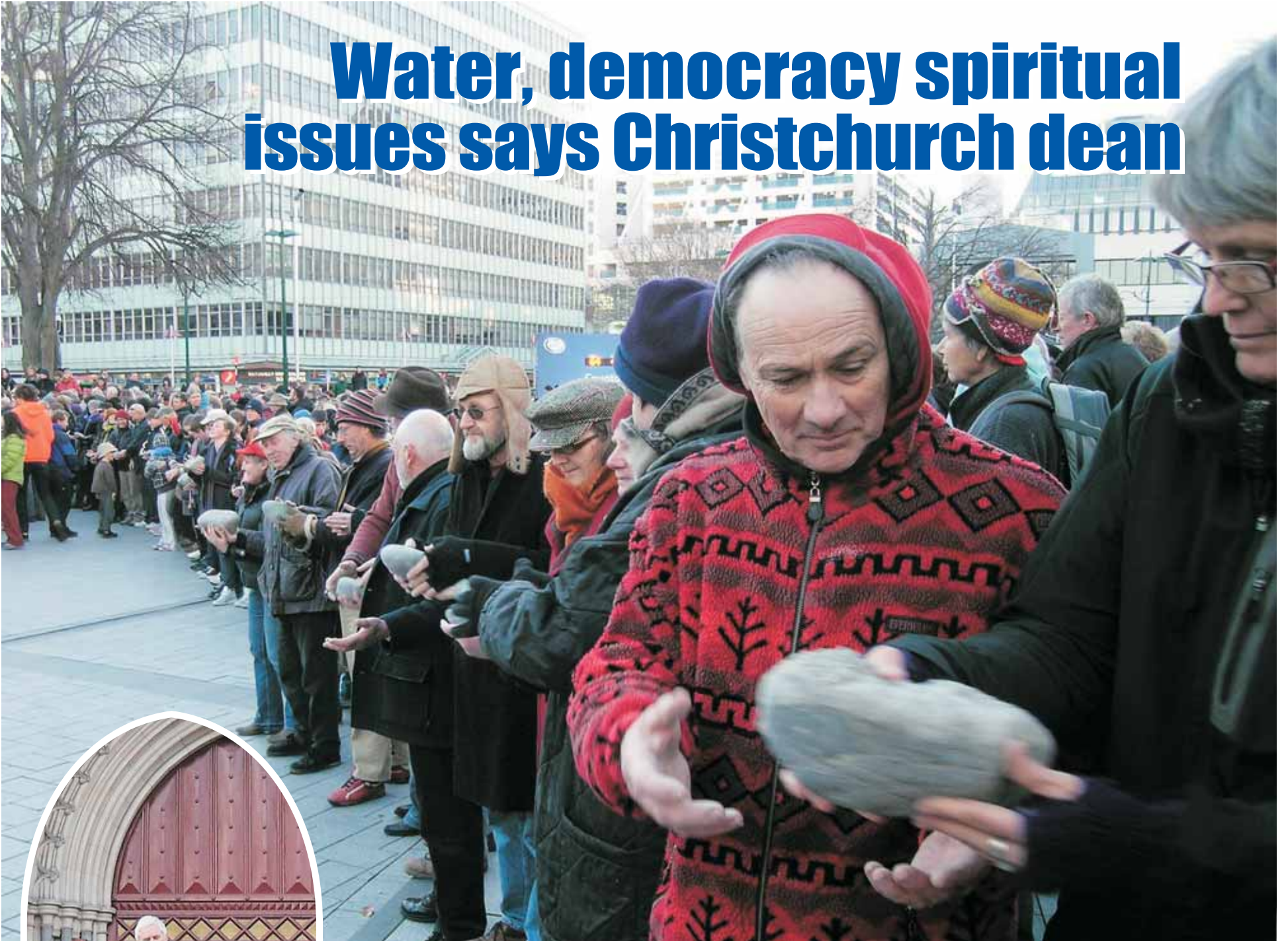


# TOUCHSTONE

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

## Water, democracy spiritual issues says Christchurch dean



Left: Dean Peter Beck addresses the demonstrators gathered to express their concern about the state of Canterbury's rivers. Above: Demonstrators built a cairn that they want to remain in Cathedral Square until a democratically elected regional council takes office.

By Paul Titus  
**The Dean of Christchurch's Anglican Cathedral says the Bible's charge to choose life over death means Christians should be engaged in their communities.**  
Last month Dean Peter Beck put this into action by being involved in two events, one at the Cathedral and one in Cathedral Square, aimed at raising public awareness around critical social issues.  
The largest of these was a public demonstration on June 13th to voice environmental and political concerns about Canterbury's water. Earlier in the week

the Cathedral also hosted a seminar on alcohol misuse and NZ's drinking culture. Intensive agriculture is degrading Canterbury's waterways and groundwater. When the central government dismissed the elected regional council in April, many Cantabrians saw it as a move to eliminate obstacles to more irrigation and large scale water storage projects.  
The protest in Cathedral Square attracted several thousand people. Peter was among those who addressed the group. Other speakers included poet Brian Turner, the first woman to climb Mt Everest without oxygen Lydia Bradey, and fifth generation farmer Brian Deans.  
After the speeches Bishop of Christchurch Victoria Matthews blessed a cylindrical metal frame that was then filled with stones from the Waimakariri River to create a cairn. Peter says that those involved in organising the cairn would like it to remain until Canterbury once again has a democratically elected regional council.  
"In Deuteronomy God gives humanity

the choice of life and death and urges us to choose life so that we and our children can live. St Paul rephrases this as a choice between the way of the flesh and the way of the spirit," Peter says.  
"The way of the flesh seeks material comfort and possessions, and this has never been as seductive as in our time. We have become a consumerist, individualist society.  
"This has led us to treat the planet as a resource to be exploited rather than one with which we have relationships of interdependence and stewardship. The breakdown of interconnectedness affects other aspects of our lives – for example, the increasing gap between rich and poor, the recession caused by the greed of global financial institutions, and the heavy drinking culture encouraged by the alcohol

industry.  
"Jesus said love one another like I have loved you. This means championing community values that build relationships of mutuality and love. Jesus wasn't crucified because he said God loves us. He was crucified because he showed what love means in practice, and the principalities and powers did not like it."  
For Peter this means the Church cannot but be involved in politics. It should not be involved in party politics or tell people how to vote. Rather it should engage people to question how political decisions are made and whether they fit with Gospel values.

**“Jesus said love one another like I have loved you. This means championing community values that build relationships of mutuality and love. - Dean Peter Beck”**



## Church 'ideas bank' to invest in change

*Got an idea that could improve the work of the Church? You can now send it straight to the Connexional office through the Methodist Church website.*

Methodist general secretary Rev David Bush has established an 'ideas bank' in order to gather and evaluate suggestions from anyone in the Church.

David says he set up the ideas bank after reading Gary Hamel's book 'Leading the Revolution'.

"Hamel contends that we are on the threshold of a new age, the age of revolution. Change is no longer 'progress' in a straight line. In the 21st century, change is discontinuous, abrupt, and seditious.

"Rather than slight improvements to

old products, totally new products burst onto the scene. Television goes from cathode ray tube analogue, to digital LCD, to 3D in a few years. In an instant the market for large clunky televisions ended."

David says this happens over and over again in almost every area of life, and he believes it applies to the Church too.

"While we in the Methodist Church were gradually tweaking and improving what we did week by week, brand new churches came from nowhere with a better capacity to relate to youth culture with different music and different worship styles.

"Hamel maintains that there is little to be gained from trying to follow others' innovations. Rather, we must harvest ideas

and create our own innovations. This is the reason to set up an ideas bank."

Ideas are more likely to come from the ordinary members of an organisation than those in leadership. Therefore leaders should create the climate where ideas can be collected, tested and resourced, David says.

Out of every 1000 ideas, 100 might be worth testing, 10 warrant serious exploration, and one or two provide real innovation and growth.

These ratios that tell us it's absolutely necessary to try lots of things that don't work in the quest to discern those that really do make a difference. But if we don't have the ideas to begin with no change can occur.

"Hamel suggests every organisation should have an ideas bank, where ideas can be lodged and shared. We hope it will be a resource to spark your thinking, a place where you can 'fly-a kite', or share that middle of the night inspiration," David says.

"From its beginnings Methodism has been an innovative, connected church. I wonder what is the Spirit saying to the Church today?"

To deposit your idea in the ideas bank go to the Methodist Church website ([www.methodist.org.nz](http://www.methodist.org.nz)). A link to the ideas bank is at a prominent spot on the home page.



"In a matter of speaking, I am y'know... y'local insurance agent!"

David Henshaw created this cartoon after a visit to Methodist City Action in Hamilton.

## Mission visit inspires

*Monday lunchtimes at Hamilton's London Street Methodist Centre are usually abuzz with activity. Methodist City Action (MCA) regularly feeds between 50 and 75 people from across the city, who for various reasons appreciate a cooked meal.*

Volunteers prepare and serve the food, a community nurse is on hand to give advice and practical support, and often someone is playing the guitar and leading a sing-song.

The team at MCA is used to politicians visiting. Seven Labour MPs called in not so long ago. And the Monday after Wesley Day, they were pleased to play host to the Methodist Church's presidential team.

President Alan Upson and Vice President

Lana Lazarus were welcomed to the Centre by Hamilton Methodist Parish presbyter David Poultney and MCA director Lindsay Cumberpatch. The manuhiri (visitors) were joined by All Black fullback and Hamilton East Methodist Mils Muliaina and two researchers from Poverty Action Waikato, Rose Black and Anna Cox.

In replying to the welcome speeches, Alan was gracious enough to acknowledge that more people would have known who Mils was than he was!

Notable Waikato artist and cartoonist David Henshaw was invited to join in the lunchtime meal and celebration. At the time David began a work that he now is pleased to share with Touchstone readers.



Cairn built to mark the return to democracy.

## Dean takes stand on water

From Page 1

He says he is not an expert on water issues but he is concerned about the state of Canterbury's water and that it appeared to be necessary to suspend the democratic process.

"We look forward to the return of a democratically elected council. We pray for the commission appointed in its place. They have a huge job to do. But we will hold them to account. We expect them to be open and transparent with us, and we ask that their decisions be based on such values that we as Christians aspire to.

"We know that 28 of our Canterbury rivers are totally polluted and the water supply at Dunsandel is contaminated with E. coli. We all want to create an

economy that sustains the well-being and health of people and of the environment. The challenge to the commission is how far it is possible to marry this vision with the intensive agriculture, including dairying that is developing in Canterbury.

Peter says he has received some feedback from people in farming communities who were upset that he had been part of the demonstration. He also received a huge positive response from others.

He says in the mountains of the South Island people build cairns to mark the path ahead. He hopes the cairn in front of the cathedral serves as a marker on the path to restoring both the purity of Canterbury's water and democratic government.

## Methodist Mission & Ecumenical Secretary

*Applications are invited for the above position commencing 1st Feb 2012.*

It is envisaged that the successful applicant would have orientation with the current Secretary in 2011.

The purpose of the position is to provide expertise and specialist knowledge, administrative, organisational, reporting and other services to develop, maintain and promote the Mission and Ecumenical Committee's commitments, projects and relationships with partner Churches in Solomon Islands and Papua New Guinea and international and national ecumenical relationships.

This is a Connexional position, determined through a 4+4 process and based in Auckland where a house is available.

The Job Description and Personal Profile are available from the website [www.methodist.org.nz/mission\\_and\\_ecumenical](http://www.methodist.org.nz/mission_and_ecumenical)

Applications in writing to:  
Keith Hopner, 41B Tamatea Drive, Snells Beach 0920  
Applications close 16th July 2010



### WORKPLACE SUPPORT

**Inter-church Trade & Industry Mission Canty (Inc)**

Expressions of interest are called for the position of Chief Executive Officer of Workplace Support, based in Christchurch. This is an opportunity to work in a stimulating team environment for New Zealand's leading EAP provider. For an information pack, incl. job description and application form please contact:

- [canterbury@workplacesupport.co.nz](mailto:canterbury@workplacesupport.co.nz)  
Applications close at 5.00 pm 28 July 2010



## Habitat for Humanity extends hand to Pacific neighbours

By Hilaire Campbell

*Habitat for Humanity has a slogan that neatly sums up its work: 'Building homes, building hope'.*

"We have thousands of volunteers in over 90 countries," says Habitat NZ marketing manager David Lawson. "There's a Habitat home built every 20 minutes somewhere in the world."

Habitat was started in the US by self-made millionaire Millard Fuller, who courted some famous people for his project. Millard forfeited his wealth to start a Christian ministry that uses donations and voluntary labour to help low income families into simple, decent, affordable housing.

With Millard's help, a few interested people started Habitat NZ and built the first home in Pukekohe in 1993.

Today the model is basically the same. Unlike with traditional mortgages, Habitat charges no interest, and makes no profit.

David says the work of Habitat is not charity. "The 360 houses we have built in NZ are a great investment in the future of our society. A hand up not a hand out, we say."

In the Pacific region housing is a different ballgame because the weather can intervene. After the September 2009 tsunami in Samoa, there was an outpouring of concern from NZ because some Kiwis were killed, and because we have strong kinship links with the Islands. So Habitat decided to help reconstruct.

Many villages on the south coast of Upolu were wiped out. In Lepa where Habitat set up its headquarters many fales bore the brunt of the Tsunami and were destroyed.

"We got set for disaster response," says David. "We needed more bracing, gang nails and steel plates to counter cyclones, and we laid concrete foundations using a Cable Price

digger. We called for volunteers and the Samoan government had funds coming in from round the world. By the end of last month we had built 90 houses.

"The key to everything is partnership. Habitat is strong on enabling. In Samoa we consulted with Samoan architects, and engineering and design folk – they know the weather first hand."

Habitat NZ provided project management and labour for all the reconstruction work. Between November 2009 and June this year, 500 volunteers paid \$1200 for two weeks in Samoa. Many will go on to Fiji to rebuild after Cyclone Tomas in partnership with Habitat for Humanity Fiji.

"The volunteers are blessed and impacted by the experience," says David. "They've gone to bless, and been blessed themselves."

David has been to Samoa twice. He says the tsunami has generated huge publicity for Habitat NZ.



Habitat for Humanity is sending teams of 25 volunteers to help rebuild the Samoan villages razed by the earthquake and tsunami last year.

## Volunteer says rebuilding Samoa is hard, hot, rewarding

*Rev Murray Wakelin is a good all rounder – preacher, educator, and home handyman – and he is used to small comforts. "My office is in a shed," he says.*

In April Murray and two members of his congregation, Auckland West Elim Church, Henderson, joined Habitat for Humanity's 'Team 24' to rebuild homes in Samoa destroyed by last year's tsunami.

Murray said those he joined in the reconstruction work came from all walks of life: from school leavers to pensioners, and others like him on annual leave.

"In any group of 25 volunteers there were a number of trades

people. One young chap made redundant from the IT industry said his mother put him up to it. She works for Air New Zealand, one of Habitat NZ's sponsors."

Murray has been a pastor for 14 years. He says he is good with his hands, and went to Samoa to do a job, not as part of the Church.

"Nevertheless, it was very emotional to sit with people who have been through it all. TV reports don't compare. There was a big strapping 20 year old who'll never go near water again. He told me half of those in his extended living area were drowned. That's 34 out of 70. Two little children's bodies haven't been found.

