

# TOUCHSTONE

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



Above: After the memorial service family members laid floral tributes to their loved ones.  
Right: At 12:51 the crowd observed two minutes of silence.



## Memorial service chance to mourn, look to the future

By Paul Titus

*The National Christchurch Memorial on March 18th was an occasion for the city and the nation to join together and share the range of emotions – from grief to thankfulness and even joy – that we experience at times of loss.*

Religious leaders played an important role in the memorial service. It had a Christian base with a number of Bible readings, an inspiring rendition of 'How Great Thou Art' in Maori and English, and a reflection by Anglican Bishop Victoria Matthews.

It also included Buddhist, Muslim, Jewish, Hindu and Baha'i prayers. The multi-faith dimension reflected both the make-up of New Zealand today and the nationalities of those who died in the February 22nd earthquake.

In his opening remarks Ngai Tahu kaumatua Henare Tau reminded us of the many migrations of people who have come here and married into New Zealand's indigenous population.

Prime Minister John Key pointed out that people from more than 20 countries perished in the quake.

Dean of Christchurch Cathedral Rev Peter Beck said "We are people of many faiths, and people of no faith but we come in a common purpose. Whatever your faith, I hope you will allow the prayers of the church, of the many faiths that are here, to be a vehicle for each of you as we mourn."

While there was an array of royal, political and musical celebrities on hand for the event, the loudest applause and a standing ovation went to Urban Search and Rescue, firemen and other safety service personnel who were on the front line of the response to the disaster.

In her reflection Bishop Victoria reminded us that everyone in Christchurch lost someone or something very important in the earthquake. It is our response to our loss that counts. She urged us to respond with life, not death; hope, not fear; love, not anger.

"Consider what motivates the selfless

acts of kindness and generosity that we have seen since the earthquake. This is humanity at its very best. This is the image and likeness of God. This is what humanity is meant to be. This is the stuff of holiness," she said.

Central South Island Synod co-superintendent Rev Norman West took part in the service, reading two biblical passages including Paul's letter to the Romans 8:37-39:

"In all these things we are more than conquerors through him who loved us. For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers...will be able to separate us from the love of God that is in Christ Jesus our Lord."

Norman says the most moving part of the occasion for him was meeting families who lost loved ones on February 22nd.

"Before it took place, some people said it was too early to have a memorial service, others said it was the right time. In fact, it was both because people grieve

in different ways.

"In any case it was an important event, and it was well-handled. It was bi-cultural, ecumenical and interfaith. I think people appreciated the fact the Prince William was there and brought a message from the Queen.

"The most significant thing for me was meeting with the families as they laid flowers for those they had lost after the service. People mingled and simply told their stories.

"I met one man who had lost his wife. He was there with his two children. There is nothing to say at a time like. It is important just to be with people."

Norman says it is going to be long, hard winter for many people in Christchurch as they grieve for the loss of their family, homes and city.

"It is important that churches continue to hold out a sense of hope to people and not let us ignore the social justice issues the earthquake has created."

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## Called to be peacebuilders



Peacebuilders Ian and Margaret Stehbens.



A Peacebuilders' exercise that enacts an interview with Truth, Justice, Mercy and Peace. From left: Motekiai Fakatou, Peter Williamson, Makelesi Ngata, and Te Rito Peyroux.

### How would you handle the peacebuilders' dilemma? Would you address the symptoms of conflict, its root cause, or both?

These are among the questions participants in a peacebuilders' course worked through last month. The five-day course was held in Auckland, Wellington and Queenstown.

It focused on ways to transform conflict and bring about reconciliation based on the concept of 'justpeace' or shalom, in which truth, justice, mercy and peace are all key elements.

Australian husband and wife team, Ian and Margaret Stehbens led the course. Ian has promoted peace throughout Asia and the Pacific for many years. He has helped transform conflict in such places as Bougainville, PNG, Solomon Islands, Indonesia, and Fiji.

Margaret, like Ian, is a former Uniting Church of Australia minister and was instrumental in setting up the Christian Counselling Association in Australia. Trauma healing is her specialty area.

Prior to taking on the leadership of the Methodist Church of NZ, president Rev Desmond Cooper and vice president Sue Spindler attended one of the Stehbens' peacebuilding courses in Sydney. Sue and Desmond were instrumental in bringing the couple here to lead courses for church members.

Sue says her Sydney experience was energizing and inspiring.

"The course is a mix of theory, theology, small

group discussions and activities, and Bible study, all illuminated by true stories and experiences.

"An important point Ian and Margaret make is the need for leaders to have a moral imagination to create peace. Their presentation on levels of leadership and the roles different leaders have in peace building is very good.

"To build peace we need top-down leaders with moral imagination. These are people such as Nelson Mandela, who said 'Now is the time for forgiveness and reconciliation', instead of calling for revenge.

"Mid-level leaders are key people in peace building because they have connections in all directions so they bring a crucial web approach to peacebuilding," Sue says.

The peacebuilders course also presents a nested model that views conflict on a number of levels. Different interventions are needed to address conflict at each level.

First there is the conflict itself, for example, a fight between children at a school. Next there are the relationships the children have with other people, such as other students, teachers, and their families that can feed into the conflict.

Then there is the institution in which the conflict takes place, i.e., the school. And finally there is the wider society of which the institution is part. Attitudes, laws, and social inequalities are formed at this societal level.

Sue says being able to see beyond a particular issue to these other levels opens up ways to consider what actions are needed at each level to transform the conflict rather than just address the immediate issue.

Underpinning the course are Biblical imperatives to build peace and reconciliation.

"Ian opens up Bible passages in an enlightening and exciting way," Sue says.

"A key challenge of peacebuilding that comes directly from the teaching of Jesus is to love our enemies. We can too easily demonise people and create enemies in our own minds. When we look each other in the eye and see each other as loving mothers or fathers, or as loved children, our shared humanity overcomes our enmity."

Both lay and ordained church people attended the Auckland peacebuilders course. Sue says the comments they made about the course were very positive.

One participant said they felt theologically inspired, empowered and holistically transformed by the course. Another said it was a deep, moving experience that encouraged them to re-think their own ministry.

Ian and Margaret spend six months each year teaching at the Sia-'a-toutai Methodist Theological College in Tonga, bringing their peacebuilding skills to ministry training courses.

Sue hopes their courses will become more widely available in New Zealand.

On April 12-13, the Stehbens will lead a two day course in Christchurch on ministry to a traumatised community. For more information, email [mradmin@methodist.org.nz](mailto:mradmin@methodist.org.nz) or phone Mission Resourcing at 09 525 4179.

## NZ churches persevere on rocky road toward unity

John Roberts,

Mission & Ecumenical Secretary  
*The National Dialogue for Christian Unity has existed for three years and has met on six occasions. The diversity of churches and their leaders and representatives has meant that it hasn't always been easy to make progress.*

At times I have thought we were on track and making progress, only to find there were obstacles that needed to be dealt with through extended discussion. There were problems with the use of the word 'ecumenical', issues of accountability, and questions about who could participate in the dialogue.

Work on a theological statement on Christian unity began following the June 2008 meeting and was finally signed off at a meeting in September 2010. It provides a foundation for developing a Churches Forum for Christian Unity.

In March 2009 it was agreed that work begin on drafting some ground rules and terms of reference for a Churches Forum on Christian Unity. The basis for the forum, together with goals and strategies was largely agreed on at the March 2010 meeting. However the September 2010 meeting had a reduced attendance and struggled with the purpose of the dialogue.

We managed to get back on track at the March 2011 meeting. After dealing with some difficult and divisive issues attention turned again to continuing the discussion on ground rules and terms of reference. We were able to agree on matters relating to membership of the forum, the context in which the forum will work, its theological basis, and the practice of ecumenical hospitality.

Further discussions will focus on the relationship of the churches to the forum, and forum to the churches, how decisions are to be made, and the relationship with the National Church Leaders meeting. When that is completed, attention will turn to discussion on a suitable framework for the Forum to function effectively.

It is likely to be the March 2012



John Roberts

meeting before the final proposal for a Churches Forum for Christian Unity is ready to be put before the churches for them to decide whether they want to be part of it or not.

This means, 2012 Methodist Conference should have the proposal before it for a decision on whether or not the Methodist Church will join the proposed Churches Forum for Christian Unity.

Churches participating in the unity dialogue are: Anglican, Baptist, Catholic, Christian Churches NZ, Congregational Union; Presbyterian, Quakers; Salvation Army and the Wesleyan Methodist Church. The dialogue participants are either heads of their churches or their designated representatives. There is now a category of participant observers at the dialogue. The two who have been invited in this capacity are the NZ Christian Network and the Uniting Congregations of Aotearoa New Zealand National Forum.

Brian Turner has now completed his participation in the dialogue for the Methodist Church. He assisted greatly in getting the dialogue underway. Prince Devanandan is to be his replacement as agreed by Methodist Conference 2010. John Roberts who has been resource person to the dialogue group will continue to attend in 2012 as President of the Methodist Church. The dialogue next meets on 7 September 2011.

The road to unity is often steep and rocky but those who persevere find that it leads to renewal and vision.



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# Churches can ride the radio waves

*Palmerston North's Wesley Broadway Church has a weekly half hour on local access radio, and presenter John Thornley says more churches could use access channels as a way to reach out to the wider community.*

"Access Manawatu is not a specifically Christian radio station but beams out on local community radio. Access radio has branches throughout New Zealand."

John says the network of access radios receives public funding through New Zealand on Air, and these funds are subsidised by radio users, who pay around \$22 for half an hour.

"This is not a lot for having half an hour's access to a potential local listenership of several thousand listeners," he says.

Because Access Radio's charters are based on a secular foundation or kaupapa, it is not appropriate to offer direct proselytising or scalping for more church members.

The Wesley Church programme follows a magazine format that mixes talk and music. The focus is on people stories, through interviews with invited guests, or telling news about recent and forthcoming

church and church-related events and services.

The work of Wesley Broadway's Social Service Centre and the Agape Fellowship, which works with people living with mental illness, are regular features on Access Radio.

John says all access radios offer training to people who would like to be presenters. Creating programmes builds the fellowship and strengthens the social side of congregational life.

While it is preferable to have a team of people who can front up, one committed person can run the station efficiently. Wesley Church has two live programmes a week, and each is repeated the week following.

John welcomes contact from other churches who might wish to set up a regular programme on their local community or access radio channel.

"Copying programmes onto a CD disc makes it possible to mail programmes for others to use as their own programme. I have a keen interest in music. That means Wesley Church can offer a variety of tapes from past programmes.

"Examples include tapes of Mahalia



John Thornley (left) interviewing church musician Roy Tankers on Access radio. John says any church can reach the public through community radio.

Jackson gospel music, New Zealand carols, a selection of spirituals and Ira Sankey songs, and an interview with Merv Hancock who talks about some favourite hymns from Charles Wesley.'

In February, Wesley Broadway's radio programme featured Fijian-born member of the congregation, Asenaca Chapelle. Asenaca shared the story of the church's afterschool programme for children born to Tongan parents.

The afterschool sessions are held at

the Tongan centre, Halafungani, which is part of the Wesley Church building complex. Around 15 children, aged 5 to 12, met after school, for sessions to improve their oral and writing skills. They listened to stories, did art work, and said prayers in both Tongan and English. The values they learned included building confidence, encouraged cooperative learning, and appreciating their own and others' contributions.

## Strategy evolving to rebuild church presence in Christchurch

*The Methodist Church's Central South Island Synod has approved a strategy for how it will move forward from the February 22nd earthquake.*

It begins with pastoral care for those affected, and then shifts to a long-term rethink of where and how churches will serve the Garden City.

The strategy is an effort to deal with the reality of a damaged city that will see some neighbourhoods and parishes disappear and new ones created in other areas.

It sees the synod as the intermediary in this process. On one hand, the synod's role is to support parishes. On the other, it can liaise with the Methodist Connexion, Partner Churches, and even other faiths to muster resources and coordinate the development of worship communities.

Synod co-superintendent Rev Norman West and property committee chair Maurice van de Geer prepared the strategic report. The Synod approved it with some additions at its March 19th meeting.

Norman says just as the nation is supporting Christchurch in its difficult time, the Methodist Connexion is standing with local Methodist and Uniting parishes. For example, the Connexion has assured the payment of presbyters' stipends this year because there are uncertainties about many parishes' incomes.

He emphasises that while some actions must be done urgently to meet the needs of parishes, the strategy charts out a path in which major decisions are not made in a rush.

"Taking a careful approach does not mean taking a passive approach. The Church will continue to be active in Christchurch but it is important that the process allows enough time that we can see what changes the earthquake has on properties and people and the demographics of the city.

There may be some difficult decisions and all parishes may not be rebuilt, particularly in the eastern suburbs. This does not mean we are retreating from ministry and mission,"

Norman says.

One of the additions Synod made to the report is that the Methodist Church will continue to have a presence in all five sectors of Christchurch - the east, west, north, south and central city.

"This will not be a top-down approach, in which decisions are imposed on people. It is extremely important that the Synod support the parishes and be in conversation with them.

"Parishes may work together to find creative solutions to the immediate problems they face. Some may want to join together though Synod will not force them to do so," Norman says.

The strategy lays out four phases that the Church could go through to move forward.

Phase 1 is the initial work to meet the needs of parishes as they provide pastoral care and continue their life and mission in service and worship.

Phase 2 is the medium term response in which parishes' goals are laid out as life settles down in Christchurch. This may be a period of months or even a year or two. During this time there will be changes from the initial arrangements made in phase 1.

Phase 3 is to plan for the future when we have a better idea about what has happened to our city. Plans will take into account the financial and pastoral viability of parishes; demographic changes that take place in the city; how and where the central business district is rebuilt; and the level of insurance payout.

Norman says these are the things the church must know to decide how to minister to the city and suburbs. Perhaps it will be in very different ways and new locations.

