

TOUCHSTONE

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



Christian faith guides inspiring sustainable farmer

Joel Salatin's Christian beliefs have led him to an innovative approach to farming.

Jy Joanna Ibell
Joel Salatin describes himself as a Christian, libertarian, environmentalist, capitalist lunatic.

He is a farmer from the US state of Virginia, and he was in Wanaka in February to present a workshop on sustainable farming.

Joel lists the Christian element of his makeup first.

"I don't own my farm or my cows. God owns it all. My mentality is to steward the land as caretaker so there is order and design and then to leave it in better shape," he says.

This pervades his speech and attitudes. Everything he does is as a representative of God, trying to leave the world in a better place.

When Joel's parents bought their farm in 1961, it had been abused. In many places it was worn down to bare rock. It couldn't provide a single income, and everyone in the family had

to work off farm.

Now, after decades of recovery and development, Polyface Farm supports 10 incomes and generates \$1 million in annual sales.

Joel is inspirational in how well he integrates the big issues: his relationship with God, his supportive community, the way he treats the environment, and the way he makes a living.

He says having God as his "alpha and omega" enables him to do all of it. He and wife Teresa, their son Daniel and his wife Sheri form the core management group of Polyface Farm. Each has their own area of expertise so decisions can be made at once, without getting in each other's way.

Every winter the Salatins hold a meeting about where they want the enterprise to go. Joel believes a key reason farms fail is that relationships break down and people are not working towards the same goal.

The idea of 'stewardship' explains why Joel is relaxed about sharing his land - because it isn't his.

Farm interns and apprentices often

want to stay when their time is up. The Polyface attitude is to support people who come to them with a plan that works with what's already happening. It's about saying, 'yes' to good people with good ideas.

For example, one woman wanted to grow vegetables. There's an apron of land near a barn that gets churned up by cows in winter and wasn't doing anything in summer. It is now a potato patch.

Another example: pigs spend winter in a hoop house. The building has a concrete floor with 10-inch gaps along it. During summer they now grow vegetables in the gaps. The concrete floor keeps the pigs clean over winter, and holds a regular temperature in summer.

Flexible thinking like this enables a community of self-employed people to work on the same piece of land, without degrading the environment.

The 'capitalist' in Joel's moniker is because he is in business and has to make money. He believes this does not clash with being Christian.

The farm provides quality food to local people and they pay for it. Joel reads lots

of business books and knows how long each job takes, writes standard operating procedures, and prices accordingly.

Joel is happy for others around him to make money too. Wherever possible Polyface tries not to pay wages but set things up so people are bosses of their own business. They can work as much or as little as they like and earn accordingly.

"Being an environmentalist as well as a Christian is accepting our place in the cycle of life, death and decomposition. I've told my family, I want to go in the compost when I die.

"Food in our body is death of that life. We honour and respect that plant or animal in life. We honour their sacrifice so that we may live. Otherwise it cheapens that life and takes it to a non-sacred place. We create the sacredness for that animal."

Joel grew up in a home where the bible was a focus.

"I accepted the Lord at about 10 and made the decision to trust my future with him."

See Page 8

INSIDE

MCNZ LEADERS IN KOREA - PAGE 2



SPARK CONFERENCE - PAGE 11



CHURCHLESS CONGREGATIONS - PAGE 10



Methodist churches may offer same-sex marriages

By David Hill

Methodists on both sides of the debate followed the passing of the marriage reform legislation with keen interest.

Last month New Zealand became the world's 13th country to legalise same-sex marriage when parliament passed the Marriage (Definition of Marriage) Amendment Act by 77 votes to 44. The new law also allows same-sex couples to adopt children together for the first time. It takes effect on August 19th.

Methodist president Rev Rex Nathan says the law's passing is wonderful news. "I am really pleased that it was passed and has become part of the law. We know that the church hadn't been able to make a decision on it prior to its passing but hopefully we can put that right now."

Rex and vice president Jan Tasker were due to meet last week, when Touchstone went to print, to formulate a statement of the church's position on same-sex marriage.

General Secretary Rev David Bush says the Methodist church has a precedent with its position on civil unions and believes a similar stance is appropriate, where: "Methodist presbyters are permitted to officiate at same-sex marriages but presbyters are not required to officiate at same-sex marriages as per the legislation

and parishes can make local decisions about the use of their premises for same-sex marriages."

Rex says he supports this type of stance where presbyters and congregations are free to conduct same-sex marriages but are not forced to act against their conscience.

Waikato-Wairiki district superintendent Rev Susan Thompson is a member of Gay Lesbian and Methodist (GLAM) and she followed the parliamentary debates with interest. Susan says she is very happy with the outcome.

"It has given gay and lesbian couples a choice that we didn't have before. It's one of those last few areas of inequality which has been addressed.

"When the civil unions came through we didn't think marriage would be on the agenda. I don't think any of us thought same-sex marriage would happen in our lifetime.

"But then, the sky didn't fall in and I think a number of people have been to civil union services and seen the love the couples have for each other and that may have changed some perceptions."

Susan is also a celebrant and has conducted a number of civil union ceremonies for same-sex couples. She says she is "ready and available" to marry same-sex couples.

"My partner and I entered into a civil union five years ago. So now we are considering whether we will get married. I would like it to be in a church, conducted by a Methodist minister.

"I hope a few churches will open themselves up for marrying gay and lesbian couples. They could probably end up making a little bit of extra money."

However, Pasifika leaders spoken to by Touchstone were disappointed with the passing of the legislation.

Tauivi Pasifika Ministry director Rev Aso Samoa Saleupolu believes parliament has made a huge mistake in fiddling with a tradition which has been a Christian tradition.

"I thought the civil union was enough to give gay and lesbian couples the same rights under law as married couples. I am not against the civil marriage, but marriage should be reserved for a man and a woman with children."

Vahefonua Tonga secretary Paula Taumoepeau describes the legislation's passing as tragic for New Zealand.

"It is a loss. We don't want to hold on to all of the values of the past but there are some that we should be holding on to. This society was built on a Christian framework. Once that is gone it is all lost."

Paula says the churches role is to "teach

the values to our children, which is what we do in the Tongan part of the church".

However, both Paula and Aso respect the rights of parliament and other Methodists.

"Parliament has passed the law. They are concerned with human rights and that is okay," Paula says. "I respect that." He is comfortable with the Methodist Church allowing ministers and congregations to follow their conscience.

"We are all part of the same church, where we can hold different views with dignity and I hope the warmth will continue."

Aso says that while he believes his views are shared by most Pasifika peoples in the church, he will support any Pasifika presbyter who decides to conduct a same-sex marriage.

"We have a church with tolerance and diversity so I will respect that, the same as I would any other minister."

The new law comes 27 years after New Zealand decriminalised homosexuality. Civil unions including same-sex couples became law in 2005.

New Zealand follows Argentina, Belgium, Canada, Denmark, Iceland, the Netherlands, Portugal, South Africa, Spain and Sweden in introducing marriage equality. France became the 14th country to pass same-sex legislation on April 23.

Funding woes put EIDTS on course to closure

The Ecumenical Institute of Distance Theological Studies (EIDTS) is set to close because the government has changed the way it funds higher education.

Since 1993 EIDTS has provided courses on behalf of the New Zealand Anglican, Presbyterian, and Methodist Churches and the Salvation Army.

Students do the work for EIDTS courses at home and can apply their course credits toward the Licentiate of Theology (LTh) diploma.

EIDTS director Linda Cowan says for the past 10 years the Institute has received funding from the Tertiary Education Commission. Currently that funding amounts to \$140,000 out of a total budget of \$230,000.

The government money allows EIDTS to provide its courses for about \$400 each, making it the most affordable theological study available in New Zealand.

Now, however, the Tertiary Education Commission (TEC) has changed its criteria and EIDTS will no longer receive funding.

"Under the government's new priorities, education providers must have outcomes for students under 25 years and particularly for Maori and Pasifika students. There is also an emphasis on students completing courses and qualifications within certain timeframes,"

Linda says.

"While these are very important aims, they do not fit our profile. Nearly 80 percent of our students are over 40 years old, and many are employed rather than full-time students.

"We provide a flexible option that allows students to study in their own time and at their own pace. A farmer doing an EIDTS paper, for example, could do the work during the parts of the year when he can take time out from farm work."

Linda says EIDTS provides high quality academic courses at Level 6 in the NZQA framework. Many can be cross credited with Auckland University and Otago University.

"Some of our students gain their LTh diplomas, which can be a pathway to ministry. Others are lay people who take papers for personal or professional development.

"While our students do not all gain qualifications, they are all active in their churches and communities. If EIDTS closes, New Zealand will lose a valuable source of social capital.

"Today fewer people are training for ordained ministry, and the laity is stepping up to fill the gap. Without EIDTS many of them will not be able to receive training," Linda says.

Rev John Daniel is the chair of the



Rev John Daniel congratulates a student at the EIDTS graduation ceremony in April.

Ecumenical Board of Theological Studies that oversees EIDTS.

John says the Board anticipated the possibility that the TEC would curtail funding and set aside a contingency fund to ensure staff could continue to be supported during a period of restructuring.

Without any change to its financial situation EIDTS will close in its current form in two years, at the April 2015 graduation. Students currently enrolled will be able to complete their LTh.

The Board has established a task group to focus on the next steps it will take in

regards to EIDTS people, brand and intellectual capital. If some other source of funding is found, it may be able to continue, perhaps in a different structure.

"We have notified our stakeholder churches and have requested their feedback by the end of July. The Board will act on their recommendations at its August 2013 meeting," John says.

"There is certainly a need for the type of education that EIDTS provides, and we are one of the last remaining institutional expressions of our solidarity as mainline churches.

"Whether we stay, go or reconstitute in some way depends on funding and the will of our partner denominations. The call of God to visibly demonstrate our connectedness as the Body of Christ remains, however."

John says EIDTS has succeeded because of the outstanding calibre of tutors, moderators, and administrators. He thanks them and the TEC for the funding they have provided in the past.

"We ask for your prayers as we embark on this challenging phase of our journey. We want to assure our many friends in the Methodist Church of our continued best efforts to realise the vision and mission of the Ecumenical Board of Theological Studies and EIDTS," John says.

Send your stories to Touchstone

The Methodist Church has asked parishes to work against child poverty, abuse and youth suicide.

We are eager to print articles about what churches are doing in their communities for this initiative.

Write something and send it to us or simply drop us a line to tell us what you are up to. Email: touchstone@paradise.net.nz or phone 03 381 6912.

Let the children live.



CHRISTIAN HERITAGE TOUR

EUROPE with Holy Land Pre-Tour



Be inspired by the historic centres of Christian Europe, travelling First Class on Europe's great trains.

- All stops 3 nights, with full luggage handling
- 4 & 5 star hotels
- All entrances, many meals
- Fully escorted by Mr Stan Klan, Australian Methodist historian

Departs June 2nd 2014
- 20 days NZ\$ 14,950

P: +61 488 423 848

www.greattrainsofeurope.com.au

ABN 75 325 010 987 Travel Licence # 3217475 IATA # 96836610

For a Full Colour Brochure Call Tour Director Stan



Rev David Ahn translates as President Rex Nathan and Vice President Jan Tasker address the Seoul South Methodist Annual Conference.



Changing of the guard at Duk Soo Palace in Seoul.

Korean and Kiwi Methodists build closer ties

By Paul Titus

Reciprocal visits by church leaders are steps on a journey that could see Korean congregations integrated in the Methodist Church of New Zealand.

Last month MCNZ president Rev Rex Nathan and vice president Jan Tasker visited Korea to attend the annual conference of the South Seoul Conference of the Methodist Church of Korea.

During their visit Rex and Jan met with Rev Jun Taek Lim, bishop of the South Seoul Conference. They extended an invitation to the Bishop to attend the 2013 Conference of the MCNZ in October, and he accepted.

New Zealand is home to 12 Korean-language Methodist congregations, all of which are now affiliated with the South Seoul Conference.

Rex says dialogue between the leaders of the two churches has focused on how the MCNZ can best meet the needs of the Korean speaking congregations here with the view that they will eventually come into full Connexion with the New Zealand church.

