

# TOUCHSTONE

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

## Multicultural NZ and the changing face of today's church



Members of the Auckland Calvary Tamil Methodist Congregation during their Sunday evening service in Epsom.



Pastor Yohan Lee (right), his wife Jeong Lee (left), and another member of the Middlelands Korean Church enjoy a meal after their service at Meadowlands Methodist Church.

By Paul Titus  
*Pentecost is an apt metaphor for the multicultural nature of the Christian Church. At the first Pentecost, the Holy Spirit entered the followers of Jesus and they spoke in different languages.*

Today New Zealand is increasingly multicultural, and a Pentecost celebration in Auckland earlier this year provided a microcosm of the changing make-up of both the society and the Church.

Manukau Methodist District superintendent Rev Prince Devanandan attended the Pentecost service, which was organised by the Dionysian Church of India.

The Dionysian church is in the Orthodox tradition and people from an array of Orthodox and Coptic churches from Asia, Africa, the Middle East and Europe attended the service. During the service prayers, hymns, and chants were offered in 16 different languages.

Over the past decade the Maori, Pakeha and Pacific people in the mainline Protestant churches of NZ have also been joined by people from Asia and Africa. It is probably accurate to say there are no purely Pakeha churches left in Auckland, and

it is a similar picture in other urban centres and many rural ones.

Prince's congregation, Trinity Methodist Pakuranga, has members from 22 different cultures. Prince also ministers to the Methodist Church of NZ's first Tamil language congregation, which holds services at Epsom Methodist Church.

Tamil is one of the major languages in South India and Sri Lanka. Services in Auckland are also held in a number of other South Asian languages including, Hindi, Telegu, and Sinhalese. Korean and Chinese language services are held in a number of Methodist Churches.

Prince believes the change is positive.

"It is a good thing that people bring their church traditions with them when they come to New Zealand. This country is becoming more and more secular but the new migrants continue to keep the church alive," he says.

"The theology of most migrants is very much conservative and traditional. But it does not appear that they are

bringing the religious conflicts of their homelands here.

"Rather there is a spirit of openness and cordial relations. The Pentecost celebration I attended is a good example of the way migrant congregations are looking forward to working with one another and with the established churches."

Auckland Methodist District Superintendent Rev Kenneth

"Most services stay in what is basically a Palangi format, with a mix of old and new hymns. However, I do notice in my parish when we sing the traditional Methodist hymns, the people from Fiji and Indonesia tend to sing with much more gusto."

Kenneth says it does require intentional effort to accommodate people from other cultures. His Glen Eden Methodist Church has an English-language and Samoan-language congregation. When the two groups have joint services he ensures greetings, hymns and Bible readings are in both languages.

"It would be easy to just slip into a Palangi mode. The same is true for joint decisions at the leaders meeting. We recognise it takes longer for the Samoan leaders to make decisions. They must report back to their congregation, whereas the English speakers don't. Therefore we must not just rush ahead."

Auckland Central Parish superintendent Rev Dr Lynne Frith recently moved to the Queen City from Wellington.

She is less surprised by the multicultural nature of Auckland, which is similar to the capital, than she is by Aucklanders' seeming lack of interest in politics.

Lynne agrees with Kenneth that while new-comers must adapt to their new home, those already established here must adjust as well.

"Trinity College is running intensive workshops on cross-cultural ministry. They do a good job training people from different ethnicities to work cross culturally but I am not so sure that Pakeha are always well-equipped to minister to people from different backgrounds," Lynne says.

"It should not simply be about 'them' adapting to 'us'. We can learn from our bi-cultural experience regarding power, relationships, and decision making and apply that in a cross-cultural setting."

"It is not only a matter of getting out of the way and letting new migrants have a place in the church, it is a matter of actively engaging with them."

In the end most people want the same thing – food, love, respect, and a sense that the future is not mediocre, she observes.

*New Zealand is becoming a culturally diverse society. As the makeup of the nation changes, so does face of the Church. In this edition of Touchstone we explore the multicultural church.*

Smith agrees that the multicultural mix of most congregations provides few problems. While the new comers from other cultures tend to be younger than the Pakeha in the established congregations, everyone seems to fit in and work together.

# LIFEWISE making inroads for homeless

*"If good intentions, well-meaning programs, and humanitarian gestures could end homelessness, it would be history by now. Since they don't, it is time to do something different, something that solves the problem, not services the disgrace," Philip Mangano, US Interagency Council on Homelessness.*

Philip Mangano echoed these words when he spoke to guests of The LIFEWISE Centre at the Aotea Chapel in March. Philip congratulated LIFEWISE for 18 months of successful work addressing homelessness in Auckland.

In April 2008 LIFEWISE became the public face of Methodist Mission Northern social services, and since then it has revolutionised the way homelessness is addressed in Auckland. Before this, agencies working with the homeless lacked coordination and duplicated their services, and their homeless clients tended to remain marginal and sleeping rough.

Now, however, social services in Auckland and elsewhere in New Zealand are collaborating and developing a shared vision to end



Two months of touch football training from Tony Tatupu gave the 'Streeties' some handy tactics in their game against the police.

homelessness. The focus has shifted from managing the issue to finding solutions.

LIFEWISE community services general manager John McCarthy says LIFEWISE has taken a leading role in efforts to amalgamate the knowledge and expertise of government and not-for-profit agencies. Together they are developing strategic thinking and programmes that assist homeless people into housing and address the underlying issues that keep them locked in cycles of homelessness.

The LIFEWISE Centre has shifted from being a soup kitchen to a homeless community support

service. It has set benchmarks in New Zealand by combining primary support, intervention and case management. Successes include:

- A new model of support based on 'housing first';
- Housing more than 25 long-term homeless people;
- Helping set up homeless soccer in NZ;
- Pushing forward plans for a one-stop community hub and café;
- Lobbying local and central government on behalf of homeless people (e.g., for a special circumstances court).

At the same time the Centre continues to be the main provider

of primary support services in Auckland. Each year it provides 45,000 cooked meals, showers, clothing, advice and a dedicated court support service.

"Our approach to case management and support programmes is collaborative," John says. "We help our homeless clients establish access to existing mainstream government and community services rather than create services specific to homeless people."

"The LIFEWISE Centre acts as a hub. Staff from different agencies are on site, and our support workers ensure clients gain access to the services they require."

John says unlike all other Western countries, the NZ government does not officially acknowledge homelessness. Without a government policy there is no funding. The LIFEWISE Centre therefore depends on donations, philanthropic grants, and organisational resources.

"We lobby government regarding the benefit of prevention and intervention versus crisis management when it comes to homelessness. Recently LIFEWISE representatives met with the Ministers of Housing and Social Development and the MP

for Auckland Central."

In 2008, five LIFEWISE clients participated in the 2008 Homeless World Cup Soccer tournament in Melbourne. Weekly soccer training has continued, and the group is working towards participating in a national tournament before the end of this year.

Community constable and former Warriors star Tony Tatupu has been pivotal in growing interest among the homeless in touch football. Tony and other local police train with the LIFEWISE team each Friday. They have played a game against the Police and future games are planned against the Corrections Department and the Fire Service.

Touch and soccer have brought strong self-belief to Auckland's homeless, and LIFEWISE is exploring other sports and activities to build on this.

John says it is satisfying to know LIFEWISE has more clearly defined the needs of the homeless in our community. It has strengthened its framework so it can better achieve goals, counsel government and service agencies, and advocate for homeless people to achieve social justice.



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Because of large numbers of Indonesian settlers, West Papuans have been marginalised in their own homeland.

## West Papua is a gift of God

*It is 40 years since Indonesia took control of West Papua after the widely criticised Act of Free Choice but Papuans have not given up their struggle for self-determination. Visiting New Zealand with the support of Christian World Service in August, Paula Makabory from the Institute of Papuan Advocacy and Human rights in Melbourne spoke of their longing to be a Land of Peace without threat of torture and death. She left her homeland because of safety concerns and to attend the World Council of Churches' Assembly in Brazil.*

West Papua or Irian Jaya is rich in natural resources with a large Indonesian military presence. Before she left, Paula worked as a human rights defender based in Timika, near the site of a huge gold and copper mine run by transnational Freeport.

The mine is the focus of bitter dispute. The Indonesian military receives only 40 percent of its income from the government and is heavily involved with the mine, as well as large scale clear felling of native forests.

Papuans are like other Pacific peoples, and have strong bonds with their lands. They suffer because of the polluted rivers and degradation. Speaking about the mine Paula says "West Papua is a gift of God and we are its keepers."

Whether it was dressing as a priest to investigate one of the frequent human rights abuses, confronting security forces, or negotiating with Papuans trying to fight Indonesians with arrows, Paula is determined that West Papuans deserve respect for their human rights.

Many still live traditionally in the region's highlands and suffer high rates of disease and sometimes malnutrition. Close to a million Indonesians have arrived in recent decades, further displacing Papuans.

To facilitate dialogue with Indonesia, the leaders of all religious groups declared Papua a Land of Peace in 2003. Independent media access is difficult so Papuans living overseas play an important role in sharing the plight of the people and the tragic human rights situation.

They are focussing on garnering regional support. "We cannot cry to Europe as it is too far. You are Pacific Islanders like us," says Paula.

Paula was able to meet New Zealand politicians to raise Papuan concerns. Paula said Papuans often pray to God, asking, "Why do you create us when they kill us?"

Contact CWS to borrow a DVD on West Papua: [cws@cws.org.nz](mailto:cws@cws.org.nz)

# Church responds to Tongan ferry disaster

*In the wake of the sinking of the Princess Ashika Ferry in the waters of Tonga's Ha'apai Islands the Church has been a rallying point for mourners and sympathisers in both Tonga and Tongan communities overseas.*

MV Princess Ashika sank on Wednesday August 5th. In the immediate aftermath of the tragedy an ecumenical service was held at Lotofale'ia Methodist Church in Mangere on August 9th.

One of the organisers of the event, Kalolo Fihaki says about 1200 people attended. They included several Tongan and New Zealand government officials including Minister of Pacific Island Affairs Georgina Te Heuheu and opposition leader Phil Gough.

Tongan officials included Prince Tungi and Education Minister Tevita Palefau.

On August 23rd Free Wesleyan Church of Tonga and Tongan Methodist Churches in New Zealand, Australia and the United States held mourning services for the victims and their families. Funds raised in these services were sent to the Free Wesleyan Church.

Church leaders also took a prominent role in a touching ceremony on August 25th at the site the ferry's sinking.

Princess Regent Pilolevu Tuita lead a delegation of



Political leaders attended the memorial service for ferry victims at Lotofale'ia Methodist Church.

government and church leaders from different denominations who travelled in a small flotilla of boats from Nuku'alofa to the site. Other boats and fishing vessels from Ha'apai also travelled to the site, bringing with them more family members.

Radio Tonga reported that Church leaders from



Free Wesleyan Church Rev 'Aho (top right) bless a memorial stone at the site of the Princess Ashika sinking.

different denominations took turns in the prayer service which began shortly before 12 noon. Among them was Free Wesleyan Church president Rev Dr 'Aho.

After the service family members threw garlands of flowers, tapas and other items into the sea to pay final respects to the Ashika victims.

## Christian values gain currency in tough times

By John Roberts

*Part of our response to the recession should be to shift energy from economic success to spiritual values. This was the message from speakers at a July conference the Auckland Sea of Faith community held on facing hard economic times. Contributors were New Zealand economist Brian Easton, Commonsense Organics owner Jim Kebbell, and church historian Alan Davidson.*

Brian Easton began his presentation by quoting St Paul: "the root of all evil is the love of money", emphasizing that it is the love of money, not money itself that is the root of all evil. He said for 200 years the prevailing economic philosophy has been 'the more we possess the happier we will be'.

But a study of incomes and happiness contradicts this. The study concludes that any gains in happiness as a result of increased incomes are small. For example, in the latter half of the 20th century in the USA there was no increase in people's levels of happiness despite a threefold increase in incomes. In terms of GDP per capita there is no evidence that the richer a country is, the happier its citizens are.

