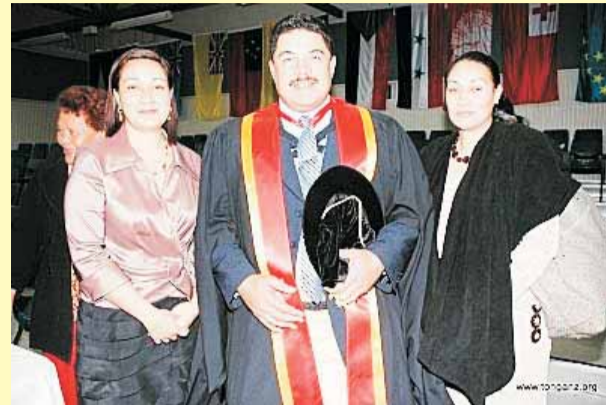


## Malo e Ako Rev Dr Nasili Vaka'uta



Ko Rev Dr Nasili Vaka'uta 'i he'ene lea 'i he Katoanga Lotu Fakafeta'i mo Fakafefia.



Mei hemá ko Kefilini, Dr Nasili Vakauta mo Heleine Feki ko e ongo tuofafine



Ko Dr Nasili Vaka'uta mo Rev William Finau na'a ne tatakí 'a e lotu fakafeta'i

**Na'e fakahoko he Tokonaki 'aho 9 Mē 'i he 'Apiako Tamaki, 'i Glen Innes 'a e lotu fakafeta'i mo e feohi fiefia mo'oni 'a e ngaahi fāmilī mo e maheni 'o Rev Dr Nasili Vaka'uta 'i he ma'u 'a hono fakā'ilonga pe mata'itohi Toketa Filosefa meihe Univesiti Aokalani.**

Ko Dr Nasili ko e foha lahi ia 'o 'Eneasi (kuo ne pekia) mo Siokapasi Vaka'uta mei 'Ohonua, 'Eua mo Tatakamotonga, Tongatapu. Na'e ako 'a Nasili 'i he Tonga High School, pea ne hū mei ai ki Sia'atoutai 'o ma'u ai 'a hono mata'itohi Bachelor of Divinity, kimu'a ia pea hoko mai 'a'ene ako ki muli 'o ma'u ai hono ngaahi mata'itohi M.Th; M.Div; Post Grad Dip.

Na'e fakamatala 'e Dr Nasili Vaka'uta ki he Touchstone 'i Ma'asi 'o ne pehē ko hono PhD pe Toketa Filosefa ko ha feinga ke fai hano lau mo vakai ki he Tohitapu 'aki ha ngaahi naunau pe me'a-vakai mei 'Osenia 'aia 'oku 'i lotu ai hotau potu tahī Pasifiki ni. 'Oku 'iai 'a'ene tokangataha ki he vahe 9 mo e 10 'o Tohi 'Eselá, 'aia 'oku fakamatala 'i ai 'a e foki 'a e kau Hepelū na'e fakahēki ki Papoloné. Na'e 'iai mo e tokanga ki he ngaahi me'a mahu'inga makehe 'e ni'ihī 'o hange ko e kikkivi 'a kinautolu na'e fakahē 'i ke vete 'i 'e kinautolu kakai tangata Siú 'a honau ngaahi mali muli.

Na'e pehee 'ehe Toketaa 'oku 'ohake ai 'a e ngaahi me'a mahu'inga 'o hange ko e mo'ui fakamahehekehe, fakafaihekehe 'i 'o e tangata mo e fefine,

mo e kakai mo honau tupu'anga. 'Oku ne pehee 'oku ne lau 'a e Tohi 'Eselá meihe vakai 'a e tu'a pe me'avale Tonga. 'Oku ne toe pehee ko e founga ko 'eni hono lau mo vakai 'a e Tohi 'Eselá 'oku lava ke tau 'ilo ai he tafa'aki 'e tahá 'a e sipinga pule fakahāua na'e hoko 'o tu'u he Tohitapú, pea 'i he tafa'aki 'e tahá ko hono 'omai e ivi liliu 'o e ngaahi potu-tohi koiá.

Na'e toe pehee foki 'e Dr Nasili kuopau ke tau lau 'a e ngaahi potu-tohi he Tohitapú mo manatu 'i ma'upe ke tau siloloto ki he tukunga 'o e mo'ui mo e 'aatakai fakasosiale 'o e 'aho mo e kuonga na'e hikitohi ai 'a e ngaahi potu-tohi takitaha., pea pehee ki he tukunga 'o e 'aatakai fakasosiale 'o kinautolu 'oku nau lau 'a e Tohitapú he kuonga takitaha 'oku fai au hono lau. Ko e me'a ia ke manatu 'i pe 'e

kitautolu 'oku lau 'a e Tohitapu he ngaahi 'aho ni. 'Oku 'ikai ha tu'uaki 'ehe Tohitapú ia ha'ane mo'oni 'i-me'a 'o pehee 'oku aoniu ia pe fakaleveleva 'i mamani he kuonga mo e kakai kotoa pe.

'Oku 'iai mo e ngaahi fakamatala malie 'a e Dr Nasili Vaka'uta ka te ke ma'u 'a'ene fakamatala kakatō he Touchstone 'o Siulai 2008.

'Oku 'oatu 'a e popoaki talamoni 'a e Pukolea mo e Vahefonua Tonga kotoa kiate koe Toketa. Malo e ako mo e lotu. 'Oku lolotonga faiako 'a Dr Nasili he Univesiti Aokalani pea mo e Trinity Theological College tu'unga 'i ha kole ia 'ehe Siasi Metotisi 'o Nu'u Silá ki he Siasi Uesiliana Tau'atina 'o Tonga ke ne tapuni 'a e fiema'u faiako ko eni.

### POUPOU FAKALAUMALIE KI HE MAHINA SUNE

#### KAVEINGA: "KOE FA'AHINGA LOTO KE FAKAFOFONGA'I 'AKI 'A SISU"

POTUFOLOFOLA: FILIPAI 2: 5-7: "IO, KE 'IATE KIMOUTOLU 'AE LOTO PEHE. 'A IA NA'E 'IA KALAI SIU FOKI.

KAEKEHE NA'A NE FAKAMASIVESIVA 'I 'E IA IA, HE'ENE TO'O 'AE ANGA 'OE TAMAIO'EIKI".

*Ne talanoa mai kiate au 'e ha motu'a, 'ene lele atu 'o kau 'i ha fakataha 'ae ngahi 'ulu' i ngaue 'o 'Okalani, koe motu'a ni ne ngaue he loli veve. Pea koe kamata ko ee ke tangutu 'i hono, sea kuo lele hake 'ae ongo' i ma 'iate ia. Ko ia nene tuku 'e ia 'ae sea tonu ke heka ai, kae toe hekeheke atu ia 'o heka he sea 'oe kau fakafofonga 'oku nau fakafofonga' i maie e ngahi kautaha pisinisi.*

Ne ha'u e taha 'oe kau fakanofofo 'o tataa' i hifo e tu'a 'o e out'a, mone talaange, kataki koe sea hala ena 'oku ke heka ai, koe sea e 'oku ke ha'u 'o fakafofonga'i. Pea heke mai e motu'a ki hono sea, pea taimi si'i pe, pea hola mai ia mei he fakataha.

Ko eni 'ae mahina ono 'oe ta'u, pea koe fekau ma'atautolu kau lotu, "ke tau fakafofonga' i a Sisu". 'Oku

hanga 'ehe 'aposetolo ko Paula heni, 'o fekau mo fakamanatu ki he kau lotu 'o Filipai, 'ae tu'unga totonu 'o 'enau fakafofonga' i a Sisu 'i he'ene lotu, koe pau "ke 'iate kimoutolu 'ae lotu pehe na'e 'ia Kalaisi Sisu. Kae kehe na'ane fakamasivesiva' i 'e ia ia, he'ene to'o 'ae anga 'oe tamaio'eiki".

Hange kiate au, 'I he'etau fakafofonga' i a Sisu 'i he'ene lotu, 'oku tau hanga ai 'o maa' i mo fufu' u' i ke 'ilo koe tamaio'eiki kita mo popula kita 'a Kalaisi.

Hange ko'etau fai e lotu, kuo tau malele ki he sea hala. Kuo tau fiefianga kitautolu ke fakahaaha ha tu'unga ako kuote lava'i, pe tukufakaholo hoto famili, pe hako kita 'o ha faifekau, pea 'oku te ma'u ee mo ee. 'Oku ou tui kiae lau 'ae 'aposetolo, ka 'okapu he'ikai te tau 'ai 'ae lotu na'e 'ia kalaisi Sisu he'ene fakamasivesiva' i 'e ia ia, mo to'o 'ae anga 'o e tamio'eiki, he'ikai pea

he'ikai pe eke tau hoko kitautolu ko ha kau fakafofonga lelei 'o Sisu.

Manatu ki he oo 'ae Falesi moe Popilikane ke fai 'ena lotu. Ne futa'aki 'ehe Falesi hono lakanga fakalotu mo 'ene fua e ngahi kavenga kehekehe 'o e lotu. Ka ko si'i popilikane na'a ne fakavaivai' i 'e ia ia, 'one 'ai 'ae laumalie fakatamaio'eiki, 'ihe'ene kole fakamolemo mo fakatomala. Mo'oni pe 'a Sisu, ko ia e hakeaki' i 'e fakavaivai' i ia, ka ko ia 'e fakavaivai' i 'e hakeaki' i. Mo'oni e lau 'ae himi 616. Ne fakavaivai' i ia, ne nofo 'o fekau, ke ma'u ai ha sipinga 'ae tamasi' i ko au. Kapau 'oku tau fie hoko ko ha fakafofonga kitautolu 'a Sisu, kataki tau fai pe lotu 'o Sisu, pea tau pole' i 'ae mo'ui fakatamaio'eiki na'ane hoko mo ia he lotu 'ai' angakai 'o e manu. 'EMENI.