"Many of the Korean Methodist presbyters in this country are now associate members of the MCNZ though they are still under the authority of the South Seoul Conference," he says.

"We want to find a way that they can into full Connexion but still worship and express themselves as Korean."

Methodist Church of NZ director of English Speaking Ministry Rev Trevor Hoggard says there are both practical and theological issues to resolve before the Korean congregations would be ready to join the MCNZ.

"The goodwill visit by the presidential team demonstrates our commitment to the Korean congregations in New Zealand, and it tells people that the relationship is serious," Trevor says.

"We recognise that were they to join us, some Korean presbyters will have a sense of loss and feeling they are cut off from their home church. Therefore it may require a period of adjustment.

"The next stage in our dialogue is to present a general overview to the Korean presbyters to show them how their life would

change if they became part of Te Hahi Weteriana. Then we will have experts in the church discuss some of the specific issues.

"For example, general secretary Rev David Bush will explain the law book and what it means to be under the discipline of the Church. He will also deal with such practical issues as how presbyters are paid and Kiwisaver.

"Tumuaki Rev Diana Tana will explain the bicultural journey, and we will explain the diversity of the Tauwiwi side of the church and how the ethnic and cultural synods operate."

Rev David Ahn is presbyter at the Korean Methodist congregation in Glenfield. He says the Korean congregations here are part of the South Pacific Synod of the South Seoul Conference. The Synod also includes congregations in Fiji and the Marshall Islands.

There are six Korean Methodist congregations in Auckland and congregations in Wellington, Palmerston North, Whangarei, Dunedin, Hamilton and Christchurch.

David says it is currently up to individual Korean ministers whether or not they become associate ministers in the MCNZ synod where they are based. Some presbyters are very active in their local synod while three have not yet joined the MCNZ.

"The most important thing at this stage is dialogue in order to develop the relationship and understanding between our two churches," David says.

Visit to Korea chance to deepen understandings

Their visit to Korea last month was a chance for Methodist Church of NZ president and vice president Rex Nathan and Jan Tasker to build bridges with the Korean Methodist Church and deepen their understanding of Korean people, society and church life.

Rex and Jan attended the opening day of the Seoul South Methodist Annual Conference. They conveyed greetings on behalf of New Zealand Methodists to the Conference and Bishop Jun Taek Lim.

They later met with Bishop Jun and other Korean church leaders to discuss closer ties between our two churches and how Korean Methodist congregations here might come into full connexion with the NZ Methodist Conference.

Jan says when she and Rex were invited to preach at the large Daerim Korean Methodist Church in Seoul, they gave a version of the sermon they presented at their inauguration service last year.

"Our talk was very well received. I think it was unusual for them to have a joint sermon, especially when one of the preachers was a lay woman," she says.

One of Rex's and Jan's outings was to Duk Soo Palace, a palace occupied by Korean royalty until Korea was colonised by Japan in the late 19th century. At the palace they witnessed the changing of the guards and walked through a nearby marketplace.

"While we were in the market, a protest was taking place. We think it was about electricity prices. Five busloads of police with shields and batons stood nearby. The protestors were very orderly and ended their protest with a

worship service."

During their visit Rex and Jan also attended a service at the massive Pentecostal Yoido Gospel Church. This is a massive church with five worship sessions on a Sunday, one on Wednesday and one on Friday night. Worship services are translated into six languages.

"We attended Yoido Church's Wednesday morning service along with 10,000 other worshippers. The church has ATM machines in the foyer and they have a button that allows people to direct credit offerings to the church."

A more sombre visit was to the War Memorial Museum at Youngsan. The museum records the civil war between North and South Korea in the 1950s. NZ soldiers were part of this war through our alliance with the USA.

While Jan and Rex were in Seoul, North Korea was sabre rattling and making threats against the South and its allies.

"At no time while in Seoul did we see any other protests or see any demonstrations or concerns about what was happening in North Korea. One person told us 'the North has been doing this for 60 years. We just get on with living and don't concern ourselves with the beat up news'."

Rev David Ahn who accompanied Rex and Jan and translated for them agrees. "Since the truce with North Korea in 1953 there have so many violations that the recent round of threats did not create any tension," David says.

For more details on their visit see Rex and Jan's column of page 5 of this publication.



METHODIST CHURCH OF NEW ZEALAND

Lectionary 2013/2014

Orders for the new Lectionary are due by Friday 7 June 2013.

Orders received by the due date are at no charge. After that date the cost is \$2 each.

The order form can be downloaded from www.methodist.org.nz/faith_and_order/lectionary.

Orders are to be posted to PO Box 931, Christchurch 8140 or emailed to peterd@methodist.org.nz



PAC Distribution Group

Share your dream or story

Grant requests close on 30 June 2013

See <http://pac.methodist.org.nz>

or email

Wendy Keir wendyk@methodist.org.nz

CHURCH BY THE SEASHORE,
CLARKS BEACH.

60th Anniversary

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.

Let the Bluff smelter close

To the editor,

'Too big to fail' has been the mantra of the banks and other transnational financial sharks during the on-going global financial crisis. This has left the victims to pay for the costs of the crime, while corporate criminals walk away scot-free.

In this country, Rio Tinto's Bluff smelter was decades ahead of the fashion. Every time Rio Tinto feels that its charmed existence here is becoming less cushy, it threatens to pull the plug, close the smelter, and walk away.

It does so knowing it has been deemed 'too big to fail' by a succession of Governments, both National and Labour. Now it is using the tactic to pressure Meridian over a power price contract that only took effect in January.

Rio Tinto should stop crying wolf and stop holding Southland and the country to ransom. They should close the smelter and leave. The country will be much better off without them.

The smelter is the country's single biggest user of electricity. It has consumed one sixth of the total, for more than 40 years. It pays an exclusive, top secret, super cheap price and is subsidised by all other electricity users. The smelter is the textbook example of corporate welfare.

A detailed financial analysis reveals that

the smelter's claimed benefits to NZ, namely annual export earnings of around \$1 billion, are, in fact, overstated by four fifths.

Indisputably, closing the smelter would have a negative impact on Invercargill and Southland. But let's keep a sense of proportion. If Christchurch can get back in the saddle after losing 185 lives and 50,000 jobs, and sustaining \$30 billion worth of damage in a matter of seconds, Invercargill should be able to handle the smelter closure and its attendant job losses.

The tobacco industry used to employ a lot of people here, but that was deemed to be no longer in the public interest. The P industry provides an income for thousands of people too but we don't hear any demand for that insidious trade to be kept going to keep them in a job. History is full of examples of horrible industries that kept people in jobs but which we abolished for the greater good.

It would be a great bonus to have 15 percent of the country's electricity suddenly available and no longer committed to one smelter. There would no excuse for the power companies not to cut their prices.

Murray Horton

Secretary, Campaign against Foreign Control of Aotearoa



Narrow theology misguides Cathedral rebuild

To the editor

So, the Anglican powers-that-be have come up with three rebuild proposals for a Cathedral in the centre of Christchurch. While the diocese has the chance to do something new and significant in the spiritual heart of city, the designs are all underwhelming.

The architectural sameness is sad but, for me, the core disappointment is the theological sameness.

This could have been the first church in

world to have The Charter of Compassion as its founding document with architecture that embraced its concepts as a bold visual statement.

The building theology could have also embraced The Millennium Statement, and the 'fourth article' of The Treaty of Waitangi. But the suggestion came to deaf ears and closed hearts.

Will the Methodists do any better?

Rosalie Sugrue, Raumati

The cane and compassionate Christianity

By Bruce Tasker

When I was in school, getting the cane was like a rite of passage that marked the transition boyhood to manhood. It was the norm and not the exception.

I got the cane for bad spelling and talking in class. (My mate was talking. Not me. You didn't dob your mate in.) I started school in 1948 and left for teacher's college in 1963.

In the 1940s and 1950s, getting whacked wasn't an issue. It happened all the time. In one class I was hit across the back of the legs with a ruler almost daily until all the rulers in the classroom were broken. Imagine my satisfaction.

In another class the teacher regularly whacked me on the head with a 'pointer' to encourage me to look at the blackboard. This 'battleaxe' had been brought out of retirement owing to WWII. She stayed too long.

By the 1960s, 'whacking kids' was talked about all the time. Increasingly people were saying that it shouldn't be done. The principal of the school where I was teaching encouraged me to use the strap. At the end of that year, I decided not to use the strap again. It was 1967. I still have that strap in the shed.

Almost 20 years later legislation was passed that banned the use of corporal punishment. I did see the cane being used a few times over that 20 years but other teachers had virtually stopped using it because other values were coming in.

When caning was the norm, it was considered un-Christian to 'spare the rod and spoil the child' (to quote from the Old

Testament). Now it was considered more appropriate to ensure the punishment fitted the crime.

We found other, more effective ways to treat bad behaviour. The practice, of rewarding good behaviour, was preferred. 'Behaviour modification' was used effectively until children took control and began manipulating the teachers and the system.

At this time values taken from ancient scriptures were also under scrutiny. Just because they were in the Bible didn't mean that they were right.

In fact, some New Testament statements originating from Paul's writings had nothing to do with the teaching of Jesus. They were found to be based on his shortcomings and inadequacies and cultural norms like wearing hats in church.

By the 1980s the older church views against gambling, playing cards, drinking and dancing seemed out of touch. Most churches encouraged moderation and good sense.

Perhaps it's time to question moralistic views against selected behaviour. The church no longer encourages punishment for breaking rules viewed as biblical. Or does it?

Is the campaigning against gays and homosexuality out of step with the teaching of our Lord? Is it a remnant of whacking and caning? Is not marriage more about grace than holding fast to a rule?

An excessive focus on rules leads us away from the teaching of Jesus into an inauthentic, compassionless Christianity.

FROM THE BACKYARD

The stones will cry out

Gillian Watkin

I find it a pleasure to sit in church and listen to the words of the Bible read afresh.

So often the familiar in any parts of our lives is accepted and recorded in a half conscious way. We can be so busy thinking, 'Oh yes, I know this' that we neither look nor listen deeply.

Recently I heard the gospel anew. The people were shouting for joy and some Pharisees basically said, 'Tell your people to shut up.' The words of Jesus rang in my ears, "if these were silent, the stones would shout out."

We don't have to do it all. All of creation is engaged in proclaiming, praising and telling the stories of God. Rocks and stones were part of the great story of the Hebrew people, just as they and every other part of creation are part of the story of God now.

The sound of rain on the roof when I woke up lifted the spirits. As I looked out of the window there was a blackbird. A long puddle had formed in the street gutter. He was fluttering and splashing his wings getting seemingly months of dust from his feathers, and yes it was a male bird, shiny black with bright yellow beak.

His flapping became more vigorous and as he moved up and down the length of the puddle. He carried on for 10 minutes, 10 minutes of joyful dancing celebrating the coming of the rain. The dull grey stone had become glistening silver.

As I looked at the blackbird and remembered Jesus' word that the stones would cry out, I saw the part

I play in the enormous dance of creation.

It doesn't depend on me to get things right, or on being the right sort of person. Rather, in order to engage in this amazing world and be part of God's story I have a choice.

In a world covered with the accumulation of dross, overloaded with ideas, plans, schemes, consumed goods, discarded ways, wars and greed every now and again we hear the sound of God in creation and we catch a sound of stones and stories that cry out for the voiceless.

Though we may give into the requirements of power and authority and cease to praise,

though we might cease to look at the world in wonder,

and though we busily go on working on a new plan for a better way,

even though we go on seeking for a word, a sign, a way of God, when there is one staring us in the face,

though we might want to stay dry and dusty rather than change our minds,

even though there is a whole set of instructions which we think we have to buy into to save the world a small word and a small bird may come at anytime and invite us to join the dance,

the strength and power of which we may want to run from

or just maybe we will turn towards it and shout Hosanna.