Brian contends that the rich typically acquire 'positional goods' such as flash cars and grand homes in well healed localities. This conspicuous consumption is a modern day version of the love of money.

But the pursuit of positional goods increases consumption without increasing happiness. For St Paul the answer was to shun riches and pursue righteousness, godliness, faith, love, endurance, and gentleness.

Jim Kebbell spoke of the importance of traditional values such as respect and care for one another and the environment. He contrasted this with disciplines such as economics, which pride themselves in being values-free.

Economics tends to be all about growth. We are well off when the economy grows

and badly off when there is decline. Therefore growth has become the great economic virtue.

In Jim's view a responsible Christian ethic would affirm that creation is to be respected and treated with dignity. What we earn or acquire should be shared equitably amongst people. We need to change our attitudes and show respect for the earth and its resources and share our wealth responsibly.

Alan Davidson looked at NZ churches' responses to the Great Depression of the 1930s and to economic and political challenges in more recent times. Initially during the Depression, the churches called for prayer and the alleviation of suffering.

A typical response of parishes was to provide food, clothing and other practical forms of assistance to those in need. In larger centres church agencies set up relief depots and soup kitchens.

In the 1930s the churches did not have a strong prophetic tradition. However in 1932 the Methodist Church adopted a wide ranging social creed and in 1933 it issued a statement on unemployment calling it a hindrance to God's kingdom on earth. Churches that acted in this way were frequently criticized for speaking outside their area of expertise.

In the 1990s church leaders prepared a rather idealistic social justice statement ahead of the 1993 election in response to finance minister Ruth Richardson's benefit cuts. In 1998 the Anglican Church launched the Hikoi of Hope to raise awareness about growing poverty in the country

But the churches have been in decline and their ability to speak on social issues has been weakened. They now lack strong social issues committees.

The emergence of the discipline of public theology which brings theology into the public space to address important issues is an encouraging sign, however.

John Roberts is Methodist Mission and Ecumenical Secretary.

## Calm after Fiji Methodist Conference deferred

*Last month Touchstone reported on the arrest of the president, general secretary and other leaders of the Methodist Church in Fiji after they defied a government order and pushed ahead with plans to hold their annual Conference.*

Since then the seven church leaders have been arraigned and are set to appear before the Court on September 24th for a pre-trial hearing.

The Methodist Church has now stated that it will not hold its annual Conference in Rewa, as it had planned.

In lieu of its full Conference, the Church requested it be allowed to hold a smaller gathering with members of the Standing Committee and heads of the 53 circuits in order to conduct necessary business. The government has turned down this request and Church leaders say they will wait until the trials have finished before deciding how to proceed.

There have been no street protests or other gatherings in response to the government's restrictions on the

Methodist Church.

The ban on Methodist Conference also affected the Church's annual national choir competition, a major source of funds. In place of a national competition, a series of regional choir competitions have been held. The funds they raised have been sent forward to the national church.

The government banned the Methodist Church Conference because its Christian Citizenship and Social Services Committee wanted to present a report challenging the legitimacy of the current military government.

Several other churches have been permitted to hold their annual conferences.

Methodist president Rev Ame Tugaue, general secretary Rev Tuikilakila Waqairatu and the other five leaders facing trial are not permitted to take part in any meetings. In their absence assistant general secretary Rev Tevita Bainivanua is serving as general secretary.



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## Triumphs of L'Arche

To the editor,

I read Jim Stuart's article 'Earthquakes and the Church' in the August edition of Touchstone with interest, particularly the mention of Le Pichon's relationship with L'Arche – the community of people with and without intellectual difficulties.

I work as pastoral minister of L'Arche Kapiti. I wouldn't talk about my experiences as an earthquake but I could describe them as the gentle shifting of the tectonic plates of my faith and my understanding of Jesus.

Jesus came to turn our understanding of the world upside down. Living and working with people with intellectual disabilities has made his statements such as 'a little child shall lead them', 'the first shall be last', and 'blessed are the poor' come to life. Never in all my years of ministry have I been so ministered to or felt so much a part of a community of love and faith.

There is only one L'Arche community in New Zealand but there are two others that are based on the teachings and experience of Jean Vanier: Mt Tabor in Auckland and Marralomedea in Christchurch.

One of my favourite tasks is working with our spiritual life group, which is mandated to care for the spiritual life of the community.

Some members of our group have intellectual difficulties, some hold down very 'important' jobs in our world, some are young people from all around the world. Reading the gospel together, in this context is liberating.

One of our important tasks is to prepare worship for our Open Night of Prayer, our window to the community.

Emmett, Julie and Trish are central to our group and I am always overwhelmed at their ability to offer the right song or suggest an activity or remind us that we need to pray more. Their welcome to us and to any stranger is always life giving.

Imagine sitting in a group with a German man sitting next to an American, a Japanese woman sitting next to a Filipino, a New Zealander sitting next to a Swiss man and asking 'Who is God?', 'What is the divine?', 'What is sacred for you?' 'How do you pray?'

And listening to the stories of different faiths and different cultures as they delve deeper into their own reality of God. And hearing in a new way the reality of others that is so different yet so like our own.

This is an incredible gift to me and to the community.

*Marg Schrader, Waikanae*

## Looking for that Wesley feeling

To the editor,

I have just discovered Touchstone and am delighted. I grew up in Petone Methodist Church and worked in Wainuiomata's Methodist Church until leaving for the Cook Islands, where we attended the London Missionary Society Church.

On return to New Zealand we lost touch with Methodism. The Wainuiomata and Petone Churches had changed hands and Lower Hutt followed. On a recent tour of the South Island

I found only two Methodist Churches. Very sad.

Your paper was a little like coming home. Wesleyhaven, where my husband and I now live, seems to have little connection with the Methodist Church. Nevertheless, we are very happy here and Wesley Wellington Mission is certainly keeping to the care and social conscience in the Wesley tradition.

*Paula Paton, Naenae*

## Fogies, not black shirts

To the editor,

I quote from David Richmond's opinion piece on euthanasia in the June edition of Touchstone: "Advocates of euthanasia are desperate to avoid any link with what happened in Nazi Germany. The point is that the modern day pro-euthanasia movement is grounded in exactly the same philosophy". Where did the author find the causation for a non-existing connection?

As a member of the voluntary – please note the word voluntary – euthanasia society, I can assure one and all that we do not wear black shirts. Nor has the abhorrent jargon of uber and unter menschen, Herrenvolk, Nietzsche, or 'Thus

Spoke Zarathustra' ever cropped up at any meeting.

Our meetings are apolitical. The mind boggles over a group of old fogies – mainly white, well-educated, and armed with wheel chairs, walking sticks and frames – attempting to ausradier anything.

There are no designs on the lives of neighbours, partners, emeritus professors, or even beings devoid of empathy, however much we might like to see the last of them.

What we want has no philosophical basis. All we ask for ourselves is the right to order a prescription of Nembutal from a vet.

*Paul Irik, Lower Hutt*

## What help for terminally ill?

To the editor,

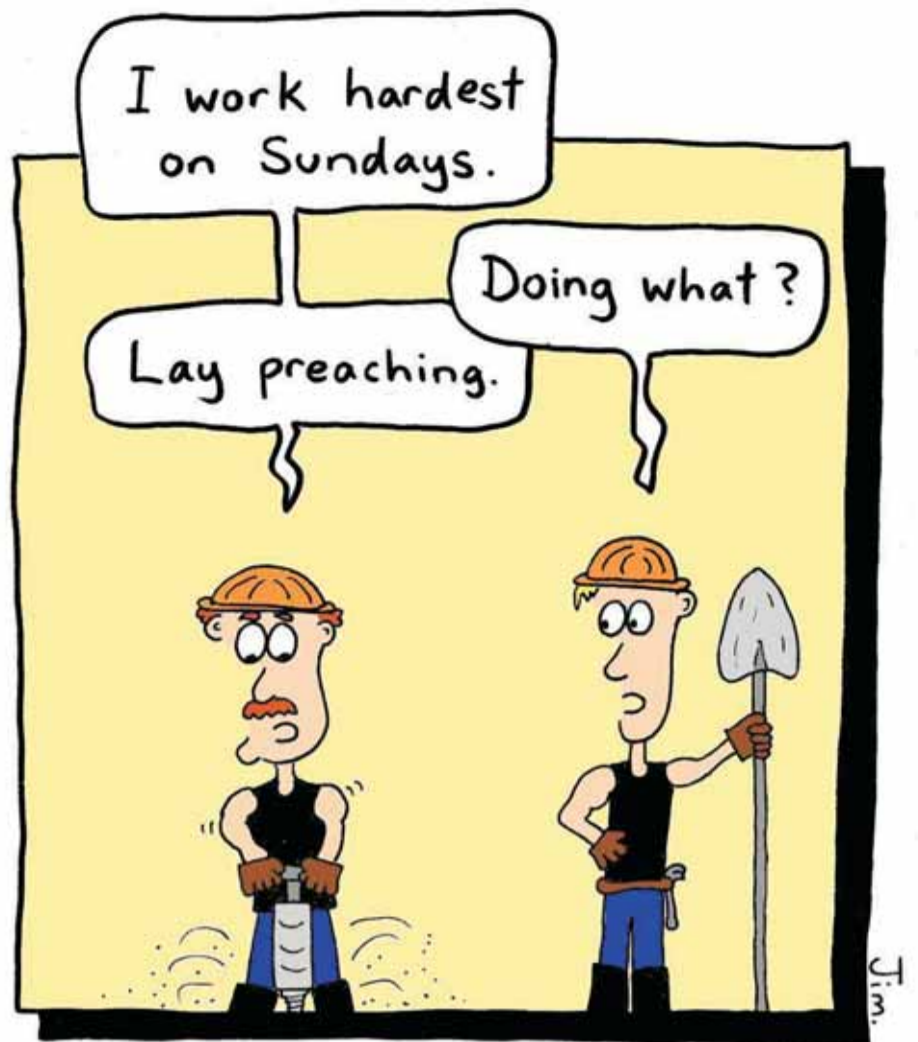
May I respond to Dr David Richmond's article 'Ethical Objections to Euthanasia' in the June edition of Touchstone?

The Nazis hated some people and exterminated them in the most horrible, degrading way, which they called euthanasia. Their victims certainly had no choice.

The real meaning of euthanasia is gentle death.

I would like an article in Touchstone to tell us what kind of help Dr Richmond suggests for the terminally ill who are suffering. His article was full of biased criticism of others but he offers no solution to the end of life problem.

*Gretha Appleby, Nelson*



## KITCHEN THEOLOGY

### Who needs cupcakes?

By Diana Roberts

*Would you believe it – there's a Cupcake Day! On August 31st cupcake cooks were out selling their goodies in schools, clubs and the streets to raise money for the SPCA.*

Everyone's mad about cupcakes. They nestle in their frilly paper cases in pretty little clusters in up-market bakeries, flirting with passers-by. Peach blossom pink, soft green, primrose yellow, decorated with delicate scrolls and dots of icing, trimmed with sugar flowers, hearts and silver balls. Maybe chocolate, topped with a swirl of rich creamy frosting; or brightly coloured, funny and clever, clamouring for our attention.

I always stop and admire the cupcakes, but I have an underlying suspicion that the substance of the cakes can't possibly match their trimmings. "All show and no go", my grandmother warned me many years ago as I sighed longingly over the teashop pink-iced cakes with the cherry on top. But all the same, I still yearn for a cupcake that's been created by someone who has used their artistic and technical skills to make it look special, so that whoever buys it feels special.

I bet it wouldn't taste as good as one of Mrs Button's Boulders, though. Mrs B, a farmer's wife, baked mountains of these rock cakes for church bring-a-plate occasions. Their generous proportions earned them the name of 'boulders', but there was

nothing hard or stony about them. They were light and sweet, golden yellow with farm eggs and heavy cream, speckled with dried fruit, and when you ate them you felt warm and satisfied.