"I heard these stories time and time again," says Murray "We just affirmed to them why we were there. As Scripture says, laugh with those who laugh, cry with those who cry. "Our prayer was that the Samoan people would know that there are people across the seas who are standing with them, that they are not alone in their grief and in the process of rebuilding their lives."

He says Habitat for Humanity has a contract with the Samoan government. It has sent teams every week since January 2010 to villages on the south coast of the Island of Upolu.

"That's where the damage was

worst. We were in Lepa, where we were hosted by the Christian Congregational Church. Accommodation was marae-style in the church hall. Nothing touristy about it.

"Temperatures were in the 30s every day with high humidity. Some team members got sick through dehydration, others from eating new foods."

There were 50 volunteers on the ground, Murray says. "Every week 25 arrive and 25 leave. The first lot teach the second, so we shot up the hierarchy very quickly. One week we were learners, the next we were experts."

Murray's average day consisted

of lights on at 6:00am, breakfast 6:30, then at 7:00 down to the Resource Centre in an old fale, for materials. Teams were well organized, and were transported in vans to the worksite. Work finished at 4.00pm and then it was off for a swim.

"After a days work that was a real highlight," he says. "Life in the village is slower, simpler, and stress-free. Chooks scratching around, the odd mangy dog. No motorways. The big hotels are in Apia are over an hour away."

Murray says being a volunteer was physically hot and hard, emotionally demanding, yet spiritually uplifting and edifying.

## UCANZ drafting new guidelines for parish oversight

*The Standing Committee of Uniting Congregations of Aotearoa NZ (UCANZ) met on June 9-10 in Johnsonville to continue discussions begun last year to clarify and simplify parish oversight.*

On the first day of the meeting leaders from UCANZ's partner churches were present and a wide ranging discussion was held. UCANZ executive officer Rev Peter MacKenzie says that recent correspondence in Touchstone and SPANZ was acknowledged by the meeting.

One significant outcome of the meeting was the agreement on the final wording of the guideline paper on parish oversight. This document will now be put to the partner churches for affirmation, and Peter says it will be important for Cooperative Ventures to make their voice heard at the national meetings of the partner churches later in the year.

"The document seeks to clarify the partnership that exists within Cooperative Ventures and requires the partner churches to be more active in the working out of the partnership. UCANZ is also planning to develop a study resource looking at the nature of partnership and offer it to all the partner churches," Peter says.

The Standing Committee is optimistic that the guideline paper can be a foundation for a revision of the Guide to Procedures, and it has made this a priority task for the executive officer in 2010-11.

After wide consultation with parishes and partners, Forum 2011 will be an important event for UCANZ to consider the revised Guide and prepare it for presentation to the Partner Church meetings in 2012. Planning is now underway for Forum to be held in Motueka, September 1 to 4, 2011, with the theme 'Beyond the Walls'.



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## NZ's direction raises public questions

To the editor,

I am concerned that we are increasingly moving at a national level from a concern for the public good and fair dealings especially for the least advantaged to an emphasis on private good.

Our Prime Minister promised before the election that GST would not be increased. It has gone up to 15 percent. Our Minister of Finance said that tax cuts for the better off would be fiscally neutral. They fall short.

Suddenly the ETS tax added to our power, gas and petrol bills from 1 July has emerged from under the radar. I wait for the public to be clearly told where this new tax will go, who will benefit, and what procedures will be in place to remove the possibilities of fraud on the part of recipients.

After appealing to our selfishness with tax cuts and advising us not to be envious of those better off than ourselves, the government is suddenly floating before us the idea of privatisation or sale of shares in vital infrastructure that is currently publicly-owned. They suggest ordinary mums and dads should be seeking commercial profit from the necessities for a functional community.

I suggest we are now being encouraged to

be more selfish, mean spirited, and short sighted. I believe we are heading down a nasty cul-de-sac as we are urged to forget that the doctrines of self-interest, profits for money shufflers, and the infallibility of self-correcting markets led us so very recently into a world-wide financial and economic collapse nearly comparable to the Great Depression.

NZ used to be known as the land of the free, where we had a hand up for the less fortunate amongst us. The goal of equity and fairness was a dominant theme held up before me through my 40+ years in education. Would that our political leaders would work to help us recover visions of a better and fairer way ahead for Aotearoa.

A Public Questions Network is currently being set up by our Methodist Church to comment on issues such as the above. It certainly has plenty of opportunities for a prophetic role in promoting the attitudes to be found in Jesus' first public statement of mission as recorded in Luke's gospel: "bring good news to the poor ... proclaim release to the captives ... and recovery of sight to the blind ... let the oppressed go free ... proclaim the year of the Lord's favour."

Ken Rae, Porirua

## Why hop on American bandwagon?

To the editor,

Your correspondents writing about the Waihopai spy base have spent time considering the case. However, we also need to think about why NZ is involved in the American spy network, which covers much of the globe.

The security of NZ is better served by doing our best to be friends with other nations, rather than joining the aggressive stance shown by parts of the Western world.

America's former president Bush called a group of nations the 'axis of evil' and was hell bent to attack them on trumped up charges. His excuses for invading Iraq and Afghanistan were weak by any standards, as time has shown.

Was he satisfied by the death of Saddam Hussein? Or the destruction of the infernal governments of those countries?

We know he has financial interests in the American oil industry. I suspect that control of

the flow of oil to his companies and those of his oil rich buddies was closer to his heart than the so-called hunt for terrorists.

Should we not be looking at the differences between nations and find out why disagreements exist? We could then work on the problems, even where considerable cost is involved.

The vast expenditure on military force is a great cost and it creates deep divisions between nations that only worsen the situation.

As one poor family that was bombed in Afghanistan said, "Why are you doing this to us? What have we ever done to deserve this from you?"

Instead of repairing the spy domes, NZ should ask the Americans to close them down and use the money saved to do something constructive to solve international differences.

Ernest Smith, Helensville

## Open letter to Philippine president Gloria Arroyo

Dear President Arroyo,

We send greetings and prayers from the Christian Conference of Asia (CCA), Chiang Mai, Thailand.

It has come to the attention of the CCA that the killing of church workers and media people continue unabated in the Philippines.

Benjamin E. Bayles, 43 years old and a Parish Worker in the Philippine Independent Church in Barangay Buenavista, Himamaylan City, was shot while waiting for a ride in Sitio Antao on June 14. The suspected assassins were Roger Bahun and Ronnie Caurino, members of the 61st Infantry Battalion of Philippine Army. They are currently detained at the Himamaylan city jail.

Joselito Agustin, 37, a radio broadcaster with DZC Aksyon Radyo Laoag was shot on Wednesday, June 16. He is the 139th media worker killed since 2007.

The CCA and the Philippine Independent Church of which Mr. Bayles is a member, and the National Council of Churches in the Philippines deplore the killings in the Philippines and call the immediate attention of

its member churches in Asia to remain vigilant over the taking of lives and violation of human rights happening in the Philippines and in other places in Asia.

CCA and its member churches and Councils in Asia

- call for the immediate, impartial, and credible investigation of the killing of Benjamin Bayles and Joselito Agustin;

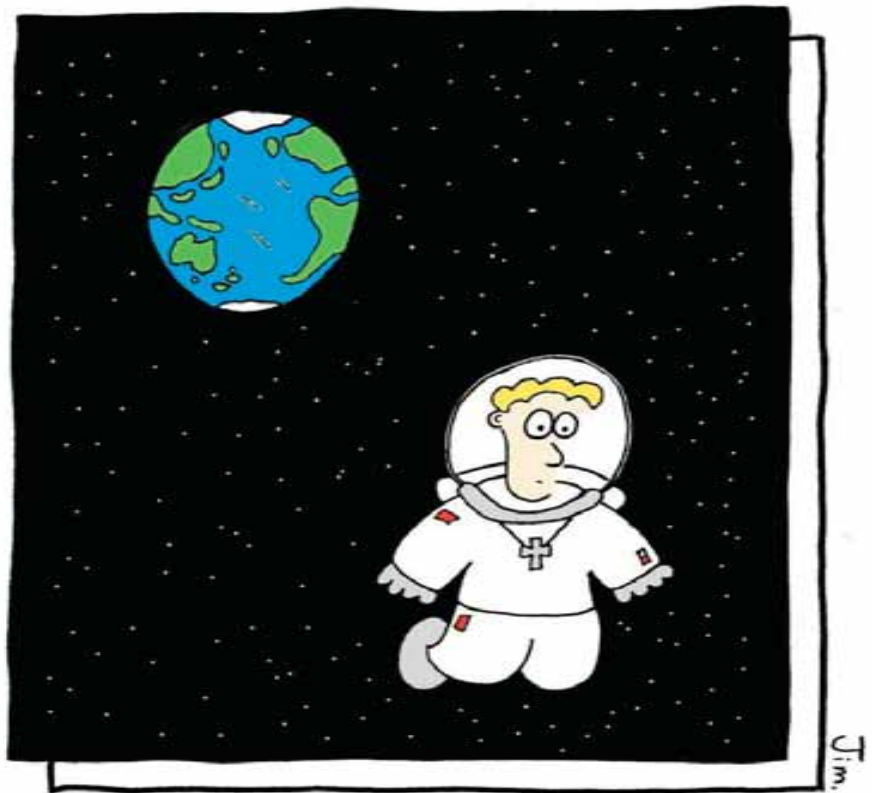
- call for the immediate filing of criminal charges against the suspected assassins;

- urge the Philippine government to put a stop to its counterinsurgency 'Oplan Bantay Laya' along with the labelling and targeting of human rights defenders.

We pray and hope that peace and justice will prevail in the Philippines and the labelling and targeting of church workers and journalists will come to an end.

CCA will continue to accompany and support churches and individuals who are committed to justice and human rights in the Philippines with prayers and solidarity.

Prawate Khid-Arn, CCA General Secretary



Jeff wondered ... maybe his Christianity was too progressive.

## FROM THE BACKYARD

### Plan for the better

Gillian Watkin

*A friend from Auckland stayed for a few days and in the course of the long, slow, catch-up conversation she announced that she had removed herself from the consumer society.*

This was not just an idealistic statement. She had gone about the process carefully and deliberately, working out what she needed, saving for replacements and only shopping with a purpose.

Our whole lifestyle in New Zealand has become based upon shopping. For some families their main outing of the week is to The Warehouse. They have a sausage from the stall outside and take a look around. Many of these families are unable to buy very much but others buy armfuls.

How much do we need all the stuff? In the world of supply and demand products are created, often because they will sell rather than to serve any particular purpose. Advertising promotes the need to need.

The gardening world is not immune. When one leafs through garden magazines there are always trends. The biggest of these for some time was the raised garden. Now raised gardens are a perfectly good idea, particularly for those unable to bend down any more but they are promoted as best for every sort of garden. The price puts beginners off.

To start a garden you need a good spade, some hard work, and a little research because understanding your soil saves money. When we moved to Hawkes Bay I was a little miffed when we green-as-grass Aucklanders brought plants from garden centres

that promptly died from weather and frost. No friendly advice with the purchase, just sales. I also fell headlong into the trend of growing my own seeds but without much success.

Now two years on we have learned from our mistakes. We now have the joy of success in the form of little pots of sprouted seedlings. We know about winter cutting back, accepting that the soil is barren and that frost is a killer.

There are two categories of people, the organised and the unorganised. In gardening this can be illustrated by my tendencies to put plants in without thought and to blindly follow instructions for planting seeds. The sellers of wares to the unorganised have a field day selling materials that are not necessary, and that may not meet the needs of the people concerned.

In life it is good to have a plan. All through the gospels the call comes to stay alert.

John Wesley got the point that Christian living is at best intentional living, travelling in life with a purpose. In coming to that understanding he started a movement of change. Change agents promote growth and assist communities and individuals to set goals. A plan is good.

Churchgoing can be rather like gardening. Some people just go, unorganised for what they may receive or discover, and others are organised knowing that they are in a world of adventure, they read, they plan, they listen and they discover a rich and spirited life.



## In the midst of change

By Lana Lazarus

*Kia whai korooria te Atua i runga i raro, i waho, i roto. Kia mau te rongo ki te whenua me te whakaaro pai ki nga tangata katoa. Nga mate o te tau hou ko Robin Murdoch Seymour, Evelyn (Tuss) Kingi, ko wai atu, ko wai atu. E moe mai, e moe mai, moe mai i roto i te Ariki.*

*E nga iwi, e nga reo, o nga mataa waka o te motu. Tena koutou, tena koutou, tena koutou katoa.*



As I have travelled, I have been made aware of the change of season.

The bright colours of autumn have now turned to the cold, wet dampness of winter.

I recently attended a couple of birthdays where the people's ages had changed but they didn't feel any different from the day before!

Also the wedding of a couple who had been together for some time and felt the time was right to take their relationship to another level.

Anyone who travels the motorways in Auckland will see lots of changes happening in preparation to host the 2011 Rugby World Cup. There is also some apprehension about what the new 'Super City' might look like.

Of late there's been a Labour Cabinet re-shuffle after 'wrongful' credit card usage.

After 20 years as Secretary to the Grey Institute Trust, Pauline Lockett retired at the end of June. She brought much passion and enthusiasm to her role and tasks and will be greatly missed. The Connexion sincerely thanks her for her time, sensitivity and commitment.

I spent time with the Tauranga Parish 'Celebrating Biculturalism' and talking about the various changes since the 1984 Conference decision.

At the same time President Alan saw the changes that had been made at the Te Awamutu Church where they celebrated the refurbished worship centre, lounge, vestry hall, and car park.

Change is imminent in our lives and after receiving the following entitled "Can you unfold a rosebud", via an email forward from a friend, whatever changes we encounter and go through I feel these words reflect God's constant love and care in those times.

"It is only a tiny rosebud, a flower of God's design but I cannot unfold the petals with these clumsy hands of mine.

The secret of unfolding flowers is not known to such as I. God opens this flower so easily, but in my hands they die.

If I cannot unfold a rosebud, this flower of God's design, then how can I have the wisdom to unfold this life of mine?

So I'll trust in God for leading each moment of my day. I will look to God for guidance in each step of the way.

The path that lies before me, only my Lord knows. I'll trust God to unfold the moments, just as God unfolds the rose."

## What this year's budget says about us and who we are becoming

By Laura Black

Director, Dunedin Methodist Mission

*In May the Government announced a budget that most analysts agree will increase the gap between rich and the poor, insufficiently insulate those on low incomes from inflation of 6 percent, and provide just a 1 percent lift in Gross Domestic Product (according to Treasury figures).*

Very soon there will be no 'we' with which to write 'We have become a nation of individuals, no longer connected in a clear and active humanity simply because we exist; in choosing to look only at what we can buy as the measure of our lives, we look away from those who, by their poverty, make our consumerism possible.'

Without the poor there can be no low-wage economy to keep prices down. Without the poor there is no need for barn-style retailers, importing from the cheapest sources, competing on price and forever filing the airwaves with invitations to accessorise our lifestyle. And without the poor there is no need to differentiate the 'us' from the 'them' with displays of our achievement and wealth.

And yet...we know that the existence of wealth delivers no real meaning or happiness to the lives of those who have it. And we know, and have known for decades, that poverty is self-reinforcing: the socio-economic background a person is born into alone accounts for 65 to 85 percent of their future life structure, educational achievement, financial prosperity, and other life outcomes. This is before the educational achievements of the parents, whether the family is stable or separated, and the parents' life outcomes are factored in. At which point the background of your birth is statistically a near total prediction of your future (unless there is considered and careful assistance to change).