CONVERSATION WITH THE CONNEXION

*President Rex Nathan and Vice President Jan Tasker***Korea boasts booming economy and churches***Last month we had very memorable and worthwhile visit to Korea.*

During our brief stay we met with Korean Methodist leaders, attended the Seoul South Methodist Annual Conference, and had the opportunity to visit a number of religious and secular landmarks around Seoul.

During our trip we were ably assisted by Rev David Ahn, from the Glenfield Korean Methodist Church. David escorted us the whole time and acted as our interpreter.

We were met at Incheon airport's space age arrivals hall by the general secretary of Seoul South Conference Rev Byung Hee Choe and the Bishop's secretary Rev Sang Hoon Lee.

Seoul is a city of more than 25.6 million people. Today it is a major global city. It has risen with Korea's economic boom to be the world's fourth largest metropolitan economy.

The infrastructure is amazing. There are 27 bridges across the Han River and roads, up to 10 lanes wide, wind back and forth. The traffic all flowed very well, and drivers used their hazard lights if they wanted to cross over more than one lane at a time. In really heavy traffic men with flags and whistles stood in the lanes directing the cars.

The day after we arrived was Sunday, April 7th. We attended the service at Daerim Korean Methodist Church and together preached about NZ Methodist beginnings and our theme God of the past, present, future. There were 1000 in the congregation and 100 in the choir.

The next day we visited the foreigners' cemetery at Yanghwajin, Seoul. This cemetery is where the missionaries responsible for bringing Christianity to Korea and their families are buried.

We also visited the Methodist Theological University at Naengchung Dong that has 1000 students. This is a well equipped technology and learning facility.

On Tuesday April 9th we attended the Seoul South Methodist Annual Conference at Bethany Church where we were greeted by Bishop Jun Taek Lim.

Rex addressed the Conference thanking the Bishop and Conference members for the invitation to visit and for the fantastic hospitality we received during our stay. He talked about the Methodist Church's history and mission in Aotearoa and the principles we adhere to.

We brought greetings to the Bishop and members of Seoul South Conference from Te



Haahi Weteriana and presented a ceramic plate depicting Maori designs.

We later had interesting visits to Korea's first Methodist Church at Jung Dong and the secondary school for girls there. Students start at 8:00am in the morning and finish at 10:00pm in the evening. It does not seem that there is much social life or sport at this school. It is all about education and learning.

We also took a tour of the Korean Congress (Parliament) although it was not in session at the time.

On Thursday, April 11th we met with Bishop Jun Taek Lim and members of the NZ contingent of South Korean Methodists at the Korean Methodist Church Head Office to discuss future membership of Koreans in full connexion with the NZ Methodist Conference.

Other highlights of our trip including a worship service of 10,000 people at a Pentecostal church, and visits to the War Memorial Museum at Youngsan, the Duk Soo Palace, and Methodist Theological University at Naengchung Dong.

We also met with Rev Tai-Jin Bae and Rev Dr Min Heui Cheon from the Korean Presbyterian Church. They were interested in our ministry training and youth programmes.

Finally, as true tourists, we spent a couple of hours shopping in the Insadong District. This is a charming area off the main thoroughfare with a delightful mishmash of alleyways. Some shops have log-beam ceilings, flagstone flooring and wooden doors. We had no trouble finding souvenirs to bring home.

What are we doing about child poverty?

To the editor

Over the past eighteen months there has been a great deal of coverage in Touchstone, as well as elsewhere in the media, of increasing levels of child poverty in New Zealand.

The Church has recognised this as a major problem facing the nation today, and has launched at its 2012 Conference the 10-year programme 'Let the Children Live', which focuses on child poverty, child abuse and youth suicide.

Although Touchstone has faithfully followed the different steps in the sequence of raising awareness to child poverty, not much has appeared in its pages about what individual Churches are doing to address the problem.

Here at St John's, Nelson, it seems unlikely to us that all other Churches have been as slow as we have been to respond with action, and we are wondering what projects have been planned and carried out by other congregations around the country.

Can we suggest that Touchstone devotes a 'corner' in each issue to provide brief reports on what we are doing about child poverty? This, we think, would encourage folk to write in with just a few sentences, firstly to show what is happening and, perhaps more importantly, to urge others to act.

To kick things off, St John's has approached a

local primary school to see if we can assist with food and/or expenses for children whose parents struggle financially. Details have still to be worked out, but the process has at last begun, and we shall be meeting with the principal this week.

It should be mentioned that the school is ranked decile 5, so will not benefit by the Food in Schools legislation, assuming it is eventually passed. This programme is restricted to decile 1 and 2 schools.

We will also be informing government of our action, with suitable comment on the feeble response that it has shown to this crisis, which damages our international reputation for social justice.

Don Grant and Brian Kendrick, Nelson

Editor's reply:

Thanks Dan and Brian for an excellent suggestion. I would be happy to provide the space for a Let the Children live forum so people can share their stories.

While it is still early days in the decade-long Let the Children Live initiative, I agree that it is important to build up momentum and get projects moving. Sharing experiences and ideas about how to address the needs of children in our communities is a great way to inspire others.

Congratulations to St Johns in the City for their concern and commitment.

Secular Christ should shape churches' vision

To the editor,

Ian Harris ended his article in April's Touchstone with the paragraph, "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."

I can't believe that church people aren't doing just that. If the church hasn't embarked on just such adaptations it had better do so with haste.

To fight against the era in which one lives is a good way to be inauthentic and irrelevant and to die out.

In our secular world, supernaturalism is

diminishing and moving rapidly towards vanishing point, except as a plaything. Concepts of multilevel universes will soon follow suit.

Jesus taught he/we are one with that which parents us. This singularity is the great secular insight he led us into.

The secular age is uniting, enlightening and empowering. Why would anyone want to be in opposition to that?

Why see Jesus as against the secular? He heralded in the Secular Age, somewhat ahead of its time.

Bruce Tasker, Auckland

Jesus' resurrection and divinity - three things hard to understand

By Rev Joohong Kim

I was born into a Buddhist family. At the age of 11, I went to the church for the first time and at 17, I was baptized.

Through the ritual of baptism, my old identity, inherited from my family, was replaced with a new one. Baptism helped me commit to Christianity as part of my new identity and led me into a new world.

I could have been baptised two years earlier than I was. Even though I was glad to hear the promise: 'I die to my sins, sharing a death with Jesus, then I walk in newness of life of Jesus who was raised from the dead' (Romans 6:1-4), I was cautious, reluctant and even afraid of an uncertain identity that I hadn't experienced.

I was not courageous enough to accept a new identity all at once. After baptism they called me Christian but it took many years for me to be familiar with my new identity. It took many more years for me to say 'I am Christian' with confidence.

The more firmly this new identity put roots in me, the stronger my new worldview - the Christian worldview - grew in me. However, my increasing confidence didn't remove such theological questions as 'Did God create heaven and earth?' 'Is Jesus the Son of God?' and 'Is Jesus' resurrection a historical event?'

When I felt really anxious and insecure, I became self-critical and asked, 'Does God really exist?' 'Aren't we deceived?' 'Am I on the right track?'

I believe I am on the right track, and I thank God for this new journey of faith, though it is not without cost. Still I do ponder at times the same questions. Now, however, I do so from a different viewpoint and for different reasons. As part of my pondering on questions concerning Jesus' resurrection, I have found three things hard to understand:

1) When I come across a theological argument that denies the historicity of Jesus' resurrection and the divinity of Jesus, my first response is "We all have freedom of thought and speech," and then I check out my own belief that God is omnipotent [almighty], which, I think, is one of the core beliefs of Christianity.

Personally I don't find any problem with Jesus'

divinity and the historicity of his resurrection because God is almighty. On the other hand, if I deny the historicity of Jesus' resurrection and his divinity, I may end up with one of three denials: (a) denial of God's existence; (b) denial of God's omnipotence; or (c) denial of God's sovereignty. If one of these is the case, I wonder what identity such faith offers.

2) If the historicity of Jesus' resurrection and the divinity of Jesus are removed from Christianity, there is a gain and a loss. The loss is that Christianity loses its two critical markers. The gain is that Christianity comes closer to other religions in terms of soteriological doctrines [doctrines of salvation].

For example, without these two critical markers, Christianity may be able to share theological teachings with Buddhism and adopt Buddhism's 'Eightfold Path' which describes the path to the end of suffering as the so-called way to salvation. This might look good but a serious problem arises.

The way to salvation, which religions are required to offer, would be blurred or, at worst, disappear because no one is capable of meeting all the requirements of the Eightfold Path, just as no one is able to be righteous by fulfilling the requirements of the Ten Commandments.

If the requirements for salvation are too noble for us to fulfil, how can we say it is the way to salvation for all humanity? It is nothing but deception, if we say 'for all humanity', knowing that the way to salvation is too high to reach.

3) I have freedom to choose whatever identity I find appropriate. If I don't like the Christian identity, there are many others for me to choose. If I don't like the Christian identity with the two critical markers - the historicity of Jesus' resurrection and the divinity of Jesus, there are many others for me to choose.

We are all given freedom of choice. I wonder why some theologians insist that Christians deny the historicity of Jesus' resurrection and his divinity, that the Church abandon those two critical markers, and Christianity be 'freed' from such unscientific beliefs.

It appears to me that they are not happy with my Christian identity even though I am quite happy to accept it.



Christians, Muslims and ethnic Tamils have all faced discrimination and violence in Sri Lanka.

Sri Lankan religious, ethnic minorities targeted

By David Hill

Two Sri Lankan presbyters are monitoring events in their homeland closely, as innocent people are subjected to violence.

Methodist Mission and Ecumenical secretary Rev Prince Devanandan and Pakuranga-Howick minister Rev Freddy de Alwis are now based in Auckland.

Prince says much of the recent violence stems from Buddhist extremist groups discriminating against minority groups. Buddhists make up around 70 percent of the population.

Recently the National Christian Council of Sri Lanka sent out a pastoral letter, signed by leaders of the various denominations, to raise awareness of the violence in their country.

"We are living through an

unfortunate time when there is an open hate campaign directed against the religious minorities living in this country," the letter says.

"Many ordinary innocent people face mob violence and public ridicule and live amidst fear and suspicion, affecting their day to day life because of the faith they adhere to."

The letter acknowledges violence against the Muslim community has been particularly severe and violence has been growing against Christian communities and calls on the Sri Lankan government to take action.

However, Freddy, who was a Baptist minister in Sri Lanka and is a member of the largest Sinhalese ethnic group, says the letter does not go far enough as it does not

acknowledge historical grievances Buddhists have with Christians, including "unethical conversions that are happening throughout by the use of material goods and privileges to attract vulnerable Sinhala and Tamil".

"It is time for the Christian churches to come out and say 'sorry for the actions of our ancestors and the unethical conversions taking place today'.

"Yes, Sri Lankan churches are going through a very difficult time. My prayers go towards them but the question comes to my mind, when the innocent Tamil people were systematically subjected to genocide and wiped out from their traditional lands by the present Sinhalese government, the churches were silent.

See Page 14



Tindall Foundation Grants

Methodist Mission Aotearoa is a Faith Funding Manager acting on behalf of the Tindall Foundation, a major philanthropic trust in NZ. By way of Faith Funding Manager grants, the Tindall Foundation provides assistance to a wide variety of community services throughout the whole of NZ.

The Foundation seeks to engage providers in proven and positive ways, to avoid and respond to

problems by supporting, enhancing and mobilising each community's own resources.

MMA regional allocation committees will consider applications from within the Methodist Church of NZ for Tindall Foundation assistance for essential social service initiatives over the next few months.

It is a limited fund and to be considered, an application must qualify within the very clear criteria

established by the Foundation's trustees.

Further information on the criteria, the grants possibly available and if applicable, an application form can be obtained from the Convenor of Methodist Mission Aotearoa:

Michael Greer
12A Stuart Street, Levin, 5510
Email: mgreer@gdesk.co.nz
Phone: 06 368 0386
Cell: 021 632 716

In making any initial enquiry, please provide a brief outline of the purpose and nature of the project/service, its "connectedness" to the Methodist Church of NZ and any appropriate financial information.

