

# TOUCHSTONE

E whakaranga to putaketanga o nga whakapono mo tenei ao hurihuri  
EXPLORING FAITH ISSUES FOR TODAY



## Colourful Pasifika festival hits high notes

Auckland's Pasifika Festival is a showcase for Pacific music, food and culture.

By Hilaire Campbell

**T**he crowds at Auckland's Pasifika Festival grow each year.

This was the 21st year the festival has been held, and despite the high March temperatures, organisers say more than 200,000 people poured into Western Springs Park to celebrate what has now become the city's longest running major event.

A vivid collection of cultures in one place and a showcase for Auckland's Pacific heritage, the festival represented 10 Pacific Island nations - the Cook Islands, Fiji, Kiribati, Niue, Samoa, Tahiti, Tonga, Tokelau, Tuvalu, and the tangata whenua, Aotearoa.

Using a 'village' theme, the various stages highlighted the many ways in which these cultures differ through their art, music, and food. An eclectic range of food stalls offered a mix of dishes, customary and contemporary.

The festival brought together the sounds and rhythms of traditional and new music. Aotearoa was this year's 'feature' nation, and hosted such headline acts as Toni Huata and Moana and the Tribe.

The Evolution stage gave young emerging artists the chance to reach a wider audience. Shared pan-Pacific stalls retailed products from a variety of Pacific Islands.

In another area, a range of health services including Plunket, offered advice and education. The NZ Fire Service gave a dramatic home safety demonstration.

Because of its increasingly high profile, the festival was extended this year to include Sunday, making it possible, for the first time, to hold a multid denominational church service. The theme was 'one God, many nations'.

Pasifika Festival organizers were encouraged to see more non Pacific and overseas people at this year's event. They are happy that it ran smoothly, and that its warmth and friendliness is breaking down traditional barriers.



Some 300 people attended the first ever ecumenical church service at Auckland's Pasifika Festival.

## One God, Many Nations theme of ecumenical service

By Hilaire Campbell

**Every year thousands of people come to Auckland's Pasifika Festival for the food and music, arts and crafts and cultural events. This year for the first time some 300 of them also took part in an ecumenical church service.**

In his role as chairman of the Pacific Advisory Panel for the Auckland City Council, Rev Uesifili Unasa chaired the organising committee for the service. He says it was a challenge to bring ministers from different denominations together to prepare the

liturgy and reach an agreement with community groups on how the service should be done.

For a number of years Uesifili has advocated for a service to be included in the festival. When the City Council extended the festival this year by a day to include Sunday, it gave the organising committee the leverage it needed.

"From all the feedback we've had, we can say the service has been a great success," he says.

See Page 10

### INSIDE

DESERT TO MOUNTAIN - PAGE 11



ELLERSLIE FLOWER POWER - PAGE 13

MILITARY HONOURS - PAGE 19



## Rural churches swap ideas

By David Hill

*Canterbury's rural churches made an impression on a visiting English church lay Canon recently.*

Church of England national rural officer Canon Dr Jill Hopkinson has spent two months working with rural churches in Taranaki. She says there is much her country's churches can learn from their New Zealand counterparts.

"This is an opportunity for me to learn about New Zealand rural ministry and enabling lay ministry. We are in a much earlier stage of development in lay ministry, some parishes do well but others are just learning. New Zealand parishes have been doing it for a lot longer."

Jill says while rural England has a larger population and more churches, communities face the same challenges as those in rural New Zealand. There are around 14,000 churches in rural communities in England, including 9,600 Anglican churches and 3,000 Methodist.

She says the English rural population is growing rapidly, creating issues like a lack of affordable housing and job shortages. Sustainable economic development, including agriculture, is also becoming increasingly important.

Jill was in New Zealand for two months to work with the Bishop's Action Foundation in Taranaki "to see how we can expand research capacity" between English and New Zealand rural churches.

The trip was funded by the Arthur Rank Centre, an ecumenical organisation working with Church of England, Methodist and United Reform rural parishes. Lord Rank was a Methodist, a flour miller and also worked in the film industry.

Jill also took time out to visit Canterbury, spending a weekend with one of the Glenmark-Waikari Anglican Parish's four congregations before leading a workshop in Christchurch with representatives of 25 different rural churches from throughout Canterbury and the West Coast.



Jill Hopkinson with NZ Rural Ministry Network member Garth Cant.

"Everybody is dealing with the same issues. There is enormous strength out there and there are some good news stories," she says.

The Glenmark-Waikari parish congregation Dr Hopkinson spent time with is made up of 20 people out of a community of 200.

"I am really enthused by people's enthusiasm and commitment. Even though it is tough work, it is incredibly humbling to see people who are prepared to make a difference for others."

Jill says she was particularly impressed with the Akaroa Presbyterian Church, which has opened up its grounds for a craft market to sell to cruise ships, and the Hinds Co-operating Parish, which is linking with families with new born babies.

"The craft market is offering a source of income to the arts community in Christchurch, which has lost some of its potential markets because of the earthquakes. It is providing an income and hope for people who have gone through a difficult time.

"The Hinds congregation has an 81-year-old lady who keeps tabs on every baby born in the area. They visit the family and take a birth card and a pair of booties. Then they send birthday cards for the next few years and invite them to an annual gathering. It is such a great way of reaching out to people."

## Community centre sparks learning in Waitangirua



A group of women from the Waitangirua community pitch in to clean up the shop that is now the WCA community centre.

**When Mongrel Mob member Shane got out of prison recently, he approached Wesley Community Action (WCA) staff at their Waitangirua Centre near Porirua.**

Shane had decided that he did not want his son to follow in his tracks and that education was the path to a better life. He wondered if the WCA staff could help.

Now every day after school Shane's son goes to the Waitangirua Centre where he completes his homework, and other young students are joining him.

WCA director David Hanna says the positive development is all about simple human respect and supporting the positive initiatives of the community. This simple act has led the local school principal to visit the Centre and affirm what is happening there.

"The majority of the Waitangirua Mall is empty and has fallen victim to tagging and antisocial activities. Since WCA has been active in the building, the tagging has reduced and the troublesome rear of the mall is now more a positive place with people coming and going."

Last month president Rev Rex Nathan and vice president Jan Tasker were on hand for the official opening and blessing of the new centre.

David says at the opening organisers shared stories about how the centre came into being and its transformation from an old shop full of junk to an open, inviting community space.

"Speakers shared their appreciation of the WCA team and their work. This ranged from a senior police officer talking about how WCA was working positively with the Mongrel Mob in the community,

to leaders of play groups for young mums, and board members of WCA."

The support and contribution of the Ministry of Education and Methodist Church's St Davids fund were acknowledged.

Rex says it was a privilege to take part in the opening of the Waitangirua Centre. He is also pleased to have met Shane and his son at the event.

"WCA is doing great things for the community with this Centre. It is Christianity in action. This is also the type of project that we Methodists should be looking at for our Let the Children Live initiative.

"I was impressed with Shane. Although his face is completely covered in tattoos, you can hear in his voice that he wants a better life for his son. Jan and I were pleased to be able to give him a \$50 book voucher to support his son's learning.

For Jan, attending the opening of the Waitangirua Centre had personal significance. During the 1960s and early 1970s she was the programme director for YWCA in Wellington and was responsible for work in the Porirua area.

"Every week we had a gathering for mums and their toddlers on the same street where the Waitangirua Centres is. We did crafts, listened to speakers or simply talked about the things that were happening in the lives of the young families and what they needed.

"For me it was very exciting to see that, after a period when things have lagged, the area is coming alive again and WCA is helping people become more independent," Jan says.

## Positive reaction to election of Pope Francis

By David Hill

**Reaction to the election of Argentinean Cardinal Jorge Mario Bergoglio as the 266th Pope was one of optimism.**

Methodist convenor of the Methodist-Catholic dialogue in NZ, Rev Dr Trevor Hoggard says the reaction of the Catholics he was with when he heard the news was of surprise but the more they have read about him, the more impressed they have become.

Trevor represented the British Methodist Church in Rome for five years. He did not meet Pope Francis during his time in the Vatican City but knew of him.

"He was at some of the functions I was at. I think there were some who thought he was in the running last time, so he was certainly talked about."

Trevor thinks the choice of the

name Francis is a very good move as it suggests the Pope will be his own person.

Editor of New Zealand independent Catholic magazine Tui Motu Kevin Toomey says the election of Pope Francis is a good decision for the church.

"I am happy that a man from the south and from Latin America has been elected Pope. Coming from the Argentinean context should stand him in good stead. He has never worked in the Vatican, so he is a fresh pair of eyes."

Kevin says he has met a few of the Cardinals "but not that fella". However, he is impressed with what he has heard about the Catholic Church's new leader.

"He is a man of deep spirituality. His simplicity and his own way of doing things should bring something new to the role."



LONGVIEW TRUST BOARD

## General Manager (part time)

**Longview Trust is a Christian charity with a 60 year history operating in the South Waikato. The Trust's income is derived from Agribusiness investments and it distributes funds throughout New Zealand.**

The Board requires assistance to manage its administrative and charitable affairs and is currently recruiting for a General Manager. Key responsibilities of the role include:

- Develop and maintain a computerised Trust data base
- Assist Chairman with donee liaison.
- Maintain Trust finances and prepare monthly reports for the Board
- Manage liaison and updating of Charities Commission requirements and other legal and financial matters pertaining to the Trust.
- Take Trust Board meeting minutes and other secretarial duties

The General Manager must share the values and vision of Longview Trust and its founders. We are looking for someone with strong relationship management and communication skills. Tertiary qualifications in a financial or charities related discipline are preferred and previous experience within a Charities Commission registered entity would be an advantage.

The role needs to be Upper North Island based and will attract remuneration for 12 hours per week.

**For a job description, please email Gray Baldwin, Chairman, Longview Trust Board, [baldwin@xtra.co.nz](mailto:baldwin@xtra.co.nz). Applications close Friday April 19.**

# Methodist Church says 'bula vinaka' to new Fijian synod

By Paul Titus

*Fijian cultural traditions were on full display last month as the Methodist Church of NZ's Fijian Advisory Committee - Wasewase ko Viti kei Rotuma e Niu Siladi - became a fully-fledged synod.*

The occasion was marked with a church service and celebration at Wesley Wellington Taranaki Street Church. Methodist Church of NZ president and vice president Rev Rex Nathan and Jan Tasker and president of the Methodist Church in Fiji Rev Tuikilakila Waqairatu led the service.

The ceremony included the induction of Rev Peni Tikoinaka as Fijian/Rotuman Synod superintendent.

Director of Tauivi Pasifika ministry Rev Aso Samoa Saleupolu says the ceremony was the culmination of a long journey for the Fijian members of the Methodist Church.

"This is very exciting for them. Their numbers have been growing but they still need more presbyters and lay leaders to do the work of a synod," Aso says.

"The strong presence of the Methodist Church of Fiji as represented by President Tuikilakila was very significant. The Methodist Church of Fiji has worked closely with us to create a home for Fijians here in the Methodist Church of NZ."

Acting general secretary Rev Dr Susan Thompson also attended the ceremony. Susan says it is important that the Fijian members of the Church now have the space to be Fijian and exercise governance over their circuits (tabacakacaka) throughout New Zealand.

"Wasewase ko Viti kei Rotuma will now take full responsibility for mission and

ministry in their tabacakacaka rather than being under the oversight of the geographical synods," Susan says.

"Fijian presbyters and lay people have gradually built up knowledge and taken on leadership roles in the New Zealand Methodist Church so they have the experience to act on their own as a synod."

Susan says during the service, the Church also marked the creation of a new Fijian and Rotuman district in Methodist Women's Fellowship and inducted Peni's wife Unaisi Tikoinaka as its president.

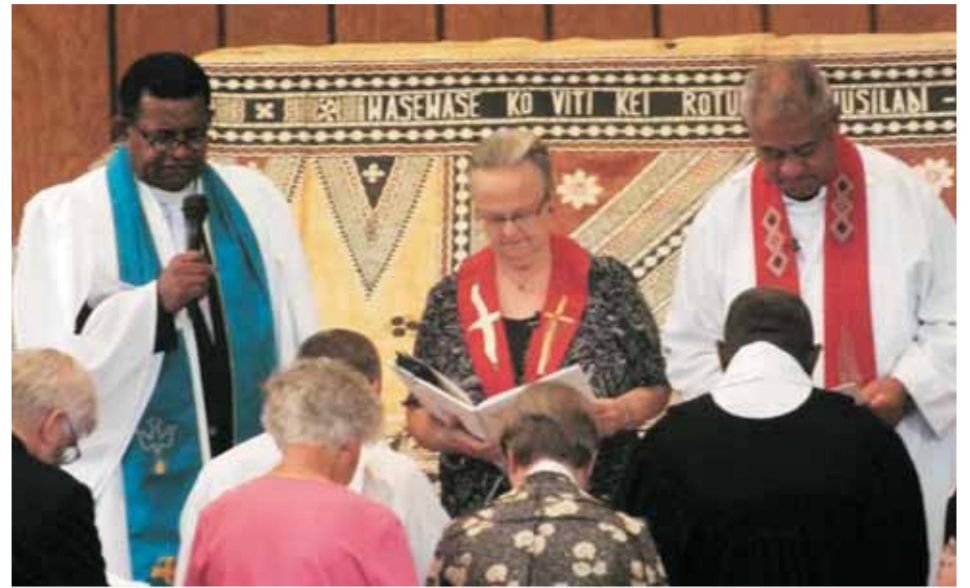
As representative of the Methodist Church of NZ, Rex and Jan were the focus of a traditional Fijian welcoming ceremony that preceded the service of induction.

Tuikilakila led the welcoming ceremony in which Rex received kava, whale's teeth (tabua), fine mats, cloth, masi (tapa cloth) and food.

Wasewase lay leader Niko Bower explains that the presentation was that traditionally accorded to high chiefs and evokes the way an important person would be welcomed after a sea voyage.

"The three tabua Rex received symbolised different things. The first one was the 'qaloqalovi' given with the sevusevu, the formal presentation of kava, and is a token of welcome to an important person. The second was presented with the food, cloth, mats and masi.

"The third was a personal presentation from the president of the Methodist Church of Fiji to President Rex and Vice President Jan to acknowledge the partnership between the two conferences, and thank the Methodist Church of NZ for the way it has nurtured



Methodist Church in Fiji president Rev Tuikilakila Waqairatu (left), MCNZ vice president Jan Tasker (centre) and MCNZ president Rev Rex Nathan at the service marking the creation of the Fijian/Rotuman synod.

the Fijian and Rotuman people in this country."

Niko says as the number of Fijians resident in New Zealand continues to grow so too does the number of Fijian congregations. There are currently 14 worshipping congregations and a number of small, informal fellowships around the country.

Becoming a synod will bring new administrative and pastoral responsibilities to the Fijian congregations

Aso confirms this and says congregations in the Fijian/Rotuman Synod will continue to need support. He will lead a lay leadership training course for members of the new synod in Wellington this July.

"Another topic I will be discussing with tabacakacaka leaders is their stewardship programmes and the need to raise money. We also want to encourage the Fijian members of the Wasewase to be flexible and accommodate the needs of the Rotuman

members. They are a small group and we do not want them to be neglected."

Now that this important milestone has been reached Aso also wants to call attention to the individuals who were instrumental as Wasewase started its journey.

They include Susau Strickland and Rev Jione Langi who helped establish the Methodist Church of NZ's Fijian Advisory Committee, Rev Malakai Curulala who was stationed to the Fijian fellowship in Wellington, and Rev Elia Samusamuvodre who was seconded from the Fijian Methodist Church in the 1980s and was stationed in Mt Eden.

Rev Mike Yasa also played an important role in the life of the Mt Eden Fijian congregation and though he is retired, continues to lead worship in Pukekohe's Fijian congregation.

## PUBLIC ISSUES NETWORK

# What about our natural resources

*Ex Methodist president Rev John Roberts is amongst leaders speaking out about the secret negotiations for the Trans Pacific Partnership Agreement (TPPA).*

You might be puzzled to find the TPPA coming up in an item on changes to NZ's Resource Management Act (RMA). How are these two linked?

What have these to do with the church? Are decisions about New Zealand's resources our concern? And how can we be involved in complex international negotiations?

Public Issues Network suggests that the church has interests in democratic participation in making decisions about water, minerals, land use, and that Maori interests are assured.

Groups who are working out the implications of the TPPA suggest that it will be helpful to show how a TPPA might affect different sectors, such as environment and health.

The first thing is to see what changes are ahead for managing the natural environment. Public Issues is taking guidance from a range of commentaries on the RMA. A theme in the government consultations is that changes are to speed up consents and reduce costs.

This means:

A standardized structure for resource management plans, rather than multiple plans at local, district and regional levels. Central Government will take more

responsibility for national policy statements and environmental standards.

Public participation in national policy statements and environmental standards will be reduced in the streamlined process.

This raises serious concerns that the new rules will:

- Replace environmental principles with economic ones to facilitate development;
- Delete social and environmental concepts such as stewardship and ecological integrity. Ministers have the power to intervene in local decision-making;
- A new consent authority will reduce the role of the Environment Court. Many NGOs say the RMA's environmental principles are being supplanted by economic drivers. These principles now direct decision-makers to ensure environmental principles are taken into account along with economic interests.

Community input into decisions about resources, land use, water and development will be cut if consents are speeded up.

What is the link with the TPPA? Secret negotiations prevent public involvement and consultation, so weakening democracy is a common thread.

TPPA negotiations include the right of companies to sue states for laws that undermine their profits. The Canadian state of Ontario has outlawed fracking on environmental grounds. Mining companies



are now suing Ontario for the loss of prospective profits.

