



**NEW ZEALAND FAITH
COMMUNITY NURSES
ASSOCIATION NEWSLETTER**

October 2004

365 Trafalgar St
Nelson

P.O. Box 64
Kaiapoi

From the Chairperson's desk

Greetings to you all. Spring is here and the winter blues are over. The season where new things are being planned and there is an expectation in the air of things to come.

I hope that this first newsletter for the 2004-2005 year of Faith Community Nursing indeed enthruses us to plan and expect God to move in our faith community nursing endeavours.

The last financial year for NZFCNA finished and began with our training conference/AGM in August in Auckland at Selwyn Village. A new board has been elected and plans are in progress.

INFORMATION FROM THE AGM AND BOARD MEETING

*Elaine Tyrrell has been reelected as Chairperson
Wendy Scott has been re-elected as Deputy Chairperson
Diane Webster has been re-elected as secretary/treasurer
Board members are Lesley Askin; Pauline French; Raewyn McDonagh; Shelley Mills, and Dorothy Finlay.*

Highlights from the AGM and Board meetings were:

- The next initial FCN training will be held in Wellington in 2005. Dates to confirm.
- There is a need for a newsletter editor. Please contact secretary if you can help with this role.
- The board recognised the need to spread FCN nationally throughout all denominations and so a publicity co-ordinator has been appointed to spearhead this.
- Membership fees are due; please register and help promote this new nursing directive.
- Our database of contacts has been collected and colligated into regions for developing support groups.
- Refer to NZ Nursing Council website regarding drafts of current changes related to standards and competencies.
- NZFCNA advises Parish Nurses to continue to compile their portfolios. Please email secretary for portfolio documentation if you need information on how to do this.

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<ul style="list-style-type: none"> • • Policies and standards are being worked on for Parish Nursing • Information manuals for New Zealand are to be developed • Website is on its way, currently being developed. Details on line soon! • New Logo has been produced and approved by board. • We are currently seeking out reverent theological training courses and will pass on any information we receive. • Developing support groups within regions. 	<p><u>HELP needed urgently</u> for an editor for our quarterly newsletter. Please contact secretary if you can help.</p>
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For those who watch what you eat... Here's the final word on nutrition and health, and it's a relief to know the truth after all those conflicting medical studies:

- 1. The Japanese eat very little fat and suffer fewer heart attacks than the Canadians, British or Americans.***
- 2. The Mexicans eat a lot of fat and also suffer fewer heart attacks than the Canadians, British or Americans.***
- 3. The Japanese drink very little red wine and suffer fewer heart attacks than the Canadians, British or Americans.***
- 4. The Italians drink excessive amounts of red wine and also suffer fewer heart attacks than the Canadians, British or Americans.***
- 5. The Germans drink a lot of beer and eat lots of sausages and fats and suffer fewer heart attacks than the Canadians, British or Americans.***
- 6. Ukrainians drink a lot of vodka, eat a lot of perogies and cabbage rolls and suffer fewer heart attacks than the Canadians, British or Americans.***

CONCLUSION:

Eat and drink what you like. Speaking English is apparently what kills you.



Prayer requests

Please pray for the following as they explore Faith Community Nursing: Deborah Morton in Taranaki, Ane Masima from the Tongan Church in Auckland, Averil Wilkinson in Karori, Wellington; Helen Vaughan from Hamilton; Darlene Jones from Papakura, Auckland; Sylvia Richardson from New Plymouth.

Also Pray for Dorothy Finlay as she shares the vision with churches in her area and with her colleagues, Mary from Panmure, and Jan from Tauranga.

Thank God for the wonderful networking of the Manawatu Support Group under the guidance of Wendy Scott and for Wendy as she prepares for theological training in St John's College, Auckland – for her family and home church.

Pray for Anne van Loon as she researches in the difficult areas of women with addiction and child sexual abuse.

Pray for our newest FCN appointed to work at St John the Baptist Anglican Church, Northcote, Auckland. Also for her husband Peter, who is recovering from a spell in hospital with pneumonia. Seek guidance as she searches for God's way of working in this parish and within another Christian denomination.

