

TOUCHSTONE

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

Knitting project stitches people together around the world



Thelma Wakelin (left) and Kath Potts have been knitting for Operation Cover Up since it began in 2000.

OPERATION COVER UP

By Marie Sherry

What started out as a small gesture aimed at providing knitted blankets for children in a Moldovan orphanage has turned into a major operation that has supplied more than 250,000 blankets and knitted garments to underprivileged children throughout the world.

Operation Cover Up was formed in 2001 after its North Island coordinator Liz Clarke, of Taupo, learned her sponsored child and other children living in Moldovan orphanages had little bedding in temperatures as low as minus 25degC.

Liz approached Mission Without Borders, which today operates as the parent organisation for the project.

South Island coordinator Maureen Braun says Liz placed an ad in a local Taupo paper in an effort to send all 67 children in the orphanage a blanket, but ended up receiving more than 200 blankets.

Liz then approached Mission Without Borders and the project has snowballed. Today nearly 57,000 blankets and

224,000 knitted garments have been made and delivered to children in several eastern block countries, including the Ukraine, Romania and Moldova.

"The majority of blankets and garments go to orphanages," Maureen says. "Because we have grown so big we're now able to send some through Mission Without Borders' family-to-family help. They go to some of the villages and some of our baby stuff goes to the baby care programme."

Maureen says there are now thousands of knitters and crocheters involved throughout New Zealand, with 700 in Canterbury alone. There are a total of about 100 coordinators across the country.

"It's absolutely phenomenal growth. When I first started I asked Liz where she thought it would go. She said she had no idea and that it would probably peter out in two or three years. But it caught everyone, including Mission Without Borders, totally unawares and it's still continuing to grow."

The blankets are made of peggy squares, which are either crocheted or knitted, and sewn together in a patchwork style. Each square is made up of 80 rows of 40 stitches, using double-knit wool on size 4mm needles, or the old size 8 needles, creating an eight-inch square. There are 56 squares in a blanket – seven down and eight across.

The blankets and garments provide the warmth and comfort that many children have never had.

"A peggy square blanket is bright. The

orphanages are spotlessly clean and tidy but pretty austere. The blankets bring in a rainbow of colours and are the child's own property – they never have to give them away."

Maureen says while people are welcome to send individual squares, most people provide completed blankets.

She believes making the blankets provides valuable therapy and social contact for many older people.

"Some knitters are in rest homes and there are knitting groups that have sprung up. Some meet every week and some are once a fortnight," Maureen says.

"The beauty of this is most of the older people who have got these knitting skills have nobody to knit for these days. The secret is they can knit as much or as little as they want and every stitch counts.

Liz says a number of people have told her their knitting group has changed their lives. It puts them in contact with other people and gives them a sense of purpose. "This is not a church project, it is a community project," she says.

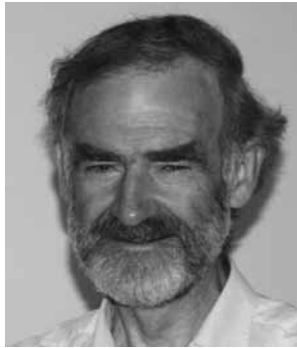
Other special projects through Mission Without Borders have involved providing pyjamas and underwear for children, as well as sheets and towels, sewing machines and carpentry tools.

Contact: Operation Cover Up (North Island) Liz Clarke, 07 378 9171; (South Island) Maureen Braun, 03 327 6413; and Mission Without Borders 09 826 0381.



Ploughshares priest wields non-violence to challenge complacency

By Cory Miller
Soft-spoken in voice but strong in conviction, Father Peter Murnane is a long-time Catholic priest and fighter of injustice.



Father Peter Murnane

In 2008, alongside two fellow activists he sliced through the security fence of a satellite dish at the Waihopai spy base near Blenheim in a symbolic act of protest. They were arrested and spent four days in jail.

"Challenging injustice and the social order is not the average ministerial role, and can be met by disapproval by peers and those in the church," says Peter.

Following his actions in Waihopai, he has had many discussions with colleagues as to what the role of a priest is and what it should be.

"I believe this is what Jesus would be doing today," he says. "It is the call of the Gospel to be concerned and to speak out against injustice. The Gospel commands us to feed the poor, fight injustice, and live lives of non-violence. Every person is linked with Christ, so to harm one, damages Christ."

It was this vision that led him to partake in the symbolic action at the US-controlled spy base in Waihopai. Together with Samuel Land and Adrian Leason, he broke through security fences and slashed the

protective dome with a sickle. They then set up a shrine with images of Jesus and Bishop Oscar Romero and proceeded to pray for the victims of the Iraq war. They awaited capture for 30 minutes.

"The security response was pretty poor," says Peter. "It took half an hour for security to arrive on

the scene."

Their actions were done in the name of Ploughshares, leading the police to fear they were part of a world-wide conspiracy. Ploughshares is, however, not a conspiracy but a tradition, dating back 30 years. Its actions invoke Isaiah 2:4: "They shall beat their swords into ploughshares, their spears into pruning hooks, nation shall not lift sword against nation; and there shall be no more training for war."

Traditionally Ploughshares activists protest through non-violent action. Any damage is to military property alone and aimed at preventing military action.

"We chose Waihopai because we were responding to the Bush Administration's admission that intelligence gathering is the most important tool in the so-called war on

terror. This war will have no end until citizens of the world refuse to let it continue. The Echelon spy network, which includes Waihopai, is an important part of the US government's global spy network, and we went in the name of the Prince of Peace to close it down."

Peter justifies the actions at Waihopai as a means to prevent a worse crime against humanity. He believes that through their symbolic action the Ploughshares

"Silence is equivalent to inaction; it is a necessity to disturb society to fight injustice. This is what Jesus did when he challenged the temple and the Roman Empire," he says.

Father Peter was not yet 20 years of age when he joined the Dominican order. He became a priest as he thought "I only have one life, God is important to me, and I need him as a constant presence in my life".

A Dominican friar for more than forty years, Peter feels his initial commitment has deepened as he has grown in his faith journey to become more radical. He has learned a great deal from the Dominicans' strong focus on human rights. Initially conservative in his beliefs, he approved of the Vietnam War. He became more analytical as the war continued and he began to see its effects.

He was inspired to take action as he discovered role models amongst the peacemakers. "They are thinkers and people of prayer," he says. "Through reading and good social analysis I am moved to action and to speak the truth."

His faith journey is one that is to continue as the Gospel calls him to further action. "There is so much injustice to expose in the world that while I am active and fit, I will never stop."



activists were able to awaken the country and provoke people to think about the symbolism of such actions whether they agreed with them or not.

BULLETIN BOARD

RICHMOND METHODIST CHURCH

311 Stanmore Road Christchurch

140th ANNIVERSARY SERVICE

24 May 2009, at 9.30 am

Followed by a special morning tea. Our handbell ringers will be ringing their bells during the service.

Bruce McCallum, Lay Minister
Phone (03) 388-6021
e-mail: brucill@xtra.co.nz

MINISTER WANTED

ST. STEPHEN'S PARISH HAMILTON SOUTH

An inclusive caring congregation, theologically liberal, with traditional worship enhanced by good music.

Our parish includes Waikato and Braemar Hospitals, several primary schools, an intermediate and high school.

The demographics of this area show two thirds of the people living within the area are aged between 15 - 64 years, with 27% Maori and 14% Asian and we seek a minister who will help the parish meet this challenge.

Our minister will lead by motivation, enjoy active pastoral care, conduct stimulating worship, and encourage exploration of faith

For the profile or further information contact:
Rev Alistair McBride
32 Vardon Road, Hamilton 3200
Email: denalmac@orcon.net.nz
Phone: 07 849 2685/ 021 138 5542

Ecumenical thaw as church leaders move toward new body

By John Roberts, Mission & Ecumenical Secretary

New Zealand church leaders have agreed to move ahead in their efforts to establish an ecumenical body that will promote the visible unity of the church.

With the demise of the Conference of Churches of Aotearoa New Zealand (CCANZ) in 2004, some said we had entered an ecumenical winter. This seemed to be borne out when the Strategic Thinking Group set up to explore a more inclusive national ecumenical entity failed in 2007.

The Methodist Church did not give up. Believing that to be Methodist is to be ecumenical, the Mission and Ecumenical Committee remained committed to the idea that a new national ecumenical entity was possible. With a mandate from Methodist Conference 2007, it brought together church leaders from each of the mainstream churches. Then Methodist Church president Brian Turner played a key role in bringing these church leaders together for a first dialogue meeting in June 2008. The churches represented were: Anglican, Baptist, Catholic, Methodist, Presbyterian, Quaker and Salvation Army.

The discussion was wide ranging and inconclusive but the church leaders

resolved to meet again in September 2008. At that meeting some common threads emerged. These included the need to have a dialogue around the visible unity of the church; the diversity in our churches; affirmation of the concept of ecumenical space; and starting small and growing from there. The leaders recognised that seeking to be ecumenical is a challenge, there is some hard work to do, and we should begin sooner rather than later. They agreed to a third meeting in March 2009.

At the March meeting Catholic Archbishop John Dew identified some key challenges arising from the dialogue to this point. He said we need to see the difference between inter-church activity and ecumenism; to embrace an ecumenism that serves mission; and above all seek the visible unity of the church. He said the task ahead will be difficult but not impossible.

From the outset of the dialogue there has been a focus on theology. The first meeting requested a theology of ecumenism, and Terry Wall and John Roberts drafted Towards a Theology of Ecumenism. Amendments have been made and a third draft is likely to be adopted at the September 2009 meeting.

The concern of some that the dialogue group was not sufficiently representative of the Christian churches led to an invitation to Ken Harrison, national leader of the Assembly of God Churches, to join the group. He attended the March meeting.

The church leaders have now agreed on a way forward, resolving "That we work towards establishing an ecumenical instrument with the name, The Churches Commission for Christian Unity." Ground rules and terms of reference for how churches might gather together in such an entity will now be written. John Roberts, Archbishop David Moxon and Canon Brent Swann will prepare a draft for consideration at the September meeting.

It is clear from discussion that the focus must be on an ecumenism that seeks the visible unity of the church and serves the mission of the church. Further the new entity must include church leaders or their nominees, and it must be open and inclusive.

All of this suggests that the churches engaged in the dialogue are ready to move out of the ecumenical winter. An ecumenical thaw is beginning to take place. It may not yet be an ecumenical spring but there are real signs of promise.

Pacific churches in solidarity with people of Fiji

By Paul Titus

A degree of irony surrounded this year's annual gathering of Pacific Methodist and Uniting Church leaders.

The themes of the meeting were 'Church and State' and 'Relations with Other Faiths', and it took place in Fiji last month just after prime minister Commodore Frank Banimarama was removed from office and then restored to power and the government of Fiji was exerting greater political pressure on the media.

Each year the Methodist Consultative Council of the Pacific (MCCP) brings together the heads of the Methodist Churches of Samoa, Tonga, Fiji, and New Zealand and the Uniting Churches of the Solomon Islands, Australia and Papua New Guinea.

Last year the Methodist Church in Fiji was to host the MCCP but the gathering was cancelled because of the political situation. This year the Fijian Methodists decided to proceed with the conference despite a climate of uncertainty.

Methodist Church of NZ president Rev Jill van de Geer and vice president Ron Gibson were among those who attended the event, which was held at Centennial Church in Suva, April 14-16.

Ron and Jill say on the surface everything appears to be normal in Fiji. There is no major police presence on the streets and the army is not visible at all. Tourists are still visiting the country though perhaps in smaller numbers.

However, the newspapers do not report on any political developments and are full of bland material.

"While people are allowed to attend church in Fiji, it is not permitted to have other large gatherings or conferences," Jill says.

"When we first arrived at Centennial Church we were initially informed the meeting was not to go ahead. The Fijian Church leaders appealed and pointed out that all those who were to attend had already arrived. It appeared that a compromise was reached and we were allowed to proceed in the presence of a government observer."

Jill says the Fijian Methodist Church is quite open about its disagreement with the current government. The Church believes the government is damaging the economy, and unemployment and poverty are increasing as a result. Education is suffering as some parents cannot afford to pay school fees.

"During Lent the Church led nationwide fasting and prayers for the country, and it asked people to maintain that spiritual focus after Lent.

"Church leaders expressed a sense that the country is living in an in-between time. The old is going and something new is coming but the interim period is a time of crisis. People are suffering in silence and seeking a peaceful solution.

"The Fijian Church is maintaining a critical distance from the government so that it can critique what is going on. It focuses on truth and justice," Jill says.

Jill and Ron say the main thing the

MCCP conference achieved was to convey a sense of solidarity to the people of Fiji and the Fijian Methodist Church.

"It was a very significant for the people of Fiji to have representatives of the region's Churches there. We were able to offer the Church and Fijians in general our solidarity and pastoral support.

"It was absolutely clear that it was worth going there to express our care and to make a statement of support," Ron says.

During the MCCP's business sessions delegates reported on the major issues facing their churches.

Solomon Islands and PNG both reported that the Church is increasing its educational programmes in response to the growing presence of HIV/AIDS. The United Church in Solomon Islands is still working to address economic difficulties caused by years of ethnic conflict and natural disasters. It is working through women's organisations and health institutes to promote family planning and stop the growing number of unwanted pregnancies.

The Uniting Church in Australia reported that it has consolidated its overseas aid and international mission work in a single entity called UnitingWorld. UnitingWorld will be responsible for solidarity work with other churches, relief and development work, and peacemaking.

One of its priorities will be trade justice. In particular it will be monitoring the PACER Plus round of trade

negotiations. PACER stands for Pacific Agreement on Closer Economic Relations and it commits the governments of the Pacific to enter into free trade talks by 2011.

The Australian Church is concerned the governments of Australia and New Zealand are investing to persuade Pacific officials to accept a free trade approach that will not be in their countries' interests. The Church is concerned unrestrained free trade will harm the poor and vulnerable.