Phase 4 is to act on these decisions and carry out new visions and mission. The timeframe for this could be five to ten years.

In passing the report Norman and Maurice prepared, the Synod also decided that it will appoint a person to oversee the strategic planning and keep everyone involved focussed on the critical issues.

## Questions and answers to provoke social change

By Betsan Martin and David Hanna

*Asking questions is a critical step towards responding to public issues. Asking questions is a natural response when we live in an age of high volume information and natural and man-made forces affect our communities.*

Some questions can lead us down a narrow path. Who to blame? Why me? Why now? Rather than this, the Methodist Church's Public Questions Network asks questions it hopes will open the realm of what could be.

Engaging in questioning about public issues is the art of supporting dialogue and bringing many views and understandings into public conversations. Through this process we all help contribute to the sort of world we want to live in. This comes from a perspective that sees our family, our street, our community, our nation, our globe as all connected.

The Methodist Public Question Network is learning how to support people so they can participate in this type of dialogue.

In the last six or seven months the Public Questions Network has considered a wide range of issues. Rather than view them as isolated topics, we posed the question 'how are these questions connected?' These include issues of alcohol abuse, youth unemployment, social housing, water and land use in Aotearoa New Zealand.

Feedback from a Public Questions survey shows that people are interested in financial markets, global markets, trade and ethical investment. It shows Methodists have strong regard for just relations with developing countries.

How do we help generate inquiry and discussion that create movement towards more sustainable living? How do we contribute to solutions that support ways of living and decision-making that do not shift the problem elsewhere?

Here is what one parish has done: questions about how to support young people

to do better at school lay behind a Co-operating parish initiative in Avondale. This raised questions about how to work with schools to support better educational outcomes.

The parish saw it could develop all sorts of relationships and work for goals with others who shared their concerns. The parish and Rev Vai Ngahe restored their buildings, grew a community garden and linked with community networks in Avondale to set up a homework centre and a health programme.

Creativity comes from seeing the wider picture, and hearing a range of views. Innovative partnerships and strategies are likely to emerge from the matrix of realities in communities. Being immersed in the whole picture might seem complicated.

We have some hints for moving forward. First it is important to start where you are. It may be a group of three people meeting in a parish.

Second, talk about how your situation would look with changes you envisage. Who else may share this view? How could you talk with them? Who may not share this view and why not? How could you talk with them also? Who are the tangata whenua in your area? How can we explore change together?

Thirdly - practice letting go of your firmly held views. Allow yourself to listen to views from different angles to yours. What can you learn from these people? Generative processes do not work if people stay stuck in their views of what's wrong and what should happen.

We will continue to explore the questioning process and see how this sits with you. What are different cultural perspectives on questioning? How could this work in your parish and community? Are there resources that would support local activities?

Be in touch at: [betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz).



## Reply to Silvia on glory, salvation and lordship

To the editor,

Isn't it time to get together and write a theology that doesn't fight against the 21st century and secularism?

I have a vision of Jesus as the first non-dualist, the first secular teacher, the first to conceive of his realm as natural and so large that there is no room for a supernatural.

Yet over the years the church has imposed on itself and the scriptures, to the point of glorification, Greek and Roman myth, metaphor and philosophy. We would be better giving Jesus the glory. It's been a dreadful mistake, even a betrayal.

One of the reasons the word 'glory' is nearly in disuse is because truth is speaking to this age. We now know that we haven't been worshiping in truth or we would have given Jesus the glory rather than dualism's partner – the supernatural.

The ideas of supernaturalism dominated every occupying culture of Israel in the 600 years before Jesus. Jesus was unique. He taught that he and His Father were one; that when you saw him, you saw His Father. This was a relationship of integrity and oneness: monism and certainly not dualism.

The word 'salvation' is also in disuse and this is because it has been used to abuse children with the fear of God. I try to help adults recover from 'words' they heard as children about how evil they are. "Give yourself to the Lord." "If you are really good he will save you from

your sins."

Some have a desire to continue with salvation through Jesus but the term needs to be cleansed of its abuse. Is that too hard because it may be behind the reluctance of some people to use it?

I love the word 'lord' because it means so much to me. I live for the lordship of Jesus and My Parent in my life. But I know many women who have spent a life-time trying to get over the sexism and status implied in the term lord so that the word God may be useful to them. Oh dear, the linguistic and semantic problems we reap.

Thank you Silvia for raising those three terms for discussion and the wider discussions your letters have triggered. I wish to be evangelical in the use of those terms. However, I understand people's reluctance.

I wonder whether my concerns about dualism betraying Jesus may be hard to take by people wedded to the supernatural and Greco-Roman philosophy as presented so well in John's Gospel. To me it has misled Christianity for 2000 years.

Now secularism is challenging Christianity to get back to what Jesus actually taught, incarnate, down to earth and free of dualism.

It is possible that in an effort to get back to what Jesus actually taught with love, people use words such glory, salvation and lord less. What do you think of that Silvia?

*Bruce Tasker, Mt Albert*

## Stout defence of God-given meaning

To the editor,

It is a sad day when we see the Methodist Church and its Touchstone publication print articles like Norman Wilkins' response to Silvia Purdie.

Mr Wilkins presents himself as a Christian and speaks of "our faith". However, his article pours scorn on Christians while mocking the Lord Jesus Christ and denying the plain meaning of the Gospel.

Bible verses such as Jude 3 and Gal 2:4-5 clearly warn of false brethren who spy out the liberty we have in Christ Jesus to bring us into bondage. Mr Wilkins, Lloyd Geering and the like are such people.

Mr Wilkins finds the death of Christ on the cross for our sins "completely unsatisfactory". He does not want forgiveness or any assurance that he is right with God. He believes the Church

is in an "irrelevant corner", involved in "mysterious superstition".

There are hundreds of Bible verses on sin and its wages (death). Yet Mr Wilkins cannot see it. Salvation is deliverance from sin's power (Rom 6:14).

Mr Wilkins and those like him reject Christ and the salvation from sin he alone can give them. They prefer to rely on their own imagined superior understanding of meaning.

These men and their subtle heresies are a constant danger to Christians who are ill-informed because they are young in faith or weak in Bible reading and understanding.

Touchstone dishonours the Lord in printing letters that mock Christ, his followers, the Holy Scriptures, and God-given meaning.

*Anton Pringle, Palmerston North*

## Durham Street's future

To the editor,

Like many people called Methodist, I am devastated by the earthquakes in Christchurch, especially the loss of life. What can we do as Methodists to help?

The Durham Street Church has now come down. I loved going there as a visitor for worship and conferences. I even recall going reluctantly to the front in an evangelistic type rally many years ago.

Now I rather hope it will not be rebuilt just as it was in the 1850s. In the 21st century perhaps we should go back to our roots and remember John and Charles Wesley had no church or building but travelled on horseback, and preached in the open air. The world was their parish.

They didn't preach 'come to church and

worship God. They left their ministry in the Church of England and went to the poor and helpless. They showed them God was not in heaven needing to be worshipped but was living and helping among the ordinary people.

It is my hope that Durham Street will be rebuilt more to help the needy or to serve as a garden of remembrance than to worship God in heaven.

Today we do not believe in a three-tiered world as our forefathers did. Let us show people God is here on earth wherever people want love and show love. I am sure that would be Jesus' wish.

I love Charles Wesley's great hymn, 'My chains fell off, my heart was free. I rose, went forth, and followed...[Jesus' love].

*Ruby Martin, Geraldine*



## FROM THE BACKYARD

### Sounds of silence

*Gillian Watkin*

*In the garden I silence myself. I listen to the sounds: the small ones – bees and birds – and then family ones – children at school and in the local pool.*

Beyond are the agricultural noises. Each morning we hear the boom of the bird scarers in the vineyards and then the rattling of the stock trucks heading in and out of the sale yards, this week bringing donated stock to raise money for Canterbury.

They are all rings of life around my silence.

The news has been almost too hard to bear. We watch the destruction and the pain, often shown to us without sound, without the full drama of the reality.

What can we do? How can we care? How can we stay strong for those suffering? We have all spent a lot of time reconnecting with friends and family, worried when we cannot find news for the phone is silent.

There is relief when we know the news, good or bad. It is easier to cope with than not knowing.

Around the country there have been minutes of silence for the people of Canterbury.

Since we moved to Hawkes Bay everybody asks us if we have been to a winery concert. This year was the year; we saved up and went to Crowded House at the Church Road Winery. We were feeling a little old within the energetic younger crowd.

The MC called for a minute's silence. Gently and quickly the silence came. The last voice stopped, the sheep on the hill were silent, there was no traffic noise and 6000 people entered a profound and deep silence.

The stillness was that of a people shocked and with nothing to say or do. It went on to be a great concert but it was the silence which made the headlines in the local paper.

People commented on the rich and rare experience. Those same still and reverent people went on to enjoy a wonderful loud concert, and with total harmony they sang with Neil Finn 'Don't Dream It's Over', for Christchurch.

The second time of silence was in quite a different setting, at a seminar at Hawkes Bay Hospital presented by Rev Dr Elizabeth MacKinlay from Canberra. The morning session was entitled 'Ageing and Spirituality'.

The audience came from all over the Lower North Island. There were health professionals, chaplains, caregivers and pastoral workers. The one minute silence at this event was a silence of solidarity and compassion. It was the silence of people who knew the complexities of service and the ways in which their colleagues in Christchurch were being challenged.

I return to the garden, and in a new way, seek silence, still with those circles of life around. Two different minutes have shown that silence has many forms.

Maybe true silence comes when you are able to still yourself and become the silence, even for a short time each day, for then you find a listening heart in the midst of whatever noise filters in and around.

We now will listen, wait, and pause for a time to allow you to reveal your needs. We pause and listen, and from the listening will come our best response.





An Easter reflection with Desmond Cooper

CONVERSATION WITH THE CONNEXION

## AT ONE WITH GOD DURING LENT

*We have now fully entered into Lent. Lent is a time of reflection upon the life, death and resurrection of Christ.*

This is without doubt the most important event in the Christian calendar. Without Easter there would be no Christmas. More importantly without Easter Christianity would be meaningless.

This being so, what is what is the point of Easter? What is God's purpose in all of this? It seems to me that it is that in all things we should be at one with God; that we would all be one, as per Christ's prayer.

This must be the most awesome contemplation in any religion. We have turned this into a doctrine and called it 'atonement', at one with God. The problem with atonement is that no one has come up with a satisfactory understanding of just what it is or what it means.

The classical doctrine of the atonement depends on the fall. It says humanity alienated itself from God through sinfulness. Atonement says that Christ's death somehow reconciled humanity to

God. The word 'somehow' is critical. Just how did Christ's death reconcile us to God?

The earliest doctrines of atonement among the Church fathers were the so called 'victory' or ransom theories. The world was seen to be under the control of the devil who demanded Christ's death as the price for releasing humanity from its captivity. We still find this in some of our Easter hymns.

It was Peter Abelard and St Anselm who pointed out that the ransom theory meant the devil had rights or power over God, and this is clearly not acceptable.

St Anselm (c1033-1109) proposed a revised understanding of atonement. He said human sinfulness requires some kind of divine punishment. However God's mercy prevents him from punishing us, so Jesus offered himself as our 'substitute'.

Peter Abelard (1079-1142) did not agree. He said there is something repellent about the punishment theory of the atonement. He proposed what we call the

'exemplar theory'. He argued that Jesus' death on the cross provided for us a life-changing example of stoical love in the face of an unjust and cruel death. Christ showed us the way out of sin and the path back to God.

The problem with the exemplar theories is that they do not clearly explain how Christ's heroic and exemplary death cancels out the historic sins of humanity.

Michael Winter proposes a much more radical approach when he argues that we should detach the atonement from Christ's death all together and attach it to the Last Supper. In his book *The Atonement* (1995), Michael argues atonement comes about through the Last Supper as Jesus gives himself as a spiritual resource. He claims Jesus did not 'die for our sins' but endured a martyr's death refusing to capitulate in the face of earthly powers and violence.

There are other theories of atonement such as 'limited atonement', which says only those predestined for salvation are reconciled to God. How does this fit within

the Wesleyan tradition?

The penal substitution theory says that Jesus accepts a death penalty that is rightly ours because of our sin.

The suffering servant theory is taken from the book of Isaiah (chapter 53) where Christ is 'wounded for our transgressions'. And on they go.

How do any of these theories of atonement fit in the 21st century? It is of some interest to me that the first theory of atonement only came about a thousand years after the death of Christ. What do we in the third millennium think? Will the debate go on? Or should all theories be as evolutionary?

I shall spend the rest of Lent contemplating Christ's gracious act. Doing so will bring its own sense of peace. We do not need to have the answer but we do need to offer ourselves to God in order to establish our own atonement.

### REFLECTIONS ON EASTER AND ATONEMENT

## The challenge of radical goodness

By David Poultney

*One of our best loved hymns in Holy Week is 'When I Survey the Wondrous Cross'. It is sung at a time when we hear again of the death of Jesus and reflect upon it.*

I believe this hymn is an eloquent example of what is called the Moral Influence theory of the Atonement. It asks us to look upon the suffering of Jesus and be moved not just to sorrow but to change, to live differently.

The last verse says it clearly: "Were the whole realm of nature mine, that were a present far too small, love so amazing, so divine demands my soul, my life, my all."

As we prepare ourselves to observe Holy Week, we are faced with the question of atonement. How did this suffering and death achieve a new sacred reality? How did it establish a new Covenant relationship between God and humanity? How did it challenge the reality of Sin?

There have been a range of understandings of atonement over time. It is not within my remit to go through them all, to compare and contrast, or to rank them in order of merit. This is a short reflection on one understanding; the so called Moral Influence theory. For me it is the most cogent but it is often held alongside other understandings.

Towards the end of the first century CE Clement, Bishop of Rome wrote this of Jesus: "Through him God has called us from darkness to light, from ignorance to knowledge of the glory of His name."