The Tindall Foundation
Contributing to a stronger New Zealand



HONEST TO GOD

By Ian Harris

Coded symbols of Pentecost

Some people seem to have an abiding fascination with far-fetched stories of arcane practices, codes and symbols, all very much out-of-step with the secularising drift of modern times.

How else do you explain the phenomenal appeal of Dan Brown's 'Angels and Demons' and 'The Da Vinci Code', in which secretive societies from the past run amok in present-day conspiracies and fantasies?

Contrasting starkly with Brown's money-spinning romps is an even older story where codes and symbols are used to much better effect. It is the New Testament account of Pentecost, which churches will celebrate on May 19.

This is not a story to be interpreted literally though many Christians will do just that. In doing so they will miss the codes and so miss the point. Unlock the symbolic links, however, and the story is transformed.

Pentecost began way back as a harvest festival in Palestine. Later its focus switched to the Old Testament story of Moses receiving the Ten Commandments and Jewish sacred law on Mt Sinai. The festival was celebrated on the 50th day after Passover ('pentecost' means fiftieth). Passover commemorates that other pivotal event in Jewish history, when the Israelites broke free from slavery in Egypt, about 1300 BC.

Jesus' early followers took up the festival and gave it a totally new meaning. This, they said, was the day when the Holy Spirit promised by Jesus came upon them, 50 days after the traumatic events of the first Easter.

As Luke tells it, a motley company of Jesus' followers, hailing from around the known world, had gathered for the Jewish Pentecost in a house in Jerusalem. Suddenly a violent gust of wind rushed through the house, a tongue of flame hovered over every head, and everyone could understand what others were saying, whatever their native tongue.

To which a sceptical Kiwi would say: 'Yeah, right!'

To bring the story alive in our secular world you need to burrow deeper, for Luke has deftly woven into his account a number of threads that link the story to the Jewish scriptures and hold the key to its meaning. In Luke's day those links would have been obvious to Jesus' Jewish followers. They are not self-evident today.

For Jews, wind was associated with the breath of

life and with spirit. Their story of creation is a prime example: it was the spirit or wind of God moving upon a watery chaos that brought the world into being. In Ezekiel's allegory of

the valley of dry bones, the bones revived when the four winds blew life back into them.

Fire is another recurring symbol of divine presence. Moses sensed this in his experience of a bush that seemed to be ablaze, yet was not burnt up.

There was also fire and smoke on Mt Sinai when he received the Ten Commandments. Was that a volcano erupting?

Wind and fire come together in the story of the prophet Elijah being carried bodily up into heaven, then thought of as a real place lying just beyond the solid canopy that separated Earth and its atmosphere from the heavenly world above. A whirlwind is said to have whisked Elijah aloft in a chariot of fire. English rugby crowds draw on that imagery when they sing Swing low, sweet chariot.

Luke draws on these symbols when he describes a sound like a violent wind enveloping the gathering in Jerusalem, and tongues of fire resting on everyone present.

This is not an eye-witness observation. It is a creative way of imaginatively linking a profound present experience to key events and symbols in the Jews' religious past, while also claiming that this event goes way beyond them.

As for the unscrambling of the languages, that is the flipside of the mythical Old Testament story of the Tower of Babel. There, people's pride over-reached itself when they set out to build a tower so high that it would stretch into heaven. But God thwarted them. He jumbled their languages so they couldn't pull it off. This confusion of languages came to represent the divisions of humanity and symbolise its brokenness.

Luke's coded story of Pentecost reverses that. The experience broke down barriers between people.

Wind and fire symbolised the presence of the Holy Spirit. People of many tribes and nations found themselves at one with each other. They felt liberated and empowered - a feeling so ecstatic that onlookers thought they were all drunk. It was the beginning of the church's expansion from a movement within Judaism to a worldwide faith.

Sure beats Dan Brown!



Ian Harris

Hospital chaplain assistants there to listen and support

The hospital lift stops at the second floor. Kay Knowles walks out and enters a ward. In one of the rooms, she approaches a patient and introduces herself: "My name is Kay, I am a chaplain assistant and I have come to say 'hello'."

The patient is not sure how to greet her, so he smiles and also says, 'hello'. Kay asks how he is, and he replies that his family doctor was concerned about him, and wanted him admitted to hospital.

He then bursts into tears, saying, "My wonderful wife passed away three weeks ago. What did I do? Why would God do that to me? We were married for 64 years".

He turns his head on the pillow, weeping. Kay reassures him, saying, "You did not do anything. This is part of life. God loves you and dwells within you."

Kay asks about his family. He tells her about his adult children, their work and where they live around New Zealand. While he talks, he becomes settled. He then falls silent. He appears to be absorbed in his thoughts, so Kay stands to leave. She says, "God be with you in your journey". He looks up and gives her an appreciative wave as she walks out of the room.

Kay says for some years, it had been desire to share God's love in the community.

"One day, a woman in my church told me that she had taken one morning off each week from her clerical job so that she could be a hospital chaplain assistant.

"As a nurse with 30 years of experience, I was familiar with hospitals. I knew that chaplains visited the sick and the dying but I did not know that there were also chaplain assistants.

"I wondered if this would be an opportunity for me to share God's love in the community. I enquired at the chaplain's office at the public hospital. A training programme of one morning per week for three months was about to begin. I applied and was accepted."

The training group Kay joined was an ecumenical mix. One woman was a Catholic nun, another an Anglican minister. The rest were builders, teachers, nurses, social workers, retired people and housewives.

They learned that chaplain assistants work under the supervision of a hospital chaplain. Their role is not to evangelise, it is to listen to people.

"We are not there to solve people's problems but we can support them as they find strategies to help themselves. We pray with them, if they



Hospital chaplain assistant Kay Knowles visits a patient.

wish. In our training we were taught about patient privacy. We practised different scenarios, reinforced by feedback from others in the group and from the chaplain.

"As the training period drew to a close, the chaplain told us about the positions available at different hospitals. We decided where we would like to be and met the chaplains before working through a six month trial period."

Kay says she was nervous when she first began as a chaplain assistant.

"When I was a nurse, I was in an accustomed role. Patients recognized this and related to me easily. But, as a chaplain assistant, I could be rejected.

"A few had never heard of a chaplain or a chaplain assistant but many responded to my greeting with a smile and chatted about their lives and involvement with their churches. Other people were sad, realising that their health would not improve. Some accept their lot, others find it difficult. I listen and try to reassure people that God loves them. Many want me to pray with them.

"Do I feel that I am sharing God's love in the community by being a chaplain assistant? Almost always. When I am not so sure, the hospital chaplain is reassuring. Even if you just smile and greet them, she says, people feel acknowledged. When people are acknowledged, they feel love."

Welfare reforms hit young people and families

Christian social service agencies are concerned that the government's welfare reforms are pushing people out of the social welfare system at a time when employment opportunities are limited.

The New Zealand Council of Christian Social Services (NZCCSS) reports that more people are unemployed but the number of people receiving an unemployment benefit has decreased. They worry some unemployed are not getting support because they struggle to meet the harder benefit rules being imposed by Work and Income.

NZCCSS executive officer Trevor McGlinchey says last year the government implemented welfare reforms aimed at young people. Now Christian welfare associations are reporting an upswing in young people requesting food parcels and emergency accommodation.

"It appears there has been a slight increase in the numbers of young people sleeping rough, in doorways or under bridges. More teenagers are dependent on couch surfing, sleeping on their friends' couches until the generosity runs out and they have to move on."

Trevor explains that the government has implemented two rounds of welfare reforms and a third will take effect in June. The first step tightened up on all benefit requirements, the second, which was put in place last year focused on benefits for young parents and people under 18.

"These increases in demands from NZCCSS members have happened since the Youth Payment and a Youth Parent Payment were introduced last year," Trevor says.

"We need to have a very close

look at why young people have increased needs. We may need to amend these policies, or how they are being applied.

On one hand the government is proposing more investment to upskill and train young people. On the other hand, they now have more obligations.

For example, a young parent must have their child registered with a doctor and enrolled in preschool. If they do not participate in job training their benefits are cut in half.

"In 2007 New Zealand had the lowest unemployment rate in the OECD. Jobs were available and people with skills were available to fill them. We do not need a punitive regime to force people to take jobs if the jobs are not there."

Trevor is concerned that with the tighter requirements, some young people receive no government welfare support and will depend on church agencies for food and accommodation.

"Economists expect a slow recovery from the economic recession. For those with no work the outlook is bleak, especially if they can't get or maintain an unemployment benefit.

"How can we support our most vulnerable people? It is becoming obvious that tougher welfare systems won't achieve this."

"Christian social service agencies are becoming the default option to provide basic levels of support to people who cannot get any other help. This high level demand has drained the resources of our members who are struggling to keep up with demand. We need a more responsive benefit system so families can live in dignity and support their children."

PUBLIC ISSUES NETWORK



What about a constitution for New Zealand

The government is conducting a review for a possible constitution for New Zealand, and you can join the conversation on how Aotearoa NZ should govern itself.

The review panel's co-chair has said "The review is a chance for us to think about this country's future. What kind of place do we want our grandchildren and great-grandchildren to live in?"

During May and June we have the chance to contribute to this review, and the Public Issues Network intends to make a submission on behalf of the Methodist Church.

For example, Methodists might want to make a case for Let Children Live, in the Constitution, with a provision for child wellbeing and social equity. What about earth stewardship?

The terms of reference for the review include the status of a Bill of Rights, electoral issues, Maori representation, and the role of the Treaty of Waitangi in our

constitutional arrangements.

Some issues to consider are:

- **What provisions would we make for the Treaty of Waitangi in our Constitution?**

Should the Treaty, as the founding document of Aotearoa New Zealand, be preamble to the constitution? Should we have an upper house of Parliament that is Treaty-based and gives greater voice to Maori?

The Maori who signed the Treaty of Waitangi were the heads of self-governing iwi and hapu. What should the status of iwi be under a constitution?

- **Should our constitution enshrine safeguards for the environment?**

Laws such as the Resource Management Act have tried to balance economic growth with the integrity of the environment? Should the constitution promote a concept of environmental stewardship so that we do not exceed the absorptive capacity of the environment?

- **How could a constitution give attention to the interests of Pasifika people in New Zealand?**

Many Pacific nations have constitutional arrangements with New Zealand, and some have special immigration rights or are integrated into our economy in other ways. Should the constitution recognise this status?

Recall that both the Methodist and Anglican churches give special status to Pacific people through their synod and tikanga structures.

- **What should be in our Bill of Rights?**

Should the bill of rights be confined to individual rights and protection against abuse of power? Or should it include collective and economic rights such as the right to work, right to adequate housing, and provisions for wellbeing?

Should we have a 'Bill of Rights and Responsibilities' with a framework for the ethical exercise of power? Could these responsibilities include ensuring a 'good

life' for citizens and accountability for the use of nature's resources?

Public Issues is working with Methodist parishes and Methodist City Action in Hamilton to host a public forum on the constitution. In Wellington Public Issues is working with Victoria University and others to hold seminars on the topic. **Could your parish help host a public meeting or discussion on the constitution?** Information and support for discussions is available from Public Issues coordinator Rev Dr Betsan Martin.

You can also give direct feedback to the review via ourconstitutionnz@gmail.com.

Websites with information on the constitution include: www.converge.org.nz/pma/change.htm and www.ourconstitution.org.nz.

Contact Betsan on 04 473 2627 or betsan@publicquestions.org.nz.

'Business unusual' for World Methodist Council

Members of the World Methodist Council (WMC) Steering Committee were encouraged to pursue 'business unusual' when they met in Rio de Janeiro in March.

The Committee met early March 2013 in Brazil at the request of Bishop Paulo Lockman, World Methodist Council president, who lives in Rio de Janeiro.

The Steering Committee is made up of the WMC's 22 regional presidents and the chairs of committees. It acts as the executive for the WMC and is responsible to plan its meetings and facilitate work of sub-committees.

Methodist Church of NZ general secretary Rev David Bush is South Pacific president on the WMC and its Steering Committee.

David says Ivan's call for business unusual comes from his vision that the WMC should play a larger role in helping Methodist churches around the world work together and learn from and support each other.