Rev Mosee Manukia

### Fakataha Vahefonua Tonga 'i Siulai 24 - 26

'Oku fakamanatu atu 'a e fakataha lahi 'a e Vahefonua Tonga 'oku 'amanaki fakahoko ia meihe Falaite 24 ki he Sapate 26 'o Siulai ki Lotofale'ia, Mangere, Manukau. 'E kei fakahoko aipe 'a e polokalama ako mo tokoni 'i ma'ae kau Faifekau mo e kau setuata 'oku fakamafai' i ke nau fakahoko 'a e ongo Ouau Sakalamenti Papitaio mo e 'Ohomohé he Tu'apulelulu 'aho 23 ia pea Sinoti Fakafaifekau he pongipongi Falaite. Ko e Potungua 'a Fafinē te mou fakataha aipe he taimi ho'ataá ka 'e toe 'oatu ha fakamatala pau ange mo kakato he Pukolea 'o Siulai. Mou kataki 'o lotua 'a e ngaahi fatongia kotoa ki he fakataha ni.

# TOUCHSTONE

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



Anglican Church leaders (from left) Jackie Pearse, Rt Rev Winston Halapua and Rt Rev Te Kitohi Pikaahu sign the Anglican-Methodist covenant watched by their Methodist counterparts Rev John Roberts, Ron Gibson, and Rev Jill van de Geer.

## Methodist-Anglican covenant stirs hope for deeper relations

By Cory Miller

**G**reeted by the choral chords of the Tongan choir, the gathered drifted into Lotofale'ia the Tongan Methodist Church in Mangere, Auckland to witness representatives of the Anglican Church in Aotearoa, New Zealand and Polynesia sign a covenant with the Methodist Church of New Zealand.

From there the leaders of both denominations crossed the road to Anglican Maori Church in Mangere, Te Karaiti Te Pou Herenga Waka, where the Methodist representatives in turn signed the covenant.

The event, which took place on May 24th, or Wesley Day as Methodists know it, was a significant step towards healing a rift that dates back more than two centuries. John Wesley on this day in 1738 experienced a life changing moment which set the wheels in motion for the Methodist

Church to emerge as a splinter from the Church of England.

The covenant states the New Zealand Methodist and Anglican Churches "...on the basis of our shared history, our agreement on the apostolic faith, our shared theological understandings of the nature and mission of the church and of its ministry and oversight and our agreed vision of a greater practical expression of the unity in Christ of our two churches, hereby make the following covenant."

The path to this milestone began in 2002 when the General Synod of the NZ Anglican Church extended an invitation to the Methodist Church to enter into dialogue. A group of representatives from both churches started a journey of exploration that culminated in the covenant.

Convener of the Methodist Faith and Order Committee Rev Dr Terry Wall says it is a national church-to-national church agreement.

"When we first began this dialogue we uncovered what we share but we still need to work on the interchangeability of ministry," Terry says. "The covenant will provide a means for us to continue an ongoing and intentional dialogue, deepening our present relationship."

Rev Diane Miller-Keely, an Anglican vicar at All Saints Church, in Howick East Auckland says the covenant is about accepting where we are at the moment, which is in a broken relationship. "Then we can move forward from there to find ways of deepening the our ties."

The churches have agreed to seek a greater commitment to dealing with issues that prevent their unity. These issues include the theology of ministry and the question of its interchangeability. The covenant relationship will provide opportunities for combined worship encouraging the two churches to grow together in areas of life and witness.

Anglican bishop Rt Reverend John Bluck gave the sermon at the covenant event. He spoke of how he has watched the dance between Methodists and Anglicans for most of his life. It is a process of dialogue and exploration in which it is important to firstly get the foundations right and then the rest will follow.

"This covenant takes us closer to the heart of god in a new stage of that long and fractious journey. It will create a bigger, stronger and richer framework for our ministries."

Through his words John echoed the hopes of others, that this covenant will strengthen the focus of the church on their common mission in the world. The separation between the two churches is a reality and contributes to the Christian weakness worldwide.

See Page 2

## PAC to fund partnerships of hope

*The Prince Albert College Trust Distribution Group has called for applications for funding based on the theme 'Building partnerships of Hope'.*

The Distribution Group says Ecclesiastes 5 critiques our modern consumer society and invite us to consider the deeper values of relationship and care. In Luke 14 Jesus speaks of open hearted generosity. The Distribution Group says Methodists have always looked beyond themselves and worked in partnership with others. "The present recession will not be solved by our working in isolation. Instead we are invited to work together, to create partnerships of hopeful action. It is as we live out our faith alongside others, that we most authentically share what we believe and who we are."

It is from this perspective that for 2009 the PAC gifts will be distributed, and the group looks toward assisting ventures that support partnerships which reach across and beyond our faith communities.

They say they are also aware of pressures on the Methodist Church itself and they recognise that many of these pressures are financial. "We will not be able to maintain effective mission without being strong ourselves so we are concerned to support sectors of the church and programmes in the Church that have energy, ie, they are about keeping the Church lively, hopeful and spirit-filled."

In the light of the deepening recession Council of Conference recommended that

five percent be set aside for community groups outside the church. The president approved this and referred this to the PAC Distribution Group for consideration.

Therefore 70 percent of the total available for distribution from the main fund will be set aside for endowments to a group or groups within the Church. The remainder will be split between groups outside the Methodist Church (five percent) and groups within the church (25 percent).

Applications for assistance from the PAC Distribution Group should explain how the applicant intends to broadly meet the theme for this year's distribution. Proposals and stories should demonstrate innovative ways of partnering with kindred groups in the community which may involve building capacity, enhancing skills, sustainability, and co-operation.

Such proposals may be focussed on social justice and express ideals of 'co-mission' with existing community partners. Along with your story include a financial statement and a budget.

The PAC Distribution Group invites rohe, districts, Sinoti Samoa, Vahefonua Tonga, Wasewase ko Viti Kei Rotuma e Niu Siladi, missions, parishes, and other groups within the life of the Church, and groups outside the Church, to submit stories and applications for this year's distribution.

Submit these to the General Secretary, Methodist Church of New Zealand, P.O. Box 931, Christchurch, by 30 June 2009.

## Desperate Sri Lankan refugees need help

*The declaration of victory by the Sri Lankan government over the Liberation Tigers of Tamil Eelam (LTTE) on 18 May 2009 has finally brought an end to the vicious fighting in north eastern Sri Lanka.*

The United Nations says the war has taken the lives of an estimated 7,000 Tamil civilians and injured many more. The months of sustained fighting have left a heavy toll on Tamils trapped in the war zone.

Of immediate concern are the 265,000 people now held in 38 tightly controlled transit camps. Conditions in the overcrowded camps are difficult as there is a desperate shortage of food and inadequate shelter. CWS has launched an urgent appeal for assistance to local members of ACT (Action by Churches Together) International including the National Christian Council of Sri Lanka who are struggling to help under the difficult conditions in part created by restrictions imposed by the Sri Lankan government.

People who have fled the war zone have passed through heavily controlled government check points and most have arrived with nothing. ACT members are ready to supply them with food, clothing and hygiene kits as well as trauma counselling, something with which they have had a lot of experience.

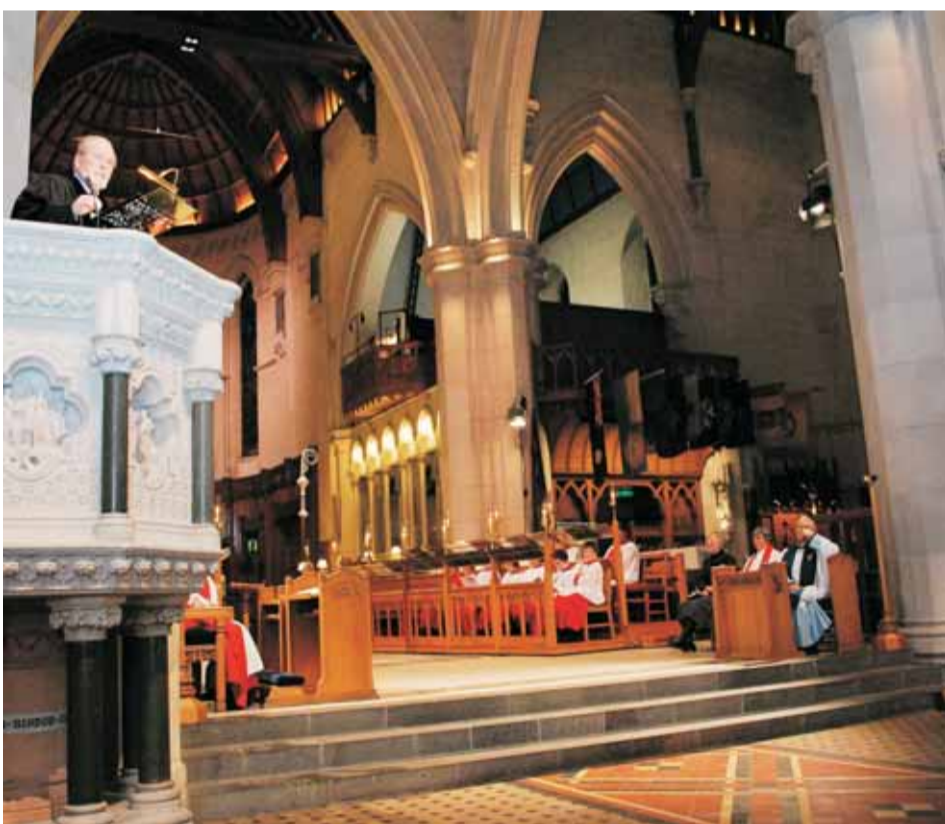
Parents and children in the camps are hoping that the end of the war will enable schools to reopen in an effort to help them escape the poverty and suffering that they have experienced.

CWS has written to the New Zealand government asking it to demand unfettered humanitarian assistance to the refugees and an international inquiry into potential war crimes committed during fighting.