TPPA could undermine NZ environmental standards and prevent improved standards for water quality.

### Methodists in Action for Stewardship

If you share these concerns, email

[betsan@publicquestions.org.nz](mailto:betsan@publicquestions.org.nz).

Consultation on changes to the RMA closed on April 2nd, and Public Issues Network made a submission

An RMA amendment Bill will be another opportunity for submissions. TPPA actions will intensify over the next few months in the lead up to the next round of negotiations in Peru in October.

## More on Spiritual Growth Ministries

To the editor,

Thank you for Cory Miller's excellent article on Spiritual Growth Ministries in the February edition of Touchstone. I wonder if people know there are many workshops, days of prayer, and retreats run by spiritual directors throughout New Zealand.

You can access a calendar of events on our website: [www.sgm.org.nz](http://www.sgm.org.nz).

Someone said to me recently that they thought spiritual direction was only for presbyters or church workers but anyone who longs for an open relationship with God can benefit.

Here are some of the reasons people come for spiritual direction, usually for an hour a month:

'I long for a closer relationship with God. I so want to talk to someone who may be able to help.'

'I am in a high powered job and it is sometimes difficult to know how to act as a Christian. It would be good to talk this through with a trained person who is not involved in my business and who will keep it all confidential.'

'Life is so different for me now that I am away from home and learning all this new stuff, some of which is so different from what my family taught me. Would a spiritual director be able to help me sort through it? It would help too if they could teach me other ways to pray than those I learned as a child.'

All of these reasons or situations are central to the work of spiritual direction.

The website of the Association of Christian Spiritual Directors has all members listed in geographical areas. See [www.acsd.org.nz](http://www.acsd.org.nz).

*Marg Schrader, Waikanae*

## Living Wage a start but inequality the problem

To the editor,

Thanks for the article on the Living Wage, an issue I know the Methodists and other main line churches have adopted as a good cause.

Clearly the \$18.40 an hour is only sufficient if the worker concerned works enough hours. The report on the issue makes it plain that the parents have to work a combined 60 hours a week, year round to make the income match the needs of a family of two adults and two children. Sadly too many are way behind this figure which results in these households going without.

Government assistance through Working for Families does help some but that assistance is too little and is too restricted for those not

employed sufficient hours to make the \$18.40 per hour adequate. Pity those who lose their jobs or are unable to find one.

It is also clear too many workers earn the minimum adult wage or close to it - now \$13.75 an hour. Yet some in New Zealand earn six-figure incomes.

It seems to me we have a distribution problem.

To conclude: the Living Wage deserves support from all those concerned about social justice, but in itself it will solve the problems of inadequate living standards many New Zealanders face.

*Graham Howell, Wellington*

## Living Wage and caring professions

To the editor,

The subject of a 'Living Wage' is a tricky one for the churches to tackle.

Many of the lowest paid workers are employed in professions caring for the elderly and those with disabilities. Most of these workers are female, many are immigrants, and few have the protection of union membership. Entry to this type of work requires little in the way of academic qualification or previous experience.

Many of these employees are doing this work because it is all that they can get but, with on the job training, they have a chance of improving themselves.

Another motivation for doing this type of work is altruism. It is more mature people, with considerable life experience, who may be attracted to this field and they may be less concerned about the rates of pay.

Much of this type of caring work is done by church agencies, including the Methodist Church. However, the funding for the work

comes from the Government's health budget. This funding has to cover the workers' wages, the managers' and other support staff's wages, holiday pay, sick pay, administration costs etc.

This requires careful budgeting if the service provider is to remain financially viable. So the workers' wages typically lie somewhere between the minimum wage of \$13.50 and the proposed living wage of \$18.40.

Increasing the pay rates may help with staff retention, which would reduce recruitment and training costs. It could also mean that some staff would reduce the very long hours that they work in order to earn a decent income, thus helping with their work-life balance.

This work is physically and emotionally demanding and the needs will increase as the population ages. The churches need to remember that "labourers are worthy of their hire" (Luke 10 v7) and lobby the government to increase the funding so that a living wage can be paid.

*Doreen Sunman, Glen Eden*

**Got a bee in your bonnet?  
Something in Touchstone get under  
your skin?**

**Have an opinion about the issues  
of the day?**

**Put your fingers on your keyboard  
and write a letter to the editor.**



## Marriage Equality



Before



After

Jim.

## FROM THE BACKYARD

### Our urban/rural divide

*Gillian Watkin*

*The rain came - steady, solid rain for two days.*

On Sunday we went to a kindergarten fundraising event out at Eskdale on the Napier-Taupo road. Just as the event got underway what had been a light mist turned into a solid downpour.

We faced a dilemma about reacting to the negative effect the rain was having on the fundraiser versus the recognition that the water was much needed. The conversation quickly turned to safer subjects.

It was a bit like the TV News highlighting the wonderful summer, without acknowledging the real struggle some were facing. When I moved to this border zone between urban and rural communities I learnt so much about that difference.

About 15 years ago, as part of my work at Trinity College, I called a group together to write a paper for the Ecumenical Institute for Distance Theological Study on rural ministry. I quickly realised that while some things are a common human dilemma these two communities are like two different cultures.

Years ago when the Methodist Church embarked on its bi-cultural journey I was talking with an old missionary priest who had spent many years in Northland. I have never forgotten what he said to me: "The biggest problem we have is not between Maori and Pakeha. The greatest rift in this land is between rural and urban peoples."

Listening to the opinions expressed over the past few weeks, uninformed judgments of the needs and wants of either rural or urban groups I decided that the rift is probably even greater now.

I live in an area that seems to function as a collection of villages. The call to love our neighbours has never been stronger. The journey of life in Christ is a journey beyond known communities.

Think of Peter the fisherman and the events surrounding the election of the new Pope. His selection is sealed with the presentation of what is called Peter's ring and those words from Matthew's Gospel "And I tell you, you are Peter, and on this rock I will build my church".

The church came into being because the disciples willingly crossed social, political, cultural and geographical boundaries. But we have so many barriers that prevent us from even seeing the boundaries around us, and we are bringing our children up so that many do not even know that there are boundaries they need to be able to cross.

As I thought about the drought, the rain and the rural/urban divide I remembered one of the fathers of our church. Rev Bruce Scammell was a presbyter in Gisborne. To his amazement he was elected Methodist president.

Bruce decided that the theme for his year would be a reminder of the need to be close to the points of desperation for people. He had valuable experience in working after the damage caused by Cyclone Bola and he wanted to pass that experience on.

He made it his work to visit every presbyter and parsonage in the country. He drove everywhere in his little VW Beetle with wife Rae at his side. It was connection by conversation, a brilliant example of building a cohesive community, ignoring the barriers and engaging the people.

## CONVERSATION WITH THE CONNEXION

*President Rex Nathan and Vice President Jan Tasker***Exciting times for Wasewase ko Viti kei Rotuma**

*The presidential team was privileged to be invited to and to take part in some very significant occasions within the life of the Methodist Church of Aotearoa and Wasewase ko Viti Kei Rotuma.*

The first celebration was the Inauguration of Wasewase as a synod. This included the induction of Rev Peni Tikoinaka as superintendent of the synod, commissioning of Wasewase officers, the establishment of the Methodist Women's Fellowship District of Wasewase ko Viti Kei Rotuma and the Commissioning of new MWF chapter's new president Unaisi Tikoinaka.

It was also very significant that Methodist Church in Fiji president Rev Tuikilakila Waqairatu took part in the ceremony.

This is an important step for Fijian Methodists in New Zealand. In a sense it is a coming of age, because they now sit at the table as equals with other synods in the Church. It was a delight to see their passion and their love for God.

The occasion has personal significance for Jan as she has been a witness to the progress Fijian members of the Church have made since the 1980s. She was the Auckland Synods lay representative on the Methodist Church Council, as it was called in those days, when Rev Jione Langi and Susau Strickland began to address the Council on how to move from an Advisory Committee to being given fuller recognition in the NZ Conference.

The church service for the inauguration and the celebrations were held at Wesley Church, Taranaki St, Wellington.

The first reading was Psalm 111:1-6: "I will give thanks to the Lord with my whole heart in the company of the upright, in the congregation. Praise be to God."

The second reading was from one of Paul's letters to the Thessalonians referring to the Coming of the Lord so that we who are alive, we who are left will be with the Lord forever. "I will give thanks to the Lord."

We were also accorded the full traditional Fijian welcoming ceremony which was an honour indeed to receive tabua (whale's teeth), yaqona (kava drink), fine mats and presentation of food along with speeches of welcome, feasting and entertainment.

The second significant occasion



for Fijian Methodists was the inaugural worship service for the Auckland Fiji Methodist Circuit at Meadowlands Methodist Community Church, Whitford Road, Auckland.

The Manukau Auckland Synod Property Advisory Committee has been working very hard with the Auckland Fijian Circuit over the past three years looking at possible sites to establish their church without success. The Howick Pakuranga Parish has graciously turned the Meadowlands church building over to

Wasewase, and we acknowledge their generosity.

This was another wonderful event that accorded the occasion the dignity it deserved. Once again it was marked with a full Fijian ceremony complete with whale's teeth, kava, fine mats, food and entertainment.

Rex preached at the service and Taiwi Director of English speaking ministry Rev Trevor Hoggard turned over the keys of the building to Rex who blessed them before passing them to the congregation.

Our special thanks to members of the Fijian Methodist Communities for making us welcome and including the presidential team in the formal setting and the celebratory proceedings that followed.

During the past month we were also privileged to join St Luke's Methodist Church in Northcote as they celebrated their 50th Anniversary. While there we also welcomed to the parish Rev Abhishek Solomon as supply presbyter and Rev Jeong Whan Lee as covenanted preacher. This was another wonderful day of celebration followed by sharing morning tea with parishioners from Northcote and Takapuna.

Another event we attended was opening and blessing of Wesley Community Action's centre in Waitangirua, Porirua. The centre offers a place for children to do their homework after school, and we think this is a good example of what 'Let the Children Live' is all about. Congratulations to WCA director David Hanna and his team.

In the meantime folks, if there are any stories around that can be related to Let the Children Live please let us know so we can inform the Connexion and ideas as to how we can best serve our communities.

Bless you all as you continue to do God's work.

**Would you die for a metaphor?**

To the editor,

I take issue with a few of the things stated as authoritative by your correspondent Ian Harris in his column, Honest to God, in your March issue.

Ian states that the gospels are filled with lessons and hope but not necessarily facts. I must confess to admiring Mr Harris. Over the years I have come across his columns and believe he comments as he does to stir up his readers to open their minds. I admire that.

In the column I refer to, he comments negatively upon matters written 40 or 50 years after an event. Surely, there would still be people alive who had witnessed that event. There would also be those who had heard, first hand, from such witnesses. They would have to be a more authoritative voice than someone living 2000 years after the event.

Likewise, up to 100 years after the event, one would think that the Pharisees and other Jewish leaders would have produced witnesses to refute what the Apostles and the early Christians were saying.

After all, here were groups of people claiming that they knew the Messiah and those

groups were 'eating' into their faith. One would presume that given the chance, the Jewish authorities would have jumped quite decisively upon provable lies, but evidence of such is absent.

Numerous critics of the physical resurrection, point to inconsistencies within the gospels when it comes to who saw who and what and when on Easter morning. As a former police detective, I and every lawyer I ever came across can tell you that if there are five witnesses to a single event then there will be five different versions.

If you want to examine this matter in any detail I would suggest you read Lee Strobel's book *The Case for Christ*.

I further believe that many of those people viewed Jesus as more than just 'a man among men.' After all, the early believers willingly died for their beliefs. If they were defending something that they knew to be a lie, do you think they would have died for it?

As a Christian, if you believe that the resurrection was not physical, are you willing to die for it?

*Jim Payton, Masterton*

**Trickle up the path to prosperity**

To the editor,

In the March Touchstone, we are asked to consider the proposed living wage. May I suggest the following thoughts?

One economic theory holds that wealth would trickle down. It hasn't worked because the wealthy may buy mansions, top class cars, luxury yachts, etc. but they do not buy more everyday consumer goods. They invest their surplus overseas, in places like the Cayman Islands, where they do not have to pay tax.

The trickle up theory is much better. Give people a living wage and they will purchase more ordinary everyday consumer goods and so the money will go round. Those employers who say they cannot afford to pay their workers more should remember that these are the very same people who will buy the products that they are making and selling.

President Kennedy made John Kenneth Galbraith his ambassador to India. There, this professor of economics learned a basic economic fact, as described in his book about

his time in India in the early 1960s.

Galbraith concluded that if basic workers received an extra sixpence a week, it could transform their lives. They could save it and choose to spend it in various ways, such as garden tools to grow some of their own food, a bicycle to increase their leisure time to use in the garden, or a sewing machine to make their own clothes. With a small amount of discretionary spending, a life can be changed.

By paying huge salaries and enormous bonuses to some, we have created a dysfunctional society, with a big income gap.

There is convincing proof that such a gap destroys the well-being of a community, increases mental illness, suicide, crime and general unhappiness. It is also evident that above a certain level, more money does not increase happiness.

Surely, we should give it a go. Try the trickle up theory by paying a living wage.

*Hilda Bak, New Plymouth*

**Don't dismiss Connexion's lay training legacy**

To the editor,

February's Touchstone provided a lot of information about opportunities available through Trinity College. It is good to have a principal with enthusiasm, vision and a great work ethic, and I commend David Bell for his skills, devotion and energy.

I was sad, though, that his article on the Vision of Professional Development seemed to me to have worrying historical gaps - gaps that demean the commitment, skills and years of service of a large number of Methodist lay people.

Though he referred to the deaconess school many years ago, David did not mention the training for deacons that eventually succeeded the school and expanded its vision and accessibility.

Nor did he acknowledge Training and Education for Lay Ministry (TELM), which was another example of the Connexion's intentional building up of skills acquisition beyond the walls of an Auckland institution.

Without the graduates of many intakes of TELM courses, the NZ Methodist Church would have been sadly lacking in leadership for the last few decades. Some TELM graduates still provide the ministry that enables local churches to open their doors for worship each Sunday, function during the week, and contribute to synods and the wider work of the Connexion.

Every week people who have done their

lay preachers' training with support from the Methodist Connexion lead services and/or provide pastoral care in churches, rest homes, hospitals and work places.

TELM director Robyn Brown instituted a lot of other work for the Methodist Church. The work she did for lay training included travelling to help individual parishes and Methodist districts assess their skills and talents, their strengths and weaknesses so they could adapt as their circumstances changed.

David wrote that Synods are a shadow of what they once were but is not only the result of a switch from circuit ministry to parish ministry. Other factors include smaller congregations, fewer people with time to offer as economic stress makes working longer hours a necessity, the vastly increased size of the Synod districts which makes travel a very real issue, and a widespread public perception that Church is not particularly relevant to everyday living.

I do not think the wider opportunities offered by on-line learning will be able to provide the cure for all of these.

I hope that, as a Church, we never cease to be grateful for all the opportunities for professional training the Connexion has faithfully provided in the past, nor for the work, commitment and richness of the gifts of those who took up the challenges thus made available.

*Beverley Osborn, Stewart Island*

## HONEST TO GOD

By Ian Harris

# Anointing a 21st century Christ

*In the subeditors' office of the old Auckland Star, taped strategically to a pillar, there used to be a photographic blow-up of a text from the New Testament letter to the Hebrews: "Jesus Christ, the same yesterday and today and for ever."*

Needless to say, it was not a token of the subeditors' piety. Rather it was an expression of exasperation at their daily routine.

In point of fact, over the past 2000 years Jesus Christ has not been 'the same yesterday and today and for ever'. Though always central in the Christian tradition, he has not always been central in quite the same way. Interpretations of him have varied widely.

In everyday usage, even in the churches, the words Jesus and Christ are run together almost as if Jesus was the Christian name (what else?) and Christ the surname.

Not so. Jesus is the Jewish name given him at birth, Christ the title bestowed on him many years later, especially after his death as those who knew him tried to make sense of what had happened to him - and to them.

The Jews had long-held hopes for a messiah, one who would be God's 'anointed' to deliver them from foreign rule and restore the glory days of their past. Jesus' followers came to believe that he fulfilled those hopes.

It became clear, however, that Jesus was not going to be the political messiah the Jews were expecting, so his followers reinterpreted the word to fit their experience of him. When they wrote in Greek their accounts of him, the word they used for messiah was 'christos', which is Greek for 'anointed'.

So Jesus was the man of his time, Christ the descriptive title for the anointed one. The fact that the movement which grew out of that obscure Jewish sect came to be known as 'Christian' rather than 'Jesusian' or something similar shows where the emphasis of the new faith lay.

Of Jesus himself remarkably little is known. The gospels paint a picture of a teacher, healer and sage of great insight and compassion, pithy utterance and compelling presence.

The burden of his message was that the kingdom of God - God's direct rule - was about to break in on the world. There love would be the touchstone, breaking down all the barriers and taboos which people

habitually erect against one another - between sexes, races, and classes, between natives and foreigners, the healthy and the diseased, the religiously pure and impure.

This was social dynamite. Not surprisingly, it went down well with the poor and dispossessed. But it got a frosty reception from the religious establishment, and was open to misinterpretation by the Roman occupiers, who

found all this kingdom talk subversive. So they joined forces to put him to death.

That should have been the end of Jesus. But his followers found him influencing them somehow more pervasively after his death than before it. They became convinced that Jesus had been 'anointed' in an unprecedented way to be the human face of God.

