

# TOUCHSTONE

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



## Missionaries' role in Treaty of Waitangi highlighted

Guests arrive for the powhiri on the grounds below Mangungu Mission House.

**M**ethodist Church leaders and students from Trinity Theological College were among the group of more than 500 people who attended the 170th anniversary commemoration of the signing of the Treaty of Waitangi. It took place at Mangungu Mission in the Hokianga on February 12th.

The day-long event marked the largest single Treaty signing anywhere in New Zealand. Sixty-nine rangatira signed the document at Mangungu on February 12th, 1840. Organisers say the commemoration was the culmination of several events held over five days, including a hiko from the Bay of Islands.

One of the highlights of the day was the ceremonial waka salute. Four waka, including the 73 year old Ngatoki-matawhao-rua ki Hokianga, came to Mangungu. This was the first time 'Ngatoki' had seen the waters of the Hokianga since 1948, and among those who manned it were descendants of the men who crewed it when it was built.

Mangungu was the site of a Wesleyan Missionary Society settlement from 1828 to 1855. The mission house was built in 1838. It has operated as a NZ Historic Places Trust (NZHPT) museum

since 1977.

Along with members of the NZHPT national board, guests at the Treaty commemorations included MPs Shane Jones, Kelvin Davis, Hone Harawira and David Clendon as well as kaumatua, kuia and young people from the Hokianga area and further afield.

Methodist president Rev Alan Upson, tumuaki Rev Diana Tana, and historian Rev Donald Phillipps led a church service during the powhiri.

Alan says his memories of the day include the drive of 10km along narrow, winding dirt roads before emerging at the mangrove-lined Hokianga harbour. "It felt as if we were in the middle of nowhere but people were directing cars and masses of people who had come to celebrate the signing of the Treaty."

Alan is impressed with important role the Methodist Church plays for the people of Mangungu and Horeke. In his reflection during the service he spoke of the early English missionaries who settled in a land so different to their home.

"Those with a narrowly defined gospel were probably overwhelmed by culture shock. Others had a sense of God's presence in all places and were able to adapt and make the most of the situation."

Donald says at Mangungu in 1840, Rev John Hobbs acted as interpreter for



Rev Donald Phillipps gives his sermon during the karakia service watched by MPs Hone Harawira (centre) and Shane Jones (right).

lieutenant governor William Hobson. Hobbs made a unique contribution to the understanding of the Treaty when he described it to the 3000 assembled Maori people as a covenant rather than a treaty.

"One of my great-grandmothers was the niece of the early Methodist missionary William White. As a little child of five years, she was in the crowd when the Treaty of Waitangi was signed at Mangungu, and probably got bored by all the talking that went on.

"There was a lot of that at the commemoration as well. We gathered under a large marquee for worship, and it was my great privilege to be able to preach to the crowd who gathered on this

occasion."

During the powhiri the NZHPT's Maori heritage team presented a bronze hand bell to the community for use with marae and church as part of its koha for the day.

NZHPT destinations manager Gordon Hewston was part of the team who organised the day at Mangungu. He says the organisers are confident that the observance of the Treaty signing anniversary at Mangungu will continue to grow as an annual event.

"If the enthusiasm for this year is anything to go by, will become a significant Treaty commemoration in its own right in years to come," Gordon says.

# British Methodists to join Anglicans?

*Despite some press reports to the contrary, the British Methodist Church is not set to join the Church of England and go out of existence.*

On February 11th British Methodist Conference president Rev David Gamble and vice-president Dr Richard Vautrey addressed the Church of England's General Synod. During their talk they reconfirmed the Methodist Church's loyalty to the covenant it shares with the Church of England.

They said the Covenant is a serious, deeply committed relationship and not an irrelevant extra.

At the end of the talk David posed the question of how the two Churches could respond to the challenges of the 21st century and work together in a society of different faiths, cultures and histories.

He concluded, "We are prepared to go out of existence not because we are declining or failing in mission, but for the sake of mission. In other words we are prepared to be changed and even to cease having a separate existence as a Church if that will serve the needs of the Kingdom."

Newspaper reports of the General Synod sensationalised these statements and implied a merger of the two churches was imminent.

Under the headline 'Methodists declare "we're ready to merge" with Church of England', the Times newspaper reported that the Methodist Church "is headed for extinction within a few generations" and "is prepared to be absorbed by the Church of England".

The Independent newspaper ran a similar story under the headline 'Leader signals end of Methodism'. The article stated, "The leader of Britain's Methodists made the astonishing suggestion that he would be willing to sacrifice his church's existence and forge an alliance with the Anglican Church if it was best way to continue spreading the Gospel."

British Methodist Church media spokesperson Karen Burke says what David expressed was the longer view of the Anglican-Methodist covenant signed seven years ago.

"The final commitment of the covenant with the Anglican Church, is to achieve shared oversight, including shared consultation and decision-making, on the way to a fully united ministry.

"This is an expression of two bodies

coming together and becoming one; not the sacrifice of a subordinate to a dominant. The real story isn't about Methodist self-immolation or throwing in the towel; it's about Christians moving forward, growing and seeking new ways of being," Karen says.

British Anglicans and Methodists work closely together in some areas such as the Fresh Expressions initiative to create new forms of ministry and in work to safeguard children and vulnerable adults. However, David Gamble says, at the local level cooperation among Anglican and Methodist congregations is patchy. Some work together enthusiastically, others have reservations.

After their address caused a brouhaha, David and Richard wrote a pastoral letter in which they said they are convinced God is not finished with the people called Methodist yet.

They said Methodism began as discipleship movement engaged in worship and mission within the wider church. Since then Methodists have adapted to circumstances to fulfil that calling.

"It is still Our Calling today. And mission has never been more needed than it is now. We live in a world ravaged by war and poverty, and torn apart by questions of how we care for the natural environment and the morality of financial systems."

The pastoral letter also stated that to create and be part of a wider expression of the universal church will require the Methodist Church and other churches to move forward together and to leave some things behind.

"It is not a question of Methodists being submerged or absorbed in the Church of England or any of our other partners. It is not a matter of Methodists returning to the Anglican fold, but of seeing whether together we are prepared to become a 'new fold'."

Methodist Church of NZ general secretary Rev David Bush says while there is no proposal on the table for formal union between Anglicans and Methodists in the UK, if something like it occurred, it would have flow on effects here.

"The NZ Methodist Church has also signed a covenant with the Anglican Church. Such a move in the UK would cause us to think very seriously about our covenant," David says.

# Pressure mounts on Fijian Methodists

By Paul Titus

*Methodist and affiliated churches around the world are becoming increasingly concerned about the situation facing the Methodist Church of Fiji.*

Fijian Methodists continue to seek dialogue with the interim government of Commodore Frank Banimarama but the authorities have increased pressure on the Church by restricting more of its activities and bringing more of its leaders before the courts.

Methodist Church of Fiji deputy general secretary Rev Tevita Banivanua has written an open letter to the World Methodist Council. In it he reports that the commissioner of police has cancelled the annual meeting of the Church's 54 divisions (which was to be held in May) and the quarterly meeting of its 325 circuits (which was to be held this month).

Tevita says these are very important meetings in which regional bodies set their budgets and decide on candidates for ministry training.

"The reason given for this cancellation is that some lay people and ministers of the Church are involved with the SDL party, which formed the previous government, to establish a new Christian political party. But they have presented no evidence to us, and they have not told us who the people are who are doing this."

The restrictions on regional church gatherings follow the interim government's ruling last year that the Fijian Methodist Church is not allowed to hold its annual Conference for five years because of its involvement in politics.

Tevita says the police have now

charged 19 more members of the Methodist Church's Standing Committee with taking part in a meeting at which several banned church leaders were present. Last year nine other members of the Standing Committee, including president Rev Ame Tugau and general secretary Rev Tuikilakila Waqairatu, were arrested for being at that meeting.

The new group of 11 ministers and eight lay people is scheduled for a pre-trial hearing on March 8th, and all 28 members of the Standing Committee will face a trial on March 28th.

Tevita says Divisional superintendents and chief stewards are continuing to seek a dialogue with Frank Banimarama, and the military chaplain has told them that such a meeting will take place.

He asks Methodists and ecumenical groups around the world to pray for Fijian Methodists and for the emergency regulations to be lifted.

"We are not seeking confrontation with the government. We want to avoid violence and keep the peace so the people can recover. We just hope the situation has not gone too far already."

In response to the situation in Fiji, last month Methodists in Britain and Ireland held a day of prayer and fasting in solidarity with Methodists in Fiji.

The British and Irish Methodist Churches urged people to abstain from food on Thursday 25 February and to consider donating the money they would have spent on it to the World Mission Fund, which will be offering long term support to the Fijian Methodist Church. At the same, they asked people to pray for the citizens, churches and government of Fiji.

## Sunday School leaders retreat



Auckland Sunday School leaders gathered at a retreat to affirm their call.

*In January Vahefonua Tonga held its first retreat for the Auckland Sunday School leaders at the Chosen Valley Christian Camp. The aim of the retreat was for the leaders to affirm their call as Sunday School leaders for 2010.*

About 45 people attended retreat and they included Sunday School co-ordinators, supervisors and representatives from congregations. This was a very spiritual gathering and the leaders come out prepared for their call.

The programme for the weekend was comprised of workshops, a guest speaker, role plays and there was even time for leisure.

Rev Setatia Kinahoi Veikune opened the retreat with prayer and devotion on Friday night and she was also the keynote Speaker on Saturday where she delivered a speech entitled – "The Good Leader" with discussions on managing your time wisely for your call. Workshops on the syllabus was a success, and health and wellbeing exercise was enjoyed.

On Sunday Rev Vaikoloa Kilikiti led the service with a sermon on Luke 4: 18&19. With the theme May the Spirit of the Lord be upon you, to ensure righteousness of your call.

The consensus among the attendees at the end of the retreat was that the purpose was achieved and therefore they are more confident to carry out their Call to the best with the guidance of the Holy Spirit.



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## ROCKET TO STARDOM IN BIBLICAL FILM COMPETITION

Budding film makers have a chance to showcase their work in a competition that features short film based on parables from the Bible.

The 2010 Rocket Film Festival takes place on Saturday, May 29th with entries due by Friday April 30th.

**Short film entries must be no more than seven minutes, including titles and credits. Entries must include a signed entry form, a DVD copy labelled with title of film and running time, a production 'still' from your film, and a 100 word synopsis. The entry fee is \$20.**

**For more information visit** [www.rocketfilmfestival.org.nz](http://www.rocketfilmfestival.org.nz). Or Rocket Film Festival organiser Jennifer Richardson can respond to any questions or enquiries about this exciting event. Contact her at [jr@rocketfilmfestival.org.nz](mailto:jr@rocketfilmfestival.org.nz).

Rocket Film Festival is sponsored by the Arts in Focus Charitable Trust.

# Churches say don't scrap youth offenders programme

*Church leaders want the government to reconsider its decision to close a successful youth offenders' programme because it is too expensive.*

Anglican bishop Rev David Moxon, Catholic bishop Rev Denis Browne and Methodist superintendent for Waikato-Wairariki Rev Susan Thompson are among those who have called for the Te Hurihanga youth justice facility in Hamilton to remain open.

They urge people to write or email their MPs and government ministers to protest against the decision to shutdown the programme.

Te Hurihanga is a groundbreaking residential unit that houses teenage boys, who have been in serious trouble with the law. It was established three years ago and has provided a rare success in efforts to stop youth re-offending.

Susan Thompson says the non-profit organisation Youth Horizons runs Te Hurihanga. The programme it provides is tailored to the individual needs of the young people and lasts nine to 18 months.

"It is a voluntary programme, it addresses both the needs of the boys and their families, and it includes a period of residence at the Te Hurihanga unit where the boys are under 24-hour supervision and receive therapy and education," Susan says.

"It is a multidisciplinary



Rev Dr Susan Thompson (left) and Karen Morrison-Hume say politics should not lead to the closure of Te Hurihanga.

approach that provides wrap-around support to the boys' families. It has a strong cultural element, which is very important because many of those who go through the programme are Maori or Pacific Islanders.

"It has received considerable support from Tainui, the Tindal Foundation, and many youth court judges."

Eight boys at a time can live at Te Hurihanga. The second and third phases of the programme integrate them back into their family and community. Since it began 23 boys have been with the programme. Eight have graduated, 10 are currently enrolled, and five have left before finishing.

At the beginning of February Justice Minister Simon Power said the government would scrap the programme because the cost to run such an intensive



At the Te Hurihanga live-in facility boys receive education and therapy.

programme for a small number of offenders is too great. It will be replaced by a cheaper-per-head-programme run by Child, Youth and Family.

In a letter to Simon Power, Susan wrote working with young offenders to turn their lives around is an very difficult task. International research shows there are no quick-fix solutions.

"Yet in three short years Te Hurihanga has been successful. Yes, the programme is costly in the short term. But such costs are small compared to the human and financial costs of long-term offending.

"The costs of a life-time of

welfare support, family dysfunction, recidivist offending, terms in prison and the suffering of the victims of crime are immense and are borne by the whole community."

The Te Hurihanga facility is on Anglican Church land and it is integrated into the Te Ara Hou complex in the Hamilton suburb of Hillcrest. Te Ara Hou is a joint initiative of the Anglican, Presbyterian and Catholic social work agencies and Hamilton City Council. It houses 12 social services including Anglican Action, Alternatives to Violence, The Friary, Abbeyfield House, and Catholic Family Support.

Anglican Action missionary Karen Morrison-Hume says it appears the government is making its decisions about Te Hurihanga on political grounds. It will try and pick off some of the successful elements of Te Hurihanga and use them in Social Development Minister Paula Bennett's Fresh Start programme and the Maori Party's Whanau Ora programme.

She doubts whether cheaper, mandatory programmes will be as effective, however. And if Te Hurihanga is closed down the experience and intellectual property the staff has built up will be lost.

# Trinity College revamps ministry training



Trinity College president Rev Dr David Bell provides some theological tips to Trinity College students.

*A week-long trip to Northland where they were immersed in the origins of Methodism in New Zealand and the Church's bi-cultural journey is one of the first tastes students have had of the new style of teaching Trinity Theological College has embarked upon.*

Rather than traditional residential programmes in which students live in Auckland and attend courses at Trinity College and/or Auckland University, teaching will now be done through week-long block courses.

Students enrolled at the College are placed in a parish near their home for training and they gather in Auckland once a month for block courses.

Trinity College manager Nicola Grundy says during their week in Northland students were engaged in a single course, TR3011 – Theological Reflection in the Te Tai Tokerau Context. During other block courses, they may cover three or four courses during the week of intensive lectures and discussions.