"The next stage is critical if there is to be a lasting peace," says CWS's Gillian Southey. "Tamils throughout the country need to be assured that they will not be harassed or denied their rights, and the government needs to make sure the refugees have food, shelter and medical treatment."

"The possibility of a political process that guarantees greater recognition to Tamil aspirations would also be the cornerstone of an end to this bitter conflict that has lasted more than 25 years."

During the war the media, international agencies and the United Nations were banned from the region. Both sides have been accused of war crimes. The LTTE have used civilians as human shields and the government has used heavy weaponry on civilians and attacked hospitals at least 30 times according to US-based Human Rights Watch.



John Wesley aka Jim Stuart gave a sermon at a service marking the Anglican-Methodist covenant at Christchurch Cathedral.

## Anglican-Methodist covenant signed

*From page 1*

"It has been a long-time since we were accustomed to each others faces, we were a couple that used to know each other before we got divorced," John said. "This is not a wedding," he joked, "but watch this space. I pray for the day when I can say I am part Methodist and part Anglican."

John says the test of the covenant will be to see if it helps the church contribute to the fight against the injustice of the world. "As the church bickers, other world issues become more entrenched," John said.

"This new ecumenical space will enable the cry for help from the communities to be heard."

"It is a model that many of us have only ever dreamed about. It shall take us out of our own self-importance to the heart of the living God, were we can realise that we are all one with him."

In addition to the signing ceremony in Auckland, a joint Methodist-Anglican service marking the covenant was also held at the Christchurch Anglican Cathedral. It featured a sermon by John Wesley as channelled by Rev Jim Stuart.

## Mucking In honours Wesley College favourite

*By Marie Sherry Wesley College art department head Miriam Chainey has had her backyard transformed into a European masterpiece by TV One's Mucking In programme. Miriam was nominated for*



Head of Wesley College's art department Miriam Chainey has had her backyard transformed on television.

the programme last year by her Wesley College colleagues, who recognised her huge contribution to school life.

Mucking In is a show where a community joins together to repay someone who has done so much for them. The recipients are sent away for a weekend, while the Mucking In crew joins forces with local businesses and community people to create a fantastic new garden for them in a weekend.

Wesley College deputy principal Roger Biddle says Miriam has a long history as an artist and a contributor to the college at Paerata, near Pukekohe.

"Miriam has had some of her own work exhibited internationally and she works tirelessly for our kids in terms of developing their art," he says.

"She has a real talent in bringing out the skills the kids reveal. It was about the time and

energy she puts into her students. She regularly gets 100 percent pass in her art in national assessments. She's here nights during the week with her art students and the quality of work those kids produce is unbelievable."

Roger says Miriam is like a mother to her students.

"She can be stern and decisive but can also be very motherly and loving – the kids love her."

A huge crew of Wesley College staff, students and Miriam's family and friends took part in transforming her Glenbrook Beach home in early April.

Roger says the hardest part was keeping it a secret until Mucking In was ready to reveal to Miriam last October that she had been chosen.

Work started on the Friday morning, with the school's First 15 rugby team lending a hand with some of the heavy lifting.

"We arrived there early in the morning and farewelled Miriam and her husband. Then shortly after they had gone the big diggers and earthmoving gear and trucks all came in. It was just amazing," he says.

"We transformed her backyard into a European garden setting with columns, urns, a water feature and beautiful planting. It was all designed by Tony Murrell."

Miriam was gobsmacked with the transformation of her property.

"They got back on the Sunday afternoon and we were all there to welcome her back. A little feature of her return was that unbeknown to the TV people she had painted portraits of Tony and Jim Mora and she presented those as an appreciation," Roger says.

"It was really a great community occasion. It was fun, but hard work."

## Encountering the unexpected in Papua New Guinea



Rarongo Theological College faces a difficult year.

John Roberts, Methodist Church of NZ Mission and Ecumenical secretary

*'Expect the unexpected' the saying goes in Papua New Guinea. That's certainly been my experience when visiting the Methodist Church's partner church, the United Church in Papua New Guinea. Usually it means a pleasant surprise is in store.*

This was certainly the case when I arrived in Buka on my recent visit to the Bougainville region. When I arrived, I was presented with a garland and welcomed to a generous morning tea by Uniting Church bishop Rev Tim Arthur and vice president of the Autonomous Bougainville Government (ABG) Ezekiel Massatt. Later the bishop took me to the parliament buildings for an audience with ABG president James Tannis. James spoke of the important role churches still play in bringing about repentance and reconciliation following the decade of conflict in Bougainville (1989-1998).

The purpose of my visit was to become better informed about the work of the United Church in this region and to discuss support for the work of the church there. In Bougainville the United Church Women's Fellowship is engaged in arms disposal and

reconciliation, and Young Ambassadors for Peace are engaged in conflict resolution training. Young church people focus on social issues such as home brew and marijuana abuse. Health care initiatives include safe parenting and HIV-AIDS education, prevention, and care.

The Bougainville region has 15 circuits, 34 presbyters, and 16 regional office personnel. Mission and Ecumenical funding may well focus on support for the Leaders and Ministers Training School that was to open in Kekesu in May.

The unexpected element in my visit to the Metago Training institute near Port Moresby was just how basic the living conditions of this small community of staff and students are. Without a supply of electricity, cooking is done over open fires and light is provided by kerosene lamp (as long as there is kerosene). Toilets are long-drop. There's no nearby store for supplies. Children walk for nearly an hour to get to school. Access off the main road is a long dirt track that becomes a quagmire in the rainy season. Only a four wheel drive vehicle can get through.

Metago has five resident tutors, five visiting tutors, and 15 students in ministry training. The campus is on a vast tract of land donated to the United Church. The

West Central Papua Region of the United Church wants to assist Metago by making the land more productive. One proposal to do this is a fish farm supported by the United Church's Development Unit. Mission and Ecumenical has been asked to help fund this project.

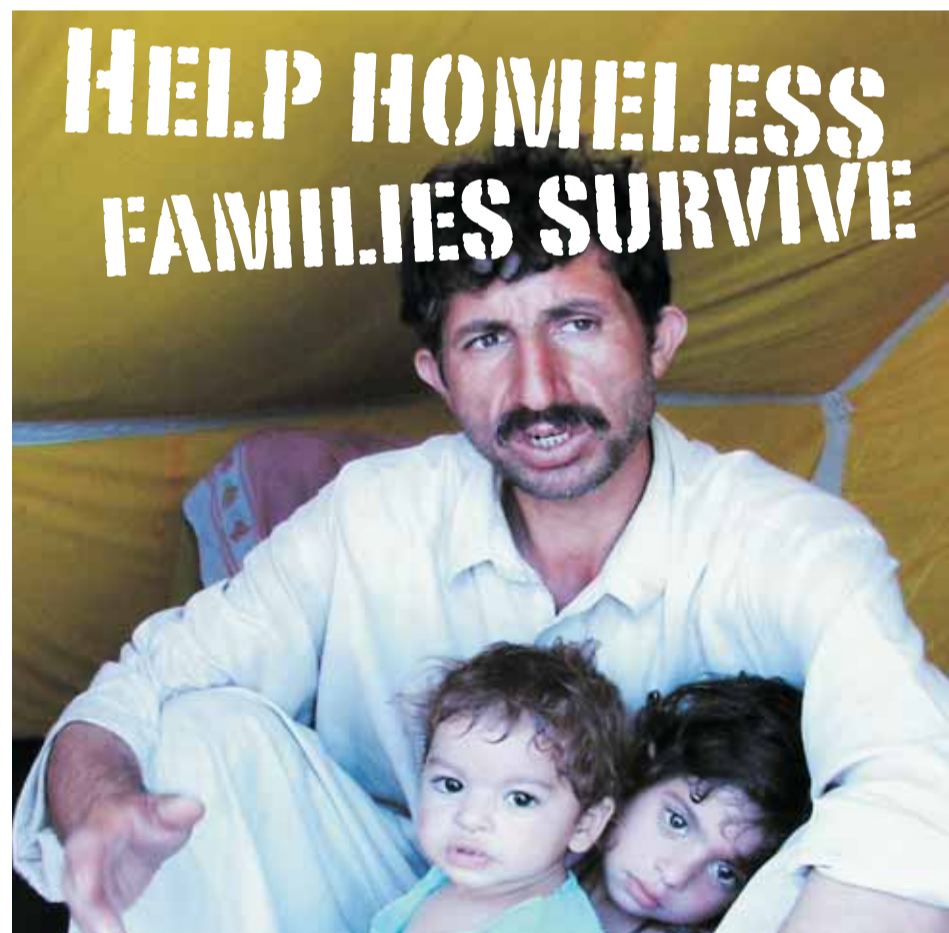
At Rarongo Theological College the unexpected came in seeing just how much the campus facilities have improved since my first visit in 2005. Mission and Ecumenical and the United Church of Australia provided assistance to renovate the College's buildings, and in 2007 a combined Australia-New Zealand churches work party contributed significantly to the renovation.

Rarongo now has five tutors and 50 students. Principal Konio Morea Igo told me 2009 is going to be a challenging year with many students struggling to pay fees. The library needs ongoing assistance and

some buildings are still waiting for renovation. The United Church wants to use Rarongo as a college of higher education, so tutors need to engage in post-graduate study. Mission and Ecumenical will continue to help the library buy books and equipments, tuition subsidies for four students each year, and an Internet connection.

A day in the United Church Assembly office in Port Moresby provided the opportunity for discussions with moderator Rev Samson Lowa. The Church's Development Unit is focused on church/community partnerships, rural water supply and sanitation, health, education, and HIV-AIDS

Putting a human face to the Methodist Church of New Zealand's relationship with the United Church in Papua New Guinea will always be important. It's about building relationships and not just providing funds.