In regards to both themes of the conference the Pacific churches have a variety of experiences and responses. In some countries, such as the Solomon Islands, PNG, and Tonga, the Church has close links to the government and plays an important role in education. By contrast, in NZ and Australia the separation of Church and state is a fundamental principle.

In regards to interfaith relations, Jill said the most moving presentation came from Rev James Bhagwan of the Indian division of the Fijian Methodist Church. Many Indian Christians are members of families in which members belong to other religions, and this can add a difficult dimension to their faith journey.

The NZ and Australian churches reported on their interfaith dialogues with Jews, Muslims and others, whereas churches with more conservative theological perspectives emphasised the importance of Christians offering salvation through Jesus Christ to people of other faiths.

Urgent need to create new disciples



Fresh Expressions missionary Pete Pillinger says the Church must reach out to people in new ways or it may fade away.

In a world of change and diversity, the Church must give way to the spirit of creativity and blur some its traditional boundaries.

This means initiating fresh new ways to make the good news of Jesus relevant to different groups of people. And churches must take these initiatives quickly because they are now in a serious state of decline.

This is the view of Rev Pete Pillinger, missionary in the British Methodist Church's Fresh Expressions team. Fresh Expressions is a joint Anglican-Methodist initiative in England to create new ways of being church.

The British Methodist Church is investing £7 million into Fresh Expressions, much of that money

coming from the sale of excess property. It will also begin ordaining people specifically to engage in Fresh Expression ministry.

In February, Pete was in New Zealand to share his knowledge of Fresh Expressions with Kiwi Methodists and learn about the creative things happening here.

Pete says in their daily lives people see change blossoming all around them and are well used to diversity. The Church, however, has been much slower to change.

For more than 1000 years it was buttressed by the Christendom establishment. The Church and the State were hand-in-hand, and most people in Western societies were Christian.

Beginning in the 1960s, Pete

believes, the churches began devoting more of their resources to maintaining what they had rather than to mission. As a result, numbers declined and now there is a whole generation that has little knowledge of the Church.

For the Church to reach out to young people and others, it must go where they are, talk the language they talk, and do things with them that are not Church in the traditional sense.

"We will not reach young people who are less involved in church if we sit back and say 'come and be like us'. They aren't going to come.

"Instead, why shouldn't we have church at a skateboard park or use BMX bicycles in worship? Doing that type of worship well is no different than being good at liturgical worship for traditional churchgoers."

On one hand, creating new styles of worship requires empowering people who will start new initiatives in their communities. On the other hand, it requires helping the established church become more open to new things.

Pete says people who create the new initiatives emerging under Fresh Expressions come from a range of theological positions – evangelical, conservative, liberal and progressives. In fact, because the leadership of the church has

been in the hands of liberals for in recent decades, some of the more radical ideas have come out of evangelical circles.

"Some of the theological basis for Fresh Expressions comes from Rolland Allen, a missionary in China during the late 19th and early 20th centuries. Rolland's basic thesis was that we should plant missions, not churches.

"He was opposed to colonial models. He wanted to return to first principles and create indigenous churches in the proper Pauline style. Paul went to foreign cultures, lived there, discovered leaders, established a faith community, and then moved on. After you initiate something you have to leave and trust in God."

See Page 5



Methodist Trust Association

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

Established for the secure investment of the Church's funds.

Evolution in our midst

To the editor,

I enjoyed reading your articles on Charles Darwin in the April edition of Touchstone because, as I observe the process of evolution as it occurs around us, I wonder why it is denied by so many Christians.

By observing the process of evolution, I am particularly interested in the rate at which organisms evolve when their environment is interfered with by the intrusions of man's manipulations.

Among such examples I would include the evolution of the 'super bugs' in our hospital environment, new influenza viruses as new anti viruses are employed, insects immune to common insecticides such as DDT and intestinal worms in sheep immune to the third generation

of vermifuges.

Obviously, the rate of evolution for faster reproducing organisms is greater than it is for slower reproducers such as man. However, I am sure that already we are observing some evolutionary difficulties in man as we try to cope with the rate at which we are interfering with our own foods, let alone our environment.

Not the least of these problems is the rapid increase in the intolerance to wheat, a staple food item which has been dramatically changed to meet market and other requirements.

As the process of evolution is now established as factual and observable, perhaps it could be redefined as creation in action.

Brian Kendrick, Nelson

Cut the verbiage

To the editor,

Once again the March Touchstone provides wide coverage of the life and thinking in our Methodist Church, and draws our attention to key issues facing us in the world-wide web that is our community in the 21st century.

The column by David Bell, 'Beyond Rationality', on Noah and the rainbow pledge from God to him and his descendants could, however, equally have been entitled 'Beyond Comprehension.'

There was heightened metaphor as "some of us" contemplating "the black hole" of the Noah story are "unable to escape its inexorable crush compressed into its pinhole centre", "having all the life in us compressed into a shocking weight and crushed into incomprehension".

These paragraphs were a case of sound and fury signifying very little, I suggest. There was also unfortunately a disconcerting grammatical disjunction as the "us" at the top of the final column became a "you" in the next paragraph – "you have disappeared from their rationality" – the rationality of those "left on the other side". It took me several readings to bring those first and second person pronouns together as a reference to those who have a faith which is, in David Bell's terms, "beyond rationality".

I think Wordsworth said it much better and much more directly: "My heart leaps up when I behold a rainbow in the sky". Equally I found myself significantly moved by just one line of a hymn while at morning worship the other Sunday – "the silence of eternity, interpreted by love". This line has a quiet impact, without the pyrotechnics with which your columnist sought to impress us.

What a pleasure and relief to turn to John Roberts' column on the world's financial crisis, with its vision of a better global economy, developed not by the ex-high fliers at Davos, but by those attending the World Social Forum at Belem, united in their belief that another world is possible.

Antidote to violence

To the editor,

I am nearly 80 but when I was young there was only one murder a year in New Zealand.

Marie Winn in her book 'The Plug In Drug' claims that TV and violent videos were a godsend for the military but they have radically raised the respectability of violence right across the world.

We now see much more emphasis on locked doors and other forms of security. Film can project an image through the subconscious mind. No wonder the murder rate is so high.

No longer do the media publish a sermon on Monday morning. No media attempt to carry out a diagnosis as to why. They feed on sensation.

The antidote is plenty of good stories and books and no TV in the house. Plus a children's

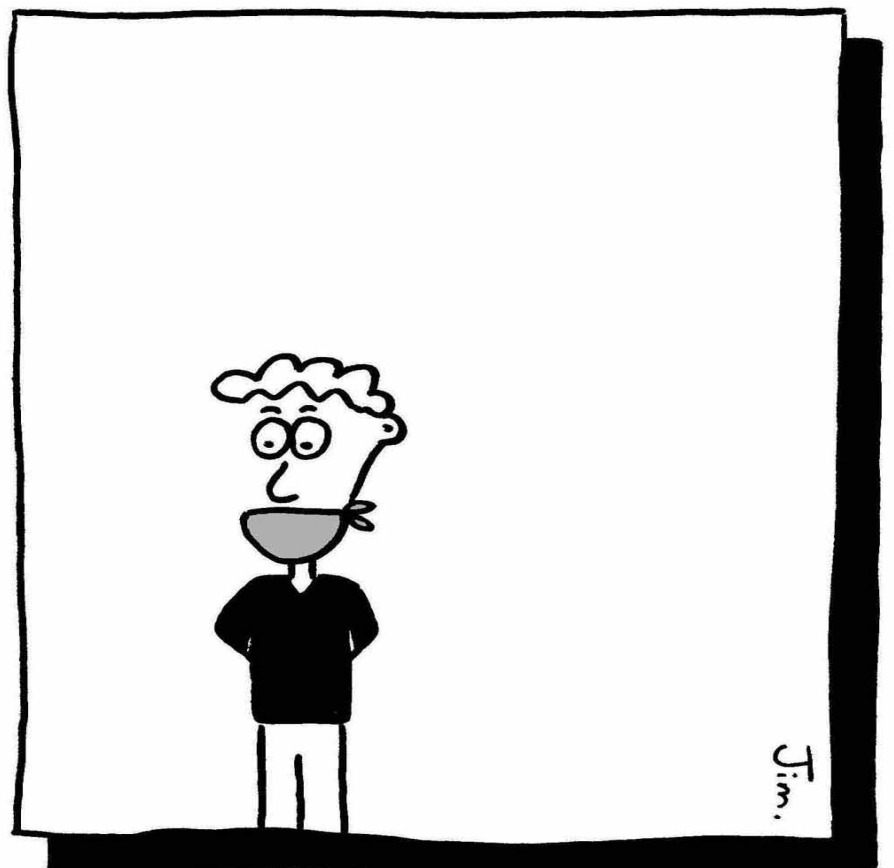
story told in church on Sunday mornings.

God has given a book full of stories
Which was made for his people of old
It begins with the tale of a garden
And ends with a city of gold.

But the best is the story of Jesus
Who had nowhere to lay his head
Who came for the salvation of men
As we failed to provide him a bed.

So let us come to repentance
And live according to his will
So we can serve him to the end
When men will no longer kill.

John Miller, Christchurch



Roger was trying a radical new form of ministry – shutting the hell up.

KITCHEN THEOLOGY

Sitting at the Wesley family table

By Diana Roberts

Mother Susanna ladled the thick pea soup into the bowls, and the servant girl cut slices from the big crusty loaf. Father Samuel carved the boiled beef, and big brother Samuel passed the plates to Emily, Sukey, Molly, Hetty, Nancy, John (little Jacky), Patty, Charles and Kezzy. Their mugs were filled with cold water and a wedge of cheese and a dish of apples stood on the table. There was nothing else. When Father had blessed the meal the family ate slowly and quietly.

This was the Wesley Day lunch I prepared for some of the Trinity Theological College students and staff a couple of years ago. Each of them had the name of a Wesley family member at their place setting, and I was the servant girl.

The students were surprised at the plainness of the food; it was pretty much what would have been available in Wesley's times (except for the small beer, very weak, which often replaced the dangerously polluted water). But, to quote Ruth Reichl, food critic of the New York Times: "What happens around the table is more important than what's on it."

What happened around the Wesley table was very important to those who gathered there, and to those who followed in the Wesleyan tradition over the centuries. All three

daily meals began with prayers, and the children were together with their elders. As soon as they could use a knife and fork, the youngest Wesleys were promoted from their little table alongside to join with the family group.

The sisters sat by their brothers and weren't expected to act as servants to them. If the children wanted the servants to do anything they must ask nicely. Such equality and respect were not usual in those days.

I believe they significantly shaped Wesley's recognition and acceptance of lay preachers, including women – the cause of much ridicule and scandal in the church and society of those times. As for servants, the Wesleyan attitude is that we are all servants.

You might like to act out the Wesley dinner table as part of your 24 May Wesley Day celebrations. You could end with John Wesley's 'Grace after meals':

*O Lord my God, bless Thy Holy Name for this mercy,
which I have now received from Thy bounty and goodness.*

Feed now my soul with Thy grace,

*That I may make it my meat and drink to do Thy gracious will,
Through Jesus Christ my Saviour. Amen.*

VICE PRESIDENT'S COLUMN

Toward a theology of structure and institutional change

By Ron Gibson

"But now, having died to that which held us bound, we are discharged from the law, to serve God in a new way, the way of the spirit, in contrast to the old way, the way of a written code," (Romans 7:6).

As a generalisation, we could say that the teachings of Jesus were directed towards bringing freedom from the letter of the law. Rather than seek righteousness through adherence to a complex code of law, they encourage the revolutionary idea that love and compassion should be at the heart of our relationship to God and each other.

Within the Jewish faith at the time of Jesus the law, liturgies and practices of worship were under the absolute control of the religious hierarchy. This phenomenon had evolved over many centuries and was constantly being refined. But this was little different from most of the other religions of the day. For example, the Egyptian worship of Isis was extraordinarily complex and still widespread in Jesus' day. It was so widespread that some contemporary scholars argue the Gospel narratives were based on Isis worship.

The major religions of the day were centred within hierarchical power structures under the absolute control of the priestly class. That control was as political as it was religious.

It is small wonder that the prospect of freedom from the repression and strictures of religious law and its structures was perceived as a direct threat to the authority of the religious leaders of the day. The likes of Jesus and the revolutionary ideas they preached were anathema to any absolute authority. So Jesus had to go.

But what is even more fascinating is that the early Church went down the same path and ended up in the same position as those Jewish leaders the Christian leaders roundly condemned, and continue to do so to this day.

The earliest gatherings of Christians met in private homes and 'bishops' were house group leaders but it didn't take long for those same bishops to become landowners. Dogma and liturgy became prescribed – and dissenters proscribed – and a religious hierarchy developed that was as ruthless in exercising power as any dictator. Over time the Church became the state and the state became the Church. The structures of the Church were identical to the structures of government. Both were and to an extent still are the machinery of power and control.

Freedom, love and compassion are the antithesis of power and control. The theology of structure should centre upon love. Structure should primarily be the means to seek the well-being of the other person; structure should be the vehicle for compassion. Structure should never be the means of controlling what others think or believe or how they worship. Structure should be the enabler or facilitator of mission. It has no other reason to exist and it has no other purpose.

But the history of the institutional Church does not support such concepts.

The first 1500 years were characterised by the domination of the absolutist Church and the absolutist state. It took a long time for the principles of economic liberalism, political democracy, religious autonomy and individualism in personal life to give expression to the longing for freedom. While the Reformation gave freedom from the power and theology of the Roman Church, it gradually replaced the latter



with another theology and power structure in the form of Protestantism and its multiple manifestations. Many of those power structures remain in place to this day.

We need to be reminded that the early mission of John Wesley took place in home groups. Small groups established and 'infected' new small groups. It is doubtful that Wesley ever meant to establish an alternative to the monolithic Church of England. But that is precisely what happened. Methodism became yet another religious institution. New Zealand Methodism has inherited that institution.

The problem is that the spirit moves on either in spite of or because of the institution. It is the institution that is static, not the spirit. The spirit invites us to change, to find new life, to find new ways of being church, to find new ways of sharing God's limitless love and compassion.