The widening gap between the poor and the rich (and our country now has one of the widest gaps in the developed world) is known to be the source of increasing crime, diminishing health, increased violence to self and others and property, and the raft of social ills that we now, more and more, blame the poor alone for.

More than that, there are many who now look at the poor with their deficit of resources – financial, educational, social, personal – and demand that they improve themselves, often from within the limited resource base that defines their poverty. This is how they must show their responsibility for their circumstances.

Their failure to do this disgusts us. See the poor, unwilling to help themselves, riding for free on the rest of us...and so we punish them (we call it 'incentivising'), by criminalising the crimes that emanate from inequality. A burglar who steals \$1,000 from a house is imprisoned for years; an

investment banker who loses \$100 million through fraud and negligence is sentenced to 75 hours of community service and a fine. It is our way of making sure the poor are sure of their responsibilities.

And yet prison is a hardening place, where the lost become found in a world of violence and drugs and gangs. Prison is the proving ground of crime. This too is well established.

So the stories we tell ourselves about wealth and poverty not only lack accuracy, they actively contribute to the society that consumerism promises us escape from. Truly, this is a selfish and short-sighted way to be a nation.

We know the pathways that would provide a different experience for all. The salvation of the rich has always lain in freeing the poor, and in viewing life as a journey of meaning not of possessions. Why does New Zealand not walk those roads?

I believe it is the nature of being human and the power of the stories we tell, that contribute most to this failure.

Humans are wired for short-term reward; something that consumerism is tailored to answer. It provokes an almost addictive spiral of purchasing high, after-purchasing low, purchasing high, after-purchasing low.

As well, those advocating for social justice have made either theoretical arguments or pulled on the heart strings of the middle classes; we have both bored and fatigued our audience who, forever waiting for things to improve, have grown impatient and uncaring. And in the process we may also have diminished the humanity of the poor by portraying them as childlike in their need for assistance and protection.

It is time for those of us active in the pursuit of social justice to make more real the humanity of the poor and the disadvantaged, and draw more tangibly the links between all of us in this nation, in a way that can be experienced and known by those who drive consumerism: the middle classes.

This will require different stories, different ways of telling, and different narrators.

It is time for activists to stop mediating between the wealthy and the poor, and to start cheerleading the collective journey. Its time to bring front and centre that which is common amongst us, the things that bring us together, rather than those that stratify and divide.

It is time to understand that a lack of resources amongst the poor is not the same as a lack of solutions, and to behave accordingly. It is time to provide resources for solutions already known, in relationships of trust and respect, not authority and stricture.

It is time to stop acting like we, the community organisations, are the heroes.

## Open letter to the Investment Advisory Board of the Methodist Church of NZ

*We the undersigned submit the following in response to your invitation to comment on "Guidelines for Socially Responsible Investment" within the Methodist Church of New Zealand (MCNZ).*

1. We agree on the need for a set of guidelines that should guide the whole Church including the Investment Advisory Board (IAB) and individual members of the MCNZ.

2. We believe the Mission Statement of the Church, including its working principles, should be the overall charter for the Church's investment practice as it should guide all that we undertake within the MCNZ.

3. More specifically, we note that the social principles of The Methodist Church (as endorsed historically by Conference and contained in the Church's Law Book) provide guidance as to activities that are socially useful and those socially harmful.

4. The present negative and positive screens for assessing investments are useful for a cursory assessment if used in association with the United Nations' principles detailed in your 19 March 2009 paper.

5. IAB's membership of the Responsible Investment Association of Australasia (RIAA) is welcomed, but we would like IAB to avail itself of the full facilities of RIAA including the investment screening facility, and not avoid such facilities on the grounds of cost. Costs can be recovered (as now) by the fees charged for the investment accounts that IAB-MTA manages.

We suggest that some of the losses IAB has suffered in the last two years might have been less if the full screening facilities of the RIAA had been utilised.

6. We advocate that IAB aim to achieve the lowest possible percentage of discrepancy between principle and practice and abandon justifying that discrepancy as 'degrees of goodness'. We further submit that the discrepancy between investment principle and practice should be no higher than one percent and not the 5-10 percent reported by IAB. We are aware of other organisations who do not tolerate any variance between investment principle and practice.

7. We request IAB practice a more rigorous policy of disinvestment than has occurred to date. In particular, we request IAB to disinvest from:

- Rio Tinto on the grounds of environmental and cultural exploitation in West Papua.

- Pike River Coal on environment grounds. There is no such thing as clean-burning coal. Pike River Coal has already been prosecuted for environmental breaches.

- Telecom: For unfair trading practices.

- Rakon Industries Ltd for producing guidance systems for missiles.

8. We encourage IAB/MCNZ to be an 'active investor' provided that the level and nature of investment in such facilities is designed more to achieve socially desirable outcomes than an investment return per se.

An alternative activist strategy is to invest in enterprises seeking to break new positive ground. For example, alternatives to coal-based steel production.

9. IAB/MTA must help dispel the myth that ethical or responsible investment is less profitable than its alternative. As RIAA attests, responsible investment regularly outperforms less responsible alternatives.

10. In the interest of being more socially responsible, IAB should avoid investments that are registered in tax havens. We refer in particular to IAB's investment in the Cayman Islands registered Credit Sail Ltd. Apart from the disastrous consequences of this investment (estimated at approx 2 cents repayment per \$1 invested) it is unethical and socially irresponsible for the Church to engage in tax avoidance. We appreciate this issue needs further consideration in regard to local parish rentals etc.

11. Finally (for now) we suggest that those responsible for governance of IAB-MTA (the Administration Division?) give serious consideration as to who should manage the Church's investment portfolio?

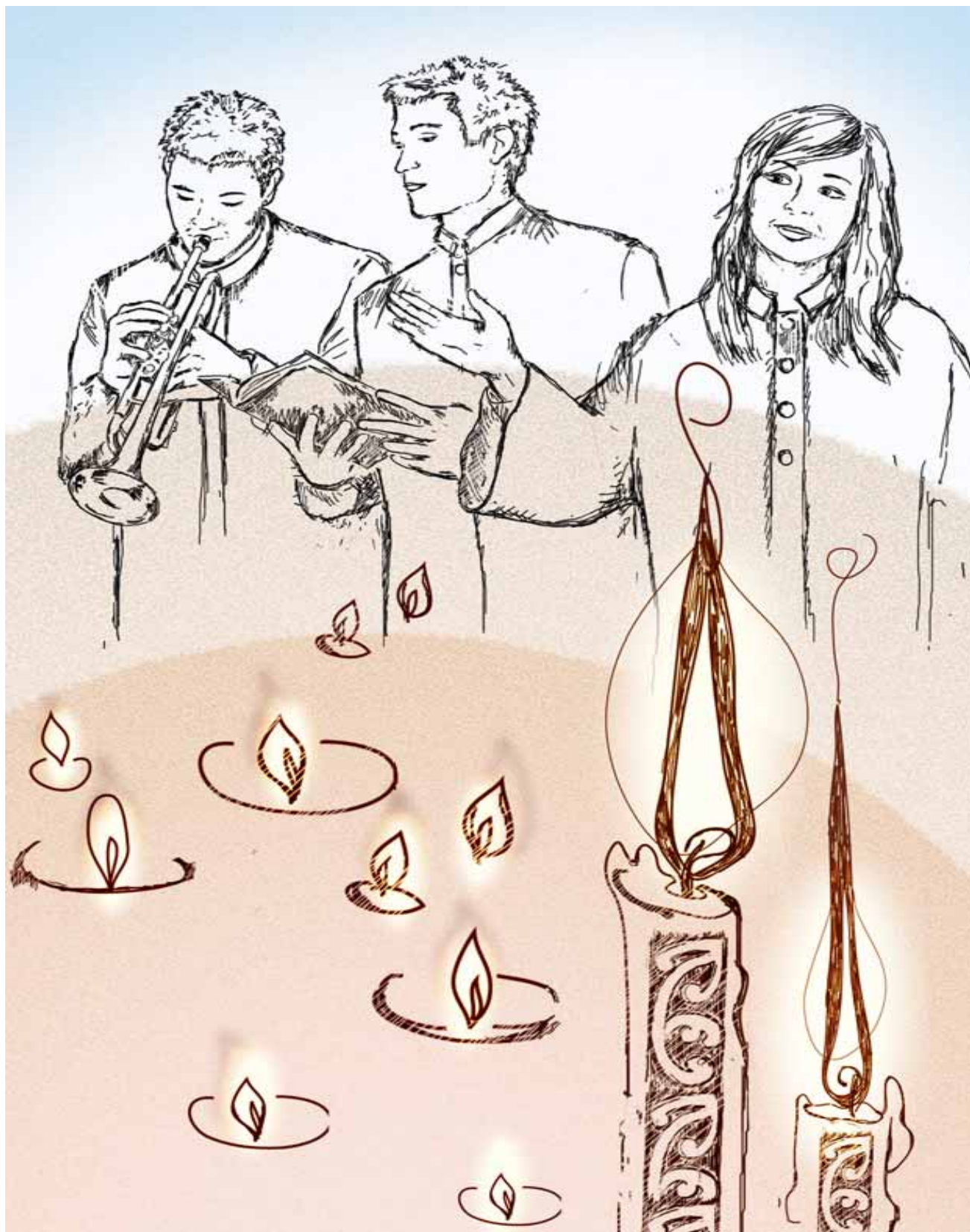
Wouldn't this best be done at arm's length from the Church by a professional full-time responsible investment service provider rather than by a largely volunteer board (IAB) under a hard-pressed MTA executive officer who has a plethora of key responsibilities?

Signed:

David Hill, Pat Jacobson  
Colin Jamieson, Alison Molineux  
Don Prince, Rodney Routledge  
Jim Stuart, Brian Turner



# honouring thinking and faith



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- \* Introduction to Theology

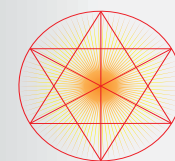
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# Hope is a protest against darkness

*Rev Andre Le Roux has the responsibility to prepare worship resources for the Methodist Church of NZ. For the fourth week of Pentecost he created material on the theme of hope.*

*In it he touched on his own struggle with cancer. This is an excerpt.*

In writing about hope, I need to begin on a personal note. Many of you know that I have been diagnosed with a rare cancer that has not responded to treatment. Medically, 'there is no hope'. What does this mean for me as a Christian? From a faith perspective, is hope now only about a miraculous healing?

My growing belief is that hope does not depend on outcomes or circumstances but on a fundamental state of being – one that carries us through the valley of the shadow of death, holds us in times of despair and challenges us into new ways of living when everything else seems uncertain. Hope is, after all, right up there with faith and love as one of the great qualities of life (1 Cor 13:13).

In many ways I see faith and hope as a seamless garment woven into the fabric of love. Faith is the seedbed of hope, and hope is the energy of faith, and over all these things is love. They all feed each other.

Hope is not about 'one day things might get better'. Hope is about the certainty that God is with us, and will travel with us through anything we face. It is not about outcomes but about presence and process.

The trouble is that this presence of God often seems illusive. Like Elijah, I have told God how much I have done for Him and the church (1 Kings 19:10). I have begged for a miracle, searching for God in the earthquake, wind and fire of a spectacular turn-around that would prove to the world that God is real. As yet God has not been in these things.

The candle is a symbol of protest. It says to the darkness, 'I beg to differ'. Hope protests against the darkness.

Like the demoniac in Luke 8, we are surrounded by a legion of life destroying elements: negativity, destructives, disease... the list goes on. We live with our own inner pain and turmoil, the demons that haunt us. They keep us chained to our doubts and fears and drive us into lonely places.

We wish for things to be different. We hope that, like the demoniac, we will be healed, "sitting at Jesus feet, dressed and in our right mind" (v35): But when the chains do not fall off? When we cannot break that habit, end that relationship, deal with that addiction, conquer that cancer... what then? Where is hope? Where is God? If hope does not depend on outcomes, on the removal of

the demons, what does it mean to hope?

Hope is about who we are, people with whom God chooses to share life. I have a divine presence that accompanies me along the road. The Creator surrounds me, the Spirit embodies me. God is there, whatever the circumstance.

Hope means that I am held, even in the silence, by a "love that will not let me go". This divine presence is bigger than our circumstances; it provides a starting point to face the struggles that surround us.

John Wesley, from his death bed, summed it up in 1791 when he uttered those famous last words "The best of all is God is with us". Hope is found in presence, not in outcomes.

Hope is also nurtured by community. People expressing healing love can carry those who struggle through difficult times, even when the outcomes that they are hoping for do not arise. The sad part of the story of the demoniac is the way the people treated him: he is chained, rejected, isolated. And when he is healed, they are overcome with fear, even asking Jesus to leave the area!

However, when people get alongside those who suffer, giving prayerful attention to their needs, allowing emotions to be expressed and "demons" to be explored, something shifts. Burdens become lighter.

They become as Christ to us. Their presence says to the darkness, 'I beg to differ'. Once again, we find hope being nurtured, not by outcomes, but by presence, by being loved.

This should not come as a surprise to us. Love has always been at the centre of the gospel and of God's way. To be loved is to have hope. We can have the outcomes we desire, but without love we may well remain broken and lost.

On a practical level, we build hope on little things... That birthday celebration coming up, or resisting temptation for the day, or that moment. Hope comes when we realize that we got through that one circumstance, or achieved that small outcome. We may have a long way to go but each step we take builds on the next. We say to the darkness, 'I beg to differ'.

For the full text and more of Andre's worship resources visit [www.refresh.methodist.org.nz](http://www.refresh.methodist.org.nz).

# Progressive Christians share dreams

*Poetic language, hospitality to lesbians and gays, and mid-life crises were among the topics touched on at the second Trans-Tasman conference of progressive Christians held in Melbourne in April.*

Hamilton Methodist Parish superintendent David Poulton was one of the Kiwis on hand for the 'Common Dreams' conference. David also attended the first Common Dreams conference in 2007, and he came away this time with plenty to think about and a number of questions about how progressive religion can be better promoted.

David says the Uniting Church in Australia was the best represented church in terms of attendees at the conference. There was also some significant number of Australian Anglicans.

"Of the New Zealand churches the Presbyterians were the best represented. From both countries mainstream Protestant churches were best represented, though there were also Roman Catholics, and perhaps more surprisingly, Baptists and members of the Salvation Army.

"This was not an explicitly Christian gathering but a gathering for people who engage with religion from a progressive standpoint. There were also Muslims, Jews and Unitarians involved in the Conference.

The key note speaker was chair and founder of the Canadian Centre for Progressive Christianity Gretta Vosper. Gretta is the author of the bestselling book 'With or Without God: Why the Way We Live is More Important Than the Way We Believe'.

In it she writes that "to be Christian is not to believe in a certain set of doctrinal beliefs or participate in a special ritual... To be Christian, for me, is to do whatever it takes to bind me to a life lived in a radically ethical way. Considering how hard this is and will always be, I need all the help I can get. So will you."

David says at the conference Gretta explored how the life of a church as a gathered assembly might look if it were to promote radical ethical witness.