### Provide emergency supplies in Pakistan

People fleeing fighting between the Pakistan military and Taleban militia need food, water, shelter and medical care. Support the Pakistan Appeal.

### Support refugees in Sri Lanka

Tamils housed in temporary camps and facing an uncertain future need urgent assistance. Please give generously to the Sri Lanka Appeal.

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## Creativity, bridge building the highlights of Equipt 09

By Paul Titus

Organisers say they are pleased with a first-ever joint conference New Zealand churches in the Methodist tradition held to resource leaders to reach their communities with the gospel.

Equipt 09 was a regional conference of the World Methodist Evangelism Institute (WMEI). About 150 people attended the four day event at the end of April, which included workshops and plenary sessions presented by Kiwis and speakers from the WMEI.

The focus of the conference was on outreach in local contexts. In addition to workshops on traditional skills such as preaching, youth ministry and Bible study, there were sessions on more cutting edge forms of outreach such as art, film, working with offenders, and connecting with migrants.

The Equipt 09 conference was sponsored and organised by the Methodist Church of NZ, the Wesleyan Methodist Church of NZ, the Korean Methodist Church of New Zealand, and the Church of the Nazarene in NZ. Chairman of the organising committee, Rev Alan Webster says while each of the churches selected one of the plenary speakers, workshop presenters were selected for their gifts and abilities rather than their affiliation.

A powhiri led by members of Te Taha Maori opened Equipt 09 and it ended with a large Connecting Youth to Christ rally at the Samoan Assembly of God Church in Mangere hosted by a team from Vahefonua



A youth rally in Manukau following Equipt 09 attracted 2000 people.

Manukau Youth, chaired by Osaisa Kopu, involving all contributing denominations from all over Auckland.

Alan Webster says the feedback he has received on Equipt 09 has largely been positive, though the numbers attending were fewer than anticipated.

"I was particularly excited by the workshops on creative, cutting edge community outreach. Mark Pierson's and Peter Majendie's presentations on using contemporary art in worship were very interesting as was Beth Fussner's workshop

on using video with disadvantaged young people.

"The panel discussion Aso Saleupolu led on second generation immigrants was also interesting and the youth Friday night rally organised by Osaisi Kopu attracted 2000 young people. WMEI director Winston Worrell spoke there and 80 young people came forward and committed themselves to Christ."

Nevertheless, Alan says he was somewhat disappointed by the turnout at the event. Organisers planned for double

the number of participants. However, they were encouraged by the strong Tongan support from Methodists Church of NZ.

"The event was open to the whole Church, and at a time when many of us are sitting in dwindling congregations we cannot just sit idle. This was a chance to meet with people who are interfacing with their communities in exciting ways."

Equipt 09 also built bridges between the different churches in the Methodist tradition, Alan says. This included the Korean Methodist church, which was represented by a small group at Ngauruawhia but they later hosted one of the plenary speakers JC Park at a large gathering in Auckland.

In his report on Equipt 09 conference secretary Rev Andrew Gammon said people reported they were motivated, equipped, inspired and encouraged by the event. Of the 150 who attended about 50 were Methodists and 40 Wesleyan.

Andrew's report highlighted some of the cultural differences of Kiwi Methodists.

"Several Pakeha commented that the WMEI team looked very elderly and a younger team would lend more an impetus to evangelism. However the Pacifica attendees felt the age of Americans accorded them greater respect. The lack of women among the plenary speakers was pointed out as a glaring omission," he wrote.

Equipt organisers wish to acknowledge a generous grant from the Caughey Preston Fund, which underwrote the costs of the event.

## Use God's gifts to reach others, says Evangelism Institute head

The World Methodist Evangelism Institute (WMEI) has three goals, says its director Dr Winston Worrell.

They are to 1) train leaders in evangelism; 2) connect the leaders of Methodist and Wesleyan churches around

the world; and 3) produce resources for evangelism.

One of the key ways the WMEI does 1) and 2) is through training seminars such as Equipt 09.

"While the regional churches give their own particular contextual touch to the format of the seminars, they all have lectures, workshops, and Wesley Groups. Wesley Groups are a chance for people to meet in small groups of 12 for prayer and personal sharing," Winston says.

Last year WMEI held a regional evangelism seminar in Paraguay that attracted delegates from throughout South America. In August it holds a regional seminar in South Africa that will draw people from Angola, Mozambique, and Zimbabwe as well as South Africa.

"The Equipt regional seminar in New Zealand has a very good logo because that is what we are doing, equipping leader to more effectively be of service to Christ in local communities.

"Each conference develops its own ministries, and the seminar is a chance to expose people to a multiplicity of ministries."

In his own workshops Winston discussed reaching new people and using the gifts of the Holy Spirit.

"I look at what the Bible says those gifts are and how God manifests these gifts in the Methodist movement today. They include mysterious gifts such as healing, which we personally have no control over. They also include enabling gifts and serving gifts that are more intentional, such as teaching and hospitality."

In seeking to reach new people Winston says Jesus provides us a good model. Jesus constantly reached out to people. He didn't wait for people to come to him but rather visited homes, met people 'on the way', and participated in community events.

He mixed with all kinds of people, he was not afraid to be rejected and he had a passion for people.

It is important, he says, to have holistic ministries that combine word, deed and sign. In addition to our words and deeds we should show the signs of God's presence and power. There are many references in the Gospel to the actions of Jesus and his disciples that display word, deed and sign. An example is Mark 6:34-42 in which Jesus first preached to the gathered crowd and later fed them through the miraculous fishes and loaves.

## What can Buddha and Confucius teach Christians?



JC Park says Christians must come to terms with their pre-Christian heritage and approach other religions with openness and tolerance.

By Paul Titus

*Evangelism in our culturally and religiously diverse world requires being a witness to the Gospel but also learning from those of other faiths.*

This is the view of Equipt 09 plenary speaker Rev Dr Jong Chun Park. Jong is professor of systematic theology at the Methodist Theological University in Seoul and chair of the World Methodist Council's Theological Education Committee.

He says for Korean Christians, the dialogue with other faiths is not just external, with people of other religions. It is also internal because aspects of pre-Christian religion are still part of the psyche of Asian Christians.

"The Korean Methodist Church is a missionary church. But we must contextualise the soil in which the church was planted. The Korean people are not a tabula rasa, a blank paper on which anything can be written.

"There are layers of religious experience that are intermingled in the Korean psyche. These include shamanism, Buddhism and Confucianism. The shamanistic drive is a yearning for unity

with Mother Nature. Buddhist consciousness is the wish to be liberated from worldly lust and desire. And Confucianism holds up the ideal of living a life of prosperity and benevolence.

"Many Korean people visit shamans who predict the future or perform exorcisms. There are many, many Buddhists in Korea. And most Koreans, even Christians, are Confucian in the sense that they venerate the ancestors.

"Christian conversion means we give our heart to Jesus. But when Koreans give their heart to Jesus they do not become Western Christians, the still remain Confucian and Korean.

"So for Asian Christians religious dialogue must also be a dialogue that takes place within ourselves because these traditional religious influences are still part of us. How can we incorporate them without giving up our Christian identity?"

Jong says this religious dialogue now takes place in the post-modern, secular world. In Korea the 1960s and 70s were decades of rapid change during which society became more Westernised, and traditional authoritarian and patriarchal

institutions were demystified. This created conflict between generations and between classes.

To evangelise in this context he calls for a canonical approach that respects scriptural authority, Jesus Christ and the Trinity. From this basic foundation Christians should reach out with an attitude of tolerance and openness to other religions.

"Without this open, tolerant spirit Christianity will always give the impression of the Crusades instead of the suffering love of crucified God.

"This is a serious challenge for Korean Christians because many are now rushing out to evangelise in places like China, Africa, Latin America and even Western countries. They must be sensitive enough to respect other people's religious traditions."

By having peaceful relations with other religions we can learn from them and thereby understand ourselves better, Jong says. We can understand the Bible more deeply if we can learn from Buddhists and Confucians.

Evangelism must include witness to the Gospel. To dialogue with others we

have to have our own position.

But Jong says Christians should approach dialogue with others with spirituality as well as with doctrine. Many people are experiencing a return of the sacred. While some of this may be dismissed as New Age fads, many serious intellectuals are not satisfied with tired forms of Christianity that see religion as church going.

"People are seeking deeper, more individual experiences and a sense of community but not necessarily from established forms of Christianity. Churches need to adapt to these fluid, contemplative forms of spirituality.

"They need to be open to communal forms of spirituality and faith. In future church will be more like family – in which people are welcomed and find a sense of belonging. This is more like house churches, a household of God rather than an authoritarian established religion.

"Like a family, people may leave the church and go abroad but they can go back anytime because they have invisible ties. And like a family, the church should give a sense of freedom as well as responsibility."

## Methodist Churches on upswing in global south

*The Methodist movement is alive and well, and it is growing particularly in the developing world where evangelism is a priority.*

This is the message of the general secretary of the World Methodist Council Rev Dr George Freeman wants to convey to New Zealand churches.

George says the World Methodist Council (WMC) is the voice of churches in the Methodist/Wesleyan family around the world. There are 73 denominations in the WMC and globally the lives of more than 75 million people are touched by the ministries of their churches.

As is the case for other mainline churches, in developed Western countries Methodist Churches are showing uneven developments. Some exciting things are happening in developing countries, however.

"In the United States the Methodist Church is growing in certain areas but in most areas numbers are declining. The growing churches in the US tend to be Pentecostal, Charismatic or independent.

"While the Gospel doesn't change, the way it is packaged and presented does. We don't know what the situation will be in five years but we want to keep looking forward, not back. As the expression goes: adapt, migrate or die."

George says Methodist churches in Africa and Latin America face some big challenges but they are making some real achievements.

"The Nigerian Methodist Church is a very strong evangelical church. It has launched a ministry of evangelism under the leadership of a bishop whose

responsibility is nothing but evangelism.