When they came to write about Jesus 40 to 70 years after his death, this was their focus. The gospels are not objective reports of what happened so much as testimonies to the impact Jesus had on those around him.

The writers were convinced that he had opened up a dramatic new chapter in God's dealings with men and women. They even said that he had met sin and death head-on and overcome them - and because Jesus had made the breakthrough, so could they. They were entering a quality of life which death could not extinguish.

Leading the way in developing these ideas was the apostle Paul. As his imagination took wing, he developed the figure of Christ the deliverer in highly creative ways to make this the heart and soul of the evolving religion - so much so that for much of the past 2000 years it has largely crowded out the human Jesus and his emphasis on God's kingdom on earth.

Beginning with Christ in individual experience, Paul enlarged the concept in ever-widening circles to make it the vital principle in Christian communities, the centre of a new order of being, even the clue to the meaning of the universe. This all-encompassing vision has inspired hundreds of millions of Christians over the centuries, and still does.

The Christ figure has also been interpreted in widely different ways. Today it is desperately in need of a secular adaptation for a secular world.



Ian Harris



Pilgrims at the Hokianga monument to Bishop Jean Baptiste Pompallier.

## A timely Catholic-Methodist pilgrimage

By Rev Dr Trevor Hoggard, Methodist convenor of the Methodist-Catholic Dialogue  
*Last month six members of the Methodist-Catholic Dialogue walked up the hill at Totara Point overlooking Hokianga Harbour to visit the monument to New Zealand's first Catholic bishop, Jean Baptiste Pompallier.*

The monument stands where Bishop Pompallier celebrated the first mass on New Zealand soil.

The group spent the night at Tamatea Marae and visited the chapel where the remains of the Bishop reside. The chapel is becoming a Catholic pilgrimage site since his remains were placed there upon their return from France in 2002.

As we approached Pompallier's monument, we emerged for the first time that morning out of the valley of the shadow of digital death into the light of modern connectivity.

All our phones found a signal and started buzzing and pinging with messages to inform us that the new Pope had been elected. It was a fitting place and a fitting company in which to receive such news.

We felt it significant that the new pontiff came from South America and that as a Jesuit he had chosen the name of Francis. Our intuitions have so far proved to be on the mark, judging from the first

few comments he has made. We look forward to what we hope will be an unfolding story of Catholic renewal in the face of so many challenges.

Later that day we visited Pompallier House at Russell and learned about the considerable dedication the first Catholic missionaries displayed as French Catholics in a predominantly Protestant British colony.

The purpose of our joint pilgrimage was to trace the roots of our Methodist and Catholic stories in New Zealand, to share our admiration for things done well, with good courage, and our sorrow for things that did not turn out so well.

So we also visited the Methodist Mission Station at Mangungu and the memorial cairn at Wesleydale, Kaeo, which mark the first sites of Methodist missionary activity in the country.

It is reassuring that Pope Francis acknowledged the non-Catholics present in Rome to witness the

election. We hope this presages papal support for the bilateral dialogues and ecumenical relations in general.

As our little band of pilgrims stood around Pompallier's monument to say a prayer together for the new Pope we reflected upon how far our ecumenical pilgrimage has come over the years since Pompallier first arrived in New Zealand. For it was on this very site that a group of local Maori, stirred up by Methodist missionaries, turned up to demand that Pompallier and his priests be sent packing.

Happily, wiser counsels prevailed and Pompallier was still around to make his famous intervention at the signing of the Treaty of Waitangi seeking to safeguard freedom of religion for traditional Maori practice, as well as the Catholic faith. While they were at it, the Anglican composers of the Treaty thought to include permission for that other doubtful lot to continue, the Wesleyans.



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We would like to invite anyone with an association with the Methodist Church in Clarks Beach to join us for a Church Service & Luncheon on 27th Oct 2013. Please contact Ruth Manning via phone 09 232 1896 or writing to 131 Torkar Road, Clarks Beach 2122.

## I have seen the risen Christ! So what?

LINDA COWAN REFLECTS  
ON THE RESURRECTION

*It's not often that at the start of April, Easter is behind us. This year we start the month knowing that Jesus has indeed risen.*

The women have been to the tomb and have found it empty. The body, hastily shut away before the Sabbath, is no longer there. What has happened? He said he would rise from the dead but how could that be?

Jesus leaves his followers in no doubt at all that he has risen. Even Thomas, who wasn't there when Jesus appeared and very rationally refused to believe anything so patently nonsensical, is persuaded of the fact. The encounter of the disciples with Jesus on the beach where they caught so many fish that the nets broke was further evidence that Jesus was alive.

Moreover he ate with them. This man was no disembodied spirit! This is followed by Jesus' special encounter with Peter where we gain special insight into God's grace: "Peter, do you love me?" Jesus asks

not once but three times recalling Peter's betrayal. Jesus still charges Peter to "feed my sheep", "feed my lambs". This is indeed the risen Christ.

Those early followers of Jesus were unfocussed and unclear about who he was prior to the resurrection but after it they were turned around. From timid men and women hiding in Jerusalem and waiting for disaster to befall, from men who reverted quickly to their old life of fishing, these disciples of Jesus became courageous beyond recognition.

In the book of Acts the Pharisees reprimand Peter for spreading the teachings of Jesus all over Jerusalem. Christians were active to the point where Saul had made it his life's work to persecute them. We hear of Peter raising Dorcas from her deathbed, and then we hear the challenge to take the Gospel not just to the Jews but also to the Gentiles.

These achievements are nothing short of amazing. What had changed?

These were people who had met the risen Christ. This encounter gave them courage to speak out, even in the face of persecution. It gave them conviction that was clearly persuasive, for the number of Christians was growing.

It led them to heal and minister in Jesus' name. It allowed them to overcome the restrictions of their Jewish upbringing and see that the good news of Jesus could be for all peoples. Their encounter with the living Christ turned their lives around, and it turned the world in which they lived upside down.

We too at Easter have encountered the living Christ. We have walked through the dark days leading up to the crucifixion, and waited in the darkness for the dawn of Easter day. We have sung the songs of joy, "Christ the Lord is risen today".

But have we had the courage to step out in the power of the risen Christ? Have we been open to seeing our world through God's eyes? Have we been made bold to

speak and act in ways beyond our own imagining?

Or are we still hiding in the rented room bemoaning what is likely to become of the church in these difficult times? Are we out in the fishing boat too scared to put the net to the other side of the boat?

Easter is a life changing event; life changing for me, for you, for the church, for the whole world. Easter means the victory of the Jesus way, the way of the shepherd who cares for his sheep, the way where love for self and neighbour is empowered by God's love for us.

But there is no compulsion. We have to choose to let ourselves be changed. And if we do, we know our lives will be turned upside down.

This then is the challenge of this month after Easter. We have encountered the living Christ. Are you prepared to let this make a difference for you?



## Easter's Galilean Factor

CONNECTIONS

By Jim Stuart

*Albert Schweitzer once observed that every age depicts Jesus in accordance with its own character. Our age is no exception.*

The celebration of Easter clearly shows this. On Good Friday, Christians remembered the agony, passion and pain of Jesus' crucifixion, and on Easter they rejoiced in the power and promise of Jesus' resurrection.

All across New Zealand, for example, Christians and non-Christians alike gave each other chocolate bunnies and Easter eggs, ate hot cross buns and took advantage of the long weekend holiday to visit friends and loved ones.

However for many the story of what happened on the first Easter remains forgotten or conveniently ignored. I call this forgotten side of Easter the Galilean factor.

Most people tend to associate Jesus with Jerusalem, a city in southern Judea where Jesus spent only a few days of his life. We forget that Jesus was from

Nazareth in Galilee and that the major portion of his short life and ministry centred around three small Galilean villages whose viability and livelihood depended on fishing and agriculture. In other words, Jesus was first and foremost, a Jewish peasant firmly rooted in rural Galilee.

To understand why Jesus went to Jerusalem, and why he was arrested, interrogated, condemned and crucified by the Roman and Jewish authorities, we need to understand two things. One is the long and deeply entrenched distrust and conflict that existed first between the Jewish peasantry of Galilee and the wealthy Jewish ruling class based in urban centres such as Jerusalem and Tiberius. The second is the similar level of antagonism that existed between powerful Jewish ruling groups and the Roman occupiers.

Jewish Galilean peasants had no real stake in the purity system and sacrificial regulations centred in the Temple in Jerusalem that was maintained by the elite

Jewish leadership. As the rift within Judaism deepened and the economic burden of Roman occupation increased, the communal integrity and viability of Galilean Judaism was profoundly undermined.

The new community that Jesus proclaimed reflected in many ways the participatory aspirations of Galilean peasant society and challenged the wealthy, privileged society of the Jewish ruling class in Jerusalem. Through the use of aphorisms, parables and stories, Jesus and his followers sought to rebuild the socio-economic relationships of Jewish community life in Galilee around the principles of love, justice and what biblical scholar JD Crossan calls an "open commensality" or what Wesley called an "economy of grace".

Jesus' preoccupation with the kingdom of God was quickly misread by the Jewish and Roman authorities as a threat to the peace and security of the established order. His words about kings and kingdoms, his

symbolic actions such as riding into Jerusalem on the back of a donkey and purging the Temple of money changers - in good Galilean fashion - had profound political repercussions.

Jewish biblical scholar Ellis Rivken, observes that "the possibility must have been very real that Jesus' audience would have understood his message and the symbols he used to express it in political terms." Rivken asks, "if Jesus' call to repentance was so eloquent that crowds gathered to hear and to hope, would not the power of his word invite the kiss of death?"

Behind the pageantry of Easter, the chocolate Easter eggs, the triumphant carols and elaborate celebrations stands 'the Galilean factor'. It challenges Christians everywhere to build a new community of open commensality - an economy of grace.

## Time to get around the table again

By Rev Tony Bell

*Recently I had the experience of having a sudden and non-negotiable five days in the cardiac unit at Wellington Hospital. It's a great place for sober reflection on life in all its fullness or otherwise!*

I found myself thinking that it might be time to retire. That led me to thinking back to when I candidated, trained and ministered in parishes. At the time I candidated (1971) the air was full of expectation of a united church joining the Anglicans, Presbyterians, Methodists, Associated Churches of Christ and the Congregational Union.

While the Methodists were solidly behind the Plan for Union, and the Presbyterians Associated Churches of Christ and Congregational Union gave it majority support, the Anglican vote failed by one vote in the House of Bishops. So the Plan for Union died.

Attempts by the Presbyterians to

negotiate a two-way union with the Methodists failed as the Methodist leaders of the day were not convinced such a move was wise, maybe influenced by the way similar moves in Australia had gone.

So my expectation of being ordained into a Uniting Church was dashed. From 1972 onwards we saw the rise of many of our Union/Cooperating parishes as folk in those places made union work in their communities. Sadly from the mid-1980s we saw a retreat into denominationalism, especially in the Methodist and Presbyterian Churches. So it is no surprise that the Wairarapa Union District council named the elephant in the room for many in Union and Cooperating parishes and Local Ecumenical Projects.

On reflection I'm pleased the 1971 vote failed for the Plan was a top-down one. Now we've had 40 odd years to consider other approaches

the time is right for the five negotiating churches to get around the table once again to talk and listen to one another.

I suspect the leaders of the Associated Churches of Christ, now known as the Christian Church, would want to say that they're no longer interested in being part of a united church, and a significant part of the Presbyterian Church would agree.

So, while I don't agree with the exact way forward proposed by the Wairarapa UDC, I do thank them and support their wish for the discussion to resume, leading to some action. I have spent about 23 years in CVs, have been part of the team that rewrote the Guide papers in the 'Red Book', and have been on the Standing Committee of UCANZ either as a JRC representative or as now, one of the Methodist representatives. It would be good to see some progress before my retirement!

Working Together  
Cooperative Ventures



I have learned from being a synod superintendent that we can do much more together than separately and I believe we can ill-afford our petty differences when our communities are crying out to hear authentic good news.

I support UCANZ facilitating conversation between the Negotiating Partners. This is one of its roles - to be the place where the partners meet and talk. And thank you Jed Baker for your thoughtful contribution in the February Touchstone.

# Worlds in collision, so how should we live?

*Worlds in Collision* was the title of a now obsolete and discredited book by Immanuel Velikovsky published in 1950. It was a controversial astronomical theory.

Yet, its title remains curiously relevant. The era of worlds in collision continues.

The surge of new knowledge is the irresistible force which collides with the immovable object of belief. And it happens not only across nations, races and cultures, it occurs in the inner world of the individual self.

I was reminded of this recently by the death of Valerie Grant, the daughter of a former Principal of Trinity College, Rev Dr David O. Williams.

Dr Williams had been a prime mover and shaker in the field of pastoral psychology. He had a profound influence on the shaping of a generation of Methodist clergy.

In the last year of his life he wrote a book, *How Shall We Live*, which was published by College Communications. The first printed copy was put into Williams' hands literally just in time, not long before he died.

I recall reading it a few months after publication, and realised it was one of those rare works which revealed a depth of character embedded in systems of thought which give rise to universal values, truths which transcend the contextual, and more than substantial hints of what it means for the personality to be made whole in Christ. So, obviously this was a book to remain on the book shelves.

Last year I approached Val to enquire whether or not she had any copies of that book which she might have been stored away.

I wanted to give it to students in the Practical Theological Reflection courses, not as the main textbook but as an adjunct work. I had come a year or so too late, she indicated, somewhat wistfully.

The family had cleared the garage, after the death of her husband Kelvin Grant, who, incidentally, was a notable Methodist architect. Val said she would talk about it with the family to see if anyone had any copies.

Some time later she contacted me. The family had decided to have the book scanned and reprinted. 100 new copies for the students of Trinity College, and the scan itself, in TIFF, should we wish to republish any parts of the book in particular. In today's IT age, the TIFFs are invaluable.

I was both grateful and moved by this generous act. Her son duly delivered the new books to the College. And within a few months Valerie Grant herself had died.

In retrospect, this small story is a measure of how to live. Through an act of kindness, (along with many others doing the same), another generation of Trinity College students will glimpse the possibilities of a life in ministry through the eyes and insights of this gifted pastoral theologian.

So what is noteworthy in Williams' thought? First and foremost it is honest. It expresses a purposeful theology aiming toward practical outcomes. In this sense it is in the spirit of Wesley. It encompasses the modes of biblical scholarship, draws on relevant traditions, recounts personal experience which has been actively reflected upon, and is logical, ordered,

reasonable. Yet also, imagination is at play.

For example, his discussion on the creative impulse, has the most extraordinary view of Richard Dawkin's *The Selfish Gene*. He sees the avowed atheist expressing a point of view about genetic determinism quite similar to St Paul's belief that we all too easily controlled by the 'flesh', i.e the natural instincts.

Dawkins suggested the only way to transcend our selfish genes is through a quality unique to the human species, its ability to think with a 'genuine, disinterested altruism'. Modestly enough, Williams observed that Dawkins had overlooked the fact that this genuine, disinterested altruism "has already been revealed on earth in the life of Jesus Christ and that the discussion on how to live a loving life has been going on in Christian circles ever since."

The second quality of the book is the breadth of its concern for finding fresh relevant ways to express this genuine, disinterested altruism. Or, as Williams calls it, unconditional love, a term familiar to most Christians. He felt love's testimony with all its challenges was no longer proclaimed by the Church in ways that society could comprehend. He saw the vision as 'All the World in Unity'.

Of course, the ground has shifted, intellectually, and even spiritually, since Williams' death in 1986. The change in outlook that he foresaw, has indeed swept throughout the world. Yet, there is a deep disturbance in that vision, a fundamental chasm has opened up.

As I see it, the theological certainties of the pre-world war one era were, of course, no longer the backdrop to wider societal thinking by the 1980s. Williams had lived through the radical shift to the secular society. And with the triumph of the secular society, also the rise of religious pluralism, multiculturalism, and the competing forces of globalization and contextualization. Globalization was the great centrifugal force, pushing outward across national, cultural, racial and continental boundaries. Contextualization was the equally huge centripetal force pulling inward to the local and the particular. World views had indeed collided.

We can, with hindsight, see that the globalization of economies would prove unstoppable. The global market place, and the global village, are linked through the internet, radio and television and these are the not-so-new contexts in which we live, work, play and share our faith. The neighbourhood matters, but no longer matters in the way the Church would like. The world matters, but no longer matters in the way the Church would like.

There are many consequences as a result of all this. For example, from centrifugal globalization, a new wave of Christian spirituality without institutional forms of Church has emerged. Similarly, the centripetal force of contextualization has allowed indigenous spirituality to flourish, such as Maori spirituality in this country. More could be said, but in it all Williams' question, how should we live, will continue to be asked, and the answer be put: by unconditional love.

David Bell, Principal

## Milestones

Trinity College Council, and all tutors and staff congratulate the following people on achieving significant milestones in their life-long journey of learning. Dozens of others have also passed various individual course components within the same qualification groupings. The Church has every reason to celebrate with them. Well done...and see you in mahara!

### DipPTh

Kuli Fisi'iahi  
Falanisesi Hafoka  
Manoa Havea  
'Ilaisaane Langi  
Neti Petaia  
Sione Piei

### LiMS

Rupeni Delai  
Ruta Galo  
Matafonua Langi  
Keith Moala  
Tuipulotu Pulu  
Abhishek Solomon  
Sione Takataka (posthumously)

### Lay Preachers' Certification

Salote Lilo (Tongan)  
Rachel Masterton (English)  
Sekopi Moli (Tongan)  
Babara Moller (English)  
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- NS2 Pythagoras and the Christian tradition 14 April
- NS3 "Here I stand and can do no other" Martin Luther 26 May
- NS4 Sigmund Freud and Carl Jung 7 July
- NS5 Dietrich Bonhoeffer - Theological teacher and preacher 18 August
- NS6 Charles Darwin and his influence on Christianity 26 September

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## Leadership

“What kind of leaders does the church now need to lead us to greater participation in God’s life?” Rev Dr Jim Stuart asked that question a number of years ago, and subsequently it found its way into the final unit of the Effective Church Leadership course in the Licentiate programme.

