ekalesia i lona vafealoalao'i, galuega, tapua'iga, aemaise lana galuega molimau atu ile lalolagi. Ae ua tatou iloa mai ile Tusi Paia, ua fiu le Atua e fetalai mai e ala i upu, fiu foi upu a le aug_perofeta e ala i lauga ma folafolaga, ae le talitonu lava le lalolagi. E faitau piliona ma piliona foi uputususia i tusi mataupusilisili

ina ia talitonu tagata ile alofa ole Aatua ma lana faaolataga e alai ia Iesu Keriso. O le molimau a Ioane, 'ua liutino tagata le upu...', na matou matamata i lona mamalu.' O molimau a Iesu, e le o se molimau i ni upu, ae ole molimau-liutino ma le molimau-faaitino; ua tasi le talalelei ma le tagata, o Keriso o le Talalelei, o le Talelei foi o Keriso lava lea.

A o taumafai se misionare e tala'i atu le faaolataga a le Atua i tagata komunisi, ae fai mai le ta'ita'i Komunisi, "O le eseese o outou Kerisiano ma matou Komunisi; o matou Komunisi, matou te faaitoina ma olaina lo matou talitonuga faakomunisi; ae o outou Kerisiano, tou te faaupuina ma faamatalaina lo outou talitonuga faakerisiano; e le aog_ la outou molimau pe a le mafai

ona outou olaina." E manatu foi Samoa e le tau faaupuina pe faamatalaina le tagata Samoa moni, aua "e iloa le Samoan moni i lana tu, savali ma lana tautala."

Fai mai Iesu, "O outou ole malamalama ole lalolagi., Ia faapea ona pupula atu lo outou malamalama i luma o tagata, ina ia latou iloa la outou amiolelei, latou te vivii atu ai i lo outou Tama o i le lagi." Mat.5:14-16. E le ole tele, logom_lie poo le loloto o upu ma faaupuga e talitonuina ai le Talalelei; ae ole susulu atu o o tatou olaga ma amioga e talitonu ai tagata ia Keriso ma latou vivii atu a ile Atua. Ole molimau lea e sili atu le moni, o le molimau e soifua ma ola ai le tagata Kerisiano - o le MOLIMAU OLA.

Aso Samoa Saleupolu

SAKALAMENITI 'O E 'OHOMOHE MO E PAPITAISO

Ko e lea 'sakalameniti' ko e tuku'au mai ia mei he fo'ilea faka-Latina ko e 'Sakalamenitamu', 'a ia ko e ohi ia mei he fo'i lea faka-Kalisi ko e 'misitelioni' (musterion - 'Efeso 5:32). Ko hono motu'a'i lea ko e 'misiteli' (musteria) 'a ia ko hono lea maheni na'e ngaue'aki 'e he siasi



Faifekau Siosifa Pole

ko e 'Sakalameta' (Sakalamenta) 'i he lea faka-Latina. Ko e Sakalamenitamu ko ha me'a kuo 'fakatapu'i', pe ko ha taha kuo 'fakapapau' ke talangofua ki he fekau kuo ne fakapapau ki ai. Ko 'eni ia 'a e fa'ahinga fakapapau na'e fai 'e he sotia Loma, 'o ne fakaha 'i tu'a 'i he 'ene fakamo'oni ki ai 'i hono loto, pea ke ne taukave foki ki he fekau ko ia.

Ko e Papitaiso pea mo e 'Ohomohe ko e ongo Sakalameniti ia 'oku tauhi 'e he siasi. 'Oku fakafongona 'e he ongo Sakalameniti ko 'eni 'a e 'ofa 'a e 'Otua na'e fakafou mai 'i hono 'Alo ko Sisu Kalaisi 'i he Kolosi. 'Oku 'ikai ko e sino mo'oni ia pe ko e ta'ata'a mo'oni ia 'o Sisu Kalaisi, ka ko e ta'ape pe ko e fakataataa 'o Hono sino mo Hono ta'ata'a. Ko hono fakalea 'e taha, ko e ongo 'elemeniti 'oku ngaue'aki ki he ongo Sakalameniti ko e fakataataa 'o ha misiteli 'a e 'ofa 'a e 'Otua pea mo e misiteli 'o 'etau fakapapau ke tukupa 'etau mo'ui ma'a Sisu Kalaisi. Ko e taimi 'oku tau 'inasi ai 'i he ongo Sakalameniti ko 'eni, 'oku fakaha ai 'etau fakatomala 'i loto pea mo 'etau tukupa 'i tu'a ke tau tauhi pe 'a Sisu ko ia pe hotau 'Eiki Huhu'i pea mo hotau 'Eiki Toetu'u. Ko e misiteli ko 'eni ko e Kelesi Tomu'a pe ia 'a e 'Otua.