Among the things the Steering Committee did was to hear reports on the life of member churches.

Good news included the report from the host church. The Methodist Church in Brazil has a membership of 122,000 having grown from 19,000 in the past 25 years. It is a church with a strong history of women in leadership and a

lively contemporary style of worship.

"Another positive story was that the Methodist Church of Ireland recently appointed its first woman president, Rev Dr Heather Morris," David says.

"On the other hand the news from Nigeria

is not so good. All churches there are affected by Boko Haram, an Islamic terrorist movement that is active in the northern part of the country. People are frightened to come to church, and some churches are installing airport-style metal detectors. The Council asks us all to pray for the Nigerian churches."

David says the WMC's Social Justice Committee is upgrading its website so resolutions can more easily be made on important issues. This

year the focus will be on human trafficking, HIV/AIDS and persecuted Christians.

The Committee also heard news from affiliated organizations, such as the World Fellowship of Methodist and Uniting Church Men's collaboration with Stop Hunger Now and their efforts to organize a food packaging event in London. The World Federation of Methodist and Uniting Church Women were praised for their ministry and service to women and churches globally.

The WMC Council will meet 9-13 September 2013 at Wesley's Chapel in London to carry on business unusual.



David Bush



Freshen up with 'mission shaped ministry' course

People interested in fresh expressions of church are invited to take part in an ecumenical course to explore effective mission in the 21st century.

'mission shaped ministry' was developed by the Fresh Expressions movement in the UK and is being offered this year in Palmerston North and Auckland.

Those who take the msm course will learn how to begin, sustain and grow a fresh expression of church. They will delve into the critical qualities of Christian ministry and ask how to listen to God in their contexts.

The course is designed for busy Christians and is presented to meet different learning styles and resources. It offers coaching and mentoring and provides students with networks to support their learning.

Traditional churches wanting to explore what being mission-shaped could mean for them will find much of interest in the material.

Modules include the mission of

God, vision and call, values, starting something new, gospel and culture, team roles and behaviour, leadership, spirituality, evangelism and other topics.

Individuals are most welcome but small groups from a church or fresh expression are particularly encouraged to join. Course teachers include a mix of local and national practitioners, pioneers and theologians.

The course is taught over extended periods. The Palmerston North course began last month (though you can still join if you act quickly) and the Auckland course begins 20th July.

For more information on the Palmerston North course contact Rev Bob Franklyn on bobfranklyn57@yahoo.co.nz or 06 326 7460.

For more on the Auckland course contact Rev Lindsay Jones on lindsay@baptist.org.nz or 021 546 379.



love to know

COME TO
INFO NIGHT!
MONDAY 20 MAY 7PM
AUCKLAND & CHRISTCHURCH

PREPARE YOURSELF FOR PARTICIPATION IN GOD'S PURPOSES

How about taking a year out to deepen and transform your faith?

Laidlaw College offers both a Diploma of Biblical Studies and a Graduate Diploma of Theology!

0800 999 777
www.laidlaw.ac.nz
info@laidlaw.ac.nz



Auckland | Christchurch | Distance Learning

Inspirational farmer

From Page 1

That decision has helped him in many battles he has had with officials, who deplore the lack of pharmaceuticals he gives to stock.

Joel's farming philosophy is to build the soil and to allow animals to express their nature.

"Touch the soil as a lover, not a rapist," he says.

He is strongly opposed to battery hens, for example. It's wrong because of animal welfare: the hens can't scratch around and eat grass and bugs and do the other things chickens naturally do.

It is also wrong because it creates an environmental problem out of what should be a resource. On his farm the chickens are in rotation after the cows. Their jobs are to scatter the cowpats, eat parasites, fertilise the paddock, and lay eggs. When they are confined, the chicken manure becomes a toxic problem and there's a build

up of disease, that's then countered with drugs.

Joel doesn't give his chickens antibiotics or vaccinate them, and he has had many battles with officials claiming his flocks spread disease. He's had many disputes over being able to kill and process broilers on his own property.

Others complain that his cows are mistreated because they are kept in large herds even though the herd is rotated to a new pasture everyday. Joel thinks the Creator's design is still the best pattern for the biological world, and for thousands of years buffalo and elk have moved in large numbers over the landscape. Through all these battles his faith has kept him going.

"At the end of the day God is alpha and omega, so ultimately I represent him: it's not my battle. I try to take the right side and be representative; but it is his earth and his plan."



Methodist Trust
Association

Results to 31 March 2013

	6 Mths to 31.03.13	12 Mths to 31.03.13
Income Fund	5.64%	5.99%
Growth and Income Fund	3.91%	4.21%

Income Distributions for the quarter totalled \$3,247,998

Contact email: info@methodist.org.nz

Established for the secure investment of the Church's funds.

Deacon stationing breaks new ground

By David Hill

History was made with the induction of Margaret Birtles into the Tauranga Methodist Parish last month.

Margaret became the first deacon to be inducted under the stationing process into a parish in the Methodist Church of New Zealand.

She says her induction is the culmination of "a lot of hard work".

"The general feeling was that we needed to be looking at what ministry a deacon could offer. We decided that if we could make one person available for the stationing process then people could see what was possible. That person turned out to be me."

Margaret says she discussed the idea with Waikato-Waiariki district superintendent Rev Dr Susan Thompson, and they decided to make it known to the wider church that there was a deacon available for stationing.

"We did that last year thinking it might take two to three years to get a response. But St Stephens was keen to take it up."

Margaret says she has played a similar role with a number of congregations over the years, but this is the first time she has



Deacon Margaret Birtles and supporters during her induction to Tauranga Methodist Parish.

been stationed to a parish.

The Tauranga parish has a connection with Relationships Aotearoa (formerly Marriage Guidance and Relationship Services), which bases its operations in the old church building at St Stephens

Methodist Church.

As with any deacon, Margaret's primary role is working out in the community.

"It fits in well with what the parish does. They have other people to lead the worship, so my role is to look around the community

and to see what is happening already and find out what the needs are.

"The first six months will be about meeting people who are already connected with the parish and getting round the wider community."

St Stephens already has a strong outreach programme, which they are keen to extend. Their activities include an opportunity shop called Allsorts, a care and craft group which meets weekly, and Girls' Brigade.

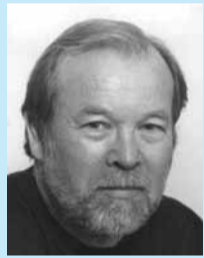
Margaret has been stipended half time for her new role and she hopes it is a model other parishes will explore in the future.

"That's probably the way the Palangi part of the church is going, as many congregations don't have the people anymore. The challenge is getting people to understand what a deacon actually is.

"There was a time of uncertainty not that long ago where we thought that there wouldn't be a future for deacons, so this is really exciting."

Margaret says she is already considering re-opening a community drop-in centre and hopes to build strong links with the local schools.

Methodist enthusiasm wanting



On August 24, 1744 John Wesley as a fellow of Lincoln College, Oxford, preached a sermon at St Mary's entitled 'Scriptural Christianity'. It was to be his last

sermon before the University.

According to one observer, it gave a 'universal shock' to the entire university community. The dean of Christ Church College, Oxford said that while Wesley may have been a man of sound sense, he was an enthusiast and enthusiasts were not welcome at Oxford.

Wesley's sermon was about what I like to call the other side of the gospel - that is, the eradication of poverty through an economy of grace not an economy of accumulation. "When the fullness of time

comes," anticipated Wesley, "there will be no oppression to make even the wise men mad, no extortion to grind the face of the poor!" (Sermon 4, 'Scriptural Christianity', Standard Sermons 1:87f).

In today's world there is enough collective wealth to insure that no one need go hungry or be condemned to a life of unwanted poverty. The writer and contemporary of Wesley, Samuel Johnson once claimed that "the true test of a civilisation was a decent provision for the poor."

Yet, poverty persists and continues to grow in some parts of the world. This is not an accident but the inevitable outcome of what historian Gertrude Himmelfarb has called our lack of "moral imagination".

Recently the Washington-based International Consortium of Investigative Journalists in collaboration with the Guardian Weekly and other international media published the results of research

into the secret world of off-shore financial assets of the world's wealthiest individuals.

They estimated that certain wealthy individuals around the world have "as much as US\$32 trillion stashed away in overseas tax-free accounts". (Guardian Weekly, 12- 18 April 2013). As in Wesley's day so also today, economies are structured so that wealth doesn't trickle down, rather it is sucked up.

The people called Methodists need to reconnect with this 'other side' of Wesley. Embedded in his life, his writings and his particular understanding of the Gospel is what I have come to call 'an economy of grace'.

Latin American theologian José Miguez Bonino writes that Wesley didn't just describe and denounce the conditions of the poor, he tried to understand the social, economic and political conditions that produced poverty.

In a 1773 treatise Wesley wrote that

CONNECTIONS

By Jim Stuart

the reasons for poverty are "the present scarcity of provisions". He developed a theology of dignity that addressed "the non-person from the perspective of God's grace" and challenged every person to be the person God intended them to be.

Finally Wesley emphasised not just personal holiness but also social holiness. He believed and taught that there was an organic unity between one's encounter with Christ in the power of the Spirit and one's commitment to a life of active love and service.

The real test of Methodist piety was not an introverted, escapist spirituality but a committed determination to care for the poor by working to change not only one's personal life but also transform society from an economy of poverty to an economy of grace. With such injustice, the world needs more good old fashioned Methodist enthusiasm.

What will your church be like in five years?

Peter MacKenzie, UCANZ Executive Officer

I was sharing with a congregation a few months ago and asked of the members, "What is the purpose of this church?"

A couple of the looks I received suggested surprise that I should even ask that question as the answer, to them, was obvious. But when people did start to unpack their thoughts, the picture was less than clear.

A key component of our identity is found in our understanding of purpose. People in an organisation gain a sense of who they are based on what their purpose is.

Businesses understand that and they can sometimes struggle when they take on elements outside their sphere of interest. For example, it is difficult for a jewellery store to sell muffins. We often hear the call for a company or local council to 'get back to core business' and return to their

basic purpose.

As churches we understand that we are called to be a people of God living in a community, witnessing the Gospel, serving the people and worshipping God. Many mission statements make that type of thought central.

But I am not convinced that such

Working Together
Cooperative Ventures

a statement talks about purpose. Purpose implies that there is a goal ahead and the reason for existing is to achieve a specific end. A rewording

of the purpose question would ask, "What do you want this church to be like in five years (or some other time frame)?"

Many of our congregations will answer: 'We simply want to still be here'. Others will have a vigorous debate about what the church would be like. Some suggest it would be full of children, others that it would be serving the poor, yet others having a vision of lively worship.

Looking around the country, most of the lively congregations have already identified their specific purpose as a church. They have generally said 'In five years time this is what we want to be like', and they are working toward that purpose. For some it has been a building project, for others the establishment of a specific ministry (children, outreach) and others have taken on a justice

project. What the goal was is less relevant than the fact that they were united on working toward the goal.

If part of our identity is found in what we are aiming to be as a church, what happens when we are a bit aimless? It seems to me that our sense of identity does weaken and it is hard for new people to find a connection with the church. It is hard for them to buy in to a church that does not have a clear objective in mind, and not just in mind but in print and right before their eyes.

Part of our sense of church identity connects with our sense of purpose as a church. To strengthen that church identity we need to work on having clear goals (the number will depend on the nature of the local church), be united in planning the goals and working towards them, and declare the goals to a wide audience.

Church communities without church buildings - it can work!

By Paul Titus

Today many congregations must balance declining membership rolls and offerings with higher running costs, insurance premiums and other expenses. In the post-quake era, some may face costly work to bring their buildings up to code.

These pressures may leave people with mixed feelings about their churches. While much-loved buildings may be their spiritual

home, they might also be costly and time-consuming to maintain.

Is it possible to be a church community without a church? It turns out the answer to this question can be 'yes'!

In this article we look at three Methodist and Uniting congregations that have relinquished their church buildings and found the move gave them fresh energy and new worshipping styles.