Pray for preparations for the next training course in Wellington in 2005. Watch this space!

Pray for the Board.

Pray about developments of FCN working to comply with requirements of Nursing Council with recent changes.

Pray for the group led by Reverend Duncan Macdonald and Angela Anderson as they seek to promote and network with parish nurses within the Auckland area.

**Happy moments, praise God
Difficult moments, seek God
Quiet moments, worship God
Painful moments, trust God
Every moment, thank God**



REGIONAL ROUNDUP

Val Southcombe writes from Wanganui

“Things are progressing very well here for me and St Marys’ Parish. Father Dave Bell is so keen to get Faith Community Nursing started. I have done information packages for all the parish leaders and a week later spoke to them at a meeting. They are all very approving and can see this working in our community. I have many appropriate people with servant hearts ready and willing to come on a Health Committee. God is good....wonderful smooth things seem to be happening, I believe when we listen to his agenda things move fast and in order.”

Margaret Chiaroni has been appointed to the part-time salaried new position of Parish Nurse at the Parish of St John the Baptist Anglican Church, Northcote, Auckland and starts work on November 8th 2004. She writes:

“I really do feel The Lord is leading our Parish Nursing Venture. However, it has all happened so quickly I suddenly feel quite overwhelmed by the enormous faith & responsibility that has been placed in me. I can only say Jesus I Trust in You & step out in Faith. I am very grateful for the support of Maureen, Darryl & Angela. It’s new territory for us all!”

Training Conference in Selwyn Village, Auckland

This day was a wonderful success with 35 people attending with a large proportion coming from the Auckland and wider region. The day started at 9.00 and was opened with worship by Revd Duncan Macdonald. The morning session heard Elaine Tyrrell speak on Getting Going as a Parish Nurse. She identified 3 phases to work through and the need for the right person, the right place and the right time to be in place for it to work. A vision is essential; support is critical and prayer is the cornerstone.

Anna Bailey then presented to the conference the parish nursing module working in conjunction with Heath Pacific Trust and the Auckland Health board. Health Star Pacific is a charitable trust, primary health care provider working with the Pacific Island community within the Auckland region. They developed a pilot scheme to run for 3 years funded by Auckland DHB to address the growing health concerns of the Pacific Island community and saw that the church was the centre point for many pacific island people. . Their aims and objectives were to make a positive difference to the health and well being of the Pacific Island parish communities. They created an in-depth database of information with health care plans and programs. There were many issues and challenges to work through but overall many success factors were

recognised from relationship building to awareness of health risks.

Duncan challenged us to see the vision within the reality of the current health system and the opportunities available as well as the needs. Wendy Scott opened up the issues confronting those starting up this ministry and the need to recognise that we must care for ourselves whilst working for God and our Church. Margaret Cain updated our knowledge of portfolios and current Nursing Council requirements. We were very moved at Mary Caygill's very personal reflections on her Christian journey with clinical depression and the lessons she learnt of God's love support and the role of others in her illness and recovery.

Finally we were again deeply encouraged at the wonderful fellowship and opportunities for networking amongst Christian nurses and others from many Christian churches. Here are some of the comments subsequently received:

Mary Wentworth wrote: "Jenny Collard-Scruby and I will be presenting a report to the Parish as we were sent to the conference for information. We thoroughly enjoyed the day, which was most enlightening and very helpful.... I was most impressed with the concept of the role, which will obviously differ according to the needs of the Parish. Introduction into a Parish such as ours will need great care to ensure that people currently fulfilling many of the facets of the post are included in the consultation and that all parties' opinions are respected. Prayer, careful change management and much discussion will be vital.

Once again, thank you for all the preparation and thought which went into the day including the great line up of speakers - we did enjoy it.

Ruth Lyons shared that it was good "to be able to share in such a good Conference and the workshops. I did learn more, and Jean was very pleased to have participated. I also met two from All Saints Howick, which I have been wanting to do for some time.