In the three weeks between

block courses students carry out academic or hands-on assignments in their parish placements.

"We could teach about the Methodist Church's bi-cultural journey in the classroom but we feel strongly that it is important for students to get an experience of the context in which it has taken shape," Nicola says.

In Northland students, tutors and staff stayed at Aroha Island in the Bay of Islands. During the week they went on day trips and had formal and informal instruction from tutors Diana Tana, Donald Philips and David Bell.

On Waitangi Day students attended the dawn service at Waitangi's upper marae, which was attended by the politicians, and then the 10am service. They also had time to explore the upper and lower maraes.

"On Sunday the students helped lead services at Wesleydale Church in Kaeo. That day we learned of the death of the husband of one of the members of the Tamaki rohe so the students attended the tangi. It was a chance for them to become familiar with the protocols of tangi and reflect on their own practices," Nicola says.

"On Monday we went to Cape Reinga, which was very special event. Diana talked about its meaning and significance for Maori."

Later in the week there were visits to places of significance to Methodists in the Hokianga area and on February 12th, the students and staff took part in the Treaty of

Waitangi celebrations at Mangungu.

Senior student David Palelei says a highlight of the Northland trip was the visit to Cape Reinga. Not only is it a beautiful place, it gave him an understanding of beliefs Maori share with other Pacific peoples.

"Visiting Waitangi was also impressive. It was very helpful having Diana, Donald, and Lana [Lazarus] with us. Their input gave us a broad view, and we could see things from the perspectives of both Maori and the missionaries."

David says he likes Trinity College's new teaching format.

"My first impression is that it is very intense. Some people feel the students are losing a sense of community because we are not

together every week. But in the old system, classes were two hours long and then everyone went their own way.

"Under the new format classes go all day. Being together so long builds a sense of fellowship, and we can share opinions over lunch."

Trinity College's programme is based on a two year Diploma of Practical Theology programme, with a standard five-year path to ordination. The programme can be tailored to suit the needs of individual students given their academic experience and stage of life.

Students who already have a Bachelor of Theology degree might be able to enter at year three and earn the diploma in a year, for example.

**Have your say about Touchstone**



This month the Methodist Publishing Board is carrying out a review of Touchstone. The review will look at how the paper is produced, and

some congregations have been asked to hold focus group discussions to critique its content and layout.

The Board also wants to hear from any individuals who would like to share their thoughts about Touchstone. What do you like about Touchstone? What do you dislike? How would you change it? Does Touchstone meet the needs of your parish?

**TOUCHSTONE**

Send your ideas and suggestions by the end of March to Methodist Publishing Board chair Rev Mark Gibson at [stmarks7@clear.net.nz](mailto:stmarks7@clear.net.nz) or c/o 27 Remuera Ave, Christchurch 8022.

## Avatar in cloud of smoke

To the editor,  
Thank you for the review of the block buster film 'Avatar' in the February issue of Touchstone.

The NZ Film Commission granted the producers of Avatar \$NZ44.7 million, and surely there are ethical implications for the Commission as the film includes the gratuitous use of tobacco products.

Considerable resources are mobilising in the USA to remove big tobacco from the film industry. Details of this can be found at [www.smokefreemovies.ucsf.edu](http://www.smokefreemovies.ucsf.edu). The latest move to this writer's knowledge was January 21st this year, when a group of medical and social authorities in the USA wrote jointly to

News Corporation chairman and CEO Rupert Murdoch, "respectfully requesting News Corporation adopt policies that will eliminate smoking and other tobacco imagery from all News Corp. youth rated films..." There is no evidence that News Corp. will take this request seriously.

Those of your readers who are concerned at smoking being promoted in youth-rated films are encouraged to express their views to The NZ Film Commission, Level 3, 119 Ghuznee Street, P O Box 11 546, Wellington 6011.

Who wants NZ public money used to promote addiction and early death? Who speaks for the young?

*Rev Roger Hey Tauranga.*

## High country tax dodge

To the editor,  
Helen Clark was recently back in the country, so it is timely to look critically at the continued purchase of South Island high country stations by companies linked to Canadian singer, Shanaia Twain.

Shanaia Twain was the poster girl of the Clark government's policy on major land sales to foreigners. The 2005 purchase of the 25,000 ha Mototapu and Mt Soho stations by companies linked to Ms Twain and her then husband were hailed by politicians and the media as a new "smart, win win" approach to the subject of foreigners buying up great chunks of prime NZ land.

This month a company linked to Shanaia Twain has been given Overseas Investment Office approval to buy the 8,579 ha Glencoe Station, which is near the other two stations, in Otago.

But an examination of the accounts of the Mototapu and Mt Solo Stations reveals that

they have been consistently running at a loss since their purchase. Soho built up \$8.4 million in tax losses that may be applied against future earnings plus liabilities of \$61 million, resulting in negative equity of \$8.8 million.

Tax losses don't feature anywhere in the "substantial and identifiable benefit to New Zealand" that the Overseas Investment Office (and politicians and media) trumpeted in relation to these purchases. Tax losses on investment properties are the target of the Tax Working Group's recent report on tax reform.

We weren't told these high country station purchases were investment properties for tax loss purposes. Where is the "substantial and identifiable benefit to New Zealand" in that?

Let's see if these properties continue to remain in their current ownership if the Government toughens the law relating to tax losses on investment properties, even 25,000 ha ones.

*Murray Horton, Christchurch*

## Paul Tillich remembered

To the editor,  
I found Jim Stuart's article on Paul Tillich in the February Touchstone very interesting.

In 1956 I had the good fortune to be invited to attend a small seminar addressed by Tillich at Harvard University. There were just eight or nine students in a study.

In the discussion that followed, one particular student was determined to dominate the meeting, much to the embarrassment of my Jewish American friend who had invited me.

Tillich's response to this situation showed him to be a very sensitive and gentle personality.

*Dennis Marshall, Whangaparaoa*

## Education not only chick in the nest

To the editor,  
It is understandable that Laura Black is upset at the cuts to academic programmes (February Touchstone). However, in these times of monetary hardship, universities have also had cuts, as have prisons, health providers and hosts of others.

Far from being a pine tree pruner, today's hapless politician is more like a mother bird

returning to a nest full of chicks each with its beak gaping wide, which in bird language means 'feed ME, feed ME'.

That is nature in the wild. But wouldn't you think that a good Christian chick would gladly share today's meagre resources with others in the family, so that all can stay alive?

*Margaret Whitwell, Te Puke*

## Distance healing bucks prophecy

To the editor,  
Acts 9:11-12 says "God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them."

Weston Carryer, an evangelist with a ministry of healing miracles wrote that this is a legitimate way to heal someone, who, through their illness or some other reason, is unable to be prayed for in person.

When I was a midwife on a neonatal ward in 1976, a Pacific Island lady was admitted with a diagnosis of 'inevitable miscarriage'. The ward sister said "She'll be finished by 10:30pm."

That night I went to a meeting at which an evangelist was ministering. He was an Irishman

with a gift of healing.

At 8:30pm I got a hanky blessed for the lady that was miscarrying and prayed that God would keep the baby inside her until I could get the hanky to her when I went on duty at 7am.

When I got on duty the next morning I learned that the lady had stopped miscarrying, stopped contracting and stopped bleeding at 8:30pm, the exact time when I got the hanky blessed for her!

She was discharged from hospital three days later with the baby safely inside her. I was unable to tell her that she had been prayed for as she did not speak English.

So much for the ward sister's prophecy that she would be finished by 10:30pm.

*Jean Woodger, Hamilton*

Nigel was finding it tough to write his sermon on liberation theology... but he wasn't sure why.



## FROM THE BACKYARD

### Harvest reflections

*Gillian Watkin*

*It is harvest time in our backyard. The kitchen bench is covered with bowls of tomatoes, beans, grapes and cucumbers. Along the road, there is bird netting draped over grapevines and apple crates are lined up along the orchards.*

These are sure signs of harvest. We were surprised last year when we saw how quickly everything was dealt with, quite the opposite for us in our new garden.

We had been expecting lots of vegetables but we were overwhelmed by abundance. We hadn't known we had an apricot tree until the garden turned pink with blossom like snow in the spring. By Christmas we had bucket after bucket of apricots to deal with. We had looked forward to the fruit but hadn't given a lot of thought to the next step, the processing in order to store for the future.

This year we didn't think we had any apricots because like the rest of the country spring was cold enough that we thought real snow could appear at any moment. Still nature will always surprise and we had enough apricots to make into pies for the freezer.

For the rest of the vegetables we are well prepared. We have all the necessary equipment on tap to freeze, bottle, sauce, and dry so we could give to family and friends. The problem is, however, everything is late in Hawkes Bay and the quantity is diminished in our backyard, as it is in the big commercial ventures.

It is the weather, of course, the one really uncontrollable part of our world. Some of the chaos of climate change is that what have been reasonable predictions turn into

anybody's guess.

While we love eating our own produce, if we fall short during the year we can shop for more. In so much of the world, if the harvest fails, life fails. Caring for our planet is caring for each individual life.

Bad weather also reminds me of the difference between town and country. We carried on life in Auckland in spite of the weather, here it can change everything. A late and smaller harvest means less work for seasonal and factory workers at a time and place where the unemployment is highest in the country.

Planting a garden is an act of hope in the face of uncertainty of what will come to fruition. So too is living a life when all is not well. The Easter Story reminds us year by year that hope, the deep sense which keeps us going when all is not well, comes from the heart of God's grace.

Easter is coming. The dates for Easter are set by northern astronomy. But we have a southern window into this season, far removed from the spring images of bunnies and chickens.

In early times Easter came in the Northern Hemisphere at the end of winter and store houses were emptying fast. The lessons of Lent were to do with frugality, of going without, giving up and waiting. In our land the season of Lent, the 40 days before Easter, is a time of harvest, and the coming of autumn and the cold weather.

It is a time for paying attention to our blessings, and maybe the cold spaces of our lives.

## Generosity and vibrant spirit inspire

Rev Alan Upson

*An empty mining truck and trailer that rumbled by had me hoping I'd experience a West Coast thunder storm. It was 8a.m. on a Thursday, and Reefton District Union Parish lay supply minister Ian Davidson had me putting Milo into cups ready for children arriving early for the school Breakfast Club.*



Minutes later children, some who had caught the bus at 7a.m., came to the counter for their orders of Milo, Weetbix or milk. Ian, who has a mining and forestry background, is a chaplain role at the Reefton School. His wife Karen is the whanau nurse, who regularly visits several schools in the area.

At the Miner's Hut Gavin, Geoff and Peter (three voluntary part-time men with full-time beards) are heating up a Methodist cast-iron billy with a tap out

the side that has been used at many past picnics. Inside the hut, light shines in between the wall planks, but wooden shingles keep out the light rain. Things hang from everywhere and I'm told how they had enough tools to send some to the islands. I'm presented with a glass phial of grey dusty ore, which looks nothing like gold.

New Nelson-Marlborough-West Coast synod superintendent Rev Jill van de Geer, vice-president Lana, and I have travelled through the Lewis Pass from Christchurch for Jill's induction. Others have come from far (Blenheim, Nelson, and Motueka) and near (Westport and Greymouth). The North Island from Auckland to Wellington would fit into Westland.

Along with 89 year old pianist Esma Mulligan the music group leads our singing, the hymn words projected with beautiful West Coast scenes on to the screen. The Induction Service includes a

releasing liturgy to outgoing synod superintendent Rev Alison Molineux. Gifts from the District to Jill include a native wood turned bowl, a sun hat and a grapevine from Marlborough. Westland generosity is apparent in the afternoon tea.

Later Rev Peter Norman shows Lana and I around the well kept Motueka Uniting Parish Church and around the town. He tells of earlier ties between Maori and the Methodist Church.

At St John's in Nelson Alison introduces us to past and present ministers and lay leaders as we talk over a shared lunch. Lana and I use the laptop and broadband access to work on the coming induction service for Mary Caygill to Durham Street, Christchurch and catch up with emails.

Blenheim's Wither Hills glow gold under a hot sun. While Lana visits Methodist sites with Judith and Basil Parkes. Rev Ken Russell takes me visiting retired ministers and lay people. In the late afternoon Lana, Ken and I meet with

the leader of the Tongan congregation.

It's refreshing for Lana, general secretary Rev David Bush and I to meet Parish Council members. Then, after a generous pot-luck tea, we discuss local and Connexional issues in an open meeting.

Next morning, after a combined service with the local Tongan group, the Blenheim Pipe Band welcomes the congregation into the Parish's new hall, named 'The Foundry' after John Wesley's first worship building. After the dedication and blessing of the building and the unveiling of a plaque marking the occasion, Lana sings the waiata.

Speeches, a resounding Tongan choir anthem and lunch follow. Our time in the Nelson, Marlborough West Coast Synod leaves us impressed by the generous hospitality and vibrant spirit of the congregations and churches we have visited.

*May God's blessing be with each of you.*

## Liberation theology alive and well

By Rev Dr Walter Altmann

*Since the fall of the Berlin Wall, 20 years ago, many critics have been quick to sign liberation theology's death certificate. Most of them did so because they understood it to be an apology of bygone Soviet-style socialism. It seems, though, that this death certificate has been issued prematurely.*

It is true that liberation theologians – some more than others – used Marxist categories for socioeconomic analysis and for a critique of capitalism's evils. However, the core of liberation theology has never been Marxism.

It is rather the compassionate identification with the poor and their struggle for justice, inspired by the life and teachings of Jesus himself, which is at its heart. Instead of social analysis, which was seen as a methodological tool, liberation theology placed greater emphasis on the crucial role of the committed praxis God's people – or, in other words, the Christian communities' action inspired by faith and informed by theological reflection.

Liberation theology is spiritually grounded on and gets its motivation from the life changing encounter with Christ as liberator and with our neighbours in need. Their suffering is not a result of fate but of systemic injustices and oppression, which can be overcome by transformative action.

If we look at our reality today, we are reminded that poverty has by no means been overcome in the world yet. On the contrary, the recent international financial crisis, produced by unrestrained capitalist forces governed by greed and private and corporate interests, has increased the number of the poor – or rather, the impoverished – in the world by hundreds of millions.

Liberation theology emerged in the late 1960s in Latin America. The ground had been prepared in the 1950s by Christian base community movements aiming for social, political and economic reforms in society, and for the active participation of laypeople in pastoral activities within the church.

Latin America being predominantly a "Catholic" continent, the new theological approach was widely linked with pastoral and theological developments within the Roman Catholic Church, although it was from the very beginning an ecumenical endeavour. The very term "liberation theology" was proposed almost simultaneously by the Roman Catholic

priest Gustavo Gutiérrez, from Peru, and the Presbyterian theologian Rubem Alves, from Brazil.