Ko e ongo Sakalameniti 'o e 'Ohomohe pea mo e Papitaiso, ko e ongo koloa ia 'a e Siasi pea ko e Siasi pe te ne fakamafai'i ha taha pea te ne toki ma'u 'a e totonu ke ne fakahoko mo ngaue'aki. Ko e Siasi ko e Sino ia 'o Kalaisi pea ko ia na'e foaki ki ai 'e Sisu 'a e ki ki he Pule'anga 'o Hevani (Matiu 16:19). Ko ia ai 'oku mahu'inga malie leva kiate kinautolu 'oku nau ala ke ngaue'aki 'a e ongo ouau ni ke tomu'a fakamafai'i kinautolu 'e he Siasi pea toki ngofua ke ngaue'aki. Ko ia, 'ilonga 'a ia kuo fakamafai'i ke ne ngaue'aki 'a e ongo Sakalameniti Toputapu ni, kuopau ke ne tauhi ia ke hoa mo e tokotaha 'oku ne fakafongona 'a Sisu Kalaisi 'i he 'ene lea pea mo 'ene ngaue foki (1 Timote 6:11-12). Ko ha tokotaha kuo ne fakatomala pea tukupa 'ene mo'ui ma'a Sisu.

SAKALAMENITI 'O E PAPITAISO

Ko e 'papitaiso' ko ha misiteli 'o e fakafou 'o ha taha 'i he Huafa 'o Sisu Kalaisi. Ko e taimi 'oku fai ai hono papitaiso pea 'oku ne kautaha leva pea mo Kalaisi pea pehe ki Hono kau muimui. Ko e papitaiso 'o ha tangata pe fefine 'oku ne kautaha ai pea mo e pekia mo e toetu'u 'a Sisu Kalaisi (Loma 6:3-5; Kolose 2:12); kuo fufulu ai 'ene ngaahi angahala (1 Kolinito 6:11); fai hono fanau'ifo'ou (Sione 3:5); fakamaamangia ia 'e Sisu Kalaisi

(Efeso 5:14); tui 'a e teunga fo'ou (Kaletia 3:27); fakafou 'e he Laumalie (Taitusi 3:5); hikiatu mei he popula (1 Kolinito 10:1-2); pea fakatau'atana ia mei he ngaahi 'a vahevahe 'oku ne tu'usi mo

fakangatangata 'a 'etau fekau'aki (Kaletia 3:27-28; 1 Kolinito 12:13). Ko e tangata pe fefine fu'u fo'ou ia.

A) Kautaha 'i he Pekia mo e Toetu'u 'a Sisu Kalaisi

Ko e papitaiso, 'oku 'uhinga ia 'oku tau kau 'i he 'Ene mo'ui ('a Sisu), pekia, pea pehe foki ki he 'Ene toetu'u. Na'e papitaiso 'a Sisu 'o 'ikai 'uhinga na'e 'i ai ha'ane angahala ka ko e fakaha 'Ene fie kautaha pea mo e fa'ahinga 'o e tangata 'i he 'Ene mamahi, pekia, pea pehe ki he 'Ene Toetu'u (Ma'ake 10:38-40, 45). Ko ia ko e papitaiso ko ha tokotaha kuo ne uku 'i he Ta'ata'a 'o Kalaisi pea kuo ne hake kuo fakama'a. Kuo ne pekia fakataha mo Kalaisi pea kuo telio ia fakataha mo 'ene ngaahi angahala pea kuo ne toetu'u pea mo e mo'ui fo'ou (Loma 6:3-11; Kolose 2:13, 3:1; 'Efeso 2:5-6).

E) Fakatomala, Fakamolemole, mo e Fakama'a

Ko e papitaiso 'oku te 'inasi ai 'i he pekia pea mo e toetu'u 'a hotau 'Eiki 'a ia 'oku ne pole'i ai 'a e fakatomala pea mo e fakafou mo'ui. Na'e fai foki 'e Sione 'a e papitaiso 'o e fakamolemole angahala (Ma'ake 1:4). 'I he Fuakava Fo'ou ko e papitaiso 'oku ne fakataataa 'a e fakama'a 'o e loto 'aki 'a e Ta'ata'a 'o Sisu Kalaisi, pea 'oku fai ai 'a hotau fakatonuhia (Hepelu 10:22; 1 Peter 3:21; Ngaue 22:16; 1 Kolinito 6:11). Ko ia ai ko kinautolu kuo papitaiso kuo fai honau fakamolemole'i, fakama'a, pea mo e fakatonuhia 'e Sisu Kalaisi 'i he pekia na'a ne fai.

I) Me'a'ofa 'o e Laumalie Ma'oni'oni

'Oku hanga 'e he papitaiso 'o fakaha 'a e misiteli 'o e ngaue 'a e Laumalie Ma'oni'oni 'i he 'etau mo'ui. Ko ia 'a e ivi pea mo e mafai 'o e Kalisitiane 'oku fai'aki 'ene fakamo'oni ma'a hono 'Eiki ko Sisu Kalaisi. Ko e Laumalie Ma'oni'oni 'oku ne fakatupulekina 'a e tui 'o e tokotaha muimui kia Sisu Kalaisi 'o a'u ki he 'aho faka'osi (2 Kolinito 1:21-22; 'Efeso 1:13-14).