God is good indeed. The need for our work is increasing, and I shall have to use the help offered by other members of the team. I pray for wisdom and guidance.

Following a discussion on the use of pamphlets, Anne Simonsen gave permission to share a copy of her leaflet for the benefit of those following in her footsteps and wrote of the conference: I found it to be very informative and came away feeling encouraged and supported to 'keep going' in my endeavours to establish FCN in the Catholic church here in Hawkes Bay.

Anyone wanting a copy of the pamphlet please email Elaine who is not yet computer savvy to be able to reprint all the pictures as well as text!!

DEFT'S INTRO OF A MODEL OF SPIRITUAL HEALTH

Distance Education Formation and Training
Presents a Introduction of a Model of Spiritual Health

Wellington Training
Held at Mercy Centre

15 Guilford Terrace
Wellington

4 December 2004

Time 9.00am to 4.00pm

A training workshop for Pastoral and Health Care Professionals
Contact details: 04 385 7743 or email: admin.deft@xtra.co.nz

This is a Summary of INTRO TO A MODEL OF SPIRITUAL HEALTH

by Diane who attended the course in Christchurch

This course was run by DEFT who are an Anglican based organisation. The model they have produced can be used to assess the spiritual health of individuals. The morning session looked at the historical relationship between the church and health. The afternoon session looked at the model and gave us opportunity to practice the model on each other.

Some points I took from the sessions were that the climate in NZ within the health and education sectors is becoming more holistic. Relative documents within mental health and palliative care especially address spiritually, so the opportunity is there for nurses to meet the spiritual component. Therefore the ability to measure and assess spirituality within people is important. A key phrase use to establish this model is "He who has a WHY to live can bear almost any HOW." The model has a wellness focus and positive YES agreement to life. It looks at the potential in people and not just what is presenting at the time of assessment. The model works with the person coming from extremes and measures good spiritual health as being transcendence through God, others and themselves. The model looks at what is going on in these three areas. Ideally each area needs to be firm but not cut off from each other so if only one area is active then a spiritual referral or mental health referral may be necessary. BALANCE is the key.

'The core of parish nursing is being able to sit down and listen with someone' (heart to heart)

Resources DEFT have found helpful and would recommend

Aide Rangi - autobiography - 1968 Reed

A Ministers Handbook -Joseph W Garrochi- Paulist press 1993

Mental Disorders “

Te Rangi Hiroa (Sir Peter Buck) -J B Condliffe - Reed

The coming of the Moari - Peter Buck - Moari Porposals

The wounded healer - Henri Nauwen - Fund Board 1947

Palliative & Supportive Care - 2003 Cambridge press

Public Health Promotion
Nelson Marlborough Health

Calendar of Health Events 2004

Based on dates from the Ministry of Health, National Appeals Association, World Health Organisation and Health Promotion Organisations. Some dates to be confirmed.