It's easy to dismiss cupcakes as a frivolous fashion extravagance or reject rock cakes as old-fashioned lumps of carbohydrate. Our church life and worship can be like that too.

Some of us feel uneasy about what we might think of as 'cupcakes': new hymns, PowerPoint presentations, computer newsletters, blogs, and different liturgies that get us involved in ways we're not used to.

Others of us feel uninspired by the substantial 'rock cakes' of tradition: services that don't involve us, hymns we don't understand, 19th-century theology, and endless meetings. It's good to look at what we do and how and why we do it. Jesus certainly introduced new ways of understanding and living the faith, yet he stood in his faith tradition, enriched and strengthened by it.

Scripture has recipes for both 'rock cakes' and 'cupcakes': serious counsel and joyous celebration. King David recognised the need for both when he "distributed... to both men and women... a cake of bread, a portion of meat, and a cake with raisins" (2 Samuel 6: 19). Let's gladly accept every understanding and experience God offers us.

## Family violence and the Church

By Jill van de Geer

*Last month I spent two hours in conversation with Debbie Hagar. Debbie is a lecturer in Public Health at Auckland University and a strong advocate for women's issues.*

She worked for a time at the 'Take a Break Women's Centre' when it was run by the Auckland Central Parish and had asked to speak to me as president of the Methodist Church.

Debbie's opening question to me was short and direct. "What is the Methodist Church doing about domestic violence?"

Initially I gave her a glib and inadequate answer, i.e., that the Church has charged Wesleycom and the Missions to deal with this issue on its behalf. However, I then had to admit that at parish level we are doing very little or nothing at all.

This raised for me the question: How



do we prepare our lay and ordained ministers to be aware of domestic violence and how do we prepare them to provide effective pastoral care for those who are abused?

Debbie went on to say that people know domestic violence is happening but most don't understand it or the implications for all involved. Given the research of Janet Fanslow for the World Health Organisation, which shows that one in three women will have suffered abuse, the chances of us having such a person/s in our parish are great. Are we equipped to provide care and support?

Caring takes commitment and patience. Many women who suffer domestic violence often present with severe mental health problems, or drug and alcohol abuse problems, and they can be seen as a nuisance rather than viewed as an individual needing compassionate care.

In New Zealand there is nowhere for these women to go. Most agencies that treat the presenting symptoms – e.g. alcohol, drug addiction, or mental illness, do not in fact screen for domestic violence.

Women's refuges are not able to cope with the numbers of abused women seeking their help. Anecdotal evidence gathered from 32 women's refuges last year suggests that some 256 women and over 400 children were not able to be helped because their needs were outside the capability of the staff in the refuges. Debbie has a dream of a women-only boarding house, where women can go to receive specialist care, feel safe and where they know their story will be believed. She has begun to share her passion with church agencies. In our church she has been having conversation with Lifewise staff in West Auckland.

If we are to live our faith in the community with passion and compassion, we need to open our eyes and firstly recognize the reality of domestic abuse

and then seek to find ways (no matter how small or tentative they may be) to address the issue.

There are two initiatives available that parish and synods might like to take up to gain understanding about domestic violence.

Debbie Hagar is offering to run workshops (from four hours – to two days) for synods, parishes or other groups. She will go anywhere in the country and would need travel reimbursement and accommodation. Contact Debbie on 09 816 9339 or e-mail .

Trinity College is also going to offer a course at the beginning of next year that incorporates a programme on dealing with violence in families. Rev Dr Joan Tofaeono will teach the course entitled: "The Community and Social Change". She taught the programme at Pacific Theological College and is now offering it within Trinity College's Diploma of Practical Theology.

## Deep connexion – the way to transform the Church for mission

By Rev Mark Gibson

*On a late Sunday afternoon in the middle of winter, I was sitting with a group of 10 people, exploring 'The John Wesley Code' with the book's author Jim Stuart, when I received an insight that won't let me go. It is transforming the way I see Methodism and the direction we need to move. The vision is not completely new; I just hadn't seen it with such clarity before.*

It is also shaped by the extraordinary book 'Deep Economy' by Bill McKibben, one of the most influential Methodists of our time. In his book Bill explores the need for an "economics of neighbourliness". He envisions a world where local economy has more importance than globalisation. He says such an economy would operate on a more human scale. Though it may not sustain as high a material standard of living, it would greatly improve our quality of life and the well-being of the planet.

In our discussion Jim referred to the "deep connexion" that took place in the bands, classes and societies of early Methodism, and I immediately made the connexion with Bill's concept of deep economy. I believe our understanding of being a connexional church has overlooked this intimate, local dimension. Today when we hear someone talking about 'the connexion' we think of the national church. It is something 'out there' rather than 'in here'.

This is the crux of our plight. As we have sought to build a connexional church we have focused on the superstructure rather than the base. We have given priority to connections between ethnicities, theologies and large groupings at the expense of individuals. We have focused on diversity at the expense of intimacy. We have learnt how to move resources but seldom hearts

and minds.

I no longer believe in trickle-down forms of church governance or inspiration by national boards anymore than I do in trickle-down economics. I was a strong supporter of this emphasis at one stage of our journey as a church but we should now recognise that it came at a cost and address the imbalance.

To become a missional movement again I believe we must rediscover deep connexionality. A connexional church is an intimate church. Wesley unlocked the power of the small, intimate group. It was in the bands and classes of Methodism that the spiritual fusion that drove mission took place.

The people called Methodist could be compassionate towards others because they had first learnt how to be compassionate towards themselves in the cellular structure of the movement. They learnt from personal experience in these groups that the very fabric of creation is both cellular and connexional, and, therefore, the healing of the world must begin cell by cell and connexion by connexion.

These groups enabled people to relate intimately, deepen their Christian faith, and grow in God's grace. They created the culture of mission. The transformation of the world begins in the transformation of individuals, and the transformation of individuals begins in the small group experience.

Mission is outward movement made strong by inward movement that seeks to heal the broken connexions of humanity and creation. A missional church sees itself as part of a much wider connexion. Carbon emissions, poorly funded mental health services, and unemployment are connexional business just as much as faith and order.

In a deeply connexional church ministry and mission is collaborative. The day of stationing

ordained ministry into one-congregation parishes must end. Ministry is done in teams and mission always looks for partnerships. Ordained ministry is never a sole operator enterprise. Mission is done with others and never to or for others.

Methodists urgently need to

rediscover this dynamic of deep connexionality and in so doing put the passion and movement back into our corporate life and mission. We often look to the latest ideas for answers to the challenges we face as a church but maybe the inspiration we need lies in our own tradition.

In rediscovering this buried treasure in our spiritual heritage we can look toward the future with genuine hope and excitement. It is not just a future that is exclusively Methodist, this is a way of being people of faith in the contemporary world that is large enough for all.

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## OPINION

## The Christian case for voluntary euthanasia

By the Very Rev John Murray and  
Rev Dr Keith Carley

*In his second article on euthanasia (in August edition of Touchstone) Professor David Richmond writes about the practice as if it is some sort of disease without the essential word "voluntary" as a necessary qualification.*

The Professor continually uses the word "kill" as in "killing sick people is cheap". We believe he should reconsider the meaning and use of the word in this context.

In this article we make a simple and concise case for the Christian acceptance of the right to make end-of-life decisions – aka voluntary euthanasia. We would like to pose three basic questions and give, as best we can, our understanding of them.

### What is the sanctity of human life?

We understand that life is a gift. It is more than a body. It is a living person, able to grow, communicate, work and enter into loving relationships. As a gift of the Spirit, it is sacred and to be protected. It is not to be maimed, destroyed or killed. It is protected by faith and the law.

But when a person's quality of life fades away, even if the body continues to exist, the life is ending. It is over, especially if pain and trauma deaden the spirit. 'And Thou most kind and gentle death, waiting to hush our latest breath.' Without the person, the sanctity has gone.

### What is the nature of your God?

We understand that God is compassionate and loving. God does not want any human being to suffer pain or sickness – or why would God inspire nurses and doctors to heal and relieve suffering? God is in our weakness to support us. God does not wish us to endure pain.

There is no purpose in such pain and weakness. We may struggle and even die for a good cause but we need not fight approaching death. When

we are facing the end of life, and our bodies and minds are deteriorating into mere physical organs, what then? What does your God wish for you?

We believe that a person should be relieved of such suffering – as some doctors already do – even to the point of assisted dying. There is mercy here.

### Whose life is it anyway?

With all the support of friends and loved ones which hopefully we enjoy, "my life is my choice". Every person has the right – as under the Bill of Rights – to refuse further treatment and to die with dignity. That might well mean being surrounded by our closest people, saying goodbye and God be with you, and being helped into our final sleep.

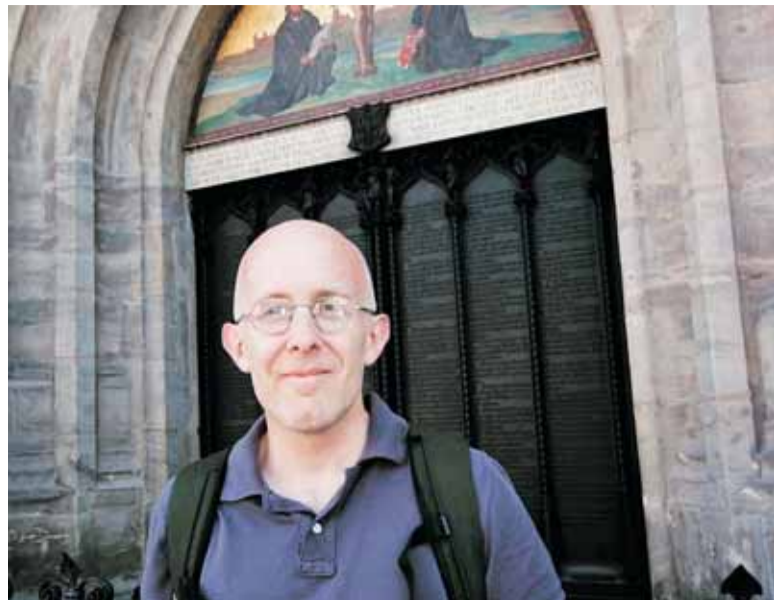
Our society grows in maturity as we grow into mature responsible people. Such a society rests on the freedom to make choices, and to live and die by them. This is the fullness of our human life. We are slowly growing up out of the paternalism of conventional norms and freeing ourselves from the paternalism of some clergy, doctors, lawyers and politicians.

Responsible society and responsible people can only evolve from the right of responsible choice. The argument that mistakes can be made by such choice, in no way invalidates such a right.

This is why the word "voluntary" must be used and protected, if a person wishes to die with dignity and have the freedom to make the choice. This is not a question of "killing" but is a responsible choice of a free person.

Whatever is our understanding of life through our Christian faith, we thank our God for the gift of life and, at the end, give it back into safe keeping.

*John Murray is former moderator of the Presbyterian Church, Aotearoa NZ and Keith Carley is former lecturer in Old Testament Studies at St John's College, Auckland.*



Nicholas Thompson outside the castle chapel at Wittenberg, where Luther nailed his 95 theses to the door in 1517. According to tradition this was what started the Reformation.

## Theologian returns to teach church history

*After 13 years of research and teaching in Scotland, Dr Nicholas Thompson is delighted to be back in New Zealand to lecture on church history in the School of Theology at the University of Auckland.*

And the School of Theology's staff and students are very happy to welcome another eminent theologian.

After doing a masters degree at Otago University, Nicholas took up a scholarship to do a PhD at the University of Glasgow in Scotland. He followed this with eight years on the academic staff of the University of Aberdeen.

His research has been on church history, with a special focus on the growth of religious tolerance in Christianity. His knowledge of

church history has also been greatly enlivened by the experience of walking the pilgrimage routes of France and Spain, often with groups of students, and photographing the historical sites along the way.

Nicholas is now teaching a first-year course on Christianity in Aotearoa and the second-year course on Medieval and Reformation church history.