O) 'Oku Te Kau Ai Ki he Sino 'o Kalaisi

Ko e papitaiso 'oku tau fakaha ai 'a e tangata pea mo e fefine ke kau 'i he Sino Hamai 'o Kalaisi. 'I he papitaiso 'oku tau kautaha ai mo Kalaisi, pea pehe ki hotau kaunga Kalisitiane 'i he Sino 'o Kalaisi. Ko ia ai 'oku tau hoko ko e kakai pe 'e taha 'i he tui pea mo e ngaue ('Efeso 4:4-6) pea holoki ai 'a e ngaahi 'a vahevahe 'oku ne vahevahe'i kinautolu ka tau hoko kotoa pe 'o taha.

U) Ko e Faka'ilonga 'o e Pule'anga 'o e 'Otua

'Oku fakaha 'e he papitaiso 'a e hoko mai 'a e pule 'a e 'Otua ki mamani 'o hange pe ko ia 'i he langi (Matiu 6:10; Ngaue 2:41). 'Oku hoko ai 'a e mo'ui 'o fakafou pea neongo 'oku te'eki ke te a'usia 'a e

fonua, ka 'oku te maataa pe mo ma'u 'i mamani 'a hono ngaahi fua. Ko e fakafou 'oku ko 'eni 'oku makatu'unga ia 'i he tui, 'ofa, pea mo e 'amanaki lelei ki he kaha'u 'i ha hoko mai 'a e Pule'anga 'o e 'Otua 'i hotau fakamo'ui ko Sisu Kalaisi (Matiu 25:31; Ngaue 1:11; Loma 6:5; 1 Kolinito 11:26).

F) Papitaiso Fanau mo e Kakai Lalahi

'Oku ua 'a e ongo papitaiso 'oku ngaue'aki 'e he siasi, 'a ia ko e papitaiso 'o e fanau valevale pe iiki pea mo e papitaiso 'o e kakai lalahi. Ko hono uho 'o e ongo papitaiso ko 'eni ko e tui ki he fakamolemole pea mo e fakamo'ui 'oku fai 'e he 'Eiki 'i he mo'ui. 'Oku fakafongona 'e he ongomatu'a 'a e tui 'a e fanau pea ko e toko taha lahi te ne fakamo'oni 'i he 'ao 'o e siasi. Neongo 'oku na kehekehe ka 'oku na fakatou makatu'unga pe 'i he tui kia Sisu Kalaisi (Matiu 28:19).

SAKALAMENITI 'O E 'OHOMOHE

Ko e Sakalameniti 'o e 'Ohomohe ko e me'a'ofa ia 'a Sisu ki he 'Ene kau muimui ke hokohoko atu hono fai ke fakamanatu ai 'a e feilaulau na'a ne fai 'i hono sino pea mo hono ta'ata'a (1 Kolinito 11:23-25; Matthew 26:26-29; Ma'ake 14:22-25; Luke 22:14-20). 'Ikai ngata ai, ka 'oku ne fakamanatu 'a e katoanga 'e teuteu 'e he 'Otua ma'a hono kakai 'i he Pule'anga 'o e 'Otua, ke nau 'inasi ai 'i hono fiefia. 'Oku to e hanga foki 'e he Sakalameniti 'o e 'Ohomohe 'o fakamanatu 'a e Katoanga Pasova, 'a ia ko e manatu ki he fakalaka 'a e 'angelo faka'auha mei he fale 'o e kakai 'Isileli koe'uhi ko e toto na'e vali'aki 'a honau ngaahi pou matapa ('Ekisoto 24). Ko e 'Ohomohe ko e fakamanatu 'a e ta'ata'a pea mo e sino 'o e lami 'ave hia na'e pekia he kolosi ka tau mo'ui (Sione 1:36; 1 Pita 1:18-19)

A) 'Ohomohe ko e Fakamo'ui

Ko 'etau tali 'a e Sakalameniti 'o e 'Ohomohe ko 'etau tali ia 'a e fakamo'ui 'a e 'Otua na'e fai 'i hono 'Alo ko Sisu Kalaisi. 'Oku tau tali 'a e ma pea mo e uaine ko e ta'ape 'o e fakamo'ui pea mo e fakafou 'oku fai 'e he Laumalie Ma'oni'oni 'i he mo'ui 'a e Kalisitiane. 'I he 'etau 'inasi ai 'oku fakapapau'i ai 'a e fakamolemole 'o 'etau ngaahi angahala (Matiu 26:28; Sione 6:51-58).