DATE	EVENT	CONTACT
Oct	Breast Cancer Awareness Month	
Oct 1	International Day of Older Persons	
Oct 1	World Vegetarian Day	
Oct 1-7	Arthritis Foundation Awareness & Appeal Week	Arthritis Fn Ph 546 7689
Oct 5	International Teachers Day	www.unesco.org
Oct 6	World Habitat Day	
Oct 4	Term 4 starts All schools	
Oct 10-16	Mental Health Awareness Week Theme : The Relationship between Physical and Mental Health	Ph. Jacqui 546 1549 www.mentalhealth.org.nz
Oct 4-11	Plunket Awareness & Appeal Day	Plunket Society 547 5388
Oct 10	World Mental Health Day	www.mentalhealth.org.nz
Oct 16-22	Save the Children Fund Awareness & Appeal	Save the Children Fund
Oct 15-22	Kidsafe Week Theme: Prevention of passenger injuries, burns, scalds and electricity related injuries	Ph: 5661 538 www.kidsafe.org.nz
Oct 11-17	National Bandanna Week (Canteen)	Ph. 0800 226 8336 www.cancernz.org.nz
Oct 17	International Day for Eradication of Poverty	
Oct 26/Nov1	Foundation for the Blind Awareness & Appeal Week	Foundation for the Blind
Oct 29-31	FPA Sexual Health Conference	Ph: 546 1560 www.fpanz.org.nz
Oct 31	Children's Day	www.childrensday.org.nz
DATE	EVENT	CONTACT
Nov 1-7	Heart Week	Ph. 545 7112
Nov 5	NHF Street Appeal Day	Www.nhf.org.nz
Nov 1-7	Parkinsons NZ Awareness Week	
Nov 14-20	Sunsmart Week	Cancer Soc. Ph.546 3920 www.cancernz.org.nz
Nov 15-21	Toddle Waddle - Meningitis Trust	
Nov 9-15	Leukaemia & Blood Foundation Awareness & Appeal Week	Leukaemia & Blood Foundation
Nov 17-23	Victim Support National Appeal Week	Ph 04 470 7006
Nov 18	International Day of Tolerance	www.un.org
Nov 19	World Day for Prevention of Child Abuse	www.occ.org.nz
Nov 22-26	5+ a Day Week	www.5aday.co.nz
Nov 23-29	Diabetes NZ Awareness Week Theme: Eat Well, Walk Well, Stay Well	www.diabetes.org.nz
DATE	EVENT	CONTACT
Dec 1	World AIDS Day	www.nzaf.org.nz
Dec 1	International Day of Disabled Persons	www.ihc.org.nz
Dec 3	World AID'S Day Street Collection	www.nzaf.org.nz
Dec 6-10	Foodsafe Awareness Week	
Dec 3	Term 4 ends - Secondary & Composite Schools	
Dec 10	World Human Rights Day	www.hrc.co.nz
Dec 14	Term 4 ends - Primary & Intermediate Schools	

Should the Health and Healing Ministry of the Christian Church Engage in Complementary Therapies?

This topic is one that has intrigued me for many years. Working in the tertiary sector I have seen many topics on complementary therapies included in the undergraduate curriculum. I have examined the philosophies that underpin these healing modalities and found some of them occultic in nature. Yet as a nurse I am also extremely skeptical about many of the reductionist methods used in modern medicine which depersonalize care and objectify humans. I believe it is deficient to use a singularly chemical interventionist approach to mental illness that ignores the person's spiritual dimension. There is no doubt that ill people benefit from compassionate care, which focuses on the whole person. This was one of the key reasons for commencing faith community nursing in Australia! I know many Christians in Australia use vitamins, herbs and homeopathic medicines, and engage naturopaths and chiropractors when they have health needs. So why are Christians so reluctant to engage in discussion about the use of complementary healing modalities in health ministry? This article presents a few of the reasons I have gleaned from resources provided by Harold Taylor of the 'Community of Hope' [Ph (03) 5964 4219], a group of Christians involved in outreach amongst 'New Age' seekers. I hope it will stimulate you to further personal study and engagement in this important debate!

Our post modern shift in thinking has put a question mark behind the absolute certainty of reproducible science and reasoned logic as the only framework for healing advances. This is evident in the number of researchers looking into the links between body, mind and spirit in health and healing. Institutes have commenced at major universities in the USA such as Harvard, where they are investigating the effects of the mind and spirit on health. There is a plethora of conferences, journals and self help books, many of which have hit the best seller lists in the past twenty years. People are hungry for information that will help them to not just cope, but thrive in this world. God created humans with a spirit and that human spirit must have its needs satisfied, so people continue to search for (and many find), acceptable pluralist and comfortable spirituality in the New Age movement. I have found the mere mention of complementary therapies, or alternative healing to Christians usually gets one of these responses; rapid change of subject, or loud paroxysms of fear over the entry of the occult, satanic and demonic forces into the church, or they remain totally silent avoiding the subject. Occasionally you get someone who will say they use them, and that they ask God to protect them and use whatever means God wills to make them well. They state the complementary therapy is working, therefore it must be OK. You seldom get a well thought through and educated debate based on biblical and theological reasoning. Hence the need for this article, so AFCNA members can start considering their responses. What should the FCNs response be when people ask about the use of complementary therapies in their illness? Have you got a response?