He wrote a little further on that as we contemplate the suffering of Jesus we should be moved to repentance. To reduce his argument to a bullet point is to say that reflection on the Passion should lead us into compassion.

The Moral Influence theory was present in the writings of a range of early theologians and, in the second and third centuries AD was the prevalent way Christians thought and talked about the Atonement.

In the fourth century AD the Roman Empire split and Christianity began to develop distinctive eastern and western forms. This led eventually to the Roman Catholic Church in the West and the

Orthodox Churches in the East.

In the Orthodox Churches the Moral Influence theory has always had a significant role in understanding the Atonement but this was not the case in the West. Under the influence of Augustine's writings, the theory was influential in the West up to the Middle Ages. It was then overtaken when Anselm of Canterbury proposed a new understanding, the Satisfaction Theory. This drew upon the language of legal proceedings ('satisfaction' being adequate recompense for someone wronged by a crime).

At the Protestant Reformation most Reformers strongly rejected the Moral Influence theory though it resurfaced in the writings of 18th century German theologians and went on to gain ground in Liberal Protestant thinking from the 19th century onwards.

The Moral Influence view does not focus primarily on the death of Jesus. Instead it looks upon the whole of his life and teaching as atoning, as offering us a compelling witness to the goodness and love of God. His dying is a continuation of this and is inspirational within the context of his whole life. Jesus' death is a martyrdom born of his faithfulness, the result of the challenge his radical goodness posed to those in power.

We know from personal experience that to witness suffering is to be open to being moved. It challenges us to give generously of ourselves and our resources. It moves us to tenderness and loving kindness. Reflection on our responses to Pike River, the Canterbury earthquakes and now the events which have overtaken Japan show this to be true.

The life and death of Jesus are a witness to us, they show us who and how we are called to be. They challenge us with the violence with which we can resist goodness.

There is an Eastern European saying: 'If God was our neighbour we would smash his windows'. As this so succinctly says, we are discomfited by radical goodness. Whatever our understanding as we prayerfully reflect upon the events surrounding the death of Jesus may be challenged and moved. May we keep his witness and example always before us.

## Beginning to think about atonement

By Alan K Webster

*In May 2010 a young teenage driver, Ashley Austin, lost control of his car on a slippery Christchurch corner. It spun into a family on the footpath and killed four year old Nayan Woods.*

Predictably, the community was outraged. It fed into hysteria about boy-racers, and the knee-jerk hang-'em-high brigade came out in force, especially when Nayan's family refused to respond with the hatred and vengeance that the media wanted.

It's important to understand what Nayan's parents did and said that has earned them the admiration of the nation. At no stage did they minimise Ashley Austin's actions. There was no cheap forgiveness. It is both recognition of the effects that his sin has had, and the provision of a way forward so that Ashley's life and their lives can go on.

They refused to be continually victimised by that one moment of 'missing the mark' (the literal meaning of 'sin'). To the confusion and wonderment of the watching media, they also refused to allow Ashley Austin's life to be victimised by that same moment.

It's important for understanding atonement to be clear here. No-one is saying that forgiveness makes up for the loss of a life, nor that Austin will not remember and regret what he did every day of his life. But once an appropriate penalty has been exacted and the price has been paid, then everyone can embrace, acknowledge their grief, and be defined in terms of humanity and hope for a future.

What the situation demanded in the eyes of some of the community was an eye for an eye. What happened was grace, and everyone except the angriest of commentators could move on.

This is a topical experience of atonement. It is relevant in terms of understanding Easter for us to realise that forgiveness had to come from the ones who were wronged, and that until

the one who did the wrong acknowledged that, no healing could take place.

That is the Christian story in a nutshell. To restore a broken relationship we must recognise the brokenness ('repentance'), it costs to repair it ('sacrifice'), and there is a way forward ('redemption').

As we approach the mystery of Easter we are confronted once again with those basic questions of theology: the nature of humankind, the nature of God, the relationship between divine and human, and –for the Christian – who Jesus was and the part he played in this relationship.

In the Judeo context into which Jesus ministered, there was a ready-made context in which to unwrap this. During the worshipping community's ceremonial sacrifices, the sins of the people were identified and dealt with, blood was shed, a life was given, and an ethical and moral compass of relationship with God satisfied.

This is the basis for language that sounds odd to 21st century ears (what an old minister of mine used to call butcher-ship theology). It's the vocabulary of the blood of Jesus spilt for our sins, the wrath of God satisfied by the sacrifice of one who was sinless, the picture of the second Adam repairing the brokenness of the first Adam. There have been attempts to 'fix' the vocabulary, for example, substituting the word 'life' for 'blood' rescues some of those old hymns, and enables the picture to be a little more harmonious to the sensitive vegetarian ear.

And yet. And yet. When we try to soften the metaphor we lose something vital. It was a metaphor that Jesus used, his way of enabling an electric mystery to make sense. If we abandon blood and sacrifice, and reshape the picture away from what generations of believers have understood, we risk of watering down the dangerous intensity of what the early church understood Easter to mean.

See Page 13

# tcol - meeting your learning needs

## News from the Higher Education Summit

David Bell and Nasili Vaka'uta attended this Auckland-based event in mid March. Trends and directions were clearly articulated by the many keynote speakers from the Ministry of Education, Vice-Chancellors, Universities and Polytechs, Industry Training Providers, and Private Education Providers (Trinity College is in the last category.)

The aftermath of the Christchurch earthquake has been significant for tertiary education, and the lessons learnt and the futures planned for maximise new online technologies and strategies. Key facts that affect tertiary institutions equally affect churches. Dr Peter Coolbear noted:

- Currently excellence coexists with the indifferent and mediocre—which is normal in life
- Decisions are often made on the basis of assertion rather than acquisition of evidence
- The inertia of unquestioning continuation of historic practices is a major factor in institutional dysfunction, sapping strength and initiative
- Misalignment of resources with needs is always a situation that requires urgent addressing.

Trinity College, and similar micro-sized tertiary education providers, inevitably continue to be under threat of discontinuation from TEC funding. The debate has proceeded over many years, and both the Methodist Conference and Trinity College

have to position themselves for this eventuality. Trinity College must look to itself to operate as cost-effectively as is possible if Studylink, (i.e. the adult fulltime study bursary) were no longer available.

## NZQA Audit in April

Under new NZQA audit procedures there has been a major shift in terms of quality assurance in self-management, content, assessment, and internal/external moderation. In addition, the College now faces significantly stronger auditing processes due to the growth in student numbers around LiMS.

The NZQA snap audit of governance and management procedures at Trinity College at the end of last year affirmed the new systems put in place after the dissolution of the Board of Ministry. Both Conference and the wider Church need to continue to act boldly and cease to fund outmoded programmes and procedures. Equally, financial and other resources have to be matched to real needs.

For example, as a result of reforming Trinity College Council, the kinds of issues noted from the Higher Education Summit have been given serious and sustained attention. Despite strong resistance to necessary IT changes, once done the economic and educational benefits to the College and wider Church are obvious. Many more people can access better quality programmes. We will keep the Church up to date with the NZQA audit outcomes after April.

## Just for...

- parish stewards
- treasurers
- secretaries
- lay ministries

Rev David Bush, David Bell, and a connexional team are here to support and resource you at this Auckland-based workshop 7/05/2011. You will be contacted by email from the College with details shortly.

## New Strategic Plan

Trinity College Council has already asked for input from our key stakeholders, and is currently in the process of reformulating a core vision statement and business plan focus for the training of all kinds of leaders within the Methodist Church. This preparatory plan will be available for your comment, further input, and possible amendment from 1st April.

Effective Church Leaders: A Faith Development Course will be taught to some 50 participants during 2011. These include 12 fulltime Trinity College students who will study it as part of their Parish Management and Leadership paper, plus 18 in the Effective Leaders face-to-face and online English programme, 10 in the Tongan programme and 10 to start in the Samoan programme after Easter.

There are no remaining vacancies in this course, and demand has been strong. So, it is envisaged that the course will be run on an annual basis. Minimum and maximum numbers apply, in order to maintain quality standards for teaching and participant interaction.

Although the course materials and assignments are in English, the flexibility to teach the courses in other languages seems to have caught a wave of interest. The vehicle of the Licentiate in Ministry Studies, LiMS, is beginning to prove its worth. Consistent marking and moderation processes through the online classroom have introduced quality assurance levels not previously possible.

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**Vision**  
**Worship**



## Online and face-to-face Effective Church Leaders Courses Starting March

English ..... Andrew Gamman, Val Nicholls  
Samoan ..... 'Ama'ama Tofaeono  
Tongan ..... Nasili Vaka'uta  
Online ..... David Bell, Andrew Gamman  
Enrol at [www.tcol.ac.nz](http://www.tcol.ac.nz)



Te ha o te hihi karoa!  
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'Oku malama ai 'a e laumalie!  
'O lo'o mumu ai le agaga'!



# Opawa Church rejoins Methodist Connexion

*A desire to be part of larger church community has led a Christchurch congregation back to the Methodist Church of New Zealand after a decade of independence.*

The Opawa Methodist Church left the Methodist Church in 2000 over decisions made when gays and lesbians were accepted as ordained ministers.

Rev Andrew Doubleday led the Opawa congregation at the time of the split and continues to do so today.

Andrew says the congregation, which has renamed itself the Opawa Community Church, has always maintained good relations with the Methodist Church. His personal decision to rejoin was driven by a desire to expand his horizons beyond congregational ministry.

"This is a wonderful congregation. We are an eclectic group with a Charismatic style of worship.

"The congregation had serious concerns when Rev David Bromell was accepted into full Connexion in 1997. A year after that decision was made we had a split. Half the congregation decided it could not remain with the Methodist Church and left.

"A year later, when the Conference then decided not to set up an Evangelical Synod, those who had remained decided they would also have to leave. While leaving was not my number one choice, I stayed with the congregation."

After leaving the Methodist Church, the Opawa congregation did not join another church. When some of the other congregations that left brought a lawsuit against the Methodist Church to gain ownership of their properties, the Opawa Church did not join them.

"The Methodist Church has been very



Rev Andrew Doubleday

generous to us. We negotiated an initial 15 year lease where we were able to stay in our property rent-free as long as we maintained it. And when one of the buildings burnt down the Methodist Church, which underwrote the policy with a large excess, honoured it so we could get it replaced," Andrew says.

The Opawa Community Church lives up to its name. It is active in the Opawa community and runs an op-shop, a community garden and a community café that provides a free meal one day a week.

Andrew says he is very happy leading the congregation and can imagine staying

with it until he retires. Nevertheless, two years ago he began to get restless. He had a desire to contribute to something beyond the confines of his congregation

"Early one morning I was praying and two pictures came to mind. One was of a stretch of the Clutha River I am familiar with. There was a stick trapped going round and round in an eddy off the mainstream. The other picture was of a little train that was going back and forth along a side track while the express trains and goods trains were roaring past on the main track.

"While it was totally unexpected, I sensed that I needed to reconnect with the Methodist Church. I shared that awareness with the congregational leadership team at our next planning day. I told them that was where my heart was, and it was up to them to decide what they were going to do.

"They are a great group of people, and I was sure that they would have no problem finding a new minister. I discovered, however, that a parallel process had been going on in the hearts of a number of the leaders. They too were discerning that it was time for the congregation to find a place of greater connection. Ultimately, the congregation decided to join me in returning to the Methodist Connexion."

Andrew says the sexuality issue had not gone away, and about 10 people have left the congregation as a result of the decision.

He has begun to take part in the life of the Central South Island Synod and the national Connexion. He recently preached at the induction service of Rev Andrew Donaldson at Christchurch South parish.

"I love the openness and freedom that the Methodist Church offers. It has a large breadth of theological diversity and lets

people respond to God's call in their own way. While it does not interfere, if there is a problem they will sort it out.

"It is not perfect but to my mind the Methodist Church shows something of the way of Christ that other Churches don't have," he says. "Why would I want to be anywhere else?"

## POST QUAKE

The 22/2 earthquake wreaked considerable damage to the Opawa Community Church complex.

The insurance assessor has concluded that the church is likely to be repaired but the hall and adjoining kitchen, toilets, meeting rooms, and entrance foyer are marked for demolition. An adjacent office building is also badly damaged and consequently not in use. It too may come down.

Andrew says the congregation's community ministry continues and the op shop is still in business.

"The congregation is in good heart. Most people are gradually returning to their homes though a few people's places have been destroyed. We now meet in the Opawa Bowling Club and while we are not certain for how long we will continue there, our services have been energised by the change.

"We are waiting to hear from the Connexion and Synod as to how we fit into the long-term strategy as churches are rebuilt. We are confident that we are a viable congregation in terms of both numbers and finances and that we are an integral part of the local community."

## Bible website offers timelines, images



*BibleView.org is a unique website that presents a chronological overview of the Bible.*

Webmaster Leo Byatt says the multilingual website serves Christians and non-Christians alike. The English section has over 700 pages and 500 images. Beginning with Genesis, it works its way to Revelation.

"The entire text of the Bible is indexed using small images to illustrate the start of each Biblical section. These indices allow the web surfer to access any Bible reading using only two or three mouse clicks. We think it is very slick, and our software writers are to be congratulated," Leo says.

Each page comprises an explanatory introduction, the picture, and finally the Bible reading itself. All of the pages are supplemented by a paragraph or two of prose that provide either the historical background or an explanatory context to complete the word picture.

In writing the introductory texts in the English language edition, particular care has been taken to present grammar and spelling suitable for readers for whom English is a second or third language.

Leo says BibleView.org is a labour of love by a handful of enthusiastic and dedicated amateurs who have put it together on a shoestring budget. Over the years hundreds of others have helped proof read, draw images, translate, or build the site.

Because the pages load quickly, the website is very usable even on a slow dial-up connection. This work was done by a professional programmer, whose tireless background contribution as a voluntary missionary has made the back end of the site what it is at present.