It is then no surprise that in the 1970s and 1980s liberation theology had a strong influence on the ecumenical movement, including the World Council of Churches (WCC). The relevancy of its actions in supporting struggles for human rights under military dictatorships in Latin America, in developing effective methods of overcoming illiteracy (as did the exiled Brazilian pedagogue and WCC education adviser Paulo Freire), and in combating racism, mainly in Southern Africa, has been widely recognized.

As a contextual approach, aimed at critically reflecting on the praxis of God's people, liberation theology was never intended to become a static, dogmatic theoretical construction. Its intention was not to highlight a neglected theological theme, but rather to propose a new way of doing theology. It naturally underwent changes over the decades. At the outset it focused on the living conditions of the poor, later on it incorporated other issues, like indigenous peoples, racism, gender inequalities and ecology.

Nowadays liberation theology deals as well with the interpretation of cultures and with anthropological questions, for example the temptation of power. The goal of striving towards a more just society where there is "room for all" persists, yet the way of achieving it has shifted towards civil society action.

The influence of liberation theology goes way beyond the realm of the churches. Its contribution towards overcoming military dictatorships in Latin America and apartheid in Southern Africa has already been hinted at. Today it helps shape Latin American political efforts towards a model of democracy that overcomes poverty and social injustices. Several Latin American presidents – Lula da Silva in Brazil, Morales in Bolivia, Correa in Ecuador, Ortega in Nicaragua and Lugo in Paraguay – have all in different ways had close contact with Christian base communities and liberation theologians.

But, above all, liberation theology continues to be very much alive and well within civil society movements and Christian base communities.

*Walter Altmann is the president of the Evangelical Church of the Lutheran Confession in Brazil and the moderator of the World Council of Churches' Central Committee. Source: www.oikoumene.org/en/news.*

## The Treaty of Waitangi as a covenant before God

By Rev Donald Phillipps

*(This is an edited version of a sermon preached at Mangungu, Hokianga on Friday February 12th, to celebrate the 170th anniversary of the signing of the Treaty of Waitangi.)*

On this day and at this place 170 years ago a crowd of about 3000 people gathered for a momentous occasion in the history of Aotearoa New Zealand.

A week before, a Treaty had been signed at Waitangi – a document seeking to formalise the relationship between the tangata whenua and the newcomers. The latter were mostly of European origin, and from England in particular.

In the week that had elapsed between the event at Waitangi and this day at Mangungu there had been a great deal of talk among the tangata whenua, and many questions asked of those who had been at Waitangi.

Waitangi was where the Church Missionaries operated – Henry Williams was the man who translated into language the Governor could understand what the Treaty meant and what it might do to the mana of the tangata whenua.

It was first and foremost a treaty, and for Governor Hobson, a treaty was as often as not a document drawn up by the victor after a battle was over, setting the terms the vanquished would observe.

At Mangungu the English words of the Treaty were explained and analysed and questioned again and again. For there could be no acceptance of any such notion of victor and vanquished on this occasion. The tangata whenua were the masters of their own land. They were its rightful guardians and occupiers.

The land was sacred. We might well say that it was a sacred trust, and that the tangata whenua were its trustees and protectors. They needed no authority from anyone else, not even a Queen on the other side of the world, to carry out their trust and responsibilities.

If news had reached them that there might be large numbers of settlers coming to Aotearoa, the tangata whenua would still have had no doubt they were the inheritors of the land. The best thing a treaty might achieve was to keep these often disorderly newcomers in check.

For Ngapuhi, at least, the word 'treaty', or tiriti, has always had a special meaning. It is regarded as a sacred covenant, and I suggest that it was at Mangungu that the idea of covenant first found expression.

I believe the idea of the Treaty as a covenant has a very strong and particular connection with the way Te Haahi Weteriana understands its meaning.

When Governor Hobson arrived at Mangungu, he stayed in the home of the Mission's

Superintendent, and he was looked after by the acting Mission head Rev John Hobbs.

Hobbs had been in Aotearoa for 16 years, and had a good reputation as a linguist. It was natural and politic that Governor Hobson should ask him to act as his interpreter and translator.

Dr Claudia Orange says from the beginning John Hobbs used the word 'covenant,' to describe the Treaty – a sacred covenant which binds all parties together under God.

He translated Hobson's assurances as an undertaking that the 'Queen did not want the land', that it would never be forcibly taken. He translated 'sovereignty' to mean no more than that the Queen's officials must be able to punish those guilty of crimes. He gave Hobson's 'solemn assurance' that the 'Queen's government would always act with 'truth and justice'.

The whole tenor of Hobbs' translation was that the Treaty was a sacred deed to be seen as a pledge, similar to a religious commitment or covenant, entered into by two parties, the Maori chiefs and the Crown.

Covenants in the Bible often refer to something God initiated with God's people – the promise to Noah, for example, that the rainbow would be an everlasting sign that the world of nature would not destroy the world of men and women.

Another covenant was God's promise to Abraham that his posterity would be numberless, like the stars in the heavens.

In this and other ways, a covenant is like a treaty. It comes from the top down; it is not an agreement between equals.

But as a Methodist, Hobbs knew the word covenant in another sense, one introduced by John Wesley in a special service at the beginning of every year that reaffirms the Methodist people's covenant with God and with each other.

I believe Hobbs understood the Treaty of Waitangi in this way. It was not so much a covenant made with God as a covenant made before God by two equal peoples.

What does the covenant require of all who believe in the one God? It challenges us to offer our neighbours three things – aroha, compassion and justice.

In whatever language we speak, these three things surely provide the basis for a society which accepts, and nurtures, and hopes, and has faith in the future under the one God.

My dream is that in the covenant that we call the Treaty of Waitangi we can find all this and more – never glossing over the hurts and the injustices and the misunderstandings – always ready to respect honest protest.

But before the one God, to work together towards the goal of being one land, and though many peoples, united in a shared, sacred trust.

## Centennial celebration chance to ponder 21st century mission

*In June 1910, representatives of many churches gathered in Edinburgh, Scotland to chart a direction for the global mission of the Christian Church. It is generally held that the 1910 World Missionary Conference paved the way for the modern ecumenical movement.*

In June an international conference will take place in Edinburgh to mark the centennial of the 1910 conference. There will also be many regional and national events to mark the centennial. They include a conference in Auckland on June 18th and 19th.

Methodist Church of NZ Mission and Ecumenical secretary Rev John Roberts says those attending the 1910 conference were mostly White, Western, male and Protestant.

“Nonetheless it was a groundbreaking and momentous event. Participants recognised the need to move beyond colonialism and welcome the birth and maturing of independent churches around the world.

“Thankfully the Edinburgh 2010 conference will be more broadly based. It will include Anglican, Baptist, Lutheran, Methodist, Reformed, Seventh Day Adventist, as well as Orthodox, Roman Catholic, Evangelical, Pentecostal and Independent traditions.”

John says today mission must go hand in hand with ecumenical commitment. Historically missionaries viewed Christian unity as a practical issue. In some parts of the world the mission field was shared out between different churches to avoid competition. Sometimes

missionaries worked on common projects such as Bible translation.

“Cooperation between missionaries led to reflections on the divisions among the churches. How were people to understand reconciliation in Jesus Christ when the churches and their leaders were ignoring or fighting one another? How could Christian groups who lived in mutual hostility, preach one Lord, one faith, and one baptism in a credible way?”

“There was no lack of ecumenical questions for the participants at the Edinburgh Conference of 1910. Since then, Christians have learned to work together, to share news of the love of God, and to witness to Christ in many different ways – defending the poor, struggling for justice, resisting racism, working for reconciliation, protecting the

planet.

“Much of this has happened as Christians have learned to listen to one another and work with people of different faiths, or none. Without the impetus of 1910 much of this would not have happened.”

Among the issues the 2010 Edinburgh conference will consider are secularisation, post-modernity, new means of communication, inter-church relations, and inter-religious dialogue.

John says there is a similar sense of urgency in 2010 as there was in 1910. The world still needs a gospel message that can bring people together. Such a message can't be proclaimed by discordant voices. It calls for a commitment to unity.

## What's on in Edinburgh and Auckland

*The Auckland event marking the centenary of the World Missionary Conference has the theme Mission and Unity: Then, Now, and into the Future. The conference will reflect Aotearoa New Zealand perspectives.*

It will include an historical overview, a Biblical perspective, gender issues in world mission, ecumenism in the 21st century, Maori and migrant perspectives, the challenge of young people to the church, Christians and world faiths.

Among the presenters are Rev Dr Allan Davidson, Rev Dr Lynne Wall, Rev Dr Janet Crawford, Rt Rev John Bluck, Te Aroha Rountree, Dr Carlton Johnstone, and Rev Dr Keith Rowe.

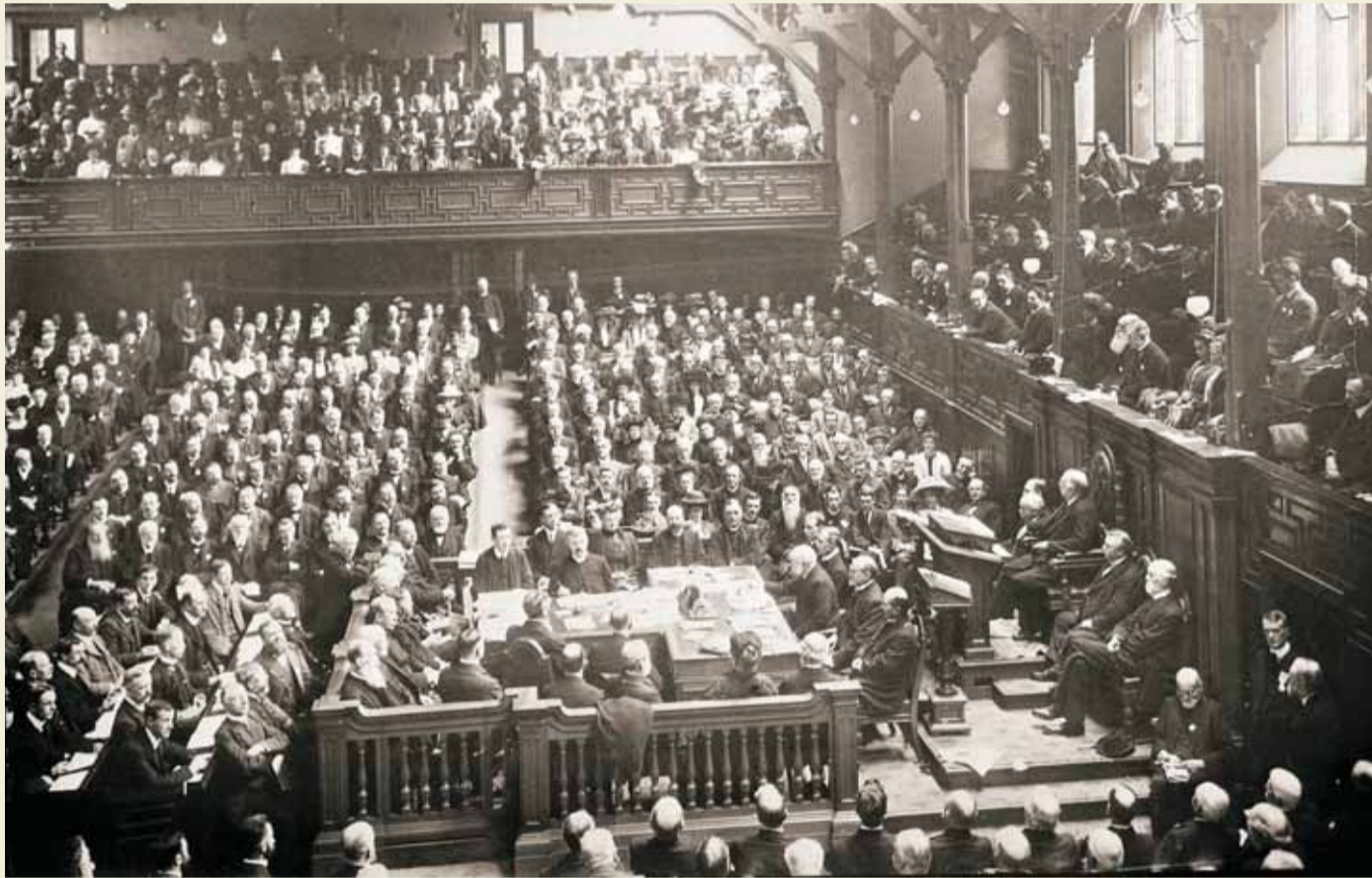
The title of the Edinburgh conference is Witnessing to Christ Today and focuses on nine themes at the centre of contemporary missiology. These range from the foundations of Christian mission to current forms of missionary engagement. Other themes are relationships between mission and power, unity and spirituality.

Rev John Roberts says the organisers of the Edinburgh and Auckland 2010 centennial conferences see their gatherings as a time of thanksgiving for the progress in mission God has made possible. They also provide a means to address the challenge of mission in the 21st century.

Each conference will provide an opportunity for celebration, repentance for all that has gone wrong in mission, and re-commitment to a new shared vision for the present and future of God's mission in the world.

Edinburgh 1910 led to the formation of the International Missionary Council (1921) and the World Council of Churches (1948). These led to ecumenical initiatives in NZ, including the National Council of Churches (1941) and the Conference of Churches (1983). It is hoped that the Auckland conference will give fresh impetus to ecumenism here.

Cost of registration for the Auckland conference is \$50 waged and \$25 unwaged (includes dinner and lunch). For more information email [mm-e@clear.net.nz](mailto:mm-e@clear.net.nz) or visit [www.methodist.org.nz](http://www.methodist.org.nz).



*The 1910 World Missionary Conference in Edinburgh paved the way for the modern ecumenical movement. It's centenary will be marked in June.*

### Mission and Unity

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## Good Cents provides change to tackle debt

*Completing Wesley Community Action's Good Cents programme has had many benefits for 'Kay'.*

The IRD has reassessed her \$2,000 debt to them, she has managed to repay debts to two loan companies that were costing her \$110 per week, and above all she has regained confidence in herself.

Wesley's Porirua team-leader Makerita Makapelu says life had not been easy for Kay. She left home at 14 and lived with her sister. By 18 she was pregnant and living on the benefit. Sharing accommodation often meant loaning money to help friends and family. Kay developed a habit of loaning and borrowing without being fully aware of the consequences.

Over the years Kay approached Wesley Community Action in Porirua on several occasions for counselling or food bank assistance. In 2009, she was asked if she would like to participate in the Good Cents education and budgeting programme, and she took the opportunity.

One of the first exercises she completed was to record every item she was spending money on for a whole week. She was amazed at the result. She was borrowing money to spend on things like video games for her oldest son, and her loans were costing her \$202 per week.