E) Ohomohe ko e Fakafeta'i

Ko 'etau fai 'o e Sakalameniti 'o e 'Ohomohe 'oku tau fai ai 'etau fakafeta'i ki he 'Otua koe'uhi ko e ngaahi lelei kotoa pe 'oku ne fakakoloa'aki 'ene fakatupu, pea mo 'ene fakamo'ui 'oku fai kiate kinautolu 'i hono 'Alo ko Sisu Kalaisi. Ko e feilaulau 'o e fakafeta'i koe'uhi ko e fakalelei kuo fai 'e he 'Otua mo kinautolu 'i hono 'Alo ko Sisu Kalaisi (Loma 5:1, 8). Ko e fakafeta'i ko e fakahounga 'ofa.

I) 'Ohomohe ko e Fakamanatu

Ko e 'Ohomohe ko e fakamanatu 'o e pekia mo e toetu'u 'a hotau 'Eiki ko Sisu Kalaisi (1 Kol. 11:23-25). Ko e ma ko e ta'ape 'o hono sino na'e hoka taoa pea ko e uaine ko e ta'ape 'a hono ta'ata'a na'e tafe 'i he kolosi ko e fakama'a'anga 'o 'etau angahala mo 'etau hia (Sione 6:54). 'Oku mahu'inga 'aupito foki ke mahino kiate kinautolu ko 'etau fakamanatu 'o 'ikai ko hono sino pe, ka ko hono ta'ata'a mo'oni ia. Ko e taimi 'oku 'inasi ai ha taha 'i hono sino pea mo hono ta'ata'a 'oku ne 'inasi ai

'i he fakamolemole pea mo e fakafou 'ia Sisu Kalaisi. 'Ikai ngata ai ka 'oku ne fakamanatu 'a e hufekina 'oku fai 'e Sisu Kalaisi ma'a kinautolu 'i he 'aho mo e po koe'uhi ko hotau ngaahi vaivai (Loma 8:34; Hepelu 7:25). 'Oku toe hanga foki 'e he 'etau fai 'a e 'Ohomohe 'o fakamanatu 'a e lotolotoi 'a e 'Eiki Toetu'u 'i hotau lotolotonga.

O) 'Ohomohe mo e Laumalie Ma'oni'oni

Ko e Laumalie Ma'oni'oni ko Ia 'oku ne tapuaki 'i 'a e ongo 'elemeniti ke mo'oni 'a e lotolotoi 'iate kinautolu 'a e 'Eiki Toetu'u. Ko e Laumalie Ma'oni'oni 'oku ne ngaue 'i loto 'i he tokotaha 'oku ne tali 'a e 'Ohomohe ke fai 'a e fakapapau pea mo e fakafou mo'ui 'i he feilaulau kuo fai 'e Sisu Kalaisi. Ka 'ikai 'a e Laumalie Ma'oni'oni pea 'e 'ikai mahu'inga malie 'a 'etau fai 'a e 'Ohomohe (Sione 14:26; Ngaue 11:47-48).

U) 'Ohomohe ko e Kautaha 'i he Sino 'o Kalaisi

'Oku faka'ilonga'i 'e he 'Ohomohe 'a e kau fakataha 'a e kainga 'o Kalaisi. 'Oku nau kai pe mei he ma pe 'e taha 'a ia ko e sino 'o Kalaisi pea nau inu pe mei he toto pe 'e taha 'a ia ko e ta'ata'a 'o Kalaisi. Pea neongo pe 'oku tau toko fiha, ka 'oku tau kai ai pe mei he ma pe 'e taha pea tau inu ai pe mei he ipu pe 'e taha 'a ia ko e ta'ata'a 'o Kalaisi (Sione 6:54-56). Ko ia 'a e kai mo'oni pea mo e inu mo'oni, ko e 'etau taha 'ia Sisu Kalaisi.

FAKAMA'OPO'OPO

Ko 'eni 'a e ongo Sakalameniti 'oku tauhi 'e he Siasi 'oku tau kau ki ai, 'a ia ko e misiteli 'a e ngaue fakamo'ui 'a e 'Otua 'oku ne fai 'iate kinautolu. Ko kinautolu 'oku nau 'inasi 'i he ongo sakalameniti ko 'eni, 'oku fakahaai ai 'enau tukupa pea mo 'enau kovinanite mo honau 'Eiki Huhu'i ke nau talangofua kiate ia 'i he 'aho kotoa pe 'o 'enau mo'ui. 'Oku to e fakahaai foki 'i he 'enau ngaue'aki 'a e ongo Sakalameniti Tapu ni ko e kakai kinautolu kuo fai 'a honau fakalelei mo e 'Otua 'ia Sisu Kalaisi, pea kuo nau tali 'a e fakalelei ko ia. Ko ia ai ko e tokotaha 'oku ne fai 'a e ouau 'o e ongo Sakalameniti Tapu kuo 'osi fai 'ene fakalelei mo e 'Otua 'i hono 'Alo ko Sisu Kalaisi.