"A former prelate of the Church, Rev Sunday Mbang, has done a lot of work to develop relations with people of other faiths. His leadership has enabled Christians and Muslims in Nigeria to live together in peace. He has been outspoken against corruption in government and has been a leader in movements that seek to avoid civil strife."

Some African Churches face pressure from Muslims who are better able to fund social programmes. George says in Zambia, for example, Islamic groups funded by Saudi Arabia have more resources to devote to education and day care for children

"Methodist Churches have always been eager to offer services when they are needed. In South Africa a lot of social structure has collapsed and the Church provides ministry to many different groups.

"The same is true in South America. The Methodist Church in Brazil is very much alive and growing and interested in evangelism. It has seen a lot of growth in the last decade.

"The Methodist Church in Cuba is thriving in spite of the repressive government. The Church is not allowed to build new churches or even improve its existing ones. So people meet in house churches. There are about 1000 house churches and they are growing."

George says the responsibilities of the WMC are to bring the Methodist/Wesleyan churches together for mutual support and education, and so they can share ideas and resources for ministry, provide a common witness, and hold each other accountable.



Results to 31 March 2009

Income Fund A	6.90%
Income Fund B	7.35%
Growth and Income Fund	5.12%
Income Distributions for the quarter totalled	\$2,682,109

Contact email: [info@methodist.org.nz](mailto:info@methodist.org.nz)

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WMEI director Winston Worrell (left) with Auckland-Manukau Tongan Parish superintendent Taufa Filia

# Fundraising through the economic crunch

**SMART TIPS FOR CHURCHES**

**By Katherine Armon**  
In these times of economic uncertainty when collection plates are down and churches are struggling to make ends meet, we need to get creative. With recession inevitably comes depression and it is easy for church members to become despondent and discouraged not only about their own personal financial situations but the situation of their own churches. This is a time for creative thinking and fundraising events are great for boosting morale as well as raising much needed funds. At the moment in my own church we are doing a sponsored hymn on Sundays. This is a great little idea and works on two levels. Obviously the first is raising money. The second is the age old debate that arises over our differing tastes in music. We have struggled with this issue on many occasions over the years and have never been able to please everyone. This fundraiser gives people the opportunity to choose a song or hymn that is one of their favourites. Then in our newsletter we ask them to discuss why they chose this particular piece of music and the music that they enjoy

worshipping to. Our hope is that this will not only raise money but finally give people in the congregation a chance to have their say and others will find it easier to be more respectful and understanding of each other's musical tastes and preferences. We intend to run the sponsored hymns for a year and then to collate all the favourites into one volume that will be for sale. Another option is a 24-hour sponsored 'hymnathon'. Hymnathons are popular in the UK and raise a great deal of money but more importantly encourage congregations to spend time with each other in a fun and innovative way. Remember this type of event does not only require singers and musicians. There are lots of ideas out there some fantastically creative and other good old fashioned tried and tested events. Here is a cross-section: Progressive dinners. Volunteers host a dinner course at their house for up to eight people. At the end of the evening have the dessert course at your church or at the home of

a kindly person who is able to feed everyone. Charge people for tickets to the event. Put on a show. This requires a lot of hard work and creativity but the rewards can be huge (and again the benefits are not only monetary). Productions bring people's enthusiasm and talent together. They are also opportunities to bring the community into your church. Whether you choose to do a big show like 'Joseph and his Technicolour Dreamcoat' or something you have written yourselves this is a wonderful way to bring people together. Garage sales. Tried and tested idea, your congregation donates items they do not want to sell at a garage sale. Babysitting and car washes. These are great ideas for youth groups trying to raise funds. Let your congregation know you are available for babysitting and donate funds to your cause. Car washes can be set up within church carparks at weekends. Cake bakes. Another well-proven idea. No one can resist home baking. Organise a cake bake sale either on a Sunday after your

service or as part of your garage sale. Croquet, lawn bowls and other sports. Organise a couple of hours in which people can join together in a sport. Finish off your afternoon with afternoon tea and a chance to sit down and socialise with each other. Quiz nights. This can be a simple evening or include dinner and even a silent auction. An issue that can arise in church fundraising is that people who give every Sunday do not see why they should give anymore. Our tithes pay for our minister's salary, our mortgage, bills for electricity and so forth. Churches may begin to struggle when they need to do repairs and maintenance on top of the outreach projects they want to do. This is where we need to persuade our congregations that tithing is not enough. Fundraising requires a lot of work and volunteers, so we can persuade those who cannot or do not want to give anymore monetarily that giving up a couple of hours of their time is just as important.

## Moving forward? CONNECTIONS



By Jim Stuart

Who could have imagined the forces set in motion when Wesley first felt his heart 'strangely warmed' 271 years ago at a Moravian society meeting in Aldersgate Street, London? Aldersgate was followed by a host of other changes in Wesley's life that he hadn't anticipated. These included the decision to preach in the fields at Bristol in 1739 and the formation of connexionalism as the ruling polity of Methodism by means of model trust deeds beginning in 1746. This was followed in the same year by what Methodist historian, Frank Baker has called 'a creed in solution', the Standard Sermons and Wesley's Explanatory Notes on the New Testament. Towards the end of his life the phrase that Wesley often used to describe these powerful forces that gave birth to Methodism was that he was simply following providence as it slowly opened out before him. Embedded in these forces was Wesley's life-long struggle with the Church of England. He sincerely believed he was only proclaiming a message of hope and healing to a people ignored by the established church. To be fair to him, he wasn't prepared for the bitter resistance and criticism he encountered from many of the leaders of the Church of England. Joseph Butler, the bishop of Bristol, banned Wesley from preaching in his diocese. Other bishops followed Butler in closing the doors of their churches to Wesley and his band of itinerant preachers. George Lavington, the bishop of Exeter claimed Wesley was an enthusiast who engaged in 'superstition and imposture'. Josiah Tucker, the rector of All Saints Church in Bristol called Wesley a heretic and vigorously sought his expulsion from the church. Methodist preachers were ridiculed as antichrists, Jacobite sympathisers and frequently charged with engaging in treasonable activities. And, wherever Wesley went he often encountered resistance and in some cases such as Wednesbury in Staffordshire, riots and

vicious threats on his life. Nevertheless, as late as March 1787 when he was approaching his 84th year, Wesley confessed that he remained convinced that the spiritual health and strength of Methodism continued because of rather than in spite of maintaining links with the Church of England. "I still think," he wrote in a letter to Samuel Bardsley, "when the Methodists leave the Church of England God will leave them... It would be contrary to all common sense," he added, "as well as to good conscience, to make a separation." By the time of his death in 1791, however, the separation was reality and over the ensuing years the Methodist Church thrived and became a worldwide communion. Such is the mystery of the ways of Providence. Looking back on Wesley's contradictory relationship with the Church of England I think it is unfair to blame Wesley solely for the separation. Institutions, especially ecclesiastical institutions, are notorious for not being able to change and adapt when the need arises. In a recent book, entitled Immunity to Change, Harvard clinical psychologists Robert Kegan and Lisa Lahey argue that institutions often resist change for hidden and self-protective reasons. Institutions, like people, don't like to lose control. Change, they argue, only comes when those who lead institutions are prepared to change their mind-sets. This kind of creative transformation may at first appear daunting but is necessary. For institutions to change they need to identify and understand the obstacles to change. This is a good place to start if we are committed to making our faith relevant to the communities in which we live. As I write this column, the Methodist and Anglican churches of New Zealand are planning to enter into a new covenant relationship on May 24th or Wesley Day for Methodists. Perhaps this new covenant is, in the words of Wesley, the way of Providence as it is opening out before us. Are we ready to embrace it?

## SHINE IN YOUR CHURCH GATHERED TODAY

By Nigel Hanscamp, MCNZ director of Tauwiri ministry

*Christ be our light! Shine in your church gathered today.* These were the words of one of the hymns sung on Sunday May 24th at the signing of the Anglican-Methodist covenant in Mangere. The whole hymn resonated with the core of the church's mission and was accentuated by the occasion and context. Bringing together two denominations in this way gave new meaning and texture to the words: *Longing for truth, we turn to you. Make us your own, your holy people. Light for the world to see.* The Rt Rev John Bluck noted in his inspirational sermon that the event was held, not in Palangi-Pakeha churches, but in a Tongan Methodist and Maori Anglican church. It was another sign of the changing face of

the church, and John noted that while the plan for Union had a very Pakeha feel about it, this event was multicultural and bi-cultural in its context. In full voice we sang 'Love Divine' led by a brass band, not an organ. Christian theology often talks of God's holy people as 'One', united in the words of Jesus' prayer in Gethsemane "That they may be one as we are one" (John 17.23). In this context, being God's (one) holy people took on a fresh flavour. *Make us your living voice... Make us your bread, broken for others, shared until all are fed... Make us your building, sheltering others, walls made of living stone.* In this one song is expressed much of the outreach of the church. Both Anglicans and Methodists minister alongside each other in communities

experiencing fear, hunger, poverty, despair, and thirst. The Christian gospel, lived out by Christ's people, has much to offer when it moves out from the pew into the streets. The song invites God to make us for others, to shape us for engaging as Christians with struggling people in our communities. In the context of the service, the 'us' became a lot wider. More than just our parish or our congregation the imperative reached out to two denominations. In our Cooperating Ventures we are more than just 'our congregation' - we are the Methodists, Christian Churches, Presbyterians, Anglicans and Congregational Union in each of our places. *Many the gifts, many the people, Many the hearts that yearn to belong. Let us be servants to one another,*



Rev John Hunt wants to revive rituals that help people celebrate their lives.