Part of the Good Cents programme involves learning to communicate and to talk about the issues of debt and negotiate affordable payments.

"Good Cents, helped to put me in charge of my money, so it was me making the decisions, not someone else," Kay says.

As a result, she has found confidence and has regular work in a local supermarket. Her family is eating cheaper more healthy food, and life is good. Looking ahead, her first priority is to pay off her remaining loan, and then she plans to save enough to take her family on holiday.

Good Cents is an eight-week group programme that developed out of the close relationships Wesley Community Action has with the

people who use its food bank.

Makerita says many families are trapped in a debt cycle that was bleeding their limited wealth out of their community.

"As we looked into this cycle we found a complex system that perpetuates poverty and hardship. This includes exorbitant rates of interest charged by some finance companies which are the lenders of last resort, a silence around debt in the community, and institutions that give people limited options," Makerita says.

Good Cents works alongside people with common experiences and stories around indebtedness and supports them on their journey to a better financial future. The emphasis is on creating a safe space for people to talk about their situation and lifting some taboos, and finding creative ways to build up and redefine the wealth of families and communities.

Good Cents is creating a network of people and groups with skills and knowledge to help make real change.

"We have started a number of small initiatives. Along with forming education and support groups, these include working with banks to explore debt consolidation and partnering with Agape Budgeting Service to provide budgeting and advocacy," Makerita says.

"Conversations with Pacific communities and church groups are beginning to uncover possibilities that exist for these communities to catch hold of a vision that would see people find solutions by building on their existing cultural and collective resources.

"We're exploring ways to link up financial education with colleges and communities. Planning is well underway for a Porirua-wide event to explore more collective solutions to indebtedness."

Wesley Community Action thanks the Todd Foundation for investing in the Good Cents idea and allowing space for solutions to emerge from the community rather than imposing another service on them.



## Understanding kava from a Tongan perspective

By Sione Molitika

*Kava has been used in church gatherings for centuries. It is something that can strengthen our ministry. At St. John's Methodist Church in Hamilton, we use the kava circle as a means to reach out and touch people's lives, especially the men of the congregation, thru sharing and listening.*

I believe that the positives we gain from having a kava circle at church far outweigh any negatives.

Kava (*Piper methysticum*) is a plant in the pepper family. Kava can also mean the drink that is made from kava roots.

According to Tongan legend, the origins of kava come from a king in the Tu'i Tonga dynasty who went on a fishing trip during a time of famine. The fishing was not successful and the king and his men landed on the island of 'Eueiki, looking for food.

A couple, Fevanga and Fefafa, lived on the island with their only daughter. The daughter, whose name was Kava'onau, suffered from leprosy. When the king came to the island, they willingly prepared food for him.

But the only food they had was a single kape plant that grew by the beach. They started making the 'umu (underground oven) and went to the beach to get the fu'u kape. There they found the king sheltering from the sun under the shadow of the kape plant's big leaves.

Out of respect for the king they did not disturb him to get the fu'u kape. They ran back to their small hut and after a serious discussion they sacrificed their only daughter and put her in the 'umu as a food offering for the king. When the king found out what had happened, he left with his men for the main island of Tongatapu. Fevanga and Fefafa then looked after the 'umu as their

daughter's grave. After some time they noticed two plants growing on the grave. The one on the head end they called 'Kava' and the one on the leg side they called 'To'

The couple looked after these two plants, and later took what they harvested from them to the king. The king ordered the roots of the kava plant to be pounded and a made into a drink. The small plant, to (sugarcane) then became the snack offerings of the kava ceremony.

The legend of kava is a story of respect, love and sacrifice. Wherever there is a kava ceremony the feelings it generates are of respect, love, kindness and above all, the essence of Tongan culture, the gift of giving.

There are different types of kava ceremony. The most sacred and formal is the royal kava ceremony (taumafa kava). The less formal kava circle common to social gatherings is known as 'pukepuke fonua' or holding onto the land.

The ceremonial behaviour associated with it is central to the life of the Tongan people. It strengthens the bond between the people and the land, and it sustains Tongan identity.

Whatever format is used, the overwhelming focal point of the kava ceremony is always the same: the honouring one's life and binding the kainga (family/people) together.

According to Wikipedia, kava contains approximately 43 percent starch, 15 percent kavalactones, 12 percent water; and small amounts of sugar; protein; and minerals. There is no alcohol in kava. Effects of kavalactones include mild sedation, a slight numbing of the gums and mouth, and vivid dreams.

*Sione Molitika prepared this briefing for the Hamilton East Parish Council.*



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Each year the Society in Wellington contributes ever greater levels of money to special works including the Home of Compassion's soup kitchen, Wellington Night Shelter, English classes, tai chi classes and welfare support that includes food parcels, budget advice, and advocacy.

Other social services the Society provides through its Newtown Centre include a pregnancy support service that offers clothing and bedding to pregnant and recently pregnant mothers and their babies. The Society in Wellington also runs a joint venture with IHC and employs people with an intellectual

disability to manufacture altar breads in a sheltered environment.

During 2010 the Society's will continue to assist families and individuals that are marginalised, particularly by searching out and identifying the most needy and implementing programmes to assist them towards long term independence. It will create employment opportunities for as many people as possible by enhancing the self esteem and independence of those who want work but cannot find it.

And it will identify new government and local authority initiatives that will enable expansion of the Society's Wellington services to include funded programmes that meet the requirements of marginalised families and individuals.

# Philippines struggle to recover from triple beating by tropical storms

By Cory Miller

*Within the space of a month three typhoons hit the Philippines, causing the national region of Luzon to be submerged in floodwaters. Ketsana was the first to arrive early on the 26th of September 2009. A month of rain fell in just a single day. With no chance to recover, Parma and Mirinae followed close behind, lashing the Philippine islands and affecting almost half a million people. This unprecedented flooding has highlighted the devastating effect climate change could have on the world's poorest people.*

The death toll climbed to over 400. Over 150 000 were made homeless, forcing large numbers to seek shelter in the 205 evacuation centres. Conditions were less than ideal, cramped, with minimal supplies and the threat of disease high. Electricity was cut in the submerged regions and communication was difficult in the poorest areas, where many of the roads were impassable. Even now, many months after, the worst affected areas remain under water. Many areas have been deemed un-returnable making thousands homeless.

In Northern Luzon the farmers were hit the hardest. October would normally be the start of the harvesting season, however the rice fields have been ravaged by the floodwaters, most of the potential harvest destroyed. Farmers are unable to return to their land and the workers have no work.

As a result rice will become scarce. The government has put out a request for a record high amount of imported rice. This is going to make rice an expensive staple food for the Filipino people. "The common people are going to struggle even

more" says Minnie Anne Mata-Calub, Programme Unit Head for Faith Witness and Service at the National Council of Churches (NCCP). "The people are going to fall deeper into poverty as they struggle to meet the increasing cost of rice". She says.

Pauline McKay, Christian World Service Director (CWS), who was involved in launching the CWS appeal for the typhoon devastated nation, spoke of the needs of the people "I was in the Philippines, the people have great community spirit, and support networks, but nothing can prepare them for this sudden outburst. The magnitude of this disaster is that they need our help"

Local partners in the Philippines were personally affected by the typhoon.

**In December Touchstone writer Cory Miller visited the Philippines. She took time out during her travels to meet with the National Council of Churches of the Philippines. Here is her report.**

However, true to the Filipino spirit they are working to provide for the immediate needs of the country's poorest communities, the ones most likely to miss out on government funding. NCCP was one of the many aid agencies that rushed to the aid of their people. "We set priorities so that we can still respond to the needs of the country despite our shrinking resources." Says Minnie Anne. The NCCP has assessed the local needs in an effort to facilitate a rapid response to those most vulnerable and those worst affected by the typhoons. They have provided shelter boxes for families, equipping them with the basic necessities, working to provide them with what is required to rebuild their future.

"We have given the people some hope" says Minnie Anne. The effects of the typhoon will be long lasting, but the people have shown their strength of spirit and collectively as a country they will gain the inspiration needed to rebuild their country.



Typhoons can have a devastating effect in the Philippines, where 80 percent of people live in poverty.

## Churches face up to Philippines poverty

By Cory Miller

*Poverty is endemic throughout the Philippines. A source of hope amidst the worsening situation there is the National Council of Churches of the Philippines (NCCP).*

For more than six decades the NCCP has acted as a channel for united witness and common action. The group was created in 1963, called by the faith and vision of their various churches to become an ecumenical fellowship. Since then it has been a vehicle for the churches to advocate for justice, peace and for the dignity of human life.

"We have kept abreast with and are constantly responding to the signs and needs of the time," says Minnie Anne Mata-Calub, who heads the NCCP's programme for Faith, Witness and Service. "We are called to respond prophetically to the challenges of today."

As a non-governmental organisation, NCCP acts to fill the gaps left by the government. It is their dream to create a just, equal, self-reliant and sustainable society.

However as 80 percent of the people live in poverty the Philippines has a long way to travel to achieve this. Minnie Anne believes that the state of the Philippines is what has pushed the people to fight back with violence.

"People ask why there are armed groups in the Philippines, why do we have a National People's Army. The answer is that the people are trying to push for a democratic Philippines.

"The common people can see no other way than to fight against those elite few in control of the regional power. These elites have created an uneven distribution of wealth leaving the common people to fend for themselves."

Despite the rich agricultural resource of the Philippines the people are struggling.

"There are more urban poor than there were 40 years ago, the life of the people is not improving," says Minnie Anne.

"Few farmers have ownership of their own land; the vast majority are tenants. The common worker does not get enough compensation. The ancestral people are being driven away from their lands. The children are suffering, used in child labour and forced to drop out of school, their future doubtful."

It is this tragic picture that the NCCP are fighting to change. The NCCP utilises its resources through definite project groups that look at ecumenism, education, nurture, faith, witness and service. They provide direct services to their communities, offering opportunities to recover from loss and to rebuild lives in a sustainable manner for the future.

As a member of the international body Action by Churches Together (ACT) the NCCP gets their funding through appeals to churches around the world. However the global recession has impacted the amount of financial support.

"As a result we have had to set our priorities so that we can still respond to the needs of the country despite our shrinking resources," says Minnie Anne. "We cannot afford to give up. It is the common people that we meet everyday that push us to work harder to achieve our vision of an ideal world."

The route to this ideal world is not clear-cut. A complete overhaul of the system is required.

"To get out of this current state of poverty requires a political will to escape. It is something we may not see in our lifetime but it is something that we are trying to change, a goal that we are continuing to work towards."

The NCCP has been branded by many as too progressive as they fight for a better Philippines.

"If this is what it takes to change our country, then we will take on that label," says Minnie Anne. "Many church people have been killed due to their advocacy work. However when you see the people and see their courage you become bolder in action."



  
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# In the footsteps of missionaries – Wesleyan spirit alive in Papua New Guinea highlands

*Two daughters of Rev Cliff Keightley were on hand to mark the 50th anniversary of his arrival in the Nipa in the Southern Highlands of Papua New Guinea (PNG) to set up a Methodist mission.*

In early December Dr Jenny Keightley, her husband Geoff Ridley, and her sister Susan Sinclair were hosted by United Church of PNG bishops, ministers and their wives when they attended the anniversary celebrations.

For Susan and Jenny it was a return to their childhood homes in the Southern Highlands and the Hela region of PNG.

In December 1959 Cliff arrived in Nipa Valley to establish a mission after walking for three days from Mendi. He was accompanied by a team of locals, pastors from the coast, police and Australian patrol officers.

Jenny says 6000 people attended the two day commemoration of the event.

“The church land was rededicated by the customary landowners and 60 to 70 pigs were killed for the feast. There was much singing, chanting, laughter, hugs and tears as well as long hours of listening to speeches in Pidgin and local languages. Luckily we were able to sit in the shade!”

“It was a time of renewal, joy and rebuilding relationships. We were cared for beyond expectation and felt very safe. We loved the time we spent developing relationships with the second generation, who were small children when we lived



Jenny Keightley with baby Keightley Ol Kopen and mother Les.

there,” Jenny says.

“These younger people have no memories of our family but have inherited the benefits of education, health care and faith that the Missions brought. Many are living the gospel, succeeding against all odds to preach and teach the good news of the Jesus Christ.

“The United Church in Hela and the Southern Highlands is a movement in the style of Wesley, burning with enthusiasm to spread the good news, living by providence, and rooted in the community and people. Last year in the Southern Highlands alone, 8000 new people were baptized and 12,000 rededicated themselves to Christ.”

Jenny says there are problems in the regions and the Churches are the only organizations able to really engage with the population to face them. This is especially so for the fully indigenous United Church.

“In Mendi, after work by the United Church bishop and Catholic leaders, there has now been three years of peace after 10 years of intertribal fighting. It caused the loss of 70 lives and destruction of many buildings, gardens and vehicles.”

“In Tari, after two years of mediation among 30 groups there had been no loss of life for eight months. This work was done by Young Ambassadors for Peace, led by Moses Komengi, a son of one of the first Mission converts. This is on the background of no progress by armed forces and constabulary,” she says.

Jenny urges church people to pray for people of the United Church and for the wisdom, commitment and faith of United Church bishops Wesis Porop and Wai Tege and their staff that they may continue their careful use of scarce resources.

Pray for protection for the people of the Southern Highlands and Hela from the divisions caused by affluence when mining and LNG do begin having more effect financially.

## PNG today

Jenny Keightley says Papua New Guinea faces serious challenges. These include HIV AIDS, endemic violence particularly against women, wide income differentials, and high unemployment.

The country has also seen an influx of overseas mining companies such as the multinational Exxon Mobil. They bring the promise of prosperity through mining without commitment or concern for the effects this will have on the population.

“The national one party system is relying on churches to provide the infrastructure for peacemaking, education, health and employment, especially in rural areas, because it is unable to do so.

“There is no road access to the capital city from the Highlands or Hela. There is a main road from Lae on the north coast which is ‘sealed’ to Mendi but not beyond to Tari. It is as rough as a riverbed and it takes two or three hours to travel 60 km.”

Subsistence farming works well but everything else costs the same or more than it would in Australia and NZ. Annual income average is NZ\$1500 for those in employment.

One initiative being developed is village tourism in partnership with the United Church. Now that peace is more secure the Churches can provide a secure experience. If you want to visit and are prepared to live as if you were camping, this may suit you. The financial costs will be higher than you expect because of the cost of travel, living costs and a donation to the churches, but you will have the experience of a lifetime and experience inspiration, and a possible renewal of faith. You will also bring cash to a cash-strapped economy.

Some people with skills in building, electrical work, diesel mechanics and accounting may also be able to help with project based advice.