"For Gretta this involves radical honesty about the language we use around God in ritual context. Because this is about worship it has been controversial. In one of her presentations she talks about moving away from traditional Eucharistic prayer to a different interpretation of what we do when we gather for communion," David says.

"She removed references to body and blood and giving thanks to God for unending mercy. She also removed the prayer for the dead, intercessions, and the ritual elevation

of the bread and the cup. In their place she emphasises being in community with one another and a rededication to the challenges that such commitments present.

"We had the chance to experience a liturgy Gretta helped write when the conference ended. There was a general sense amongst those I talked to of it being very worthy but very wordy. Each word and term was qualified or explained, and this meant that the liturgy lacked a poetic sense."

David says another highlight for him was the presentations of Kiwi Presbyterian Rev Margaret Mayman. Margaret gave a presentation she said progressive Christianity should "re-enchant" the world and nurture a spirituality that gives energy and hope for change.

"Margaret also led a workshop on queer spirituality and politics which talked about how a welcome and inclusion of gay, lesbian, bisexual, transgender and intersex people is one of the authentic hallmarks of progressive religious communities.

"During the workshop several younger people shared experiences of being lost and found by religion. 'Coming out' often led to a breakdown in relationships with religious communities they grew up in, and how they found welcome in other communities."

David says he particularly enjoyed a presentation by Unitarian minister Jo Lane on mid life crises as an opportunity to nurture spiritual growth.

"Middle age is often when life comes unstuck. We face a health scare perhaps, a relationship comes to an end, we realise our career path will not take us to the heights of achievement we imagined would be ours. Such points in life cry out to be sustained by a healthy spirituality."

The conference has raised some questions for David. He observes that the gathering was overwhelmingly white European. There was no significant presence of indigenous peoples beyond the welcoming ceremony and there was no real representation from the Asian and Pacific communities which are now so significant part of church life on both sides of the Tasman.

"What does this say about progressive religion and how it is expressed?" he asks. "Is it a European cultural construct that just doesn't fit well for non-Europeans? If we value progressive religion how can we convey our enthusiasm and excitement about its possibilities safely and respectfully across the boundaries of culture?"

# Spong's faith under fire

To the editor,

I write concerning John Spong's book, *Eternal Life*, and am prompted by the review in April's *Touchstone*. I have no interest in refuting that review point by point, but do need to say that I found it lacking in objectivity.

For myself, I like the way that Spong explores his thoughts about life after death by means of his own experience. He talks about the deaths that affected him most, beginning with his observation as a 2-year-old of a dead goldfish being flushed down the toilet, and ends with the processing that two friends did when considering their own upcoming deaths. On the way he dips into biology, fear, religious history, and mysticism.

It is this latter area that particularly pleased me. I don't agree with everything Spong believes. For example, I don't think we are accidental creatures, and I don't think that the transition to self-consciousness in the evolving human race caused trauma.

But part of the pleasure of reading Spong is in the debate he generates. While I laughed out loud at his comments about worship that is 'unashamedly designed to flatter the deity', it wasn't that part that resonated deeply with me. It was his movement into a discovery of mysticism. Spong has discovered the mystics.

He quotes Meister Eckhart: "Between a person and God there is no distinction. They are one. Their knowing is with God's knowing. Their activity is with God's activity, their understanding with God's understanding. The same eye with which I look at God is the eye with which God looks at me."

Spong's search for truth brings him to conclusions about death and a non-traditional way of viewing that "this life...is not all there is". I found this book most satisfying. Spong writes out of a deep faith – it just isn't a literal belief in the Bible. His faith 'under fire' is an inspiration.

*Kathleen Dixon, Napier*



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# Church-based loans boost small businesses

By Hilaire Campbell

*At a time when many high-flying finance companies have fallen to earth with loud thuds, a church-sponsored fund that loans money to small business is maintaining its record of success.*

The Methodist Employment Generation Fund has advanced loans of more than \$1.4 million to nearly 150 new businesses, and those businesses have created jobs for 350 people.

Former merchant navy officer Phil Hickling has managed the Methodist Employment Generation Fund for the past 15 years. He says the fund operates as a charitable trust under Methodist Mission Northern and was started in the early 1990s by a group in the Auckland and Manukau Methodist synods as a humanitarian response

to rising unemployment.

Run mostly by highly qualified volunteers, Phil calls the fund a lending agency of last resort for start-up business people.

"Maybe they have no credit rating," says Phil. "Maybe they've struck Baycorp, which can come back to haunt you. But anyone who puts a good case is eligible. So far we've helped 147 businesses."

It's a varied list: artists, boat builders, beauty therapists, divers, proprietors of continental cafes, frozen dessert manufacturers, to name a few. In 2008, a Zimbabwean migrant who was a casualty of Telecom restructuring, was helped into contract work with a loan for equipment. Now he is financial enough to send for his family. See also Kirsten Unger's Organic Bakeworks featured in this issue.

"The fund's success rate of 85 percent is high," says Phil. "We are very proud of it."

Acknowledgement came in 2006 when the fund was a finalist in the national Vero Excellence in Business Support awards.

Phil says in high risk lending there will always be failures. "But in our experience the most plausible aren't always the most successful, and vice versa. The less likely have exceeded expectations."

"The key to everything is mentoring, usually for the three year loan period. It guarantees transparency and firms relationships. Without its proper operation the fund wouldn't exist."

Phil says the Methodist Employment Generation Fund supports proposals that show initiative in developing people skills or generating youth employment. It's a double

bonus if they demonstrate benefits for society – a man who designed push mitts for wheelchairs is a good example.

The applicant's religion doesn't come into it.

"We've got all sorts," he says, "including Muslims. We don't ask, we just help."

The original loan money came from Auckland-Manukau Synods but has been augmented by grants, some from the Tindall Foundation. The eight percent interest rate offsets any losses, and the small remainder is reinvested with the Methodist Trust Association. "We like to keep it in the family," says Phil.

There are no outside investors and the fund's clear ethos is well worth supporting. If you wish to do so, contact the Employment Generation Fund, PO Box 5104 Auckland 1141 or email philh@mmn.org.nz.



Dave Harris and Kirsten Unger got their business off the ground with a loan from Methodist Employment Generation Fund.

## Loan key ingredient in recipe for success

*One of the success stories the Methodist Employment Generation Fund can tell is the tale of Bakeworks Limited.*

Kirsten Unger began her business with the name Organic Bakeworks, and, while it is now just called Bakeworks, it is still organic.

Kirsten and business partner Dave Harris launched their Auckland-based business in 2001, thanks to a \$10,000 loan from the Fund. This capital paid for a vital piece of equipment, a big 30 year old, four deck Italian oven.

Kirsten says she was absolutely skint at the time. "I had no house for security, so the banks wouldn't lend. I'm not Methodist, and I don't recall how I came to MEGF. I think it was through the local Council, but it was great luck. I'd done up a business plan and Phil

Hickling was impressed. With his support it was all go."

Phil says the MEGF's management committee looks at all aspects of a business including the strength and stickability of the applicant.

"One difficulty Organic Bakeworks faced was breaking into larger volume supermarkets as well as the specialist stores they were already serving. But we believed the business had potential that could be realized," he says.

"We met Phil every month, and sent in reports," says Kirsten. "We paid the money back in three years."

Since then Bakeworks has gone from strength to strength. Kirsten and Dave lease extra warehouse and office space and sell their breads and cookies to supermarkets and health food stores all over the country. ("Even Invercargill", says Kirsten).

"We don't always sell direct. We visit and take samples, and it's word of mouth. Our first loaf was so rustic you needed a chainsaw to cut it. It's still gluten free but it's lighter and fluffier. Our cookies are the same good things – full of dark chocolate and raspberries."

Not bad for a mother of three in her mid 30s, empowered she would say by a great pastry chef and staff of 10... not to mention the support of the Employment Generation Fund.

For more see [www.bakeworks.co.nz](http://www.bakeworks.co.nz) or phone 09 837 5308.



New Wine's Heather Darnell and Lydia Read at a Saturday night healing service in Foxton, on 8 May.

## Foxton fizzing with New Wine's healing touch

*Church on a Saturday night? In little old Foxton? Would anyone come? These were some reactions to the idea of holding a public healing service at St Johns Union Church in May.*

The church was stunned when more than 60 people came from around the greater Foxton district. "It was brilliant," one church member reflected. "It was a privilege to be part of."

The highlight for many was the time of personal, informal prayer towards the end of the service. Small teams of leaders prayed for individuals. They laid on hands and sought to listen for what God was saying to each person.

The service was part of a focus on healing for the Foxton-Shannon Co-operating Parish, with the support of the charismatic movement New Wine NZ. New Wine's national team leader Lydia Read led a teaching session for local leaders, and preached at three worship services.

New Wine has for many years run the New Wine Summer all age camps, but in the last couple of years has extended its vision to include resourcing churches and leaders around the country.

Lydia Read says "New Wine's heart is to see Jesus' kingdom grow and to equip churches and individuals for ministry. We're not called to do the work of the local church but to stand alongside them in whatever way we can."

Interim minister Silvia Purdie says the team from New Wine was brilliant. "They made time to share with us their desire to

be part of what God is doing. Seeking the presence and power of the Holy Spirit isn't something for super-Christians but for ordinary people.

"It's about following in Jesus' footsteps, continuing his work. It's about respecting people, and daring to believe that God really does care about us, really does want to heal us and bring us wholeness and passion."

The response from those who attended was overwhelmingly enthusiastic. Local elder, Margaret Shailer said that "There was a wonderful feeling there. I felt that the Holy Spirit was so present. It was a warm friendly occasion. There was great interaction between everyone there."

"There was a real feeling of closeness and I felt power going into me when Heather prayed for me," says another person. Some people experienced physical healing, while others reported feeling blessed, and that God was real for them in a new way.

It's not easy to attract people to church these days, let alone a Saturday night, but Foxton discovered that there is a hunger for a spiritual dimension to life.

"When you do experience God as present and directly concerned with you and your everyday struggles, then you grow in faith, and want to know more. The Holy Spirit brings a deep sense of peace, and energy, and draws people into community. This is a very exciting journey for me personally, and for us as a parish", says Silvia.

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## Community spirit alive and well at Awhitu

By Helen Reardon

*Fundraising for a new worship centre beside the historic church at Awhitu near the Manukau Heads is bringing together a rural community whose spirit of ecumenism began with the early settlers of the area.*

When local farmer George Garland was asked to donate a piece of land for a Presbyterian church and cemetery at Awhitu Central 133 years ago, his mother said: "Give the land George. You'll never miss it." So George agreed to provide the land on condition that non-Presbyterian services would also be held there, a radical decision at the time.

In typical pioneer fashion, the community contributed funds and rallied around to erect the building. The timber was shipped to the Awhitu wharf on the Manukau Harbour from Coulthard's mill at Orua Bay and then carted to the site by bullock team. Shingles and fencing timber was split and beside the fence a two-tiered mounting block was supplied to assist

the ladies of the congregation who rode side-saddle to the church.

On September 23, 1877, the church was opened by Rev James Galloway and a shortfall of funding of £120 was donated by Anthony McTier, which allowed the church to be opened debt free.

Regular Presbyterian, Methodist and Anglican services have continued to be held at the church over the years. These days the Waiuku and Districts Combined Churches, which brought together the Methodist and Presbyterian parishes in 2002, as well as ministries from the Anglican and Assembly of God churches, conduct services on the Awhitu Peninsula.

And now with the chance to buy a small block of land adjoining the church, the Awhitu community is once again coming together to raise the funds to provide a modern worship centre beside the historic building. True to the spirit in which George Garland donated the land, the project is being

supported by the whole community.

A pioneer dance held in the Matakawau Hall was the first of the fundraising activities and around \$5000 was raised from a very enjoyable evening of dining and dancing, with many of the 200 attendees dressing for the occasion in period costume. Further fundraising events are planned and are sure to be well supported by residents of Waiuku and the Awhitu peninsula.

With its spectacular scenery taking in the Manukau Harbour and Tasman Sea, coupled with close proximity to Auckland City, the Awhitu area is attracting an increasing number of small block farmers, commuters, and beach residents who are joining the long-time residents in worship at the hilltop church. There is no doubt that an expanded centre would be a focal point and a valuable asset to the whole community.



Top: Regular services are still held at Awhitu Central Church, which was opened 133 years ago.

Middle and bottom: The fundraising Pioneer Dance was attended by 200 locals.



## Full steam ahead at Palmerston North Methodist Social Services

*In June 2009 Palmerston North Methodist Social Services was reorganised into two trusts – Methodist Social Services (MSS) and Goodwill Ltd.*

MSS focuses on providing social services and Goodwill generates revenue through its second-hand stores. The appointment of Frankie Maney as manager Goodwill and Dr Michael Dale as manager MSS has enabled each organisation to focus upon core business.

Michael brings 33 years experience in the social services to his new position- having previously worked in Probation and Child Youth and Family and as a senior policy adviser. He is excited about the challenges MSS faces and acknowledges the contribution of previous MSS staff and the support provided by the parish.

He says MSS is developing a framework to help it better support families and it has launched a training programme for staff on Working with Families.

"We are also working to develop a closer relationship between MSS and the Palmerston North Methodist Parish. In October we held a successful Social Service Sunday service in which MSS staff provided the parish with information regarding their work. The parish has actively supported the work of MSS through the spring appeal and a highly successful calendar project that raised \$22,000."

Michael says a memorandum of understanding has been developed with Agape Fellowship Charitable Trust and MSS practitioners. They will offer support to the recently appointed parish family, children and youth worker.

"MSS has also entered into an exciting new development with Department of Psychology at Massey University. Susan Lockwood has commenced a placement with MSS as an intern psychologist. Susan is completing a post graduate diploma in psychological practice through the university and is providing services to clients as part of her internship."

MSS social workers Shelley Cresswell

and Lyndell Boyd co-ordinate the Food Bank service that has experienced a significant increase in requests for assistance. A team of dedicated volunteers help compile of food parcels.

Following a city-wide food drive (organised jointly with the Salvation Army and Central Districts Lions Club) in November demand for assistance grew and supplies dwindled. An article in a local newspaper prompted many donations of both food and money.

Examples of the community support the Food Bank has received are the ANZ staff who collected a supermarket trolley of food, and a local builder who has pledged \$500 annually and challenged other businesses to match.

"Over the past two years Lyndell has been providing social work services to students in the Teen Parent Unit at Freyberg High School. She advises young parents about parenting, relationships, housing and financial issues.

The MSS counselling team includes Nici Scott-Savage, Claude Poulsen, Karen Gillam and Janine Kirk. Demand for both family and individual counselling remains high with a range of issues being addressed including: anger, attachment, co-dependency, domestic violence, grief, loss and relationships.

Claude Poulsen coordinates a range of community education programmes for both families and adults, including: Grief Loss and Change; Skills for Managing Anger, You're Worth It; and Self Assertion. There are no charges for the family programmes that are funded through charitable grants, donations and Government contracts.

Helen King is responsible for coordinating fundraising activities. MSS enjoys a high level of support from a range of charitable trusts, individuals and Government sources. At present Helen is developing an integrated fundraising and marketing plan that includes longer-term, sustainable strategies.

MSS is at 663 Main Street, Palmerston North. Ph 06 350 0307 or visit [www.methodistsocialservices.org.nz](http://www.methodistsocialservices.org.nz).