Most of the therapies creating controversy are based on the assumption that there is a 'universal energy' or 'life force' everywhere, permeating the cosmos and that humans are in essence nothing more than amassed energy fields. It is important to realise these therapies are often interwoven with a philosophical worldview, or religious ideology that makes sense of the therapy in a cultural manner. Healing then is about connecting with the 'life force' or manipulating energy to points that need healing. Kinesiology, Reiki, acupuncture, therapeutic touch are some common examples. Many of the

articles I have read on these therapies use the new paradigm of quantum physics to validate the premise that all life is 'matter' and that energy never 'disappears' it simply changes form. Therapists use this discovery to lend credence to the manipulating and harmonising of energy fields to effect healing.

So how can we as Christians create a Biblical framework by which we can make sound judgments about the use of complementary therapies as 'OK' or 'better left alone'? Philip Johnson (1999) the Director of Global Apologetics and Mission based in Sydney has written a very helpful article titled 'Energy Healing: A Christian Theological Appraisal'. The following theological arguments are edited from his work to provide you with a basis on which to commence your deliberations.

The starting point must commence with the sovereignty of God as creator of all life, human, animal, vegetable and mineral (Gen. 1). We see God's 'ruach' or spirit, hover over creation and maintain and uphold the creation in its entirety, and continuing that work for all eternity (Gen. 1:2, 6:3; Num. 16:22 & 27; Ps. 104:30). God breathed his spirit into humans in Gen. 2:7 and his spirit gave life. It is in God alone that each person has their being (Acts 17:24-28). In the New Testament this life giving work continues with Jesus Christ as the creator, and the one who upholds everything by His word (Hebrews 1:3; Col. 1:16-17). We also note the redemptive work of Jesus was not just for the salvation of humanity, but for the renewal and restoration of the whole of creation (Is. 65:17-25, Rom. 8:22, 2 Peter 3:13, Rev. 21).

We then need to look at the nature of God as Healer. In the Old Testament we see God healing various individuals (Gen. 20:17; 2 Chron. 30:20) and in the New Testament we see Jesus' extensive healing ministry (Matt 4:24; 8:8-16; 12:15; Lk. 6:17, 9:11 13:14, 22:51). Grange (1995) notes Jesus felt 'energy' leaving him when the bleeding woman touched him (Luke 8:45-46, Mark 5:30) and Jesus also stated the he needed to build up his energy with prayer and fasting before he attempted to heal difficult cases (Mark 9:28-29). Grange continues that Jesus was clearly able to use some form of energy to change climatic conditions and shoal fish for the purposes of fulfilling his ministry. The apostles were also Christ's agents of healing (Acts 3:11, 4:14, 5:16, 8:7, 14:9, 28:8-9) and continuing this work is recommended to all Christians in James 5:16. So we can clearly discover that healing activity is inherent in God's nature, and part of his plan for the upholding of his creation. God sustains all life for believers and non believers (2 Kin. 5; Lk. 17:12-17) and so healing can come from Christian and non Christian sources alike, but all are a part of God's provision for the needs of all humans. Christians will happily take a therapy invented, or offered by an atheist doctor, yet we question complementary therapies... Why? Johnson believes it may be more to do with our understanding of what is considered to be acceptable science. We can usually prove medicine works, but we can't always prove mystical therapies work. This causes alarm bells to ring in my mind, because I know the scientific method is not academically neutral, nor free of bias. I suggest we keep a healthy skepticism and a critical stance, but allow room for progress to research beyond what is real and provable. After all, astronomy had its foundations in Astrology, and chemistry's roots were in the ancient spiritual alchemists' search for the 'elixir of life'. There is still so much to discover and so much we don't know.