Descendants of original customary landowners rededicate the Puril church land. Bishop Wesis Porop (back to camera R) leads. Rev Stanley Buka centre (circuit minister) holds the sod.

If you are interested, please contact: geoff.ridley@paradise.net.nz

You can also donate through Methodist Mission and Ecumenical United Church projects by sending a cheque to Rev John Roberts, 22A Penney Ave, Mt Roskill, Auckland 1041.

Oxfam (www.oxfam.org.nz) and

Medecin Sans Frontiere (www.msf.org) also have development and health projects in the Hela region.

You can find out about Young Ambassadors for Peace through Uniting Church of Australia website (www.unitingworld.org.au/programs/peacemaking).

## 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.
- A bequest enables the Methodist Mission, in partnership with your legacy, to provide opportunities for change and social justice within our community.
- A bequest in conjunction with the Methodist Mission ensures that the tradition, integrity, security and practical strengths of the Methodist Movement will work in conjunction with your gift and your memory.

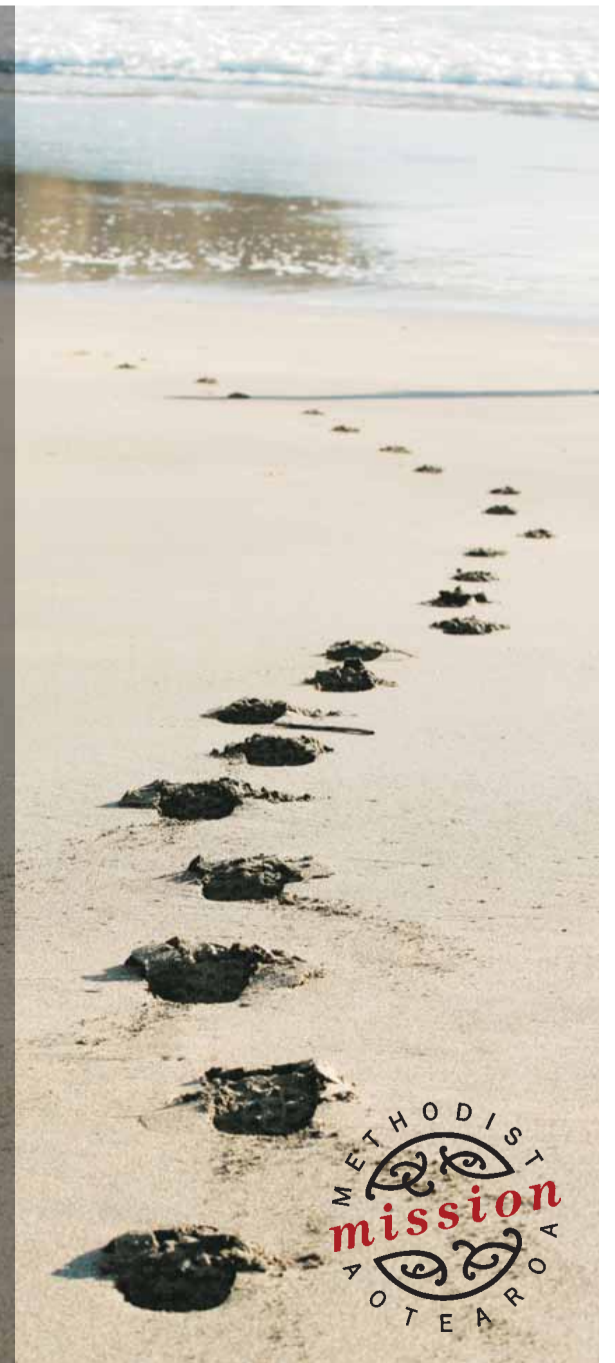
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Ruth Silverstone

Convenor, Methodist Mission Aotearoa  
23 Tarbottons Road, ASHBURTON, 7700.

Phone: 03 307 1116

Email: bilverst@xtra.co.nz



## Gathering up his hems, he ran

*The younger son said, "Father, give me my share of the property that will belong to me" (Luke 15).*

The father divided his livelihood between his two sons. His neighbours said, 'Fool!' They seemed right when the younger son cashed-up his share and disappeared within days.

The father was deeply grieved. He'd believed that his sons would 'honour their parents' by caring for them into old age. But his love for his lost son was unwavering.

Meanwhile, far from home the wayward son squandered his inheritance on reckless consumerism. Then, when a famine swept across the land, the broke and hungry son remembered what a wonderful cook his Mum was.

But deep down he realised his loss

was spiritual. This came home to him as he watched pigs scoffing their food.

As he pondered his self-indulgent individualism he realised that it hadn't brought him happiness. His bid for complete independence had brought him feelings of utter self-absorption and disconnection. He was beside himself. Even workers on his father's farm were better off.

He came to his senses but neither blamed anybody else nor denied the truth that he alone was responsible for his condition. He resolved to return to his father's house to ask his father's permission to start at the bottom as a worker on the farm. 'I will go', he said to himself, and he went.

But as he journeyed home dark feelings of loss of self-worth and guilt

returned. So he rehearsed his confession, 'Father, I have sinned by leaving your house. I am no longer worthy to be called your son.'

At home the father's love for his missing son was undiminished. The longer his son was away the greater the father's desire to see him. Daily he watched the road.

When he did see his son returning he dropped everything he was doing and, gathering up the hems of his robe, he ran to meet him. The two fell into a clinch of greeting.

When compassion meets confession there is saving grace. But the son never did complete his confession.

His father's extravagant and joyous actions overwhelmed everything else. His son was restored, redeemed,

forgiven and reconciled.

Signs of this were seen as the son stood in his new shoes and the best robe in the house with a ring on his finger bearing the family seal. At the father's bidding celebration of the young son's new life began.

The father had found his son and the son, by knowing where he belonged, had found his true self. The one Jesus called "Father" is able to put right a trusting penitent's relationship with himself.

Can there be new life without repentance, confession and a forgiving spirit?

"Let me repentant work for thee" says Helen Fiske Jackson.

## Finding faith on the threshold

## LIBRARY OF FAITH

By Jim Stuart



*As I try to comprehend the volatile state of the world, I've chosen as my second book in the Library of Faith, a small work by the French*

*Christian mystic, Simone Weil, entitled Waiting for God. This profound and deeply moving book was written a year before her tragic and untimely death in 1943.*

In her brief life span of 34 years Weil lived through the emergence of the Soviet Union, the Great Depression, the Spanish Civil War, the rise of Hitler's Germany, and the fall of France.

In a sense, her life was a living paradox: born into a comfortable Jewish bourgeois family she became a dedicated supporter of the working poor, a pacifist at heart, she reluctantly fought in the

Spanish Civil War. A Jew by birth, she was drawn to Christianity but refused to join the Catholic Church. A gifted thinker and writer, she starved to death living on the rations allocated to French people living under German occupation.

In her early years Weil was a political activist. She became a devout Christian mystic in later life. Her life mirrored her times, and what emerged was an extraordinary integrity of being. As she once wrote, to be relevant, you have to say things that are eternal.

Weil came to Christianity, she wrote, "implicitly", that is, she confessed she had never entered a church. Nevertheless, she knew "in secret" that she had always been waiting for God. Recovering from her involvement in the Spanish Civil War, she wrote in *Waiting for God*, that it was "a moment of intense suffering" that prepared her for "a presence more personal, more certain, more real than that of a human

being".

While reciting the words of the English poet George Herbert entitled 'Love bade me welcome' she says she came to "an absolutely unexpected encounter with God". This mystical experience of God outside the church, she observed, drove her to the poor and she determined never to separate herself from the misfortune of others. "Contact with God," she affirmed, "is the only true sacrament."

What I particularly value about Simone Weil's spirituality is her emphasis on looking and seeing. Our free will as human beings, she once observed, is nothing but "our ability to turn and see what God holds before us".

She wrote that one of the principle truths of Christianity goes almost unrecognised today. It is that looking is what saves us. In other words, we find grace by seeing.

Throughout her life, Weil had serious

reservations regarding the efficacy of the rituals and practises of the institutional church. She gradually came to see that she would always remain "on the threshold of the church... at the intersection of Christianity and everything that is not Christianity".

The greatest danger to the Church as an institution was its natural tendency toward the abuse of power. And this abuse of power, she argued, was not of God.

As of her biographers concludes, "Weil remains peculiar... a cross between Pascal and Orwell,... intellectually stateless,... a prophet without a country,... a Catholic Jew,... a voice crying in the wilderness, an outsider, the patron saint of outsiders."

Why? Because Weil is prepared to look and see the world both as it is and also as it could be when we open ourselves to the traces of God in human life.

## VOLUNTEERS MAKE THE WORLD A BETTER PLACE

By Robyn Daniels,  
administrative assistant.

*One of the first jobs in the office in a new year is to gather together details of all the people serving in Uniting Congregations to produce a new directory and ensure that the information in the database for the office is current.*

As I have been collating this data for the 2010 directory (to be produced in March), I have been thinking about all the work that is done by volunteers. People who work in the background, beavering away at all the jobs like filling out the statistics forms, writing minutes, banking money, paying bills and keeping accounts. They may get little thanks for these activities but they make your parish run smoothly.

Some projects, like the returns for the Charities Commission, have been big learning curves for some

people, especially those secretaries or treasurers who are not confident using computers to submit returns electronically. But the Commission website is user friendly and I hope those who have made the effort to submit electronic returns for 2009 will pass on their knowledge to the next person.

Two of the questions in the Charities Commission return are 'How many people on average in a week serve as volunteers? And 'How many hours a week are worked by volunteers?' These questions were included in the statistics form for 2009 so those secretaries and treasurers who had completed their forms would have the answers ready for the Charities Commission return.

Of the 107 parishes that have sent in their statistical returns there

were 2,582 people doing 7,600 hours of unpaid work to assist in the smooth running of Uniting Congregations and Co-operative Ventures. This is a huge amount of time and it does not include the time that Uniting Congregations members spend being chairpersons, secretaries and treasurers of JRCs, presbyteries and synods, as well as members of Standing Committee. Some of these people take annual leave to be at meetings and others volunteer regularly, like Helen, who comes into the office once a week to help me out.

I belong to a Lions Club and I recently went to Zone meeting in Napier where seven to eight clubs in the Napier-Hastings area reported on the activities that had taken place in their club. They outlined a wide

variety of projects, such as book fairs, magic shows, and providing kindling wood for barbeques in the summer and fires in the winter.

This scenario is repeated though out the country. These projects take up huge amounts of volunteer time, and these projects run smoothly due to the help given by club treasurers, secretaries and project convenors.

So, I would like to say a big 'Thank You' to all volunteers, whoever they are helping. And a particular thanks to secretaries and treasurers, whose skills often go unnoticed but without whom parishes or clubs would not run smoothly.

**THE WORLD IS A BETTER PLACE BECAUSE YOU VOLUNTEER.**

# Haiti rebuilding opportunity for social change

*Post quake Haiti needs a whole new way forward that is free of "paternalism, pity and the taint of inferiority," say Haitian self help groups.*

Christian World Service says it has now had updates from its Haitian partner Institut Culturel Karl Leveque (ICKL) and other Haitian groups.

ICKL has joined with other surviving Haitian development groups to provide direct aid and also to forge a collective voice for their needs and concerns.

In their report the group make clear both their gratitude for global generosity, and their wish to use the catastrophe of the earthquake as a catalyst for major change.

"Our organisations have all been profoundly affected by this event. We have lost close relatives, work colleagues, children, young people, professionals with dreams full

of promise and skills, buildings, equipment, tools, and a huge body of documents embodying thirty years of the collective experience of grassroots and community organizations.

"The losses are enormous and irreplaceable," their report says.

Keen to overcome victim status as soon as they can the group notes the extraordinary spirit of solidarity shown by the people of Port Au Prince after the quake.

They estimate that these rescue efforts saved thousands of people trapped in the rubble and also helped set up 450 refugee camps which are now used by 1.5 million people who share available food, water and clothing.

The new grouping also has its own support camp set up in a community school grounds feeding and sheltering 300 people a day. This centre offers consultations, medicine and psychological support to residents and people in local refugee camps.

Their interim report stresses that their emergency relief work is a different model to traditional aid systems that can sometimes "not respect the dignity of victims and which contribute to the reinforcement of dependency."

"Finally, we would like to salute once more the extraordinary generosity of spirit which has moved public opinion across the world in the wake of the catastrophe we have suffered.

"We acknowledge it and we believe

that this is the moment for creating a new way of seeing our country that will make it possible to build an authentic solidarity free of paternalism, pity and the taint of inferiority," they said.

It was important for Haiti's future that this groundswell of support was maintained.

The global response to the crisis had shown Haitians that the world could move past hasty judgements based on sensationalism and stereotypes.

They wanted to use this opportunity to thank their supporters and to also make it clear that their greatest long term desire was to "rise again from this terrible catastrophe and struggle to break free of the cycle of dependency."

Christian World Service national director Pauline McKay says it was vital that supportive people heard what the Haitian support groups were trying to say to the world.

"They are saying that they are both grateful for the help and equally that they want to use this disaster as a catalyst for real change that ultimately will let them stand on their own feet," Pauline says.

CWS staff visited the ICKL people in May last year and has an ongoing contract to support the Haitian group in a partnership contract that expires in 2012. This would need to be reviewed in the wake of the earthquake.

"We always had planned to be in Haiti for the long haul, it is just that the long haul is going to be longer and more demanding than any of us had expected at first," Pauline says.



The offices of CWS partner in Haiti, Institut Culturel Karl Leveque (ICKL) was destroyed in the January earthquake.

## Ex-CWS head now international aid agency chief

*Celebration and seriousness merged when Christian World Service supporters got together with former national director, Jill Hawkey, in Christchurch.*

The February gathering at Knox Hall was change to acknowledge Jill's journey to become second in charge of one of the world's largest church based aid agency, the new international church coalition ACT Alliance.

It was also an opportunity for Jill to tell local supporters about how ACT Alliance, along with CWS, had been making a real immediate difference to Haiti after January's devastating earthquake.

The stories for aid and development workers in Haiti were often harrowing. One United Methodist staff member had just checked in before his hotel collapsed, killing him immediately.

Three other aid workers had been trapped in a "cell sized" space for 60 hours surviving by sharing one lollipop until they were rescued. One woman dug her way out of the rubble by using her pen and then calling for help.

Jill said that the ACT Alliance had since assisted over 150,000 people with water, sanitation, shelter and food and supplies. Others had got relief items such as cash, family kits, hygiene sets, medical supplies and treatment.

The ACT Alliance was also working in with local groups to assist some of the most vulnerable groups in the aftermath of the quake, both in the capital Port Au Prince, Gressier and in Jacmel and Baint in the south.