Current structures are no longer effective in meeting the needs of contemporary society or of enabling us to share God's limitless love and compassion. We have a 19th century Church for a 21st century society.

But change of any description seems inevitably to provoke reaction and resistance. This is particularly true where changes are proposed that would liberate people and provide freedom from the institutional determination of behaviour. There seems to be two reactions: there is the possibility of spontaneous activity, i.e., bonding with all people and working in love with the world as free and independent individuals. Or there is the possibility of regressing back into submission to higher authority which ultimately destroys freedom and our individual integrity.

It's as if we fear the freedom that change can bring.

Jesus claimed he brought freedom from the tyranny of the law. The Reformation claimed that we are all free to access the limitless love and forgiveness of God. But when we feel at all threatened by new insights, new knowledge, a new vision we often fall back into the safety net of strong or dictatorial leadership, dogma, prescribed liturgy, and adherence to the 'good old ways' of being.

Fear replaces faith and the structures become our fortress. Unfortunately the fortress becomes our prison, and fear shrivels our capacity to engage with the real world in the mission of seeking the Christ in the lives of our neighbours. Far from releasing the captives from social and economic deprivation as mandated by the gospels, we are often inclined to capture them in to what is simply a different form of submission – to a prescribed way of being Church.

The whole theological point of restructuring is to find release from the constrictions which we have imposed upon ourselves, and to release the spirit of love and compassion. That is our mission.

BEING LIBERAL

By Rosalie Sugrue

Those who slide under the Liberal label are notoriously fuzzy in defining what they believe. It is perceived that all they know for certain is they have dispensed with the old certainties. I think it important for people of faith to regularly reassess what they actually believe. Agreeing to wear the word liberal is in itself reason for debate.

Serious debates often begin with a dictionary. In Heinemann's NZ Dictionary the word liberal has three meanings:

1. favouring progress, reform and individual freedom in social or political matters;

2. generous or free giving;

3. a person with tolerant views.

In that I own the three shades of meaning I can declare myself Liberal. Applying Liberal to describe my faith means considerably more than the above. Faith is by its nature a growing thing and growth involves change. Therefore, I accept that many people of faith will not believe what I believe at any given time. I hold the view that everyone is entitled to believe whatever they want. If what they believe makes them a better person it is a good thing. However, there are two things I do not accept:

1. holding beliefs that harm others;

2. discrimination towards people perceived as different.

I believe: God is and God's love is for all people.

The Spirit of God is the spirit of the universe – life itself.

To honour God is to respect creation – the environment and all people.

The Bible shows the struggle of an ancient people to relate to a worthy God. It contains a wealth of material that can be adapted to relate to our struggles in relating to a worthy God.

Jesus was a radical teacher and is a role model for Godly living. People need support networks and the Church has potential for being the best of networks.

Church should promote reverence

and morality but never be exclusive. It should provide spiritual, educational and social support to its members and value each person.

Rituals are an important part of being human. The local church should provide life-enhancing rituals; mark rites of passage; be open to celebrating all that is good in life – music, art, drama, liturgy, new ideas, virtues, ideals, study, food, fun and fellowship.

Both the local and the national Church should endeavour to help those in need, whatever their needs, and actively demonstrate that all people are valued.

As a Christian by birth and decision, I choose to follow the Christian rituals of weekly church attendance, daily Bible study and prayer. I do these not as a 'Methodist discipline' but as things I like to do. I view community involvement as a faith outreach. Personally, I involve myself with National Council of Women and Victim Support. I also lecture for U3A where I attempt to give secular enlightenment about religious themes by leading courses on comparative religions and different aspects of the Bible.

As one who leads services I endeavour to meet congregational needs by providing rituals that promote spiritual wellbeing. As a preacher I believe my role is to extend and challenge the congregation. I make an effort to keep up with theological developments and to share these understandings. I present my reflections as options for consideration.

Preaching the Gospel for me is promoting God thought and human worth. General theories have a place and so does local action. If I am aware of harm, be it active (such as discriminating against an individual) or passive (not providing for the needs of the disabled) speaking out is required.

Basically the Church runs on volunteers. I think the most important task of the paid clergy is to ensure the volunteers are inspired, enabled, resourced, supported and valued.

Fresh Expressions

From Page 3

Whereas lots of people have lost their faith in the Church, they have not lost faith in Jesus. The problem comes when the Church has lost its relevance for people, Pete says.

"Our primary calling from Jesus is to make disciples, not churches. Church should be the place where people go to help each other follow Jesus. 'Church' is a collective noun, like a flock of birds.

"Church is not an activity, or a building, or an organisation. It is group of disciples.

"Liturgy done well can help people's discipleship through worship. We must encourage what already exists in the Church but we have to allow new

expressions to emerge to create new disciples."

The British Methodist church is putting a large chunk of money into supporting pioneering teams develop new types of ministry. It will seek to provide them the appropriate cultural support they need. But, Pete says, there is no guarantee of success and the Church must be prepared to fail.

"There is no resurrection without death. The Church has to be able to embrace dying if it expects to embrace resurrection as well. Neither institutions or individuals like dying but we cannot have resurrection without death."

For more information visit: www.freshexpressions.org.uk.

Go Bananas for Fair Trade



Bananas are big business, especially in New Zealand, which is the highest per capita importer of bananas in the world. Yet New Zealand consumers do not have the choice to buy their fruit fair trade.

During this year's Fair Trade Fortnight (2-17 May), CWS is asking supporters to join the campaign demanding fair trade bananas in New Zealand supermarkets.

The banana is the most popular fruit in the world, with people spending over \$25 billion a year on it. The banana trade is the fifth largest in agricultural produce – after cereals, sugar, coffee and cocoa.

The industry is dominated by a small number of multinational corporations with large scale plantations and control of the markets and prices. Small farmers struggle to cover production costs and the majority of banana plantation workers are not paid enough to support their families. Many earn less than \$3 a day.

Fair trade can help change this. It guarantees minimum prices that cover average local costs of production. This can be double what producers normally receive. Fair trade gives producers the security of long term contracts, improved working conditions, investment in the local community and environmentally sustainable

farming methods.

There are 57 certified Fairtrade banana producers based in Latin America, the Caribbean and West Africa. They supply Fairtrade bananas to 20 countries. The New Zealand Fair Trade Association wants to make that 21 and give consumers in New Zealand the chance to buy bananas more ethically.

To join the campaign contact CWS for 'banana demand cards' to take to your local supermarket, email the major supermarket chains (details are on the CWS website) or speak to your local supermarket manager. See the CWS website for further information.

Don't forget to hold a Fair Cuppa after a Sunday service during Fair Trade Fortnight. See www.cws.org.nz for details.

BANANA FACTS:

- Bananas are actually giant herbs of the same family as lilies, orchids and palms.
- Wild bananas originated in Asia, and have been cultivated for more than 4,000 years.
- Bananas are grown in at least 107 countries, with the production concentrated in Africa, Asia, the Caribbean and Latin America
- There are believed to be over 1000 varieties of banana
- Bananas are available all year around. They are harvested every day of the year.
- Bananas contain tryptophan and vitamin B6, known to help make you feel happy.

Eco farming better for economy says Sri Lankan activist

A return to self-sufficiency is the solution to rapidly increasing food prices and growing poverty says a Sri Lankan community organizer who visited New Zealand last month.

Sarath Fernando works with the Movement for National Land and Agricultural Reform (MONLAR).

He says over the past 30 years the government of Sri Lanka has followed policies prescribed by the World Bank and the International Monetary Fund which have led to a dependence on imported food. Over the past two years the price of basic foodstuffs and other necessities have soared.

"When the government liberalised tariffs, imports increased and the domestic price of rice fell. Private traders gained control of the market and they cut the price they paid to domestic producers. At the same time the cost of production increased as farmers had to depend on imported fertiliser, herbicides, pesticides and now seed.

"Before this, the government intervened in the market to protect both farmers and consumers. People could afford fish, vegetables and milk and the government provided education and health care.

"The new policies favoured the private sector as the engine of growth. Sri Lanka used to produce 85 percent of its own rice locally. Now we import 40 percent of our rice. Last year the international price of rice has increased by nearly 50 percent but the price in Sri Lanka is up 100 percent and the price of wheat has increased 250 percent," Sarath says.

New Zealand figures in these price increases as well. Milk powder imported by Fonterra has gone up 85 percent in recent years.

One of the ways Sri Lankans have coped with these harsh new economic realities is by working overseas. Women in particular have migrated in large numbers to the Middle East to work as domestic servants. Sarath believes rather than be a source of cheap labour, Sri Lanka could establish a healthier economy by focusing on local food production and returning to traditional crops and farming practices. Most Sri Lankan farms are less than an acre in size but could be very productive.

"Traditional varieties of rice do not provide the high yields but they are more sustainable. Growing a greater diversity of vegetables can improve soil fertility and provide food that is more nutritious.

"MONLAR is helping communities organise themselves into groups so they can share knowledge and seed and also market their excess production."

During the colonial era the British deforested much of the Sri Lankan highlands to establish tea plantations. Now, as a result of erosion, much of that land has fallen out of production.

Sarath says that land should be turned over to small farmers. Through ecologically sustainable farming and forestry the ecology of the hill country would be significantly improved.

Although it is a secular organisation MONLAR is supported by a number of international Christian organisations, including Christian World Service. Along with supporting sustainable farming it provides education and support to rural women.



Sarath Fernando

Invite the Whole Church to A Fair Cuppa

Support millions of poor families and their families who are struggling to make a decent living. Encourage your church to host *A FAIR CUPPA* as part of this year's Fair Trade Fortnight 2 - 17 May.

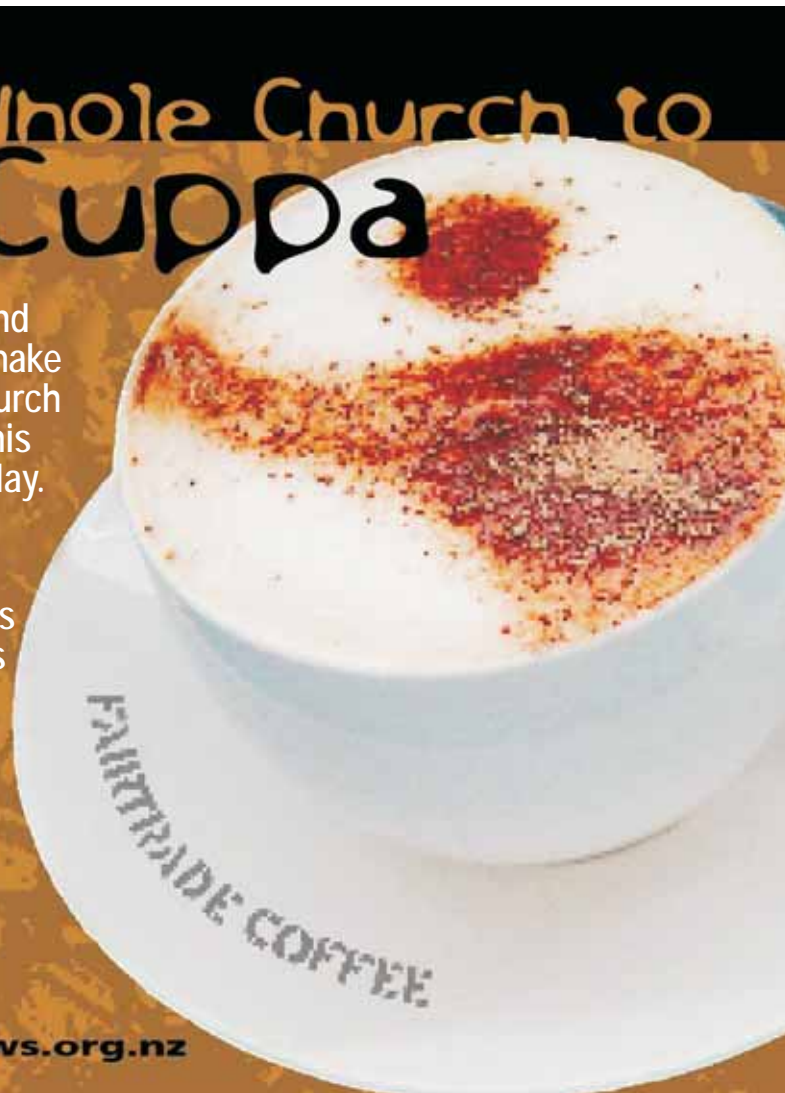
For more information on

- Fair Trade Fortnight - kit includes information on ordering supplies from the Trade Aid Warehouse
- Becoming a Fair Trade Church

Contact Christian World Service
PO Box 22652, Christchurch
Phone 0800 74 73 72



www.cws.org.nz



Ecumenical Institute of
Distance Theological Studies
(EIDTS)

STUDY THEOLOGY

Courses in Biblical Studies, Theology
Church History, Ministry and Mission,
Music and Worship, and World Religions.

Study from your own home - in your own time

RESIDENTIAL SCHOOL

"Introduction to Pastoral Theology"

July 7 - 9 in Christchurch
Tutor: Rev Dr Mary Caygill

For further information and handbook contact:
The Academic Registrar
EIDTS, PO Box 12 286, CHRISTCHURCH
Freephone 0800 667 969
Email: eidts@xtra.co.nz • Website: www.eidts.ac.nz

Muslims and Methodists seek common ground

The Methodist Church of NZ and a group of Muslim scholars have exchanged letters that encourage mutual understanding and an effort to pursue harmony and justice.

The correspondence began in October 2007, when 138 Muslim scholars from around the world compiled a message, A Common Word between Us and You, which they addressed to Christian Churches around the world.

The initiative to bring the Muslim scholars together came from Prince Ghazi bin Talal at the Royal Aal al-Bayt Institute for Islamic Thought in Amman, Jordan. A summary of the scholars' message circulated throughout the Methodist Church of NZ in 2008. Methodist Conference in November affirmed a response developed by Mission and Ecumenical.