There is no advertising on BibleView.org so the whole site is free to use. It allows people to learn about the Bible from their own homes. Many emails received by the site authors are from people wanting to use a part of the website, mainly images, in programs they are putting together.

Most pictures are simple photographic reproductions of large poster-sized coloured drawings that were created especially for Leo when he was an itinerant preacher. These pictures have proved to be a very valuable resource. Some pictures have been sourced from elsewhere.

BibleView.org provides an effective Bible-based introduction to Christianity. In common with most amateur projects, it is a work in progress. Be prepared to see incremental changes on a continuous basis.

Have a look at [www.bibleview.org](http://www.bibleview.org).



Ian Boddy and Rev Jill van de Geer at the induction service.

## Regional ministry win-win for Picton and Blenheim

*More than 100 people gathered in the Union Parish Centre in Picton on February 2nd for the inauguration of the Marlborough Regional Shared Ministry and induction of Ian Boddy as presbyter.*

This was the climax of many meetings held during the later part 2010, after the Picton parish was approached by Wesley Blenheim to consider joint resourcing of ministry.

The two parishes agreed that the incoming presbyter would be 75 percent in Blenheim and 25 percent in Picton.

This was a good solution for the Picton parish, which had been without ordained ministry for nearly five years, and a good solution for Blenheim who was seeking a new presbyter.

Synod superintendent Rev Jill van de Geer conducted the service, with help from Rev Johanna Warren as acting moderator and Rev Peter MacKenzie, executive officer of the UCANZ.

Rev Rob Ferguson delivered the sermon and afterwards the worshippers sang a hymn written by him, 'God who births us fully gifted'.

After the official Induction of Ian, it was the turn of the Ministry Support Team to step forward and accept their role in the newly formed regional ministry. The team consists of three members from both Blenheim and Picton, a member representing Presbytery. Jill and Johanna will be ex officio. The ministry support team is a governance group whose task is to ensure that the shared ministry is working.

Symbols from the parishes were presented and in return Ian presented two CDs by the Beatles and told of their significance to him.

At the conclusion of the service greetings were led by Marlborough mayor, Alistair Sowman as well as representatives from other churches and groups including several people who had travelled from the North Island to support Ian and his wife Jeanette on the night.



## Acting locally working globally

Christian World Service has temporarily relocated out of the Christchurch CBD. Our office remains off limits following the 22 February earthquake. We have staff working with local relief efforts while others are attending to our core business of assisting partners overseas. Our contact details remain the same.

We extend our deepest sympathies to all who have lost loved ones. Our thoughts are also with people injured in the quake, those who have lost homes, livelihoods and places of worship, and everyone who has been affected.

We are committed to rebuilding healthy communities both in Christchurch and with our partners overseas. Please continue to share your aroha and support with us.



Phone 03 366 9274, PO Box 22652  
Christchurch 8142  
[cws@cws.org.nz](mailto:cws@cws.org.nz)





## When the going got tough...

Beckenham Methodist Church and St Martins Presbyterian Church held a joint service outdoors on February 27th.

**On the first Sunday after the February 22nd earthquake Beckenham Methodist Church and St Martins Presbyterian Church held a joint service outdoors air in front of the local library.**

Beckenham Methodist presbyter Rev Alan Webster estimates 200 to 250 people attended as other members of community stood on the fringes listening in.

"People connected with others they'd shovelled sand with, dug toilets for, returned pets to and checked on in the confusion and fear immediately following the quake," Alan says.

"We ended up as a poster-church for the Christchurch Christian community, with footage on TV1 news, radio interviews and

Australian Television clips as well. I was a bit embarrassed by that since other communities did similar things.

"On reflection, however, it did capture something important for us all and showed a church community doing what needed to be done."

Alan says many inspiring stories emerged from the Beckenham Methodist community after the quake. Among them:

A young school person who decided she would not wait to be told what do and on the day after the quake jumped on her bicycle and rode across to the welfare centre on the other side of the city. She ended up donning a hi-vis jacket and directing people to the various classrooms, tables, tents and water

tankers set up by Civil Defence.

Two brothers mounted a water tank onto the back of their dad's small truck. They filled it at a spring out on Banks Peninsula, and with their father's help, distributed water around the Christchurch neighbourhoods before any official systems kicked in.

One older woman who lives on her own opened her home at a moment's notice to a couple whose house had been shattered.

Several families from outside the afflicted area bombarded the church office with offers of showers, washing facilities, accommodation and pet care.

Another couple went to find out what had happened to their neighbour and found themselves systematically assessing the needs

of their street and then the whole block. They recorded what was required, and when Civil Defence turned up a few days later, they said "We've already taken that information". They handed over an exercise book with handwritten information ready for further action.

"Unlike some churches, we had no big-name programme or systematized reaction as a community. With the wisdom of hindsight we might learn from what we have observed and do things differently. Nonetheless, I am proud of the way people saw what needed to be done and applied their own gifts, abilities and resources to the occasion," Alan says.

## 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.

*To ensure your legacy lasts longer than footprints in the sand, contact:*

Ruth Bilverstone

Convenor, Methodist Mission Aotearoa

23 Tarbottons Road, ASHBURTON, 7700.

Phone: 03 307 1116

Email: bilverst@xtra.co.nz



## PEACE STRENGTH UNITY HOPE

## Scripture infusion for Garden City

**In response to the earthquake Bible Society New Zealand is making available two Scriptural booklets to the people of Christchurch.**

The first is a 28-page, pocket-sized booklets entitled 'Peace, Strength, Unity, Hope' which offers Scriptural encouragement for those whose life has been turned upside-down. The booklet's size makes it portable and easy to read anytime, anywhere.

12,000 copies of a second booklet, 'when your whole life changes', is available from some Christchurch churches and chaplaincies. This is a 30-day devotional booklet that focuses on people who have gone through difficult and traumatic times such as the Christchurch earthquake.

When the time comes for rebuilding of the city Bible Society will be ready to offer pew Bibles to churches who lost their Bibles during the earthquake in addition to some 2,000 Bibles and New Testaments already given out since the quake.



# Heartland supports shaken city

By David Hill

*Christians throughout Canterbury have been lending a hand to Christchurch since the February 22 earthquake.*

One of the more publicised examples of Christian spirit has been the Rangiora Earthquake Express (REE). Waimakariri mayor and Methodist lay leader David Ayers described it as “a great example of the way New Zealanders pitch in together to help others in need”.

According to its Facebook page, REE was born when Christian friends Chris Walker and Brendan Malone got together the evening after the February 22 earthquake, and began brainstorming. Brendan lost his own house in the September 4 earthquake, and understood what people needed.

Over the following week, REE sent more than 45 tonnes of hot food and emergency supplies to Christchurch in 150 helicopter flights. Supplies sourced from the North Island and northern South Island were transported to New Brighton.

Inspired by the REE, Darfield Baptist Heather Paul gathered together people from several denominations or no faith to form Malvern Community Help. Within hours cars and trailers left Darfield with food and goods for New Brighton.

“People opened their pantries, went to their gardens and shops and did some baking. The response

was just amazing,” Heather says.

The team from Malvern Community Help say they remembered how others responded to the September 4th earthquake and wanted to be part of the response this time. “We got hammered last time, and we know what it is like.”

Some people offered accommodation. Volunteers drove Christchurch residents to Darfield for a shower, meals, laundry, and the chance to recharge their cell phones.

About 120 Christchurch children enrolled in local primary schools, so the Malvern churches came up with another idea, says Anglican vicar Rev Susan Baldwin.

“Having left without warning the children could hardly bring any school supplies with them. The idea of a ‘welcome bag’ for each child began to take shape on March 2, and by March 10 the bags were assembled and ready for delivery.”

Volunteers from 10 churches, Probus and Plunkett groups in Malvern contributed juice boxes, biscuits, erasers, pencil sharpeners, soft toys, puzzle books, home-sewn cloth bags, and a small bag of sweets for each child. Sponsorship was received from Synlait and the Red Cross’ Charing Cross branch.

Meanwhile in Leeston, the earthquake prompted the Ellesmere Food Bank Trust to step up its efforts to help those in need.

Co-ordinator and Christian Daniel Corry said the trust

distributed about 670 food parcels in the week following the February 22 earthquake, compared to 450 between January 1 and February 22. To meet the increased demand, the small trust had been forced to deplete its limited funds.

While there had been an increase in support since February 22, Daniel hopes other people will “answer God’s call” and assist the trust. People can make a financial contribution to the trust or donate food. See [www.ellesmerefoodbank.com](http://www.ellesmerefoodbank.com) for more information.

Christians in Ashburton have also been opening their doors to Christchurch people. St Davids Union Parish reports that eight homes in the parish had offered accommodation.

Ashburton Methodist minister Rev Peter Taylor says his congregation celebrated Harvest Sunday, and donated food was made available to people displaced by the earthquake. He was also aware of people doing individual acts of kindness.

Peter says his former parish, the Keswick-Cockermouth Methodist Circuit in England, had contacted him to ask if he could pass on a donation to earthquake victims.

New Brighton Union Church has also received support from parishes through the Central South Island synod, and the wider Methodist Connexion, in providing office supplies, and tea and coffee and other essentials.



Members of Malvern Community Help sort through food donations bound for New Brighton at the Darfield Baptist Church.



Springfield School principle Judith Beales sits among welcome packs to be handed out to Christchurch children enrolled at her school.



Ellesmere Foodbank Trust coordinator Daniel Corry loads up a food parcel for Christchurch people displaced by the February 22 earthquake.

## Mission scrambles to provide emergency services

By Cory Miller

*Amidst the devastation and desolation of the February earthquake, Christchurch’s support agencies have banded together to support people.*

While the city lost lives, homes, businesses and a century and a half of history, it fortunately has a strong network of social service agencies, says Christchurch Methodist Mission (CMM) executive director Mary Richardson. “It was good to see how the various government support agencies and NGOs have collaborated,” Mary says. “It helped us to respond more effectively and more quickly than we may have otherwise.” The CMM has faced many of its own challenges, with its facilities across the city damaged, and its head office displaced for the foreseeable future.

Despite having no physical base, Mary says the focus of the CMM is on the community. “Right now Christchurch needs all of its social services up and running,” she says. “We at the Christchurch City Mission are mobilising

our staff where we are needed.” CMM has joined other NGOs to fill gaps in a number of areas.

These include responding to crises calls to the 0800 call centre as well as welfare and recovery centres, providing social workers and youth workers to schools, and helping support police and family liaison officials. Mary says CMM and the other Christchurch NGOs are working together to triage needs and respond appropriately. But she reflects Christchurch may never be the same. “Our city has been reshaped, which means our services will also need to be reshaped.

The needs of the people will be different for sometime.” Before the earthquake hit, Mary says the CMM dealt with a range of social justice issues. Staff helped marginalised people gain access to opportunities and provided support where it was needed.

“Now, the damage is more widespread. Those already in difficulty are now facing extreme financial issues. It is not business as usual”, she says.



Mary Richardson (left) says Mission staff mobilised quickly to support vulnerable people affected by the Christchurch quake.



## WHAT DO YOU THINK?

*John Salmon and a group of Auckland ministers pose a series of questions to the wider Church community on how recent natural disasters can shape our understanding of God and faith.*

*Touchstone encourages its readers to respond to these questions in writing (contact details below). We will also solicit responses to these questions from a number of individuals, and we will present the responses in an upcoming issue.*

Recently a group of 25 supernumeraries and partners from the Auckland and Manukau synods met with President Desmond Cooper and Vice-President Sue. We discussed Christchurch and our shared concern for people and places, especially those with Methodist links.

Out of the conversation came some wider issues that Desmond encouraged us to raise with the church for further

discussion. These issues revolved around the following questions, raised in the light of Christchurch's earthquake (and now relevant also in relation to Japan's devastating experience).

We hope for an ongoing conversation in the church around these and other relevant questions.

*How might we think and talk about God and God's activity?*

Perhaps, in reflecting on natural

## Issues arising from the Christchurch earthquake

disasters, we might ask if it's appropriate to use imagery that suggests God is a person, a God who acts in ways similar to human actions. What imagery and language will help us?

*In what ways might we understand the relationship between humans and the earth on which we live?*

Reflection here might consider the extent to which we really respect this volatile and fragile planet where we make our home. Is it appropriate to blame the earth if we choose to build on unstable ground, or on coasts vulnerable to cyclones or tsunamis? How might we re-think our responsibility here, and who we humans think we are in relation to the earth?

*Why is it that natural disasters and their aftermath seem to impact most heavily on those who have the least?*

Reflection on the part that social and economic inequality plays in increasing people's vulnerability to 'natural' disasters might raise for us wider questions around inequality.

What does this experience say to us about the church's role in addressing policies and actions that maintain or increase inequalities? How do we ensure fair resourcing?

*To what extent is free market capitalism to blame in some of the damage and ongoing impacts of events like earthquakes?*

Can Christianity and a 'market' approach to society and economics live together ethically? Ought we and how might we challenge concepts such as 'market opportunity', 'competitive advantage', or 'profit-driven development' in today's world?

Send a response to one or more of these questions to Touchstone. Please limit your responses to 500 words. Send them to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz) or c/o Methodist Church of NZ, PO Box 931, Christchurch 8140.

## Still quaking in Christchurch

### CONNECTIONS

By Jim Stuart



*What happens to us when everyday life becomes a natural disaster? This is one of the questions that presently engages me as I try to*

*recover from Christchurch's two earthquakes and thousands of aftershocks.*

As I write this and look back on September's earthquake, I marvel how 'gentle' it was compared to the February 22nd quake, which changed the face of Christchurch. Hopefully, the worst is behind us and the change generated by the quakes can become positive and transformative. Earthquakes are natural disasters but they can become social revolutions.

On Sunday morning, November 1, 1755 a massive 9.0 earthquake struck Lisbon, the capital city of Portugal. At the time, much of the city's Catholic

population was at mass. Churches collapsed onto their congregations.