MARTON METHODIST PARISH

In 2004 the Marton Methodist congregation faced a crisis. Though it had a dedicated core group of worshippers, it was unable to maintain its wooden church building.

The parish council sought the services of an experienced counsellor to lead it in a day-long retreat to decide its future.

Parish manager Rex Millar says the parish council decided unanimously that the best way forward was to sell the church. Once it made this decision the next steps the council took were the most important.

"We knew that it was a contentious and sensitive issue. Rather than just tell the congregation what our decision was, we told them what we wished to do. Then we prepared a questionnaire to get everyone's feedback," Rex says.

The questionnaire asked what people preferred to do as an alternative to owning a building. One option was to become a home-based church and meet in private residences. The other option was to rent.

The option to rent was the overwhelming choice.

Another question the congregation was asked was how often they would like to worship: Weekly? Fortnightly? Or monthly? The answer to this question was: monthly.

Rex says once the decision was made the church building was sold and the congregation began to worship in the offices of Horizons, the local regional council.

"While a few people left us when there were rumours that we might sell, most people stayed with us. Though some people have moved and others have passed away, we have maintained our numbers.



Marton Methodist Church has found a home in Municipal Band Rooms.

"We put a notice in the local newspaper the week before we worship, and we have a phone list to remind everyone. We encourage people to worship at other churches in the weeks when we do not meet."

After a couple of years, the regional council needed the worship space so the congregation was "evicted".

"We moved to the Marton Municipal Band rooms and we are still there," Rex says. "It is an unlined breeze block structure that is adequately heated and carpeted. It is less aesthetic than most churches but it reminds us of the early Methodists

worshipping in the Foundry.

"We have the sole use of the premises. We have an altar, a lectern, and a good sound system and we are looking at data projection."

Rex says one of the key reasons the congregation did not disband is that it wanted to maintain its pastoral care in the community.

"We are members of Marton Christian Welfare Council, which runs an op shop. We are also part of the ecumenical Marton Ministers' Association which holds an ecumenical service once a year and organises the march of the cross at Easter.

"Methodists were also instrumental in the ecumenical group of churches that set up the not-for-profit trust that runs the Edale Retirement Home. We wanted to maintain our input into the trust."

Life continues to change for the Marton congregation. Recently it has formed ties with Bulls Presbyterian Church, and each month members of the two congregations attend each other's service.

Currently the band room is for sale though Rex is not concerned that the congregation will have to shift again.

"Our focus is to attract more people so that there will be a Methodist Church in Marton in five or six years. We need to let elderly people who not currently worshipping know that we are a comfortable worshipping community," he says.

ST LUKES UNION PARISH, NELSON

Five years ago the St Lukes congregation was having difficulty maintaining its building. While it was a small group of about 25 people, they were people who shared strong bonds.

Parish clerk Wendy Larkin says the congregation is like a family. "We support each other and no one goes home straight after the service."

Fortunately for the St Lukes congregation the YMCA was interested in their building. They did not want to rent the building so the decision was made to sell it to them. Then it got interesting.

"Initially we rented space from the YMCA but then after a bit of a search we found a house with a large section near where our church was. We bought it and converted it into our worship centre."

Retired minister Rev Bruce Murray is St Lukes treasurer and he was instrumental in this process. He says it was difficult to find a house with enough land for car parking. Getting consents to convert the house so it could be used as a church also took some doing.

"We spent about \$20,000 to get the architect's drawings and consent applications and another \$80,000 to asphalt the



The St Lukes congregation has converted a house into a church and community centre.

parking area, put in wheel chair ramps, and remove a wall to create a larger worship space," Bruce says.

Money from the sale of the property was used to do this work, and interest from the remaining capital helps cover the cost of ministry.

Wendy says moving to the house has changed St Lukes'

worshipping style and made it more relaxed and informal.

"We are fortunate that so many ministers retire to Nelson. We have a roster of eight or nine retired ministers and two lay preachers who lead our worship services. We are a Uniting Congregation so we can draw on people from a range of denominations," she says.

The house is near Victory Square southeast of the city centre. Along with the congregation it is home to three community groups - a mothers-and-babies group, an adult literacy programme, and a post-natal group - so it is well used.

"One of members is in her 90s and she knits sheep and lambs that we sell as a fundraiser for the local Victory Primary School. We also gear our food bank efforts toward the school and mainly collect food that they can use in their breakfasts for children."

"Even though we don't have a women's fellowship we do raise money for the special projects that the Methodist and Presbyterian fellowships run each year."

Wendy says the move has been very exciting. The new venue is like the house churches where the Methodist Church began, and it has kept the congregation family together.

ST JOHNS IN THE CITY METHODIST CHURCH, NELSON

Attentive readers of Touchstone will know that last year, the congregation of St Johns in the City sold their iconic buildings to well-known Nelson figures Eelco and Ali Boswijk.

The new home of the congregation is to be the top floor of Nikau House, a former government building in downtown Nelson that now houses Nelson District Health Board's mental health services.

St Johns presbyter Rev Alison Molineux says while the shift to its new digs is not fully completed, the move has been very positive.

"We have relocated our office and meeting rooms to our new space in Nikau House but we are not yet worshipping there," Alison says.

"The preliminary engineering report showed that the building is between 33 and 66 percent of code. The landlord is prepared to strengthen it and that work is underway. We are going to pay for a lift to be installed so that some of the older members of the congregation have full access.

"It was not appropriate to install the lift until the strengthening is done so we are worshipping in the DHB's



Temporarily worshipping in a dining room has brought a refreshing informality to St Johns in the City.

dining room on the ground floor."

Alison says the informal nature of the worship space has created a more intimate, less intimidating atmosphere to worship.

"When we first set up the space for worship we lined

the chairs up in rows but then we stood back and said 'no, that's not what we want'. We then arranged them in a semi-circle, which helps create a less formal feel."

Though one family moved to another church when the congregation left the church building, several other people have joined since the move.

"We are also starting an alternative service that we call Smorgasbord. It is open to anyone who wants to explore spirituality. There will be no preaching or dogma. Rather we will provide art, music, and ideas to think about and discuss," Alison says.

The move has been good for the congregation financially. Its income continues to come from offerings, rental from tenants, and interest from capital. Some of the tenants have moved with the congregation to Nikau House so its income remains the largely the same but it no longer has the large outlays to maintain the historic buildings.

Alison says the move to new premises has prompted the congregation to ask 'How do we see God in all the places of our lives and not just in church as we have traditionally known it?'

Workshops spark enthusiasm for children's ministry



An ecumenical group that aims to energise and enliven children's ministry in New Zealand churches has held its first training session.

Esme Cole heads up the Methodist Church's Kids Loving Church initiative. She says over the past few months she has been working with children's ministers from the Churches Education Commission, Scripture Union, and the Anglican, Baptist and Presbyterian Churches to hold three training and networking events in Auckland.

"The events are called 'Spark' and the idea behind them is that by working together we can provide more options and give greater opportunities to network with other volunteers and leaders in children's ministry," Esme says.

Each Spark event has a theme. The theme of the first Spark event on April 8th was i-Communicate. It offered three workshops on how we communicate within the church and the community, creative ways to share bible stories, and how to use digital and visual media.

"Each Spark event is two hours long, and starts with networking in a café style setting and a short devotion.

"The first event was a great success. More than 80 children's ministry volunteers and leaders attended and the feedback has been amazing," Esme says.

One of the most popular sessions was Andrew Ramsbottom's workshop on story telling. Participants sent back very positive remarks on it. One said:

"Story telling is my worst area and Andrew really helped with practical suggestions not a load of airy fairy stuff. During the lesson he told us to get folk to pray for us as we lead youth fellowship. It is so important but I had forgotten it. I now have two lovely ladies at church praying for me specifically - so important and I am so grateful to be reminded of it."

Another person also commented that the storytelling workshop was fantastic.

"It really inspired me. I left feeling so motivated and enthusiastic. I am confident about how to apply what Andrew shared, and so full of joy as I can see the benefits for the children, and also for me by making it more manageable to organise and to teach when I don't have a team."

Esme says Spark is a fantastic opportunity for the Body of Christ to come together, network, share resources, and to be inspired and encouraged.

"The next Spark event takes place on 1st July, and I hope to see many more of our children's ministry leaders and presbyters attending. More information about the workshops will be sent out through the Children's Ministry Network and e-Messenger closer to the time," she says.

"We would love to do something similar in other regions and have started having conversations with ministry leaders about how we do this."

Anyone who wants to explore similar training events in their region can email Esme at esme@missionresourcing.org.nz.

Camping the name of the game at Canterbury Easter Camp

This year Canterbury Methodists held their 40th annual Easter Camp at the Journeys End Campsite.

The event was enjoyed by 45 campers, young and old, with campers ranging in age from two to 80+ years.

One of the organisers of the event, Paul Beaumont, says the camp and campsite catered for all those that wanted a peaceful and relaxing camp and also those that like a bit of adventure in a low stress format.

"This year, we had a bit of a twist, in that none of the 62 beds in our Amberley and Leigh lodges were available to us due to safety issues identified by the local authority. This left only the eight beds in the three small cabins," Paul says.

"However that didn't stop about 43 people - singles, couples and families - from pitching their tents, campervans and caravan and having a blast.

"We were very blessed with gorgeous weather, which allowed us to do many outdoor activities. Amberley Hall and Raithby Chapel were still available for those who preferred quieter pursuits inside, such as reading, doing puzzles and catching up."

Paul says a number of families come out to join the camp for the day on Saturday. The children had mobility scooters available to ride, swam in the pool, joined a tramp, played on the playground, explored the campsite and took part in the services and thoughts of the day.

"A group of us walked or biked to the Mt Grey picnic area and had lunch there, before we returned to camp.

A Coptic Ethiopian family joined us for lunch on Sunday, as well as a group of young adults. There were quad bike chariot rides, mobility scooter rides, fridge door sledding for the young adults, and great fun was had by all.

Over the weekend there were a number



Quad bike chariot rides were part of the fun at Central South Island Synod's Easter Camp.



With the Journeys End lodges off limits, those who attended the Easter Camp literally had to camp.

of church services and various campers shared their thoughts for the day at breakfast and supper time. Rev Barry Harkness led the service on Friday morning.

On Sunday Paul led the dawn service at camp, and then the campers went to Rangiora and joined the congregation there. The Sunday evening service was

led by the young adult group.

On Monday synod co-superintendents Rev Andrew Donaldson and Cheryl Brown visited the campsite for lunch and led the close of camp communion service, before the intrepid campers packed up and left for home.

LOOKING BEYOND DIVISION

WINTER SCHOOL ON ECUMENISM

MONDAY 8 TO SATURDAY 13 JULY 2013.

ST. JOHN'S COLLEGE MEADOWBANK.

The course is to be held in association with the Centre for Ecumenical Studies of Charles Sturt University, Canberra. Course content and details of registration are available in the M&E office. Cost – undergraduate and post graduate level: \$ 300.00 Audit - \$ 150.00. This fee includes course material and lunch during the course.

Resource persons for the course from Charles Sturt University will be Rev. Prof. Robert Gribben (co chair of International Anglican Methodist Dialogue) and Rev. Dr. Ray Williamson (director of Centre for Ecumenical Studies).

For further details, please contact Prince Devanadan at the Mission and Ecumenical office
mm-e@methodist.org.nz • Private Bag 11903 Ellerslie Auckland 1542

Those who wish to get course fee from Travel & Study Committee must submit their application to Travel & Study Committee before 15 May 2013.

Applications close on 31 May 2013.



Fair Trade Fortnight's success built on solid foundations



Fair Trade enables people like Papua New Guinea cocoa grower Alex Kuaglia earn a better price for their products.

Fair Trade Fortnight this year runs from May 4-19 and CWS encourages churches and individuals to support it again.

In recent years Fair Trade Fortnight has become the time that CWS tries to get people pondering over fair trade, the way international trade is run and how to put

our purchasing power to good use.

Behind this call are deep foundations for the Fair Trade movement and its retail wings like Trade Aid within CWS and the former National Council of Churches (NCC).