Following Conference Mission and Ecumenical secretary John Roberts wrote to Ghazi bin Talal. In his letter he noted that the Common Word document is a clear indication that leading Muslim leaders and religious leaders are committed to fresh thinking about the relationship between Islam and Christianity.

While the two religions have in common, the scholars' message also acknowledges that there are very real differences between Christianity and Islam and these should not be minimised.

The Methodist response says

there is a pressing need for Christians and Muslims to understand, acknowledge and respect their differences, and not allow them to fuel hostility. Further, Christians and Muslims should work to heal hurts, both local and global, and to change attitudes toward each other.

John says in his reply to the Methodist Church of NZ, Ghazi bin Talal writes: "We were very happy and grateful to receive your thoughtful response to A Common Word, and humbly commend its positive spirit. Whilst, indeed, neither of our sides has any intention of merging our two great religions into a kind of false theological union, or of glossing over the very real differences between them in other spheres, nevertheless, we do share the Two 'Golden' Commandments, on which hang all the law and the Prophets.

"That, we hope and believe, is a sufficient Common Word for us to pursue peace, harmony and justice as religions – quite apart from the common humanity that we share as people with each other and indeed with all people of the world – and dialogue and exchanges are a key component of this.

"We have already received some responses of the highest order from both the Methodist and Anglican churches, but yours, I believe, is the first from New Zealand."

Meeting with a difference for Fijian Methodists

In March the executive of the Fijian section of the Methodist Church of NZ – Wasewase ko Viti kei Rotuma – met and deliberated on critical issues and concerns regarding their journey (tubu ni bula vakayalo, vakayago ni lewe ni lotu Wesele) and shared each other's dream of 'the way forward'.

The meeting on March 28th was hosted by Rev Peni Tikoinaka's church in the Hornby/Riccarton Parish which is home to Christchurch's Fijian congregation. Wasewase members and church leaders also took time out to celebrate and attend to cultural welcoming on the evening before the meeting. Members from as far away as Auckland and Invercargill converged for the successful one day meeting.

Wasewase secretary Unaisi Tikoinaka says attending the meeting was director of Taiwi Pasifika ministry Rev Samoa Saleupolu Aso. Aso's presence was very welcome at critical moments when members needed clarity and guidance on important issues within the NZ Methodist Church. He constantly reminded members that Wasewase ko Viti kei Rotuma and its members are part of the New Zealand Methodist Church and as such all undertakings should confirm to the NZ Methodist Laws as stipulated in its Law Book.

"The meeting was unique and different from past executive meetings in that there



Young people perform during an interval.

were two Fijian Presbyters present. Talatala Apakuki Raturucoka has been inducted to look after Hamilton, Rotorua and Tauranga members," Unaisi says.

A significant milestone of the meeting was the presence and presentation made by two representatives of the Kyber Pass Fijian congregation. Their presentation opened with a quote "Sorry we were not here for the last five years or so, but we're here for what we can start today." Further he reiterated and requested that Wasewase should have patience and understanding while they work things out amongst their own congregation.

During the meeting Peni shared his dream of forming a national Fijian synod within MCNZ in the near future. He

challenged the newly formed strategic committee to generously offer their expertise and work together in formulating the draft strategic plans and constitution. The papers in its draft form should be tabled for discussion during the Wasewase ko Viti kei Rotuma's annual general meeting in July.

Members were also informed of Wasewase's youth camp. The PAC approved a grant of \$6000 to fund our Fijian young people. It is hoped that in this camp young people will elect their own leaders and committee members. This camp took place from 17th-19th April in Waipara Boys Brigade Camp in Christchurch.

OPINION: Recognise Muhammad as a prophet against greed

By Keith Rowe

In March retired Methodist minister Rev Keith Rowe was invited to speak at a Muslim gathering in Auckland on Milad, the day when many, but not all, Muslims mark the birthday of the prophet Muhammad. He used the occasion to point out that all religions warn against the danger of greed.

Thank you for your kind invitation to be with you on this important occasion. I bring you greetings from Christians, in our city and beyond, who are learning that God has spoken to humanity through many prophets and who welcome the wisdom brought into the human family through the courage and faith of Muhammad.

Muhammad sought to breathe peace and harmony into the lives of those around him. He invited his followers to leave behind destructive ways of living that others took for granted and to follow the straight path shaped by the love and justice of God.

In some parts of the world religion is used by politicians and people serving their own greed and desire for power to divide and to damage the human family. We are fortunate that in New Zealand we are free to relate to each other as friends and colleagues in the adventure of life. May it always be so.

If every person shaped by one of the great enduring religions was to live out the essential message of their faith, our society would be a place of generosity, peace, hospitality and justice. These are among the qualities that Muhammad, Moses and Jesus all promoted and that are also valued within the Buddhist, Hindu and Sikh communities.

Among the early revelations received by Muhammad were this aya in sura 104: "Woe to those...who think that hoarding wealth will render them immortal." It is timely that we should hear and respond to words like these, living as we do in a time of financial uncertainty.

An economic system built on greed is being severely dented by its own foolish search for personal and communal immortality through the hoarding of wealth. A system built on greed and ignoring the needs of the poor does not deserve to last. It is a false God, an idol that should not be worshipped.

Another Meccan sura (102) criticizes those who are preoccupied with worldly wealth. They, it is said, will see hellfire! There are other Qu'ranic passages and Hadith where the same preoccupation with wealth is criticised. Financiers whose greed has destroyed themselves and others might agree with the

sentiment in the Hadith that "A poisonous snake will circle the neck of the greedy and bite him over his cheeks and say, 'I am your wealth'."

It is likely that Muhammad's attack on the misuse of wealth caused more hostility in Mecca than his denunciation of religious idols. Of course, wealth easily becomes a type of religious idol if we do not control our greed and our desire for more than we and our family need to lead a simple life. We can become dangerously addicted to wealth. It is this addiction to affluence that is bringing such pain to our world and our community at this time.

While Muhammad did not claim that being rich was in itself bad, he was harsh in his criticism of those who forgot the needs of the poor and who enjoyed the privileges and power that wealth gave them while ignoring the pain of the needy. God revealed to Muhammad, as he had already done to Moses and to Jesus, that the practical help we give to the poor and the needy is the measure of genuine religion. In giving to the needy we give to God. It is not surprising that almsgiving (zakat) is one of the five pillars of Islam.

Jesus, following the example of prophets like Isaiah and Amos, also warned his followings of the worship of

money and invited them to be generous with what life had given them.

I mention these things not simply to demonstrate how your faith and mine share a similar view on this matter but because, in a time of financial confusion we all need to remind ourselves that life is more than money and that it is time for people of faith to contribute to the building of a less greedy and more compassionate economy. The wisdom found among the followers of Moses, Jesus, Muhammad and other great religious leaders is an untapped resource that decision makers are not always aware of.

One can only hope that as the leaders of the world rebuild the shattered economies of the nations they will turn again to the ancient wisdom found in Qur'an, New Testament and Hebrew Bible, warning us against the destructive effects of addiction to affluence, our shared responsibility to care for the poor and needy and that hospitality, generosity and forgiveness are to be valued ahead of greed, selfishness and the violence of the marketplace.

Peace to you all. I join with you in celebrating the greatness of the Prophet.

May the peace of God rule in your hearts and overflow in lives of love, within your families, among your friends and towards your neighbours.



Haman (Murray Gibson) comes to a gruesome and deserved end, watched, right to left, by the maid (Maria Webster), Queen Esther (Siu Williams-Lemi) and King Xerxes (Darren Webster). Performance at St John's Methodist Church, Nelson

Esther's story hits the road

A Christchurch youth group turned into wandering minstrels recently to take their play based on the Biblical story of Esther to Blenheim, Motueka and Nelson.

Beckenham Methodist's youth group's play 'For Such a Time as This' was written by their minister, Rev Alan K Webster with music by Judy Utting. It combines actors performing in person and in silhouette behind a large screen to tell the story of how Esther became queen of Persia and uncovered a plot against the Jews.

The play was performed at Blenheim Methodist Church on Waitangi Day (Friday), Motueka Uniting Church on the Saturday night, and St John's in Nelson on Sunday morning.

Alan says the bus that carried the performers and their equipment was chocker but by the time of their last performance, they had set up and dismantling down to a very slick routine.

"If we'd had a longer weekend, we might've come home via Greymouth and Timaru! The production was originally written to be transportable. We designed a shallow stage and a backdrop eight metres long and two metres high with a water pipe frame. We had very few props – a throne that became a bed, a garden gate, and not much else.

"The actors performed in front of the

screen and behind it to create silhouettes. We used the silhouettes to set our scenes and stage the hangings."

Alan says the hangings had a dramatic impact. They evoked lots of gasps and in one performance, a scream from a child.

"The audiences responded enthusiastically. Maybe we've inspired some other people to try something in their own communities. We enjoyed meeting other congregations along the way and the Methodist hospitality was fantastic. We slept in churches and in halls, and were well fed and watered."

Beckenham Methodist's youth group ranges in age from 14 up to about 35. The troupe was made of 18 people, including Alan, his wife Glenys, who served as prompt, and Judy and Alec Utting. Judy was the musician and Alec did the sound.

Alan says he would advise anyone planning to undertake a similar performance to use good sound gear and head-mikes. It was expensive to hire but made all the difference because the audiences could hear everything.

"We also got proper costumes, not bedsheets and dressing gowns. And if your cast is prepared to go to the trouble of putting in the work to learn an hour's worth of dialogue and song, it's worth arranging multiple performances."

Pilgrim Productions share faith through laughter



Pilgrim Productions won an award for its performance of Charley Aunt.

By Cory Miller
Cheeky college boys, girlfriends, a tea party and an elderly aunt set the scene for what proved to be an award winning theatre production. On March 21st the Auckland Community Theatre Trust presented Pilgrim Productions with the AMI Best Comedy Award, for their performance of 'Charley's Aunt'.

Charley's Aunt also received nominations for Best Director and Best Costume Design.

Directed by Gwyneth Glover, Charley's Aunt tells the story of the escapades of a handful of young English college boys. As they attempt to find a chaperone for a tea party with their girlfriends, plans go awry and cosmic confusion reigns.

Pilgrim Productions chairperson Marion Hines says receiving the award for best comedy was gratifying.

"By sharing this award with our wider community we can say thank you for all their generous support. We have been greatly encouraged by the active support, prayers, and good will of many people."

An ecumenical theatre society based at Pitt St Methodist Church, Pilgrim Productions has produced and performed major plays and musicals throughout central Auckland since it was established in 1978. As well as its annual production, Pilgrim Productions also performs one act plays in local churches. Rather than sermons they use drama to present the gospel in refreshing and lively ways.

Pilgrim Productions is run by

a committee whose members come from many different churches - Baptist, Anglican, Methodist, Community Life and Catholic. Some committee members have no religious affiliation.

Together they produce dramas that double as a means of advancing Christian values. The theatre group focuses on being uplifting, entertaining and educational. They look for works that speak of new beginnings and hope for the world.

Because sharing faith is central to their mission, they hold open auditions for cast members. The effort to include people from outside of the church in their plays means new people are touched by its vision.

Marion says selecting which works to perform is one of Pilgrim Productions' biggest challenges because they aim to produce plays that are both entertaining and relevant to the needs of present day society.

Previously this has resulted in rather serious performances. With Charley's Aunt, however, they decided to break this mould and produce a comedy. "There is no harm in just being entertaining," says Marion.

This year they will continue on this path by producing the New Zealand premiere of 'The Day They Kidnapped the Pope'. This new comedy is to be performed at the Theatre Pitt at 78 Pitt Street, June 3rd to 13th. It promises to be another barrel of laughs, with warm and believable characters who will without a doubt reach out to the audience.



Presbyterian Support

Your bequest can help ensure that the important work of Presbyterian Support can continue to benefit families for generations to come.

Freephone
0508 86 4357

www.ps.org.nz

Help make a difference by leaving a gift in your will



Walk For the Planet: at walk's end another journey begins

In the last weeks of March and early April, the Walk for the Planet continued to make its way up the South Island through Canterbury and Marlborough. Among the highlights was arriving in Christchurch's Cathedral Square for Earth Hour on March 28th.

On Good Friday eight walkers took the ferry across Cooks Strait to Wellington. On Easter Sunday they made their way from Island Bay to Parliament for some final words, and afterwards some joined the Easter Day Evensong service at St Pauls Anglican Cathedral.

CANTERBURY

Prior to the Walk departing from Ashburton for Christchurch, several members of the co-ordinating committee accepted an invitation from Environment Canterbury (ECan) in Christchurch to share the philosophy and purpose behind the walk. Their presentation linked in with ECan's launch of its sustainable community programme.

The Walk itself reached Dunsandel on Thursday March 26th and the walkers were invited to share some highlights of the walk with the parish meeting held that evening.

The next day they walkers set off from Dunsandel to Rolleston. On the way they crossed the totally dry Selwyn River. The Selwyn River is in deep trouble. It has pollution in its lower reaches and is shrinking by 600 meters a year. Its condition is a contentious issue in Canterbury. Some say it is a cyclical thing, others that it is a sign that the groundwater reserves under the plains are beginning to be over drawn by irrigation.

After a generous lunch in Rolleston provided by the local Cooperating Church they moved on to Templeton. There they enjoyed a welcome cup of tea at the Anglican Church hall before dispersing for the night.

On the Saturday March 28th about 20 walkers set out from Templeton to enter Christchurch's western suburbs. At the Methodist church at Church Corner the Women's Fellowships put on a spread for afternoon tea. (Did anyone lose weight from all this walking? Probably not!).

The number of walkers swelled at this point and set off down Riccarton Road and across Hagley Park. Two other groups of walkers joined them from other parts of the city. On arrival in the Square, the walk received a welcome on the stage of 'Earth Hour'. The Anglican bishop of Christchurch Diocese, Victoria Matthews welcomed the walkers and Mark Gibson spoke on behalf of the walk

about the need to do the hard yards for the planet not just for one hour, or one month but in an ongoing way.