The entire heart of the city was in a moment transformed from a proud medieval architectural masterpiece into a pile of rubble. The royal palace disintegrated, the stone mansions of the rich crumbled. This was followed by a large tsunami that scoured the waterfront and harbour of the city. Fires burned for days.

In effect, the city became a coffin of broken stones and broken lives. Tens of thousands died. Its reverberations were felt as far away as Africa and Europe. Like the recent Japan quake, the tsunami reached the shores of Ireland and Scandinavia.

One interesting consequence of the Lisbon earthquake was how it changed the intellectual framework of Europe from the medieval mindset to the emergence of the enlightenment worldview that has become the basis of modern western culture, science and politics.

The Lisbon earthquake created another earthquake as all over Europe a debate

raged over its meaning. On the one side were those who continued to hold on to a 'divine theory' of disasters; in other words, God as divine Creator was in control of the natural forces of the world.

On the other hand, there were those who argued that earthquakes had nothing to do with God but were natural forces of a living system called earth. The earth was a dangerous place, they argued, but reason was a good guide. If we followed our reason, we could protect ourselves from the dangerous consequences. Reason, they advocated, was a better guide than faith in such circumstances.

Thus I turned to Wesley's writings to see how he responded to the Lisbon earthquake and discovered that he had written a short response in late 1755 entitled 'Serious Thoughts Occasioned By the Late Earthquake at Lisbon'.

In the Treatise, Wesley seems to reject both alternatives: the way of blind faith and the way of blind reason. For him the answer rested somewhere else. He embraced both the ways of faith and reason. Christianity, he affirmed, was not

a system of opinions or a regular attendance on external worship.

Events such as earthquakes invite us to embrace life, to love both God and humankind. If one loves God, then in the midst of disaster, one's main aim will always be "to lessen the present sorrows" of others. Sceptics may call this a fool's paradise, nevertheless he argued, it is the only way to find peace, healing and serenity.

As I walked home that day of the 6.3 earthquake lucky to be alive, all along the way I encountered people who reached out to each other, looked at me and asked if I was okay. A small child ran up to me and embraced me in tears.

A complete stranger, I held her for a moment and then lifted her up into the waiting arms of her caregiver. Love may not answer the theoretical questions of life but it is the only way we find the deep meanings of our lives embedded in the questions.

## Practical issues for churches in quake's aftermath

By Peter MacKenzie, UCANZ executive officer

*The thoughts and prayers of churches from all denominations are with the people of Christchurch in the wake of the earthquake – and they will continue beyond the time when the media interest turns to the next news story. All of New Zealand shares in the devastation, while being acutely aware that it is the Christchurch locals who bear the burden of the physical and emotional scars.*

The wider church has been shaken by the quake and the consequences across the country will be ongoing and far-reaching. Local churches are faced with serious questions about their emergency preparedness and the ability to cope.

They are beginning to look at their pastoral networks and links into the community. Questions are being asked about water supplies, food and

sleeping facilities. For most of New Zealand this is a theoretical exercise, based on the reality of Christchurch.

There are also issues to be addressed about property. The experience in Christchurch is a reminder that insurance companies will cover the costs of property damage resulting from the quake, but they will not pay for additional costs that come with asking for building consent – additional earthquake strengthening, upgrading toilets, lighting, fire compliance and perhaps even carparks.

This means that \$50,000 of damage may demand \$200,000 to rectify. While a church may be insured, that payment is unlikely to fully cover the additional costs of restoration.

Into this mix is the responsibility many churches have of being

receptacles of the community memory. Many buildings have an emotional value for their local community, an historical merit that is held in high esteem.

Where the cost of repair, strengthening or even maintenance becomes too much, hard decisions must be made. This shakes our spiritual foundations and brings its own trauma and emotion. We are faced with a greater need to ensure our buildings are prepared – and for some local churches the costs will simply be too much.

The perceived need for safety in our churches cannot be underestimated and this need is more than physical. We, as churches, must ensure the emotional, spiritual and economic safety of those who share with us.

This is why there is a greater focus

today on compliance – those dreaded forms that must be completed. It is more than simply bureaucratic red tape. It is a reminder that we are called to be a sanctuary for our community, a place of safety and peace.

A revised Guide to Procedures is due to be circulated to our local churches and to Partners. We hope that this will be a simpler, clearer document that gives permission for exciting moves of the Holy Spirit while giving a basis for understanding the nature of our ecumenical partnerships.

Copies of the draft document will be on the UCANZ website from April and comments are invited. Please send to [office@ucanz.org.nz](mailto:office@ucanz.org.nz). The UCANZ Forum in September will confirm a final document that will go to the Partner Churches for approval.



# CWS rebounds after jolt

By Pauline McKay, national director  
Christian World Service



Having lost our national office to earthquakes twice in six months, I am pleased to report that CWS is in surprisingly good shape and spirits.

Individually we are like a tiny cross section of Christchurch itself. Some of us appear

to be thriving with the challenges, others are shrunken with trauma. Many are somewhere between the extremes, and all of us have changing emotions from day to day.

Many of our people are case hardened from repeated exposure to lands and people in crisis but there is still something uniquely awful about a disaster in your own home town.

I also have to report that the institution itself is again proving a source of both gratitude and admiration. Our work continues, both now here at home and also overseas in areas of great need and potential.

Somehow our staff and supporters are putting their own problems aside to not only tackle regular tasks under trying conditions but also to take on new ones.

After the September earthquake, few of us would have thought that the post quake response was something of a dress rehearsal for the February quake but that it what it has proved to be.

In September, we lost our Manchester Street office for a month and had a crash course in working remotely with regular staff meetings to catch up. This time we have no idea if we will ever work from the old office again, and we are well back into the swing of working remotely.

The first time round, we were amazed how the flood donations for Pakistan went up, not down after the quake in a tide of generosity and empathy.

This time we have had to set up an appeal on our website for Japan to again meet our supporters' burning wish to help the wider world community in distress.

It is things like this and the deluge of messages of support and prayers that have flowed in from partners past and present around the world that makes me grateful for the good name CWS has earned over the years.

It is also a reminder that these partnerships have been made possible by the shared partnerships we have here with the churches, communities and individuals who support our work and goals.

I have seen first hand how the churches and their communities have provided the backbone for community relief and restoration efforts here in Christchurch.

There has probably never been a time when church groups, connections and networks have been more vital to holding our social fabric together.

It has been an inspiring insight in a world where many of our normal day to day moorings have been either lost or are beyond the barricades.

Thank you for all your support and offers of help.



CWS aid worker Nick Clarke is serving as the liaison officer for NGOs dealing with the quake response.

## CWS now dealing with home-grown disaster

*With no office access, few files and an uncertain future ahead Christian World Service is carrying on its trailblazing tradition in post-quake Christchurch.*

Historically CWS has never been shy about promoting and espousing causes even when they were controversial.

This time the new trail being blazed is one where CWS staff have been seconded to anchor efforts to get most of New Zealand's main aid and development agencies working together in Christchurch.

CWS staff are working with the NGO Disaster Relief Forum (NDRF) to assist the earthquake response in an effective and meaningful way.

The NDRF is an autonomous sub-committee of the Council for International Development (CID) part funded by the Ministry of Foreign Affairs and Trade.

The joint effort is a first attempt to get agencies and groups that are at times competitors working together for a common good goal.

Groups now working together in Christchurch include Adventist Development Relief Agency (ADRA), cbm (originally Christian Blind Mission), Christian World Service (CWS), Oxfam, Rotary New Zealand, Save the Children, Tearfund, and World Vision.

All these groups are involved in relief and recovery work in Christchurch. They have the capacity to offer expertise in the areas of disaster relief management and logistics, child protection strategies, psychosocial welfare, water, sanitation, health and shelter.

They are already working on plans for how to meet mid-to long-term needs.

CWS national director Pauline McKay says that the new joint venture aims to add value and efficiency to efforts by the groups to both help and also repay the years of generosity and support from Christchurch and New Zealand.

"This is a very unique solution to a very unique situation where as a result co-operation has replaced competition," Pauline says.

The challenges involved in ensuring a good result was gained were many and complex.

"It's relatively easy to do this sort of work in third world conditions but a whole lot more challenging when it is a first world situation and for many of us also our home town," she says.

Most of the groups involved have international links. For example CWS is a member of the global ACT Alliance network providing access to the skills and expertise of 30,000 staff worldwide.

This means the groups can collectively access huge networks,

skills and information to help meet the myriad challenges Christchurch now faces.

CWS aid worker, Nick Clarke has been tasked with serving as the NDRF liaison officer for Christchurch a role which comes complete with an office in Civil Defence headquarters in the Christchurch Art Gallery building.

CWS media officer, Greg Jackson is sharing media and communications duties for the NDRF with Auckland based Kelly Zander of World Vision.

Both CWS staff directly involved in the NDRF project are also carrying on with their normal CWS duties.

Other staff are providing more behind the scenes support to the project on top of their regular duties.

It is another trailblazing chapter in the long 65 year plus history of CWS, this time the twist is that the disaster is literally on their collective doorstep.

### DO YOU HAVE INFORMATION ON MAORI CHOIRS IN THE 20TH CENTURY?

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## The Long Weekend - Reflections on the Crucifixion of Christ

Carla Lindsey,  
2011, Maruki Books, 80 pages  
Reviewer: John Meredith

In this small, attractively presented book, Carla Lindsey sets out "what Easter means to me." She invites readers to join her as she endeavours to bring the story of the crucifixion of Jesus to life and reflect on its questions and challenges. She states she is presenting her story and not setting out to argue for or prove anything.

The book is intended as a preparation for Easter which, for many, is little more than a long weekend. This gives the book its title, but the author has more in mind than a holiday. She is thinking of the long weekend that began with the tortuous hours of Jesus' arrest and trial and ended with his crucifixion.

Carla Lindsey wonders how life may have changed for Simon of Cyrene who was compelled to carry Jesus' cross from Jerusalem to the place of crucifixion before she moves on to consider the physical act of crucifixion in which Jesus was stripped of his clothes and dignity.

Naked and exposed to the effects of the world's sin,



Jesus was covered only with the righteousness of God. He refused to use supernatural power to come down from the cross, although the power of the supernatural may be seen in the darkness that covered the land when Jesus died, the rending of the temple curtain, and the resurrection of the dead

(Matthew 27: 45, 51-53).

"Did this really happen?" Carla asks before inviting readers to check it out for themselves. How are we to do this? By believing the gospel.

Mention is made of the grief of Jesus' mother, wondering if perhaps God had got it wrong. If we think like this, "it's because we presume things are finished, but they're not." With his burial in Joseph of Arimathea's tomb, the crucifixion of Jesus was complete. But the long weekend wasn't over.

The author is right to end her story by not anticipating the resurrection. She wants people to engage with the story of crucifixion. The publisher's blurb on the book's cover suggests that she unpacks the story so that it comes to life in a fresh and meaningful way. It has obviously had great impact on Carla and she hopes her readers will not just glance over her words, but allow the story to make a difference to their thinking.

The Long Weekend is imaginative, but seems unlikely to stimulate much new thinking. The author sees the crucifixion of Jesus in terms of a transaction in which the price of sin has been paid.

That is her view, a view perpetuated in some older hymns but it is not a view I share. For me, Jesus died as he did because he lived with absolute integrity that bought him into conflict with powerful forces opposed to his understanding of compassion and justice.

In this sense he died to show us how to live. I will reflect on this as I prepare for Easter but I don't think The Long Weekend will help me much.

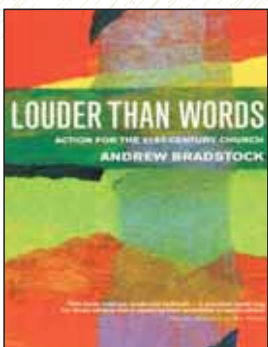
## Louder than Words - Action for the 21st Century Church

By Andrew Bradstock  
2007, Darton, Longman & Todd, 144 pages  
Reviewer: John Meredith

Sometimes we may hear someone remark that the Church is no longer respected as once it was. Respectability is a matter of perception.

For the first three Christian centuries the church lacked respectability. Christians refused to pledge loyalty to the emperor and were often persecuted. This changed when Emperor Constantine affirmed the legitimacy of Christianity but in accepting imperial privilege the radical thrust of the gospel was muted.

It is Andrew Bradstock's impassioned belief that it is the radical thrust of the gospel, not its respectability in the eyes of the world, that gives the Church its legitimacy. Christianity will ultimately be judged not by its public acceptability, but by its practical commitment to the values and vision that Jesus announced as belonging to God's realm. The imperative of the gospel is not just to proclaim but to engage in building a more just and peaceful world.



Bradstock is tired of talking. He wants the church to act to turn swords into ploughshares, to slow global warming, to eradicate poverty and to rebuild trust in our communities. He neither claims to have any unique insights, nor holds out the hope that change will be easy or quick.

He proposes no instant solutions. He believes that by patience, persistence, faith and imagination thinking and informed people can make a difference in the world.

Rather than simply critiquing existing policies and programmes Bradstock recognises the need to propose realistic and practical alternatives. He says peace and security can be achieved not by military action but by addressing the systemic inequalities and injustices that lead to violence.

He argues for a change of language so that we avoid speaking of 'terrorists,' 'fanatics,' 'fundamentalists,' or 'extremists,' or dehumanising people or countries by labelling them 'evil.' He believes that there are positive workable

solutions to tackle war and terror and climate change, that poverty can be made history if we move from charity to acting justly, and that trust can turn strangers into friends.

In building a world where there is true peace and justice, Bradstock emphasises the importance of dialogue, of opposing parties listening to each other with openness and respect. This is something we can all do by "making space for people."

Dialogue presents the possibility of moving beyond tolerance to relationship, of breaking down stereotypes of people whose culture, religion or language is different from our own, and of replacing prejudice and suspicion with trust.