For CWS, the southernmost member of the Act Alliance it was an opportunity to

learn more detail on the distant crisis their appeal had been helping.

CWS national director, Pauline McKay says, "It is a good reminder as we formally join the new group how closely the global church aid family is working these days and how we can make a real difference."

In another illustration of the close ties between CWS and ACT Alliance the CWS media officer, Greg Jackson, will be in Haiti with ACT Alliance general secretary, John Nduna in March.



Jill Hawkey



**Haiti's latest disaster is bringing horrific hardship to vulnerable lives.**

***You can make a difference.***

Please support this appeal.

Find out more: [www.cws.org.nz](http://www.cws.org.nz)

Christian World Service  
PO Box 22652, Christchurch 8142  
PH 0800 74 73 72, [cws@cws.org.nz](mailto:cws@cws.org.nz)



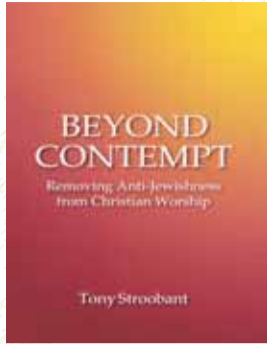
## Beyond Contempt – Removing Anti-Jewishness from Christian Worship

*This book has already received considerable publicity, and justifiably so. It deals with the crucial issue of Christian attitudes towards the Jewish community, spanning almost 2,000 years*

It is tragic that throughout the entire history of the Christian Church, “anti-Jewishness” has been evident in both implicit and explicit ways. This very important and easy-to-read book represents a concise summary of many years of academic study and respectful interfaith activity focused on the topic.

Tony is someone who ‘walks the talk’. He serves as co-president of the NZ Council of Christians and Jews. Early on in the book he explores the Jewishness of Jesus and the relationship of Jesus with the Jews of his day. The role of “the Jews” in the events leading up to the crucifixion of Jesus is carefully explored, and traditional interpretations critiqued.

This book challenges many common assumptions and attitudes, including ‘supersessionism’ – the idea that Christianity has superseded Judaism and that members of the Jewish community are thereby in some way spiritually deficient.



We are reminded that the tragic fruit of such conditioning over centuries was the holocaust.

The book draws on church history, world history, biblical studies, psychology and psychoanalytic theory to help us become more aware of what we need to change. A comparison is made with the dynamics of changes in our attitude to inclusive language, changes which took place over many years and are still in progress.

Insights into the richness of Judaism are provided and we are all encouraged to grow in respect and understanding.

Tony explains the many ways in which Christians continue to perpetuate anti-Jewishness and anti-Semitism, often unintentionally via our presuppositions, actions, and worship practices. The source lies within our subconscious, planted deep within us since our childhood, inherited from hundreds of years of oppressive attitudes.

*By Tony Stroobant  
2009, MCNZ Faith and Order Committee, 107 pages  
Reviewer: Greg Hughson*

One thing that could have been suggested is that we be more intentional in making friends with members of the Jewish community, perhaps by joining (or forming) a local interfaith group.

The book is presented in seven easy to read sections with study questions and a psalm after each chapter - an excellent resource for a Church study group. Further reading and helpful websites are provided to assist us to explore the topics in greater depth.

Beyond Contempt is a vitally important work endorsed by co-president of the Auckland Council of Christians and Jews Wendy Ross. It should be made available far and wide, within both Church and Synagogue.

I suggest each Parish purchase copies of this book and also give copies to their local Jewish community. This will enable our Jewish friends to be more aware of attempts being made within the Church to move “beyond contempt” of Judaism to greater understanding and respect. The next step would be to use the book as a study guide (over seven weeks) for a Christian-Jewish dialogue group in your area. Shalom.

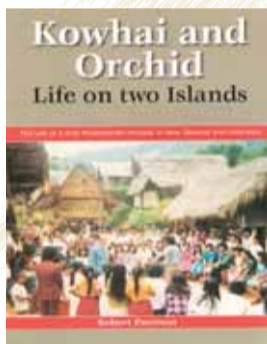
## Kowhai and Orchid - The life of a Kiwi Presbyterian minister in NZ and Indonesia.

*By Robert Paterson  
2009, Craig Printing, 232 pages  
Reviewer: Alan Leadley*

*At first glance I was rather daunted at the prospect of reading 232 pages of close type and a lot of detail. But, as I read on, I found that the text traversed some fascinating fields of information and insight on recent Indonesian history, including the often difficult Muslim-Christian relationships and the political unrest and violence of the late 1990s and post-Suharto presidency.*

Rev Robert Paterson's story is a mix of autobiography, travel diary, theological musing, Biblical scholarship, church history and cross-cultural sensitivity.

It begins with his early life and education in Canterbury and moves to his theological training at Knox College, Dunedin and Princeton, New Jersey. Back in New Zealand and appointed as a lecturer at Knox College, Paterson found himself uncomfortably embroiled in the Geering controversy



Christian ministers in eastern Indonesia to which the Rev Paterson dedicated more than 25 years. He traces these years of missionary partnership through a backdrop of huge

of 1960s.

There were times of frustration with the politics and teaching experience at Knox Theological Hall. This makes the 'Orchid' side of the Paterson story and the fulfilling work at Unsung Padding on Sulawesi that much more interesting.

Centre stage in the book belongs to the training of

social, political and religious change in Indonesia. This makes for a fascinating read.

The book would have wider readership if it was briefer but a lot of its value lies in the accuracy of its historical detail. Paterson either has a formidable ability to recall names and events and places or he has kept precise daily diaries. It will appeal particularly to those who know Robert.

This book is essentially the story of a faithful, eventful and effective teaching ministry in Indonesia over a quarter of a century. Paterson adjusted well to the local situation on Sulawesi and offered quiet and dedicated service.

The book is well endowed with excellent photographs throughout and would have been enhanced with the inclusion of a map of eastern Indonesia, especially Sulawesi.

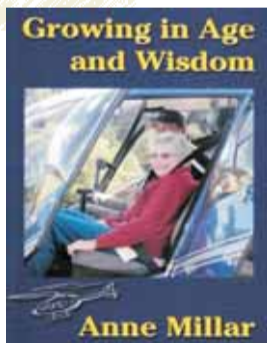
## Growing in Age and Wisdom

*By Anne Millar  
2009, Philip Garside Publishing, 96 pages  
Reviewer: Diana Roberts*

*Many readers will remember Anne Millar's articles in Touchstone, and we are grateful that those reflections have been collected in this book. These are not thoughts about how to be old, they're about being a whole person.*

The headings: Making Meaning; Health and Harmony; Relationships and Realities; Edges and Endings; and Seasons and Stages are relevant to any time of life, not just the last two or three decades.

Anne affirms, recognizes and values those of more mature years as an integral and vital part of the community, in the face of negative stereotyping by a society that separates older people from the mainstream in retirement villages and rest homes. While her approach is never exclusive, and she talks about a range of relationships, her articles do address concerns that loom large for those of us in the last third of our life.



be a heavy burden. Anne faces these issues with compassion and offers practical guidance and spiritual resources for these struggles.

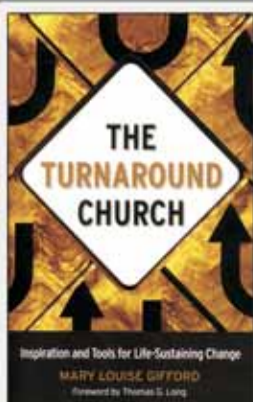
Don't think that it's a gloomy read, even though it deals with some challenging subjects. There is always hope and

Retirement is a major adjustment, death and dying are much more present in our lives, and dementia is a real fear. Divorce and abuse can hurt and damage, and grandparents may need to assume the responsibility of caring for their grandchildren. Deteriorating health can bring isolation, and depression can

encouragement, though never the irritating Pollyannaish ‘everything is for the best’ attitude. Part of the wisdom of ageing is the ability to recognize and celebrate all that has made us who we are, and dispense with unhelpful perceptions that have stunted our personal growth.

Time is a great gift of our later years: time to enjoy the things busyness denied us; time to deepen our understanding and spirituality; and time to develop a sense of fulfilment.

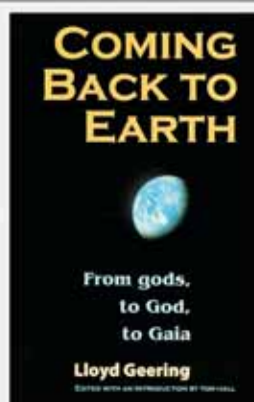
A lifetime of generous living has gone into this book, and the author has brought to it her skill and experience as a nurse, counsellor and pastor. The short articles are complemented with poems and photographs of beauty and significance. A wide spectrum of readers will respond with warmth to this very special collection. It should be on every Presbyterian's bookshelf and ideally, I'd like everyone to have a copy! Thank you so much, Anne.



**Turnaround Church**  
Want to turn your church around, but don't know where to start? Read how new pastor Mary Louise Gifford transformed a dying church into a vibrant, Spirit-filled faith community. Honest, practical & hopeful. **\$33.00\***



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Lloyd Geering suggests that mainline churches are struggling because they are out of step with the secular world. He calls on churches to abandon old doctrines and to bring the sacred back to earth. **\$37.00\***

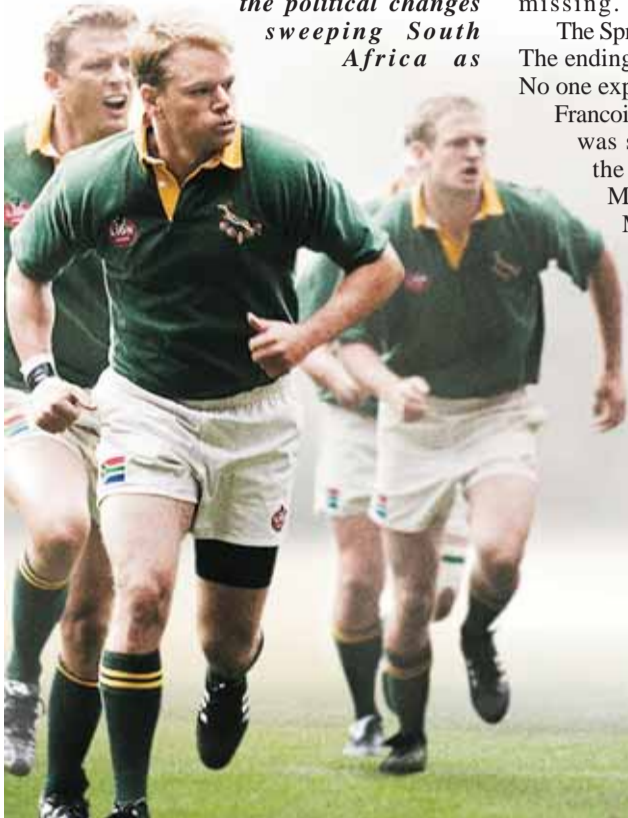
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ON SCREEN

A film review by Rev Dr Steve Taylor

*A Kiwi and a Springbok rugby fan sat discussing the movie 'Invictus'. The movie's background concerns the 1995 Rugby World Cup, the foreground covers the political changes sweeping South Africa as*

*apartheid collapses and Nelson Mandela assumes presidential power.*



The Kiwi kicked off: The ending was, sadly, predictable. Key plot moments were missing. No watch. No waitress. The Springbok ran the ball back strongly: The ending was unexpected but satisfying. No one expected us to win. Matt Damon as Francois Pienaar, our Springbok captain, was superb, as uncompromising on the screen as in the tackle, while Morgan Freeman, as Nelson Mandela, was inspirational.

The Kiwi counter-attacked from deep: The characters were wooden. Matt Damon was cliché, while Nelson Mandela was predictable. The haka was off, the footage of food poisoned. All Blacks carefully deleted.

The Springbok returned in kind: Read the newspaper, Kiwi. 15-12 in 1995, while in 2010, Invictus gained Academy award recognition, Freeman nominated as Best Actor, Damon as Best Supported Actor and Clint Eastwood as Best

Director.

The Kiwi shook his head, this time in surprise: I never realised the 1995 Rugby World Cup was so political. New Zealand was a nation glued to our rugby. All our lives we were sold the mantra that sport and politics don't mix. But for you, it was different. As Brenda (Adjoa Andoh), Mandela's chief of staff, notes "This rugby. It's still strictly political".

The Springbok nodded, also surprised: The security angle got me. Back in 1995, I never considered Nelson's bodyguard, the formerly tortured, being forced to work alongside the outgoing President de Klerk's bodyguard, the tormentors. The film made politics personal.

Both fans fell silent, reflecting on the stand out scenes. Like Damon looking out the bars of Mandela's cell at Robben Island, struggling to grasp the impact of 27 years of back breaking hard labour: "Thirty years in a prison cell, and you come out and forgive the men who put you there".

And Mandela's understanding of leadership: "The rainbow nation starts here. Reconciliation starts here. Forgiveness starts here. It liberates the soul. It removes fear. That is why it's such a powerful weapon".

And this, the Kiwi and the Springbok both agreed, was the power of Invictus. It remains a reminder that there's more to life than rugby. It offers a vision of the world in which forgiveness is centrally transformative, not just from the pulpit but in leadership and through life. Inspired the Kiwi and the Springbok raised their glasses, shook hands and left.

Invictus is based on the book, *Playing the Enemy*, by John Carlin. The movie title comes from a William Henley poem which sustained Mandela through his imprisonment on Robben Island and which (in the film, although not in real life) Mandela, as World Cup inspiration, gave to Francois Pienaar. It includes the following lines,

"I am the master of my fate:  
I am the captain of my soul."

They serve as a reminder of the strength within each of us and our unique potential to live a life of transformative change.

Rev Dr Steve Taylor is director of missiology at Uniting College of Theology and Leadership, Adelaide. He is the author of *The Out of Bounds Church?* (Zondervan, 2005) and writes regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).

INVICTUS

CLUES from the PARABLES

The 40 or so parables in the Gospels have all been given titles. Usually the name contains words direct from the Bible but sometimes a non-Biblical adjective slips in.

With modern translations some of the old words have altered. For example, Matthew's parables of the Tares and the Wheat, the Wise and Foolish Virgins, and the Talents, may now be known as Weeds, Bridesmaids, and Gold Coins.

For this quiz I have kept to the old names as applied to the Authorized Version. As our current Lectionary is Year C (Luke) all these parables come from Luke's Gospel. The first set are also found in Matthew and some are in Mark (see +). The rest, with one exception, are exclusive to Luke. We have Luke to thank for the two best known parables of Christendom that define personal Christian attitudes by compassionate action (clue words in bold print).