The first gives an introduction to the history of Christianity in New Zealand, including the interaction of missions and Maori, and the interface between church and society. The second covers such topics as the emergence of Christendom, Medieval spirituality and monasticism, and the Protestant and Catholic Reformations.

## Help us make a difference around our Pacific

Everyone enjoys holidaying in the idyllic Pacific islands, but for many life there is far from enjoyable. Leprosy is still a public health concern and the Pacific Leprosy Foundation needs your help in eliminating this disease and continuing the care of patients with disabilities, or social and economic disadvantages due to leprosy. These people live in some of the most beautiful places on earth, but their life is often a painful struggle.

The work of the Pacific Leprosy Foundation is solely funded by donations and bequests. We need your help to continue this work and to achieve our ultimate goal of eradicating this debilitating disease.

### Please help us if you can.

Pacific Leprosy Foundation,  
Private Bag 4730, Christchurch 8140  
Ph: 03 366 3685, Fax: 03 366 7771  
admin@leprosy.org.nz



## Loving our neighbours affected by leprosy

*It is surprising that a country as small as New Zealand can support two charities focussing on the disease of leprosy. This is indeed the case, although the two groups work in different places and ways.*

The Pacific Leprosy Foundation was established in Christchurch as a result of the success of Patrick Twomey's 'Leper Man Appeals' of the 1930s. Originally named the Leper Trust Board, the focus of the work of the Pacific Leprosy Foundation has always been on Patrick Twomey's vision of a leprosy free Pacific.

He had a great love of the Pacific Island nations and enormous love and respect for their people and wanted to do as much as possible for New Zealand's neighbours who were affected by leprosy.

The Leprosy Mission New Zealand forms a part of the much

larger Leprosy Mission International. Its work is carried out in many countries around the world but not in the South Pacific, ensuring that there is no duplication of effort in the fight against leprosy.

In many cases the work of The Leprosy Mission is more developmental than that of the Pacific Leprosy Foundation, which concentrates on families and communities wherever possible.

Please consider giving a donation or leaving a bequest to the Pacific Leprosy Foundation. If you would like further information about our work, please do not hesitate to contact us at:

The Pacific Leprosy Foundation, Private Bag 4730, Christchurch 8140; telephone: 03 366 3685, email: lala.gittoes@leprosy.org.nz, www.leprosy.org.nz.

### Correction and apologies

The August edition of Touchstone, we mistakenly mixed the names of the Pacific Leprosy Foundation and the Leprosy Mission NZ.

The article that appeared on leprosy sufferer Sarah Artoun in Vanuatu was prepared by the Pacific Leprosy Foundation. The Foundation has also provided this editorial to clarify the relationship between the two groups.

Our apologies to the Pacific Leprosy Foundation for the error.



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## Congregation worships God the Tamil way



Cavalry Tamil language services feature prayers and hymns to lead worshippers into reflection and praise.

By Cory Miller

*“Because I have chosen you, you have become disciples. It is clear that the message of God is present here, amongst all the people. It is not the people who choose who belongs to God, but God who calls us to him.”*

With these words Rev Prince Devanandan planted seeds of faith into the members of the Auckland Calvary Tamil Methodist Church at one of their weekly Sunday evening service at the Epsom Methodist Church last month.

Tamil is one of the major languages of southern India and Sri Lanka. Prior to migration the Tamil-language congregation belonged to the Church of South India.

In 2006 they came together under the roof of the NZ Anglican Church in order to maintain their own liturgy, answering God’s call in a manner befitting their own traditions.

“It gives us an opportunity to worship in our own language,” says Selwyn Thomas, a member of the congregation.

The Tamil congregation moved to the Methodist Church in May of 2009. To signify their new commitment to the Methodist Church they gave their membership to the Auckland Methodist Central Parish.

They will further strengthen this commitment with a service of integration in October. The Tamil congregation hopes that eventually they will have a permanent place within the Methodist church.



Rev Prince Devanandan prepares communion for the Tamil congregation.

Prince says though the Church of South India is closer to the Anglican tradition the Methodist Church was willing to open their doors to the Tamil people. Theologically there is not much difference between the two churches.

“We have the same beliefs as the mainline churches, we all follow God. The worship pattern is the difference, we are more culturally inclined to sing, preach and pray in Tamil,” Prince says.

The Tamil services are filled with both traditional and contemporary music. They

also incorporate prayers, creeds and hymns designed to lead them into reflection and praise. The focus is on appreciating the presence of God in our midst, thanking him for what he has to offer. Prince says glorifying God through worship is a vital element of Christian life.

“We are all one in Christ. It is not an individualistic life. We must all come together to witness as a community. Those of us who are baptised are united in the name of Christ, united in the Body of Christ,” says Prince.

Prince ministers to the Tamil congregation on top of his roles as presbyter of Trinity Methodist Church Pakuranga and superintendent of the Manukau Methodist Synod. He guides them and works alongside them, inviting them to participate in all parts of the church life.

The youth are offered opportunities for fellowship, service, fun, mission and spiritual growth. The aim is to equip the young people to live for Christ and to make an impact on the world.

Prince says children in particular are important as they foster culturally appropriate growth. Exposing them to their traditional roots through service only helps to strengthen them further in their faith and culture.

“From the six week old infant to the 90 year old gentleman all are welcomed. It is the people of this community who together are able to share the love of God amongst each other through the Tamil way of worship.

## Hospitality and horticulture: Seasonal workers add life to rural churches



A farewell service for Ni-Van guest workers by the Awatere Christian Joint Venture.

By Rev Dawn Daunauda  
*Pacific Island seasonal workers have proven to be a big boost to the horticulture and viticulture industries in Nelson/Tasman, Marlborough, Hawkes Bay, and the Bay of Plenty.*

The Nelson Mail newspaper reports that the Recognised Seasonal Employer (RSE) scheme, introduced two years ago, is not necessarily a cheaper staffing option given the significant investment required in recruitment, air fares, training and pastoral care. However, the costs are offset by the security of having sufficient workers at peak seasons, and the investment in training is paid back by having a continuity of experienced workers.

But the presence of foreign workers has caused concern for some in small rural communities: ‘It feels like downtown Auckland,’ I have heard people mutter as they see the workers stream into a local supermarket at the end of the day. ‘We don’t feel safe anymore.’

To combat this apprehension, some community leaders and churches have banded together to facilitate an appreciation for the richness and diversity multicultural groups provide by organising cross-cultural music and dance evenings.

School children contribute a Kiwi flavour bringing their mums and dads with them. These events have proved a great success. The most notable to date was Rainbow Praise, an event organised free to the public in the Nelson Cathedral. It was jam-packed and a delight for all.

Church communities too can have an initial ‘them’ and ‘us’ divide but good leadership can use this opportunity to encourage locals to care for the foreigners in their land which is, in effect, the mission field in their back yard.

The Awatere Christian Joint Venture is an Anglican/Presbyterian initiative under the leadership of Rev Miriam Taylor. It has taken to heart the admonition in Deuteronomy 10:18-

19 to “love the alien, giving him food and clothing”. Members have emptied their wardrobes of excess warm clothing for the men and women from tropical Vanuatu.

In some cases, this has been a cathartic exercise, knowing the clothing previously worn by loved-ones will be so appreciated. In other cases, it has developed a whole new boldness in hospitality as people have opened up their homes and hearts to care for those who have no local family or support network. The openness brings rewards to the hosts as well. In Seddon one of the Ni-Van (as citizens of Vanuatu are known) workers was a registered FIFA soccer coach and he trained the local primary school teams for the duration of his stay.

The numbers in the Awatere church services have grown and the congregation has learned songs from the islands enabling all to worship the Lord of the Nations in spirit and in truth. As a result the Awatere congregations feel blessed and encouraged in faith.

Two members of the Awatere Christian Joint Venture joined a Sharing of Ministries Abroad (SOMA) mission team in Vanuatu to learn more about the culture. The team shared in ministry and restored the bishop’s chapel damaged in a

hurricane several years ago. They were joined by Ni-Vans who had previously worked in the Marlborough region.

Plans are already afoot to send another short-term mission trip from Marlborough next year. Church people in Marlborough feel they are learning a lot from these men and women who are passionate for the Lord Jesus. And it is a privilege to reciprocate and serve and share with their guests in their own land.

The RSE scheme is with us for the foreseeable future. Let’s make the most of it, embracing the opportunities at hand to serve the Lord.

The article is an edited version of one that appeared in the August 2009 edition of the Rural Network News.

*“The Awatere Christian Joint Venture has taken to heart the Biblical call to love the alien, giving him food and clothing.”*

## Korean worshippers create community, grow in faith

*In a contemporary style worship members of the Middlelands Korean Church congregate each Sunday at the Meadowlands Methodist Church in search of God’s message through their own language and culture.*

Senior pastor Yohan Lee and Meadowlands presbyter Rev Brian Peterson share a vision of a multicultural church. They hope to provide an avenue of worship that is culturally appropriate for the Korean people.

The Korean language services at Meadowlands are designed to meet the needs of short-term migrants in New Zealand. Before they began, Koreans who attended the church were not able to fully hear the word of God because of the language barrier.

“They did not understand the worship,” says Brian. “But it is important for people to have their own place and to have someone to relate to them. How am I able to provide them with the ministerial care appropriate to their needs if I do not understand them?”

Through Yohan the Koreans in the Pakuranga district of Auckland found a contact point and a means to gather and worship in their own language.

Yohan found that many of the congregation were not Christian.

“Many come to church to learn English, but they could not understand God’s word. Having a Korean church enables them to hear and learn about God,” he says.

Yohan feels that it is his calling to minister to his fellow countrymen, bringing them into the arms of God, to share God’s word and open their eyes to a life with Christ.

He says central to the beliefs of the church is that all are disciples of Christ, and as disciples they are here to witness the Gospel of God together. “We do not follow our call, but God’s call. It is his voice to which we answer and become men of God.”

Since the services first began in 2008 the Korean congregation has only grown stronger. Modestly Yohan credits his success to the Holy Spirit. “It is the Holy Spirit that guides me and helps me in the success of the church.”

He hopes that the congregation will continue to grow both in faith and in number. Support from the English language congregation has also grown alongside the growing membership of the Korean church.

Brian says the Korean people make a huge contribution to the life of Meadowlands. “They provide cultural experiences, help us to look at life differently,



Worship is an opportunity for the members of Middlelands Korean Church to socialise and grow in faith.

to appreciate the difference in values and teach us how to integrate with people from all over the world.”

Each month the two congregations join in a combined communion service, sharing with each other their culture through words, music, food and laughter.

“It can be a rocky and difficult path to tread but it is a worthwhile journey,” Brian says.

For the Korean congregation it is a journey that is only beginning. Yohan hopes to continue drawing people into his congregation, so they can share with each other what they have

and reach out to the community.

It is his dream to pass on their faith and values to future generations to come. The youth are the future of the church. “We teach them so that they grow in faith, experience and have the confidence to take on the leadership in our place.”



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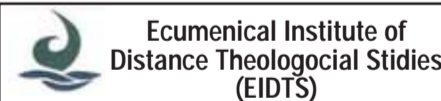
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## Our obligations to the poor

*The Lectionary has readings from the Epistle of St James for every Sunday in September. This is not the James who was John's brother but James the brother of Jesus.*

It is not quite clear whether James was an elder stepbrother, that is, a son of Joseph by a former wife, or a younger half brother, a natural son of Joseph and Mary. The former is more likely as he and the other brothers seem to have challenged Jesus to prove himself, as if he were an annoying younger brother. See John 7:1-10.

But after the resurrection, James believed in Jesus and joined the Apostles. In Acts 15 we find him speaking authoritatively when there was discussion as to whether Gentiles who had become Christians had to keep the full Jewish law, as some converts of the

Pharisee party were saying.

James said this was not necessary, and the others followed his lead.

The epistle of James contains much sound sense about the proper behaviour of a Christian, including not giving honour to rich men but giving equal treatment to the poor. He says: "Has not God chosen those who are poor in the world to be rich in faith?" James 2:5.