It is a highly relevant way to conclude a detailed primer in practical theology and leadership.

In 2013 there are 14 lay enrolments in this course, led by a team of tutors, Andrew Gamman, Val Nicolls, David McGeorge and Ian Boddy. They will guide participants through two semesters. They will explain and enable practical ways of achieving the ideals Jim envisages. Here is his statement in full: “There is unique opportunity for creative new forms of ministry if the church can recover its apostolic priorities and not accommodate itself to maintenance and survival.

### Expectations of the Church

- Mission first, members second
- Vision before preservation
- Accountability before uniformity
- Resourcing before constraining

### Skills needed for ministry

- Discernment not control
- Mentoring not directing
- Accompaniment not detachment
- Risk not comfort
- Authenticity not authority
- Fluidity not rigidity
- Organising not piety

### Qualities required

- Spiritual integrity
- Apostolic effectiveness
- Community accountability

## Congratulations on a successful stationing outcome



The College has a two year professional development programme leading to ordination. First year probationers: Back row: Kuli at Dargaville, Kalolo at Otahuhu, Neti at Christchurch North, Manoa at New Plymouth. Front row: Rupeni at Fijian Auckland Central, 'Ilaisane has begun ministry at Auckland Central, Tania at Devonport, Hosea awaiting clarification at Auckland.

### Enduring dimensions of apostolic ministry and creative leadership

- Ministry of all believers
- Ministry of service
- Ministry of pastoral care
- Ministry of sustainability
- Ministry of prophetic witness
- Ministry of vision

### Restoration of a credible apostolic ministry requires commitment and courage

- Commitment to the message and mission of Jesus
- Courage to follow Jesus in a disparate and changing world and personally incarnate his mission.”



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- TC302 History and Presence of Christ, April
- TC102 Developing the Church’s Tradition, May
- MP201 Pastoral practice, July
- MP202 Preaching and Teaching, August
- TR201 Theological Reflection & Aotearoa Context, September
- TC202 Bible in Context, October
- TC303 Preaching Lukan Parables, November
- MS101 Te Ao Tawhito, November

Each block course is six weeks duration with one full week face-to-face tuition followed by online resourcing and assignments. Full tuition in the use of tcolnw classrooms.

# Wesley College all in for Polyfest

By Hilaire Campbell

*The trophy cabinet at Wesley College is full.*

Students who competed at this year's ASB Secondary Schools Polyfest in Auckland brought home a stack of prizes for both individual and group performances. They were also awarded the overall prize for 'Best Boys' School'.

The Wesley College students - some of whom are in fact girls - competed on six stages: Cook Islands, Maori, Niuean, Samoan, Tongan, and the Diversity stage, which includes Fijian students.

Polyfest is the largest Maori and Pacific Island cultural event of its kind in the world. Some 6000 students compete from 59 schools, and Wesley College is one of the smallest.

Wesley College principal Rev Ian Faulkner says that the festival is its main cultural focus for the school year.

"Ours is a multi-ethnic school, and there are huge advantages for students who enter. Not least of these is the chance to experience another culture."

The largest and the smallest groups from Wesley College won prizes this year. The Tongan group, with 80 plus performers, won the kailao, or war dance, while the Niuean group, with 10 students, won the biblical drama section with its rendition of the creation story.

Although Wesley College is a relative newcomer to the speech competitions, students gained the highest marks for both impromptu and rehearsed speeches. They were required to speak in their mother tongue. Zuriel Togatama, who won the Niuean junior boys speech section, was one of the youngest to compete.

The lead up to Polyfest is physically and emotionally demanding. Rehearsals last for weeks, and often run late into the evening. Some of the boys say they lose up to six kilos in weight.

Most Wesley College students are boarders, and parents come from as far as the Hokianga to help make costumes and approve dance moves.

On the night I visited, they were joined by a great uncle of two of the students, as well as a number of old boys who have come to coach and pass on their knowledge. The Tongan group is practising its kailao, and the noise of bare feet on the wooden floorboards is deafening. The constant pounding causes blisters, and some of the dancers are wearing bandages.

Dance Tutor Christine Pereira says that many students like to generate moves that reflect their own experience of life. As well as mimicking kava drinking or paddling a canoe, they might include driving a car. However, if their moves are not culturally appropriate, she says the judges can disqualify them. That happened last year on the Samoan stage when non-traditional moves were performed.

Hannah Feo is performing in one of the Tongan groups and says she is looking forward to the feu feu, the preview night for parents and caregivers. "It's a real family time," she says. She feels proud that she and her friends can show off their culture



Taking a break during rehearsals for Polyfest.

to so many people.

Ian says that opinions on the value of Polyfest differ. "Some schools believe that it takes students away from the core business of the classroom but our view is that learning from Polyfest can be transferred to school."

Wesley College is a decile two school and offers a broad based education. English is the language of instruction, but some teachers and host parents also speak a 'home' language. Ian says that it can be difficult for Pacific Island students who are born in NZ to become fluent in either language.

"Having the freedom to express your own culture, and live as required in an English speaking world, is an advantage."

Teachers and supporters are full of praise for the effort students have put in to preparing for Polyfest. They are passionate about their dancing, they say, and their performances are very professional.

Throughout the year, smaller and larger groups of students will take their dance routines around halls and schools in the Auckland area. Those in the Samoan group have also been invited to perform at a youth justice facility. The hope is that it will encourage detainees to learn more about their culture, and give them something to take back with them into the community.

After they leave school, some students attend a performing arts school in Auckland; a few make a career for themselves in the theatre or music industry. Ian Mune and Temuera Morrison are just two of the illustrious names among Wesley College's alumni.

However, the school is interested in following up all former pupils, many of whom maintain strong connections with the school.



Methodist Vahefonua Tonga superintendent Rev Setaita Veikune gave the sermon at the service.

## Ecumenical service at Pasifika 2013

From Page 1

The position of the service within the festival was questioned by some Pacific communities, for whom Sunday is a holy day. He trusts however, that their concerns have been addressed.

"We started the service early, in an appropriate way, and we ensured that other festival activities were put on hold."

Seven ministers from different denominations took part in the service, which had the theme, 'One God, Many Nations', focusing on the centrality of the Christian faith to Pacific peoples.

After Uesifili's opening prayer and a warm welcome from the Deputy Mayor Penny Hulse, the Methodist Auckland Manukau Tongan Choir, representing 17 congregations, invited the audience to join in singing a hymn of redemption.

The strength and beauty of their voices was matched by the Niuean Choir and the Auckland Pacific Gospel Choirs. The brass bands of the Remuera Seventh Day Adventist Church loudly proclaimed their enjoyment of the occasion.

Methodist Church NZ Tongan Synod superintendent Rev Setaita says she was elated to be part of the event. She preached a sermon based on the parable of the prodigal son.

"It is a familiar story, and I wanted to give non churchgoers a peek into the vastness of God's love." Though she joked, this would require far more than the seven minutes allotted to her.

She made a special plea to the Pacific communities present to be more supportive of one another. "I want us all to engage in a process of reconciliation."

The most forceful expression of God's healing power came, ironically, from a creative dance group, who performed a redemptive

drama in complete silence.

The stage for the service was set in a natural amphitheatre in the middle of Western Springs Park. Some distance away from any church, it was just as John Wesley would have liked, says Uesifili.

A few people sat alone at the service. Others, in groups, included older women, tourists and hippies in tie dyed pants. From all levels of society and all ethnic groups, they sat in the heat, laughing, praying, flapping fans and swaying to the music. Many were moved to tears by the young soloist's gospel song.

Afterwards people said that they responded to the service's message of hope, and felt encouraged in their journey through life. "I saw myself in your story," one Palangi woman told Setaita.

Advance Pasifika community leader Will 'Ilohia says he sees increasing numbers of non-Pacific Islanders at the Pasifika festival. "Many were present at the Sunday service and the highlight for me was their emotion. I think that there's a lack of spirituality in our urban world."

Uesifili says there's been a lot of talk about whether the service is appropriate or a good way of moving forward. "We wanted to bring the service to the festival to demonstrate that faith can be flexible. The Auckland demographic is changing but many Pacific communities and churches cling to traditional values. This service is a test of their willingness to try new things.

It served the educational role of affirming the leadership of women and young people in public.

"This service has the power to gather communities and churches together unlike anything else at the festival," Uesifili says. "I envisage the day when people will come in their thousands."



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## Chaplain at large brings creative ministry to Auckland's heart

By Hilaire Campbell  
*Methodist Mission Northern has appointed a 'chaplain at large' to provide new styles of ministry in downtown Auckland.*

Superintendent Rev John Murray says Methodist Mission Northern has had a presence in Auckland's CBD for decades but due to economic pressure and the changing nature of the city, it has had to shift its focus.

"Congregation-based ministry worked well enough in the past but the population of Auckland is changing and we need to go where the people are," John Murray says.

As part of this response, Rev John MacDonald has been appointed to a three year term as 'chaplain at large.' His brief is to provide a creative style of ministry to central Auckland.

John MacDonald says he will spend much of his time looking at new ways of being involved in the life of the inner city. He will be working alongside those in the Mission's social services arm, Lifewise, who are already successfully providing a range of services to the wider city. His focus will be on those who live downtown - families, tourists, and business people.

At the moment John MacDonald is unsure how his appointment will develop but he hopes to see the creation of a community rather than a 'church' community.

He is looking to use social media to help build a multi-cultural, multi-faith community of believers and nonbelievers.

"The inner city has changed radically in recent decades. When the university is in session the population reaches about 60,000. Western Europeans seem to be a significant minority, with a huge Asian and Middle Eastern population. They bring with them amazing cultural and religious diversity which in turn brings great

difference and vitality to our Maori, Pacifica and Kiwi ways."

Multinational companies dominate the Auckland skyline, and many people, including families, live, as John MacDonald does, in a high rise apartment. Apartment dwellers seem to live very confined lives, most not even making eye contact with others on their own apartment floor.

However, John MacDonald has been living in a very 'social' community and he looks forward to the challenge of encouraging community to develop in such places.

He says the central city can have a festive atmosphere during such events as the recent Fringe Festival, the Gay Pride celebrations, the Chinese New Year Lantern Festival, and the Auckland Arts Festival.

but many city dwellers are unaware of the opportunities these events offer everyone.

John MacDonald is a Presbyterian minister but he says denomination doesn't count for much these days. "Few care about those old brands. No one ends up faithless or not being good people when they drop their brand affiliation."

A key element of John MacDonald's work is that it's an alternative to a traditional congregation.

His position has grown out of the remnants of two congregations, the St James congregation and the Aotea Chapel community, who are very supportive of his new style of ministry.

The chaplain at large idea is unique, and comes out of the vision of the two congregations, and Methodist Mission.

"They realize that what we've done in the past won't work in the future. They've been brave enough to gift my position as chaplain at large to downtown Auckland. Significantly, this has not brought about the demise of the congregations but has given them new hope."



Rev John MacDonald

### Looking Beyond Division

## Course to build understanding of ecumenism

*To promote ecumenism in Aotearoa New Zealand, the Methodist Church has initiated a six day winter school on the subject.*

The course will take place July 8-14 at the Anglican Church's St John's Theological College. It will feature presentations by a number of international speakers as well as New Zealand speakers.

St Johns and the Auckland Catholic Diocesan Commission for Ecumenism are co-sponsoring the event with Methodist Mission and Ecumenical. The Centre for Ecumenical Studies at Charles Sturt University, Canberra has also provided support for the project.

Methodist Mission and Ecumenical secretary Rev Prince Devanandan says the Methodist Church has made a number of initiatives in recent years to revive ecumenism in this country.

"Conference 2011 unanimously consented to the Mission and Ecumenical's proposal to hold an ecumenical course with assistance from the Centre for Ecumenical Studies. We were not able to do it in 2012 but it is set to happen this July," Prince says.

"The course will be an excellent opportunity for the people to refresh their understanding of ecumenism and learn the most recent trends in bilateral dialogues that are

happening between churches with the objective of unity.

International presenters will include:

Rev Dr. Michael Kinnamon, former executive secretary of Faith and Order Commission, World Council of Churches.

Rev Prof Robert Gribben, professor emeritus, United Theological Hall, Melbourne and chair of the World Methodist Council's Ecumenical Commission.

Rev Dr Ray Williamson, founder of the Centre for Ecumenical Studies and secretary of the Faith and Unity Commission of the National Council of Churches in Australia.

Rev Prof James Haire, executive director of the Australian Centre for Christianity and Culture, and Professor of Theology, Charles Sturt University

The course can be undertaken as part of undergraduate or post graduate training, with the possibility of cross credit for students. It is open for anyone to follow as an audit course without assignments.

Details and registration forms will be available through eMessenger, or through the Mission and Ecumenical office: mm-e@methodist.org.nz or 09 571 9142.



The desert and mountain can be a route to our own inner worlds.

## Desert to mountain - A spiritual quest in Tongariro

By Rev John Howell, St Pauls Union Parish, Taupo

*Our spiritual venture began with a briefing in the evening and then a shared meal.*

The first day we travelled to the Desert Road, and then we walked through the Rangipo desert to the Waihohonu Hut. On the second day we walked up to the Tama Ridge, at the base of Mount Ngarauhoe, and stayed overnight at Waihohonu.

The desert to mountain spiritual venture offered an opportunity to consider the rich tradition of spirituality from early Christian times. Both the desert and the mountain were places Jesus and the disciples went to meditate and pray. It was a practice of John the Baptist before them.

Because of its bleak environment, the wilderness forces the traveller away from normal comforts and security. The view from the mountain can be inspiring and stunning.

These places do not of themselves create a spiritual experience, and what we take of our inner selves to these places does not suddenly dissolve.

The desert and mountain environment does invite associations so that we can, within our own experience, allow these places to become metaphors for our own inner world.

There are many biblical stories of the people of Israel and the people of Christ going to the wilderness or the mountain to pray or seek solace. It is more than gaining a new perspective. It is more than clarifying the mind.

It includes using the imagination, to seek the place of courage as well as insight.

The concept of the desert-mountain venture was to connect the places with metaphors and stories. It was not a race or a trek.

What had a much richer adventure using the resources of a long spiritual tradition. We did some meditation and drew into the experiences of the group.

At the edge of our parish we have a special, wonder evoking and awe inspiring landscape. This venture connected with it in a way that touched the spirit as well as the muscles.

## Leave a Lasting Legacy

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William James

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# Development in the brave new multipolar world

*Brave or baffling? The way the world works is changing quickly and that poses big challenges for aid and development groups like Christian World Service.*

Rather than physical poles like the North and South, the term refers to poles of power and influence.

The world has moved from the bipolar post war world of two main centres of power in the United States and the USSR, to the brief single pole of US power to a new world with many centres of power.

The multipolar world is a world where there is no primary pole but rather many, sometimes conflicting centres of political and economic power. As Europe, America and Russia all experience diminished clout other players have risen up to stake their claim as major global influences.

The most noteworthy is China as it reverts to its historic dominant position in world affairs.

Modern China's aid and development agenda is stunningly pragmatic and unlike Western approaches that tie aid and development to issues like human rights and economic development China offers 'no strings attached' funding for projects.

Things get more complex when you realise that China is just one of the prominent members of the new power blocs to emerge in the multipolar world.

Collectively known as the BRICs (Brazil, Russia, India and China) this group brings its own power plays to the global stage. For example China and India are both competing for influence in many of the same geographical areas.

The BRICs nations alone cover a quarter of the planet and have a third of its population.

Add South Africa, Indonesia and Mexico to the mix of new major economic powerhouses and the pattern of power changes even more.

Many of these nations have their own history of



*Today India is a global economic and political force but still home to some of the most extreme poverty in the world.*

colonisation and exploitation by the West while also having an internal profile of economic growth coupled with growing inequality.

In the Middle Income Countries (MIC) can be found 60 percent of the world's population who live in poverty. These include Brazil, China, India, Indonesia and Pakistan.

While India has some of the world's most extreme

poverty, it has increased its external aid spending sevenfold in the last decade.

This all adds up to an aid and development landscape that traditional aid and development groups find challenging. Suddenly they have to compete against new players who don't play by the established rules.

Former colonies are now emergent world powers with their own agendas while the former colonisers are often seen as representing a time and culture of the past.

As a Southern Hemisphere-based group that is part of the global ACT Alliance, Christian World Service is being called on to assist in developing new ways to work in the multipolar world. Groupings like the World Council of Churches are also grappling with the challenges and potentials of the new multipolar world.

CWS national director Pauline McKay represents the specialised ministries aid and developments groups like CWS on a World Council of Churches committee. She says the multipolar world is one of the underlying realities that the WCC is incorporating into its planning.

"The multipolar world is a big issue for everyone. It is one where our own experience of living in a post-colonial, bi-cultural nation means we have some real experience to offer," Pauline says.

The challenges of the multipolar world were especially demanding on faith-based organisations that provide aid and development in ethically driven ways.

"We have to balance our values and our partners' values and line these up against the changing values of many of the places and cultures where we work."

This can require complex navigation and accepting and embracing a world where change is constant.

"The plus point in all this for faith and values based organisations is that we do have some solid foundations in what we do," Pauline says.