Bible Challenge	The Lost ___	_____ P	Luke 15: 3	Matthew (18:12)	
	The Fig ___	_____ A	21:19	(24: 32)	
	New Cloth and Old	_____ R	5: 36	(9:1 6) +	
	The ___ in the Meal	_____ A	13: 20	(13: 33)	
	The Vineyard and the	_____ B	20: 9	(21: 33) +	
	Light Under a	_____ L	8: 16	(5: 15) +	
	The Mustard	_____ E	13: 8	(13: 31) +	
	The Wine and the	_____ S	5: 37	(9: 17) +	
	The Rich ___	_____ F	12: 16-21		
	The ___ Fig Tree	_____ R	13: 6-9		
	The ___ Debtors	_____ O	7: 36-50		
	<b>The Good</b> ___	_____ M	10: 25-37		
	The Pharisee and the	_____ L	18: 19-14		
	The Rich man and	_____ U	16: 19-31		
	The House Built on a	_____ K	6: 48 +		
	The ___ at Midnight	_____ E	11: 5-8		
	The ___ Steward	_____ S	16: 1-13		
The ___ Supper	_____ G	14: 16-24			
The Lost ___	_____ O	15: 8-10			
The ___ and the Servant	_____ S	17: 7-10			
The ___ Widow	_____ P	18: 1-8			
The ___ Pounds	_____ E	19: 12-27			
The ___ Son	_____ L	15: 11-32			

Sheep, Leaves, Garmet, Husbandmen, Bushel, Seed, Wineskins; Fool, Barren, Two, Samaritan; Publican, Lazarus, Rock, Friend, Unjust, Great, Coin, Master, Impertunate, Ten, Prodigal

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Pick up a Bible and take the E100 challenge

Three Bible agencies in New Zealand – Bible Society, Wycliffe and Scripture Union – are joining forces in a nationwide project aimed at addressing the lack of regular Bible reading amongst New Zealand Christians.

The E100 Bible Reading Challenge is a Bible reading plan that guides the reader through the 100 Essential readings of the Bible, from Genesis to Revelation helping the reader to connect to the 'big story' of the Bible and God's plan of salvation for the world.

Suitable for use either within a church community or by individuals, resources for participants include a companion book, which includes a reflection on each reading, and a track-your-progress punch out card.

Additional resources for churches and small groups include a DVD and a discussion guide. As well, there will be online resources such as podcasts, Twitter and Facebook.

Bible Society is hoping that thousands of New Zealand Christians will take up the E100 Challenge.

They will be joined by 20 well-known Christians, who will take up the challenge and blog about their experiences.

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

# Where are the REAL players?

By Mataiva Robertson

*Well, it's that time again when usage of the Sky Sports channel goes up. Or, for those of us who don't actually have SKY, it's time to drive around every weekend to 'visit' friends and relatives, all of whom just happen to have Sky digital!*

Yep, you guessed it...the 2010 Super 14 is now underway with the best rugby players in the southern hemisphere in the limelight once again.

The New Zealand teams in particular (i.e., the Blues, Chiefs, Hurricanes, Crusaders and Highlanders) obviously provide the most interest for us here in Aotearoa.

With rugby being our number one sport, it goes without saying that every weekend there are thousands of young men (and women) who look up to these super rugby players.

Whether they like it or not, they are looked upon as heroes, admired as role models and in

extreme cases even idolised. Some would argue that these young men (who are fortunate enough to earn a good living by playing a game) have no responsibility of setting an example for their young fans. I disagree.

In recent years the term 'name suppression' has become more and more synonymous with professional rugby players. I turned to the sports section in the paper today, and yet again another story about a NZ professional rugby player in trouble with the law for an off-field incident!

We now await the identity of the culprit to be revealed. As Christians, we also wait and hope that when this identity is eventually revealed it does not resemble the name of any of the handful of Super 14 players who bear the Cross on their wrist tape.

Yes, if you watch a Super 14 game closely enough – you may see the odd player with a Cross drawn on his wrist tape – I can



Where are the sports people who perform well on and off the field?

only assume that these players have some connection with our Lord Jesus Christ. Of course actions speak louder than words, or even images drawn on wrist tape.

I recently watched a DVD that was all about high profile Australian sports people who were Christians – it included Commonwealth Games gold medallists, AFL players, pro

basketball players as well as some rugby league players (including former NZ Warrior PJ Marsh). I was pleasantly surprised when this DVD also profiled current All Black lock and hard man Brad Thorn!

Once upon a time there were many high profile rugby players who were never in the headlines for the wrong reasons.

They played with crosses

drawn on their wrist tape and were also very open and proud of their Christian faith – players such as Vaaiga Tuigamala, Timo Tagaloa, Michael Jones and Eroni Clarke.

There don't seem to be quite the same characters in today's game. If there are, I hope they begin to stand up more for all the world to see – on and off the playing field.

# Kidz Korna!

Welcome to the March Kidz Korna. I want to talk about some of the days we celebrate as Easter approaches.

## Days of the Easter season

By the time you all read this two of the special days leading up to Easter will already be over. They are Shrove Tuesday and Ash Wednesday.

Shrove Tuesday is a day of celebration. In some countries it is called Mardi Gras. People celebrate with lots of things to eat and drink before Lent begins on the following day. I still look forward to eating pancakes on this day.

Ash Wednesday is the start of the church season called Lent. In early days of Christianity people fasted for 40 days, just as Jesus did in the wilderness. On Ash Wednesday they burned the palm branches from the previous year and marked their foreheads with the ashes as a sign that they loved Jesus.

When I was young instead of fasting we gave up something we

enjoyed, like lollies or going to the movies.

Another special day is Maundy Thursday, the day before Good Friday. It is a name given to the day when Jesus celebrated the Passover with his disciples. Two important things happened on that night.

First the celebration of the Last Supper and secondly Jesus washing the disciples feet as an act of service and humility. This tells us that we should love and serve humbly. Some churches have a foot washing service on this day to remember this.

As you eat your hot cross buns on Good Friday don't forget that Jesus died for us. And on Easter Day, as you eat your Easter egg, celebrate His resurrection as a sign of new beginnings.



On Maundy Thursday some churches have a foot washing ceremony to remember how Jesus humbly served others.

### THIS MONTH'S PUZZLE

Enter letters into the empty squares so that every row, every column and every 3x2 box contains all the letters from the word CARING.

N	A			C	I
I		G			A
				I	
	N				
A			I		R
R	I			G	C

## How do you serve your church?

Children can do lots of things to serve their church. They can greet people at the door on Sunday morning, help serve morning tea and help in the creche. What do you do? I'd like to hear from you.

Write or e-mail me and we can share the great things that you, as children do.

My address: Doreen Lennox, 4/22 Wellington St, Hamilton. 3216

E-mail: lennox@xtra.co.nz



In some churches kids serve as door stewards.

## Blenheim Foundry to forge community ties



On hand for the opening of The Foundry were (from left) Rev Ken Russell, Planning Committee chair Bruce McKeage, MCNZ president Rev Alan Upson, MCNZ vice president Lana Lazarus, and MCNZ general secretary Rev David Bush.

Sunday February 21st was a special day for Wesley Parish in Blenheim with the dedication and blessing of 'The Foundry', its new hall and community centre.

The Foundry is a name steeped in early Methodist history. In the 18th century, a huge explosion blew the roof off a British army munitions factory in central London. It left the shell of a

building that John Wesley and his people acquired in 1739.

They converted it into a place for preaching, meeting, and serving the huge numbers of mainly poor people who were responding to the "gospel of the warm heart."

For 38 years the Foundry was the headquarters for early British Methodism, transforming the original purpose of the site – weapons

of war and destruction – into a busy centre for the transformation of human lives.

It was for this reason that the Planning Committee at Wesley Blenheim borrowed the name for a hall built for youth and community.

The new Foundry is a 400sqm Totalspan building of steel construction. It will cater for the needs of New Zealand's largest Boys Brigade company, Girls Brigade, the Wesley Blenheim's Tongan youth group, the local highland pipe band, and the church's own social needs.

In cooperation with the civic authorities, the Foundry with its commercial kitchen and full facilities will immediately be brought into service in the event of a civil emergency in Marlborough.

Methodist Church president Rev Alan Upson, vice president Lana Lazarus, and general secretary Rev David Bush represented the Connexion at the ceremony. Following a service they together unveiled a plaque.

David's early life in the Church was in the Blenheim Parish, and he spoke of his grounding in the faith at Rapaura Church and Wesley Blenheim. He said the Foundry has the potential to continue the work of boosting future generations as they

avail themselves of the leadership and facilities available through Wesley today.

Wesley's Wesley Tongan congregation sang two anthems at the dedication service.

Planning Committee chair Bruce McKeage reported the story of the building of the Foundry was the Parish's long cherished dream and is now a reality. The project had its beginnings in 2007 with a Parish decision to sell the Springlands Church and utilise the proceeds of the Avery Trust Estate and monies held in the parsonage reserve account.

The result is – after a tortuous process involving Church authorities, an uncooperative neighbour, unreliable drainage plans, and innumerable difficulties wrestling with government regulations – a very fine facility. It is the product of meticulous planning and a superb building contractor, Totalspan and PAE Woodbourne.

The Foundry looks likely to be a readily identifiable landmark in Blenheim for years to come. Bruce McKeage's words are the prayer of many that the new facility will be a place where young and old will discover, or re-discover, their own Journey of Faith.

## More than 50 million Bibles in China

A record four million Bibles were printed at the Amity Press in China last year. This brings the total number of Bibles printed there since the Press was established in 1987 to above the 50 million mark.

All of the 50 million Bibles have been distributed within mainland China, mainly to Christians but they are also freely available to anyone who wants one.

The Amity Press was a Bible Society initiative and supporters of Bible Society in New Zealand have contributed generously both to the original building of the Press and the printing of the Bibles. Gifts pay for the paper which costs about \$2 a Bible. This subsidy makes the selling price of a hardcover full Bible very affordable to most Chinese.

"The Amity Bible Press has been called a modern miracle of God," says Bible Society CEO Rev Mark Brown.

"How else can you explain record numbers of Bibles being printed to help nurture the faith of record numbers of new Christians in what is essentially an atheistic state?"

"That said, the Bible Society and the Chinese church work closely with the Chinese government to produce and distribute Bibles. And we intend to do so for as long as there is a need for Bibles in China."



## Unfermented wine raised a 'pretty hubbub'

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie

Browsing through the Auckland newspaper *Observer* for September 1889 I came across this curious story: "The teetotal 'faddists' who object to the use of fermented wine have raised a pretty hubbub at Ravensbourne, Otago... In May last year some of the communicants at the Ravensbourne kirk found that unfermented wine was being used, and complained."

The story also found its way into the Otago Witness: "The intemperance of the advocates of Temperance is an old story," wrote Cavis. And when blind stubbornness of one party collides with Presbyterian understanding of "decently and in good order" sparks can fly.

They did indeed fly in Ravensbourne Parish, when in September 1889, 20 members presented a petition to interim moderator, David Borrie, pointing out that the introduction of unfermented wine for the Lord's Supper had not followed the due process of consultation with the congregation.

The previous June the Session had complied with a request from the minister, and agreed that "having reason to believe that a substantial majority of the Congregation would offer no objection to unfermented wine in the Sacrament" it be introduced. This was obviously not the case. According to the newspaper reports, those who disagreed with this decision, out of respect for their minister, held over their complaint until his departure late August 1899.

The Session duly acknowledging the error of their ways put forward the suggestion that in the future two tables be provided for the Lord's supper, one with



The demands of temperance advocates did not always sit well with traditional folks.

unfermented wine and one with the all-familiar '49 Port'.

The anticipated explanation from the pulpit of this decision at the next two Sunday services did not eventuate much to the ire of some elders. Not satisfied with the minister's explanation at the next Session meeting, three elders resigned but the Session requested these be 'laid on the table' for a future meeting.

This fracas fell during a parish vacancy when Ravensbourne was about to call a new minister. To ensure their cause was heard, the protagonists moved that the congregation not proceed to call a new minister until "such time as the members

have decided by their vote in the matter of the wine". An amendment to ask Presbytery to moderate a call was carried by two votes. The moderator recommended that with no indication of an amicable agreement they adjourn for two weeks and he closed the meeting with prayer.

What emerged over the two weeks was a bitter dispute between the 'old lights' and 'new lights'. The 'new lights' believed their opposition had allowed the devil to 'enter into their lives' and to prove the error of their ways they approached the local Jewish Rabbi to seek an authoritative opinion on the substance of true Biblical wine. With tongue in cheek, no doubt, he

advised that Biblical wine was made by steeping true muscatel raisins in water.

Session proceeded to rescind the motion to hold the next communion service, the three elders withdrew their resignations on the understanding that the entire Session would resign after the settlement of the new minister, and a congregational meeting agreed that the two wines be served in the meantime.

Three months on Presbytery intervened and appointed assessor elders and a congregational vote saw them retain fermented wine. One year later the parish continued with assessor elders and a minister had been called. A number of disaffected members had left in the meantime. Others were not attending as a result 41 names were removed from the Roll.

The new minister resigned after a year in 1891 and a long vacancy ensued. Finally in January 1895 Presbytery approved the formation of a new Session and in September new elders were ordained and inducted. It took until July 1899 for Presbytery to support the parish's request to be allowed to celebrate regular communion without seeking its permission to do so. Finally the vacancy was filled in 1901.

Through the years of the vacancy the members had managed to raise funds and build a new church and membership had steadily increased. As to the question of communion wine we do not know, however, a careful note is made on the increased support for the three temperance societies within the parish.

# Ngaahi Potungaue Fo'ou Kau Faifekau

*'Oku tau maheni foki mo e fehikitaki 'a e kau Faifekau 'o e Siasi 'oku fakahoko ia 'i he ongo mahina Sanuali mo Fepueli 'i he ta'u kotoa pe. Ko ia kuo lava lelei 'a e ngaahi malanga Fakataapui mo Fakanofu 'e ni'ihii 'o e kau Faifekau Tonga ki he 'enau ngaahi Potungaue fo'ou 'o fakataata ki he Fehikitaki 'a e Konifelenisi 2009.*

Na'e kamata 'a e 'a e ngaahi malanga fakataapui 'i he 'aho Monite, 01 Fepueli 2010 mo e Faifekau 'Ahi'ahi Goll Fan Manukia ki he'ene potungaue fo'ou mo e Siasi Lotofale'ia, Mangere pea na'e fai pe 'a e malangaa mo e ouau fakataapui 'e he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Faifekau Setaita Kinahoi Veikune. Ko e katoanga fakalaumalie mo maafana mo tokolahi pea na'e 'i ai 'a e Siasi Pule La'aa mei New Lynn, kau poupuu tokolahi mo 'enau kau Hiva 'Eiki ke momoi 'a e Faifekau 'Ahi'hii ki Lotofale'ia. Ko e 'uluaki fuofua potungaue foki eni 'a Goll Manukia hili ia 'ene paasi mai mei he 'Apiako Faka-Faifekau Trinity he faka'osinga 'o e ta'u 2009.