## Celebrating life with Celtic spirit

**By Marie Sherry**  
*Christchurch Presbyterian minister and author John Hunt's new book We Celebrating People aims to bring back the tradition of rituals and help people celebrate the good in their lives.* The book is John's third. All three works are inspired by Celtic spirituality, and follow John's first visit to the isle of Iona in Scotland 11 years ago. "When I was at school my reports often had 'John could do better'. I remember groaning and thinking 'how good do you have to be?' I think many of us have had our spirit damaged by that kind of expectation," he says. "You can come at life as a struggle and some of us, because of our upbringing, find ourselves with that feeling about life. The church has taught us that we struggle through this life and if we're good we have our reward in the next life. The Celtic belief is that the world is a good place and people are kind and the present moment is to be enjoyed. We know God and know God's love and we don't have to look anywhere else." John believes many of the small daily rituals enjoyed in the past have been lost from modern life. "In the past I think we've had a number of rituals that have helped us through difficult times and enabled us to celebrate happy times. With the exception of birthdays we seem to have lost most of our rituals. I offer little rituals to celebrate moments through the day. "After rituals through the day I have written rituals for the life journey to celebrate a conception and a birth, first day at school, first pay packet, puberty and so on. They are small rituals that are easy for people to achieve." John says We Celebrating People challenges the view that people are born sinful and that the world is not a good place. His first book, We Spirited People, was published 10 years ago and celebrates the resilient human spirit, while encouraging readers to get back up from the knocks they take in life and keep going. "The Celts remain a laughing, story telling, singing, dancing people. I explore with people that spirit," John says. His second book, We Well People, promotes the concept that people should be in tune with the natural world. "When we're engaged with the natural world, with the seasons and rhythms, we are engaging with God the Creator and our spirit is nurtured to make our way through life's tough times to better times ahead." We Celebrating People has been published by the Caxton Press in Christchurch and is available through select booksellers throughout the country.



Early childhood education centres at Tongan Methodist Churches seek to teach children Tongan culture and Christian values.

## Tongan immersion childcare teaches children the island way

By Cory Miller

*The sounds of laughter and the patter of tiny feet echo across the playground of Akoteu Lotofale'ia, the Tongan Early Childhood Education Centre, situated behind Mangere's Tongan Methodist Church.* Loviana Lusaipu is the supervisor of the centre which has been in the running since 2000. Under the umbrella of the Methodist Church, the educational centre was brought to life with funding from the Ministry of Education. Its roots are deep in the soil of the Tongan culture and the Methodist faith. Over the past 10 years the Lotofale'ia congregation has worked alongside the centre to immerse their young in an environment that is in sync with their culture and spirituality. "Our vision is that our children are able to maintain our cultural identity," says Loviana. "The church sees the children as an investment. They are the family of the church and the way of the future. We want them to grow up as Tongan, Christian children. We want them to maintain the island values and not to lose our island way of life." Loviana hopes that some of the children will become teachers, and pass on their knowledge of their culture and faith into future generations. Akoteu Lotofale'ia focuses on immersion in the Tongan language. "We speak Tongan, give instructions in Tongan, and live a Tongan way of life," says Loviana. However not all of the 50 children who attend the centre, are of full Tongan descent. The centre also opens its arms to children from mixed ethnicities, such as Maori, Samoan and English. Their daily greeting incorporates the different languages in acknowledgment of this diversity. Loviana says the centre recognises the individuality of each and every child and seeks to nurture this uniqueness. Staff aim to provide a learning environment that is not about changing the children but about encouraging who they are and helping them to grow into their full potential, whilst maintaining their cultural identity. The centre also encourages faith learning. Integral to each day is prayer in which the children are encouraged to participate. The simple gesture of getting them to join their hands, close their eyes and bow their heads in prayer is often enough for them to concentrate on what is being said. It encourages them to focus and take their first steps into a life-time of prayer. They are taught scripture versus, songs and hymns. Even some of the ten children they have that are under the age of two are able to contribute their own words. Since its beginning the centre has undergone a continual process of growth and development. This year Akoteu Lotofale'ia has extended its facilities to accommodate an extra 25 placements. This will ease some of the weight of their hefty waiting list and expand the family further.

## Bible Society to be Bible dust buster

*Sometimes we hear or read a short phrase or a sequence of words that instantly ignites within us feelings, ideas and thoughts that connect our own experience with what the speaker or writer was trying to get across. The Bible Society recently glued two words together that seem to do just that with Kiwi Christians: Dusty Bible.* If this sounds familiar to you're in the majority. Bible Society research has shown that even though Bible ownership among people who call themselves Christians surpasses 90 percent, not many actually read it regularly. In fact, less than a quarter will pick it up each week. Half of all Christians did not read the Bible in the last month. The Bible Society's Bible engagement advocate Stephen Opie says Kiwi Christians are not alone in this. In fact what's now emerging is that this is a chronic problem across the Western world. The church across America, Australia and the UK are facing this same crisis: bookshelves filled with dusty Bibles. "Why has this happened? Some say it's been a progressive slide that may have started as many as 150 years ago. Others say it's because the world is filling up with post-modern people who live in a very consumer-centred culture," Stephen says. "In New Zealand today we have generations of people who don't read large amounts of text. Some form and maintain friendships over an Internet cable and who question science, authority, dislike institutions and desire to be entertained all the time. "The church has compensated for this. It's become more entertainment driven, with theme focussed sermons that involve a few nicely selected verses plucked, most likely from somewhere in the New Testament. "The result is Christians who don't read the Bible because they don't understand it, Christians who don't know the Bible story, Christians who never read the Old Testament, and Christians who think reading one verse a day is a good enough time with God."

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Contact: Paeroa Co-operating Parish Church office  
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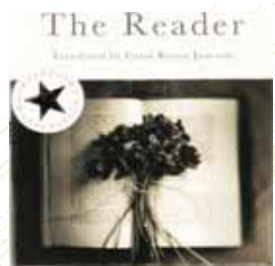
# The Reader

The novel *The Reader* by Bernhard Schlink has now been made into a film. The film is very close to the book and I commend both to you. The theme is ethics. Two questions that hang over the book are: What is the right thing to do? And what would you do?

The story is set in Germany after World War II. After 15 year old Michael becomes ill on his way home from school, 36 year old tram conductress Hanna Schmitz notices him, cleans him up, and sees him safely on his way home. He spends the next several months absent from school battling hepatitis.

During this time, Michael begins an intimate relationship with Hanna that involves him reading to the older women from the classics, hence the name of the film. The affair doesn't last long before she disappears and sometime later he leaves for university to study law. His course of study requires him to attend the courts where one day he discovers Hanna, the older woman in the dock now charged as a Nazi war criminal.

Hanna is charged and convicted for the unjust treatment of women in a Nazi work camp. In particular she was considered to be the leader of a company of middle-aged women who had served as SS guards responsible for allowing 300 Jewish women to die in a fire while they were locked in a church that had been bombed during the evacuation of the camp. Had Hanna, the prosecutor claimed, given the order to unlock the doors, the prisoners would



Bernhard Schlink

have been saved. The final piece of evidence that condemns her to a long prison sentence is a report she is thought to have written. At first she denies this but then in panic admits it in order to not have to give a sample of her handwriting. We realise that Hanna has a secret she considers worse than her Nazi past — she is illiterate.

Hanna is sentenced to 20 years in jail. After a long time, Michael, now a lawyer, sends Hanna tapes of the classics for her to enjoy and it is from these tapes that she teaches herself to read and write, and eventually sends a note of thanks to the lawyer. The obvious question here is, Why didn't she reveal to the jury her inability to read and write? Then obviously she could not have been convicted of writing the report and therefore would not have been sentenced to such a long prison term. Is it more shameful to be an ex-Nazi in modern German society or to be illiterate? Why did she not save herself?

The book, contrary to the film, reveals that Hanna was forcibly recruited from school to be a Nazi camp guard as a teenager. She had little option but to do as she was told,

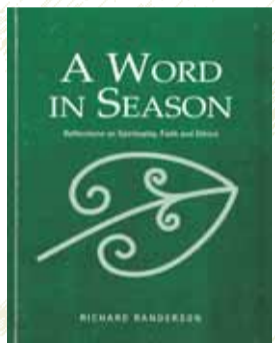
## A Word in Season: Reflections on spirituality, faith and ethics

Contemporary church leaders in Aotearoa NZ are rarely public figures. Anglican clergyman Richard Randerson is one of the few whose comments on controversial subjects have been consistently sought and presented by the media.

Recently retired Dean of Auckland's Holy Trinity Cathedral, Richard has served over the years as industrial chaplain, inner city priest, social justice officer, royal commissioner and bishop. He has worked in the USA and Australia as well as in this country.

Although it's not stated in the book, my guess is that on his retirement the bishop was approached with requests to write about his life and work. His response has been to produce this selection of 30 of his media articles, public addresses and sermons from the past decade.

These are gathered into six groupings: Corporate and Personal Goals; Spirituality in Life; Scripture and Life; Holy Week, Easter and Trinity; Faith in the Public Arena; and Crisis in the Anglican Communion: Dialogue or



Division? Each contribution is prefaced with a note putting it in context, and followed with several searching questions to stimulate discussion and reflection. There are addresses given to schools and universities, and explorations of the spirituality of St Francis of Assisi, Henry Nouwen, Thomas Merton, Matthew Fox, and Meister Eckhart. An article on the Treaty of Waitangi first appeared in the New Zealand Herald newspaper at the time of Dr Donald Brash's confrontational Orewa speech. Kiwi spirituality, and the Church's involvement in politics are discussed.

A reflection on the perplexing doctrine of the Trinity

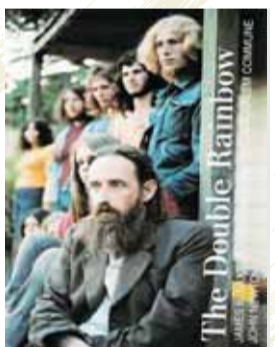
## The Double Rainbow: James K. Baxter, Ngati Hau and the Jerusalem Commune

University lecturer, poet and critic John Newton has written a major book on relations between Maori and Pakeha, centred around the later years of the poet James K Baxter's time living in the Jerusalem commune on the Whanganui River, 1970 to 1972.