Some key MSS staff: Front (from left) Susan Lockwood, and Nikki Granger. Back (from left) Shelly Cresswell, Claude Paulson, Michael Dale, and Lyndell Hokianga-Boyd.



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# The Christian tradition of prison outreach

*The world is my parish. Thus John Wesley stated his intention in regard to his right to preach and teach his view of the doctrines of the Anglican Church.*

Note that the Church did not have a specific requirement that the ordained clergy should have an area of work in which they were obedient to the bishop. Clearly the clergy had the right to preach and teach where they would, a freedom that was the basis of Wesley's work.

Further, we should note what Rev Hugh Price has said: "Then came John Wesley. His 'helpers' were the first preachers since the days of the Franciscan friars in the Middle Ages who ever reached the working classes."

This was because in that period, the working classes had moved to the areas where factories had been built because they needed to work. There were no church buildings and for Christian teaching they had to rely on open air preaching, of which Wesley was a great exponent.

One of my reasons for specific consideration of this area for reflection at this time is that there have been a considerable number of comments about the problems of prisons and prisoners in the community. It seemed to me an appropriate topic because both the Bible and John Wesley take a great interest in the topic.

What is the situation about prisoners in the Bible? A careful reading of the Acts of the Apostles makes quite clear the immense difference in treatment between Roman citizens and others. The care taken by officials in the treatment of Paul and other citizens on legal matters were enormous whereas the treatment of non-citizens was quite different.

See in Acts 5, for example, the imprisonment of Peter and other apostles, who had defied the Jewish authorities by preaching about Jesus.

But to consider Wesley – he clearly believed that the authorities in England were not looking after the spiritual needs

of prisoners. He was a very fair-minded man, and when he believed he had identified an area of legal requirement that was not being properly followed, he was determined to deal with it.

When he was an ordained clergyman he came with his brother and some other young clergymen to live in Oxford, they discovered that the prisoners resident in the jail were not getting any spiritual guidance, he asked the bishop's chaplain if they could meet for prayer and preaching on a regular basis. The bishop approved.

Later Wesley left the district but in 1728, when he returned to London, he preached to the condemned felons at Newgate Prison.

We should also note his very practical work to bring help to a different type of prisoner, French prisoners of war, who were dying because they were lying on dirty straw with no clothing and insufficient food. Wesley preached for them and collected enough money to buy them clothing,

mattresses and blankets.

We should take note of Wesley's care for and work among prisoners and let it influence us in responding to the Prison Fellowship in this country. This is a voluntary nation-wide movement that seeks to help and support prisoners, giving them a better lifestyle.

It takes various forms. There is a specifically Christian programme in Rimutaka prison, in which prisoners can join Christian discussion groups and move toward a different lifestyle when they leave prison by being placed in Church communities. Other groups study restorative justice.

Anyone may join in the good work being done by Prison Fellowship by ringing the national office on 04 528 5419. On the other hand, the Fellowship would be happy to have prayer support from people throughout the country.

There is a real need for help for prisoners, and it seems a good way to carry on the work done by John Wesley.

## TRUE CHRISTIAN CALLING LIBRARY OF FAITH

By Jim Stuart



Baptist preacher.

His name was Carlyle Marney and he was visiting the college where I was teaching at the time. He gave a series of lectures on being a Christian in a secular age.

Marney came to us with impressive credentials: regular preacher on the US National Public Radio's Protestant Hour, former senior minister at Myers Park Baptist Church in Charlotte, North Carolina, executive director of Interpreters House at Lake Junaluska, North Carolina. Interpreters House, said Marney, was a

*Every now and then we meet someone who opens new ways of understanding for us. One of those persons for me was a man who described himself as a renegade*

place, where he "retreaded old pastors".

During his brief visit, Marney and I became good friends. The following year, I spent a week at Interpreters House, visited Marney at his home, and talked late into the night with him and other guests about the challenges of ministry in today's world. It was one of those unforgettable evenings.

Before I returned to the college Marney gave me a copy of one of his books, *Priests to Each Other*. It has become a book I have returned to many times during my years of ministry.

The book is written not just for clergy but for all Christians and explores the significance of Luther's principle of the priesthood of all believers. When Luther first gave voice to this principle, wrote Marney, "he forged an entirely new concept of the obligation of lay persons as priests".

In other words, ministry is the vocation of all Christians not just the clergy. A relevant Christianity in a secular society,

argued Marney, "requires the healing of the inhabited world and this demands a new priesthood: a priesthood that believes in the redemption of the world, not the redemption of the church. For centuries the church has refused to see the need to put a priest at every elbow. No professional clergy can do what the church is called to do."

Thus Marney suggested that the biggest obstacle to the Christian faith was not a secular society but rather the organised church that relies on a professional ministry to do what every Christian lay person ought to be doing. As Marney pointed out, "the priesthood is not an office. It is a relation that permeates the whole body, each of whom is priest to the neighbour". Luther saw it so clearly, the right and dignity of the priesthood remains in communi - in the people.

Luther's principle, Marney believed, was revolutionary. For example, Marney suggested that the current arrangement in

most churches "with a dominant and active minister and a passively supporting laity is not God's purpose in the world: not anymore."

According to Marney, the incarnation demands other incarnations. "This is the Christian genius, the great idea, the true Christian calling – priesting-it-in-the world."

At the moment the Church in New Zealand is struggling to find a liberating vision for a rapidly changing society. As Marney so persuasively argued, the aim of the church is not to enlist lay people in its services; the aim is to put lay people as theological competents in the service of the world. There is more to the Christian faith than church maintenance and as Marney points out, the healing of the world requires a priesthood of all believers – that is all of us.

## TRY GUERRILLA WORSHIP TO ENGAGE YOUR COMMUNITY

By Archdeacon Robert McLay

*Among my main interests are liturgy and worship, and I enjoy the freedom of preparing services that include prayers and resources from many different traditions. However I realise that changing the words and forms of service doesn't usually result in a growth in numbers or an increased interest in the church from the wider community.*

This lesson was driven home to me after spending Queen's Birthday weekend at the 'Just Worship' gathering in Christchurch. This event was sponsored by World Vision and a number of Worship collectives and held at the Oxford Terrace Baptist Church. Some of the participants were from the partner churches of UCANZ, most were not.

The blurb stated, "This is not a conference. It is a gathering of people involved in or interested in designing and delivering (curating) worship that encourages people to engage with God and with the issues facing

their world....The Gathering is intended to shift participants (punters) understanding of corporate worship from being primarily a static and front-led event, to being an art form that is interactive and participatory."

The convenor was Mark Pierson, founding pastor of Cityside Baptist Church, Auckland. In the opening session Mark described three categories of worship: 1) Community worship (Christians gathering in a church building); 2) Transitional worship (through hospital or prison chaplaincy); 3) Guerrilla worship (engagement with 'non-church' people in a public space).

During the weekend workshop Mark was joined by a small group of people who described the 'why' and 'how' of designing interactive worship in each of these settings. The group included Dave White who has curated the Easter Stations of the Cross in the public Gardens in Hamilton, Peter Majendie whose

public sacred spaces and worship events include the 1000 straw-bale Peace Labyrinth in Latimer Square, Christchurch, and Cheryl Lawrie who works with the Uniting Church in Australia and talked about basement carpark and prison based sacred spaces.

Peter and Cheryl 'curated' sacred spaces for us as we worshipped together each day in a way that emphasised the visual arts and the use of all of our senses. There were interactive stations involving water, candles, sandpaper, salt, sand, old audio tape, wine, bread and art work. On Sunday there was a wilderness theme with a 'burning bush' using pumice and methylated spirits and the Jordan River depicted by blue cloth, stones and communion glasses extending the length of the central aisle of the church.

Some of these experiences could be duplicated in a parish setting but I felt that the main purpose of them

was to broaden our minds to what is possible in worship and in our engagement with the community. Perhaps if some of the time and energy we put into the issues of governance as cooperating ventures is applied to seeking to do some 'guerrilla worship' in our local context, things might be different.

One final comment: some of us get caught out by adding 'evermore' to The Grace. The Just Worship gathering concluded with a Benediction that avoids that. It was written by Diana Karay Tripp and the Citysiders knew it by heart!

"You are God's servants gifted with dreams and visions. Upon you rests the grace of God-like flames of fire. Love and serve the Lord in the strength of the Spirit. May the deep peace of Christ be with you, the strong arms of God sustain you, and the power of the Holy Spirit strengthen you in every way. Amen."



## Christian World Service hits the road

*Christian World Service staff has taken to the road on the first of a series of trips aimed at helping the organisation and its supporters reconnect with each other.*

The first road show trip braved midwinter Dunedin for two shows that gave supporters an updated picture of what CWS is up to.

The road shows are part of a strategy of renewal and affirmation for CWS that launches the 65th annual Christmas Appeal this year.

The very first Christmas Appeal was in 1945 and was aimed at helping get much needed aid to Greece which was then just starting to emerge from the ravages of World War II.

Christmas Appeals are now the centrepiece of yearly contact between CWS and its community of supporters.

Heading into the 65th Appeal year CWS staff realised that it was also timely to reach out to the support base and give them a snapshot of where CWS is now and aims to be in future.

Dunedin, Auckland and Wellington were selected as the first stops for a more extensive level of contact than has been the case in the recent past.

"We realised that while CWS enjoys incredibly strong loyalty and support we should strengthen this support by some more active meetings with the supporters than has been the case in recent years," says CWS national director, Pauline McKay.

The strategic decision to start on the programme of road shows had been taken long before the recent abrupt Government changes to funding for aid and development had been announced.

The fact that established funding systems are to be replaced by a new funding system yet to be fully defined made the decision to get out and meet supporters directly even more timely.

"It has been incredibly frustrating not to be able to tell people what is going on when we in turn don't know, but the road shows do give us a chance to share what we can," Pauline says.

The road show will feature four speakers who will cover specific areas of activity for CWS.

One speaker will provide a historic overview of CWS and its international context with partners such as the new ACT Alliance based in Geneva, Switzerland.

Another will provide practical examples of aid and development work with partners in places like Haiti.

The third speaker will examine youth and community work, and the fourth will talk about funding issues, including fundraising.

"We hope these road shows will broaden the understanding of the importance of the work that CWS supporters make possible," says Pauline.

## Global ecumenical movement faces change

*The changing nature of the ecumenical movement was the key focus of two recent World Council of Churches (WCC) meetings.*

Christian World Service director Pauline McKay reports that the WCC has made some tough decisions under the leadership of its new general secretary Rev Dr Olav Fykse Tveit.

The WCC has worked hard to integrate its programmes. It has cut staff down to the present 87 positions and more are likely to go. In becoming more professional the WCC has adopted improved planning and reporting procedures.

Two key events on the WCC agenda are the International Ecumenical Peace Convocation to be held in Jamaica in 2011 which marks the culmination of the Decade to Overcome Violence, and the 2013 Assembly in South Korea.

CWS contributes \$19,000 to the WCC's annual budget divided between three programmes: Just and inclusive communities, Public Witness: Addressing Power, Affirming Peace, and Justice, Diakonia and Responsibility for Creation.

"The WCC has lots of networks but these programmes have become far more focused. They have started

to do less and do it better, as directed by the last Assembly," Pauline says.

The relationship with the new

ACT Alliance (Action by Churches Together) is also on the table. There are concerns that the small secretariat was insufficient for the size of this task. Identifying responsibilities and developing strong

relationships with programmes in the WCC is important for the effectiveness of both ACT Alliance and the WCC.

"There is a danger, especially since Haiti, that ACT will be defined by its emergency humanitarian response rather than the critical development work that it does," Pauline says.

The second event she attended was a roundtable where funding partners met with elected officers and the moderator of the Assembly to discuss questions of fundraising and governance.

"There is greater recognition that the WCC is not the player but a player. It now convenes a roundtable of global ecumenical networks: the WCC, the ACT Alliance, the Ecumenical Advocacy Alliance and possibly the Evangelical Alliance," Pauline says.

"The meeting affirmed the

unique role that the WCC has in global affairs which is different from that of the ACT Alliance. Their roles are complementary and cooperative. There will be times, for example, when the WCC can speak out but the Alliance can't," she says.

"In terms of the general mission, specialised ministries like CWS are the public face of the church. This year I felt that the tension with the WCC had eased and there was a move to accommodate the changed relationship."

Time was also spent exploring new understandings of diakonia or Christian service. The approach of faith-based agencies like CWS places great value on people and building a partnership of equals in the work of diakonia.

Pauline says New Zealand was not the only country facing substantial changes in accessing government funding for humanitarian and development work. Canadian, German and Dutch colleagues have already had a similar experience. The Nordic countries also reported that their governments are tightening procedures around funding.

"The WCC may have a role to play in voicing opposition to the funding changes and defending the right of NGOs to deliver overseas development assistance rather than allowing governments to use it to promote their own country and business interests instead of meeting the needs of the poor," she says.



Pauline McKay



Some of the 500 people at a rural church in China's Henan province who received free Bibles.

## Chinese government okays Bibles

*Bible Society and the government of China have a unique relationship.*

It began soon after China's cultural revolution ended and the country opened up to the West. By 1985 Christianity in China was beginning to grow at a phenomenal rate.

That was when a Bible Society delegation visited the China Christian Council in Nanjing and suggested that the Council and Bible Society join forces to ask the government for permission to set up a Bible printing press in China to meet the growing demands for Bibles.

Remarkably, within weeks there was a memorandum of agreement to establish the press, signed by Bible Society, the China Christian Council and the Chinese government. Bible Society pledged to support the building of the press and on December 5, 1987, the Amity Press in Nanjing was opened and the presses started rolling.

During the last 25 years Bible Society has carefully nurtured its relationships with both the China Christian Council and the Chinese government.

The result is that in April the Amity Press passed the 50 million mark for Bibles that are legally printed in China and openly available for the Chinese.

Bible Society remains firm in its commitment to this unique part of its worldwide mission by paying for the paper on which the Bibles are printed. This makes the final price of a full Bible in China very affordable at \$2.50, although many hundreds of thousands of Bibles are made available to people in poorer rural areas free-of-charge.

## Leave a Lasting Legacy

*"The greatest use of life is to spend it for something that will outlast it."*  
William James

- A bequest to the Methodist Mission Aotearoa is an investment in the future.
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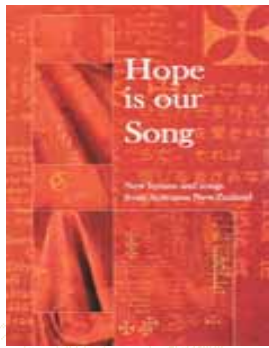


## Hope Is Our Song

*It is a tribute to the work of the New Zealand Hymnbook Trust that its newest offering 'Hope is Our Song' sold out and was reprinted in the year it was first published and released. It was two years before the Trust's first volume 'Alleluia Aotearoa', which was published in 1993, was reprinted.*

In just 17 years, the Hymnbook Trust has altered our churches' views of hymns and songs. It has, by the quality and consistency of its poetic and musical offerings, challenged the way in which we sing our praise to God in this New Zealand context.

Hope is Our Song includes a wide range of offerings from four composers and one musician who have had significant work in each of the Trust's three volumes. These are Marnie Barrell, Colin Gibson, Shirley Murray, and Cecily Sheehy. They have again produced words that are thoughtful, invite us into the mystery of God and challenge us to have a vital and thinking faith.