Na'e fai foki 'a e malanga fakataapui 'o e Faifekau 'Ahi'ahi Metuisela Tafuna 'i he Tu'apulelulu 'aho 4 Fepueli 2010 ki he'ene potungaue fo'ou ki he Peulisi 'Iunioni 'i Matamataha pea na'e lava atu ki ai 'a e kau Faifekau 'Epeli Taungapeau, Siosifa Pole, Vaitulala Ngahe, 'Alipate 'Uhila, 'Ikilifi Pope mo e kau poupuu tokolahi mei 'Aokalani pea pehee ki he fakafongaa mei he Vahefonua Tonga O Aotearoa ke fai 'a e ngaahi lea mo e talamonuu ki he Faifekau Metuisela. Ko e ouau fakataapui na'e fakahoko ia 'e he Faifekau Sea Sinoti Waikato/Wairiki, Faifekau Susan Thompson pea ko e malangaa na'e fai ia 'e Faifekau Uesifili 'Unasa.

Ne fakahisitolia foki 'a e fakataapui 'o e Faifekau Setaita Kinahoi Veikune he Sapate 'aho 7 Fepueli 2010 ko e Faifekau Pule 'o e Vahenga Ngaue Tonga 'Aokalani Manukau. Na'e pehe 'e he Faifekau Malanga 'o e falataapui, Faifekau Toketaa Nasili Vaka'uta: "'Oku mahu'inga ke faka'ilonga'i 'a e ououa fakanofu ko eni he: (i) ko e fuofua faifekau fefine eni ke ne hoko ko e Faifekau Pule he Vahenga Ngaue Aokalani Manukau (ii) ko e fuofua faifekau eni kuo 'uuni ai 'a e ongo fatongia mamafa ko e Faifekau Sea mo e Faifekau Pule pea (iii) ko e 'uluaki Faifekau Pule eni kuo tau fili ki he lakanga Faifekau Pule, 'o 'ataa mei he fehikitaki 'a e Siasi SUTT mei Tonga. ...Kaa 'oku taau ke mahino 'oku 'ikai ko e motuhi eni 'etau fekau'aki mo Tonga: ka ko e faka'ilonga'i kuo matu'otu'a 'etau fakahoko e lotuu he fonua ni, pea mo hono

fakafoki mai e mafai kia kimoutolu 'a e Siasi ke mou fili ki he faifekau 'oku mou lotu ki ai." Ko e malanga fakatahataha foki eni 'a e ngaahi Fai'anga Lotu kotoa 'e 17 'a e Vahenga Ngauee pea na'e lava foki mo e Sakalameniti. Ko e Faifekau Tumu'aki 'o e Tauwi, Faifekau Aso Samoa Saleupolu, mo e Faifekau Sea Malolo 'o e Vahefonua, Faifekau Kilifi Heimuli na'a na tatakii 'a e ouau fakanofu. Na 'e 'i ai 'a e Pule Ako Kolisi Ako Faka-Faifekau Trinity, Faifekau Toketaa David Bell pea mo e kau poupuu tokolahi mei he Sinoti Manukau kae 'uma'aa 'a e Kolisi Uesilii ke fai 'enau "haka" mo e fakamavae mo Faifekau Setaita, ko 'enau Faifekau Sea Malolo. Hili 'a e malanga mo e sakalameniti na'e hoko atu 'a e katoangaa ki he fu'u talitali lahi 'a e Vahenga Ngaue.

Ko e malanaga fakataapui 'o e Faifekau 'Ahi'ahi Kalo Kaisa na'e fakahoko ia he Tusite 'aho 9 Fepueli 2010 ki he Falelotu Peulisi Mangere Otahuhu 'i he hala Bader Drive, Mangere. Tatau mo e Faifekau Goll Manukia, ko e 'uluaki fuofua potungaue foki eni 'a e Faifekau Kalo Kaisa hili ia 'ene paasi mai mei he 'Apiako Faka-Faifekau Trinity 'i he ta'u 2009 pea ko 'ene fetongi foki eni 'a Faifekau Setaita Kinahoi Veikune 'i he Vahenga Ngaue papaalangi ko eni. Ko Faifekau Setaita Veikune na'e ngaue 'i he peulisi ko eni 'i he ta'u 'e fitu pea ko ia na'e fili 'e Faifekau Kalo Kaisa kene fakahoko 'a e malanga 'o e 'ahoo. Ko e ouau fakataapui na'e fahoko ia 'e Faifekau Prince Devanandan, ko e Faifekau Sea, Sinoti Manukau pea na'e tatakii 'a e ouau malangaa 'e he hiva 'a e kau Ha'amoa 'i he peulisi. Na'e lava mai foki mo e kau Hiva 'Eiki 'a e Peulisi Tokaima'ananga Tonga, ko e peulisi ia na'e tupu hake ai 'a e Faifekau 'Ahi'ahi Kalo Kaisa.

Ko e me'a fakafiefia foki 'a e lava lelei mo e fakataapui 'o Faifekau 'Alipate 'Uhila ki he'ene potungaue fo'ou ko e Faifekau Pule 'i he Siasi Papaalangi Metotisi 'i Glen 'Eden 'o e Peulisi Waitakere. Ko e 'uluaki potungaue eni 'a e Faifekau 'Alipate hili ia hono hilifaki nima ko e Faifekau Hoko 'a e Siasii 'i he Konifelenis 2009. Na'e lava atu ki he ouau fakataapui ni 'a e kau Faifekau Tonga, kau poupuu tokolahi mo e fakafongaa mei he Vahefonua Tonga O Aotearoa 'o fakahoko 'a e ngaahi lea poupuu mo e talamonuu. Ko Faifekau 'Alipate foki ko e foha ia 'o e Faifekau Malolo 'o e Siasi SUTT pea na'e 'i he malanga fakataapui 'a hono ongo tuofafine lalahi ko Sepi Latu mo e Ikatonga Vea. Na 'e makehe 'a e malanga fakataapui ko eni he na'e fakataapui fakataha ai mo e Faifekau papalangi ko Russell Rigby kena ngaue fakataha mo Faifekau

'Alipate he ko e taha eni 'o e ngaahi peulisi 'oku ngaue vaofi 'aupito mo e Va'a Misiona Tokoni Lifewise 'a e Siasi 'oku tu'u pe 'i he ve'e fale lotu.

Na'a lava foki mo e fakataapui 'o Faifekau Langi'ila Uasi ki he'ene potungaue fo'ou ko e Faifekau Tauhi ki he ongo Kainga Lotu Tonga 'o Lotu Hufia mo Papatoetoe 'i he Vahenga Ngaue Aokalani Manukau. Ko e Faifekau Sea 'o e Vahefonua, Faifekau Setaita Kinahoi Veikune na'a fakahoko 'a e malangaa ki he Falelotu Lotu Hufia 'i Otara pea na'a ne tatakii ai pe mo e ououa fakataapui. Fakatokanga'i ange 'oku lolotonga fai 'a e ngaue ke ma'u ha hingoa fo'ou 'oku taau ke fetongi 'aki 'a e hingoa "Papatoetoe" ke 'oua 'e fa'a fetu'oaki 'a e Kainga Lotu "Papatoetoe" 'i he Vahenga Ngaue Aokalani Manukau mo e Kainga Lotu 'o e Vahenga Ngaue Papatoetoe.

Ko ia na'e lava foki, 'i he Sapate 'aho 20 Fepueli 2010 'a e fakataapui mo e fakanofu 'o Faifekau Tevita Kilifi Heimuli ko e Faifekau Pule ia 'o e Vahenga Ngaue Saione, Papatoetoe ki honau falelotuu 'i he Hala Carruth 'i Papatoetoe. Ko e toki foufoa fehikitaki foki eni 'a Faifekau Kilifi hili ia 'ene faifatongia 'i he Vahenga Ngaue Aokalani Manukau talu 'ene hiki mai ki he fonua ni, ('i he 1970 tupu si'ii) 'one hoko ai ko e taha 'o e kau paionia hono fokotu'u 'o e Lotu 'a hotau kakai Tonga he Siasi Metotisi. Na'a ne Setuata mo Setuata Lahi he Vahenga Ngaue he ngaahi ta'u lahi, pea ne hoko foki ko fuofua Tonga ki he fatongia Tokoni Palesi 'i he Siasi Metotisi. Ne a'u 'o ta'u 10 'a ene fai fatongia ko e Faifekau Tauhi 'o e Siasi Vaine Mo'onia, Ponsonby, pea pau ai kene hiki potungaue 'o fakataata ki he tu'utu'uni faka-fehikitaki 'a e Siasi Metotisi. Na'e pehee 'e Moka, ko e tangata'eiki 'o e Peulisi Papatoetoe, 'oku lau monuu'ia 'a Papatoetoe 'i he'enua ma'u 'a Faifekau Kilifi kaa ko e mole ia ki he Vahenga Ngaue Aokalani Manukau. Ko e Faifekau Setaita Kinahoi Veikune na'e malangaa pea ne fakahoko mo e ououa fakataapui mo fakanofu. Ko e katoanga na'e fakalaumalie pea hulu mo e talitalii pea malie mo hono ngaahi lea.

'Oku kei toe ke fai 'a hono fakataapui mo fakanofu 'o Faifekau Kepu Moa ki he Peulisi Kosipeli 'i Christchurch ka 'i he lolotonga ni 'oku kei 'i ai 'a e ngaahi Fai'anga Lotu Tonga 'oku te'eki ke 'i ai ha'anau faifekau, pea 'e tokanga'i kotoa pe kinautolu 'e he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Faifekau Setaita Kinahoi Veikune.

Fakatauange ke 'ilo 'a Sisu 'i he Ngaahi Ngaue kotoa 'a e Siasii mo kitaotolu hono kotoa Hono kakai.



Ko e Tumu'aki 'o e Tauwi, Faifekau Aso S Saleupolu mo Faifekau Kilifi Heimuli 'i hono fakataapui 'o e Faifekau Setaita K Veikune ko e Faifekau Pule 'o e Vahenga Ngaue Aokalani Manukau. 'Oku ha foki mo Dr Maika K Veikune, ko e hoo 'o e Faifekau Setaita K Veikune, mo 'ena ongo tamaiki ko Viliami moa Taniela Afu.



Ko e kau pule lautohi faka-Sapate mo e kau inisipekita 'i he'enua kemi "Kumi Ivi" mo e faifekau Vaikoloa Kilikiti

## KO E 'ULUAKI FEOHI'ANGA KUMI IVI 'A E POTUNGAUE LAUTOHI FAKASAPATE SANUALI 2010

*Na'e fakahoko 'a e Feohi'anga Kumi Ivi 'a e Potungaue Lautohi Faka-Sapate 'i he 'aho 22 ki he 'aho 24 Sanuali 2010 'i he Chosen Valley Christian Camp, Bombay Hills. Ko e fuofua taimi eni ke fakahoko ai ha polokalama pehe ni. Ko e Kaveinga 'o e Feohi'anga ni ko e: "Fakapapau 'i ho Ui ki he Ngaue 'a e Lautohi Faka-Sapate ki he 2010". Na'e kau ki ai 'a e kau 'Inisipekita mo e kau Failautohi Pule mo honau ngaahi tokoni 'e toko 45 mei he Vahenga Ngaue 'Aokalani Manukau mo e Vahenga Ngaue Tokaima'ananga.*

Na'e fakakakato 'a e ngaahi polokalama fakalaumalie 'o fakataumu'a ki he Ui ki he Fatongia Taki, pea mo e Ako ki hono ngaue'i 'o e Silapa Lautohi Faka-Sapate kuo fai hono teuteu 'i ki he ta'u 2010.

Na'e fakahoko 'a e lotu fakaava 'e he Faifekau Sea 'o e Vahefonua Tonga O Aotearoa, Faifekau Setaita Kinahoi Veikune he efi'afi Falaite 22 Sanuali 2010, pea hoko atu ai ki he fakafe'iloaki mo e talaloto taautaha ki he fakapapau 'i 'hoto Ui ki he Ngaue' he ta'u ni, pea faka'osi'aki 'a e Lotu Hufia, na'e tatakii ia 'e Semisi Manu mo e fanau 'evangelio mei he Siasi 'o Lotofale'ia.

Ko e ngaahi polokalama 'o e 'aho Tokonaki, na'e fakalele ai ha Ako ki he Silapaa 'o tatakii ia 'e Foeata Tu'ipulotu pea mo e Konivinaa, Loviana Lusaipau. Na'e fakahoko

foki ai mo e Lea 'a e Faifekau Sea 'o e Vahefonua ki he Kaveinga ko e "Taki Lelei" pea mo e ha'ofanga ki he "Ngauelele'aki ho Taimii ki ho Ui". Na'e 'i ai foki mo e polokalama fakamalohisino ke fakamahu'inga'ia 'a e "Mo'ui Lo Tolu" pea na'e toki faka'osi'aki 'a e polokalama 'o e 'aho Tokonaki ha Feako'aki ki he Fatongia Taki mo e mahu'inga 'o e ngaue fakataha, pea mo e Lotu Hufia.

Na'e fakaafe'i foki 'a e Faifekau Pule 'o Tokaima'ananga, Faifekau Vaikoloa Kilikiti 'o fakahoko 'a e Malanga Faka'eiki ma'a e Feohi'anga he 'aho Sapate pea ko e fakakoloa lahi ki he Potungaue Lautohi Faka-Sapate, 'a e ngaahi akonaki kuo mau lau monuu ai.

Na'e fakamavae'aki 'a e Feohi'anga ni 'a e Lotu Fakafeta'i mo Hufia 'o e Kau ngaue mo e ngaue 'o e ta'u 2010.

Na'e lava lelei 'a e Polokalama Fakafeohi ni 'i he tokoni lahi mo e poupuu 'a e Sekelitali 'o e Potungaue Lautohi Faka-Sapate, Vahenga Ngaue 'Aokalani Manukau, Taukiha'amea Latailakepa mo hono tokoni pea pehee ki he kau 'Inisipekita mo e kau Failautohi Pule 'o e ngaahi fai'anga lotu kuo pole'i 'enau mo'uii 'e Sisu Toetu'u 'aki 'a e fatongia ki he 'Ene koloa ka ko e fanau ki he Siasi.

'Ofa lahi atu mei he Komiti Lautohi Faka-Sapate

*Loviana Lusaipau*