On Sunday afternoon walkers took part of a forum held in the Cathedral. A special liturgy followed the sharing of thoughts and readings from those present; symbols were brought forward as we meditated on our response for the care of God's creation.

On Monday, a group of walkers, including two MPs, Russel Norman (Greens) and Nicky Wagner (National), left Cathedral Square heading north for Kaiapoi.

NORTH CANTERBURY AND MARLBOROUGH

Numbers thinned out in North Canterbury and harriers and bicyclists joined the walk to cover some of the longer distances.

A core group three walkers made the 34 km trip from Greta Valley to Cheviot. In Cheviot a highlight was a visit to an inspirational tree-planting project at Gore Bay where thousands of native trees are being established to improve coastal stability and biodiversity.

The 68 km stretch from Cheviot to Kaikoura was made by five Methodist Harriers from Christchurch who ran the distance relay style.

The 80 km distance to Ward, was covered by cyclists. In Ward the team was happy to relax at the farmstead of local Anglican vicar Miriam Taylor.

The 20 km leg from Ward to Seddon passed through dry, rolling sheep country and occasionally vineyards. At Seddon one of the walkers visited New Zealand's first fully eco-vineyard which has made a commitment to increase biodiversity and generate all its energy needs through wind and solar.

The next day the Walk made its way into Blenheim through the Awatere Valley where lots of land is planted in vineyards. Along the way the visited a small company called Carbonscape, that is developing revolutionary technology for locking carbon in soil as biochar.

In Picton the team was given warm hospitality by the parish community of Holy Trinity, and some joined in an ecumenical foot washing service on the foreshore. After such a long walk the liturgy was powerfully meaningful.

WELLINGTON

On Easter Sunday 15 people walked from the beach at Island Bay to Civic Square on the downtown Wellington waterfront. There they were joined by other walkers including the small team from Christchurch who had travelled

up for the walk finale. At the steps of Parliament the group was about 30 strong. They unfurled the large scroll was covered in people's concerns and messages of support.

Walk coordinator Mark Gibson spoke and encouraged everyone to continue the Walk in their daily lives. He talked about the stories of hope gathered between Rakiura and Picton and outlined the steps that will now be taken to bring concerns and challenges to members of Parliament. He thanked Geoffrey Love and Hugh Klein for their commitment to the walk in travelling the whole way.

Mark says connections have been through the Walk that can live on. While the Walk has ended in one sense, if people nurture these connections it has only just begun.

"As the couple on the road to Emmaus discovered it's when we walk together that we discover that death does not have the final say. Let's go on walking together making and sharing stories of hope for the planet," Mark says.



Walk for the Planet in Wellington: Organisers urged walkers to keep moving in their efforts to change the way we treat creation.



"WE WON'T LET TOUGH TIMES STIFLE THE GROWTH OF THE KINGDOM!"

MARK BROWN
CEO of Bible Society

Bible Society remains committed to meeting the increasing Bible needs of a world that needs God's message of hope now more than ever.

Will you join us in this commitment?

www.biblesociety.org.nz 0800 424 253

NEW ZEALAND
BIBLE SOCIETY

Christ for all people

The Lectionary Gospel reading for May 3rd is John 10:11-18, which begins with Christ describing himself as the Good Shepherd. He states that he will lay down his life for his sheep and goes on to say that he has other sheep – not of this fold – whom he will call to him and there will be one fold and one shepherd.

Jesus is making it clear that he did not come for the Jews only but for everyone who shows faith in him. Examples of this during his time on earth include a Syrophenician woman, a Roman centurion, and another Roman official.

The woman's story is told by both Mark and Matthew. In Mark 8:25-30 she comes to Jesus and asks him to heal her sick daughter. When Jesus (presumably to test her faith) says the children's bread must not be thrown to the dogs, she replies that even the dogs eat crumbs from the children's table. Jesus then assures her that her daughter is healed.

The Roman centurion's story is told in Matthew 8:5-13 and in Luke 7:1-10. Clearly the centurion

has already seen Jesus at work healing people. He asks Jesus to heal his sick servant and when Jesus says he will come to his house, he replies that this will not be necessary. He believes that just as he himself gives orders and knows that they will be carried out, so Jesus can give orders and they will be carried out. Jesus says he has never seen such faith even in Israel, and he assures him that the servant is healed.

In John 4:46-54, a Roman official asks Jesus to heal his son, who is very ill. Again this healing is effected from a distance. The official and all of his household then believe in Jesus.

These examples are precursors to the spread of belief in Christ to other parts of the world related in the Acts of the Apostles.

It is clear that in the early days there were many people who, while having faith in Christ, believed that those who followed this faith must follow the Jewish dietary and other laws. If they had prevailed, Christianity would have remained a sect within Judaism. But this idea was overcome.

In Acts Chapter 10 we read how Peter was convinced by a vision from God that all people should be treated equally, and then he was asked by Cornelius, a centurion who had learned to believe in Christ to come and baptise him, his family, and his friends. Peter came and talked to them, saying: "Truly I perceive that God shows no partiality but in every nation anyone who fears him and does what is right is acceptable to him."

He baptised Cornelius and his family and friends and explained afterwards to the 'circumcision party' why he had done so. The book of Acts goes on to show how the Christian faith spread to other parts of the world.

This account should encourage us to continue to work to spread faith and trust in Christ to others who as yet do not know him. We should not assume that people of other cultures are not to be included in Christ's kingdom.

Let us bear in mind Paul's words to the people of Athens (Acts 17: 27-28): "In him we live and move and have our being as even some of your poets have said, 'For we are indeed his offspring'."

Kathleen Loncar reflects on Jesus' outreach to Gentiles

The Turing Test and faith

CONNECTIONS

By Jim Stuart



Over the last few weeks I have been teaching a class on philosophical conundrums at the local Worker's Education Association in Christchurch. A conundrum is a problem or question having only a conjectural answer, that is, where the answer can only be deduced by guesswork. One session in particular provoked considerable discussion: the thought of Alan Turing.

Alan Turing was a mathematician who reasoned that machines could calculate faster and better than a human being. He believed a machine could be designed that would be able to calculate the answer to any problem expressible in binary code. Thus was born the modern computer.

During World War II, Turing led a team of British scientists who designed and built the encryption machine

Colossus which cracked the Enigma Code used by the Germans to guide their U-boats to destroy Allied shipping. Turing and his team saved thousands of lives and made a significant contribution to the Allied victory. He went on to speculate that a time would come when machines could reproduce the processes of human thought and, in effect, become like human beings, 'If a machine mimics a human being perfectly, does it become a human being?' he once asked.

Turing's question is not idle speculation. A recent news article reported that a robot appropriately named 'Adam' is assisting researchers at Aberystwyh University in Wales to identify a gene which controls an enzyme crucial to the production of lysine, an amino acid essential to growth. If successful the work of Adam could lead to new treatments for malaria, fungal diseases and shistosomiasis, an infection caused by a parasitic worm.

In 1950 Turing published a paper on 'Computing Intelligence and Machinery' in the British philosophical journal,

Mind. Unlike many of his more obscure writings the paper was unusually accessible. In it he asked the question, 'Can machines think?'

Rather than giving a direct yes or no he proposed what he called an 'imitation game' which later became known as the Turing Test. He concluded that human and machine communications are comparable, observing, "We do not wish to penalise the machine for its inability to shine in beauty competitions, nor to penalise a man for losing in a race against an aeroplane!"

The paper included nine arguments against doubters and it is interesting to note that the first objection was theological. "Thinking is a function of the human immortal soul and God has given an immortal soul to human beings but not to other animals or machines. Hence neither animals nor machines can think." Calling it the "head in the sand" objection, Turing suggested that those who held such views should "seek consolation in the possibility of the transmigration of souls!"

As machines transformed John Wesley's world and led to the emergence of Methodism as a Christian response to the industrialisation of life, so today Christians need to seriously consider Turing's question about whether or not machines can think.

He raises a critical issue: what makes us human? Are we human because of what we do or are we human because of who we are? Are we simply "universal machines", to use Turing's words, or are we created in the image of God?

Just as spinning jennies and steam engines changed the lives of workers and economic relations in Wesley's day, modern technologies offer opportunities for doing things differently. Because machines are becoming more capable of thought, this raises new questions for theology, challenging us to think more expansively. For myself I am pondering what it might mean for a machine to pray.



Uniting Congregations

JOURNEY IN FAITH

By David Dittmer,

Secretary of the Southern Joint Regional Committee

Many of today's Union Parishes have been on a Faith journey for 40 or more years, and our journey is not over yet. Where this journey has and is still to lead us is not abundantly clear but we continue to work towards amicable solutions.

Just as the people of Israel had a 40 year journey and met with many obstacles and delays, we have had obstacles to work around and delays that at times seemed unnecessary.

I believe that time has to be spent ensuring that 'i's are dotted and 't's crossed to bring us to a resolution.

So who am I? Where do I come from? And where am I going?

I was born into the Church of Christ but at the age of 10 my family moved to an area where there was no Church of Christ, so I went where

my schoolmates went – the local Methodist Church. I stayed there until I was 23 and then, having married a Presbyterian, began worshiping with the local Presbyterians. Just over five years ago we moved to Alexandra in Central Otago and the only Presbyterian/Methodist Church was a Union one. At the time it had a Church of Christ minister.

We could have travelled 30 kilometres to the nearest Presbyterian Church but that would take us out of the community. Actually some of our parishioners do travel this distance because there is no regular Presbyterian, Methodist or Union Church near them. To go to a Methodist Church they would have to travel approximately 200

km and Presbyterian 70 km.

Have I seen any differences in these three denominations? Yes and no.

Yes we do have different views on baptisms, the method to dispense communion, appointing church leaders etc. We do change Church of oversight approximately every 10 years and it can take up to two years to catch up with the way our new partner does things. Quite often there is a shift in priorities as to which courts to attend but most of us manage to juggle things.

No. We all worship the same God. We all baptise. We all take communion. We all believe in Jesus Christ, the son of God. We just have different ways of expressing ourselves.

Life's journey has brought us to this beautiful part of New Zealand and our faith is growing stronger. In October the Uniting Congregations of Aotearoa New Zealand are holding their forum in Wanganui with the theme 'Weaving the Threads'. This is a time for us to bring together all the threads we have collected and saved over the years and weave them to produce a new and lasting pattern for the future of Uniting Congregations. Our journey continues. We believe in one God, the common denominator for us all.

In the words of that hymn by Edward Hayes Plumptre: One church, one faith, one Lord.

Survey shows NZ not so secular after all

By Paul Titus

When the mainstream media reported on a major study of New Zealanders' spiritual beliefs and practices earlier this year, they sensationalised its findings with headlines implying more Kiwis believe in fortune tellers than God.

Far from the secular society New Zealand is often made out to be, however, the International Social Survey Programme (ISSP) survey shows a large majority of us hold a belief in God or a higher power and a similar number accepts there are basic truths in many religions. A significant majority of us believe in life after death, and half of us pray.

The first four rows of Table One show that 72 percent of New Zealanders hold some belief in 'God' at least some of the time. Another 15 percent are prepared to entertain a concept of God though doubt it is possible to prove, and only 13 percent

Table 1. Beliefs about God

Statement	%
I know God exists and I have no doubts about it	27
While I have doubts, I feel I do believe in God	18
I find myself believing in God some of the time, but not at others	8
I don't believe in a personal God, but I do believe in a higher power of some kind	19
I don't know if there is a God and I don't believe there is a way to find out	15
I don't believe in God	13

deny the existence of God.

At the same time 57 percent believe in life after death, 51 percent believe in heaven, and 36 percent believe in hell. Other figures show 44 percent believe in religious miracles, and 39 percent believe fortune tellers can foresee the future.

Another indication that New

Zealanders are less secular than generally portrayed is that less than half of us (45 percent) believe in the Darwinian theory that human beings evolved over time, while 20 percent believe God created us in our current form and 15 percent hold to some form of 'intelligent design', in which God played a role in shaping

evolution.

Generally relaxed attitudes prevail toward the religious fundamentals. Regarding the Bible, for example, 42 percent of Kiwis believe it is an ancient book of fables and moral teachings, 33 percent say it is the inspired word of God but should not be taken literally, and just 8 percent hold it is the actual word of God and should be taken literally.

While most Kiwis hold some spiritual beliefs, fewer are actively involved in church. Just 20 percent regularly attend a church service more than once a month versus 40 percent who never attend church.

Nevertheless, 50 percent of Kiwis pray, and 45 percent say they have their own ways of connecting with God without church.

Kiwis have fairly liberal attitudes toward moral and sexual issues with 65 percent saying it is not wrong for men and women to have sex before marriage and just 40 percent saying sex between adults of the same sex is wrong. Since the ISSP survey was last conducted in 1998 both these figures have become more liberal by 10 percent. 90 percent of Kiwis still think it is wrong for married people to have sex outside their marriage.

One of the authors of the study, Massey University professor of marketing Dr Philip Gendall says ISSP surveys are conducted every year in 43 countries. The ISSP surveys address a different topic every year in a roughly seven-year cycle. Previously surveys on religion were carried out in NZ in 1991 and 1998.

Philip says surveys of religion continue to defy predictions of an end to religion in secular societies.

"New Zealand is a more religious country than some including Australia, the UK and Holland. We are less religious than others such as Italy, the US and the Philippines though in some of these cases the difference may be those countries' large Catholic populations," Philip says.

"One of the interesting findings is the relatively large number of people who pray because this indicates they are acting to express their religious beliefs rather than just saying they believe in something.

"In a survey such as this, however, it is difficult to know what many of the answers really mean. What does it mean when people say they pray? It would be interesting to follow up the survey with interviews to probe beneath the surface of these answers."

Philip says the survey shows religious beliefs vary along age and gender lines. People over 55 tend to have more traditional religious beliefs than people under 35, while women tend to be more religious than men.

"Perhaps the age differences show people become more religious as they get older but younger people may also be less religious because their cohort is less religious."