Neongo ko e ngaahi 'elemeniti 'oku tau ngaue'aki ki he ongo Sakalameniti Toputapu ni ko e matelie pe (vai pea mo e ma mo e uaine) ka 'oku nau fakafongona 'e kinautolu 'a e sino pea mo e ta'ata'a 'a hotau 'Eiki Huhu'i. Ko ia kuopau ke fai 'a'apa 'etau ngaue'aki 'a e 'elemeniti 'o e ongo Sakalameniti (1 Kolinito 11:28-29). 'Oku 'uhinga ia ketau tomu'a fakama'a kinautolu pea ke tau tokanga foki ke 'oua na'a li'aki 'a e ngaahi 'elemeniti 'i he lolotonga ha Sakalameniti koe'uhi na'a tuenoa 'a e Sino mo e Ta'ata'a 'o Kalaisi. Kapau ko e Sakalameniti 'o e 'Ohomohe 'oku fai ka 'oku fu'u tokolahi 'a e kakai pea 'oku taau leva ke 'i ai ma'u pe ha taha ke tauhi 'a e tepile 'oku 'i ai 'a e 'elemeniti ke ne toki 'oatu ki he kau tufa. Manatu 'i ko e ongo ouau toputapu pe 'eni 'e ua 'oku tauhi 'e hotau siasi pea 'oku taau leva ke fai 'apasia ma'u pe.

Fakatauange ke toka-mo-e-kafa 'a e fiemalie 'a e hotau 'Eiki ko Sisu Kalaisi 'i Hono Siasi.

Faifekau Siosifa Pole

FAKALOTOFALÉ'IA

Kaveinga: Tau hoko ko e 'ea ki Hono Pule'anga. (Efeso 2:19; Filipai 3:20; Luke 19:9-10)

Ko e 'uhinga 'o e Kaveinga 'o e mahina ni 'oku 'i ai 'etau totonu, 'a e tangata mo e fefine kotoa pe, ketau ma'u 'api kotoa 'i he Pule'anga 'o e 'Otua pea ko e me'a ia na'e tala 'e Paula ki he siasi 'i 'Efeso 2:19; "Pea ko ia 'oku 'ikai te mou kei ko e kau muli mo e 'aunofa, ka 'oku mou kolo taha mo e fa'ahinga tapu, pea 'oku mou 'i he Famili 'o e 'Otua'".

Ko 'etau ma'u 'a e totonu ko ia tu'unga pe 'i he me'a 'e taha - kuo 'osi fai hotau fakamolemole'i, hotau fakamo'ui mo hotau fakalelei 'e Sisu Kalaisi 'i he Kolosi 'i Kalevale. Ko e momeniti pe kuo ke tali ai 'a e fakamolemole mo e fakalelei 'a Sisu Kalaisi, kuo ngaue mai leva 'a e Laumalie Ma'oni'oni 'o ohi koe ki he fa'ahinga tapu pea 'ikai ai keke kei ko e muli mo e 'aunofa ka kuo ke 'i he Famili 'o e 'Otua. Ko e fa'ahinga tapu, ko kinautolu ia 'oku nau fakaha'a 'i 'enau tukupa pea mo 'enau kovinanite mo honau 'Eiki Huhu' ke nau muimui talangofua kiate ia 'i he 'aho kotoa pe 'o 'enau mo'ui. Kuo ohi ai leva kinautalu 'e he 'Otua ko 'ene fanau.

'I he kuonga 'o e Tohitapu ko e Pule'anga hau ko e Pule'anga Loma. Pea 'i he tukufakaholo 'a e kau Loma ko e toko taha kuo ohi (adopt) ki ha famili fo'ou, 'oku mole kotoa 'a 'ene ngaahi totonu ki ha koloa pe tofi'a 'i hono famili ki mu'a, ka kuo ne ma'u 'a e totonu kakato tatau mo ha foha totonu 'i hono famili fo'ou kuo ohi ia ki ai. Kuo ne tau'atana ki he me'a kotoa 'i hono famili fo'ou pea kuo ne kaunga 'ea ki he koloa kotoa mo e tofi'a. 'Oku talanoa ki ai 'a Paula 'i he Loma 8:15, "He tala'ehai na'a mou ma'u ha Laumalie angapopula ... ka na'a mou ma'u 'a e Laumalie anga-faka-tama-ohi; pea 'i he 'etau 'iate ia 'oku tau kalanga, Apa Tamai". 'Oku toe fakamahino eni 'e Paula he veesi 17 - "Pea kapau ko e fanau, ta ko e ngaahi 'ea foki, ko e ngaahi 'ea 'o e 'Otua, pea kaunga'ea mo Kalaisi" - kuo tau ma'u 'a e totonu tatau mo Sisu Kalaisi ki he mo'ui ta'engata 'i he Pule'anga 'o e 'Otua.