## Flower show new ground for Christian World Service

*CWS staff and volunteers who minded the shoppers' storage stalls at the Ellerslie Flower Show had to deal with some odd requests.*

Among the most ambitious requests were to store a grandmother, twins and a small dog. The grandma was accepted as a guest, the dog was duly parked but the twins were politely declined.

These were some of the highlights of the CWS presence at the Ellerslie Flower Show in Christchurch from 6 to 10 March. This was helped by generous donations from the Methodist Church for some of the associated costs of participation.

For non-Cantabrians the Ellerslie Flower Show is an 'import' to Christchurch having been bought from Auckland in 2007 by the Christchurch City Council for \$3 million.

The first 'southern' Ellerslie Flower Show was held in 2008. It has proved to be a popular draw card and has averaged about 50,000 visitors every year since then.

The Christchurch earthquake onslaught has been the focus of national and international attention in recent years but historically pre-quake Christchurch's main claim to fame was as 'the Garden City'.

It was a claim that competition proved to be true with Christchurch judged as the outstanding garden city from 620 international entries in a global contest in 1996.

In 1997 Christchurch was judged overall winner among major cities in the Nations in Bloom international competition and was therefore recognised as the top garden city in the world.

Post-quake Christchurch again hosts two major floral events each year, the Festival of Flowers and Ellerslie Flower Show in March.

It was in the context of gardening mad Christchurch that CWS decided to have a presence at this



*CWS national director Pauline McKay (left) with Holly Griffin who won the CWS draw at the Ellerslie Flower Show.*

year's Ellerslie.

Given that many of the partner projects supported by CWS overseas involve gardening it was felt that the attendees would prove a receptive new audience for CWS.

Staffing the stalls was not a problem using a mix of CWS staff and volunteers from the local Christchurch church community.

People leaving their plants and other buys with CWS volunteers and staff at the show paid a gold coin donation and were given a brochure explaining the work of CWS and asking them to become supporters.

Along with this went a chance to take part in a draw to win a dinner for two at the popular Rosendale restaurant. This draw was won by Holly Griffin.

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# Young People

## YOUNG PARISH STEWARD HAS FLOWER POWER

By David Hill

Grant Stephens was surprised at the reaction when he went to church on the Sunday after winning the Ellerslie Flower Show's premier award.

Grant is a young adult and parish steward at Beckenham Methodist Church in Christchurch South. He won the supreme award for design and the supreme judges' award at the Ellerslie Flower Show at Hagley Park last month with his business partner Rebecca Hammond.

"It was a surreal experience at church that Sunday. People came up and gave me a hug and said they saw me on TV. It was quite heart-warming."

Grant says it was the first time he and Rebecca had entered a garden in the Ellerslie Flower Show, since starting their business H&S Landscape Design last year. They had previously sent in models when the flower show was in Auckland, while they were landscape architecture students at Lincoln University.

"It was an opportunity to get our name out there. It was a bit of a launch for us really."

While they didn't expect to win first

time out, Grant says he and Rebecca still gave it a good go. He believes a strength of their garden was its simplicity.

"I think our garden spoke to people.

It was something they could do. There was a lot of detail and work that went into it. People could see that and get inspired."

They have yet to decide if they will defend their title next year.

"The pressure is on for next year. But we are not answering that question yet. There is a lot of time and pressure in preparing a garden. For a small company like ours, it's a big ask.

"It was a great experience. We will definitely do it again but whether it is next year we'll have to wait and see."

For now Grant says they will concentrate on growing their business and getting their design philosophy out there.



2013 Ellerslie Flower Show supreme winners Grant Stephens and Rebecca Hammond and their winning display.

"Designing is about helping people to create a living space that they can enjoy."

Grant says H&S Landscape Design has yet to pick up much earthquake work, but he expects that to change over the next six months.

"People are focused on getting their houses sorted, but in the next six months I think we will see more sections coming up for new landscaping. We hope our Ellerslie win will help get our name out there."

Grant is a lifetime member of the Beckenham parish.

"It is a very important part of my life. It influences my life and the morals get thrown in there. The whole honesty thing is pretty important. If you come from that sort of background you can't really go too far wrong."

Grant says his skills are also being put to good use to benefit the parish.

"Prior to Ellerslie our young adults group got together and drew up a plan for redesigning the church grounds. So hopefully we get on and do that now."

# Kidz Korna!

## Welcome to Kidz Korna for April 2013!

Welcome to this month's Kidz Korna. While most of you will be enjoying the sun I'm looking out of the window watching the snow fall. I have been to a conference in England and am now visiting some of my family.

I keep in touch with my family by writing and phoning but it is wonderful to be able to see each other in person. Families are very precious.

When you read this Easter will be over but I want to

share with you that in one of the supermarkets in England you could buy Easter eggs with the Easter story on the box with the egg decorated with three crosses.

## Palm Sunday in Hamilton East

Children at the Hamilton East Methodist Parish celebrated Palm Sunday with a procession waving palm leaves, singing and chanting "Hosanna to the king of Kings! Praise to David's son. God bless him who comes in the name of the Lord."

The kids enjoyed taking part and one said "Palm Sunday is awesome because I get to wave my palm leaf to Jesus riding the donkey".



For your Bookshelf

## Jesus Saves the World

Written and illustrated by Kelly Pulley

Published by Zonderkids

This is one of eight little story books in 'The Beginners Bible' series. In 32 pages it tells the story of Jesus from his birth to the resurrection.

It is simply written and colourfully illustrated. Aimed at early readers it could also be shared with children in playgroups.

The other seven books in the series include 'Jesus and his friends', and six Old Testament stories.



## Easter Quiz

All answers can be found in the book of Luke, Chapters 22-24.

- 1) Where did Jesus go to pray?
- 2) Who followed him and fell asleep?
- 3) Which disciple said that he didn't know Jesus?
- 4) Who carried the cross as Jesus was led to be crucified?
- 5) What was written over the cross?
- 6) Who asked for Jesus' body and placed it in a tomb?
- 7) What did the women find when they visited the tomb on Easter morning?
- 8) Who did Jesus meet on the road to Emmaus?

## What are the kids in your church up to?

Kidz Korna wants to hear from you so we can share your stories.

Send stories and photos of your activities to Doreen Lennox at [dlennox@xtra.co.nz](mailto:dlennox@xtra.co.nz) or to [touchstone@paradise.net.nz](mailto:touchstone@paradise.net.nz)

ON SCREEN

# Les Misérables

A film review by Shannon and Steve Taylor



*Les Misérables* needs little introduction. The book by Victor Hugo is set during the French Revolution, a tale of courage, hope and redemptive love amidst poverty and power.

At least 10 film versions of it stretch back to 1934. Now it's one of the world's longest running musicals, first staged in 1985, and it has given us such timeless tunes as 'I Dreamed a Dream' and 'Do You Hear the People Sing?'

All of this means that *Les Misérables* (2012) the film of the musical of the book, carries a considerable burden, a weight of expectation carried by both audience and cast.

For some, musicals are an acquired taste. *Les Misérables* (2012) is 'sung-through'. No line of dialogue is spoken. Songs allow a long and lengthy story to be woven in ways that offer continuity yet introduce complexity.

The opening chorus 'Look down' suggests subservience when sung by convicts. When beggars

in Paris later sing the same line, it becomes a cry for justice.

However, such advantages are based on a suspension of reality, a willingness to take seriously a tightly uniformed Javert exercising authority ('You are a Thief') through melody. One S Taylor went hesitant, a musical agnostic. The other S Taylor went expectant, a lover of song.

Could the cast of Hollywood A-listers, the likes of Russell Crowe (Javert), Anne Hathaway (Fantine) and Hugh Jackman (Valjean), sing as well as they have been seen to act?

The answer is no, though apparently this was deliberate. Russell Crowe responded to one vocal critic (American Idol runner-up Adam Lambert), that the goal was a performance that was "raw and real". The cast refused any tweaking in the studio editing suite at a later date, and rejected offers of overdubbing by professional singers.

At times these raw and real flaws worked. They pointed to humanity, reminded us of reality, increase the intensity of emotion. But only sometimes.

Some performances deepened the emotional intensity. Marius (Eddie Raymond) singing 'Empty Chairs at Empty Tables' is a case in point. In other

songs the intensity leaked away. The arrogant melody of Javert's 'You are a thief' felt diluted by a voice more ordinary than operatic.

The attempt at the twisting of genre, the filming of a score of songs, has gained mixed critical reception. Well known film critic Anthony Lane, panned it with the memorable line: "I screamed a scream as time went by."

Yet the Academy awarded Anne Hathaway Best Supporting Actress for her heart wrenching rendition of this very song, while the film also achieved Oscars for Best Makeup and Hairstyling and Best Sound Mixing.

Those with a theological ear will find a wealth of material in *Les Misérables*, whether in book, film or musical. God is with the poor. The poor are grace bearers. Prayer is preferable to violence.

These themes remain as radical in the 21st century as in the 19th when Victor Hugo dreamed his final dream and wrote in his will: "I leave 50 000 francs to the poor...I believe in God".

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).

## Symbols of Holy Week

Like Christmas, Easter is seen by the commercial world as opportunity for pushing purchases. Despite a plethora of Santas and tinsel, some religious symbols still appear on cards and in other places. With Lent being misappropriated by wrong-season chickens and bunnies, along with candy eggs and spicy buns, it is easy to forget there are symbols that relate directly to Eastertide.

In the 1960s the Student Christian Movement owned a retreat called Old Stone House at the foot of Cashmere Hills. In the attic chapel was a large painting of these evocative objects. They are the inspiration for this challenge. The clues are simple, and not biblical, but each item relates to Holy Week.

Bible Challenge

- |   |   |                   |
|---|---|-------------------|
| Utensil for holding water                   | B | Jn 13:5           |
| Used for drying people                      | O | Jn 13:4           |
| A bony part of the anatomy                  | L | Lk 23:33          |
| Item used for gambling                      | D | Lk 23:24          |
| Metal used for making coins                 | V | Mt 26:15          |
| A plant that clings and climbs              | I | Jn 15:1           |
| Sea creature prized for absorbency          | S | Jn 19:29          |
| Utensil for drinking from                   | U | Mk 14:23          |
| Staple food of East and West                | A | Mk 14:23          |
| Trees that bear fronds                      | L | Jn 12:13          |
| Weapon used by soldiers and hunters         | S | Jn 19:34          |
| One of the four basic elements              | F | Lk 22:55          |
| A garment, this one was purple              | O | Jn 19:2           |
| Spiny shrub known as <i>nubb</i> , it bears | R | Mk 15:17          |
| Used for flogging                           | H | Jn 2:15; Mt 27:26 |
| Primary symbol of Christianity              | O | Mk 15:30; Lk 9:23 |
| Small metal objects used in building        | L | Jn 20:25          |
| A beast of burden                           | Y | Mt 221:7          |
| A hand weapon                               | W | Mt 26:51          |
| A piece of rock                             | E | Mk 15:46          |
| Carried at night                            | E | Jn 18:3           |
| Domesticated male bird                      | K | Lk 22:60          |

Answers: basin; towel; skull; dice; silver; vine; sponge; cup; bread; palms; spear; fire; robe; thorns; whip; cross; nails; donkey; sword; stone; torches; cock. © RMS

## Bible Society launches revised Maori Bible

A celebration took place at Te Rau College, Gisborne on March 21st to launch the newly reformatted Maori Bible - Te Paipera Tapu.

This reformatted edition reproduces the text of the current edition of Te Paipera Tapu first published in 1952 in an enhanced format for the modern Maori language reader. Macrons have been added to indicate vowel length, speech marks have been added and punctuation carefully revised.

Bible Society's translation services director, Stephen Pattemore says reformatting the existing text greatly increases its readability and promotes its use.

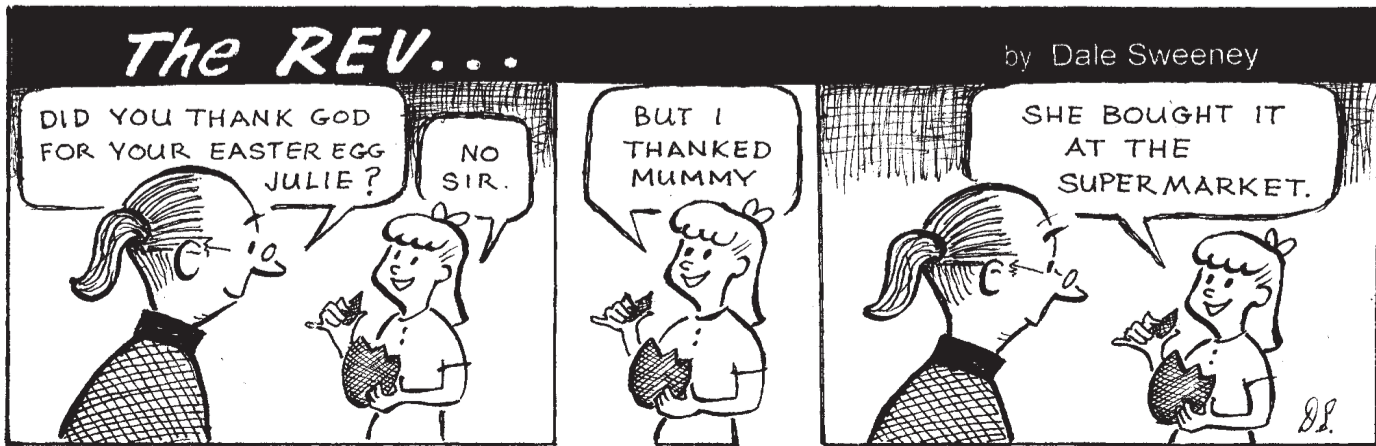
It took translators, checkers and Maori leaders more than 10 years to complete this work. The Bible Society says judging by the growing demand for the reformatted New Testament, Te Paipera Tapu will be well received.

The reformatted New Testament was first published in December 2008. This bilingual New Testament contains text in both Maori and English, making it a great tool for those who are not as fluent in Maori. Since its first print, more than 7,000 copies of the New Testament edition have been distributed.

This edition of Te Paipera Tapu continues a long tradition of publication of the Holy Scriptures in Te Reo Maori.

The New Testament was first published in 1837 and the whole Bible, Te Paipera Tapu, in 1868. Following several earlier revisions, a committee, which included Sir Apirana Ngata, completed a full revision of the text in the light of new biblical and Maori language scholarship. This was first published in 1952 and remains the standard text today.

Copies of Te Paipera Tapu can be purchased from the Bible Society, Christian bookstores and major bookstores. To order online visit [www.biblesociety.org.nz/shop](http://www.biblesociety.org.nz/shop).



## Laying Down the Sword - Why We Can't Ignore the Bible's Violent Verses

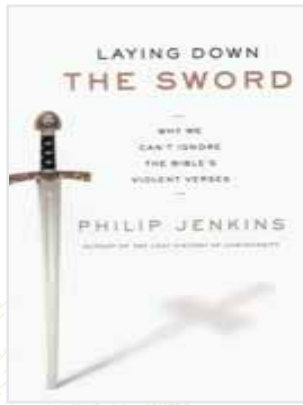
*Since the events known as 9/11 the idea has grown that Islam is a religion that preaches and encourages violence.*

Western critics have wilfully portrayed the Qur'an, the sacred scriptures of Islam, as promoting violent jihad and global terrorism. The Qur'an is said to fuel the activities of al Qaeda and is often presented in stark contrast to the message of love and forgiveness to which Christians have access in the Bible.

If we share this view, Jenkins brings us to a round turn. He states that simplistic claims about the violence of the Qur'an and the superiority of the Bible are wrong. The Bible overflows with texts of terror and biblical violence is often marked by indiscriminate savagery, ostensibly encouraged or carried out by divine command.

Those whose knowledge of the Bible is largely confined to what they hear read in church on Sunday, may be unaware of biblical violence. The goriest passages are omitted by selective editing by the compilers of the Revised Common Lectionary.

Jenkins does not believe, however, that the Bible's violent



verses should be swept under the carpet in this way. Violent verses are part of the biblical canon and should be explained and preached on.

If ignored there is a risk they may be seized upon by those looking for scriptural justification for extreme positions. Jenkins argues persuasively that even the most violent verses may be examined and discussed without fear, compromise or apology.

Some of the most disturbing passages have to do with the invasion of Canaan, the slaughter of the original inhabitants and the way Israel dealt with threat from enemies such as the Amalekites. It sounds

like genocide.

Was this countenanced by Israel's God? Does it provide justification for the obliteration of those seen as God's enemies? Does it provide scriptural warrant for the Crusades or for colonisation by 'taming' native peoples?

These are questions with which modern readers must wrestle. We must also consider how we may use scripture for our own ends or make our views God's views.

By Philip Jenkins  
2012, HarperOne, 310 pages.  
Reviewer: John Meredith

## Why did Jesus, Moses, the Buddha and Mohammed Cross the Road? - Christian Identity in a Multi-Faith World

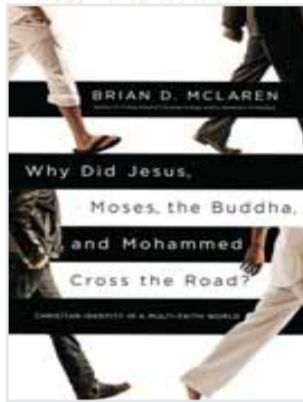
*This is much more than a book with a clever title. McLaren is making the case for a strong benevolent Christianity in a world where the great faiths and creeds are all too often seen in opposition to one another.*

For some Christians the other faiths are seen as the enemy. The idea of Jesus even being with the Buddha and Mohammed is an absurd impossibility to be strenuously resisted.