Bradstock suggests a range of possible actions that individuals, groups or churches may choose to follow if they are serious about living the gospel, challenging accepted norms and transforming this world. His conviction is that we can all do something and, no matter how insignificant this may seem in global terms, it contributes to making a difference and building a better world.

This book is inspirational and, above all, practical.

## Spirit Possession, Theology, and Identity - A Pacific Exploration

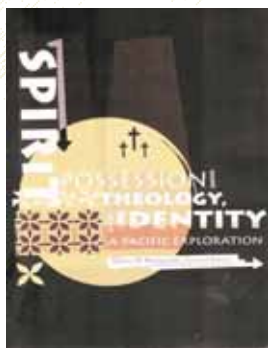
Elaine Wainwright, editor  
2010, ATF Press, 298 pages.  
Reviewer: Ama'amalele Tofaeono

This book consists of articles researched and written by the faculty members of Auckland University's School of Theology. It is the product of a research project on spirit possession and related health issues.

The research was inspired by an inquiry into the spirit or demon-possessed cases in which those being victimized lost their lives. The healers or exorcists were taken to court and convicted of manslaughter. Specific cases included a Korean woman who died in 2001 while an evil spirit was being exorcised from her, and a young Maori woman who drowned in a spirit removing ritual in 2007.

Interest in spirit possession and its treatments led to the establishment of the George Sainsbury Foundation in 1989. The Foundation's aim is to cater for the needs and interests of people who suffer spirits or demon possession. The research behind this book was initiated by Anthony Molloy QC, a legal representative of the George Sainsbury Foundation who asked the Auckland University theology faculty to examine the phenomenon.

The book is divided into three distinct but connected parts. The first section maps out the contextual framework



for the study on spirit possession in Aotearoa and Oceania. It deals with the religious beliefs, traditions and cultural experiences of the people in Maori, Samoan, and Tongan contexts.

The articles in the section also highlight the psychological impact of spirit possession on the well being of those victimized. As Ann Nolan points out in her article, NZ Christianity needs to develop a critical analysis and diagnosis of the mentally affected people to offer as an alternative to the affects exorcising demons as instigated by Pentecostalism. Ann concludes that this exercise remains a

challenge for the pastors and ministers of the Christian religion.

The second series of articles deal with the biblical and theological perspectives on spirit or demon possession. Articles examine the spirit world of the Bible to throw light on themes such as demon embodiment and demonic powers, sacrifice, alienation, deliverance and healing. At the conclusions of each essay, signs of happy endings after difficulty and suffering encounters are given.

The spirit possessed and/or the mentally afflicted persons

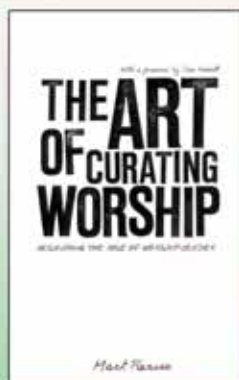
are restored to wholeness and well being. In her article Elaine Wainwright refers to Jesus' healing of a man who was possessed by unclean spirits as a reference point.

The third section focuses on the theological and the historical dimension of spirit possession. Articles explore the roles and functions of the Holy Spirit in the deliverance and healing of individuals and the community.

It is interesting to note in these articles religious communities can experience social ills through such forces such as poverty and alienation and the Holy Spirit of God can be liberating and bring about well-being and wholeness. The pneuma - spirit and/or mind - clearly synthesizes the ideas of the 'condition of the mind' as well as the spirit or the power beyond human capacities in control.

The articles in the book are readable, interesting and thought provoking. The combination of academic findings with social, psychological, religious experiences and cultural viewpoints bring a texture of knowledge and understanding to the topic.

This book would be of value to both secular and religious readers who want insights on devils, demons, and spirits and how they impact fortunes or misfortunes of people in the contemporary age.



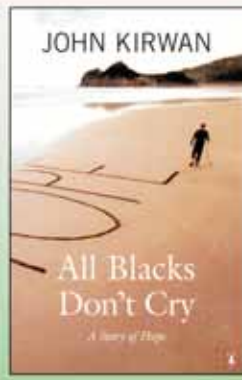
### Art of Curating Worship

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# THE ADJUSTMENT BUREAU

*The Adjustment Bureau (directed by George Nolfi) is adapted from a short story by science fiction writer Philip K Dick. With a star like Matt Damon, the movie hints at being 'Mr-Bourne-meets-Inception'." Sadly, the mix of action and animation is gloss for a turgid philosophical rumination on the relationship between free will and chance.*

Life on earth is controlled by the Adjustment Bureau. Its agents walk our streets, clasp black books complete with the destiny in which humans must walk.

This includes the young and talented David Norris (Matt Damon). His life plan requires an 'adjustment', a casual spilling of coffee, in order that he miss a bus and thus arrive late for work. The adjustment fails and David begins to go off plan.

Catching the bus, he meets the young and equally talented Elise Sellas (Emily Blunt). Love beckons and a phone number is exchanged. Arriving at work on time,

David stumbles onto the Adjustment Bureau in action, manipulating minds in order to engineer a chosen destiny.

This lengthy introduction sets up a number of plot tensions. Will David and Emily fall in love? How will David respond to his glimpse of the Adjustment Bureau? Do humans have free will?

A lengthy monologue explains adjustment-theology. In the beginning, a god upstairs gave humans free will. The result is a lengthy string of human disasters, from the Dark Ages to World Wars to global warming.

Hence the need for divine intervention, for 'adjustments', a bureau full of parent figures who control our lives with the task of making the world a better place.

Such adjustment-theology occurs in contrast to a moving scene (pun intended) in which Elise dances. As she does, the representative from the Adjustment

Bureau offers David a choice. Without Elise, his destiny will be to become president of the United States. The two men talk, caught in a world of logic and binary choice.

Meanwhile, Elise dances. This physical movement of fluid grace, her body supported by the strength of her partner, offers a different way to think about the relationship between divine and human, between destiny and free will.

The early church described God using the Greek word perichoresis. It is the root of the word choreography and was used to imagine God as a dancer, celebrating life in a mutual sharing of love and grace.

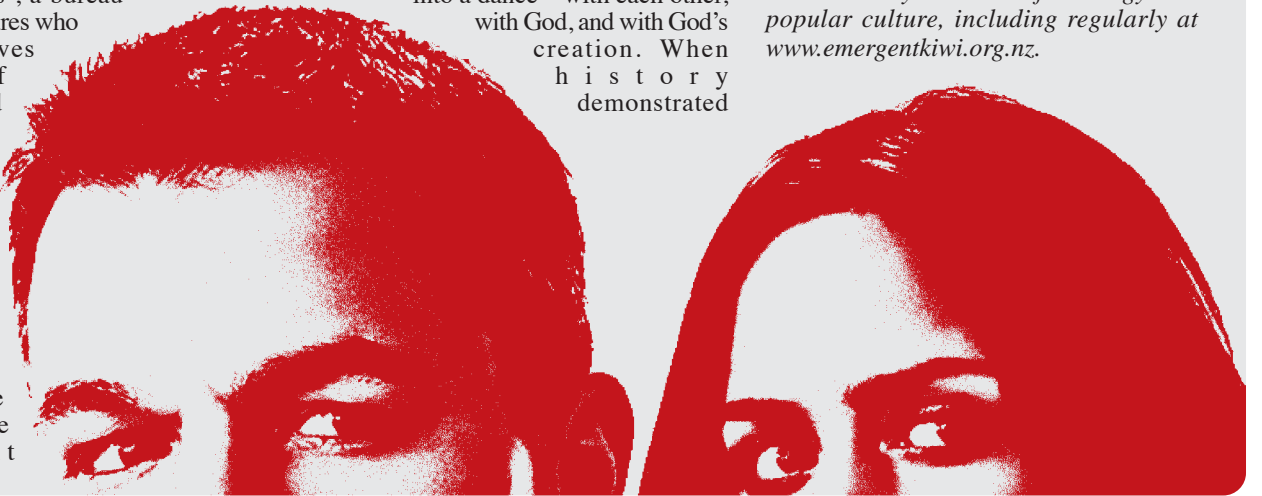
In the act of creation, rather than one chosen destiny, humans are instead invited into a dance – with each other, with God, and with God's creation. When history demonstrated

that humans are better at stomping on feet than moving in response to God's embrace, God intervened, not with an 'Adjustment Bureau' but in Jesus, who enters creation and begins again the dance of life.

Jesus provides a sharp contrast to the Adjustment Bureau men, all dressed mysteriously in dark suits.

His example also provides another contrast as to how we respond to earthquakes. We could blame God, or humans (who have not listened to God), or the moon. Instead the dance invites us to move in grace and freedom no matter how shaken or stirred we might feel.

Rev Dr Steve Taylor is director of Missiology, Uniting College, Adelaide. He writes widely in areas of theology and popular culture, including regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).



## EASTER FROM MATTHEW'S GOSPEL

*Easter is late this year, almost as late in the year as it can be. Easter Day is April 24th in 2011. Easter cannot occur after April 25th (or before March 22nd).*

The dates of this Moveable Feast are tied to the full moon and were decided by the Nicene Council of 325. All the Gospels record events leading to and beyond the death of Jesus in considerable detail, though they differ slightly in the telling.

The lectionary for 2011 follows the Gospel of Matthew. Matthew is the only Gospel that records the earthquake, Judas killing himself and Pilate publicly washing his hands. Matthew names only two of the women present.

### Bible Challenge

All answers are from the Gospel of Matthew (RSV)

When it was \_\_\_\_\_, he sat at table  
\_\_\_\_\_ for the second time, he went and prayed  
then the \_\_\_\_\_ of the governor took Jesus  
as they were eating, Jesus \_\_\_\_\_ bread  
let us see whether \_\_\_\_\_ will come to save him  
Then two \_\_\_\_\_ were crucified with him

bought the potter's \_\_\_\_\_ to bury strangers  
and his \_\_\_\_\_ white as snow  
\_\_\_\_\_ on the right and one on the left  
among whom were Mary \_\_\_\_\_

and Mary the \_\_\_\_\_ of James and Joseph  
'\_\_\_\_\_ three days I will rise again'  
'Pray that you will not enter into \_\_\_\_\_'  
'Day after day I sat in the temple \_\_\_\_\_'  
they mocked him, '\_\_\_\_\_ King of the Jews'  
and behold there was a great \_\_\_\_\_  
toward the dawn of the first day of the \_\_\_\_\_  
Mary went to the \_\_\_\_\_

they came to a place called \_\_\_\_\_  
and laid it in his \_\_\_\_\_ new tomb  
rolled back the \_\_\_\_\_  
told the chief \_\_\_\_\_ all that had taken place  
Now the \_\_\_\_\_ disciples went to Galilee  
'\_\_\_\_\_, I am with you always'

E \_\_\_\_\_ (26:20)  
A \_\_\_\_\_ (26:42)  
S \_\_\_\_\_ (27:27)  
T \_\_\_\_\_ (26:26)  
E \_\_\_\_\_ (27:49)  
R \_\_\_\_\_ (27:38)

F \_\_\_\_\_ (27:7)  
R \_\_\_\_\_ (28:3)  
O \_\_\_\_\_ (27:38)  
M \_\_\_\_\_ (27:56)

M \_\_\_\_\_ (27:56)  
A \_\_\_\_\_ (27:63)  
T \_\_\_\_\_ (26:41)  
T \_\_\_\_\_ (26:55)  
H \_\_\_\_\_ (27:29)  
E \_\_\_\_\_ (28:2)  
W \_\_\_\_\_ (28:1)  
S \_\_\_\_\_ (28:1)

G \_\_\_\_\_ (27:33)  
O \_\_\_\_\_ (27:60)  
S \_\_\_\_\_ (28:2)  
P \_\_\_\_\_ (28:11)  
E \_\_\_\_\_ (28:16)  
L \_\_\_\_\_ (28:20)

Answers: Evening, Golgotha, Own, Stone, Soldiers, Took, Elijah, Robbers, Field, Raiment, One, Magdalene, Mother, After, Temptation, Teaching, Hall, Earthquake, Week, Sepulchre, © RMS

## Alan Webster on atonement

From page 5

As someone said recently, there is a peculiar arrogance that takes the execution of Jesus and makes him a little man on a pretty necklace ornament. We would remove the idea of the Son of God dying so that we might have life. How can we re-translate the beauty and intensity of one who had the love to lay down his life for strangers into a saccharine gentle Jesus, meek and mild?

We can change the metaphor but we stand in danger of changing the message irreparably. We would soften what is meant to be a challenge. The gospel of Jesus has always been much more than 'niceness', and with that realisation goes inevitable discomfort with its demands.

Atonement carries that sense of justice at a cost, of things being made right because of a deliberate action redressing an imbalance, of things being put right in a larger, more cosmic picture than the merely personal.

Christian belief's mystery and scandal of particularity is that this took place in the death and resurrection of Jesus, and that this forever changed the relationship between God and creation.

As we approach Easter we can do so in an attempt to soften and romanticise the story, to attune a metaphor to today's ears. Or we can allow the story to speak to us again in the stark recognition that love costs, that God's grace is not cheap, and that somehow by embracing this mystery we find peace with ourselves and with God.





# Auckland hip hop for Cambodian kids

By Cory Miller



Zyon Dance Studio in Auckland contributes part of its income to a charity that supports disadvantaged kids in Cambodia.

*'Dance for social change' is the idea behind a new dance studio opened in New Lynn, West Auckland.*

Zyon Dance Studio founder Lisa Ho has a strong belief in the power of dance.

Her dream is to have a dance studio that provides opportunities for young people both in her Auckland neighbourhood and in Cambodia.

"We wanted to make a place where kids can find a sense of purpose through dance," Lisa says. "And to create a revenue stream so profits can be diverted to Tiny Toones Cambodia, helping fund their creative and educational programmes."

Lisa's desire to help the youth of Cambodia was borne out of her year working at Tiny Toones, a non-profit organisation that uses hip-hop music, dance and the contemporary arts as tools to help the youth of Cambodia live healthier lives.