Church attendance has been declining over time and Philip says this follows similar trends in the number of people who volunteer in their communities, join service clubs, or participate in team sports. It may be part of a rise in individualism and less respectful attitudes toward authority.

APPLY NOW!

Second Semester Begins in July 09

Obtain a Theology Degree from The University Of Auckland



The degree provides opportunities for you to explore religious beliefs and practices within one major world religion, namely Christianity through studies in Biblical studies, Christian Thought and History, Spirituality, Ethics and Justice.

Contact: Pervin Medhora

Ph: 3737599 ext. 86672

email: p.medhora@auckland.ac.nz

www.theology.auckland.ac.nz



THE UNIVERSITY
OF AUCKLAND
SCHOOL OF THEOLOGY

Oh Light

This book is a unique series of poetry and prose writings from members of the Disability, Spirituality and Faith Network of Aotearoa. It was delivered to me just in time for Easter, and I found it to be an extremely good reflective resource.

As I read, my thoughts turned to the incarnation, the life and death of the one whom Nancy Eiesland calls the disabled God, the God who became dis-abled on the cross, experiencing a solidarity with people living with dis-abilities.

As I read on, what stood out for me was the very real and wide experiences the authors write about. It is what Alfred Shutz calls bodies of knowledge. He challenges us to see our place in the present, saying "the place which my body occupies within the world, [is] my actual Here" (p.xvi).

I found that this book encompasses this and acknowledges that reality. It is not a book with a single perspective. It takes an eclectic approach that blends together like a tapestry.

'Oh Light' gives voice to those who are often unheard



on as a body" (p.2). The body that we call dis-abled is yet the body which is made in God's image, where God is embodied.

Vicki Terrell writes, "Impairment is part of the life that God gives us. It does not diminish wholeness, being human, fashioned in the image of God. Wholeness is living to the full, being at peace with oneself and God," (p.107).

in a world where people who live with illness and disability are ostracised and invisible. Here are reflections from people whose lives that are 'otherly-abled', telling a story that we need to hear.

These poems and stories strongly acknowledge the real world, where, as Nancy Mairs acknowledges, "slowly, slowly [my disability] will teach me to live

*Anna Gilkison (editor)
Disability, Spirituality and Faith Network NZ, 2008, 129 pages.
Reviewer: Sandra Gibbons*

The work itself comprises six separate parts, leading one through a journey into real life experiences of the authors. As Rosalie Sugrue writes, "For the God who walks on wounded feet and heals with wounded hands, for the God of imperfections, we go into this wonderful world...to reflect God's perfect love" (p.37).

There is the power of honesty in this book, the power of people who are telling us how it is to live with disability; even though these lives are lived on the margins. And sadly, for them society and the church can be and often are huge dis-abling factors.

This is spoken about, again with honesty and some frustration, by Helen Bettenbaugh in her 'Lament'. God is challenged – does God really care about people with disabilities? The challenge to allow people with disabilities to share fully in worship is clear – can we hear it?

'Oh Light' is a wonderful reflective resource that enables the voices of people with disabilities to be shared with us. I recommend it to you as an opportunity to participate in this journey of discovery.

Tarara - Croats and Maori in New Zealand: memory, belonging, identity

The Maori called them Tarara because they spoke a language that raged and rattled like hailstones on a tin roof. Officials and established settlers called them Austrians, Dalmatians, Dallies, Yugoslavs, or Croats. They came to this country in the late 19th and early 20th centuries to dig kauri gum from the swamps of Northland.

This book analyses the history of this unique community and its relationships with northern Maori. It is based on a PhD thesis written for the Department of Anthropology at the University of Auckland in 1999-2004. The Croatian author, who has worked in academic institutions in Ukraine and Croatia, came to NZ in 1997, and is now a research fellow at the University of Melbourne.

The central focus of the book is the issue of identity, especially in relation to politics and political action. The ideas of the French philosopher Michel Foucault provide the foundation for ethnological, sociological and



through shared hardships on the gumfields, a shared history of discrimination, intermarriage, and increasing urbanisation when the gum industry ended in the 1950s. Two Maori-Croatian women, Mira Szaszy and Miri Simich, tell their life stories, reflecting the influences of assimilationist policy and Maori renaissance movements.

Museums play a key role in both the preservation of

ontological investigation. The first section of the book examines the history of domination in Croatia and in colonial New Zealand, particularly within the kauri gum industry, where both Maori and Croats were marginalised and stigmatised.

Later chapters analyse the developing encounter between the two groups,

*Senka Bozic-Vrbancic
Otago University Press, 2008, 268 pages
Reviewer: Diana Roberts*

history and in its shaping and interpretation. This is illustrated in studies of the Matakoho Kauri Museum, which tells the official story of the kauri gum industry, the Jurlina family museum, which concentrates on the story of Croatian gumdiggers, and the Yelash Gumfields Museum, which presents the story of Maori and Croats on the gumfields. The author critically analyses the role of Te Papa Tongarewa, the National Museum of New Zealand, in defining culture and identity. The final chapter explores New Zealand's bicultural-multicultural discourse.

I found the book a challenging read. It contains some heavy academic material and some surprising omissions, including the significance of religion for the two groups. It is basically the author's thesis, and the thrust of a thesis is to develop a particular line of thinking.

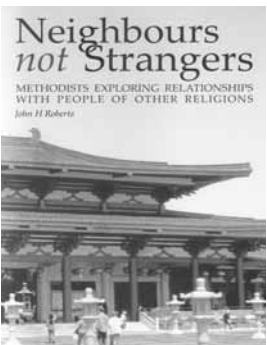
It sets out to make a point and the reader must keep this in mind. Nonetheless, the perspective of an 'outsider' offers some valuable insights. There are fascinating photographs and an impressive bibliography.

Neighbours not strangers: Methodists exploring relationships with people of other religions

John Roberts has written a concise and scholarly book which helps to explain why so many Methodist Christians around the planet are open to building respectful relationships with people of other faiths.

The study begins with a realistic and balanced study of John Wesley's attitude towards non-Christian religion, gleaned via the writings of nine Methodist scholars. Wesley's Armenian theology creates a theological framework which predisposes his spiritual offspring to being open to discerning the God's presence and activity in all the major world religions. Justification for this liberal response to pluralism is provided from both Hebrew and Christian scriptures.

John then gives us brief summaries of the work of five 20th century Methodist pioneers of inter-religious understanding and activity (JH Moulton, ES Jones, DT Niles, G Parrinder and WC Smith) followed by insights into the studies and attitudes of four contemporary Methodist scholars (JB Cobb, K Cracknell, W Ariarajah



and DL Eck).

This work advocates for a re-definition of mission away from traditional 19th century practices that were driven by an exclusive Christology. Faithfulness to Christ can be held in creative dialogue with letting the 'other' be, and entering into mutually edifying relationships with people of other faiths.

At a time when the religious landscape of Aotearoa-

and DL Eck).

The book concludes with snap-shot insights into the work of 13 other Methodists, including three New Zealanders who are active in promoting inter-religious dialogue and understanding. Five pages of helpful references are provided to enable us to find out a great

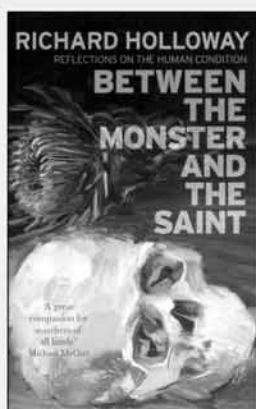
deal more about the work of each person quoted.

*John Roberts
Methodist Mission and Ecumenical, 2008, 79 pages
Reviewer: Greg Hughson*

NZ is becoming increasingly diverse, this book provides a helpful resource for all New Zealanders, not only Methodists. This will also be a helpful text for an international audience of ministry students and all people (not only Christians) seeking a concise introduction to inter-religious matters.

Many of the crucial issues and questions raised are controversial. The theology and principles provided, if taken seriously might also assist the development of improved relationships between Christians of different denominations. How we deal with diversity, both within and beyond the Church, will continue to be vitally important for us all.

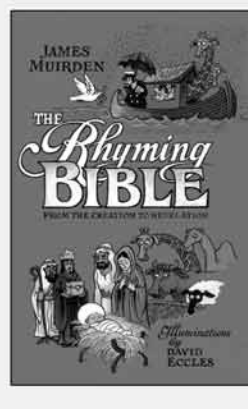
Neighbours Not Strangers would be a good resource for group study and discussion. The work would have been enhanced by a more attractive cover design but the use of photos of people and religious buildings throughout adds interest and variety. Highly recommended.



BETWEEN THE MONSTER AND THE SAINT
Richard Holloway holds a mirror up to the human condition. He explores the nature of good and evil and the evolution of religion. Provocative, wide-ranging and full of wisdom. \$28.00*
*plus p&p



JUSTIFICATION
Focussing on the God-centered nature of Paul's message, Tom Wright presents a carefully argued response to those who think that he has misunderstood Paul's doctrine of justification. Gracious, yet robust. \$34.99*



RHYMING BIBLE
James Muirden weaves familiar stories in unfamiliar ways, striking new life into old tales. He has distilled the Bible into beautifully constructed and witty rhyming couplets. Fun line drawings illuminate the text. Hbk. \$43.99*

Order now from
Epworth BOOKS
www.epworthbooks.org.nz
sales@epworthbooks.org.nz
PO Box 17255, Karori, Wellington 6147
157B Karori Road, Marsden Village
Karori, Wellington 6012
Toll free: 0800 755 355 Ph: 04 476 3330

The Pink Panther is back, and the return is welcome. The 1963 original, starring Peter Sellers and made memorable by Henry Mancini's theme music, spawned nine films and a cartoon series.

THE PINK PANTHER 2

In recent times Columbia Pictures, along with sister studio Metro-Goldwyn-Mayer have brought the rights. Their challenge is to update without losing either the iconic sound track, or the central characters, namely the bumbling Inspector Clouseau and his beloved diamond, the Pink Panther.

Their initial response was to Americanise, with the casting of Steve Martin as Inspector Clouseau in The Pink Panther (2006). And now, with Pink Panther 2, their second response is to globalise. Pink Panther 2 opens with high profile thefts from museums and galleries across Europe and Asia. In response, an international detective dream team is formed – including

English comedian John Cleese, American Andy Garcia, Japanese Yuki Matsuzaki and Bollywood star Aishwarya Rai Bachchan – to catch the artfully devious Tornado.

The genre is comedy and into the limelight must once again step Inspector Jacques Clouseau, superbly played by Steve Martin, and offset by his partner, Ponton (Jean Reno). It is a partnership to be applauded, with the shampoo scene simply superb. It is hard to comprehend how much good clean humour two grown men can extract from one shampoo bottle.

The plot takes a while to gather momentum, being delayed by a number of scenes which poke fun at political correctness. This makes good humour for adults, but (while never sexually

explicit) does pass over the head of a younger audience, leaving a number of dead patches.

Yet the plot resolution is surprisingly ethical. Ponton, caught between work pressures and family life, makes the decision to place family first. The ending includes justice as the Tornado is captured, humility as the dream team of detectives acknowledge Clouseau's class, and a wedding, as true love waits.

Inspector Clouseau functions as the fool. While not a theme common to contemporary Christianity, it has fascinating roots in the Christian tradition. Paul describes his ministry as that of being a fool for Christ in 1 Corinthians 4:10. Georges Rouault painted Jesus as a clown, Dostoevsky described Jesus as the fool in The Brothers Karamazov, while the movie Godspell portrayed Jesus with red clown shoes, suspenders and Superman T-shirt.

This is not heresy, for John Drane argues in 'The McDonaldization of the Church' that the figure of the clown embodies central Christian beliefs about Jesus. The clown is a symbol of joy in the pleasures of the everyday, a symbol of hope who never gives up believing, a symbol of non-conformity who humbles the exalter and exalts the humble.

Good clowning sets worlds of success and failure against each other, in the process providing insight into what is real and meaningful. On that basis, take a bow Inspector Jacques Clouseau and Pink Panther 2, for amid the humour, a Christ figure subverts many of the values of our media saturated culture.

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.

MOTHER'S DAY

Our Mother's Day was the inspiration of Anna Jarvis, a Methodist minister's wife. She built on the idea of an earlier American woman, Julia Ward Howe, who in 1872 organised an annual day to unite mothers for peace.

This Boston event lasted several years. In 1907 Anna Jarvis of Philadelphia began a campaign to recognise mothers. She began with a 'Mothers Day' in her own church, inviting each parishioner to wear a white flower of remembrance, or a red flower if their mother was still living. She took the idea to the Synod, the Methodist Church and finally the President of US who in 1914 declared the 2nd Sunday in May (birthday of Anna's mother) an official holiday.

Bible Challenge

Jacob	___ B ___	Gen 25:20
Naphtali	___ I ___	Gen 35:25
John the Baptist	___ B ___	Lk 1:57-60
Reuben	___ L ___	Gen 35:23
Gad	___ I ___	Gen 35:26
Timothy	___ C ___	2Tim 1:5
Samuel	___ A ___	1Sam 1:20
Joseph	___ L ___	Gen 35:24
Jesus	___ M ___	Mtt 1:18
Dancing girl ['Salome']	___ O ___	Mtt 14:6
Obed	___ T ___	Ru 4:13-17
Ishmael	___ H ___	Gen 16:15
Cain	___ E ___	Gen 4:1
Isaac	___ R ___	Gen 21:3
Eunice	___ S ___	2Tim 1:5

BIBLICAL MOTHERS © RMS
 Rebekah, Bilhah, Elizabeth, Leah, Zilpah, Eunice, Hannah, Rachel, Mary, Herodias, Ruth, Hagar, Eve, Sarah, Lois



Songs of praise sweet sound for hospital

Fresh from an operating session in March, Philip Bagshaw, surgeon for the Canterbury Charity Hospital, received a cheque for \$4000 from 15 year old Christchurch Girls' High School year 11 student, Samantha Jeune.

Samantha's donation to the Canterbury Charity Hospital represents the profits raised over the past six months from the sale of her CD of sacred songs, called 'In My Father's House'.