Because energy healing is beyond absolute scientific validation does it necessarily follow that the source must be Satan? Matthew 24 states there will signs and wonders

committed by false prophets and that people need to be aware lest they are deceived. Johnson discusses apologists Barnett's view that Jesus' remarks were for the context of that day, referring to the Jewish community and the emergence of false prophets from inside their faith. Between Pentecost and the destruction of Jerusalem in 70AD various false prophets emanated from among the Jews (Acts 5:34-37 tells of two aborted movements) however, there are no references to people beyond the Jewish community executing counterfeit miracles. Paul also speaks of false prophets and false teachings in 2 Corinthians and 2 Thessalonians, but neither passage refer expressly to gifts of healing, and in both passages the false teachers arise from within Jewish culture or the Church, not a place where any 'New Age' therapies have commenced to date. Johnson adds the Bible affirms that God heals people, but nowhere does it expressly say that healing is something done by Satan, devils, or demons. Indeed Johnson points out that God uses pagan means to reveal himself to pagan people groups. For example, God gave the Pharaoh a dream because in Egyptian religion dreams were the revelatory vehicle of the gods. Later in Babylon, Daniel is made chief of the Magi (Dan 2:48) and in Hosea (14:8) God uses pagan imagery to draw the Jewish people back to the covenant. In the New Testament we see several references to pagan philosophers such as the Athenians commended by Paul for their religious search. In fact the Christians in Corinth were uncertain about whether they were allowed to buy food which had first been dedicated to an idol and Paul used creation theology to OK that practice (1 Cor. 8:4, 11:25, 26; Psalm 24:1).

Johnson asserts that a creation theology provides complementary practitioners with a real base on which to build their practice and claim it for Christ:

1. God is the ultimate source of all healing and omnipresent in creation;
2. the Holy Spirit is at work throughout creation to effect healing for all;
3. Gods divine 'energy' resonates throughout all creation (see Habakkuk);
4. Christ's presence in the world resonates His power to heal throughout the world;
5. then we can finally claim the therapy for Christ and give God the glory for His healing power.

Currently God does not receive the glory for much of the healing, because many complementary therapy practitioners make sense of the healing phenomenon via alternative spiritual constructs. Some would argue that using creation theology to underpin these practices is a form of theological syncretism whereby you mix a true teaching with a questionable one, to make it more palatable. Johnson argues this position only becomes a problem when Christ is not at the centre stage of one's personal theology. The New Age therapies are open for exploration and missionary effort.

To use Aromatherapy as an example: The essential oils and essences used to promote rest, relaxation and healing are a part of God's creation to be used for the wellbeing of others. They are part of God's great kindness and provision for the world and should be received with thanksgiving. We are to use the gifts God provides according to the principles given to us in His word the Bible. There is in fact a Biblical precedent for anointing with oils. Specifically mentioned were myrrh and frankincense in Song of Songs (1:13,3:6, 4:6, 14,5:1, 5, 13), and as gifts the Magi brought to Jesus. Jesus was anointed with precious oil at Bethany prior to his arrest and crucifixion (Matt. 26:6-13). Anointing was in fact symbolic of being chosen and separated out, to be used by God. The essences and oils have a specific spiritual purpose, and to use them to bring

glory to God, is what God desires. The power in the oils are derived from the Spirit at work in this world. So we can demonstrably claim Aromatherapy for Christ. The question remains 'Can we claim other complementary therapies for Christ?' We need more practitioners with a sound Christian theology to start engaging in this discussion, so we can have an appropriate response to the movement.

Taylor (1998) suggests there are several questions Christians should ask and issues they must consider when using complementary therapies. Firstly, you need to discern when a therapist uses treatment practices that may be considered occult such as spiritist, sorcery, witchcraft, fortune telling, transcendental meditation, astral projection and induced psychic experiences. He suggests being guided by Matthew 7:20 "By their fruits will they be known" for the basis of your examination of any therapy. Ask yourself 'What is the aim of the therapy?' Is it to draw you away from Jesus, or can it bring you closer to him? Does the therapist's life back up what they practice? You should ask the therapist: what is her/his training, qualifications, what is the background of the therapy, how does it work, what accountability standards does the therapist have, and try to discover if he/she is involved in occult practices.