Trade Aid had its genesis in the early 1970s and was created in part because of

the encouragement of NCC assistant general secretary Rev Ron O'Grady. In its very early days Trade Aid used the NCC office facilities.

As ideas grow and take their place on the national stage it is very easy to lose sight of the influences and beliefs that helped get them afloat in the first place.

Fair Trade Fortnight is such an event. Last year the statistics for the booming event show it is an idea whose time had well and truly arrived.

Fair Trade Fortnight ran 700 TV advertisements, got 27,000 people involved on Facebook and saw 80,000 take part in Coffee Breaks.

Close to 100 supermarkets (Countdown, South Island Supervalue and Commonsense Organics) ran special in-store promotions, 30 news stories ran in various media, and 480 BNZ money machines showed the Fairtrade message.

The New Zealand Fairtrade sales figures for 2012 were up to \$52.6m from \$45.4m in 2011 driven mainly simply by people buying more Fairtrade products. This was an increase of about 16 percent, which in the context of the flat economy was a highly impressive result.



It is worth reflecting on the fact that these bullish economic figures reflect an idea driven originally in part by the Christian activist movement who simply wanted to see fairness in trade.

CWS also played a foundational role in the formation and functioning of the Fair Trade Association of Australia and New Zealand (FTAANZ).

This group fosters and promotes a common understanding of fair trade and helps keep the fair trade movement growing.

FTAANZ promotes the two internationally recognised systems of fair trade, Fairtrade International (FLO) and the World Fair Trade Organisation (WFTO).

Its work is divided into three key areas to:

1) Increase awareness, understanding and support for fair trade.

2) Support the development of a strong and sustainable fair trade movement.

3) Link producers in South East Asia and the Pacific with fair trade markets.

CWS stalwart, Gillian Southey is on the governing body for FTAANZ.

CWS SYRIAN REFUGEE APPEAL



PLEASE DONATE NOW

Syria's refugees need help now. Our partners know what they need and need you to help them provide this help. Help that feeds, shelters, educates and gives the precious gift of hope. Help us give that gift today.

CWS SYRIA REFUGEE APPEAL

CREDIT CARD Phone 0800 74 73 72 or online www.cws.org.nz/donate

DIRECT DEPOSIT Name of Account: Christian World Service Account number: ANZ 06 0817 0318646 00, ref: Syria Refugee Appeal. Email postal details to cws@cws.org.nz if you would like a tax receipt.

POST Christian World Service PO Box 22652 Christchurch 8140



Syrian refugees and the kindness of strangers

Syria's savage civil war could fuel the world's worst refugee crisis by the end of the year warns the UN.

As the Syrian refugees spill over dangerous borders into neighbouring lands, they are straining resources to breaking point.

Long-time Christian World Service partner Department of Service to Palestinian Refugees (DSPR) is supporting Syrian refugees in Jordan and Lebanon, and CWS has launched an appeal on their behalf.

The DSPR has become involved in part because many of the Syrian refugees are part of the Palestinian refugee community.

CWS global partner the ACT Alliance has been helping both within and outside Syria since the civil war began.

DSPR supplies refugees with medical care, food packs, kitchen utensils, women's hygiene products, stoves, infant clothes, stationery and school bags.

About half of the Syrian refugees are children. The majority (75 percent) of the refugees are women and children.

While the hugely overcrowded camps like Jordan's Zaatari get the publicity, the reality is that three quarters of the refugees live in host communities.

The statistics created by Syria's crisis are overwhelming. There are 4 million internally displaced people within Syria where about a third of all housing has now been destroyed.

More than one million refugees have registered with the UN.

In March the monthly death toll in the civil war hit 6000 making it the worst month. The civil war has already caused an estimated 70,000 deaths.

Like many huge disasters it takes a trip beyond the headlines and dire figures to find the spirit of compassion and hope alive and well.

ACT Alliance photographer, Paul Jeffrey visited Jordan earlier this year to interview and photograph Syrian refugees.

Amongst the many people he met was Souad Kasem Isa a married mother of six managing to just survive in Jordan's capital, Amman thanks to local and international charity.

Her partly disabled husband has some part time work and they are months behind



Syrian refugees in Jordan and Lebanon are getting by thanks to kindness of their neighbours and aid from local and international organisations.

in paying for the apartment they rent. Their landlord is trying his best to ignore the debt despite his own financial pressures.

In fact, the landlord has helped the family with food and blankets. He once lived in the US where a daughter's medical bills bankrupted him.

It was the kindness of strangers that kept him and his family afloat then and he is now repaying that moral debt.

"Thank God for our humanity", he said. "Most of us are willing to share what we have for others to survive. I may soon end up like them. I own the building but have taxes and other bills to pay, and I can't pay them if no one pays me rent," he says.

Souad's family also got pointed toward more help by another neighbour Dhamyah Mahdy Salih. Salih is an Iraqi refugee who says she was warmly welcomed in Jordan 10 years ago so now she too wants to repay the kindness.

You can help refugees like these by donating to the CWS Syria Appeal today.

Young People

New post means new home for minister's family

By David Hill

In February this year, Manoa Havea and wife Akanesi were inducted as the new presbyters at the New Plymouth Methodist Parish after recently having completed study at Trinity Theological College.

It marks a new chapter in the life of Manoa and Akanesi - as they begin their life of service as presbyters through the Methodist Church of New Zealand.

In keeping with Methodist tradition, this will likely be the first of several leadership posts that they will hold throughout their life as presbyters within Te Hahi Weteriana o Aotearoa. This could see them stationed anywhere in New Zealand in the years to come.

As any presbyter would tell you - a commitment to the ministry is one that must be undertaken by the whole family. For Manoa and Akanesi this has meant moving with their children from Wellington.

They have five children - two sons, Paula and Manoa Junior, and three daughters, Loisi, Tema and Asi. They were all raised in Wellington. While the eldest

Loisi, who is 23, remains in Wellington, the other four children have had to adjust to living in a new town, attending new schools and of course being in a new church.

I spoke to eldest son Paula (17) about their experiences to date.

"When Dad began his studies to become a minister a few years ago, we knew that one day we would have to move to whatever church he would be called to. We found out in about November last year that we would be moving to New Plymouth.

"I think we were all nervous at first about moving to a new place and not knowing anyone but since we have arrived the people here in New Plymouth have been very welcoming and friendly," Paula says.

Josh: How have you handled moving from Taita College in Wellington to New Plymouth Boys High School?

Paula: "I am enjoying the new school. I am playing volley ball and rugby for the school which also helps with making new friends. The teachers know that Manoa

and I are here because our Dad is a new minister in town. I do feel like there is a bit of an expectation of us to set an example, so we always make sure we're wearing our new uniform correctly with our socks pulled up!"

Josh: How are things at your new church?

"While we do miss our old church and family down in Wellington, we are really

enjoying it here at our new church in New Plymouth. There are a lot of older members here and they are really nice. We are also part of the youth group which has about 20 members which is really cool."

We wish Paula, Tema, Manoa and Asi all the very best as they adapt to their new surroundings and support their parents' ministry in New Plymouth. God bless you guys!



Manoa, Asi, Tema and Paula Havea have made the move from Wellington to New Plymouth.

Kidz Korna!



Hamilton kids took part in a book sale to help the city's library.

Welcome to Kidz Korna for May 2013!

This month we are hearing about something different. The friends of Hamilton Public Library had a book sale at Wesley Church to raise money so that people who cannot get to the library and who do not have anyone to collect their books can get them for free. At present they pay \$10 a month.

A number of children supported

the sale and bought books to take home. It was great that they were helping others.

I wonder if any of you have done something like this. Have you supported a garage sale or cake stall to raise money for people in need? If you have I'd love to hear from you.

Doreen



For your Bookshelf

The Lion Book of Two Minute Parables

Written and illustrated by Kelly Pulley

Published by Zonderkids

Retold by Elena Pasquali, Illustrated by Nicola Smee

Reviewed by Doreen Lennox

This is a collection of 10 of Jesus' best known parables written for younger children. The language is simple and Nicola Smee's illustrations are beautiful and full of life.

Although there are few words, the messages they bring are clear. Because of their brevity, they would make great bedtime reading.

Included are The Sower, The Ten Bridesmaids, The Rich Fool, The Runaway Son and The Workers in the Vineyard.

A great book for early readers to read for themselves and for parents to share with their pre-schoolers.



WORDSEARCH PEOPLE AND PLACES

In this puzzle are the names of some of the people who went with Paul on his journeys and some of the places they visited.

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

Answers to last month's Easter quiz:

- 1) The Mount of Olives
- 2) His disciples
- 3) Peter
- 4) Simon of Cyrene
- 5) "This is the King of the Jews"
- 6) Joseph of Arimathea
- 7) An empty tomb
- 8) Cleopas

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 or to touchstone@paradise.net.nz

ON SCREEN

A film review by Shannon and Steve Taylor

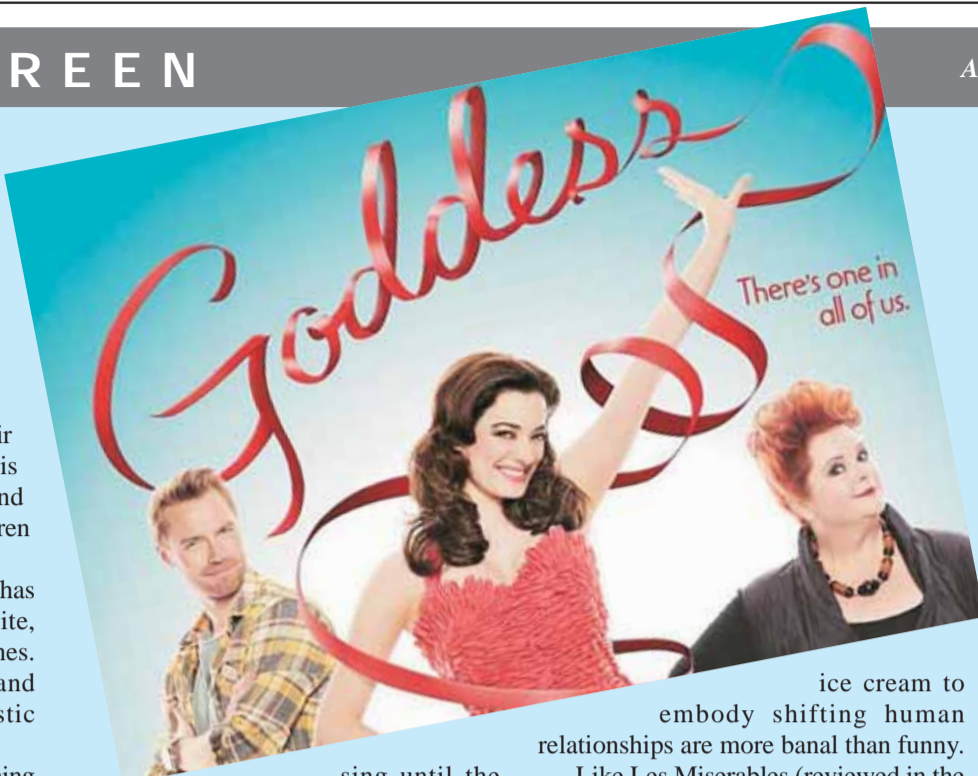
The film *Goddess* is fun. Elspeth Dickens (Laura Michelle Kelly) is a young mother, raising an energetic child in the farmlands of rural Tasmania. Her husband James (Ronan Keating) is a marine scientist, absent for long periods chasing whales in the Southern Ocean.

Recently moved from London, their down-under dream of the rural idyll is eroded by his increasing absence and the growing isolation of raising children in a foreign land.

Elspeth turns to the Internet. She has a webcam installed, sets up a website, and enters key words in search engines. She uploads her songs, original and quirky, that showcase her domestic realities.

Her ditties of raising kids and washing dishes go viral. This attracts the interest of media magnate Cassandra Wolfe (Magda Szubanski), who flies Elspeth to Sydney to be the face of 'Goddess', a laptop "for all the women you are".