Composers Jillian Bray, Colin Gibson, Cecily Sheehy and Marnie Barrell have contributed tunes that are sing-able and encourage the singer to enter more deeply into the words of a particular composer.

An exciting feature of the book is the large number of composers and poets who are being published by the Trust for the first time (far too many to name in a review). It was good to see Rob Ferguson's induction hymn given recognition. The inclusion of Willow Macky's work was also a fitting tribute to one of New Zealand's earliest contextual writers.

This book contains something for everyone! There are beautiful reflective poems representing the breadth of the theological spectrum which cover all parts of the Church calendar. There are the fun songs that encourage us to stop taking ourselves so seriously and there are wonderful songs of praise to lift our hearts in praise and worship. Musically there is some beautiful writing which enables

the singer to feel the power of the words being sung whether in a small group reflective setting or in a large congregation with choirs and instruments. Other tunes will serve a purpose for a time but will not be of lasting quality and this is so for any song book.

The majority of tunes are well within the capabilities of the average church musician, however some of the tunes will require preparation and practise. There are a small of number songs with instrumental accompaniments that should provide scope for a choir or song group that wants to tackle something more adventurous.

The spiral bound book is an excellent choice for organists and pianists. It sits flat on the music desk and is very easy to handle. The music is clear and crisp on the page no accompanist could ask for more.

This collection of New Zealand songs and music is an invaluable addition to the rich collection of resources already provided by the NZ Hymnbook Trust. It is highly recommended to all people who have leadership roles in worship, choirs and singing groups.

2009, New Zealand Hymnbook Trust, 340 pages  
Reviewer: Jill van de Geer

## Mansions of the Heart – Exploring the Seven Stages of Spiritual Growth

*As a long time fan of Fowler's seven stages of faith, the subtitle encouraged me to settle in for an engrossing read.*

Several pages in, however, I found myself an uncomfortable traveller in a foreign land, one where I definitely did not speak the language. In fact, there were two new languages.

The first was that of Teresa of Avila, whose "interior castle" provides the seven mansions of the book, and John of the Cross. Both are straight from 16th century Spain.

The second unfamiliar language was that of the author. His talk of "empowered warriors for Christ", "ecstasy, rapture and locutions", and "satanic attack" left me feeling at times bewildered, at times uncomfortable.

In the seventh, innermost mansion his character Abigail describes her vision of her spiritual marriage to Jesus who was "dressed in a white wedding tuxedo with a garland wreath about His head... [He] looked deep within her eyes with a love so intense she thought she might swoon." At this stage I was ready to take the next plane home! Though I must add that Abigail also experiences Christ as a homeless woman, albeit a singularly pleasant and grateful one, and her growing love affair with Jesus does lead her to a real compassion for the poor.

As with all foreign travel, I also made discoveries, not least that we humans, however different, have much in common also.

The seven mansions do have similarities to Fowler's 'stages'. We begin with naive, unquestioning enthusiasm, then comes

a stage of doubt, backsliding Ashbrook calls it. Next a re-engaging, this time a little wiser, in a more sustainable way. Having to revisit childhood wounds and seek healing, reintegration and finding our true calling, dealing with shame and the dark night of the soul – the absence of God – all are there in the mansions. Each resonated with my own spiritual journey.

I did find that Ashbrook's constant imagery of refining and pruning made me feel a bit like a pencil in a sharpener, getting smaller and sharper by painful degrees. This is very much at odds with my own sense of spiritual growth as a widening sense of oneness. Once again, though, Teresa's last mansion offers an experience of being part of the Trinity – perhaps a similar experience with different languaging.

I also found helpful an early chapter on the common myths that lead down dead end roads in our spiritual journey. Particularly the myth 'God wants me to be a better worker'.

Ashbrook's message of less doing, more being; less talking to God and more listening was for me a timely reminder. I appreciated his emphasis on silence, journalling and seeking out a spiritual director.

His characters Abigail and Michael, who were composites created from people for whom he had offered spiritual guidance, irritated me. They seemed shallow and the only real challenges



By R Thomas Ashbrook  
2009, Jossey-Bass, 282 pages  
Reviewer: Alison Molineux

they faced in life were how to remain sexually pure, and, in Michael's case, an alcohol addiction.

We meet them as adolescents and accompany them to retirement. Sure, they continue to struggle with "dryness" in their prayer life, but at no stage do they face tragedy or ask any of the big questions that life provokes in us.

They didn't sound like me or the people I minister with. But in one of the final chapters Ashbrook finally begins to talk about himself and his own journey and I found myself warming to him, becoming more engaged and thinking "me too". Here was a tangible reality, not airbrushed

model Christians.

I think this book would have been much more persuasive had Ashbrook written throughout of his own experiences.

I'm not sure who this book will appeal to. Initially I thought to young folk beginning the journey, but much of the teaching and experiences it relates deal with midlife and beyond.

It isn't a book I would have chosen for myself but I'm glad I made the effort and in doing so both rediscovered the enormous breadth of Christian experience and reaffirmed what we have in common – a longing for mature relationship and connection with God and one another.

Review copy supplied by Epworth Books.

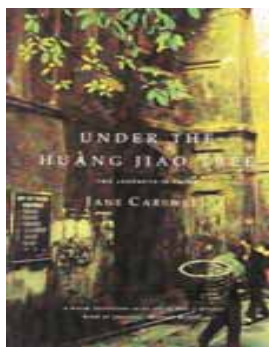
## Under the Huang Jiao Tree – Two Journeys in China

*This book was named Whitcoulls' Travel Book of the Year for 2010 and it is one of the most wonderful books I have ever read.*

Jane Carswell is a piano teacher and Benedictine oblate (person dedicated to God) from Christchurch. She declares in her prologue that "there was something about the Chinese spirit that drew me." Consequently, at the age of 56 she travelled to Chongqing in China to teach English for 10 months.

Interspersed with descriptions of actual outer journey events, Jane shares with us profound insights into the quality and significance of her inner spiritual journey during her time away. Theological and spiritual reflections are integrated seamlessly into the narrative, and these are more explicit in the epilogue.

As readers we are privileged to gain sacred insights into Jane's character and faith. During her time in China Jane



encounters, befriends and works alongside teachers from other countries, including Boris from Russia. She reaches and acknowledges the limits of cross-cultural understanding.

The complex and multifaceted realities of life in China are described in vivid detail, including less than luxurious accommodation and teaching facilities. Jane's courage and determination shine through as she triumphs over an unexpected attack of sinophobia.

A generous supply of letters from home helps her fight a frightening sense of isolation. She describes many vibrant and meaningful experiences of interacting with students and

staff, some of whom invite her into their homes.

There are some lovely humorous insights into the human condition.

Jane is an excellent judge of character. At one point she declares "I do like these people and their city". A haunting

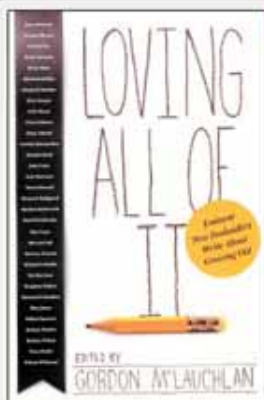
question she raises is "What does it mean to be a Christian presence in China?" All of the lessons Jane learns fit comfortably under what she refers to as the "umbrella of love".

By the end of the book I had a sense of knowing Jane quite well. She has retained contact with several of her former students and colleagues. Although it is not overtly stated, I experienced this book as an invitation to share the contemplative spirituality which sustains the author, a spirituality of acceptance and insightful reflection on experience.

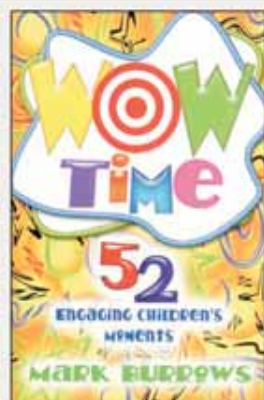
This book would make an excellent gift for any traveller, especially for someone who is going to teach or has taught away from NZ. All teachers will identify with Jane Carswell's challenges, dilemmas and triumphs. This book would make an excellent addition to the library of anyone interested in cross-cultural studies, or for anyone at all who enjoys a good read.

Highly recommended.

By Jane Carswell  
2009, Transit Lounge Publishing, 268 pages  
Reviewer: Greg Hughson

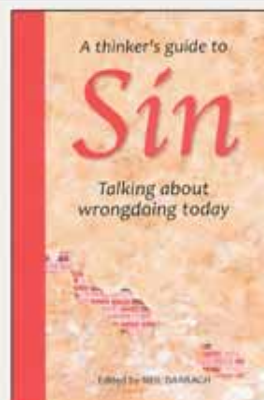


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# God Lives in the Himalayas

*This movie is a world first. Indian director Sanjay Srinivas has made the first film to feature a Nepali cast, speaking their Nepali language and set against a (stunning) Nepali landscape.*

The movie begins in tragedy. While young Siddharth is madly cheering his local football team, his mother is dying in a house fire. Grieving, Siddharth wants to know why. Since his world is religious, the answers invoke God's name. Siddharth remains confused.

He questions a wandering holy man. Then he joins the religious in their fervent festivals and peers behind the statues standing in local temples. None of these activities lead him to God. Finally a stranger points Siddharth to a God, one that can only be found in the splendid isolation of the snow-capped Himalayas.

And so Siddharth's quest becomes a pilgrimage. He is joined, first by his best friend Raju and his cousin Druki, and later by a teenage stranger, Ali. They too have questions for God. Why does my mother not want me? Why am I not smart like the other kids in my class? Why was I never allowed to go to school? Such are the questions formed from poverty.

While much of the acting is decidedly

amateur, the four pilgrims, Bijwol Giri (as Siddharth), Bob Karanjeet (as Raju), Sapna KC (as Druki) and Sagun KC (as Ali) are superb. This is faith seen through the eyes of children, a refreshing illumination of the words of Jesus, "Unless you have faith like one of these."

As a movie, much about 'God Lives in the Himalayas' remains poor. But as a parable, probing the clichés that encrust religion, it is fascinating.

The technical term is theodicy, the attempt to explain what sort of God lets bad things happen to good people.

The answer from the God who lives in the Himalayas is a Buddhist response. Suffering purifies. This God – pure, white, old and male – sanctifies human suffering.

A snort is quickly heard from secular atheists, who find in suffering proof of the absence of God. Yet such a response seems stone cold comfort to a boy grieving the tragic death of his mother.

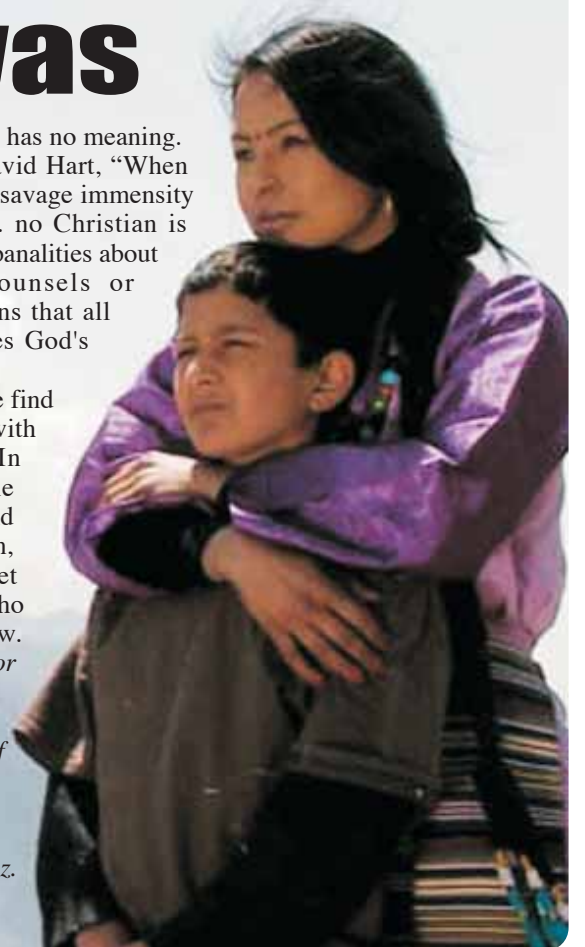
Both responses are at odds with a Christian understanding of evil. Because of the pilgrimage of the God who lives in the Jewish plains, we weep with all who weep, yet dare

to whisper that suffering has no meaning. To quote theologian David Hart, "When confronted by the sheer savage immensity of worldly suffering ... no Christian is licensed to utter odious banalities about God's inscrutable counsels or blasphemous suggestions that all this mysteriously serves God's good ends."

Rather, in tragedy we find ourselves face to face with the enemy of God. In suffering, as the apostle Paul says, we join a world groaning in anticipation, relieved of optimism, set free to hope in a God who makes all things new.

Steve Taylor is director of missiology, Uniting College, Adelaide. He is the author of 'The Out of Bounds Church?' (Zondervan, 2005).

[www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz)



## LESSER KNOWN BIBLE CREATURES

The intention of Bible Challenge is to have fun affirming and enlarging your general Bible knowledge. The puzzles are devised as challenges for adults. Some competent younger readers may enjoy looking up the references but realise this is unlikely unless they see their role-models so engaged!

Competitions, however, can provide a fun segment at any youth group, Bible study or Fellowship meeting – simply copy the bold letters and dashes onto a whiteboard and call out the clues. Play the males off against the females or one side of the room against the other, giving each group alternative first chance to call out the answer.

Although most puzzles in Bible Challenge require a reasonable Bible knowledge, this one does not. It relies solely on rhyming words and guessing. So families why not try doing this together?

Most of these animals occur in lists of acceptable (clean), and forbidden (unclean), food. Versions vary in their translation of some creatures. Basic text is Revised Standard Version, AV indicates Authorised Version.

**Creature category:** (M) mammal; (B) bird; (R) reptile; (I) insect; (Iv) invertebrate; (A) arachnid; (G) gastropod; (F) fantasy.

## Bible Challenge

### Rhymes with:

gizzard (R) \_\_\_\_\_ L \_\_\_\_\_  
scare (M) \_\_\_\_\_ E \_\_\_\_\_  
accordion (A) \_\_\_\_\_ S \_\_\_\_\_  
brass-chopper (Is) \_\_\_\_\_ S \_\_\_\_\_

sea-lock (B) \_\_\_\_\_ K \_\_\_\_\_  
boney (M) \_\_\_\_\_ N \_\_\_\_\_  
cross-stitch (B) \_\_\_\_\_ O \_\_\_\_\_  
diesel (M) \_\_\_\_\_ W \_\_\_\_\_  
uniform (F) \_\_\_\_\_ N \_\_\_\_\_

hat (M) \_\_\_\_\_ B \_\_\_\_\_  
never-smile (R) \_\_\_\_\_ I \_\_\_\_\_  
cadger (M) \_\_\_\_\_ B \_\_\_\_\_  
belly-can (B) \_\_\_\_\_ L \_\_\_\_\_  
carillon (R) \_\_\_\_\_ E \_\_\_\_\_

art deco (R) \_\_\_\_\_ C \_\_\_\_\_  
germ (Iv) \_\_\_\_\_ R \_\_\_\_\_  
house (M) \_\_\_\_\_ E \_\_\_\_\_  
wagon (F) \_\_\_\_\_ A \_\_\_\_\_  
wicket (Is) \_\_\_\_\_ T \_\_\_\_\_  
no-luck (M) \_\_\_\_\_ U \_\_\_\_\_  
gear (M) \_\_\_\_\_ R \_\_\_\_\_  
brain (B) \_\_\_\_\_ E \_\_\_\_\_  
trail (G) \_\_\_\_\_ S \_\_\_\_\_

### Creature reference

(Lev 11:29)  
(Lev 11:6)  
(Deut 8:15)  
(Lev 11:22)

(Jb 39:15, AV)  
(Lev 11:5, AV)  
(Lev 11:16)  
(Lev 11:29)  
(Is 34:6, AV)

(Lev 11:19)  
(Lev 11:30)  
(Lev 11:5)  
(Lev 11:18, AV)  
(Lev 11:30)

(Lev 11:30)  
(Ps 22:6)  
(Lev 11:29)  
(Is 34:13, AV)  
(Lev 11:22)  
(Deut 14:5)  
(Deut 14:5, AV)  
(Is 38:14)  
(Lev 11:30, AV)

Answers: lizard, hare, scorpion, grasshopper, peacock, coney, ostrich, weasel, unicorn, bat, crocodile, badger, pelican, chameleon, gecko, worm, mouse, dragon, cricket, roebuck, deer, crane, snail. © RMS

## Grey Institute Trust honours faithful servant



Pauline Lockett

Last month the Grey Institute Trust farewelled long-serving secretary Pauline Lockett in style.