McLaren counters that Jesus went out of his way to engage with saint, sinner, Pharisee and leper. So perhaps they crossed the road for coffee at the cafe. Hardly a radical claim but it is the beginning point in rethinking what it means to be Christian in a multi-faith world.

To do so, McLaren addresses nearly every aspect of the church. This is not a book about the other faiths; rather it is how the Christian faith is defined.

Chapter titles give a clue to his intent: How the Doctrine of the Trinity can foment harmony and unity. How a deeper Christology can save Christians from hostility. How songs,



prayer, sermons and Sunday school classes can save lives.

In this book McLaren employs two styles of writing. Some chapters explore identity through story and experience. I found these easy to read. Other chapters could be characterised as theological with sometime complex biblical argument requiring closer concentration.

McLaren doesn't blame Christians for fuelling conflict. Instead, he points out that every faith group has the tendency to 'blame the other' and indulge in 'us versus them' thinking and behaviour in order to create their identity.

As Christians we minimise our effect on other faiths and misunderstand those faiths. Neither are appropriate ways to define and create Christian identity

I thoroughly recommend this book. It proposes a way forward that treats other faiths seriously and challenges Christians to create an identity based on the life and ministry

of Jesus. Many chapters would lend themselves to conversation and discussion with others as a means to test new thoughts and ideas.

McLaren comes from the Evangelical tradition in the USA but not all appreciate his thinking. I was recently speaking to a friend who stayed in the McLaren's home during 2012. He told of the hate mail he has received and the broken friendships he has endured. The idea that people of different faiths can engage in respectful conversation is a step too far for many.

In McLaren's words; "Our varied histories have brought us to a crossroads. We can stand our ground here on our opposite corners and defend the frigid distance between us. Or we can cross the road. With outstretched hands, smiling faces, and open hearts, we can move to meet one another in the middle, and walk side by side beyond the limits of old suspicious, segregated spaces.

"Imagine Jesus, Moses, the Buddha and Mohammed crossing the road to encounter one another. Imagine us following them. What will we discover together in that crossing?"

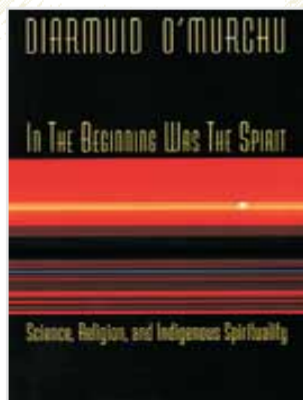
By Brian McLaren  
2012, Jericho Books, 272 pages  
Reviewer: David Bush

## In the Beginning Was the Spirit - Science, Religion and Indigenous Spirituality

*It is easy to think of the Holy Spirit as the Cinderella of the Trinity. In this book, the author seeks to survey recent explorations in the theology of the Holy Spirit. His expressed intention is to rehabilitate the Holy Spirit. Indeed he wants to give the Holy Spirit primacy in the theology of the Trinity.*

Diarmuid O'Murchu is well known as a social scientist with an interest in theology. He claims to be an intellectual rather than an academic. His previous books have sought to open up a conversation between anthropology, physics and theology. He is a priest of the Sacred Heart Missionary Congregation based in London.

In this book O'Murchu is sharply critical of what is known as the Enlightenment. He recognises the contribution that science has made. However he sees the limitations of reason alone. Of most concern to him is the way in which the scientific method has restricted space for appreciation of mystery, wonder, awe and reverence.



O'Murchu argues that the mechanistic scientific method produces an arrogance that leads to imperialism. It has entrenched patriarchy, promoted anthropocentrism and a callous disregard for the environment. Such an approach has found its way into theology, and the results he claims have been to diminish our appreciation of our place in the world.

The first proposal that the writer develops is to recognise that a new science is emerging, one that allows room for a mystical response to reality. This new science can help us recover our relationship with nature and the wider cosmos. The reader is introduced to quantum theory and

string theory. Ecology with its focus on interdependence defines a new relationship of the human community to other life forms.

His second proposal is that there is much to learn from the spiritualities of indigenous peoples. O'Murchu outlines the spiritual wisdom that comes from Maori and Aboriginal peoples, as well as first nation peoples of Canada and the

United States. In these traditions the notion of the Great Spirit is honoured. The Great Spirit is seen to evoke "creative potentials in every aspect of creation."

Combining the new science with ancient wisdom of indigenous peoples, O'Murchu begins to see the possibility of a new, enhanced and dynamic understanding of the Holy Spirit. The names of scientists jostle in the text with the names of theologians like Moltmann and Pannenburg.

In developing his case O'Murchu is not afraid to draw on the Eastern Orthodox tradition and modern Pentecostalism in Latin America, both of which he sees having positive contributions to make.

Two sentences from the end of the book give the flavour: "The Great Spirit is at home in creation, as long as we remember that it is not a static place but an evolving, emergent universe." And "When we ask what energises the energy itself, it is difficult to avoid the answer: the Holy Spirit of God."

In the middle of each chapter the reader is invited to pause and reflect on what the author suggests, a nice device which stimulates conversation.

Review copy courtesy Epworth Books.

By Diarmuid O'Murchu  
2012, Orbis Books, 206 pages  
Reviewer: Terry Wall

<p><b>The Healing Word</b> Barbara Brown Taylor. This beautiful sequence of meditations explores the power of God's word to mend our spirits, strengthen our weaknesses, and restore us to wholeness.</p> <p><b>\$29.99*</b></p>	<p><b>THE VATICAN DIARIES</b> A revealing and often funny look at the reign of Benedict, the conclave, papal election process and history of one of the world's oldest &amp; most mysterious institutions.</p> <p><b>\$30.00*</b></p>	<p><b>ANZAC Biscuits</b> Touching story of a family torn apart by war but brought together through the powerful simplicity of ANZAC Biscuits.</p> <p><b>\$21.00*</b></p>	<p><b>Jumping Ship &amp; Other Essays</b> Glenn Colquhoun. Provocative, thoughtful essays, speeches &amp; poems on race relations, medicine, history and love by one of NZ's most popular poets.</p> <p>(Updated 2012) <b>\$24.99*</b></p>	<p>Order now from</p> <p><b>Epworth BOOKS</b></p> <p><a href="http://www.epworthbooks.org.nz">www.epworthbooks.org.nz</a> <a href="mailto:sales@epworthbooks.org.nz">sales@epworthbooks.org.nz</a></p> <p>PO Box 17255, Karori, Wellington 6147. 338 Karori Road, Karori, Wellington 6012.</p> <p>Toll free: 0800 755 355 Ph: 04 476 3330</p> <p>*Plus p&amp;p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.</p>
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## Child poverty examined

*Waiwhetu Uniting Church and Save the Children New Zealand are jointly sponsoring a seminar on Child Poverty in New Zealand.*

Experts and commentators will discuss what has brought about the crisis our country now faces and what we can do to change it.

The event takes place on Wednesday, May 8th at Waiwhetu Uniting Church in Waiwhetu, Lower Hutt.

Speakers include past president of Save the Children NZ Arthur Davis, Manager of Every Child Counts Deborah Morris-Travers, and Dr Jonathan Boston, co-chair of the Children's Commissioner's Expert Advisory Group on Solutions to Child Poverty in NZ.

Principal of Lower Hutt's Epuni School Bunnie Willing will also discuss the Common Unity Project Aotearoa, an effort in Lower Hutt aimed at responding to child poverty.

For more information call 04 569 5338 or 04 569 9635.

## SeRVNT Hood gearing up for Wellington debut

*SeRVNT Hood challenges young people to get out of their comfort zones, experience other aspects of society and serve the community.*

By encouraging those who take up the challenge to discuss and reflect on their experiences in the light of the Gospels, SeRVNT Hood hopes to promote their personal and spiritual growth.

SeRVNT Hood was first run by the Wanganui City Mission. Now the organisers are taking it on the road to other parts of the Lower North Island Synod in order to weave relationships with parishes, social services and young people.

The first session will take place in Wellington from July 14th to 21st. This is a collaborative venture with the Lower North Island Synod, Wesley Community Action and the Wellington Methodist Parish. Registrations will be capped at 30 participants. Registrations close June 14th.

Comments from young people who have experienced SeRVNT Hood tell the story:

I have never laughed so much in my life! Amidst lots of chaos we have managed to pull together, work as one, serve the Lord and have a heap of fun...Not only have I learnt that I actually have something to offer to others but we as a group can take back with us our experiences and use them to benefit society and serve our God. - Emma  
Being involved in SeRVNT Hood helped me

to understand myself through seeing and being actively in other people's lives, people not as fortunate as me. Going there as a young person, made me realise my potential within my community. Since then I have become a lay preacher, I continue with my gift of music and am an active member of the Hutt City Uniting Congregation Parish Executive. - Lute

The main highlight of SeRVNT Hood was mixing with the others on the programme. At the start I walked in with a judgemental attitude but as the week went on, I started to change my state of mind. Thank you for the experience and I learnt heaps. - Mariah

This program was both an eye opener to the realities of society and the will to survive. At the same time and it questions the soul and one's own spiritual journey; building a sense of appreciation as well as reviewing my own perspective. - Filo

Parishes are encouraged to sponsor or support a young person to attend SeRVNT Hood. Individuals or parishes can make a donation through the Lower North Island Synod treasurer, Katharine McHardie. Phone 06 376 4400 or email katharine@methodist.org.nz.

For more information contact Deacon Shirley-Joy Barrow on 06 348 7030, 021 247 1747 or belbarow@clear.net.nz.

## Christian scientist seeks credible theology

By Hillaire Campbell

*Televangelists have a great opportunity to promote a modern view of religion. But Brian Butterfield says all their hype about an authoritarian God living in the clouds just reinforces the myths that many churches still promulgate.*

Brian is Emeritus Professor of Biological Sciences at the University of Canterbury, and as a Christian feels bound to correct false assumptions about the natural world.

"It amazes me that so many thinking people still take the Bible literally. Many still believe that Joshua made the sun stand still, and that the world is only 6000 years old."

Speaking recently at St Albans Uniting Church in Christchurch on the credibility of the Christian faith, Brian said that most thinking people no longer believe what the church teaches.

"Television programmes bombard us daily with new information about our

physical and biological world. They tell us about the enormity of the universe, and the hundreds of intermediate forms in the evolution of our species. They tell us about the discovery of a two million year old fossil boy. Yet there is a general public perception that the church still believes in a relatively recent creation along the lines of the Adam and Eve story."

Brian says it is no wonder religion has become irrelevant. "Many people in this secular age go about their business with little thought for heaven, hell, or anything else about religion." He illustrates the point with a cartoon of a man sitting in a room full of empty chairs. On his T shirt is the slogan, 'Let's talk about Jesus.'

Until the 16th century the Christian church was dominated by the authoritarian rule of Rome, but the Protestant Reformation, coinciding with the scientific age, opened the way for free thinking.

Brian says that early explorers of science, particularly Protestants, saw little conflict between science and religion. They saw science as an attempt to reveal the wonders of God's creation. But when Galileo confirmed that the earth and planets revolve around a stationary sun, he was branded a heretic by the church.

Modern astronomy has had a profound influence on biblical faith. The Hubble Telescope has shown not only the vastness and beauty of the universe but the natural cruelty of the

creation processes. The violent cosmic events that occur are now known to be both normal and random.

Two major issues that still divide the church from the scientific world are the assumptions that creation was once completed and perfect, and that it fell from this idyllic state into a state of disorder.

"Both teachings are far removed from reality," says Brian. "Creation is still in progress, and it never was perfect. Even as we speak new stars are being formed, and aggression, cruelty, predation and other traits that we humans think of as evil are indeed the very driving forces in biological evolution."

"Fortunately there's a move for change," says Brian. "Now, more than ever, the church needs well educated and sound theologians to explain honestly the meaning of Jesus' ministry. For me the solution has been to rethink God. I need a practical, credible theology, based on the real teachings of Jesus."

"What I'm saying is nothing new," says Brian. "In my own generation, there have been many liberal theologians like John Robinson and Lloyd Geering, who have opened the way to new understandings of traditional Christian theology."

Will the debate between science and religion die down? Will religion get the upper hand? Brian thinks not.

"Blind faith is no substitute for empirical research and proof. And people have a right to know the facts. Otherwise how can they know what to believe?"

Eventually the books of the Bible will be seen in the context of their time but Brian would like to see the church lead the way in debunking some of the myths.

"It's unlikely that a God who creates galaxies ever asked anyone to tie their sons to altars or slit the throats of animals and throw their blood around to atone for sin they were never born with."

"Most of all I'd like a reformation in theology that sees God not as a kind white bearded human, but a spiritual force who operates at times in terrible ways. We need to take a long hard look at what science is showing us about the creator.

"Lloyd Geering said recently that Christianity must undergo change to remain alive. Otherwise it becomes a lifeless monument commemorating the past. I say a loud 'amen' to that."



Brian Butterfield

## Colin Gibson to lead Southland workshops

*These Hills Workshops are pleased to present popular hymnist Colin Gibson at three workshops in Southland in May.*

Colin will share his passion for Kiwi hymns. He will teach several hymns and tell their stories.

He will be at First Presbyterian Church in Invercargill Friday May 10th from 6:00-8:30pm, at Holy Trinity Anglican Church in Gore on Saturday on May 11th from 10.30am-3:00pm, and at Owaka Baptist Church in Owaka on Sunday, May 12th for the 10:30 am service and a combined churches afternoon.

These Hills Workshops is a small group based in the King Country, who present Christian workshops to smaller communities. They love sharing their passion for home-grown worship and hymns and songs using our own language, idiom and images.



Dr Colin Gibson.

They believe these show that God is at work here among us, in our landscapes and cities, in the people we meet, and in our wonderful weather.

These Hills Workshops sponsored Colin's successful tours of Waikato and Northland, and they are now bringing him to Southland. His workshops and sing-alongs are always informative, memorable, and a lot of fun.

People from all denominations are welcome to the events. Registration for the workshops are \$10 per person. Posters, brochures and registration forms will be available from [www.thesehillsworkshops.wordpress.com](http://www.thesehillsworkshops.wordpress.com) or secretary Gaynor McCartney at [gaynormcc@xtra.co.nz](mailto:gaynormcc@xtra.co.nz), 07 877 8372 or 021 167 8171.



The 125th anniversary service St Paul's Methodist Waimate will also be its last.

## Bittersweet anniversary for Waimate Methodist

*The congregation of St Paul's Methodist Church Waimate, will hold a special service on Sunday June 2nd to celebrate the 125th anniversary of the first service held in the church in 1888.*

Sadly this will also be the last service at St Paul's. In light of recent results from seismic testing, the congregation is unable to upgrade their buildings to the standard required to continue using them.

The church family will continue to worship in the Waimate Community Centre, formerly the Salvation Army Citadel.

Leaving their church home is not going to be easy for some of the elderly congregation but the buildings are just buildings, the church

is the people, and staying together as a Methodist family is our prime motive in finding a new home.

At the service in June we will give thanks for the past and also celebrate that John and Charles Manchester brought Methodism to Waimate 150 years ago in 1863.

We have a great history and heritage to give thanks to God for, and with faith a future to look forward to.

If any one would like to know more about the service on June 2nd (Queen's Birthday weekend) they can contact parish steward, Christine Bailey, 49, Allan Street Waimate, 7924, phone 03 689 8119 or email [yamsa@paradise.net.nz](mailto:yamsa@paradise.net.nz).



## New Alexandra complex reflects God in community



Rev Martin Oh speaking at the opening of the new Alexandra Community House.

*These days Union Parish complex in Alexandra, Central Otago is a mix of the old the dazzlingly new.*

Next to the 1876 stone St Enoch's Church building now stands the contemporary-styled, 51-room Alexandra Community House.

The idea for the community complex on the grounds of the Alexandra Clyde Lauder Union Parish was first mooted in 2007. It was completed late last year and now houses social service agencies and a range of community groups.

Parish reporter Elma McGregor says building the community complex required demolishing the old Church house and hall, removing the old manse and Birthright buildings, and even transplanting a beautiful Japanese

maple tree.

The maple tree now has a new home on the grounds of Alexandra's Aquatic Centre, and the Birthright building is on a new site where it serves as the Men's Shed. Some of the wood from the old hall has been incorporated into the new community centre.

"So much good has come to Alexandra through this new venture," Elma says.

"We have shared our surplus chairs, forms, tables, and kitchen utensils with many community groups. Even an old tin shed was removed to make a maimai for hearty duck hunters. We gave some of our chairs to a group of seasonal workers who arrived at the Frasers Dam Domain

with only a tent and their clothing.

"Since February the Community Complex has been buzzing with people of all ages enjoying different activities, socialising, and learning in a building that is warm and carpeted in natural light.

Rev Martin Oh says the Alexandra Community Trust was formed to establish the Community Complex. They raised some funds for the project but most of the \$2.6 million for the new building came from the Central Lakes Trust, which was created to fund community projects when the Clyde Dam was built.

"We have provided the land for the building on a 35 year lease to the Alexandra Community Trust. We are very pleased that our church land has been protected by the arrangement in a way that truly serves the community.

"I believe this is our mission, to show God's love to people by our stewardship. Our parish mission statement is to be the reflection of God to the community," Martin says.

The Otago Daily Times reports that among the organisations based there are the Central Otago Rural Education Activities Programme, the Alexandra Community Advice Network, the Central Otago Budgeting Service, Plunket, Relationship Services, Catholic Social Services, Anglican Family Care, Alzheimers Society, Age Concern, Central Otago District Arts Trust, Jigsaw, Cancer Society, and the Youth Clinic.