Samantha's 16 year old sister, Alannah, a year 13 student at Christchurch Girls' High school, joined Samantha on some songs with her trumpet and other instruments.

The CD was recorded in the girls' family church, the Merivale Church of the St Albans Uniting Parish, with organ accompaniment provided by well-known Christchurch organist Graham Hollobon.

Philip congratulated the girls on their success, and said the Hospital Board was very appreciative of their fundraising effort.

'In My Father's House' is still available and can be purchased for \$25 by posting a cheque made out to Samantha Jeune, PO BOX 29403, Fendalton, Christchurch. Excerpts from the CD can be heard at www.cdforcharity.org.nz

The REV...

by Dale Sweeney



Young People

By Mataiva Robertson

So, What Next??

Last month we got a closer insight into what our youth delegates got up to at the NCYC09 Youth convention that was held in Melbourne at the start of this year. Those who were blessed with the opportunity to attend were obviously treated to a whole array of fun, exciting and spiritually enriching experiences – inspirational speakers, awesome fellowship, bible studies, music, dancing etc.

But the question that naturally follows is: Now what? Where to from here for those who were charged with representing the New Zealand Methodist Youth at this Melbourne gathering?

Well, since their return from Melbourne the majority of the delegates were able to get together in Auckland at the Whakatuora Centre in mid March. They held a debrief about the convention and simply had a catch up to share how things have been going and where they hope their recent convention experiences may take them in the future.

“The group came back sharing on personal, spiritual, parish and even organisational levels. The delegates talked about which of the lessons, ideas, songs, photos, challenges and aspirations that they brought back with them they are applying to their day to day lives and how they are using them to encourage others,” states Tauivi youth resource coordinator TeRito Peyroux.

And what about the rest of us? I am aware that, if they haven’t done so already, many of the delegates will be sharing their experiences with other youth in their respective churches, parishes, synods and rohe so that hopefully they will be able to inform

us about what they gained from the convention. (Or at least show us some funny photos from the trip!)

I’ve heard great reports from this gathering and hope each participant will share not only with others within the Methodist Church but also the wider community. It is easy to get caught up in the spirit of things whilst in the midst of Christian gatherings, however, the challenge is to live it out in our daily lives and to ensure the flame doesn’t die out.

Send ideas or information for stories about young people to me at mdrobertson08@gmail.com.



Some of the action at the NYCY09 in Melbourne.



Kidz Korna!

Welcome to this month’s Kidz Korna

I hope everyone had a wonderful time at Easter and remembered why we celebrate this time of the year. The next important day, the day that ends Easter, is Pentecost Sunday. The children at St John’s are already planning what they will do. It would be great to hear how you celebrated this day. Just write a short paragraph and send a photo to me if possible. (dlennox@xtra.co.nz) This month we hear from the children at Wesley, Tauranga. They had a special Gone Fishin’ day!

GONE FISHIN’

Last month, some of the Wesley Kidz went fishing. We held a fishing competition, followed by fish and chips from the local takeaways! All participants were presented with a chocolate fish and we had a fishy video showing while we waited for everyone.

Some of the spotties we caught were eaten enthusiastically for dinner by the family cat! The winners took a photo of the biggest fish, measured and weighed it. Then they made a risky decision to let it go and hope the judges would accept the evidence of a photo. They did, and we commended Phoebe, Sophie and Scarlett for thinking of the fish and environment. Here is a report from the winners:

On Sunday we entered the fishing competition and we caught a 250 gram fish. We won first prize – it was a big box of 22 Guylian chocolates. When we caught the fish we kept it in a bucket for ten minutes but we changed the water every two minutes. We let the fish go because it would be happier back in the water with its family. Then we almost caught another fish! When we came back we had fish ‘n’ chips for tea and Gone Fishin’ ice cream for dessert. Yum!

By Phoebe, Sophie and Scarlett Nicholson.



Word Sudoku - Sunday

Enter letters into the empty squares so that every row, every column and each 3 x 2 box contains all the letters from the word Sunday. **Solution next month.**

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

Word Builder

How many words can you make from the word Pentecost?
You may only use letters more than once unless there is more than one letter the same.
15 words – Good.
20 words – Very good.
More than 20 – Excellent.

Mighty totara falls

In March the Methodist Church mourned the passing of respected kaumatua and former president Rev Morehu (Buddy) Te Whare.

Along with MCNZ president Rev Jill van de Geer and tumuaki Rev Diana Tana, Rev Brian Turner and Rev Desmond Cooper conducted Buddy's funeral services at Kirikiriroa Marae and Newstead Crematorium in Hamilton.

Brian and Desmond shared their thoughts on Buddy with Touchstone.

Brian says he and Buddy were ordained together in 1972 and stayed in touch despite being stationed in different parts of the country and the world.

"We both remained internationalists and never lost sight of the global as well as local power of the Gospel. Not that we always agreed. We disagreed over the pace of the bicultural journey, for example. Bud wanted to move at the pace of the slowest and I argued that was fine as long as they were moving forward and not backwards," Brian says.

"Buddy had remarkable insight, spirituality and integrity. He continually reflected on the ordinary in an extraordinary manner. Humour was always bubbling below the surface and incessantly surfacing.

"Though Buddy came from a humble background he rose to great heights as a leader and Gospel advocate. President of the Methodist Church in 1987, he needed the wisdom of Solomon to traverse that Conference and the controversy surrounding the first Fijian coup."

Brian says during his time of employment outside the Church, Buddy continued to exercise voluntary ministry and service, notably kai karakia training and worship leadership. He was close to Queen Te Atairangikahu and was the minister chosen to conduct her burial on Taupiri Mountain.

Desmond says Buddy was a man of dignity with a sense of humour. He was also a man of the upmost conviction. When he spoke on the bicultural journey as president and said we must only move at the speed of the slowest person, this was a prophetic and a pastoral statement.

"Like all true prophets, he caused an uproar amongst some. But it was also pastoral. Nobody should be left behind. This was also the message to Moses when called to bring the people out of Egypt.

"Buddy was always giving, giving of himself and of the gifts he had. Personally he gave me the greatest gift of all when he gave me the gift of acceptance.

"Once at St Paul's he preached about the mountains that surrounded us: Pirongia, Kakepuku, Taupiri

Maungatautari, Maungakawa and Hakarimata. It was the first time I felt included, accepted and apart of the landscape. Something struck me deep in my heart as Buddy spoke in such a way that all these treasured mountains belonged to us and we to them. It was a moment of transfiguration."

Desmond says Buddy was a man of faith though there were times when the Church treated him badly, and there were times when Buddy responded badly. However, the Church had the professional responsibility to make amends, and it did.

"Buddy's faith was contagious. He created a bicultural indigenous theology for which I will always be grateful. He was honoured by the country that he loved and served with the NZ Order of Merit.

Buddy was all too human but he had a willing heart and a pride in all he did. And he did his all for his Church, his family and his friends. A mighty Totara has fallen, and we can feel the thud deep within our hearts. He will rise again in the heart of God.



Morehu (Buddy) Te Whare

Mori Pickering – living connection to Methodism's past

By Donald Phillipps

I vividly recall my first meeting with Mori Pickering, who celebrated her 100th birthday last month.

I was conducting a wedding of a young Fijian couple. There weren't too many guests to sing the hymns they had chosen but from the congregation there rose a voice of memorable quality.

The friendship that began on that occasion was celebrated, along with many other friendships, by a large group of Mori's family and friends at the Tamatea meeting house at Otakou, on the Otago Peninsula.

It was Mori's voice that attracted the attention of AJ Seamer in the mid-1930s. This led to her becoming a key member of the Waiata Maori Choir that travelled around New Zealand, across the Tasman to Australia, and then, in 1938, to England.

Mori can still vividly recall the day the choir went to Buckingham Palace and entertained King George VI and Queen Elizabeth. It was her voice and her membership in that choir that led Princess Te Puea to present her with a kiwi feather korowai (cloak), which she used to wear on great occasions.

At her 100th birthday celebration Napi Waaka recalled some of the songs she sang then, and he made particular reference to the fact that she was a soloist in the choir – the other being the late Inia Te Wiata.

Mori was from an old Otakou family. Her Ellison forbears were of Taranaki origin, David (Rawiri) Ellison having moved south in the mid-19th century. He married into the Karetai family, so Mori was linked to the leading whanau, including the Tairaroa connection.

After her education, the long-standing relationship between Otago and Te Haahi Weteriana led to her selection for training in the Deaconess Order at Christchurch in 1931.

In 1932 she was sent to Taranaki, and from her base at New Plymouth she travelled from Rahotu to Urenui, by bicycle, for four

years, visiting the various Weteriana families on the way. In 1935 she moved to the Kaipara where she spent a year. She then went to the Waikato Heads, by which time she and the choir had begun their travels.

In 1939 Mori finished her deaconess service and trained for nursing. She went to Thames Hospital but when her mother died in 1941 the call of the family was strong, and she returned home to her roots at Otakou.

She then sought employment, and at different times worked for the Otakou Fisheries and for Briscoes. As a single woman she had opportunities for travel and it was on one such journey to Fiji that she met George Pickering, of Fijian and Tongan descent. They were married in 1964.

Both were committed to the welfare of their people. Mori became a

Maori welfare officer – one of the early such appointments in the South Island. George spent 40 years encouraging young people from the South Pacific who were living in Dunedin. For some years they led classes in Maori and Polynesian culture at Queen's High School.

When I was responsible for Dunedin South Methodism around 1995 they regularly attended the Hillside Road church. They were strong supporters of the Maori Memorial Methodist Church at Otakou, and were active leaders on the marae at a time when there was a dearth of younger Maori leaders.

George died a few years ago and Mori lived with her daughter Talei until quite recently. She keeps excellent health, which she attributes to a good diet.

It was a joy to see her pleasure in the festivities surrounding her birthday, and it was a privilege, along with Napi Waaka and Terry Ryan, to offer her the greetings of the Church. Mori is a remarkable link with the past. There is no-one now alive who was in the ministry of the Church when she began as a deaconess in 1932, more than 75 years ago.



Mori Pickering

Photo courtesy Otago Daily Times.

The Dissenters' section of the Barbadoes Street Cemetery

METHODIST ARCHIVES

By Jo Smith

In the 19th century it was common for cemeteries to be geographically divided into areas where those of shared religious belief were buried together.

In Christchurch, land for burials was laid out by the Canterbury Association in the late 1840s. Not surprisingly, the majority of the land set aside for a cemetery in Christchurch, (originally about 22 acres) was allocated to the Church of England. One acre was set aside for Roman Catholics, and one acre, on the corner of Barbadoes and Salisbury Streets, for those of other religions. This was known as the Dissenters' cemetery. These cemeteries collectively are known today as the Barbadoes Street Cemetery.

In 1870 The Canterbury Provincial Government passed the Cemetery Reserves Management Ordinance of 1870 transferring the responsibility of management of cemeteries in Canterbury, to appointed boards.

Six worthy citizens of Christchurch: George Gould, James Purvis Jameson, Francis James Garrick, George Booth and Thomas Abbott, were appointed by the Provincial Government on 3 August 1871 to manage the Dissenters' section of the Cemetery.

The first action the Barbadoes Street Cemetery Board took at their initial meeting on 27 April 1872, carefully recorded in their minute book, was to pass



The Dissenters' section of the Barbadoes Street Cemetery in Christchurch.

a resolution that the name of the cemetery they were managing, would be The Barbadoes Street Cemetery.

The Barbadoes Street Cemetery Board purchased a metal deed box in 1879, with its name stencilled on the side, for the purpose of storing their records. These consisted of a minute book, receipt books, invoices, accounts and a sketch plan of the cemetery.

This metal deed box was handed over to the General Secretary of the Methodist Church in 1915, and has survived intact, complete with its precious contents.

The story of the Dissenters' part of the Barbadoes

Street Cemetery is revealed in the scraps of paper with scrawled signatures, the invoices from local businesses for supplying fence palings, gates and wheelbarrows, the claims for wages from the sextons, the receipt books for payment for purchasing plots and the receipt books for payments of burials.

The papers reveal that that it cost 15 shillings to bury a person in 1870s and 1880s. A minimum of six working hours were required prior to burial, so the grave could be dug by the sexton. In 1872, the Board resolved that the top of a coffin shall not be less than 4 ft from the surface as parts of the cemetery that were adjacent to the Avon River suffered from rising groundwater.

Some years ago, the interment receipt books were indexed by Rae Wilson of the Methodist Archives, to provide an index of those buried in the Dissenters section of the Barbadoes Street Cemetery, as the original burial register is missing. A copy of this index is also held in the Aotearoa New Zealand Centre at Christchurch City Library.

Ko e Talatalaifale 'a e Faifekau Sea Rev Setaita Tokilupe T. Kinahoi Veikune

Ko e 'Ofa 'a e 'Otua 'i he lolotonga 'o e Fonongaa, pea mo 'etau tu'uta ki he ngata'anga 'o e Fononga'angaa

'Oku ou fakafeta'i ki he 'Eiki 'i he 'etau a'usia mo IA 'a e mahina fo'ou ni, 'aia 'oku tau fakamanatu ai 'a 'Ene 'Alo'ofa ki he 'etau fanau, 'a si'i ngaahi Fa'ee pea pehee foki ki he 'etau ngaahi Tamai. 'Oku ou faka'amu ke tapuaki hotau ngaahi familii 'i he 'etau Fononga pilikimii 'oku faii 'i he 'etau toe vakai ki he Saame tu'utu'uni laulotaha 'o e 'uluaki Sapate 'o e mahinaa. Saame 23: Koe Saame 'a Tevita:

1. Ko hoku tauhi 'a Sihova; 'E 'ikai te u masiva. 'Oku ne fakatokoto au he ngaahi toafa lau mukomuka; 'Oku ne taki au ki he ngaahi vai fakanonga.

3. Ko hoku laumalie 'oku ne fakafoki; 'Oku ne taki atu 'i he ngaahi hala 'o e ma'oni'oni; Ko hono 'uhinga e Ko hono huafa pe.