He also emphasises the duty of Christians to help the poor by giving them food and other aid. This teaching is found too in the book of Proverbs, which also provides several lectionary passages in September, including Proverbs 22:9 – "He who has a bountiful eye will be blessed, for he shares his bread with the poor."

These readings should remind us

that Jesus was always mindful of people's poverty, and regarded it as important that the hungry should be fed. We remember what he said, before feeding the 5000: "I have compassion on the crowd, because they have been with me now three days and have nothing to eat; and if I sent them away hungry to their homes, they will faint on the way," (Mark 8:2-3).

So we should consider the problem of world hunger today. We all have opportunities to keep our neighbours who are needy in our own country through food banks, soup kitchens, etc., and in other countries we can provide help through Christian World Service and other agencies. But there is a yet a wider problem – insufficient food is being produced worldwide.

The G8 Conference spent some time

on this. President Obama pointed out that the world should concentrate on growing more food. But note that a great deal of land cannot be used for growing food or grazing animals because it contains unexploded landmines and cluster munitions, the remnants of war.

We must do more to eliminate these. New Zealand's Department of Geological and Nuclear Science, including Murray Bartle, who is an elder in the Presbyterian Church, has been doing excellent work in finding new ways to discover and dismantle landmines. Many landmines can no longer be revealed using metal detectors because they are made mainly of plastic.

This is an important way in which we in the 21st century can help our brethren in poor countries produce sufficient food.

*Kathleen Loncar reflects on the Epistle of St James*

## Breaking out of our chains

CONNECTIONS

By Jim Stuart



*Four hundred years ago the Florentine physicist and astronomer, Galileo Galilei, first published The Sidereal Messenger. The work caused a sensation*

*throughout the world of his time and threatened the dominance of the Roman Catholic Church.*

At the centre of Galileo's work was his defence and advocacy of the views of the Polish scientist, Nicolaus Copernicus, who rejected the view that the earth was the centre of the universe. The earth, said Copernicus, rotated in a circular pattern around the sun. "This orderly arrangement," he wrote, gave "a wonderful

symmetry to the universe."

Copernicus, at first, hesitated about publishing his theory because he feared the reaction of the Church. Therefore he waited until he was on his deathbed in 1543 to publish *On the Revolutions of Heavenly Bodies*. The book aroused little immediate interest and the Church only became alarmed some 60 years later when Galileo gave Copernicus' conception of the universe – known as the heliocentric view – sensational publicity.

Thus, while Copernicus first mooted the theory, Galileo campaigned vigorously for it, even travelling to Rome in 1615 to argue his case. However, instead of winning over the theologians and leaders of the Church, he simply consolidated their opposition. This time he was let off with a warning.

Being the passionate scientist that he was, Galileo persisted, publishing his *Dialogue on the Two Principle Systems*

of the World. While Galileo argued that he was not supporting the heretical views of Copernicus, there was no doubt where he stood. Galileo was dragged before the Inquisition, interrogated under threat of torture, and forced to recant, the doctrine that the sun is the central point of the universe and that the earth is in motion.

Galileo was 70 years old, in failing health and in no position to challenge the might and authority of the church so he submitted himself. The Inquisition forbade further sale of Galileo's *Dialogue*, ordered the confiscation of all remaining copies and pronounced him guilty of heresy and disobedience. Eventually he was released from prison and allowed to return to Florence where he died a broken man in 1642 at the age of 78.

My philosophy and mentor in philosophy, Dr John Noss, often reminded students that human beings are creatures of habit. We don't like change. In fact, we

resist change for many reasons.

Change forces us out of our comfort zones, change invites us to see things differently, change upsets the balance of power. The power of the church in Galileo's day was predicated on the belief that the entire universe revolved around earth and since God was the Creator, around the Church. The Copernican revolution Galileo declared struck at the heart of the Church's power base. Ultimately the Church could not stop the consequences of this new understanding.

Today scientists accept the theories of Galileo and Copernicus. The Catholic theologian and historian Hans Küng identifies the treatment of Galileo as one of the three greatest disasters in Church history. It was not until 1992 and again in 2000 that the pope made a formal apology. Yes the church does change...but you need patience.

## BULLETIN BOARD

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## REMEMBERING AND WEAVING

Lyn Heine,  
West Coast UCC &  
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*The word that has been on my mind lately is 'remember'... as in re – member. 'Re' indicates repetition or restoration, and 'member' has the connotation of belonging, joining, making connections.*

'Remember', as the dictionary definitions tell us, refer to having an awareness of, recalling to mind or to consciousness, mentioning one to another, and recovering oneself and one's good manners.

This is a word that we use so much as part of our faith communities and it has a real richness of meaning. Remember who you are and where you come from. Do this to remember me.

We remember when we tell our stories – our faith stories from our sacred writings, our stories from our cultural traditions, our personal stories from our life journeys. When we make connections, when we come together, when we bring others together, in our whole worship and pastoral care we are re – membering.

To remember has a sense of being mindful, of being conscious of what it is that we are calling to mind and doing. What we hold in trust from the past to

connect through to the future.

What I have found in being part of UCANZ is that one of the roles that it has is to remember. This is the role of being mindful of all its parts and finding ways of making connections with meaning – between Co-operating Ventures and the national partners, and between the national partners themselves. UCANZ acts as a reminder that we are parts of a whole, not a whole on our own.

The theme for UCANZ Forum being held in Wanganui in early October this year is just that – Weaving Together – exploring connections. While there was some attempt to hijack this by the tartan brigade it is opening up to be a diverse and enriching time with weaving from all aspects of living in community.

There will be stories from around our country, from the Wanganui community, from different professions, and craftspeople, and generations.

Forum will be a weaving and a re – membering in all sorts of ways. Come and re-member with us.

Weaving Threads takes place October 2nd to 4th at Wanganui Girls High School. For more information visit [www.ucanz.org.nz](http://www.ucanz.org.nz) or call 04 384 3587.

OF AOTEAROA NEW ZEALAND  
Uniting  
Congregations

# Churches reach out to Fiji's squatters

By Paul Titus

*The thousands of tourists who visit Fiji's resorts and beaches are spared an unpleasant reality – squatter settlements.*

It is estimated that 15 percent of Fiji's population (and 20 percent of Suva's) live in illegally constructed and often unhygienic shanty towns. The problem has become a sore point in Suva where the government has made moves to evict or relocate squatters from lands they do not own.

The residents of squatter settlements are poor and vulnerable, and some church groups run initiatives to support them and improve their lives.

The Ecumenical Centre for Research, Education and Advocacy (ECREA) based in Suva says there are a number of factors behind the growing numbers of people living in illegal settlements.

One is the end of hundreds of long-term agricultural land leases, particularly on Vanua Levu, which has forced many Indo-Fijians off the land. Growing numbers of ethnic Fijians too are moving to the cities to find work, and the government has not provided adequate low cost housing to accommodate burgeoning urban populations.

Poverty is another factor. ECREA says 60 percent of Fijians



Methodist Church in Fiji's Indian Division superintendent Rev William Lucas leads an evening prayer service at a home in the Nanuku Street squatter settlement.

in full-time employment earn wages below the poverty line, and many cannot afford decent housing. Squatting is their only choice.

The Methodist Church in Fiji's Indian Division has a long-standing outreach programme in the Nanuku Street squatter settlement. Nanuku Street is a decades old accumulation of tin and wooden shacks in a mangrove swamp on the eastern side of Suva.

Rev Bob Sidal, who now serves Halswell Union Parish, Christchurch, began outreach at Nanuku Street in 1990 when he was with the Fiji Methodist Indian Division. He started by offering Sunday school and later attracted some of the children's parents to church. With the help of some Kiwi missionaries, he constructed a small chapel in the squatter settlement.

Today the India division offers services twice a week at Nanuku Street, on Sundays at the chapel and on Tuesday evenings in people's homes.

Rev James Bhagwan says the Nanuku Street settlement has continued to grow, pushing further and further into the mangrove. Without sanitation the conditions in the newer parts of the settlement are extremely unsanitary.

"We provide a number of services to the people of Nanuku including food parcels, micro

finance, and money to pay school fees. We have also worked with the Methodist Church of Korea to provide medical services.

"We do not offer these things solely to the members of our congregation but to other members of the community regardless of race and religion," James says.

ECREA too has a number of initiatives to support and empower squatters. Its Economic Justice division runs workshops in squatter settlements and has now begun to form People's Community Networks (or PCNs).

PCNs are groups of 10 families who work together to save money, which they pool in a savings scheme. The savings scheme is intended to be educational, helping people learn the value of saving. It is also practical and aimed at getting people into low-cost, legal housing.

ECREA is planning a Pilot Housing Project in the Jittu Lagilagi squatter settlement. The plan is to build about 100 basic houses over a three-year period. Members of PCNs who have accumulated adequate savings will be eligible to pay for the houses.

The Public Housing Project will receive funds from the government of Fiji as well as the German Catholic aid agency MISEREOR.

## Detained Sri Lankans need emergency help

*Months after the fighting ended and the Sri Lankan government declared victory over the Liberation Tigers of Tamil Eelam (LTTE), concerns are mounting for the more than 260,000 people in what some call prison camps.*

Most are unable to leave, find work, attend school or access adequate medical care. Heavy rains in northern Sri Lanka are compounding the situation as the government proves unable or unwilling to provide adequate protection for internally displaced people traumatised by the bitter conflict.

Action by Churches International (ACT) partners are able to deliver much needed emergency relief supplies but contact with those living in the camps is tightly controlled. They are providing food for communal kitchens to feed 40,000 people and assisting with desperately needed water supplies.

People are living in close conditions and there are few washing facilities. Those separated during the hurried exodus have been unable to find each other and medical care is inadequate.

Although the Sri Lankan government has stated that it wants to move people quickly out of the camps, it is still detaining most for 'security reasons' in what human rights groups are criticising as arbitrary detention. The UN and other nations have expressed concern but they have had little if any impact on the situation.

Camp residents are increasingly frustrated by conditions and lack of freedom, often seeing it as a continuation of long standing discrimination against Tamils.

CWS has received reports from partner groups concerned about their plight. One group was able to take milk powder, sugar, tea, plastic bottles, bowls, soap and toothpaste into one camp.

While there they listened to the anguish of people whose families and hopes are being further eroded. One responded, "God has cursed us to suffer like this. We wish we died at once like in the tsunami. Why are we suffering like this?"

"These people need our help," says Gillian Southey, campaigns coordinator for CWS. "It saddens me that New Zealand can send the Black Caps to play cricket in Sri Lanka and yet fail to respond to those detained in their own land."

CWS is pressing the NZ government to make representation to the government of Sri Lanka, and for increased support to its emergency appeal.

Donations can be made at: [www.cws.org.nz](http://www.cws.org.nz) or posted to PO Box 22 652, Christchurch 8142.

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## Say Sorry: A Harrowing Childhood in Catholic Orphanages

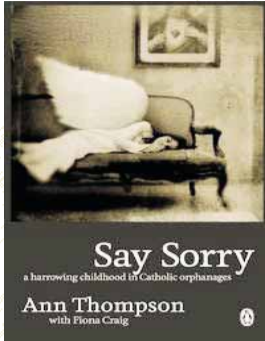
*As the old Elton John song goes: 'Sorry seems to be the hardest word...' In the case of Ann Thompson's book, it is not just the hardest word – it is the word not spoken.*

Ann is a woman born out of wedlock in 1941, and placed in a Catholic orphanage in Christchurch. She was resident there, and later in Nazareth House until her late teens. This book is a harrowing account of that time in her life.

Let's start with what this book is not: It is not an easy read. It is not an account written by a trained author. And it is not a story you can read and take lightly.

What it is: It is a very personal account of some very painful years in the author's life. It is an open and honest telling of events. It is an attempt to put words around horrific events. And it is a story we perhaps would feel more comfortable not having to know about.

Ann tells of physical and psychological abuse of an



story all that much harder to take in.