This is a collaborative publication, arising out of much korero on marae, especially at Jerusalem, with the major themes negotiated in discussion with the key individuals close to Baxter.

In a National Radio interview with Kim Hill on May 2nd, Newton stated it was his intention to get local people to share how they felt about Baxter and the commune years, and to find a way to talk about the debt that Pakeha owe to Maori culture. The author has succeeded admirably in achieving these two goals.

While the Jerusalem experiment received a very high media profile during its first two years, this centred very largely on the person of Baxter. With a few exceptions it was portrayed in the media in superficial and sensationalist terms. Newton's book is a comprehensive coverage of the fuller drama behind the Jerusalem events. It gives voice to the local Maori hapu (Ngati Hau), members of the commune



(Ngati Mokai or the 'fatherless'), and the church and Sisters of Compassion. The opening chapter sketches briefly the social cultural setting for the Jerusalem settlement within New Zealand in the 1950s and 60s, followed by one chapter introducing the key players — the Commune, the Convent and the Presbytery. It then describes the arrival of urban

'misfits' and 'hippies' from the cities, to be embraced by the love and hospitality of the marae community.

It then covers the continuation of the Jerusalem commune following Baxter's death in October 1972 until its closure in October 1975. Two further chapters tell the stories of continuing cooperative living experiments in other parts of New Zealand, involving members of the Catholic Left, younger Maori leaders, Trade Union activists, Maori urban gangs, all of whom would claim a debt to Baxter and the

Bernhard Schlink  
Vintage Books, 1999, 224 pages  
Reviewer: Desmond Cooper

something that was expected of all of us when we were children.

The bigger questions I believe the film invites us to explore are such questions as, If you were living in post-World War II Germany, would you insist on hunting down every last Nazi? Considering the everyday German citizens who would have played minor roles in the German war effort, some of whom would not dare to say no to authority, would you insist on bringing all of them to justice?

It could account for many thousands of ordinary working people caught up in the moral confusion of the times. How do we deal with the errors of a past generation, especially the generation of our own parents? Do we condemn them wholesale for their errors? Is there a sense of spiritual shame to consider?

In this country we seek to redress the needs of the victims of our colonial history and not to punish our forebears. Where does forgiveness come into this equation? Given that forgiveness benefits both the forgiven and the forgiver how can a nation move on without it?

To follow the dictates of the law, we are bound both to condemn and punish those who break the law, but given the dictates of grace are we not bound to forgive? What would you do?

Richard Randerson  
Matai House (available from Epworth Books), 2008, 132 pages.  
Reviewer: Diana Roberts.

offers some helpful understandings, and the roles of atonement and redemption are given a contemporary setting. There's a response to debate stirred up by scientist Richard Dawkins' book 'The God Delusion', and some current areas of sexual morality are overviewed. The final article: 'Can God keep the Anglicans together?' can apply equally to the Methodists!

This book is a selection of the bishop's public statements made in his official capacity, and personal views are seldom expressed; yet his wide experience, lively and thoughtful faith, deep compassion and intense concern are strongly evident.

Through writing that is direct and accessible we are challenged to grapple with issues that define our faith and our society and divide our world, communities and churches. Every presbyter in every parish should read these 'words in season' and think about them, preach about them, pray about them and above all, talk about them.

John Newton  
Victoria University Press, 2009, 220 pages  
Reviewer: John Thornley

Jerusalem commune years. This brings the continuing story into the present century.

For Christians, the sympathetic coverage of how Baxter sought to integrate his Catholic faith and Maori spirituality provides a moving subtext to the story. Quotations from Maori and Pakeha lay and ordained individuals — predominantly Catholic but some Protestant — make more explicit Baxter's challenge for contemporary faith pilgrims. The Anglican minister Godfrey Wilson, in a sermon broadcast the same week as Baxter's tangi said "I find it hard to think what other death in this country of ours could bring together such an extraordinary variety of New Zealanders. What other death could merge Maori and Pakeha, young and old, the eminent and the 'outsider', into a single people sharing a common grief."

I now have the perfect companion to any re-readings of Baxter's later poems, Jerusalem Sonnets (1970) and Autumn Testament (1972), the finest expression in poetry of a spirituality for Aotearoa.

I missed a glossary of Maori language, which I believe is essential in any book aiming to reach a wider public audience.

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## ON SCREEN

A film review by Rev Dr Steve Taylor

# Topp Twins: Untouchable Girls

This is a joyous movie, a healthy yodel to life well lived. Centre stage are Jools and Lynda Topp, filmed in concert, singing their songs, reminiscing among friends, telling the stories that have made them two of New Zealand's most recognisable entertainers.

With the concert providing a central narrative thread, director Leanne Pooley can carefully and tenderly inter-weave interview and archival TV footage.

The interviews offer space for the Twins to reflect on their farming roots, their busking beginnings, their public moments of protest, their touring, and their recent brush with breast cancer. These personal anecdotes are enriched by another round of interviews, from Billy Bragg to John Clarke, who chart the high notes



that have made the Topp Twins career.

The archival footage then acts as a welcome interlude from song and speech, painting the background on which the twins have sung. From Bastion Point to the 1981 Springbok Tour, past the protests that marked homosexual law reform and Nuclear Free New Zealand, 'Untouchable Girls' becomes a 'This is your life...New Zealand', a poignant contemporary social history of New Zealand.

The Topp twins are impossible to appreciate without the introduction of some of their stage character's: Ken and Ken, camp mother and camp leader, Raylene and Brenda, the Gingham Sisters, and Prue and Dilly. These scenes provide some wonderfully comic dialogue, including the twins "in character" commenting on the Twins. One minute we

are laughing, the next we are appreciating middle New Zealand caught in the Twins entertainment mirror.

Remuera philanthropist Rosie Horton calls them 'prophetic'. Normally a word used to stereotype Old Testament figures of doom, it is rarely attributed to a pair of busking lesbians. So what has made their 'prophetic' ministry mainstream? In a Kiwi comedy landscape that has moved from Billy T James through Mike King and bro'Town to the Flight of Concord, how have the Twins carved a unique niche?

Perhaps it is that for Jools and Lynda Topp, everything is personal. What you see is what you get, authentic and grounded. Whether hosting an agricultural field days, or conducting a Gypsy caravan tour through New Zealand, these two are genuinely enjoying themselves, grounded in their gumboots. The humour is self-deprecating, rarely audience-deprecating. We Kiwis warm to those who laugh at

themselves.

This humanity is most clearly seen in the dark days that surround Jools' recent battle with breast cancer. Here we see the depths of both human love and human frailty.

Untouchable, they might be in movie title. Yet in reality the Topp twins have become the tops simply by being touchable.

Untouchable Girls broke all records for a weekend opening of a New Zealand documentary. It has now broken the \$1 million dollar mark at the Kiwi box office and become one of the all time top 10 most popular New Zealand movies.

Steve Taylor is senior pastor at Opawa Baptist Church and lectures in gospel and film at Bible College of New Zealand. He is the author of *The Out of Bounds Church?* and writes regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).



## Keisha Castle-Hughes saves the whales

Whale Rider star, Keisha Castle-Hughes, is working with the World Society for the Protection of Animals (WSPA) to encourage the New Zealand government to speak out against any proposal which would threaten the international whaling ban.

On June, the New Zealand Government will meet with governments from around the world at the International Whaling Commission (IWC) in Portugal to discuss a proposal that would effectively lift the ban on commercial whaling.

As Keisha explains, the proposal would allow Japan to hunt endangered whales in their coastal waters. "Many governments believe that this could act as leverage to control Japan's so-called 'scientific' whaling. Unfortunately, this is not the case. In fact, it could not guarantee a reduction in the number of whales killed by Japan, Norway or Iceland. More worryingly, this proposal would set a dangerous precedent, opening the floodgates for this cruel industry to grow. "This is totally unacceptable. WSPA has scientifically proven evidence that there is no humane way to kill a whale, with some whales taking an hour or even longer to die," she says.

The intense pain and distress caused by whaling is a fact that can't be refuted by whaling nations, and it has been a powerful argument at recent IWC meetings where decisions on protecting the world's whales are made. I am proud that New Zealand was one of the first countries to speak out against commercial whaling. But our government has yet to publicly come out against this proposal, which would give the green light to this outdated and unspeakably cruel practice."

WSPA is collecting messages from New Zealanders letting the New Zealand Government know they do not support any proposal that would endanger the whaling ban. "To truly save the whales we must do more than prevent the extinction of certain species in certain parts of the world — we must protect every animal from unacceptable cruelty," says Keisha.

**The REV...**  
by Dale Sweeney

AVOID TEMPTATION?  
REST HOME

AS I GROW OLDER, REV...

TEMPTATION AVOIDS ME!

# Young People

By Mataiva Robertson

## ONE OF NELSON'S FINEST

Last month I had the privilege of attending the Nelson/Marlborough Methodist Women's Fellowship rally where I spoke about human rights and dignity. I had a great time catching up with old friends (no pun intended!) and of course made new ones.

One dear friend I was really happy to meet again was none other than Heather Kane. So I thought it would be great for this month to write a little piece profiling this wonderful young woman who is serving within our church.

I first met Heather at the MYC08 in Christchurch when she approached me with the line I have become accustomed to hearing... "Hi Iva, I believe you know my mum."

I chuckle because it seems all my dearest friends are three or four decades older than I am. As I was saying, it was great to see a familiar face in Blenheim so out came the pen and paper along with the digital camera!

Heather is the daughter of Rev Graham and Alison Kane, born in Gore but raised in South Auckland. She is one extremely busy young lady who is very much involved in all areas of her church. She's involved in the church choir, she's a congregational representative, she is the secretary for Stoke MWF and also assists with their Sunday school. What a workload!

Heather would love to see more youth involved in the church.

Many of us may not know much about what happens in Heather's adopted hometown of Nelson so I thought it would be great to spread the word about what goes on in this

neighbourhood and of course encourage many of our Nelson youth readers to head along to the Stoke Methodist Church. They have great programmes happening throughout the year.