The Grey Institute Trust administers land granted by the Crown in 1845 to the Methodist Church to establish a mission station in what is now New Plymouth. The inheritance of that grant was 200 leases of residential property. The income of the property supports the work of Te Taha Maori.

An employee of Price Waterhouse Coopers, Pauline became Trust secretary in 1989. MCNZ general secretary Rev David Bush and Grey Institute Trust chairman Rev Alan Upson say she has brought a high level of expertise and professionalism to the task.

David says Pauline has guided the Trust through significant developments and challenges particularly the renewal of the 21 year leases.

"Te Taha Maori honoured Pauline as one who has come to hold the memory and history of the Trust in Taranaki and for her skill to negotiate and weave her way through complex situations. She has also worked closely with Taranaki iwi Ngati Te Whiti."

Alan agrees and says Pauline maintained close ties to the Connexional office, the Trust, and Taha Maori. When the leases were renewed recently tenants were given the option to freehold their properties and the workshops Pauline organised around the issue were crucial to a successful outcome.







Young New Zealander of 2010 Divya Dhar and friends have set up the P3 Foundation so young people can help end poverty.

## Young NZer of Year turns focus to poverty

P3 stands for peace, prosperity and progress. It focuses on finding solutions to local and international poverty, especially within the Asia Pacific region.

Divya says she felt inspired to create a foundation that uses the “vitality of youth” to eliminate poverty.

P3’s vision is to educate, motivate and inspire youth to help those in poverty to rise up and out of their situation.

“We want to mobilise youth to advocate for a better future,” says Divya.

Acting general manager of P3 Alana Alcock says the success of the foundation lies in its ability to use the enthusiasm and energy of youth to generate the changes needed to break the cycle of poverty.

“Youth are currently an untapped resource in New Zealand,” she says.

While she did the research and planning to create P3, Divya found there was something missing amongst organisations involved in advocating for the poor.

“I did not see anything out there that was run by young people for young people,” she says.

However, Divya felt it was important for there to be such a group, because youth

are crucial to pushing social movement.

“It is the young people who have the audacity and the energy to take these projects further,” she says.

In the months since the P3 Foundation was established the support from the community has been great, Alana says. “Everyone, from corporate giants to small schools, has been highly positive about the work we are doing.”

Divya has been amazed to see the support P3 received at the launch of one of its first initiatives, ‘Pay Fairtrade Forward’. As part of Fairtrade Fortnight, on May 14th, P3 encouraged people to go to a café that sells Fairtrade coffee or hot chocolate.

They bought a Fairtrade drink as a gift for the next person. When the next person comes to buy a coffee, they are informed that they already have a Fairtrade one paid for them.

The idea was that customers would

# Young People

By Cory Miller



Pay Fairtrade Forward encouraged people to buy others a fair-trade coffee or chocolate.

continue to ‘pay Fairtrade forward’ and buy the next person a Fairtrade drink too.

On the day, more than 200 volunteers went to some 50 locations to share fairtrade with others.

Alana says getting youth involved in the different projects P3 has to offer will teach them to deal with poverty and use these skills in the future.

“We have a responsibility in the developed world to work

towards eliminating poverty,” she says. “It is a basic human right to be able to work and to have the money to feed your family. That many go without is intolerable.”

She says education will change people’s thinking and create a new awareness.

“Through education a generation will grow up with a mindset geared towards eliminating poverty that will be carried through to the rest of their lives.”

For more on the P3 Foundation visit [www.p3foundation.org](http://www.p3foundation.org).

# Kidz Korna!

Welcome to the July Kidz Korna!

## HOW DO YOU SERVE?

I was reminded the other day of a story. Some children had been hearing about serving God. One little girl said that she just didn’t have any time to do this because she was so busy. Her teacher asked her what made her so busy and this is what she said.

“By the time I’ve helped mum feed the baby, helped my sister wash the dishes, tidied my room and read a story to my little brother I’ve only got time to do my homework.”

Her teacher looked at her and said. “Remember that Jesus said that if you serve other people you are serving me”.

How do you help other people and at the same time serve Jesus?

This photo shows some Cambodian children who are at a special school for disabled

children just outside Phnom Penh. The school is supported by money from overseas. Some of this comes from donations made by young children.

There are lots of other things you can do too. One easy thing is to take a can of food to the local food bank, another is to have a book and comic sale and give the money to Christian World Service. The possibilities are endless.

Many of you already do these things so please write and tell me about them.

E-mail me at [dlennox@extra.co.nz](mailto:dlennox@extra.co.nz) or send me snail mail at:

Doreen Lennox  
Unit 4, St John’s Close  
22 Wellington St  
Hamilton 3216

These children attend a Cambodian school for the disabled. Some of the money the school receives is raised by children in overseas churches.



## FOR THE BOOKSHELF

### The Seven Stars of Matariki

Written by Toni Rolleston-Cummins and illustrated by Nikki Slade-Robinson

Publisher: Huia Publishers

Reviewed by Katherine (13) and William (10)

This is a modern day myth about how the group of stars called Matariki (or the Seven Sisters), came to be in the sky. If you enjoy stories about bad fairies and magic you will really enjoy reading this book.

It tells how Mitai, with the help of a tohunga, saves his brothers from seven evil fairy women (the patupaiarehe) who have bewitched them with their magic and are slowly starving them to death.

The illustrations in the book are vivid, colourful and some are a bit scary.

The book is recommended for children aged five to nine, but we think it would appeal to children up to Intermediate School age too.



## YOUNG PEOPLE ON PATH TO LEADERSHIP

Since the initial weekend ecumenical youth camp at Waihi Beach in February, nine young people aged 10 to 13 from Chartwell Cooperating Parish in Hamilton have been working with their mentors on a leadership training programme. They are now more visible in the large congregation as their skills are being used.

During the year these ‘Transformers’ will meet monthly with their mentors, who guide and support them to gain a Commitment Award. They will also complete a leadership task for an Action Award; help plan an event for the church for a Planning Award; become involved in one area of ministry within the church for a Service Award; and read the Bible and attend church regularly for a Faith Award.

Some of the areas of ministry the young people have been involved are:

- making a power point presentation for Palm Sunday and for Pentecost;
- joining the data projector, reading and intercessory prayer rosters;
- joining the Sunday school helpers roster;
- planning an Easter egg hunt for Easter Sunday;
- helping at church movie nights; helping with sausage sizzle fundraiser for Mainly Music;
- making posy bowls and delivering them to parishioners in rest homes; and
- organising a car wash to raise funds for a CWS project.

By washing cars Chartwell Transformers raised enough money for seven Ugandan households to build rain harvesting tanks.





## Silverdale's Wade Chapel holds onto its secrets

By Val Nicholls

*For 150 years the little Methodist Chapel at Silverdale has refused to reveal the secret of its origins. Church historians and Silverdale locals have had many a discussion on the topic over the years.*

This year the Silverdale and Districts Historical Society and members of the Whangaparaoa Methodist Parish combined to celebrate the Chapel's century and a half at Silverdale. The church once more rang with the sound of the pedal organ and Wesleyan hymns.

Its story was told, its secret probed. Names of the early Methodist families were recalled, the service of home missionaries and ordained ministers was honoured, and the witness of the faith community celebrated.

Locals enjoyed the memories written by Cath Bowman, daughter of Rev Maitland Jones and sister of Rev Barry Jones. Cath arrived as a 10 year old in 1940 to live in the parsonage, which hadn't housed a minister's family since 1895.

In the 1840s the Silverdale area was part of Kaipara Circuit under Rev James Buller. In 1841 a Methodist Church was built on the corner of High Street and Chancery Lane in Auckland at a cost of £246 – a wooden building 40'x25' on brick foundations.

This church was later sold and this has fuelled conjecture that it is the building that Rev Isaac Harding barged up to the Wade and erected at Silverdale.

Methodist Church father Eric Hames disputes this, basing his argument on Circuit minutes and the structure of the High Street building. However George Laurenson and Leslie and Keith Carter maintain that there were two buildings on the High Street site and that the Silverdale Church is indeed the original building from High Street.



*Whangaparaoa Methodist Parish and the Silverdale Historical Society joined forces to celebrate the 150th anniversary of Wade Chapel.*

They argue that a few years after the Church was built in High Street it was too small, so a second building was erected on the same site. The original building was moved to Parnell and later barged to the Wade.

Confusion and controversy has been further fuelled by a fire that destroyed records and the fact that a second Methodist chapel was built on the Wade property of Ranulf Dacre.

Local historian Margaret Stevenson believes that the lack of an oral history of the community pooling

resources and energies to build the Silverdale Church adds weight to belief that it was brought in 'pre-built'.

The little church has served many purposes. It was the local school during the week, was the receiving and dispersal depot for the district mail, it was used to store goods delivered by river boat, and at times served as a courthouse.

Early circuit ministers covered a wide area and services were not held more often than once a month. Preachers came from Auckland by boat, Maori canoe, on horseback, and even on bullock sledge. In 1864 Mr White was appointed the first resident minister for Wade Methodist Church, and in 1877 the first parsonage was built.

Early in the 20th century the church fell on sorry times. Rev George Bridgeman fell off his horse and was injured, the Presbyterian Church was having an influence, and World War I had begun.

However, a Sunday school block was added in 1939. 1948 saw a lot of renovation work on the church and then in the 1960s a decision was made to put a Keith Hay building on the property.

In 1969 the church became the property of the Silverdale Historical Society and the first stage of a "colonial village" was begun. A dedicated team repaired and restored the old Church. Until recently annual worship services continued to be held, as well as baptisms, weddings and funerals.

The Wade Chapel at Silverdale is in good repair and will stand atop the hill, holding onto its secret for many more years.



*Stavelly Campsite when it began and today.*

## Stavelly Campsite looking better than ever

*In March nearly 100 Mid Canterbury church people gathered to mark 50th anniversary of the Stavelly Campsite, a joint Methodist-Presbyterian initiative.*

It was also an occasion to celebrate the countless hours of voluntary effort that has resulted in the campsite looking as it does today.

Over the last few years, the Stavelly Campsite has seen much refurbishment. The ablution blocks have been refitted, the kitchen modernised and furnished with new benches, the whole complex has been repainted, and galvanised iron has been put in place over the original concrete roofs.

As a result the buildings are much warmer and drier. And thanks to the generosity of local community organisations, the campsite is now completely debt-free.

A celebration service was held on March 28th. It was led by Presbyterian Rev Luisa Fruean and Methodist Rev Peter Taylor. Lay preachers from both denominations also pitched in.

Five surviving members of the original committee that established the campsite were on hand for the unveiling of a plaque marking the occasion.

The service was followed by a barbecue lunch and musical entertainment.

The Stavelly Campsite is located two km north of Stavelly. It has 12 hectares, four of which are cleared and the rest are in native bush. Its facilities include a chapel, kitchen, dining room, eight bunk rooms that can accommodate 96 people, and 12 caravan points.

For more information contact Neroli Cross, 03 307 0544.

## Seamer House was home to young, city-bound Maori women

METHODIST ARCHIVES

By Jill Weeks

*In 1954, a large property in Auckland was bought by the Home Mission Department of the Methodist Church with help from the Department of Maori Affairs under its Hostel Development Scheme. This was to be used for the many Maori young women who were leaving their homes and marae to find work in many of the towns and growing cities such as Auckland.*

The property at 515 Remuera Road (cnr Ladies Mile) in Remuera was originally built in the 1890s by a Captain Ross. It was dedicated and opened in 1954 as Seamer House by TR Ropiha, Secretary for the Department of Maori Affairs. Stan and Eileen Moore were installed as master and matron, and Sister Ruth Hilder, a deaconess, became the assistant matron.

There was a great deal to be done before the various rooms could have occupants and other fittings put in place. There was a huge dining room adjoining the big sitting room but other adjustments were needed. The



*The Seamer House hostel was run on Christian principles and helped Maori women make the transition to city life.*

kitchen had an island workbench, other stainless steel cupboards and a drying room were organised in a basement room. Another basement room became a games room. There were some single bedrooms downstairs and at least three double ones upstairs.

Stan, Eileen and their daughter Margaret moved in

before the alterations were completed so that they could keep an eye on progress. The hostel was run on Christian principles and when the students were in residence, they attended morning service at the Remuera Methodist Church.

From that Church, a Ladies Committee was formed with

others from the Maori Mission and a group known as the Friends of Seamer House who helped with mending and sewing.

The students looked after their own rooms and did their own washing while the matron did the sheets and linen. John Knowles, who came from Tonga, worked on the wharves. He became the gardener at Seamer House and had a self-contained flat at the side of the garage. Stan too kept his usual daily work but was always home for the evenings.

Most of the students were from country areas, and usually from large families. Eileen noted that every effort was made to welcome them and help them to settle. This usually did not take long as they loved singing and the games room was popular. At first, each girl was allowed one weekend a month for leave with permission of the matron or chaplain who had to be given the names and addresses of the people where they would be staying, in case of emergencies. They were also allowed to invite guests and

these were always welcome.

Eileen's written notes about the time she and Stan were the 'houseparents' show how much they enjoyed providing warm, happy surroundings for the girls, who were facing a big change in their lives. They gave practical help and that special understanding often needed at times. Some of their special memories were of attending the evening services at the Maori Mission in Airedale Street each month.

Eileen and Stan left Seamer House when Eileen's parents needed full time help but they kept in touch with girls they came to care for very deeply. There were other staff changes in the years that followed and, sadly too, changing attitudes and circumstances that led to the sale of Seamer House.

Interestingly, Eileen, the first matron, and Ruth Hilder, the first assistant matron, now live in the same retirement village.