Taylor (1998) highlights four key problem areas in 'New Age' therapies which Christian writers critique. They include:

- a) Energy healing is based on pantheistic views... ie everything is a manifestation of the divine... 'the God within'. This is refuted in scripture because God made humans in God's image to live in relationship with God (Gen1:26-28) as creator and creature.
- b) Energy healing positions God as matter or 'life force', but the Bible tells us God is a personal, loving and compassionate father (parent), who suffers with and for his children, and acts continually to transform and restore people to himself (Micah 7:18-20, John 14:9, Hebrews 2:14-18).
- c) In energy healing people have taken one of God's natural gifts in creation and reinterpreted it in occultic and pantheistic understandings (Rom 1:20,23,25,28). God's 'ruach' is not just a universal life force, but God is a personal, relational divine being. It is at this point where many therapies may become deceptive, as the practitioner attributes the healing to spiritual forces other than God. This reinterpretation allows the healing gifts to come under Satan's spiritual powers (Eph. 2:2, 1 John 5:19, 2 Cor. 4:4, 2 Thess. 2:7) and enables them to be used to move people away from God, instead of bringing them toward him.

All of us need to take seriously the power of deception that Satan uses because the Bible makes it very clear that Satan is real, and the demonic spiritual realm is real. Avoid any therapy that uses occultic practices. I believe the only true way forward is with prayer and a very good understanding of Scripture. Taylor gives several questions you should ask, some include: Is the therapy based on a biblical worldview of God, or is God an impersonal force? Does it acknowledge human's sin and need for forgiveness and salvation, or does it see everyone as a good creation, even essentially divine? Does the therapy include or encourage dependence on occultic practices (see Deut.18:9-13 for list). How has the therapy been validated? If so, how and by whom? Is the therapy able to be reclaimed for Christ? If I use the therapy and recommend it to others, am I opening them to 'New Age' philosophy and ignoring their need for Jesus Christ, the source of all healing?

We have the source of all healing in Jesus. In understanding who Jesus is as revealed in Scripture, we can pray with certainty, knowing that God will answer us and that God wants to heal us. We must continue to be aware that healing does not always include physical curing, rather it is being made whole through Christ and brought to a place of peace. Our views on healing may need to shift, but God keeps his promises, what we have to do is claim them. God will help each person find their personal pathway to healing, which *may* include traditional medicine, surgery, complementary therapies, but it *must* always include prayer. I believe we must carefully and prayerfully examine the possibilities of underpinning these therapies with a theology based on God's word, so we can use them in the Christian healing ministry, giving God the glory as we bring people to the source of all healing Jesus Christ.

References:

- Grange, J. (1995) Healing energies. *Health and Healing*, 36, Churches Council of Health and Healing Marylebone London UK.
- Philip Johnson (1999) *Energy Healing: A Christian Theological Appraisal*. Global Apologetics and Mission: Sydney
- Taylor, H (1998) Some perspectives on alternative healing. *Healing Contact*. Order of St Luke. Australia
(By Anne van Loon RN PhD)

Kids in Church

3 YEAR OLD, REESE

"OUR FATHER, WHO DOES ART IN HEAVEN,
HAROLD IS HIS NAME. AMEN"

A LITTLE BOY WAS OVERHEARD PRAYING:

"LORD, IF YOU CAN'T MAKE ME A BETTER BOY,
DON'T WORRY ABOUT IT.

I'M HAVING A REAL GOOD TIME LIKE I AM."

A SUNDAY SCHOOL CLASS WAS STUDYING THE TEN COMMANDMENTS.

THEY WERE READY TO DISCUSS THE LAST ONE.