'Oku tau tau'atana ki he Pule'anga 'o e 'Otua 'o fakatatau ki he lea totonu 'a Sisu kia Sakeasi hili 'a 'ene tafoki kia Sisu

'o afe mei he hala na'a ne foua - Luke 19:9-10; "Pea pehe 'e Sisu kiate ia, Ko e 'aho ni kuo hoko mai 'a e fakamo'ui ki he fale ni, ... He na'e ha'u 'a e Fanautama 'a Tangata ke kumi mo fakamo'ui 'a ia kuo mole". 'Oku mahino mai ko e tau'atana ko eni ko e me'a foaki 'ata'ataa ia 'a e 'Otua kiate kinautolu kuo taa'u 'enau mo'ui kenau 'inasi 'i he fakamolemole pea mo e fakamo'ui 'a Sisu Kalaisi.

'Oku tohi 'e he Faifekau ko Albert Outler 'i he 'ene fakamatala 'i 'a e ngaue 'a e Sione Uesile: "The world hears the Gospel when it sees it" - 'Oku fanongo 'a mamani ki he Kosipeli 'i he 'enau sio ki ai. Na'e lava 'a e kakai tokolahi 'o fanongo ki he Kosipeli he na'a nau sio tonu ki ai 'i he mo'ui 'a Sione Uesile pea na'a nau hoko ai ko e kau 'kaunga'ea' ki he Pule'anga 'o e 'Otua. Fefe 'a kitaua 'i hote 'aho? Fakataunge ke pehe 'a e fanongo 'a e tokolahi ki he Kosipeli 'i Aotearoa 'i he 'enau mamata kiate koe mo au. 'Ofa lahi atu mo e lotu.

HOKO KONIFELENISI 2011 KO E 'API 'O E 'OTUA

Ko e faka'amua 'a e timi faka-Palesitani ke fakanofa he Kosifelenisi hoko mai, Faifekau John Roberts mo Olive Tanielu, ke fakatokanga 'i 'e he kau ma'u Konifelenisi Metotisi pe ko e tafa'aki fe 'o 'enau mo'ui 'oku nau fe'iloaki ai mo honau 'Otua.

Ko e Kaveinga 'o e Konifelenisi 2011: 'Ko hotau 'Api, Ko e 'Api ia 'o e 'Otua' pea 'oku ne hulu 'i 'a e teolosia 'o e 'api nofo'anga, pea 'e tokonga 'a John mo Olive ki he kaveinga ni lolotonga 'ena lea faka-Palesitani 'i hona malanga fakanofa.

'Oku na pehe 'oku tau nofo kotoa 'i hotau ngaahi 'api pau, pea 'oku 'i ai hotau ni'ihiki kuo nau hikihiki holo 'i he ngaahi 'api kehekehe. 'I ai foki mo hotau ni'ihiki kuo nau omi mei he ngaahi fonua kehe 'o fokotu'u 'api 'i Nu'u Sila ni. Pea 'oku fakamo'oni ki ai 'a e Tohitapu, 'oku tau feiloaki mo e 'Otua 'i he ngaahi feitu'u pau. Ka ko e fehu'i: 'Oku tau fe'iloaki fefe mo e 'Otua 'i hotau ngaahi taki taha 'api? Pea toe fehu'i mai 'e John: Ko e 'a e folofola mai 'a e 'Otua kiate kinautolu 'i hotau ngaahi 'api?

'Oku pehe 'e Olive: 'Oku tau ako he Lautohi Faka-Sapate 'oku 'afio 'a e 'Otua 'i he potu kotoa pe, pea 'oku ne 'iate kinautolu 'i he potu kotoa 'oku tau 'i ai. 'I he taimi tatau, kuopau ketau ngaue malohi ketau 'a'usia 'a e 'api 'o e 'Otua. 'Oku tau omi kotoa mei he ngaahi feitu'u kehekehe pea 'oku tau manatu melie mo mamahi ki he ngaahi feitu'u kotoa ko ia. Pea ko e ngaahi feitu'u fo'ou kotoa pe 'oku 'i ai hotau ngaahi pole'i kehekehe. Ko e ngaahi me'a ia 'e tokangaekina 'e John mo Olive 'i he fakahoko 'ena lea faka-Palesitani.

Ko e ngaahi ouau Faka-Konifelenisi hono kotoa 'e fakahoko ia ki he Logan Campbell Centre 'i he Mala'e Faka'ali'ali ASB 'i Hala Greenlane, Epsom. Pea ke lava hono fakamamafa'i 'a e kaveinga Faka-Konifelenisi, kuo fokotu'utu'u 'e John mo Olive ha Konifelenisi 'oku faka'aonga'i kakato 'a e taimi faka-Konifelenisi kau ai mo e ngaahi polokalama fakafiefia he uike'eni. 'E kamata vave ange 'a e ngaahi polokalama 'o e 'aho Tokonaki he ngaahi taimi kamata maheni he ko e powhiri 'e kamata ia he 9.30 pongipongi pea kamata 'a e ouau malanga fakanofa palesitani he 10.30 pongipongi. 'E fakamamafa'i 'e he Konifelenisi 'a e Lotu Faka-Kalisitiane Faka-Mamani Lahi he ko e lahilahi 'o e ngaue faka-faifekau 'a John ko 'ene fengau'aki mo e ngaahi siasi kehekehe mo e ngaahi tui kehekehe.