I had the sense that Ann is trying to explain to us why an apology is so important. The way the story is crafted left me thinking that an apology – a genuine apology from the order of nuns – is essential for victims to find some sort of healing and peace. Throughout the book we see why it is

innocent child at the hands of those entrusted with the care of the young and vulnerable of Christchurch in that time. It expresses the fear of the time spent in the care of the nuns and the lifelong damage that abuse had on the author.

Say Sorry is written in the style of a conversation or an intimate talk over a cup of tea. The words and style are plain, making the stark reality of the

so important for Ann and others but also why it is unlikely to ever occur.

Most of us have heard or read something about this sort of abuse by some in the Catholic Church. In many ways this account is not different, though in one key aspect it most definitely is. And that is in the open and deeply personal way the story is presented to us. The author seems as objective as can be expected in the telling of this story.

An epilogue by Father Thomas Doyle puts the story into context. He makes no apologies for the Church. In fact, he is clear that in this and so many other cases, there is still a journey to be taken for the healing of the wounds of the victims of this abuse.

While additional editing could have been helpful to the flow of the book, this is a minor criticism of a major story, and not one significant enough to put anyone off reading it. This is a story that leaves one thinking that saying sorry cannot possibly be enough, and wondering why those words have yet to be said.

*Ann Thompson with Fiona Craig  
Penguin, 2009, 197 pages  
Reviewer: Nan Russell*

## New Zealand without God?

*In this intriguingly entitled little book George Bryant surveys what's outside the prison bars...and he finds plenty of mud. Indeed, the first 80 pages read like a manifesto of all that's wrong in New Zealand, with plenty of examples of the kind of political correctness that certain conservative parties love to point out: burglars given civic rights, child molesters released from prison, and "those Kiwis who are super supreme in looking to Government to solve all their ills" (p 114).*

George's litany of woes inevitably betrays his own political persuasions, and the book's triumphant conclusion that we need to have six core values at the heart of our society (love and compassion, respect for all, peacemaking, being humble, committed and working as a community). None but the wholly curmudgeonly would ever disagree with this. George finds these core values in true Christianity, of course reflected perfectly in the life of Jesus...and with that too no-one would have any quarrel.

I have great admiration for anyone who tackles such big questions as the moral state of a nation, and attempts



whether any given situation is a basic infringement of individual rights (my right to hit my child) or a societal right (my defence of the defenceless to forbid you to hit your child). It's obvious very quickly where George's vote in this referendum went, and it's obvious, too, in his mind which is the Christ-like way, the reasonable way, the community way to respond. Hmmm.

To take another example: George speaks of how dreadful

not only to diagnose a problem but to propose a solution. George's solution – that we somehow adopt these values across religious and denominational barriers – would provoke no quarrel, so again, full marks for an attempt to find the bigger picture.

The problem will always be the application of these principles, however, and

*George Bryant, Whau Publications, 2008, 207 pages  
Reviewer: Alan K Webster*

society has become (my words) when a child molester is released from prison to live alongside a school. This is, by inference, do-goody liberalism but my pastoral heart asks 'Where does someone convicted and penalised for such an awful crime eventually go in the community? Is he permanently excluded from our lives, our churches, from places of hope, forgiveness and restoration?'

The problem becomes not one of simply tutt-tutting about low morality, being soft on crime, and declining standards but about what constitutes a Christian nation and how Jesus would have us react, which is far more complicated than any rightwing rhetoric.

Read this book to start thinking and reacting: it will certainly stir you up. You will not agree with how George interprets his examples, and some of his conclusions will irritate you. Some of it reads like a sermon, some like a right wing political pamphlet, and some of it like idealism unleashed. But this is a debate that needs to continue, and George's contribution is courageous and welcome.

I just wish he'd looked out from the prison bars and found less mud than stars....

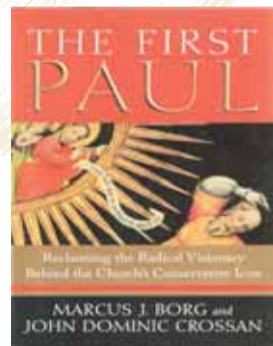
## The First Paul – Reclaiming the Radical Visionary Behind the Church's Conservative Icon

*Many Christians struggle to understand Paul's letters, which comprise almost half of the New Testament. Help is at hand in this book by Marcus Borg and Dominic Crossan who endeavour to make modern scholarship about Paul and his message available to a wider audience and in this they succeed.*

Firstly, they present their credentials, Borg with his Lutheran background and Crossan from his Roman Catholic heritage. Many scholars today do not pretend to be 'objective' and openly state their intentions, which is a great help to readers. Their declared aim is "to get Paul out of the reformation world and back into the Roman world" (p.7).

Secondly, Borg and Crossan tackle the inconsistencies in Paul's thought by using the generally accepted method of questioning the authorship of some of Paul's letters. Some seem clearly to have been written later than Paul's original correspondence, the post-Pauline epistles, while others appear to have been written in imitation of Paul, the pseudo-Pauline letters. In both cases, they argue persuasively that Paul's original message has been tampered with.

Thirdly, Borg and Crossan remind us that in reading Paul's letters, "we are reading someone else's mail" (p.9).



Pauline letters to show how Paul's original thought has been "deradicalized".

The second half of the book explores the major theological themes of Paul's genuine epistles: the lordship of Christ, Christ crucified, justification by faith and life together in Christ. In each case, there is a careful reading of the text with recourse to the historical and theological context. Finally, a creative reconstruction of Paul's thought is given in modern language by the introduction of such terms as "a Spirit transplant," to explain what Paul meant

As in reading any ancient document, context is critical. Their reading of Paul's brief letter to Philemon is a fine example of how to take the historical and theological context seriously. They compare this letter with other contemporary letters to build up a picture of slavery in the ancient world. They then draw on the teaching about slavery in other post and pseudo-

by the Christian experience of justification by faith and life in Christ.

The style of Borg and Crossan is often chatty, even racy at times, e.g., "It is a share meal or sharing of God's stuff" to describe the Eucharist (p.200). Sometimes they are condescending: "but please do not push [the analogy] beyond the linguistic level," (p.109). These seem to me to be examples of an unnecessary desire to be trendy. Both men are experienced writers who write with clarity and accessibility.

In a similar vein, my only criticism of this book is a lapse in the authors' historical judgment at times. While taking the historical context so seriously, they are sometimes seduced into the use of imagination to reconstruct unknown history. I felt this undermined the authenticity of the book, e.g., their proposal that Paul suffered from chronic malaria (pp.62-4). No evidence is given to support this suggestion. I find it hard to believe their claim that such conjecture lies "within the higher reaches of scholarship".

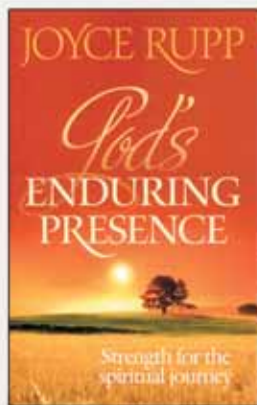
Despite these misgivings, I warmly commend this book to anyone wanting a fresh approach to reading and understanding the apostle Paul and his writings.

Review copy courtesy of Epworth Books.

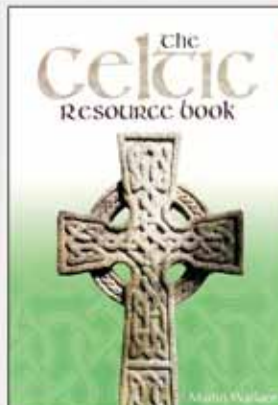
*Marcus J. Borg and John Dominic Crossan,  
HarperCollins, 2009, 224 pages.  
Reviewer: Lynne Wall*



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## ON SCREEN

A film review by nine year old Kayli Taylor and her fossilised father, the Rev Dr Steve Taylor

*I am a cultural fossil: an adult adrift in a movie theatre awash with tweenagers. The occasion is the release of 'Hannah Montana: The Movie', aimed at that new marketing demographic, girls aged eight to 12.*

One hour and 42 minutes later we emerge, entertained by good music and moments of humour, impressed by amazing actors and brilliant scenery, intrigued by a good story line and educated into the world of tweenagers today.

In real life, Hannah Montana, is Miley Ray Cyrus, the 16 year old daughter of country singer Billy Ray Cyrus. She is also the singing, acting star of the Disney Channel series Hannah Montana. Currently ranked 29th in the Celebrity 100 list, in 2008 Miley had personal earnings of \$25 million, not bad pocket money for a 16 year old.

For cultural fossils such as me, a tweenager movie emerges from an alien cultural landscape. Scorn or avoidance are tempting

initial responses.

A more engaging approach is to consider the worldview the movie offers. In their book *Transforming Vision: Shaping a Christian Worldview* theologians Middleton and Walsh suggest four ultimate questions frame a worldview: Who am I? Where am I? What's wrong? What's the remedy?

Given that this is an alien cultural landscape, it is wise to explore this in a conversation with a friendly tweenager. And so nine year old Kayli and the fossilised father began to email each other.

For Hannah/Miley, the 'Who am I?' task of being human is to grow up as the most popular teenager in the world. Priorities, including friendship and family, must be played out in the midst of shopping malls, birthday parties, mobile phones, school and homework.

Hence the 'Where am I?' question, for in watching the movie, we are offered a window into the narratives that push tweenagers today. The desire to

be famous is an expression of this generation's search for significance, the need for friends is a contemporary expression of belonging and identity.

The 'What's wrong?' question revolves around the complexity of growing up. For Hannah/Miley it is hard to be yourself and at the same time meet the expectations of others. She has to learn that a family can only make so many commitments at a time. Everyday life is not a movie but has real and practical limits.

The 'What's the remedy?' resolution comes in the movie's final scene. Performing on stage, fundraising to resist the advances of yet another suburban strip mall, Hannah realises she can no longer live the double life. She publicly reveals herself as simply Miley and announces her retirement from the stage.

This decision is rejected by her friends, who pledge instead to protect her, nourish her and

help her follow her dreams. In a world awash with many misguided searches for identity, Hannah/Miley learns what it means to be true to herself, how to belong, and the importance of a good family.

That's a message that both

at the movies, Steve is senior pastor at Opawa Baptist Church and lecturer at Laidlaw College. He is the author of *The Out of Bounds Church?* (Zondervan, 2005) and writes regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).



tweenagers and cultural fossils are glad to hear.

Kayli Taylor is in Year Five at Hillview Christian School and this was her first Hannah Montana experience.

Steve Taylor is Kayli's father and this also was his first Hannah Montana experience. When not

## BIBLICAL FATHERS AND SONS

Father's Day is largely due to the efforts of Mrs Sonora Dodd of Spokane, Washington. In 1910, Sonora got the idea while listening to a Mother's Day sermon. She had a small son and was herself the eldest of a motherless family of six children.

After receiving a petition from Sonora in 1924, President Coolidge supported the idea of a national Father's Day. The custom spread throughout the United States and the world. It wasn't until the 1960s that the custom was widely recognised in NZ.