THE TEACHER ASKED IF ANYONE COULD TELL HER WHAT IT WAS'

SUSIE RAISED HER HAND, STOOD TALL, AND QUOTED,

"THOU SHALLNOT TAKE THE COVERS OFF THE NEIGHBOUR'S WIFE."

VINEYARD MINISTRIES has courses available that are NZQA certified.

Check out their website urban@vineyard.co.nz or phone 09 3616077 for enquires

We are looking at the possibility of them developing a paper for FCN. More details to come. They also have a counselling course that they run through Refocussing at Christian City Church in Auckland. Contact details 09 373 5238 Fax 09 373 5233

USEFUL BOOKS

TITLE : ***Spirituality: the heart of nursing***; Ronaldson, Susan,; Melbourne; Ausmed; 1997

TITLE: ***Making sense of SPIRITUALITY IN NURSING PRACTICE***: an interactive approach; McSherry Wilfred; London; Churchill Livingstone: 2000

TITLE: ***Being Human: ordinariness in nursing***; Taylor, Beverley J; Lismore, N.S.W; Southern Cross University Press: 2000

TITLE: ***Spirituality in Nursing: Standing on holy ground***; Mary Elizabeth O'Brien. Jones & Bartlett. Available from NZNO library

TITLE: ***Sent to heal. A handbook on Christian Healing***. Order of St Luke; Harold Taylor: 1993

TITLE: ***The Parish Nurse Providing a Minister of Health for Your Congregation***. Grammer E. Westberg. Augsburg, 1990.

Australian Courses

Robyn Rose Davies is working on a ***FCN Self-Care Kit*** and a continuing education module on self-care which will be available on-line by the end of 2004. This is

aimed at preventing the increasing burnout amongst FCN's.

Robyn (AFCNA publicity and promotion officer) is available for telephone support

and email counselling as required Ph (08) 8387 1356 or

Email: daisyrose@eisa.net.au.

Robyn has a Master of Science in Counselling and will be pleased to support you.

GRADUATE DIPLOMA IN THEOLOGY (FAITH COMMUNITY NURSING)

Interested in doing a fully accredited tertiary Graduate Diploma of Theology, majoring

in Faith Community Nursing (GradDipTh(FCN) from the comfort of your home?

Then contact The General Program Administrator, Luther Seminary, 104 Jeffcott Street,

North Adelaide SA 5006, Ph (08) 8267 7400

Email: general@luthersem.edu.au

This course is highly recommended by AFCNA as an excellent grounding in theology and its practical application in the FCN role

Useful web sites – to access Parish Nursing Information

- www.afcna.org.au Australian Faith Community Nurses Association.
- <http://ipnrc.parishnurses.org/index.phtml> International Parish Nurse Resource Center in St Louis
- <http://www.healthministriesassociation.org> Health Ministries Association.

- www.moh.govt.nz/nursing.html Ministry of Health specific to nursing and provides links to publications, nursing education etc. You could check out the Primary Health Care Strategy via this site if you are not familiar with it.
- www.nzord.org.nz - New Zealand Organisation for Rare Disorders
- www.medicineandstory.com Brian Broom, a Christian doctor working in Christchurch has developed this site. He spoke at our first FCN conference in 2001.

The Gambling Watch website has been updated to include all presentations received from the *Community Action on Gambling Conference* held in Hamilton in September. Click on <http://www.gamblingwatch.org.nz/index.asp?> And also the booklet: '**Pokies: Know the Facts Before You Spin**', prepared for Gambling Watch by Sue Torkington

Click on

[http://www.gamblingwatch.org.nz/files/HOW%20POKIES%20WORK%20Booklet GW.doc](http://www.gamblingwatch.org.nz/files/HOW%20POKIES%20WORK%20Booklet%20GW.doc) to access copy

The Future for NZFCNA

National Conference to be held in Wellington 2005 September/October
 Policies and protocols to be established
 NZFCNA manual to be published
 Website to come

IMPORTANT NOTICE: This is your Newsletter!

Please send us any articles, useful websites, pictures, poems, prayers, comments or news, which we could include in future newsletters.