Ke faka'ilonga'i 'a e Kovinanite 'a e Siasi Metotisi mo e Siasi 'Ingilani, 'e kau mai 'a Pisope Ross Bay ki he ouau malanga fakanofa

Palesitani. Pea hili 'a e malanga fakalangilangi 'o e kau Faifekau Malolo, ko e lea 'o e 'aho 'e fai ia 'e he Pisope Siasi 'Ingilani Malolo, Pisope John Pluck, pea ko 'ene kaveinga lea ko e: 'Claiming our Place'. Ko 'ene talatalaifale ke mahino hotau tu'unga ko e fanau 'a e 'Otua pea napangapangamalie mo hotau tu'unga 'i he fakatupu 'a e 'Otua.

Ko e me'a mahu'inga foki 'e taha 'i he 'aho Tokonaki ko e fuofua tuku mai kitu'a 'a e tohi fa'u 'e Diana Roberts (hoa 'o John Roberts) ko e Kitchen Theology, ko e tatanaki 'o 'ene ngaahi tohi ki he ngaahi Touchstone 'o e kuohili. 'I he efi'afi ai pe 'o e Tokonaki 'e fakahoko ai 'a e Fakafiefia Faka-Pasifiki 'e tataki 'e he Vahefonua Tonga

Ko e Sapate leva 'e malanga pongipongi fakatahataha kotoa 'a e kau Konifelenisi mo honau ngaahi famili 'i he malanga hilifakinima 'o e kau Faifekau. Pea hili 'a e houa 'ilo ho'ata, 'e fakahoko leva 'a e polokalama 'a e fanau mo e to'utupu pea 'e fakalele mo tataki ia 'e he ongo taki 'a e Potungau'e 'a e Fanau mo e To'utupu, Esme Cole mo TeRito Peyroux.

Hange ko e anga maheni 'o e ngaahi Konifelenisi Metotisi, 'e ongo atu he Tokonaki mo e Sapate ha ngaahi hiva malie lahi mo e ngaahi fakafiefia kehekehe mei he Sinoti Samoa, Vahefonua Tonga, Wasewase ko Viti, Sinoti 'Aokalani, Sinoti Manukau pea mo e kulupu hiva ko e Musos 'N' Faith

Ko e Te Taha Maori tenau tataki 'a e ngaahi lotu kamata 'o e 'aho Monite, Tusite mo e Pulelulu 'o fakatefito 'i he kaveinga ko e 'Otua mo e 'Api. Pea 'e kau ki he ngaahi me'a 'e tokanga ki ai 'a e Konifelenisi ko e fatufatu fo'ou ko ia ke fokotu'u 'e he ngaahi Siasi ha Churches Forum for Christian Unity.

Ko e 'uluaki Konifelenisi eni hili 'a e mofu'ike 'i he 'aho 22 'o Fepueli 'i Christchurch pea kuo mahino mai mei he Sekelitali Lahi 'o e Siasi, Faifekau David Bush, 'e 'i ai 'a e fakamatala mahu'inga fekau'aki mo e ngaahi nunu'a 'o e mofu'ike ki he hikihiki 'o e ngaahi tototngi 'inisiua mo e ngaahi fiema'u ke fakamalohi 'i 'a e ngaahi fale 'i he kolo. Ko e ngaahi polokalama efi'afi Monite mo e Tusite 'e fai 'a e fakamamafa ki he 'hope in this time and place'.

Ko ia 'e lea 'a e Pule Palani Fo'ou ki Canterbury, Jill Hawkey, 'I he efi'afi Monite 'i he hokohoko atu 'a e mo'ui 'i Canterbury. Pea ko e efi'afi Tusite 'e lea ai 'a Faifekau David Poultney mo Joan Tofaeono 'i he tu'unga 'oku 'i ai 'a e fonua teuteu ki he fili fale alea 'i Novema.



Ko e kau folau mei he ako'anga Trinity 'i Mo'unga 'Olive. Mei mui: ko e 'a 'o Selusalema mo e Dome of the Rock 'a ia ne langa he tu'u'anga 'o e Tempale ne faka'auha 'e Loma he ta'u 70 TS. Ko e Ngoue ko Ketisemani 'oku ha mei mui mei he talalo 'o e Mo'unga 'Olive.