## Bible Challenge

## BIBLICAL FATHERS, name the sons...

Adam (2 <sup>nd</sup> son)	___ B ___	Gn 4:2
Abraham (1 <sup>st</sup> )	___ I ___	Gn 16:16
Isaac	___ B ___	Gn 27:30
Elkanah	___ L ___	1Sm 1:19-20
Esau	___ I ___	Gn 36:4
Adam (1 <sup>st</sup> )	___ C ___	Gn 4:1
Manoah	___ A ___	Jg 13:22-24
Kish	___ L ___	1Sm 9:1-2
Terah ('___' Abraham)	___ F ___	Gn 11:26 & Jn 8:39
Amram	___ A ___	Ex 6:20
Saul	___ T ___	1Sm 14:1
Moses	___ H ___	Ex 2:21-22
Boaz	___ E ___	Ru 4: 13-17
Jacob (1 <sup>st</sup> )	___ R ___	Gn 29:32
Nun	___ S ___	Ex 33:11
David	___ A ___	2Sam 3:3
Joseph	___ N ___	Gn 41:52
Jesse	___ D ___	1Sm 17:17
Noah	___ S ___	Gn 9:18
Solomon	___ O ___	1Kg 11:43
Cain	___ N ___	Gn 4:17
Jacob (11 <sup>th</sup> )	___ S ___	Gn 30:25

Answers: Abel, Ishmael, Jacob, Samuel, Eliphaz, Cain, Samson, Saul, Father, Aaron, Jonathan, Gershom, Obed, Reuben, Joshua, Absalom, Manasseh, David, Shem, Rehoboam, Joseph

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Rev Dr Nasili Vaka'uta was inducted as Trinity/St Johns Colleges newest lecturer at a large ecumenical gathering last month. The celebration was made even more joyous as Methodist president Rev Jill van de Geer baptised Nasili's son Nasili Kelesi'ia, and the heads of the colleges Rev Dr David Bell and Dean Rev Jim White celebrated Eucharist together. The occasion was rounded off by a superb lunch put on by Oceania and Trinity students.

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## The REV...

by Dale Sweeney



# Young People

## Samoan youth 'step up'

In July the Methodist Church's Samoan Synod – Sinoti Samoa – held its annual conference. It was hosted by the Auckland district of the Sinoti at St Johns Methodist Church in Ponsonby. The theme for the gathering was 'Everything is possible with the power of God' (O Le Mana O Le Atua Tatou Te Mafai Ai Mea Uma).

Friday 24th July was specifically allocated for the youth (tupulaga). The day started with devotions led by youth co-liaison person Jayme Fuli-Roache followed by a formal welcome from co-leader Opeta Amani.

The day was packed with reports from church youth groups about their respective programmes, progress and development. Young people who are involved in different projects throughout the year were invited to share their experiences and journeys of faith. The presentations by Opeta on family violence and Sootaga Misikei on servanthood and the Wanganui City Mission experience were especially touching as they were about issues that were close to home for many.

Other workshops and presentations that young people delivered at the conference were: the NZ Methodist Conference Experience by Afa Aumua TYTANZ report by Filo Tu, NZ Methodist Womens Federation Executive Committee experience by Lautalie Aumua, and the National

Christian Youth Convention 2009 in Melbourne by Opeta Amani and Filo Tu.

At the conference new representatives were elected for roles within Sinoti for the next three years. The tupulaga elected their new national youth liaison officers, TYTANZ, Sinoti Samoa Property Committee and Conference representatives and also established the new Communications Committee.

Youth ministry is still a developing area within Sinoti Samoa but it is the hope of young and old alike that young people will continue to be an integral part of Sinoti Samoa and the Methodist Church as a whole.

Representatives are working together with the director of Tauivi and Pasifika Ministries Rev Asofiafa Samoa Saleupolu and Sinoti Samoa superintendent Rev Tovia Aumua to plan and run youth-based programmes for Sinoti youth.

It is the dream of the newly appointed liaison officers that they will be able to help create a path that encourages more Sinoti youth to remain in church, to become dedicated followers of Christ, to become more involved in church activities and ministry, ultimately to further his Kingdom and strengthen the Body of Christ: that is the Church.

They also aim to help young people realise their full potential and God's purpose for their lives, and encourage them to grab every opportunity with both hands.



Some of the young people who attended Sinoti Samoa Conference 2009.

So it was farewell to liaison officers Opeta Amani and Jayme Fuli-Roache, who have served since the inception of these roles several years ago. A huge 'thank you' and heaps of appreciation to both Opeta and Jayme for their leadership in the past.

This year two other leaders have been elected so it's a huge congratulations to Edna Te'o of Birkenhead Zion Methodist and Filo Tu of Petone Parish.

Other newly elected representatives are Sinoti reps on TYTANZ Committee Siauala

Nili and Tavai Faasavalu, tupulaga representative on Sinoti Property Committee Lise Jubilee Malaemi, NZ Conference representatives Afa Aumua and Fuatino Mareko, and Communications Committee representatives Sharon Alaelua and Joshua Robertson.

All the best to the Sinoti Samoa Youth – May God continue to be the guiding force in all that you do. Remember – all things are possible with God. Amen!

# Kidz Korna!

Welcome to this month's Kidz Korna

## GETTING READY TO GO...



I'm planning to go overseas for a trip in October to see my family who live in England. I'll also be going to Thailand and plan to visit some tribal villages around Chiang Mai.

What do I need to take with me? I'll need clothes to keep me warm in England and some to keep me cool in Thailand. I'll need to take some sort of medication to protect me against malaria, a good first aid kit, good shoes... and the list goes on and on.

What do you pack when you're going away? Clothes, iPod, hat, sunglasses, money? The list could be endless. But what did Jesus and His disciples take when they were travelling from town to town? When Jesus sent His disciples out they just had a walking stick. They relied on the kindness of the people they were going to visit for

food and shelter. The one great thing they took with them was the message that Jesus had given them to take to the people. They took the Good News that God loves us and we are to love each other.

We need to remember this message and not bother about so many unimportant things that tend to fill up our lives.



The kids at St Johns Methodist Church in Hamilton read Kidz Korna... Do you?

## WORD SUDOKU

M					
	A	L	U		
	S		M		
		U		S	
			A	M	
	E				L

Enter letters into the empty squares so that every column and every 3X2 box contains all the letters of the word SAMUEL.

For younger children. If you want to learn about Samuel read the Lion Story Bible book, "God Speaks to Samuel".

## FROM THE BOOKSHELF...

### BACK & BEYOND - NEW ZEALAND PAINTING FOR THE YOUNG AND CURIOUS

Written by Gregory O'Brien. Published by Auckland University Press, 2008, 111 pages. Reviewed by Shannon Taylor

Back & Beyond is a collection of New Zealand art. Already claiming two major awards (the winner of the New Zealand Post Book awards and finalist for the Lianza Children's book award) this book is an interesting read for all ages.

It effectively explains the reasons why each artist chose to paint the artwork, and the significance of each piece. While in some cases this means downgrading Christianity, this is all done in a respectful way.

Another good point of Back & Beyond is that it is so easy to read. There are no long, complicated words, and the sentences are simple. Also the photos have good captions that explain the artwork.

A weakness of Back & Beyond is that after some bits of writing there is a mention of other artworks that I did not consider relevant.

Overall, I enjoyed Back & Beyond. It is a beautiful book, printed in colour and on glossy paper. The end papers are a clever map of New Zealand, marking where each artwork was located. It is respectful, interesting and easy to read. It is appropriate for both boys and girls, and suitable for all ages.





Their Friday Friend-zy outreach gets Dargaville Methodist parishioners out of their comfort zones and in touch with young people.

## Kids in a 'friend-zy' good news for Dargaville

*For the past few years Dargaville Methodist Parish has been running a major outreach program for children twice a year.*

The name of the program is Friday Friend-zy, and it is the brain child of retired Presbyterian minister Rev Stan Stewart.

Convenor of Dargaville Methodist's Worship and Education Committee Margaret Bishop says in 2007 Stan worked with the congregation to empower its members to grow and minister to each other during the times when they have been without a resident minister.

One of the fruits of his consultation was the Friday Friend-zy, which is held from 5:00pm to 7:00pm on three consecutive Fridays twice a year. The congregation advertises each program in local schools, and they are open for children aged six to 12.

"Friday Friend-zy is a great program that gives us opportunities to fulfill our desire to be a community church and to reach out to children and their families. We thoroughly enjoy them, serve and love them," Margaret says.

"It is an opportunity to step outside our comfort zones just a tad and experience God's love through interaction with each other, the children in our community, and their families.

"Our mission is right here in our town. We are truly showing God's love for our people."

Margaret says the key elements of the Friday Friend-zy are:

- A dedicated team organizes the content of the program – which includes bible stories, games, music, and crafts – all with a Christian theme and wholesome food.
- The Worship and Education Committee charges a nominal sum of \$7 per child, and families in need are subsidized.
- The initiative uses the skills of the congregation. A group of senior women cook wholesome meals such as shepherd's pie. Other people take on leadership roles. Each person puts up their hand to take on roles they are comfortable with.
- The outreach is so popular that we have children asking for the next program before we've had a chance to catch our breath from the current one!
- Friday Friend-zy requires a huge amount of time and resources. Because of this the congregation has reduced its initial three programs per year down to two to make the initiative more manageable with the people resources that are available.
- The blessings that we receive from this outreach program are enormous.

This year the first Friday Friend-zy program was held on the Fridays of May 8th, 15th, and 22nd. The next program will be held this month on the Fridays of September 11th, 18th, and 25th.

## Independence the aim of St Vincent de Paul aid

*St Vincent de Paul Society is about people helping people. If an individual or family needs help, Society members participate personally and directly in the best way they can with the resources available to relieve suffering whether it is material, emotional, spiritual or physical.*

Members don't guarantee to be able to fix peoples problems but they will do their best to help alleviate suffering and despair.

The Society's Wellington Area identifies the most needy and implements programmes to assist them towards long term independence. It creates employment opportunities for people by enhancing the

self esteem and independence of those who want work but cannot find it.

Each year the Society in Wellington contributes money to fund special works including the Home of Compassion's Soup Kitchen, Wellington Night Shelter, English classes, and Tai Chi classes.

Welfare support the Society provides includes food parcels, budget advice, advocacy and other social services including a pregnancy support service that provides clothing and bedding for pregnant mothers and their babies at their Newtown Centre.

The Society in Wellington also runs a joint venture with IHC and employs people with intellectual disabilities to manufacture altar breads in a sheltered environment.



The Society of St Vincent de Paul runs a joint venture with IHC to manufacture altar breads in a sheltered environment.

## Digging for clues down at the cemetery

METHODIST ARCHIVES

By Jo Smith

*Crouched over lichen-encrusted headstones, notepad in hand, the Methodist Archives volunteers in Christchurch have been putting their historical knowledge and observational skills to good use.*

We are comparing a 140-year-old sketch plan of burial plots with the real thing just down the road from the Christchurch Archives at the cemetery on the corner of Barbadoes and Salisbury streets. The Dissenters' section of the historic Barbadoes Street Cemetery has been in use, officially and unofficially since the 1850s. An article about the cemetery appeared in Touchstone May 2009.

Our detective work in matching up the plot plan with the surviving headstones means we can create a new plan, showing the actual site of plots. Accompanying this will be an index based on the records held in the Methodist Archives, of who purchased each plot, where the information has survived, and who is buried in each plot.

One early discovery is that a broken-off headstone has been taken across the cemetery from its original plot, to lean against another of the same surname.



Methodist Archives volunteer Enid Ellis examines a headstone in Christchurch's Barbadoes Street Cemetery for clues.

Our experience of trying to read lichen-covered headstones has been helped by the New Zealand Society of Genealogists' monumental inscriptions project of the 1980s. Since that time, headstones have disappeared through vandalism or natural decay, and these transcripts of headstones have been invaluable in helping us work out which headstone relates to which grave.

The monumental inscriptions transcribed during the New Zealand Society of Genealogists' project are available at most main public libraries, and in specialised genealogical libraries.

They can be useful in locating not only the date of death of family members but also where they are buried.

Many cemeteries have plots laid out in strict numerical fashion. Because the Dissenters' Section of the Barbadoes Street Cemetery incorporated existing burials prior to its official management in 1872 by the Barbadoes Street Cemetery Board, the plot numbers are scattered throughout the area. This can make finding a plot quite difficult.

In contrast, over the road is the largest section of the Barbadoes Street Cemetery.

It contains the Church of England burials, and here the plot numbers progress in an orderly fashion. Copies of these plot plans and indexes to burials can be found in the Christchurch City Library Aotearoa New Zealand Centre.

While the administration of cemeteries in New Zealand often falls to local bodies (unless still managed by a parish), a relatively new Trust was established six years ago which seeks "to preserve the memorial places of our forebears". The Historic Cemeteries Conservation Trust of New Zealand has a website [www.cemeteries.org.nz](http://www.cemeteries.org.nz) which details information about the Trust.