She saw first hand the vulnerability of the youth. She says Cambodian parents didn't always value education.

"With poverty there can be a short-sighted mentality," she says. "People would rather work for today to get food on the table."

Therefore, Lisa says, kids are sent to work on the streets, in the markets, shining shoes, selling goods and begging from tourists. It is these children Tiny Toones reach out to.

"We say to them, 'Hey, look, education can help you in the future. We can give you access to employment in the future'."

When Lisa returned to New Zealand she was unable to forget the NGO and the children it helped. So she turned to her own neighbourhood of New Lynn for a solution.

She saw was a big gap in the dance market. There were dance academies providing jazz, ballet and

tap. There were very few hip-hop classes though hundreds of young people attend 'Bring it On' hip-hop competitions.

"I thought, don't tell me they don't want to learn."

And so Zyon Dance studio was born. Every Friday two well-known dancers in the hip-hop world, Joshua Mitikulena and Kat Walker, bring their wealth of experience to share with the kids.

"The youth's talent can be nurtured and their confidence rebuilt," Lisa says.

Though most of the kids come to Zyon to learn hip-hop and just have fun, she believes dancing could also help them deal with their own issues.

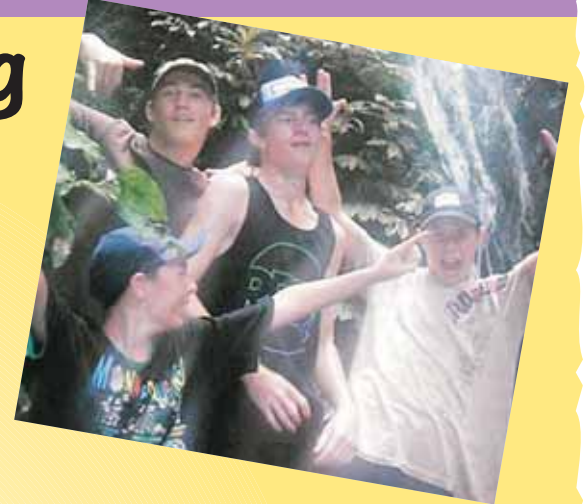
"It can be a tool to alleviate these issues," she says.

In turn, their financial contribution to the classes is passed on to Tiny Toones and the children in Cambodia – from one dancer to another.

# Kidz Korna!

Welcome to Kidz Korna for April. This is the time when we celebrate the seasons of Lent and Easter. This month we also hear from the children at Matamata Union Parish who share what they have been doing in church.

## Matamata Union Parish's young people are out and about



The 'Out and About' youth group from Matamata Union Church explore the Wairongomai gold mines on the slopes of Mount Te Aroha.

When Rev Metuisela Tafuna arrived in Matamata Union Church at the beginning of 2010 he recognised the potential for growth in ministry for young people.

Chairperson of the Parish Council Eric Muckle says the parish supported Metuisela's initiative. Thanks to the commitment and dedication of him, the youth committee, and a new youth leader the congregation now has a new problem: how to look after all the young people who now attend the church.

Here are some of the things the Matamata Union Parish young people have been up to:

On one Sunday the Church celebrated Harvest Festival. Members gave produce and preserves as well as grocery items. Junior Church prepared a shopping list and then they went shopping.

When the offering was received all the children came forward with their groceries. A special collection for the Christchurch earthquake appeal was taken and many people wore red and black, the Canterbury colours. The church and the congregation looked stunning.

The Church's 'Out and About' Youth Group got

together in March to explore the Wairongomai gold mines on the slopes of Mount Te Aroha. Don McKenzie was keen to get the young people out and about by showing them some of the local history, as well as getting a 'bit' of exercise.

All the children and teenagers were up for every physical challenge and did not seem to tire at all. They looked for gold in the mines and along the track. Glow worms were spotted. More climbing was done to view an air hole from the top of the mine, ruined stables were identified, short tunnels were walked through and plants from old cottages were noted.

Towards the midpoint of the trek, a bridge crossed over Butlers Incline which looked very steep, slightly scary. On the way back, time was short so we decided to take the shortcut of Butler's Incline. This turned into a mental as well as a physical challenge for some of the very young and more mature members of the group. However no one was left to struggle by themselves and encouragement was continuous with endless patience demonstrated.

The walk gave our young people and the minister and his family the opportunity to experience our local history and area, to learn more about each other, to encourage others as well as receiving encouragement and to marvel at the endless energy of youth.

Thanks must go to Don for encouraging families to be together experiencing some of the history that's out there, learning from the past and just being active. It was a pleasure to be part of this 'Out and About' hike.

## WORDSEARCH

The Lenten Journey lasts for 40 days and the last week is called Holy Week. During this time we remember the sacrifice that Jesus made for us.

In this month's Wordsearch are these words relating to what happened at that time: betray, denial, donkey, Holy Week, Jerusalem, Jesus, Judas, Last supper, Lent, palms, pray, Passover, Peter, silver, teach, temple, trial.

The remaining letters give us a special message.

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

### ANSWERS TO LAST MONTHS TRIVIA QUIZ

- 1) 40 days
- 2) Bread
- 3) You cannot live on bread alone. You need the word of God
- 4) 12
- 5) Read Matthew 10 verses 1-4 for the answer.
- 6) Judas Iscariot
- 7) He was sleeping
- 8) Why are you so frightened? Have you no faith?



## Happening hui on children's ministry



*The Methodist Church is extending an invitation to a hui on children's ministry sponsored by its 'Kids Loving Church' initiative.*

Esme Cole

The hui takes place on May 14th at Crossroads Methodist Church, Papakura from 8:30am to 4:30pm. Cost is \$30 per person.

Kids Loving Church coordinator Esme Cole says the purpose of the hui is to provide a meeting place where leaders in children's ministries can discuss and share their thoughts and experiences.

Topics to be considered include how children's ministries might be done differently in the future, what is working, what is not working, and what resources would help you carry out your children's ministry.

"Our guest speaker will be Jill Kaiser, from Kids Friendly. Jill will present a session on how we can make our churches places where children and young families want to come," Esme says.

"There will also be a panel of four children's ministries leaders from churches of various sizes and cultural groups. They will share stories of their children's ministries and address issues raised at Methodist Conference 2010."

Esme says after the hui, the Children's Ministries Implementation Taskgroup will meet to identify future directions. It will present these as part of its report to Conference 2011.

A subsidy of 25 percent of travel costs is available for children's ministries leaders who will come to the hui from outside the Auckland area.

If you are flying to Auckland for the hui, please book your airfares through Peter Dent in the Connexional office as soon as possible. Email Peter on peterd@methodist.org.nz.

Esme urges people who wish to attend the hui to contact her by April 22nd. Her contacts are kidslovingchurch@gmail.com or 09 525 4179.

Morning and afternoon tea as well as lunch will be provided at the hui.

## St John's Kaponga to mark century of Christian worship



*The people of St Johns Cooperating Parish in Kaponga are gearing up to celebrate their church's 100 birthday.*

**St John's Cooperating Parish in Kaponga, Taranaki, is planning to celebrate 100 years since the laying of its foundation stone.**

In 1887 a nucleus of Methodists, who came from Wanganui and the Hutt, found themselves together in Kaponga and decided to form a church. The first church was built close to the present fire station in 1889. On June 29th, 1911 they laid the foundation stone for their second church building, on the corner of Manaia Road and West

Street, which is where the present congregation still gathers for Sunday worship.

The church building has had several additions over the years yet still has retained its original character. Of special interest are the embossed tin panel walls and a special coloured circular window at the front of the building.

Today St John's has a formal cooperation with Eltham as a combined Methodist/Presbyterian church. The last couple of years have seen an informal relationship with the Anglican Church in Kaponga.

It is hoped that the formation of a local ecumenical project (LEP) with the Anglican Church in central Taranaki can be formalised. The idea is to share resources and supervision under Rev Peter Barleyman, who is acting as supervisor at this stage. Dr Kevin Ward from the Knox Theological College has been engaged to facilitate this process.

St John's will celebrate its centenary on Sunday, June 5th at a 10.30 a.m. church service followed by lunch (\$30 per person) at the town hall. If you would like to join the celebration please phone Steven Nicholas at 06 764 6509, or send your registration to:

St John's Centenary Celebrations  
c/o Steve and Ann Nicholas  
429 Palmer Rd, RD 29

## Mt Albert Anglicans and Methodists join hands, reach out

*Sunday the 6th February 2011, Waitangi Day, was a day of rejoicing for the Mt Albert Methodist and Anglican congregations.*

They celebrated Te Tiriti o Waitangi as a covenant relationship and their joint ministry focused on the Housing New Zealand 'C' neighbourhood called Atawhai Lane.

Rev Jean Brookes is community worker to Atawhai Lane residents for the Mt Albert Covenant Group. Jean says the impetus for the working relationship was the signing of the Anglican-Methodist Covenant in Mangere on May 24th, 2009.

"Mt Albert Anglicans and Methodists joined their social justice groups together to respond to the needs of Housing New Zealand (HNZ) residents. Bishop Kito Pikaahu and Bishop Winston Halapua appointed representatives to the project.

"The Anglicans hosted the first Covenant group meeting on 30th September 2009. We visited the building site, and met with two members of the Anglican-Methodist Dialogue Group in Aotearoa New Zealand and Polynesia, Rev John Roberts and Rev Rob McKay."

Jean says the group explored the changing nature of Mt Albert, identified the two congregations' ministries, and they noted the expectation of a community of elderly people and families with young children.

"We decided to produce an information booklet about Mt Albert. It would contain contact details for the main-line churches and other



*On Waitangi Day Mt Albert Methodists and Anglicans celebrated the national covenant as well as their own.*

faiths including the nearby Muslim mosque."

At this time a Housing NZ complex in West Auckland was suddenly condemned and the residents housed in motels. Many of the elderly were transferred to Atawhai Lane, which is built on the original Anglican glebe land. No young children came.

"We welcomed residents with the booklet between late November 2009 and March 2010. A Waitangi Day pot luck lunch and barbeque was held on the Anglican site for both congregations and Atawhai Lane residents. Community development work during 2010

sprang out of these initial exchanges."

Sunday 6th February 2011 saw a joint communion service hosted by the Methodists. The Methodist presbyter who was the celebrant and the Anglican vicar who offered the Reflection wrote the service together.

People from both denominations read lessons and distributed communion. Morning tea was followed by a pot luck and barbeque lunch on the Anglican forecourt. HNZ residents again participated. We look forward to 2011.

## Forgotten Methodist churches – the McKenzie Methodist Church

METHODIST ARCHIVES

By Jo Smith, Methodist Archives Christchurch

*An empty section on the corner of Seddon and Montgomery streets in Cheviot, North Canterbury, is where the McKenzie Methodist Church once stood.*

After it was opened in 1894, it was interchangeably called the Cheviot or McKenzie Methodist Church. This confusion came about because Cheviot was the name of both the area and the Cheviot Hills run previously belonging to William Robinson, where the McKenzie township (now called Cheviot) was located.

After the Cheviot Hills run was surveyed and subdivided into small farms in 1892-1893, the number of people in the district increased.

Rev J Dawson, a Primitive Methodist minister based in Christchurch, opened the Primitive Methodist Mission on Sunday 24 September 1893 on the Cheviot Hills run. He held open-air services at the surveyors' camps, and one in the laundry at the Cheviot Hills homestead.



Rev Edward Drake

The Primitive Methodist Church then applied to the Canterbury Land Board for permission to erect a removable church in the McKenzie township in February 1894.

Swiftly built, the new church was opened on February 17th, 1894. The Star described the new church: "The church is of wood, with iron roof, and its dimensions are 30ft by 18ft.

Chairs are provided in place of forms, and there is seating accommodation for seventy. Four large Rochester lamps are suspended throughout the building for lighting. The cost of the building was about £120. Messrs Stokes and Goodhind of Christchurch, were the builders, and have done their work in a highly satisfactory manner."

Rev Edward Drake was appointed to the Cheviot district in 1894 as a probationary Primitive Methodist minister, after recently arriving from England. He was approved as a full minister in 1897.

There was no school for children in the Cheviot area, so Rev Drake started one in the

Cheviot Methodist Church and he is remembered as the town's first school teacher. In 1894, there were about 33 pupils attending school at the Church, and it remained the public school until mid 1895 when the Cheviot School was built. Sunday School was also held in the Church.

However it wasn't long until other denominations started holding services in this area. The Wesleyan Methodist Church stationed Rev W Beckett there, and he started holding Wesleyan services in 1895.

Rev Drake was replaced by Rev Williams in 1895, and numbers attending the Church started to decline. There were other choices for worship; the Anglican Church opened in 1896, and the Presbyterian Church opened in 1898.

The small number of Primitive and Wesleyan Methodists in the district meant there was not enough money to keep the Church going.

The Primitive Methodist Church sold the building and land to the Wesleyan Methodist Church in 1896, but even the Wesleyan Methodist Church had insufficient members to meet the costs of running the Church.

For example, in 1897 the number of members was only 17, and the Quarterly

Meeting asked the Methodist Conference to pay the Home Missionary's stipend as they had insufficient funds. A Home Missionary was not re-appointed to the Church, and they had to rely on a minister travelling from another parish to hold services.

Gradually the number of services declined, along with the number of members. In 1915, the Methodist Church looked at selling the property. It's not clear from the records whether it was sold in 1916, or in 1918.

Records in the Cheviot Museum state that the Presbyterian Church purchased the building, and moved it to the corner of Reeves and Buckley Streets where it was used as a Sunday school.

It must have been clad in iron at this stage, because it was known locally in Cheviot as "The Old Tin Church" despite being originally built of wood, and the 1950 photograph in the museum shows a building with outside walls of corrugated iron.

It was sold to the RSA in 1952 for £300, and sometime after this date, dismantled. Today the land where it stood next to the Presbyterian Church has houses upon it.