## Early start for fair at Wesley, Dargaville



Rev Kuli Fisi'iahi manning the barbecue.

*This year Fair Day at Wesley Methodist Church in Dargaville had a Pacific flavour. Literally - thanks to the congregation's new Tongan presbyter, his family and a Samoan member, who provided Island food for sale.*

Rev Kuli Fisi'iahi found out where to buy a pig and was up by 4.30am to put the pig in the big gas oven so it could cook long and slow all morning.

At 6:00am Kuli's wife, Luseane and parishioner Rosa started peeling potatoes and kumara and preparing the chop suey and salad.

The Fair activities began at 8.30 and by 10 all was ready for the opening rush for cakes and bric-a-brac bargains. Someone even bagged a television for \$50.

Later there was time to choose plants, stock up on produce and jams, pour over books, fill up a bag of clothes for \$1 and scoop a treasure of tating at the craft stall.

By 11.30, the meals were ready, beautifully presented in polystyrene containers. All up 75 meals were sold, and there was even some left for the cooks. People were still enquiring about meals later in the day, so plans are already underway to prepare more meals next time.

A long hard-working day for everyone but \$3,400 and lots of fun and camaraderie made it a day to remember.

## Manapouri and the Churches' legacy of care

PRESBYTERIAN ARCHIVES

By Yvonne Wilkie

*The pioneer effort by Southland National Council of Churches (NCC) to establish an industrial chaplaincy at the Manapouri Power construction sites at West Arm and Deep Cove, Fiordland began in late 1965 with the Methodist appointment of the Rev Owen Kitchingman.*

Concern for Christian outreach among the men building the dam at Manapouri was evident before this date, however. Local Methodist minister Rev Frank Glen held the first Methodist Church service in April 1961 in a makeshift Comalco Hut that served as a cook house and office. Twenty-one men attended the service representing seven denominations and seven nationalities.

The service lasted 30 minutes and consisted of a discussion around a text and a closing prayer. On the request of those who attended, the local Methodist Church at Ohai placed the Comalco Camp on a six weekly preaching circuit.

The NCC began discussions in July 1961 to include Manapouri in its industrial chaplaincy programme by introducing a yearly roster of services in which all denominations participated. Reference is made regularly in the Southland Presbyterian Minute Books that bad weather prevented ministers from getting into Deep Cove for worship and a chaplain on site would be better able to provide ministry.

By the time the Manapouri Township was established three years later, the denominations were expressing frustration about the delay in appointing a chaplain. The delay hinged on the settlement of the lease of the Power House, as 'the successful tenderer' would have the complete say as to whether a position be established.

After some pressure on the local NCC committee and communication with the

Company, it was finally agreed that the work warranted a full-time chaplain. The Company was prepared to make a home available at nominal rent. The £1800 stipend for the position was a nation-wide responsibility shared among six denominations.

The role of chaplain was never easy. The NCC and members of Presbytery supported the work of the chaplain through an oversight committee that provided volunteer work and raised funds.

The power station's first four generators at were commissioned in September 1969, and the Wanganella Hostel at Doubtful Sound closed. Owen Kitchingman remained chaplain until the completion of the project. The experience he gained while at Manapouri is reflected in the Inter-church Trade and Industrial mission programmes today.

The end of the chaplain's work however did not see the end of debate within the NCC and the Southland Presbytery. Concerns over the Comalco Project had been rumbling in the Southland community since the project began. As it neared completion the ecological impact of the initial plan to raise Lake Manapouri by 30 feet to form one large lake with Lake Te Anau became more apparent within the community and beyond. The 'Save Manapouri' protest became a passionate and widespread movement from 1969 and it resulted in a petition signed by 265,000 New Zealanders.

The Southland Presbytery would not but be drawn into the debate as the community began to come to terms with the large smelter being built on its doorstep. This combined with deep concern over the ecological damage of raising the Lake quite naturally brought a division of opinion within the Presbytery and the wider Church.



Church photographer Lindsay Crozier took this picture of the Manapouri township from the air in 1966

The NCC urged Christians and "all men of good will" in New Zealand to seek "progress which does not destroy life, but which shows reference to the creation of all nature". The Presbytery report stressed that there was spiritual and moral responsibility in caring for the environment and, when measuring progress, a balance between material outcomes and quality of life had to be at the forefront of decision making.

As the protest grew in momentum, the Presbytery cautiously discussed their approach and concluded that individuals were at liberty to raise the issues around the Lake level at the forthcoming General Assembly in 1970. Mr VG Chewings of Mossburn by way of a notice of motion did just that. To raise the lake when there was clearly established reasons against the

wisdom of such action, he argued, was similar to "Abraham sacrificing his son after the angle of the Lord appeared".

The 1970 General Assembly of the Presbyterian Church joined the thousands of New Zealanders in protest. A letter pressing the Minister of the Crown to renegotiate the agreement with Comalco "so that the level of Manapouri may not be raised" was forwarded by the Church's Public Questions Committee.

The Presbyterian Church from 1996 has amongst its five faces of mission to make Jesus Christ known, "caring for creation". In 1970 the General Assembly spoke. Now, 43 years on, is the voice of the Church evident today in matters of the environment and our care of creation?



## “...ona ofu ai lea o Eseta i ofu o le masiofo, ma tu atu i le lotoa o le fale o le tupu, o le lotoa i totonu i luma o le fale o le tupu....” Eseta 5:1

**O le manatu autu o le motuga'afa: Ofo lou ola mo le saogalemu o ou tagata.**

O le upu moni, e maua gata ni tagata lotu tetele e mafai ona ofo lo latou ola e lave, ma 'apo mai se tagata ua feagai ma puapuaga e ono o'o atu ai i le oti. Aua fo'i o le natura fa'aletagata, e fa'apelepele le tagata i lona lava ola. O ai lava se tagata fa'ama'ima'i ma le fa'avalevale vatu lo outou paia, e mafai ona ofo atu lona ola e lave i se tagata, pe a va'ai atu o le oti le mea. Se'i vagana se toa e fa'amaoni lona naunau atu e apo i lona tagata ona o le alofa, ona fa'atoa a mafai lea.

Fai mai se tasi tala iloga o le vavau, sa iai le ali'i Palauli o Alo lona igoa, e faapea le tala, na le mafai lona tiga-alofa ina ua toetoe a uma tagata o Samoa e faimalaga i le vasa, ona faaumatia e le i'a feai o le pa'itele sa nofo i le Vainuu. O le musaesae o lona alofa i tagata o lona atunu'u, na tonu ai i lona lotu, o le a ofo lona malosi fa'ataule'ale'a e fai ma lave o Samoa mai le fili saua, o lo'o nofo i le moana.

Ua tapena le paopao a le taule'ale'a o Alo, ua ia fa'atunuina fo'i le paopao i ofe ua mae'a ona fa'ama'i, ona alo lea o lona va'a i le Vainuu e aga'i tonu i le i'a. Na folo faatasi e le i'a le vaa ma le tama, ma maua ai le avanoa o Alo na te fasia ai mai totonu lenei i'a saua.

Fai mai le tala o le i'a lea na 'oso tiga ma suatia ai le o Nu'usuatia ma maua ai

le igoa o lea alalafaga. O i tonu fo'i na maua ai le igoa o le tama o l'aulualo, o le matupalapala ma le inati-to o le toa na ofo lona ola e lave i tiga ma apo i le ola o tagata o lona nu'u.

Fai mai le mau a le Tusi Paia i le soifua ofo o Eseta mo lona nu'u, “ona ofu ai lea o Eseta i ofu o le masiofo, ma tu atu i le lotoa o le fale o le tupu, o le lotoa i totonu i luma o le fale o le tupu....” O lo'o taumafai le tusitala e valimanino se ata o le ofo atu o le ola o Eseta mo le laveina o lona nuu. Aua foi o le tu i luma o le lotoa o le fale o le tupu o le solitulafono matuia, e le mafai ona so'ona solia e se tagata e aunoa ma se fatagaga.

E leai lava se tagata o le malo o Peresia e le malamalama i lea tapu. E leai fo'i se tagata e fia tu fua i lumamaota o le tupu, e aunoa ma se mafuaaga tatau.

A o lea ua tu ai le tamaitai o Sa Iuta e ui o ia o le masiofo, a o ia o le tagata 'ese, o le tagata ua soli le finagalo o le tupu ma le malo. Ua ta'u manino mai e ala i lona tu i le lotoa, lona fa'amoemoe, lona naunautaga, o le ofoina atu o lona ola ina ia ola ai le nu'u. Aua o lea lava na iloa lelei e Eseta, o le oti lona iuga. Leaga e tasi a le faasalaga o le mea lea ua na faia, o le oti. Peitai na galo ia Eseta le fefe i le tu'ugamau, galo atu ai ma le taufaamata'u o le tulafono faaPeresia, ona o le malosi o le alofa. O le malosi o le alofa lea na

u'una'ia le tamaitai e tu ma le le fefe, ma le le mata'u. O le alofa na tupu ifo i lona lotu, se'i lave ma apo mai i ona tagata mai le tgotu o le tu'ugamau.

O le fa'amoemoe atoa o Eseta ia lu'iina le aulape lea ua taoto a le Malo e Peresia e oti Sa Iuta uma. O le mea leaga ua fafau e Hamanu, talu lona ita ia Moretekai.

Ou te manatu o mata faanoanoa o le masiofo, se afifi ma tau'i ai se feau faamomoi lotu i le finagalo o le tupu, na afua ai lona alofa. Ua malamalama lelei le finagalo o Asueru i uiga tausa'afia, uiga tauagafau o lana masiofo. E le o se tagata na te solia se tulafono a lona malo. O le tamaitai amio lelei, e aulelei, ae sili ai le lalelei o lana amio, ma ana mea e fai. E fou foi lenei mea, aua e le o se Eseta e fai ma ana amio le tu i le lotoa pei se tagata faataute'e i le finagalo o le tupu.

A ua momomo le lotu o le tupu i le alofa, ina ua vaaia lana Eseta ua tu i le lotoa o le maota pei o se pagota fia ola, pei o se tagata o lo'o tau amo se avega ma se fa'afafa. O le pogai lona na suia ai le finagalo o le tupu, ma malemo ai le tulafono i totonu o le alofa, ma fa'aleaogaina ai le aulape a le malo, ina ua valaau le tupu, “Le masiofo e Eseta, se a ea lou mana'o? Se a le mea e te faatoga mai ai?” Ua galue le Agaga o le Atua i le lotu o le tupu. Ua tatala foi e le Atua le faitotoa mo le tagata lotu tele ma le le fefe.

Le tagata ua le popole i lona lava ola, a ua faamuamua le saogalemu o ona tagata, mai auala leaga na fafau e Hamanu le ta'ita'i leaga.

E oo mai i le aso, o lo'o faamanatu pea e Iutaia le 'aiga e ta'ua o le Tausamiga o le Purima (Festival of Purim). O le 'aiga fiafia lea e faamanatu ai i tausaga taitasi, le faasaina o Sa Iuta e Eseta mai le pule saua a Peresia. O taimi uma e faamanatu ai le Tausamiga lea, e manatua faatasi ai ma le igoa o Eseta. Leaga e le mafai ona momotuina ma fa'agaloina le igoa o le tagata sa ofo lona ola mo le saogalemu o ona tagata. E pei a o le upu masani a le atunuu - E manatua Pule ae le manatua Faalaeo.

E le o le galuega lave'i ea lea na tu ai Keriso i le lotoa o Pilato? Na tu ai o ia i le lotoa o le maota o Herota?

E ioe lo'u taofi o lona ua mae'a ona su'ifa'asolosolo e le aufaigaluega ni fa'asolo nanamu o se feau o le Eseta i vaiaso ua tuana'i. Ua mae'a fo'i ona tapena fa'afafine toaga se mama-'anoa mai le Satauro a o se mugafausa o le Talalelei na 'ati mai le tu'ugamau ua avanoa e lu'itauina ai lou soifua ma lo'u ola molimau mo le Keriso.

A ua na o se motuga'afa mai le loloto o le lotu toa o Eseta le tamaitai Sa Iuta, ma le agaga tautua-nu'u o le taule'ale'a o Alo e fai ma vai-'aiga o taumafutaga o le Eseta.

*Soifua: Rev Paulo Ieli.*

## FA'ATAUAINA O TUPULAGA TALAVOU

Lynley Tai & Filo Tu

**I le tausaga ua talimavae atu nei, sa fa'amautuina ai e le Ekalesia Metotisi i Niu Sila le avea o lenei tausaga, 2013, ma tausaga e fa'atauaina ai Tupulaga Talavou o le tatou Ekalesia. E mitamita ai le agaga ma le lotu ona o lo'o fa'apena lava ona tu'uavanoa le Ekalesia lautele i alo ma fanau e fa'afaila, fa'aa'upegaina ma fa'atupula'ia pea lo latou soifua fa'ale-agaga i le avea lea ma ta'ita'i ma lumana'i o le tatou Ekalesia.**

I le tausaga ma le Koneferenisi lava e tasi (2012), sa fa'apena fo'i ona fa'atulagaina le visiona a le Ekalesia mo le sefulu tausaga, e fitoitonu lea i le fa'amutaina o le fa'amativaina o alo ma fanau iti (child poverty); o le sauaina o alo ma fanau iti (child abuse); fa'atasi ai ma le soifua maumau a tupulaga talavou (youth suicide) e pei ona va'aia le fa'atupula'ia pea o le fuainumera o i latou o lo'o pulea lo latou soifua.

Ae a tepa taula'i le silasila a le tatou Sinoti Samoa i lea tulaga, ua loa tausaga talu ona e galue punoua'i ma tu'uavanoa i alo ma tamafanau o Aulotu ma Matagaluega ta'itasi o le tatou Sinoti Samoa. Ua loa fo'i ona tatou fefinaua'i i mata'upu e tusa ai ma le soifuaga o lo'o outou tautua ma matou galulue ai. E moni a au, e le'i faigofie lo tatou faigamalaga i tausaga e fia ua mavae atu nei.

E le o tu'ua fo'i le sasa'a pea lava pea o le tofa ma le utaga loloto e tusa ai o le galuega fa'ale-Tupulaga Talavou. E avea ai le leo fa'atauva'a a le auuana e fa'afetaia ai le pa'ia o le tatou Sinoti Samoa mo lo outou lagolagosua, faufautua ma le a'ao mafola i so'o se tiute po'o se faiva ua alofaiva iai tupulaga talavou talu ona amatamea i totonu

o mea fai a le tatou Sinoti Samoa. O la outou naunautaga ma la outou fa'aeaea, lea ua tino mai i auala 'ese'ese e pei o le Leadership Training a Tupulaga Talavou sa fa'atinoina i le masina o Fepuari o lenei tausaga.

O se fa'amoemoe ua loa tausaga ona fa'atinoina, ma le auga lava e tasi: ina ia fa'aa'upegaina tupulaga talavou ina ia lava tapena ai mo tofiga i totonu o Aulotu ma Matagaluega, i totonu o Itumalo, le Sinoti Samoa fa'apea le Koneferenisi. Ae le gata i lea, o i totonu o falea'oga, falefaigaluega ma komiuniti o lo'o soifua ma aumau ai. I lenei la tausaga, sa tepa taula'i le va'ai a Ta'ita'i Tupulaga Talavou (NYLO) ina ia fa'amautu lenei fa'amoemoe i le autu po'o le sini: “The Vision of today, is the Reality of tomorrow”. O le fa'amoemoe ina ia avea

ta'ita'i ma le visiona (visionary leaders).

E sili atu ma le 30 tupulaga talavou sa mafai ona auai, mai le Aso Faraile 8th i le Aso Sa 10th o Fepuari, i le Te Manukanuka o Hoturoa Marae e latalata i le malae va'alele a Aukilani. Sa tatala aloa'ia e le Afioga i le Sea - Rev. Tovia Aumua - e ala i le Sauniga Lotu, fa'atasi ai ma lana workshop e tusa ai o le fa'atulagaga o le Sinoti Samoa ma lona visiona. Na lu'itauina tupulaga talavou e ala i le vala'auina e le Atua o Mose: le tofiga fa'ata'ita'i (leadership) na tu'uina atu e le Atua ia Mose ma lona tali atu; le aoga o a'upega (tools) ua loa ona tatou masani ai; ma le anoanoa'i o fe'au fa'aleagaga moni (spiritual truths).

Na maua le avanoa e fetufaa'i ai ma le School of Theology a le Aufaigaluega

i le Aso To'ona'i, ma e tele se taua o lea fa'atasiga, e pei ona femulumulua'i ai i ni isi o mata'upu. Sa maitauina le galulue so'otau'au o nei vaega e lua e tu'ufa'atasia finagalo ma manatu e tusa ai o le lumana'i; o mana'oga a vaega ta'itasi; o avanoa e tu'ufa'atasia ai; ma le tagataga'i i le taua o tu ma agaifanua.

O le fa'amoemoe, e fa'atinoina le Follow-up mo lea fa'amoemoe i le Aso Tofi a'o le i gasolo le fonotaga fa'ale-tausaga a le Sinoti Samoa ia Iulai, aua le toe fagufagu ma agaga e timata le 'upega i totonu o Aulotu ma Matagaluega e ala i le galuega fa'ale-tupulaga talavou. O le fesili, o a ni isi auala o lo'o tatou fa'atauaina ai Tupulaga faia'e o le tatou Ekalesia?