New this year for the Trust, are online resources for primary and secondary teachers that link to the curriculum. These resources include a whole class approach, or case studies.

The Trust also has information about cemetery conservation, best practice guidelines, weed eradication and recent news relating to historic cemeteries.

All too often well meaning individuals or groups 'clean up' a cemetery and end up damaging headstones, for example, by using abrasive cleaners.

## Ko e Popoaki 'a e Faifekau Sea Rev Setaita Kinahoi Veikune

'Oku ou fiefia mo fakafeta'i ki he 'Otua 'i he faingamalie 'oku tau felongoaki ai 'i he Pukolea 'o e hiva'i mahina 'o e ta'uu. 'Oku ou fakamalo atu 'i ho'omou tali 'a e kole na'e fai mai mei he Tangata'eiki Palesiteni 'o e Siasi Uesiliana Tau'atua 'o Tonga, Rev. Dr. 'Ahio, ke tau kau fakataha mo hotau ngaahi siasi 'i Tonga mo tu'apule'anga foki 'i hono fakahoko 'o e ngaah malanga fakamanatu mo lotua 'a si'otau ngaahi kupu kuo mole he fakaevaha 'o e Princess Ashika. Fakamalo atu foki 'i he ngaahi me'a'ofa kuo mou tanaki ke fakafotunga 'aki 'a 'etau 'ofa mo 'etau lotu ki he ngaahi famili 'oku huki tonu ai 'a e faingata'a 'o e mavae moe ngaahi 'ofa'anga. 'Oku fakalototo'a fau 'a e a'usia 'a Tevita (neongo 'ene taukakapa ki he 'etau fakakaukau fakaetangata) 'o ne 'a'au 'a e 'ikai ke fakamavae 'e ha me'a kitautolu mei he lotolotonga 'o e 'Otua. "Kuo ke kapui au 'i Ao mo tu'a, pea kuo ke hili kiate au ho nima. Koe 'ilo pehe 'oku fakaofa fau kia kita; 'Oku hopo hake, 'oku 'ikai a'usia. Teu 'alu ki fe mei ho Laumalie na? Pea te u hola ki fe mei ho Fofonga? Kapau te u kaka ki langi, 'oku 'iai 'a e 'Afiona: Kapau teu mohe 'i



Setaita Kinahoi Veikune

Lolofonua, uoke, ko koe ena. Kapau te u 'ai 'a e kapakau 'o e hengihengi, Kapau teu nofo taupotu 'i he ngata'anga 'o e tahi: Na'a mo ia ka 'e taki au 'e ho nima, pea ko ho to'omata'u te ne puke kita." Saame 139 : 7-10  
'Oku ou fakafeta'i ki he 'Eiki he 'Ene tali lotu moe kau mai 'o lava ai 'ou 'a'ahi atu ki he ngaahi lotofale lahi 'o hotau ngaahi siasii. 'Oku 'ikai ke u ma'u ha lea fe'unga ke fakatataua 'a e fiefia lahi 'i hoku lotu he lava ke a'u atu ho'omou Vahefonua 'o fai ai 'etau feohi mo potatala 'i he Huafa 'o Kalaisi kuo Ne fai hono fakatahataha'i hono kakai 'otau ta'imalie ai. 'Oku ou fakamalo atu 'i ho'omou talitali lelei au mo hoku husepaniti kae'uma'aa 'a e kau ma'u lakanga 'a e Vahefonuaa 'oku fa'a malava ke mau kau fakataha he 'a'ahi atu moe felongoaki kuo tau fai. 'Oku hoko kotoa pe 'a e ngaahi felingiaki kuo tau faii ko e tokoni ke 'ilo 'e he Vahefonuaa moe finemotu'a ko ho'omou fa'e fakalaumaliee 'a e ngaahi me'a ke tokoni ki hono fakahoko 'a e ngaahi ngafa fatongia 'o e Vahefonua ki hono kakai.  
'Oku kei hokohoko atu pe 'a e 'a'ahii, mahalo na'a toki kakato pe ki Tisema. 'Oku

ou kole fakamolemole atu ki he ngaahi siasi ne 'osi fai e famahino'aki ki he ngaahi 'aho pau kae iku 'o 'ikai malava koe'uhi koha ngaahi 'uhinga ne toki tupukoso hake kae 'ikai lava ha kalo mei ai. 'Oku ou fakataua mo e lotu ke tokoni mai 'a Hono Laumalie 'o fakalelei ha ngaahi maumau kuo hoko ai.  
'Oku ou 'ofa atu mo e talamonu ki he Hou'eiki Fafine 'i he tapa kotoa pe 'o Nu'u Sila ni; 'Ofa ke fakafonu Kelesi kimoutolu 'e he 'Otua pea fakafo'ou 'etau ngaahi mo'uui ke hoko 'a 'etau ngaahi katoanga Taliui Sepitemaa koe koto tapuaki kia kitautolu pea ke mahua atu foki 'o fonuhia ai hotau ngaahi familii, kaunga'apii mo hotau ngaahi siasii foki. 'Oku ou lotu faka'utumuaku atu ke tau ma'u kotoa pe ha ngaahi lotu kuo lanu 'i he ta'ata'a ma'ongo'onga 'o hotau 'Eikii pea tau to'a ai mo veveveke ke fakama'opo'opo hotau ngaahi lotofale fakafamilii kae'uma'aa 'a hotau ngaahi Siasii, Ke 'ilo ai 'e hotau ngaahi 'ataakai koe fanau kitautolu 'a Kalaisi. Ngaue 4: 32-35 "Pea ko kinautolu katokatoa kuo tui, na'a nau uoungataha, mo lototaha; 'io, na'e 'ikai ha taha te ne lau 'ene me'a pe ha taha 'o e ngaahi me'a 'oku 'iate ia; ka na'a nau matu'aki me'a taha pe. Fakataua ke mou ma'u ha Taliui Kelesi'ia mo Kalaisi'ia pea ke tau Taha ma'uaipe 'iate Ia.  
'Ofa atu fau  
Setaita Tokilupe T. Kinahoi Veikune

Ko e kole atu pe mo toe fakamanatu atu 'a e Vahefonua Tonga Princess Ashika Appeal faka-siasi pea ko e fika mo e hingoa 'ena 'o e 'akauni mo e pangikee. Ko ha toefakamatala 'e ma'u ia meihe mobile phone 0272314678.

Account name: Vahefonua Tonga O Aotearoa  
Bank: Bank of New Zealand  
Branch: Christchurch  
Account Number: 020800-0110726-00

Talanoa Oceania is a conference on the Pacific Islands diaspora that takes place at Auckland University, Thurs 10 Sept to Sat 12 Sept.

All are invited to attend. Visit <http://sites.google.com/a/nomoa.com/talanoa> for more information.

## Ko e ongoongo mo e popoaki 'eni meia 'Alisi Tatafu mo e To'utupu

Sione 6:35 Na'e 'eke 'eha faiako ki ha'ane fanau ako pe ko e sanuisi ha 'oku nau manako ai. Na'e takitaha talamai 'a hono manako. Ko e taha ko e sanuisi pinati pata, ni'ihii ko e sanuisi siamu, sanuisi mamaiti atu e ni'ihii, pea temata mo letisi atu e ni'ihii. 'Oku kehekehe 'a e kiki 'oku fakafonu'aki e sanuisi pea 'oku nau fakafonu'aki 'aupito ia. 'Oku pehe pe 'a e me'a-fungani hake 'oku fiema'u ke fakafonu'aki 'a'etau mo'ui kae lava ke pito ngutungutu 'a'etau mo'ui 'I he ngaahi lelei kehekehe. Huanoa ka fakafonu 'aki 'a e Laumalie Ma'oni'oni. 'Oku 'oatu 'a e fakamalo lotu hounga mo'oni ki he Vahenga Auckland/Manukau - 'i hono poupoua 'a e kalapu ma'ae kau 'a'ahi mai mei Tonga 'a e SUTT. 'Oku 'oatu 'a e fakamalo lotu hounga mo'oni kia Sekope Moli mo e kaingalotu St Pauls pehee kia Sione Molitika mo e kaingalotu St Johns pehee kia moutolu kotoa to'utupu 'o **H. Town** 'i ho'omou talitali lelei 'a Rev Mele Suipi Latu mo e kau Komiti ne lava atu. Fakamalo atu 'i he ngaahi Saame pea mo e Praise and Worship.

Na'a ku lava atu foki ki he Aloha Nite 'a e kaingalotu Wesley Wellington, -pea 'oku ou fakafeta'i lahi ki he 'Otua 'i he ngaue lahi 'a e Social & Cultural Committee 'i hono fakahoko ha polokalama faka'ofa'ofa mo matu'aki fiefia mo'oni. Fakafeta'i lahi ki he tama ko 'Inoke Tongaleva Luani he taki poupou lelei ki he Palesiteni 'o e To'utupu Funaki Pauta mo e To'utupu hono kotoa pe. 'Oku ou fakamantu atu 'a e VTOA Youth Leadership Retreat at Christian Youth Campsite, Ngaruawahia 'aia 'oku \$80 per person mei he 'aho 11 & 12. 'E ma'u atu ha ngaahi fakamatala fakaikiiki ange 'oka ke ka fetu'utaki mai ki he 0210650778.

## Ko ha ki'i poupou nounou meia Rev Siosifa Pole

'I he ako 'a e kau faifekau, kau setuata mo e kau ngaue 'aia na'e fakahoko he Vahefonua 'o Siulai 'i he 'apisiasi Fuakava Ta'engata (Otahuhu), na'e fakakoloa mo'oni 'a e talatalaifale nounou na'e fai 'e Faifekau Siosifa Pole 'o fekau 'aki mo e ongo Sakalameniti 'o e 'Ohomohe 'a e 'Eiki mo e Papitaiso. Na'e pehe 'e Siosifa ko e sakalameniti ko e lea muli kuo ohi ongo 'etautolu Tonga, pea 'oku 'iai hano ongo katea mahu'inga 'e ua ke tau tokanga kiai:-

(i) Ko e sakalameniti 'oku fekau'aki ia mo ha fungani'i mo'oni fakamo'ui 'oku fufuu pe ko ha misiteli.



Siosifa Pole

(ii) Ko e sakalameniti 'oku fekau'aki ia mo e tukupaa, fuakava mo e kovinanite.

Ko e ongo 'elementi pe naunau 'e ua 'oku fai 'aki 'a e sakalameniti 'o e 'Ohomohe ko e ma mo e uaine. 'Oku ma'u ngofua kinaua, 'o tatau pe ki he koloa'ia mo e masiva, ma'olunga mo e ma'ulalo. 'I he'ete ma'u 'a e sakalameniti 'oku lava ai 'a'ete kovinanite mo e 'Otua 'i he'ete tukupaa mo fuakava 'oku te tali ai 'a e misiteli-fufuu pe ta'ehamai 'oku fakafongia' 'ehe me'a haasino-mai 'aia ko e ma mo e uaine 'o e 'ofa mo e fakamolemole 'a e 'Otua 'oku fakahoko mai 'ia Sisu Kalaisi.



Ko e (Piinisesi Pule) Princess Regent Salote Mafile'o Pilolevu Tuita 'i he Ouau Lotu mo e Tuku-Pale-i-Vahanoa ko si'i kau pekia 'o e Vaka Princess Ashika.



Ko e taha 'o e ngaahi 'ata meia Rev T 'Ofahulu mo e Va'a Fetu'utaki 'a e SUTT. Na'e uta mai 'ehe MV Pulupaki 'a e kau folau mei Vava'u mo Tongatapu; uta mai he Fangailifuka 'a Ha'apai, VOEA Pangai 'a e kau Faifekau mo e Maka Fakamanatu. 'Oku puli-toka 'a e toko 72 pea ma'u e sino pekia 'e toko 2. Na'e ngoto 'a e vaka Princess Ashika he po Pulelulu 'aho 5 Akosi 09 'i Ha'apai.