# FEKAU LAHI MO E 'EVANGELIO 2011

By Semisi Manu

*Na'e lava hono fakakakato 'a e misiona ki tu'a 'Aokalani – 'a e "FEKAU LAHI MO E 'EVANGELIO 2011" kamata 'aki e 'a'ahi ki Hamilton, pea hoko atu he 'aho 4 Ma'asi ki Gisborne, Palmerston North, mo Wellington. Ne taki he 'a'ahi 'a e Sekelitali 'o e Evangelio, Semisi Manu, mo e fanau 'e toko 24, pea tokoni kiai 'a e Talekita 'Evangelio mei Tonga, Faifekau Toketa Makisi Finau. Ne kau mai foki mo e fanau mei he Uesiliana Metotisi he 'a'ahi ko 'eni.*

'I he 'emau tu'uta ki Hamilton, ne talitali fiefia kimautolu 'e he ongo Setuata, Sekope Moli mo Sione Molitika, mo e ongo Kainga Lotu, St Paul mo St John. Ne lava 'a e polokalama malanga 'o uki ai hono tali 'a Sisu ki he mo'ui, pea ne ului 'ai 'a e toko 43 (fakataha 'a e ului fo'ou mo e fakafou'ou). Ne lava hono fakataukei hono fokotu'utu'u 'a e potungaue fo'ou ma'a e 'Evangelio mo e fakataukei 'etau tohi Apitanga Pekia. Na'e fili 'a Apitanga Moli ko e 'Inisipekita Evangelio ia pea ne kau he 'a'ahi 'a e Konivina 'a e Lautohi Fakasapate, Loviana Lusaipau, 'o fakakakato ai hono fatongia ki he kau failautohi fakasapate.

'I he 'emau tu'uta ki Gisborne ne talitali fiefia kimautolu 'e he Mayor 'o Gisborne, pehe ki he Lay Pastor Matangi Fonua, Setuata Pauli Ma'afu mo e kainga lotu. Ne lava hono fakahoko 'a e ngaahi polokalama faka'evangilio kotoa pea pehe ki he malanga uki ke tali 'o Sisu 'e he Faifekau Makisi Finau, pea ului ai 'a e toko 48. Lava foki

honau tanumaki pea mo e fakataukei 'etau tohi Apitanga Pekia. Na'e fai mo e faka'amu ke fili mai ha 'Inisipekita kene siofi 'a e ngaue faka'evangelio.

Ko Palmerston North ne talitali kimautolu 'e he setuata, Saia Fia, mo e kainga lotu, pea mau malanga taha pongipongi mo e kau papalangi mo e sakalameniti, pea toe fai 'emau malanga he 1 ho'ataa. Ne fakakakato ia 'e he Talekita Evangelio pea uki ai pe ke tali 'o Sisu, pea ne ului ai 'a e toko 63. Lava ai pe honau tanumaki pea mo e fakataukei 'etau tohi Apitanga Pekia. Na'e fakamalo mai 'a e Setuata he tuku tapuaki kuo fai 'o nau tukupa ai pe ke lava ha'anau Apitanga Pekia. Na'e fai mo e fakaamu ke fili ha 'Inisipekita kene siofi 'a e ngaue faka'evangelio ke toe lelei ange.

Ko Wellington he 'aho 7 Ma'asi, ne talitali kimautolu 'e he ongo Faifekau, Hiueni Nuku mo Tevita Finau, mo e ngaahi Kainga Lotu Vahefonua ki Wesley/Taranaki. Na'e lava mo e a'ahi ki he kau toulekeleka pea ko e tapuaki ia 'o e a'ahi. Lava ai pe hono fakataukei 'etau tohi Apitanga Pekia mo e Toetu'u, pea lava mo e fakaamu ke fili mai ha 'Inisipekita Evangelio fakavahe mo e fokotu'utu'u fo'ou ha potungaue Evangelio 'o e ngaahi Siasi ne mau a'ahi kiai. Na'e fakahoko 'e he Talekita Evangelio 'a e malanga Faka'evangelio pea ne ului ai 'a e toko 67, pea lava ai pe honau tanumaki. Na'e lava foki hono fakahoko mo e a'ahi ki he ngaahi pilisone 'i Wellington pea mo e a'ahi 'a e Konivina 'a e Lautohi

Fakasapate, Loviana, ki he ngaahi Fai'anga Lotu Vahefonua.

## Apitanga Pekia mo e Toetu'u:

Ne lava 'a e uluaki ako 'a e kau taki apitanga ne fai ki Epsom he 'aho 1 'o Ma'asi ko e ako'i 'o e "Ako Tohitapu" mo e "Haofanga 1" na'e fakahoko 'e he ongo Faifekau Hola Paea mo Makisi Finau pea pehe ki he Polokalama 'a e Fanau. Ko e ako hono ua, ne lava moia hono fakakakato ki Dominion 'e Faifekau Mele Suipi Latu mo Faifekau Molia Tu'itupou. Lava ai mo hono vahevahe 'a e fe'alu'aki 'a e kau taki apitanga. Ka toki i ai ha fiema'u mei tu'a 'Aokalani ki ha kau taki apitanga 'e feinga ke toki fakakakato.

## Fakamalo

'Oku ou fakafongia 'i 'a e Potungaue 'Evangelio 'a e Vahefonua Tonga 'a e fakamalo loto hounga'ia mo'oni ki he Talekita 'Evangelio mei he SUTT, Faifekau Toketa Makisi Finau, ki he foaki ho taimi ke fai 'a e tokoni kafakafa mo'oni ko eni ki he Potungaue 'Evangelio. 'Oku 'ikai keu ma'u mo e Potungaue ha lea fe'unga ke fakaha 'a e fiefia lahi 'i homau loto mo homau laumalie 'i he Tapuaki Lahi kuo fakafou mai ma'a kimautolu 'e he 'Eiki ko Sisu 'i he feilaulau mo'ui kuo ke fai pea hokohoko fai ni. Pehe 'a e fakamalo atu ki he ngaahi Fai'anga Lotu na'a mou talitali lelei 'a e faka'amu mo e folau na'e fai atu ki homou ngaahi Siasi. Fakataunge ke hoko mai 'a Sisu ko e Lami 'ave hia kiate kimoutolu hono kotoa.



Ko e Talekita Faifekau Makisi Finau, Mayor 'o Gisborne, Semisi Manu, Manu Prescott, Matangi Fonua mo e ni'ih'i 'o e kau ngaue Faka'evangelio lolotonga 'enau 'i Gisborne.



Ko e 'ata 'i he falelotu Wesley/Taranaki, Uelingatoni – ha atu ai 'a Keni Latu, Faifekau Tevita Finau, Faifekau Makisi Finau, Faifekau Hiueni Nuku, Tanusiakihelotu, Manu Prescott mo e fanau na'a nau kau he ngaue faka'evangelio 'a e Vahefonua.



Ko e kau finemui ena mo e kau talavou na'a nau kau atu ki he ngaahi ngaue faka'evangelio 'a e Vahefonua Tonga lolotonga 'enau fakahoko 'enau sikiti 'i he Falelotu Palmerston North.

## FAKALOTOFALIA

# Kaveinga 'o e Mahina: "Ko Sisu ko e Lami 'ave hia

*'Aisea 53:7 Na'e ngaahi kovia ia, ka ka tuku pe ia ke fai hono fakavaivai'i, 'o 'ikai te ne mafa'a hono fofonga; hange ha lami 'oku taki atu ke tamate'i, pea hange 'oku longo ha sipi toutama 'i he nima 'o e kakai 'oku kosi ia; na'e pehe 'ene ta'e mafa'a hono fofonga.*

*Sione 1:29 Ko e 'aho na'a na fehola'i, na'a ne sio kia Sisu 'oku ha'u kiate ia, pea ne pehe, Vakai, ko ena 'a e Lami 'a e 'Otua, 'a ia 'oku ne 'ave 'a e angahala 'a mamani.*

Ko e tu'utu'uni ia na'e fai 'e he 'Otua kia Mosese 'i 'Isipite 'i he po na'a nau te u hiki ai mei 'Isipite, 'E to'o taki taha 'e he famili 'ene lami, pea 'e tamate'i ia 'o fakatali hono toto 'o vali 'aki 'a e pou kaumatapaa honau fale, pea nau kai hono kakano, pea ka lahi 'a e lami ki he famili, pea famili 'e ua ki he lami, pea te nau kai ia hange ha kai te u hola, kuo ma'u puke honau tokotoko pea kuo maau honau teunga mo e me'a kotoa pe, ko e teu kae fononga. Ko e 'uluaki Pasova ia. Ko e tu'utu'uni 'e he 'Otua ki 'Isileli ke nau tauhi ia ko e Katonga fakamanatu hono lakai 'e he 'angelo faka'auha 'a e kakai 'Isileli kotoa pe 'i 'Isipite.

Na'e tauhi 'a e Katoanga Pasova 'o kamata'aki 'a e Tapu Levani 'o kai ma ta'e levani he 'aho 'e fitu. Toki tamate'i 'a e lami fakafamili, 'o fakatali hono toto 'o 'ave ki he Taula'eiki Lahi ke luluku 'aki 'a e toto ko ia 'a e ngaahi nifo 'i he fofonga 'o e Puha Fuakava mo ne hufekina 'a e famili ke fakamolemole'i 'enau angahala. 'Oku fakamatala he Himi 613:1-2

### 1. Lahi 'a e fanga manu

Na'e tamate'i 'i mu'a,  
'O 'atu ko e feilaulau  
Ke fakahoifua

### 2. Kae 'ikai si'i 'aonga

'A e toto na'e malingi  
Ke 'ave hia, mo fakanonga  
'A e konisenisi

Kuo fakamahino 'e he punake, 'oku 'ikai kei 'aonga 'a e toto 'o e lami na'e malingi ke 'ave hia mo fakanonga 'a e konisenisi. Ko e fehu'i, kapau kuo 'ikai kei 'aonga 'a e toto 'o e Lami ke fai 'aki 'a e fakamolemole angahala, Ko e haa ha toe founa ke fakamolemole'i ai 'a e angahala 'a mamani. Ko e talii - na'e 'ikai pe ha toe founa ia, he 'oku 'ikai pe ha toe me'a ia 'a e tangata te ne lava ke feau 'a e loloto 'o e angahala 'a mamani.

'Oku lea ki ai 'a e 'Apositolo, Na'e 'ikai ke fai 'aki homou huhu'i ha siliva pe ko ha koula. Na'e 'ikai pe ha toe founa ia 'e lava ai ke fakamolemole'i 'etau angahala. Talamai 'e he Punake, Ka ne lahi 'eku tangi, ka ne u fai ha ha ngaue lahi, kei ta'e 'aonga ai pe ia ke huhu'i 'eku hia.

Fakafeta'i neongo 'a e 'ikai ha'atau me'a 'e kakunga ke huhu'i 'aki 'etau angahala, na'e toe pe 'a e founa 'a e 'Otua, na'a ne foaki mai 'a e Lami 'o Loto Tatau, ko e mahu'inga 'o e Lami ko ia 'oku hulunoa 'i mamani kotoa pe. 'Oku lea ki ai 'a 'Aisea 53:7—Na'e hifo mai pe 'a e Lami ko ia kuo polo'i pe mei langi ko e Lami 'ave ia. He na'a ne fakalongo pe 'o hange ha lami kuo taki atu ke tamate'i, pe ko ha sipi toutama he 'ao 'o e kakai 'oku nau kosi ia.

Na'e pehe 'a e ta'e mafa'a hono fofonga. Neongo na'e 'ikai ha'ane angahala, pea neongo hono hilifaki ki ai 'a e hia kotoa pe 'a mamani, ka na'e 'ikai pe ha'ane lea ka ne longo pe mo 'ukuma na'a mele 'a e feilaulau. Kuo fakamo'oni 'e Sione 'i he folofola 'o e kaveinga 'o e mahina fo'ou ni.

Ko e mamata 'a Sione kia Sisu 'oku ha'u kiate ia. Pea

ne lea 'o pehe, Vakai ko ena 'a e Lami 'a e 'Otua, 'a ia 'oku ne 'ave 'a e angahala 'a mamani. Ko e toki Lami pe ia na'e mahu'inga ki he 'Otua hono ta'ata'a, pea te ne lava ke huhu'i 'a e angahala 'a mamani, 'i he kuonga kotoa pe. Pea toki fakakakato mai 'e he Punake he Himi 613:3 &4

### 3. Ka ko e ta'ata'a

'O Sisu na'e tafea  
'E ma'a ai 'a e angahala  
'O mole 'a e tautea.

### 4. Si'i feilaulau ko ia

'Oku fu'u hulunoa;  
Fe'unga hono mahu'inga  
Mo e kakai kotoa.

Si'i kaunga pilikimi ki he langi,  
Kuo fai 'e he 'Otua 'a e foaki li'oa,  
Ko e Lami Pele 'o loto langi,  
Kuo hifo mai ke hakeaki'i kitaua vaivai.  
Ko 'eta angahala na'e 'ikai kei lami 'aki,  
Pea 'ikai lava 'e ha siliva pe ko ha koula lahi.  
'Oiau he 'ofa hulu fau pehe,  
Tuha ke luva atu hoto kotoa,  
Sino, loto, laumalie.

Ko e pole ia ma'atautolu he mahina ni: kapau kuo foaki mai 'e he 'Otua 'e ne mata'i koloa, koe haa 'ataua ai 'e fai? Ko e mahina 'eni 'o e feilaulau mo'ui. Tauange mo e kelesi foaki li'oa 'a e 'Otua ke ne ikuna'i hotau loto mo hotau laumalie, ke fai ha'atau tukupa mo fakatapui 'etau mo'ui ma'ana. 'I he huafa 'o e Tamai mo e 'Alo mo e Laumalie Ma'oni'oni

*Faifekau Vaikoloa Kilikiti*