In Nelson there's also a place called The Hub, which is based in the city, and is a meeting place for the younger youth. The Hub too has lots of different kinds of programmes going on all the time.

Also if you are looking at a holiday destination then I would highly recommend Nelson. Why? Heather confidently says Nelson is a friendly relaxing place and has the best weather in the country and every recreational activity you can imagine from the quad bikes at Happy Valley to skiing, mountain climbing, fishing, boating, cycling, caving, walks in the National Parks and wonderful beaches and rivers, as well as the 'Touch the Sea' aquarium at Mapua.

A final message from Heather Kane for Youth and the church in general:

"I have found the church family to be a caring and accepting people who have supported me in whatever I have done whether it has been church related or other things I have been doing."

May God continue to use our young people such as Heather, and may we all as a wider church family continue to support one another. God bless.



Mataiva (left) and Heather

### NOW AND THEN



Rangatahi on a visit to Dargaville museum.

## Hui draws rangatahi to Dargaville

After young people in Te Taha Maori's Tai Tokerau (Northland) rohe expressed a desire to meet some of their counterparts in other parts of Aotearoa, the adults got busy.

The result was national rangatahi (youth) hui over Easter weekend that attracted 60 young people to Dargaville.

Tai Tokerau rangatahi coordinator Dorta Cassidy was one of the organisers of the hui along with Rachel Harrison and Stephen Cassidy. Dorta says as well as Tai Tokerau, young people came from the Tamaki, Taranaki, and Poneke rohes.

"We stayed at the Otarei marae and were very strongly supported by members of the local congregation, particularly Rex and Ihapera Nathan and Bella Ngaha."

Dorta says the hui was a mix of education and fun. There were morning and evening prayers plus story telling and dramas based on the Easter story.

Other activities included trips to places of historical and contemporary interest to Maori and the Methodist Church.

"We went to Kai Iwi Lakes, and at the Dargaville museum we learned about the early Methodist missionaries James Buller and Piripi Rakena. We also had a trip out to Potou Point on the Kaipara Harbour. We visited the land that the local iwi Nga Uri o Hau got back through the land courts with the help of Rev Hanna Hauraki."

During the hui, the rangatahi were divided into four communities - named Compassion, Justice, Hope and Grace. The communities competed in sports, singing and drama performances with Hope taking out the top prize.

Dorta says one of the highlights of the hui was the presence of young people from Poneke rohe, the first time they have taken part in a national event.



## A generation in the archives

In April a special morning tea was held at the Methodist Church's connexional offices in Christchurch to honour Olive Thompson. Olive has been a volunteer with the Methodist Archives for 26 years. She says she will miss the company that has come from her weekly work sessions at the archives but at 93, it is time to take a step back. Olive is pictured with her daughter Ruth Bolstad and granddaughter Corinne Bolstad.



The baptism of Rev Petra Barber's grandson Alexander was a multicultural affair.

## Multi-cultural baptism at Invercargill church

The parishioners of the Invercargill Methodist Parish (Lindisfarne) were spellbound by the blessings delivered in Afrikaans, Tongan, Samoan, Fijian, English, and German at a baptismal service on May 3rd.

More than 120 people welcomed the grandson of their presbyter Rev Petra Barber into the baptised membership of the universal Church.

Alexander Daniel Pritzwald-Stegmann smiled his way through the service.

Alexander, also known as 'Squid', was supported by his three-year old sister Cassandra, and his godparents Otago-Southland Synod secretary Rachael Masterton and Rev Dr Laurie Barber.

The blessings were given by Hartley Hare (Afrikaans), Tapani Maka (Tongan), Ita Muliaina-Safole (Samoan), Sisa Tuicakao (Fijian), and Fusi Maka (English). Ita's three grandchildren Rico, Mika, and Max Muliaina, were baptised on March 15th at Lindisfarne.

# Kidz Korna!

Welcome to this month's Kidz Korna

## EASTER BUTTERFLIES

This month children from two churches share what they have been celebrating recently. The children from Te Awamutu Methodist Church celebrated Easter by making butterflies.

Why butterflies?

They say, caterpillars turn into butterflies and have a new life. After Jesus died he rose from the dead and began a new life. We should always remember that Jesus gave his earthly life to save us.

Easter at Te Awamutu Methodist Church: Rebecca Muipou, Joseph Pili (Back row), Vika Wasasala and Sailagamalo Tauai with their butterflies.



## BOOK REVIEW

Awesome Aotearoa, Margaret Mahy AUT Media, 2009. 128 pages.

Reviewer: Shannon Taylor

This book is a documentation of New Zealand history. Describing different phases of history in chapters, mostly from the time of European settlement, this is a clever read for all ages. If you want a classroom resource, a book for a child or just a good educational read, this is the book for you. It has simple, almost childish writing, but at the same time the wording is extremely clever.

There are many amusing pictures included (one that shows Helen Clark as a monster). Some pictures also have very funny little poems with them, which explain the pictures and the text. One point of note is the frankness of the book. On the back it says it is written in a fresh and irreverent way. I certainly agree with the "irreverent"! Margaret Mahy must have had a lot of fun insulting various famous people in history. Mention was made of New Zealand's earliest missionaries; fairly respectful, with the exception of a couple of cartoons.

Overall, I enjoyed this book. It is funny, but it seems to give facts accurately. It is also mostly appropriate for all ages, with no bad language and an easy to read layout. It is appropriate for both boys and girls.

## FAKAME (WHITE SUNDAY)

Maama and Moala Molikita say on the first Sunday in May they celebrated Fakame. This is a very special day for Tongan children. "We practice our dances and songs for many weeks and then, on this day, we share them with our families. We dress in our best clothes. The girls all wear white dresses and we say our Bible verses, sing songs and dance. "Afterwards we have a party with lots of food and ice-cream."

Akosita, Melepeu and Lota Lilo.



## Puzzle Corner

### WORD SEARCH: PEOPLE & PLACES

All the names in this word search can be found in the book of Genesis. When you have found them the remaining letters will spell the name of TWO other Old Testament books. Both are the names of people.

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

Abel, Abraham, Adam, Ararat, Benjamin, Cain, Canaan, Eden, Egypt, Eve, Garden, Gomorrah, Isaac, Ishmael, Jacob, Joseph, Leah, Lot, Noah, Rachel, Seth.

### LAST MONTH'S SUDOKU SOLUTION

D	N	Y	U	S	A
A	U	S	V	N	D
Y	A	U	S	D	N
S	D	N	A	U	Y
U	V	D	N	A	S
N	S	A	D	Y	U

## Our debt to the disappearing art of letter writing

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie

'City of Letters' is an archives exhibition that is currently on in Dunedin. It is part of a nation wide archives programme to highlight the importance of archives and records and the various archives institutions.

The City of Letters exhibition has a diverse selection of personal letters and records that reveal amazing and tantalizing glimpses into the aspirations, values, perceptions and understandings of our forebears.

The letters on display cover a range of content from the personal, social and political spheres of individual lives. A series of letters of the 1920s, for example, indicates the shifts in divorce law from a punitive measure to a remedy for marriage breakdown. They also highlight the changing status of women through this decade. Expressions of grief are evident in the death of a World War I soldier and a final letter to a wife on the eve of a fateful dual. There are also letters that record milestone events, such as the naming of Dunedin city. Travel, adventure and cultural differences are reflected in the letters of a missionary.

Correspondents come from all groups within society - early pioneers and settlers, a Ngai Tahu chief, a minister of religion, a conscientious objector, artistic and literary figures, a city mayor, a school principal, husbands, wives and children.

A surprise is the diverse writing materials, paper, inks and formats that are on show. Letters are written on tissue paper, handmade paper, wood, 'mutton bird' scrub leaves, and a World War II process introduced by Kodak to reduce the quantity of mail in the form of a microfilm print. There are the more familiar lettercards, postcards, aerograms and round-robin letters. Handwriting styles



Writing a letter home while on holiday in Kashmir, 1940. From the photograph album of Lorraine Saunders.

vary from copperplate to those almost unreadable, and the writing style from poetic to factual.

Preserved letters and records provide a contemporary documentation of the issues of the day. When placed alongside the official and more transactional records of businesses, institutions, and organisations, researcher can get a broader response and consequence to the historical moment.

All of us accumulate personal records. A personal collection can be captured and stored in many formats. It will include not only letters but diaries, journals, notebooks, calendars, research notes, accounts, memorabilia, photographs, drawings, paintings, autobiographical and genealogical information, oral interviews, sermons, devotional material, talks, music, books, and published and unpublished personal material.

Through what we may label 'junk' each of us has a

story that is specific to us yet contributes to our wider view of society. Our story should be preserved so it can be told.

Presbyterian Archives' has personal sets of papers that could be placed alongside our official collection. One Presbyterian display offers an opportunity to trace the personal reflections of Lorraine Saunders, a missionary to the Indian Punjab 1935-1974, through different archival formats. One is a PowerPoint presentation, 'Lorraine's Life: Called to Serve', which combines an oral interview recorded in 1993 with a selection of her early photographs.

Also included are official papers that begin with Lorraine's application to become a missionary, letters she wrote to her friends in New Zealand, as well as to the director of missions, and various items of ephemera which adds to the richness of her experience and commitment to the village people of North India. The display honours Lorraine Saunders long life; she turns 100 years in June 2009.

I cannot but wonder whether future generations will have the same window of opportunity to glimpse into their immediate past as we have. Our constantly changing communication technology appears to render the death-knell to the art of letter writing. Emails, Facebook type communication, Skypeing, and texting are all staggering developments in communicating. They are fast, instant and suit our busy lives but the downside is that they transfer nothing of permanence from our dialogues. Although I am part of this shifting interaction, part of me knows that this written creative dialogue called letter writing should not be allowed to die and deserves a concentrated effort to be retained for the sake of our future history.