4. 'Io, neongo 'ete 'alu pe 'i he tele'a 'oku malu'aki ai 'a Mate, 'E 'ikai te u manavahe ki ha kovi; He ko koe 'oku ma feohi; Ko si'o tokotoko mo 'akau, 'Oku na fakafiemalie' i au.

5. 'Oku ke teuteu mai 'i hoku 'ao ha tepile, Ka ko hoku ngaahi fili 'oku sio mei he: Kuo ke pani lolo hoku 'ulu; 'Oku fonu mahuohua 'a 'eku ipu.

6. Ta 'e toupili mai 'a e lelei mo e 'alo'ofa, 'i hoku ngaahi 'aho kotoa; Pea ko 'eku nofo 'i he fale 'o Sihova, 'E fai pe 'o lauikuonga.

*Koe ha e me'a 'oku mahu'inga angee, koe fonongaa pe ko hono taumu'aa? Pea koeha leva e me'a 'oku mahu'inga ange ai ia?

'Oku kanoloto 'i he Saame 23 ha ni'ihii 'oe ngaahi veesi fakangalongata'a taha 'i he Tohitapuu. Ko e Uho 'oe Saame, 'oku ne 'omi ha ongo 'imisi 'e 2 'oku ou faka'amu ke tau mamata ki ai:

(i) Ko e Tui 'ae pilikimii 'i he'ene fononga he Fononga'angaa pea mo e.

(ii) Fakaafe Talitali 'oe Pilikimii 'i he Temipalee 'i he'ene a'u ki he ngata'anga 'oe Fononga.

Koe veesi 1 ki he 4 'oku fakamatala' ai 'ae Tui 'ae Pilikimii 'i he'ene fonongaa. 'Oku fakamamafa' i he'ene ngaahi veesi ni 'a e 'a'eva 'i he Tui. Koe tokotaha na'e folau pe Fononga 'ata'ataa pe 'o 'ikai toe felupe ha fu'u koloa pe 'oho fononga (she/he traveled light) he na'a ne fakafalala pe ki he 'Eiki' ke fai hono tauhii mo fakaai 'ae kotoa 'o'ene ngaahi fiema'uu. Hangee tofu ko e falala kakato pe 'ae takanga sipii 'e tauhi kinautolu mo fakaai 'e he Tauhisipii 'a 'enau ngaahi fiema'uu. Fakatokanga' i ange 'a e falala kakato 'ae Pilikimii ki he 'Otuaa 'o 'ikai ngata pe ke fakalato mai 'a e kotoa 'o e ngaahi 'ohofonogaa ka 'e fakaha foki ai 'ae tokangaekina mo e tauhi fai manava'ofa ("ngaahi toafa lau mukomuka mo e ngaahi vai fakanonga").

'Io 'a e tokanga moe tauhi fai manava'ofa 'i he taimi "kaupoo'uli" 'o e faingata'aa mo e fakatu'utamakii, taimi 'o e puputu'uu moe fusimo'omoo. Na'e falala pe 'ae Pilikimii, 'e 'iai ma'uaape 'a e 'Otuaa 'i he momeniti kotoa 'o e ngaahi taimi pehee. He ko e mo'oni' i 'uhinga ia 'o e Fononga Pilikimii: ko e fononga, 'o fakatatau ki he tatakii moe Ui kuo fai 'e he 'Otuaa, ki ha fei'tu'u pe 'Api Tapuhaa (pe ko e Temipalee 'o e 'aho koiaa) ke fai ai 'ae huu moe fetaulaki pea mo laa.

'I he ngata'anga 'o e fononga'angaa, ko e feia 'o ha katoanga fakafiefia, 'o hangee ko hono talaki 'i he veesi 5 & 6

'oe Saame. 'E fai 'ehe Tokotaha 'oku 'o'ona 'a e 'Api Taumu'a 'o e Fononga'angaa (the Host) 'a e talitali mafana mo fakalata ki 'api ("pani lolo hoku 'ulu") pea fola foki mo ha tepile fakaape.

Ko e natula 'o e fa'ahinga tokanga moe tauhi fai manava'ofa pehee 'oku hoko pee ia ko e taa mamafa ki hoto ngaahi filii. Fakatatau ki he ngaahi tala mo e ouau tupu'a 'o e Temipalee, 'oku hoko 'a e talitali mo e tauhi manava'ofa 'oku feia 'e he 'Otuaa 'i hono potu Tapuu, ko e Tapuaki fungani ia 'o e Pilikimii 'i he lolotonga pea pehepehee aipe 'i he kaha'uu. Ko e Tapuakii na'e 'uhinga ia ko e faka'ilonga fakatokanga ki he kau ta'e Tui ke nau fakatomala, ka nau a'usia foki mo kinautolu 'a e fa'ahinga tokangaekina mo e tauhi fai manava'ofa 'oku ma'u pe meiate Ia.

Ko ha kaveinga na'a ne falute 'a e Saame 23 ki he kau Pilikimii ko e "Tauhi manava'ofa 'ae 'Otuaa". Ko e 'Otuaa 'a e Tauhi Sipii pea mo Ia foki 'oku 'o'ona 'ae 'Api Taumu'a 'o e fonogaa. Tala 'e he'etau Saamee, Ko Ia ia na'a ne fai hono tokangaekina mo tauhi 'i he manava'ofa 'ae Pilikimii 'i he lolotonga 'o e fonongaa pea pehee foki ki he tu'uta 'i he 'Api Taumu'aa.

Taa 'oku 'ikai hano mahu'inga 'ona 'o e fehu' i ia pe ko e fonongaa pe ko hono taumu'aa 'oku mahu'ingaa. He taa ko ha ongo faingamalie fakatou'osi pee ke tau a'usia kotoa ai mo hotau ngaahi

familii 'a e Tui, pea tau a'usia kotoa ai foki mo e ngaahi taimi mahu'inga 'i he fononga'angaa ke tau falala kakato ai ki he 'Otuaa. Ko e Tui 'i he vaa'ihala 'o e fononga'angaa 'oku 'uhinga ia ko 'etau matu'aki 'ave kotoa pe 'etau falalaa mo e 'amanakii ki he 'Otuaa ke ne fakaai mai 'a 'etau ngaahi fiema'uu faka'ahoo. Ko e Tui 'i he ngata'anga 'o e fonongaa, 'a e tu'uta ki he 'Api Taumu'aa 'oku 'uhinga ia ko e Katoanga 'o e fiefia, ko e fakamo'oni' i kuo tau a'usi fonua 'a e fakaape fakalangi 'ae 'Otuaa na'a ne Ui pea 'oku Ne kei Ui ke tau Fononga mo Ia 'I he Tui.

'Oku ou talamonuu atu moe 'Ofa lahi kiate kimoutolu kotoa pe 'i he mahina mahu'inga ko Me 'oku tau katoanga fiefia ai mo e 'Otuaa koe'uhii ko e fononga'anga 'a 'etau fanau, 'a si'i ngaahi Fa'ee kae 'uma'aa foki 'ae ngaahi Tamai 'o e ngaahi lotofale 'o e Siasi. 'Oku ou fakatauange mo e lotu faka'utumauku ke hokohoko 'i he mahina ni 'a 'etau a'usia 'i he'etau Tui ko e 'Otuaa 'a hotau tauhi manava'ofa 'oku ne taki mo malu' i 'a hotau ngaahi familii 'i he'etau Fononga fakapilikimii kuo Ne Ui kinautolu ki ai mei taimi ki 'Itaniti. 'Oku ou lotu atu ke fakalata, fiefia mo Taha'a 'etau feohii 'i he Fononga 'oku tau faii, kae teepuu 'a e ngaahi katoanga Faka-Me pea mo e ngaahi manatu'ofa 'o e Sapate Fa'ee mo e Sapate Tamai. Ke kei 'o e 'Otuaa pe 'a 'etau tuku Kololia mo e Fakafeta'ii. 'Ofa atu fau

Ongoongo mo e Fanongonongo meihe Komiti Fili 'o e Vahefonua Tonga

'Oku tau fakafeta'i ki he 'Otua kuo tali lelei 'e 'Uha'one Metuisela mo e Komiti Pule 'o e Vahefonua ke ne hoko ko e Sea pea ke ne tatakii 'a e Komiti Fili 'a e Vahefonua Tonga. Na'e tu'utu'uni 'ehe Komiti Pule ke toe fanongonongo fo'ou 'a e fokotu'u mai 'o e ngaahi hingoa ki he Komiti Fa'unga 'a e Vahefonua Tonga. Ne tali mo Rev Kilifi Heimuli ke ne hoko ko e fakafofonga 'o e Vahefonua Tonga ki he Faith & Order Committee 'a e Konifelenisi 'o e Isasi Metotisi 'o Nu'u Sila ni.

'Oku fakaape' i atu 'a e ngaahi Vahenga-Ngaue mo e ngaahi Kaingalotu Tonga kotoa pe ke mou fokotu'u mai ha ngaahi hingoa ki he ngaahi Komiti ko 'eni

'oku ha atu ni.

(a) Komiti Kelekele mo e Koloa

Fokotu'u mai ha hingoa 'e 2 meiate kinautolu 'oku memipa longomo'ui 'i ha kaingalotu Metotisi Tonga 'oku nofo 'Aokalani pe Manukau, pea 'ilo lahi mo taukei ki he lao mo e ngaahi tu'utu'uni fekau'aki mo e kelekele mo e koloa (property) 'o e siasi 'i Nu'u Sila ni.

(b) Komiti Pa'anga

Fokotu'u mai ha hingoa 'e 2 meiate kinautolu 'oku memipa longomo'ui 'i ha kaingalotu Metotisi Tonga 'oku nofo 'Aokalani pe Manukau, pea 'ilo lahi mo taukei ki he 'uuni me'a fakapa'anga pe a mo hono tauhi,

ngaue'aki mo hono ngaahi fakamatala.

(c) Komiti Fa'unga

Fokotu'u mai ha hingoa 'e 2 meiate kinautolu 'oku memipa longomo'ui 'i ha kaingalotu Metotisi Tonga 'i Nu'u Sila ni pea 'ilo lahi mo taukei ki he ngaahi Fa'unga 'o e siasi.

Ko 'eni ha ngaahi tatakii ke muimui kiai.

(i) Ko ha hingoa 'e fokotu'u mai ke mou kataki 'o 'omai fakataha mo e tohi 'a e tokotaha koiaa, 'oku fakamo'oni hingoa mai 'oku ne loto lelei ki hono fokotu'u mai 'o'ona.

(ii) 'E tapuni 'a hono tali 'o e ngaahi fokotu'u mai he 12.00pm 'o e Falaite 'aho 15 Me, 2009.

(iii) 'Oku pau ko e ngaahi hingoa 'oku fokotu'u mai ko e fokotu'u meiha fakataha'anga (kulupu pe komiti) 'oku fakamafai' i 'eha Vahenga-Ngaue pe Kaingalotu ke nau fai 'a e fokotu'u mai.

(iv) Ko e tu'asila ke 'ave kiai 'a ho'omou ngaahi tohi fokotu'u ko e:

Tevita Finau
Sekelitali Vahefonua Tonga
Private Bag 11 903
Ellerslie
AUCKLAND 1542
Fax (09) 525 4346 e-mail:
tfinau@gmail.com

YOUTH WORKER

Re-Advertised Position

Wellington Methodist Parish is looking for a Youth Worker with particular responsibility to the Tongan Congregation. This is a full time position for a fixed term. The Youth Worker will be someone who is passionate about working with young people, and has a strong Christian faith, to lead our Tongan Youth Ministry. The successful candidate will have some experience of leading youth ministry, will have engaged in some theological study and will enjoy being part of a Ministry Team. Fluency in both English and Tongan languages would be an advantage.

Applications should be made in writing to the Parish Secretary, PO Box 6133, Marion Square, Wellington 6141 or by email secretary@wesleychurch.org.nz
Applications close at 12.00pm on Friday 8th May 2009.

For more information and a job description please contact the Parish Office Administrator,
Ph: (04) 384 7695, Email: secretary@wesleychurch.org.nz

Konifelenisi SUTT 2009

Ko e ta'u 'eni 'oku makehe hono konifelenisi, ko e ta'u faka'osi 'eni 'o e Palesiteni 'a Rev Dr Alifaleti Mone, pea 'e hoko mo ha Palesiteni fo'ou 'aia 'e toki fili ia he Konifelenisi. 'Oku 'amanaki lava atu 'a e Palesiteni 'o e Siasi Metotisi 'o Nu'u Sila Rev Jill van de Geer ki Tonga ki he Konifelenisi, tu'unga 'i ha fakaape' i ia 'e he Palesiteni 'o e Siasi Uesiliana 'o Tonga.

Koe'uhi ko e ngaahi me'a na koia ai kuo fili atu 'a e ni'ihii ko 'eni ke nau hoko ko e kau Fakafofonga Konifelenisi Kakato pe Paloti.

- | | |
|--------------------------------|-----------------------|
| 1. Rev Setaita Kinahoi Veikune | 5. Tevita Finau |
| 2. Rev Kepu Moa | 6. Paula Taumoepeau |
| 3. Rev Hola Paea | 7. 'Uha'one Metuisela |
| 4. Rev 'Inoke Siulangapö | 8. Seini Filiai |

Fakafofonga Kaume'a

1. Maa'imoa Moa

Ko kimoutolu te mou loto ke 'oatu homou hingoa meihe Vahefonua ke hoko ko ha Fakafofonga Kaume'a pea mou kataki 'o fetu'utaki mai kimu'a he 'aho Falaite, 8 Me 2009. Ka tomui mai he 'aho koiá, pea mou kataki 'o kole pē ki homou Vahenga Ngaue pe kau Taki ke nau fai 'a e fetu'utaki hangatonu pe ki Tonga 'o kole. Ko e fetu'utaki email ko e tfinau@gmail.com pe telefoni 027 231 4678 pe fax 04 232 7783.