## OKOOKO 'A SIOPAU UA FAIFEKAU 'A TOKAIMA 'ANAMGA

Ko e toki me'a fakafiefia mo'oni 'a e lava lelei 'a e ngaahi Malanga Fakataapui mo Fakanofu 'a e kau Faifekau, kau Faifekau 'Ahi'ahi mo e Lay Pastor, ko e kau Tonga 'e toko 11, ki he 'enau ngaahi Potungae Fo'ou 'i he ngaahi Siasi kehekehe, 'o fakatatau ki he Tohi Fehikitaki 'a e Siasi mei he Senituli'i Konifelenisi 'o e ta'u 2012.

Ka ko e ki'i me'a fakaloloma ko e hangehangee 'oku ki'i fakatoupi'oi 'a e Setuata mo e kainga lotu Peulisi Papatoetoe Saione kenau tali ke hiki atu 'a e Faifekau 'Ikilifi Pope ke hoko ko 'enau faifekau, ko e fetongi 'o e Faifekau Tevita Kilifi Heimuli, kuo ne pekia. 'Asili ai mo e ki'i fu'u lahi 'a e 'aka'aka 'auti

'a e Faifekau, ka tau lotu pe mu'a Vahefonua ma'a e faifekau mo e Peulisi Saione ke fai a ha maama.

Ko e toe me'a fungani 'e taha, ko e loto lelei 'a e Konifelenisi, ke hoko 'a e ki'i Kainga Lotu Tonga Lower Hutt ko e Peulisi kakato (ko hono 6 'aki ia 'a e ngaaki Peulisi 'a e Vahefonua), pea na'e lava ai pe hono ouau Fakataapui fakataha mo hono fakataapui 'o 'enau Faifekau Pule, Hiueni Nuku – pea kuo a'u ai 'a e Vahefonua Tonga ki he tu'unga fo'ou, ko e 'i ai 'a e Faifekau Pule ta'e vahe. Ko e sai mo'oni ia 'etau lotu. Pea 'amu atu 'a e hiki hake 'a Tokaima'ananga ke ua enau Faifekau. **Ko e anga leva eni 'o e ngaahi Fehikitaki Faka-Konifelenisi.**

### Ki he Vahefonua Tonga:

1. Faifekau 'Alipate 'Uhila - **Vai 'o e Mo'ui, Henderson**
2. Faifekau Holakitu'akolo Paea - **Huli Ma'oni'oni, Papakura**
3. Faifekau Hiueni Nuku – **Lower Hutt Tonga**
4. Faifekau Simote Taunga – **Gisborne Tonga**
5. Faifekau 'Ahi'ahi Mele Foeata Tu'ipulotu – **Lotu Hufia, East Tamaki**
6. Faifekau 'Ahi'ahi Kalolo Fihaki – **Fuakava Ta'engata 'o Kenani, Otahuhu**
7. Lay Pastor Moimoi 'Ahaui Kaufononga – **Lotofale'ia 2 'Ioke Taha mo Sisu**

### Ki he Ngaahi Peulisi Papalangi:

8. Faifekau Saikolone Taufu – **Waitakere**
  9. Faifekau 'Ahi'ahi Kulimoe'anga Fisi'iahi – **Dargaville**
  10. Faifekau 'Ahi'ahi Manoa Havea – **New Plymouth**
  11. Faifekau 'Ahi'ahi 'Ilaisaane Langi – **Mt Eden/Epsom**
- Pea, ka toki loto lelei 'a e Peulisi Papatoetoe Saione, 'e toko 12 'aki 'a e Faifekau 'Ikilifi Pope.**  
**Toki Hoko Atu. Siopau**

## Ngaahi 'ata mei Tokaima'ananga



Ko e Faifekau Hola Paea mo hono hoa, 'Elenoa, hili hona Malanga Fakataapui ki he'ena Potungae Fo'ou ki he Peulisi Tokaima'ananga. Haa atu mo Melesiu Faletau, Faifekau Setaita Veikune, Faifekau Vaikolooa Kilikiti mo e Faifekau Dr Nasili Vaka'uta, na'a ne fakahoko 'a e Malanga.



Ko e kau poupu, Palei Tonu, Viliami 'Ikani, Tongo Vaiangina, Kaumavae Minoneti, 'o e Faifekau Hola Paea, 'oku nau lea ke momoi 'a e faifekau ki he Faifekau Sea ke fai hono Fakataapui ki he 'ene Potungae Fo'ou.



Ko e Faifekau Hola Paea mo hono hoa, 'Elenoa lolotonga 'a e ouau Fakataapui



Ko e Faifekau Sea 'o e Vahefonua Tonga, Setaita Veikune mo e Faifekau Pule 'o e Peulisi, Vaikolooa Kilikiti 'oku na lolotonga fakahoko 'a e ouau Fakataapui.



Ko e Faifekau Hola Paea 'oku lolotonga fakamo'oni hinga ki he Ngaahi Fakapapu Faka-Faifekau ki he tauhi 'o e Potungae.

## Pastoral care earns Army honours

*Providing pastoral care to the families of soldiers killed on peace keeping duties has earned Royal New Zealand Army chaplain Rev Tavake Manu the Chief of Army commendation.*

Chief of Army Staff Major General David Gawn presented the medal to Tavake at Burnham Military Camp on March 14th. The citation recognises outstanding service to the Army, and it was the first time it has been awarded to a chaplain stationed in New Zealand during peace time.

Tavake is an ordained Methodist minister and was appointed chaplain to 2nd/1st Battalion of the Royal NZ Infantry Regiment in 2007, based at Burnham.

When he presented the medal David referred to support Tavake has provided to the Battalion during testing times, in particular the deaths of six soldiers and the wounding of several others in Afghanistan in 2011 and 2012.

"During these periods of crisis and in the months that followed, Chaplain Manu provided the highest standards of pastoral care, demonstrating utter selflessness and making himself available to all who needed him, regardless of personal cost.

"He supported members of the Battalion as well as the wider community and was a source great comfort to many soldiers and their families... He worked quietly but tirelessly behind the scenes to visit, comfort and counsel countless soldier partners and families. He also provided care and support for soldiers wounded on operations and their families.

David mentioned that Tavake is an ex infantryman himself, so he was immediately able to establish rapport with members of the unit. He said Tavake had to deal with his own



Chaplain Tavake Manu with his citation.

major surgery during the difficult period faced by 1st/2nd Battalion and despite his own discomfort and pain he always put the needs of people in the Battalion before his own.

"Chaplain Manu has displayed enormous compassion, understanding and devotion to duty, providing pastoral care above and beyond the call of duty. He has gained the trust and respect of the entire Battalion and is a key part of the Battalion family."

Tavake says the 1st/2nd Battalion has provided soldiers to peacekeeping deployments in East Timor, Solomon Islands and Afghanistan. Most of those in Battalion and their families live a Burnham, Rolleston or Christchurch. They are like family so the loss of anyone in the line of duty is felt as a personal loss.

## FAKALOTOFALÉ'IA KE TAU MO'UI LOTU 'I HE TUI MO E NGAUE

**Semisi 2:17.** *“Pehe foki ‘a e tui, kapau ‘oku ‘ikai ke o mo e ngaue, ‘oku mate pe ia he‘ene tu‘u taha.” “Ko e tui ‘oku ‘ikai ke ngaue‘i, ko e tui ia ‘oku mate.”* (Paaki Taulua)

Ko e kaveinga ‘o e mahina ni, ‘oku pole‘i ai kitautolu ke tau hoko ko e kakai mo‘ui lotu ‘i he tui mo e ngaue. ‘Oku tau fakafeta‘i ki he ‘Otua Mafimafi ko etau hoko ko e kakai mo‘ui lotu. Ko e me‘a kotoa pe ‘oku tau kau ki ai, ‘oku fakamu‘omu‘a ai ‘a e lotu. Ko e ma‘u me‘atokoni, ko e ngaahi fakataha, ko e ngaahi katoanga, ko e ngaahi ma‘ungakelesi ‘oku fika ‘uluaki ‘a e lotu. ‘Oku polokalama ‘a e ‘aho kotoa pea tau kau ki ai, Monite ‘oku ma‘a e famili, Tusite ko e akohiva mo e ngaahi fakataha, Pulelulu ko e lotu, Tu‘apulelulu ko e kalasi‘aho, Falaite ko e to‘utupu ia, Tokonaki ko e ‘Evangelio mo e Akohiva, Sapate ko e lotu mo e akolotu. Pea ‘oku tau mo‘ui lotu.

Ko e faka‘amu ‘a e kaveinga ‘o e mahina ni ke mo‘ui lotu, fai ‘i he tui mo e ngaue. Kapau ko e mo‘ui lotu pe, kae ‘ikai ha tui mo ha ngaue ‘oku ta‘e‘aonga ‘a e mo‘ui lotu ko ia. **‘Oku ‘ikai malava ‘e ha taha ‘oku ta‘e tui ‘o fakahoifua ‘a e ‘Otua (Hepelu 11:6).** ‘Oku tala foki ‘e **Hepelu 11:1** *“Ko tui ko e ‘ilo‘i pau e ngaahi me‘a ‘oku fai ki ai e ‘amanaki mo hono fakapapau‘i e ngaahi me‘a ‘oku ‘ikai ke ha mai.”* ‘Oku tau mo‘ui kotoa pe ‘i he kelesi ‘a e ‘Otua ‘a ia kuo tau fakamo‘oni mo tui ki ai, ko e foaki ‘ata‘ataa pe ia ‘a e ‘Otua. Na‘e ‘ikai tupu ‘i ha‘atau ngaue koe‘uhi ke ‘oua na‘a tau polepole ai. Ka ko kitautolu kuo fakatupu ‘ia Kalaisi ‘oku tau fai ‘a e ngaahi

ngaue lelei ‘a ia kuo ‘omi ma‘a tautolu ke tau fakahoko. Ko hotau fakamo‘ui ko e me‘a‘ofa ia ‘a e ‘Otua ‘ata‘ataa pe, he ‘Ene foaki mai hono ‘alo ke pekia ka tau mo‘ui ai. (**Efeso 2:8-10**). Pea ko ia ‘oku tui ki ai ‘oku ne ma‘u ‘a e mo‘ui. (**Sione 3:16**).

‘Oku pehe ‘e Paula ‘oku fakatonuhia ha tangata pe fefine ‘aki ‘a e tui ‘ata‘ataa pe. Ko e lau ‘a Semisi ko e tui ‘oku ‘ikai ngaue‘i ‘oku mate ia. ‘Oku tau pehe nai kuo to kehekehe ‘a Semisi mo Paula? ‘Oku tipeiti‘i lahi ‘a e va ‘o e tui mo e ngaue he ngaahi ‘aho ni. Kia Semisi ko e fakatonuhia, ‘oku fai ‘i he tui, ‘oku ‘ikai makatu‘unga ‘i ha ngaue lelei kuo fai. Ko e fakatonuhia ‘oku fai ‘e Kalaisi, pea ko e tui ki ai ‘oku fai ai ‘a e fakatonuhia. ‘Oku tokanga ‘a Semisi ia ki he fua ‘o e tui ‘oku fai. ‘Oku ‘ikai lava ke tui pe, mo fai pe ‘a e me‘a ‘oku ‘ikai hoa mo e finangalo ‘o e ‘Otua. Kapau ‘oku fai ‘a e ngaahi to‘onga ‘oku ‘ikai taau mo e tui kia Sisu Kalaisi, pea ‘oku loi ‘a e tui ko ia. He ko e tui kia Kalaisi ‘oku ‘i ai ‘a e mo‘ui fo‘ou. Pea ‘oku tupu ‘a e ngaue lelei mei he tui. **“Ko e sino kuo tu‘u ‘ene manava, ko e sino ia kuo mate. Pea ko e tui ta‘e ngaue‘i, ‘oku mate mo ia.”** (Semisi 2:26).

Ko e to‘onga mo‘ui mo e ngaue, ‘oku na fakamatala‘i ‘a e tui. ‘Oku ‘ikai fai ‘a e fakamo‘ui mei ha ngaue, ka ‘oku fai ‘a e ngaue ke ne fakamo‘oni ki he fakamo‘ui. Ko e me‘a faingata‘a he ‘aho ni ko e tokolahi ‘a e fie tui, ka ko e ngaue mo e to‘onga mo‘ui ‘oku ‘ikai lava ke fakamo‘oni ki he tui. ‘Oku maumau ‘a e mo‘ui lotu, he tala ‘a e tui kae fakaha ‘e he ngaue mo e to‘onga mo‘ui

‘a e ta‘emo‘oni ‘a e tui.

Ko e tala malie ‘a Sisu ‘ia **Matiu 7:16-23**, ko honau ngaahi fua te mou ‘ilo lelei ai kinautolu, ‘oku ‘ikai lava he ‘akau lelei ke fua kovi, pe ko e ‘akau tamaki ke fua ‘aonga, ‘ilonga ha ‘akau ‘oku ‘ikai fua ‘aonga ‘oku ta ‘o laku ki he afi. **‘Aua, ko honau ngaahi fua te mou ‘ilo lelei ai kinautolu. ‘Oku ‘ikai ko ia pe ‘oku ne lau mai ‘Ei ‘Ei, te ne hu ki he Pule‘anga ‘o Hevani, ka ko ia ‘oku ne fai ‘a e finangalo ‘o ‘eku Tamai ‘oku ‘i Hevani. Ko e tokolahi te nau lea mai ko ho huafa na‘a mau palofisai ai, na‘a mau kapusi tevolo ai, na‘e fai ai ‘a e mana. Pea ‘e toki folofola mai ‘a e ‘Otua, Te‘eki te u ‘iloa kimoutolu, ‘alu meiate au ‘a e kau maumau lao.**

Fakatokanga‘i ‘a e fekau‘aki ‘a Semisi mo Sisu. Talangofua ki he ‘Otua, ko e faka‘ilonga ia ‘o e tui mo‘oni. ‘Oku hoko mai ‘a e ngaue mei he tui mo‘oni mo e lotu kuo fakamo‘ui ‘e he ‘Otua makatu‘unga ‘i he tui. Ko e ngaue ‘oku fai hili ‘a e fakatonuhia ‘oku ‘ikai fai ai ‘a e fakahaohaoa, ka ‘oku tafe mai ‘a e ngaue lelei he mo‘ui kuo fakafou ‘e he Laumalie Ma‘oni‘oni. ‘Oku ‘ikai ko e tui kia Kalaisi pea pehe ko e mo‘ui ia, pe ko ha lotu ‘aki ha lotu ‘o e fakamo‘ui, pe ko e faitu‘utu‘u ni ke tali ‘a Kalaisi ki he mo‘ui. Ko e fakamo‘ui ko e ngaue ma‘ongo‘onga ‘a e ‘Otua ‘a ia ‘oku fufulu ai ‘a e angahala, pea fakafou ai ‘i he Laumalie Ma‘oni‘oni, pea fanau‘i fo‘ou ai. Pea ko ‘ene hoko ‘eni, ‘oku ‘i ai ‘a e lotu fo‘ou mo ha laumalie fo‘ou.

Ko e tui ‘oku ‘ikai ngaue‘i, ko e tui ia ‘oku mate, he ‘oku ne fakaha‘i ‘a e mo‘ui ‘oku

te‘eki ke liliu ‘e he ‘Otua. Ka ko hono fufulu kitautolu ‘e he Laumalie Ma‘oni‘oni ‘oku tau fakaha‘i he‘etau ngaue ‘a ‘etau talangofua ki he ‘Otua. Pea ‘oku tala ia ‘e he ngaahi fua ‘o e laumalie (**Kaletia 5:22**), he‘etau mo‘ui mo e vekeveke ke talangofua ki he ‘Otua pea mo‘ui‘aki ke fakalangilangi‘i ‘a e ‘Eiki. Ko e Kalisitiane ‘oku ‘a Kalaisi, pea ‘oku fanongo ‘a e fanga sipi ki he le‘o ‘o e tauhi pea ‘oku ne tu‘u ke muimui ki ai. (**Sione 10:3**).

Ko e tui mo‘oni ‘oku fakaha‘i he ngaue lelei mo e mo‘ui ‘oku hoholi ke talangofua ki he ‘Otua ma‘u pe. Kuo fai hotau fakamo‘ui ke tau fai ha ngaue lelei. Ko e tokotaha kotoa pe ‘oku ‘ia Kalaisi, kuo fakatupu fo‘ou ia, kuo ngalo hono kuohili, kuo fo‘ou e me‘a kotoa pe. (**2 Kolinito 5:17**).

Ke tau mo‘ui lotu ‘i he tui mo e ngaue. Ko e tonu ‘etau mo‘ui lotu ‘i he tui mo e ngaue, pea ‘oku tapuaki ki he mo‘ui, pea langilangi‘ia ‘a e ‘Otua. Ko e tonu ko e ‘etau tui, pea ‘oku tonu leva ‘etau mo‘ui. Ko e tonu ‘etau tui pea ‘oku tonu ai ‘etau ngaue. Pea ko e tonu ‘etau ngaue ‘oku ‘ikai mate ai ‘etau tui. ‘E si‘i ‘a e faingata‘a he mo‘ui lotu, kapau ‘e tonu ‘a e tui he fakaha‘i he mo‘ui mo e ngaue. ‘Oua mu‘a na‘a ta‘e ‘aonga ‘a ‘etau mo‘ui lotu, ka ke fakapapau‘i ‘oku ‘aonga he ‘etau tui kia Sisu Kalaisi na‘ane fetongi kitautolu mei he mate ka tau mo‘ui ai, pea ‘i he tui ko ia ‘oku tau fai ai ‘a e ngaahi ngaue lelei kotoa pe kuo tu‘utu‘uni mo toka teuteu ma‘a kitautolu ‘e he ‘Otua Mafimafi.

**‘Ofa mo e Lotu. Faifekau Goll Fan Manukia**