Ko e Faifekau Setaita Kinahoi Veikune, Setuata Pasa 'Ofanoa, Tokoni Setuata Veatupu Fonua, Lutui, Ma'u 'i Fanga'uta Sione Fatafahi Tonga mo e kau Tali Ui tangata 'a Vaine Mo'onia

## Taliui kau Malanga mo e kau Lotu Fehu'i Tangata Siasi Vaine Mo'onia

Ne lava lelei 'a e Malanga mo e kau Tali Ui 'a e kau Malanga mo e kau Lotu Fehu'i tangata 'a e siasi 'o Vaine Mo'onia (Ponsonby) he 'aho Sapate 6 Sune 2010. Na'e 'ongo'i 'e he kau Tali Ui ha fu'u Tapuaki mo e Kelesi makehe ne nau a'usia he 'aho Tali Ui 'o e Kuata Sune 2010.

Ko e Tapuaki 'o e 'aho ko e lava mai 'a e Faifekau Pule 'o e Vahenga Ngaue 'Aokalani Manukau, Faifekau Setaita Kinahoi Veikune, 'o fakahoko 'a e malangaa pea ne toe Sea ai pe he Katonga Tali Ui 'a

e kau Malanga mo e kau Lotu Fehu'i tangata 'a e Siasi. Ko e akonaki 'o e 'ahoo mo e malanga: Ketau Malanga'i Malohi 'i he lea mo e to'onga 'a e Folofola 'o hange koia na'e fai 'e he Palofita ko Ilaisia, pea na'e hoko 'a e malanga ni ko e fu'u fakalotolahi mo e fakalototo 'a ki he kau Malanga mo e kau Lotu Fehu'i tangata, pea mo e Siasi foki, kenau tali 'a e 'Folofola' ko e fu'u ivi liliu mo'ui ia 'o Sisu, he kuo Ne 'osi folofola mai ketau 'tu'u' mei he mate.

Na'e lava ai pe foki mo hano

tapuaki'i 'e he Faifekau Setaita Kinahoi Veikune 'a e me'a'ofa, ko e naunau Sakalameniti, ma'a e Siasi ko e foaki ia 'e he ki'i fanau pea mo e fanga makapuna 'o Sitiveni mo Henga Schumkel. Ko e foaki mahu'inga eni, ke fetongi 'aki 'a e 'uluaki naunau motu'a 'a e Siasi, ke tufa 'aki 'a e Sakalameniti ma'a e kau faingata'a'ia mo e kau vaivai 'oku 'ikai tenau lava mai ki Saione ke tali 'a e 'Ohomohe 'a e 'Eiki. 'Oku tali fiefia 'e he Siasi 'a e 'ofaa pea fakafeta'i mu'a e 'ofa 'Otua fanau.

## Lipooti Mei He Potungaue Lautohi Fakasapate 'a e Vahefonua Tonga 'I 'Aokalani ki he Kuata Sune 2010 'a e Vahenga Ngaue Auckland/Manukau

'Oku ou lea fakataha mo e Fatuta'anga, "E Sisu 'oku ou vakai ho' 'ofa kia au, Ko e toki 'ofa toki 'ofa ne fungani: Ta'e lava ke malau, Koe'uhi pe ko au". Fakafeta'i ko e 'Ofa koia, 'oku tau tu'uta mo'ui ai ki he Vaeua'anga 'o e ta'u ko eni.

'Oku ou fiefia keu kamata'aki 'a e lipootii ha Fakamalo ki he Hou'eiki Kuata mo e Sea, i ho'omou loto lelei ke totongi 'a e ki'i matu'a 'e toko 3, kenau lava atu 'o fakafofonga 'etau lautohi fakasapate ki he Vahefonua 'i Uelingatoni. Ko e tokoni na'a mou fai, ko e Tapuaki ia ma'a e Potungaue, he na'e te'eki foki 'i ai ha Patiseti mavahe.

'Oku Laumalie lelei pe Ta'ahine ko 'Eiki 'Anaseini Tupou Veihola, lelei pe Sea, Konivina, kau 'Inisipekita, kau Pule Lautohi, mo honau ngaahi Tokoni, mo e Kau Failautohi hono kotoa, pea pehe ki honau ngaahi famili. 'Oku 'i ai foki 'a e fiefia lahi 'a e Potungaue ni, koe'uhii ko e a'u mai ki he taimi ni, kuo kau fakatahataha 'a e ngaahi Vahenga Ngaue ko 'eni 'e 3, Auckland/Manukau, Saione, mo Tokaima'ananga, 'o nau TAHA 'i he ngaahi fatongia kotoa pe 'a e Potungaue (Polokalama taha, Lipooti Fakamahina, 'A'ahi kau 'Inisipekita, mo ha toe fatongia pe) tukukehe pe Kuata, 'oku kei taki taha Lipooti pe ki he 'ene Kuata.

Hou'eiki Kuata, hange ko e me'a kuo mou 'osi mea'i, 'a e ngaahi Katoanga Faka-Me kuo tau situ'a mei ai, 'a 'ene Fakamaafana, Fakafiefia, mo toe Faka-Laumalie foki. Ko e ngaahi lipooti kuo a'utaki mai, 'oku ha ai 'a e mohu founa mo e taleniti'ia 'a e kau failautohi mei he ngaahi fai'angalotu, 'a hono fakahoko 'enau Katoanga. 'o hange ko e ngaue'aki 'a e Kalasi'aho, ke kau kotoa 'a e ngaahi famili, pea pehe foki ki hono fa'u pe 'a e ngaahi Lesoni

ke fe'unga mo e fakalalalaka 'o e taimi, pea kau foki ai mo e ngaahi Action Song, ngaahi hiva fakafamili, pea toe Tapuaki foki mo e ngaue fakataha mo fetokoni'aki 'a 'enau ngaahi Potungaue.

Kuo lava 'a e ngaue lahi 'o e konga 'uluaki e ta'u, pea kuo fai e Ikuna, pea mo'oni pe Talaloto 'a e Fetu'u Ngingila: "Na'a mou Ikuna 'i he ha?" Pea Nau Tali Mai, "Ko e Ta'ata'a pe o' Sisu, Ko ia Ia ho tau Ikuna'anga". Kuo kamata foki 'a e ngaahi Lautohi, hili 'enau ki'i malolo 'i he 'osi 'a e ngaahi Katoanga Faka-Me.

Ko e 'osi eni 'a e ta'u 'e 4 hono ngaue mai 'aki 'etau Silapa Nu'u Silaa, pea ko e fuofua ta'u eni hili hono toe fakalelei'i (update). 'Oku 'amanaki foki ke fai 'a e ako fakakatoa e kau Failautohi ki he Silapa, 'i he Fakataha fakamahina 'o e mahina Siulai 'e fai ki Moia Mei he 'Eiki (Ellerslie), he 'aho Tusite 27 Siulai 2010.

Kuo tu'utu'uni foki 'e he Komiti Vahefonua 'i 'Aokalani 'a e Potungaue ke fakahoko 'a e Sivi Lautohi Fakasapate 'i he 'aho Sapate ko hono 28 'o Novema 2010 pea fakamolemole pe 'e toki 'ave ia ki he Vahefonua 'i 'Aokosi 2010 ke fai ha tu'utu'uni aofangatuku ki ai.

Ko e ki'i Palani Patiseti Fakata'u ena 'a e Potungaue ko e ki'i faka'amu seniti pe, na'a mou loto lelei ki ai ke fai'aki 'a e ngaahi ngafa-fatongia, koe'uhi pe ko e mahu'inga e kaha'u 'o e Siasi (fanau iiki). 'Oku 'ikai tuku ha lelei pea ko homau tuku'inga 'oku mau feinga ke fakahoko'aki hotau fatongia.

Talamonu atu ki he Ngaahi Lautohi Faka-Sapate kotoa pe. Fakatauange ke mou ma'u ha toenga ta'u ngaue fonu Tapuaki mo fonu Kelesi, ke teu'i'aki 'etau faanau, ke tau kau kotoa he hoko ko 'Ene kau TISAIPALE LELEI ke fakahoko Hono Finangalo. 'Ofa Lotu Atu, Taukiha'amea Latalakepa.

## Ko e Fakamanatu Ta'u 20 'o e fokotu'u 'o e Siasi Metotisi Tonga 'o Pukekohe

## Kau Talafekau 'o e Fuakava Fo'ou 1990-2010

Kuo fua to'ulu 'a e ngoue'anga 'a e 'Otua 'i he faka-taulama 'a hono Sikaina 'o tu'uta ai ki he ta'u 'e uofulu maalo 'o e potu Siasi ni. Na'e fokotu'u 'a e Fai'angalotu ni he 'aho 25 'o Fepueli 'o e ta'u 1990 'e he Palesiteni malooloo 'o e Siasi Uesiliana Tau'ataina 'o Tonga ko Faifekau Dr. 'Alifeleti Malakai Mone 'i he taimi na'e ui ai ia, pea mo hono famili, 'e he Konifelenisi Metotisi Nu'u Sila kene hoko ko e Faifekau Pule 'i he Vahenga Ngaue Tonga Auckland Manukau Metotisi 'o e kakai Tonga 'i Nu'u Sila ni.

Na'e kamata 'a 'enau lotu 'i he teniti na'e tu'u 'i he loto faama pe 'i Pukekohe pea ko e 'uluaki malangaa mo hono fakataapui 'o e Fai'angalotu fo'ou ni na'e fakahoko pe ia 'e he Faifekau Pule 'o e Vahenga Ngaue 'i he taimi ko ia ko Faifekau Dr. 'Alifeleti Mone. Na'e toki hiki mai pe mei he loto faama ki he Falelotu 'oku nau lotu ai 'i he taimi ni 'i Ma'asi 'o e ta'u pe ko ia, ko e fengae'aki ia 'a e



Faifekau 'Alifeleti Mone mo e Faifekau Pule 'o e Siasi Metotisi 'o e Vahenga Ngaue papalangi Pukekohe ko Faifekau Max Bruce.

Ko e Malanga Fakamanatu 'o e ta'u uofulu ni na'e fakahoko ia 'e 'Ineti Leha pea ko e lotu fakafeta'i 'o e fakamanatu na'e fakahoko ia 'e Faifekau Hola Paea 'i he 'aho Sapate ko hono 'aho 28 Fepueli 2010. Ko e 'aho fakafiefia

pea fakamaafana foki ki he Siasi pea mo e Fai'angalotu ko 'enau a'usia ha 'aho mama'o mo fakahisitolia pehe ni. Fakatauange ke kei lakalakaimonuu ai pe 'a e Siasi ni 'i he Kelesi hotau 'Eiki ko Sisu Kalaisi pea ke kei 'O'Ona 'a e Langilangi mo e Kololia 'o ta'engata pea ta'engata.

## FAKALOTOFALÉ'IA

## Kaveinga 'o e Mahina ni: "Ko Sisu 'a e Hala ki he Mo'ui"

**Folofola: Saame.1:6 – He 'oku tokanga'i 'e Sihova 'a e hala 'o si'i faitotonu na,**

**Ka ko e hala 'o e kau fai kovi 'e 'auha.**

**Sione.14:6 - Pea folofola 'a Sisu ki ai, ko au pe ko e Hala, pea mo e Mo'oni, mo e mo'ui: 'oku 'ikai ha'u ha taha ki he Tamai ka 'i he'ene fou 'iate au.**

Si'i kainga 'i he 'Eiki, 'oku tau fakafeta'i 'i he fokotu'utu'u fungani kuo fai 'e Laumalie Ma'oni'oni 'i he mahina fo'ou ko eni, ke tau hifo he 'uluaki sitepu 'o e hifonga 'o e ta'u ni. Pea 'oku Ne tomu'a fakatonutonu mai 'a e Halafononga ke tau hifo ai: Ko Sisu 'a e Hala ki he Mo'ui.

Ko e Saame 1, ko hono taumu'a, "Ko e ongo Hala 'e ua". 'Oku tokoni lahi 'a e Saame I ki he hifo 'oku tau fai, he 'oku

ne hulu'i 'o matu'aki maama mo'oni 'a e ongo hala lalahi 'e ua 'o e mo'ui.

(i) **Ko e Hala 'o e faka'otua mate.**

Ko kinautolu 'oku fononga he Halafononga ko 'eni, ko honau tatau, Ko e kafukafu 'oku vilingia 'i he matangi. 'Oku mahino 'aupito 'a e fakataataa ko 'eni, ko e kafukafuu ko e ki'i vavae kofutu'a ia 'o e fo'i uite. Ko hono puh'i 'e he matangi 'oku vilingia vave ange ia 'i ha toe la'i veve kehe, koe'uhi ko 'ene ma'ama'a. Ko e angahala 'oku ma'ama'a, pea vave 'ene 'auha. 'Oku talamai 'oku 'ikai tu'u 'a e faka'otua mate 'i he Fakamaau. Ke toe tu'u feefee: kuo 'osi puh'i? He 'oku talamai 'e ne laine faka'osi 'o e Saame 1: Ko e hala 'o e kau fai kovi 'e 'auha.

(ii) **Ko e Hala 'o e Faka'Otua mo'ui.** Ko e kakai 'oku nau fononga he hala ko 'eni, 'oku nau hange ko e Malanga 'a Sisu he Mo'unga, 'Oku nau Monu'ia

Ko e lea 'e taha 'o e Monu'ia ko e Fiefia 'Oku nau monu'ia he 'oku 'ikai te nau fou he fakakaukau 'a e faka'otua mate, pe tu'u 'i he hala 'o e kau fai kovi, pe nofo he nofo'anga 'o ha'a manukihala. Ka ko e me'a 'oku nau manako ki ai, ko e lao 'a Sihova (Folofola): ko e me'a ia 'oku nau fakalauloloto ki ai he taimi kotoa pe, 'aho mo e pou.

Ko e monu'ia 'e taha 'o ia 'oku ne fononga he Halafononga 'o e Faka'Otua Mo'ui: 'Oku ne fua 'i hono to'ukai. Ko e 'akau fua kotoa pe, 'oku fakato'ukai hono fua. Ka 'oka 'i ai ha 'akau 'oku tu'u 'i ha potu pakukaa pe potu makamaka, pe malumalungia ha vaotaataa, pea 'oku fehalaaki leva hono taimi fua mo e to'ukai, kae lahi ange pe ki he ta'e fua. Ko e tapuaki ia 'o ia 'oku ne foua 'a e Halafononga 'o e Faka'Otua Mo'ui, he 'oku ne tu'u 'i he matavai mo'ui, pea ko hono lau foki 'oku 'ikai mae, pea neongo pe ko e ha 'oku ne

fai 'oku ne monu'ia pe.

Kuo fakapapau'i mai 'e Sisu ko e hala 'oku talanoa ki ai 'a e Saame 1, ko Ia Sisu 'a e Hala ketau fou ai 'o ma'u ai 'a e Monu'ia, Mo'oni mo e Mo'ui. Kapau 'oku tau faka'amu ke taufonua 'etau lotu ki he Tamai, 'oku 'ikai ha toe hala ia ketau fou ai, ko Sisu pe. Si'i kaunga fononga pilikimi, puke nima ho famili, 'a e fanau, talavou mo e finemui, 'o taki he hala ko 'eni. Fakatokanga atu 'oku 'i ai 'a e Fu'u Peau Kula Fakamanavahee kuo hake mai ki he fonua ni kuo 'auhia ai etau faanau toko lahi. Puke honau nima 'o taki he hala totonu ni, 'a Sisu, he ko e hao'anga pe ia 'e taha matematee tetau hao ai mo 'etau fanau. 'I he huafa 'o e Tamai mo e 'Ala mo e Laumalie Ma'oni'oni. 'Emeni. **Faifekau Vaikoloa Kilikiti.**