Trinity 'i 'Isileli

Ki ha taha ke ne molokaki e ngaahi feitu'u ne fakahoko ai 'a e ngaahi ngaue mo e faiako 'a Sisu ko e tapuaki makehe ia. Ko e tapuaki ia ne a'usia 'e he kau Tonga ne kau ki he folau 'a e Ako'anga Lotukalafi Trinity he ngaahi uike kuo tau toki situ'a ki ai - 21 'Aokosi ki he 3 Sepitema 2011.

Ko e folau ne fakahoko ko e konga ia 'o e kalasi 'oku ou tataki mo e Pule 'o e Kolisi, Rev Dr David Bell, pea 'oku ui ia ko e Bible in Context. Ne fatu 'a e kalasi ko eni ke tokoni ki hono teuteu 'o e kau faifekau 'a e siasi, pea 'oku ua 'a hono 'alunga. Ko e 'uluaki ko e "molomolomuiva'e he 'alunga 'o Sisu," 'a ia 'oku fakahoko ia ki 'Isileli. Ko hono ua, ko e "molomolomuiva'e he 'alunga 'o Paula," pea 'e fakahoko ia he 2012 ki Toake. Ko hono fuofua fakahoko eni 'o e folau he ta'u ni.

Ko kimoutolu 'oku maheni mo e siokalafi 'o 'Isileli, 'oku vahevahe ia ki he konga lalahi 'e 3: (i) tafangafanga ki tahi (fa'ahi ki he Tahi Metiteleniane), (ii) Lotofonua (ngaahi 'otu mo'unga), pea mo e (iii) Tele'a Sioatani. Na'e 'a'ahi 'a e kau folau ki he kotoa 'o e ngaahi feitu'u ko eni pea na'a mau kamata mei Lotofonua - kamata mei Mo'unga 'Olive, Petelihema mo Selusalema. Ne hiki mei ai ki he Tele'a Sioatani mo e Toafa Siutea - kamata mei he kolotau 'iloa 'o e kainga Siu ko Masata, mei ai ki 'Eni Ketu (ne toi ai 'a Tevita mei a Saula), ngaahi 'ana 'o Kumulani, Tahi Mate, pea faka'osi 'aki e folau he Tahi Kaleli 'o hake ki he Mo'unga 'o e Ngaahi Monu'ia, 'a ia ne fai mei ai 'e Sisu 'a 'ene Malanga he Mo'unga (Matu 5), pea hifo mei ai ki he kolo 'o Sisu, 'a Kapaneume. Ne hoko mei

'a 'a e kau folau ki he kau'afonua 'o 'Isileli mo Silia, 'o fai ai e mamata ki he hala ki Tamasikusi mo e tumutumu 'o Heamoni, pea aofangatuku ki Sesalia Filipai. Ne liu mei heni e kau folau ki he tafangafanga ki tahi 'o 'a'ahi ki he kolo 'iloa he taimi 'o e tau kaluseti ko Ako (Acco), fakataha mo ia e ongo kolo taulanga talaa 'iloa ko Jaffa (ko Joppa ia ne hola mei ai 'a Siona), pea mo Sesalia Malitima (ne langa 'e Helota ko e Lahi ma'a Sisa). Hili e ngaahi 'a'ahi holo 'a e kau folau, na'a nau malolo ki Tel Aviv (kolomu'a 'o 'Isileli) 'i ha ngaahi 'aho si'i pea nau liu mai ki Aotearoa.

'Oku 'ikai lava 'e ha lea ke fakamatala 'a e ngaahi a'usia na'e ma'u 'e he kau folau. Ko e me'a 'e taha 'oku nau kainga ai - kuo hanga 'e he a'usia ko ia 'o fakalelei 'i 'a e ma'u tukufakaholo kuo fai mai hono tauhi 'o kau ki 'Isileli mo e ngaahi talanoa 'oku ha he Tohitapu. Ko e kau Tonga ne kau ki he folau ko Lute Pole, Sunia mo Fenuki Ha'unga, Foeata Tu'ipulotu, Nehilofi 'Aholelei, Kalo Kaisa, Hosea Tupou, pea mo Nasili Vaka'uta. Na'e taki 'i he folau 'a e Pule 'o e Kolisi Trinity, Dr David Bell, pea u tokoni ki ai mo Nicola Grundy. 'Oku 'i ai 'a e faka'amua ke lava ha folau pehe 'a hotau kainga Tonga, ka ko e fakakaukau pe ke toki fai ha talanoa ki ai. Ko e fiema'u taupotu: ke fai ha tokoni fakapa'anga ki he kau Tonga 'oku lolotonga ako kae lava ke nau kau ki he ngaahi folau 'o e kaha'u.

Fakamalo lahi atu ki he ngaahi siasi ne a'utaki mai ho'omou tokoni, pea hange ko e faka'anaua 'a e punake: "malo pe eni tuluta, kau fiema'u ha moana."

Faifekau Nasili Vaka'uta