Directed by Mark Lamprell (Babe: Pig in the City) this Australian film is shot with an international eye. There can be little other explanation for the inclusion of global singing star, Ronan Keating. He acts, passably, yet strangely does not



sing until the popcorn is well and truly eaten (the 75th minute to be precise).

Part musical, part comedy, part romance, *Goddess* seeks to emulate the success last year (reviewed in the October 2012 edition of Touchstone) of Australian musical comedy *The Sapphires*.

While scenes of rural Tasmania are sure to turn international viewers green with envy, at times the movie tries too hard. The use of whale song and melting

ice cream to embody shifting human relationships are more banal than funny.

Like *Les Miserables* (reviewed in the April 2013 edition of Touchstone) *Goddess* is adapted for the screen from a musical, *Sinksongs*. Unlike *Les Miserables*, the songs in *Goddess* are interspersed between enough dialogue and surrounded by enough comedy to provide a surprisingly enjoyable movie experience.

In many ways *Goddess* functions as a contemporary temptation of Christ. Watching with two teenage daughters,

the movie offered a thought-provoking exploration of growing up female. These include the tensions around raising children, having a career and responding to the relentless sexualised commodification of the female body.

Under the media glare, Elspeth sifts a range of modern challenges. Not the temple but the splendour of international fame. Not angels but the persistent attention of the male gaze. Not bread for the body but the sexualisation essential to modern media.

The film turns the humour of potty training into a serious exploration of being human, being family, being female. The scene in which Elspeth is told that she is simply another in a long line of pretty girls waiting to be discovered (exploited?) is a reminder of the disposability inherent in contemporary culture.

Goddess provides no easy answers, simply a feel good finale, in which faithfulness trumps fame.

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.

Buildings and Structures

Pentecost falls in the middle of May this year. The traditional Pentecost reading from Acts is paired with a reading from Genesis that vividly contrasts what happened to the people as a result of a profound experience. Both epiphanous events mention a building so this month's challenge concerns buildings and structures mentioned in the Bible.

Bible Challenge

First building mentioned in the Bible, the Tower of Babel	___ B ___	Gn 11:9
Abram's father lived in the first ___ mentioned	___ U ___	Gn 12:1
Pagans built ___ for their gods	___ I ___	2Kg 17:29
Kings lived in ___, Ahab's is the first mentioned	___ L ___	1Kg 21:1
Ancient cities were walled and	___ D ___	Gn 34:20
Moses built an altar surrounded by twelve	___ I ___	Ex 24:4
Joshua set up 12 ___ from the Jordan, in Gilgal	___ N ___	Jos 4:20
Place of Jewish worship	___ G ___	Mt 9:35
A fortified building known from early times, a	___ S ___	Prov 18:19
The preferred building material was	___ I ___	Gn 11:3
King Belshazzar had a ___ hall in his palace	___ N ___	Dn 5:9-10
Another word for 'room'	___ B ___	Jg 3:20
Water was stored in ___ hewn from rock	___ I ___	Jer 2:13
The ___ was built of acacia wood, in a special tent	___ B ___	Ex 26:1-15
Rahab's house was built into the city	___ L ___	Jsh: 2:15
King Ahasuerus sat on his royal ___ in Susa	___ E ___	Est 1:2
The city of Tyre was defended by a	___ T ___	2Sm 24:7
Jesus advocated building on strong	___ I ___	Lk 6:48
The grandest building of them all, Solomon's	___ M ___	2 Chr 2:1
At Pentecost the disciples were in an ___ room	___ E ___	Ac 1:13
Haman ordered the building of tall	___ S ___	Est 5:14

Answers: Babel, house, shrine, palaces, gated, pillars, stones, synagogues, castle, bricks, banqueting, cisterns, tabernacle, wall, throne, fortresses, foundations, temple, upper, gallow. © RMS

Sri Lankan minorities menaced

From Page 6

"Most of the Tamil people are languishing in refugee camps, and every week some were disappearing. I have not heard any concerns from any of these church leaders towards this aspect."

Freddy says he admires church leaders like Bishop of Colombo, Duleep De Chickera, who has raised some concerns including a recent statement condemning the recent violence against the Muslim community.

Freddy says he expressed these views when he was in Sri Lanka but his own church labelled him a terrorist who supported Tamil minorities.

"I suggested that the church should support and encourage the development of Buddhist Sunday schools, rather than going ahead with crusade type conversions. I believe if the children learnt true Buddhism and Buddhist values, they wouldn't resort to violence."

Freddy was raised by a Baptist father and a Buddhist mother.

Prince was an Anglican minister in Sri Lanka, is a member of the minority Tamil ethnic group and his wife is Sinhalese.

"My family began to realise that I was not safe and the children did not want to grow up without a father. So I decided to leave and opted to live in New Zealand," Prince says.

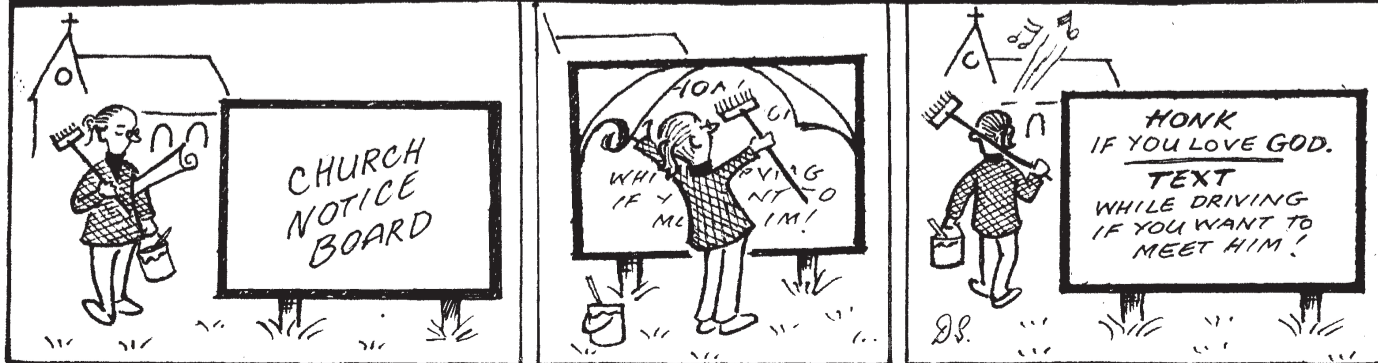
Christian World Service has written to Foreign Affairs Minister Murray McCully to see if the New Zealand government can use its influence, he says.

"We can all contact the foreign minister and ask him to write to the Sri Lankan government but the question is whether our government is willing to take this up."

"Sri Lanka is one of the biggest importers of milk products. New Zealand has very strong ties with Sri Lanka through cricket, milk and tea."

The REV...

by Dale Sweeney



Maori and Social Issues

Tracey McIntosh suggests that this volume offers 'power-centred and Maori-centred perspectives' to issues that affect Maori in all walks of life in 21st century Aotearoa.

The preface by Royal situates Maori in the context of a people for whom identity formation begins with their whakapapa (genealogy) that has been influenced by colonisation, urbanisation, and increasing diversity in genealogies. It is important to first acknowledge this context and the transformations that Maori identity has undergone.

This then helps the reader to engage with this volume, which provides insights into a range of social experiences that have impacted detrimentally on Maori.

This is illustrated by examples from a range of contexts such as education, health, prisons, inadequate housing, as well as different aspects of abuse and poverty. The question that this volume then raises and explores is



how much the negative aspects of particular social experiences have been influenced by historical factors, such as those aligned with colonisation.

The opening chapter by Kukutai's provides a demographic account of the statistics that highlight the position, and more importantly, the plight of Maori today. Despite the negative picture that these statistics produce, the writer suggests that Maori are taking a far greater interest in using them to better inform decision-making and advance Maori interests.

The final chapter is a study in resilience, and in particular resilience as a conceptual framework for understanding the Maori experience. Boulton and Gifford raise concerns about attempting to fit the Maori context into a non-indigenous context punctuated by terms such as 'resilience and efficacy'.

These terms are commonly used in social services rhetoric and may not be the most appropriate. However,

*Edited by Tracey McIntosh and Malcolm Mulholland
2011, Huia Publishers, 322 pages
Reviewer: Arapera Ngaha*

the authors do draw on Te Puni Kokiri's Whanau Ora programme for a case study in resilience as a framework.

In between these two chapters are explorations of Maori social experiences; through child maltreatment, mental health, gambling, gang culture, obesity, smoking, disparities in health, low educational achievement, and homelessness.

Common threads run through all these accounts and weave their way throughout these pages. The history of colonisation and disempowerment has contributed to these negative pictures but out of this negativity Maori have found ways to build positive pathways into the future.

Each account posits at least one avenue for further exploration that helps tip the scales in power relationships towards positive outcomes for Maori. Most of all they offer opportunities for Maori-centred solutions that might begin the move from Maori disadvantage to Maori empowerment and growth.

This book is an important study in understanding the context of Maori today and is a must for all who work in Maori social contexts and within Maori communities.

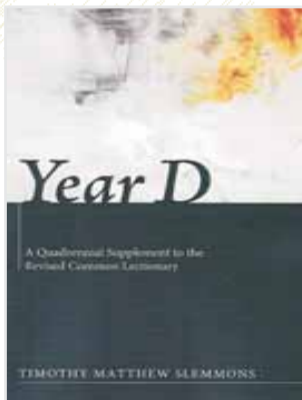
Year D - A Quadrennial Supplement to the Revised Common Lectionary

Visiting an old cemetery I was surprised to find sections labelled 'Catholic,' 'Anglican,' and 'Dissenter.' Dissenters were those who dissented from the established Church of England and what they saw as the restrictions of the Book of Common Prayer.

Dissenting preachers did not want to be bound by a lectionary or any prescribed selection of scripture passages for reading in worship or as a source for their sermons. In more modern times, however, the use of a lectionary has become widely accepted.

Following Vatican 2, the Catholic Church produced a three-year lectionary designed to "open up the treasures of the Bible more lavishly". This was reworked by American Protestants and emerged as the Common Lectionary in 1983. Ten years later it was modified as the Revised Common Lectionary (RCL).

While any lectionary is designed to move away from scripture read in worship being a matter of a worship leader's choice, no lectionary is free from editorial bias. This influences what congregations hear or don't hear, and how



and when they hear it. As a teacher of worship and preaching, Slemmons has come to believe that the biggest defect of the RCL is that it is incomplete. "Every text is potentially revelatory," he says. Yet, in the RCL, some entire books are omitted, while only small portions of others are read and, in some passages, verses are edited out.

In an effort to address the problem of selectivity, Slemmons has spent years developing a fourth lectionary year (Year D). Year D includes all the gospel and epistle texts not included in years A, B or C of the RCL, psalms that have been omitted entirely, and a significant expansion of readings from the Pentateuch, prophets, histories, wisdom literature, Job, Daniel and other writings.

What is included in Year D may be seen at a glance in Appendix A sets out the entirety of Year D in liturgical format. What is not included are texts from Acts and Revelation, as Slemmons sees these as requiring greater exposure and suggests they might find this in a hypothetical

Year E.

Many of the lections for Year D are considerably longer than in the RCL. Slemmons recognises that discretion may be required by worship leaders but wishes to place the longer versions before preachers for consideration. This includes passages omitted from the RCL because they are awkward. Slemmons sees these as a challenge to the expositor.

The Advent/Christmas and Lent/Easter lections in Year D do not include any of the usual gospel narratives since these are already adequately represented in RCL. Slemmons is concerned rather to provide texts that throw light on the meaning of incarnation, sacrifice and the living presence of Christ.

Much of the book is a technical discussion of principles guiding lectionary formation in its role as an interpreter of the Bible. For the preacher the most useful sections are the appendices. The readings offered may pose a challenge to the unthinking use of RCL for every service of the church year.

Review copy courtesy of Epworth Books.

*By Timothy Slemmons
2012, Cascade, 148 pages
Reviewer: John Meredith*

A Kind of Opening - A tribute to Dame Phyllis Guthardt

Phyllis Guthardt once wrote "the Christian woman is a peculiar person". And I sense it took, to borrow her words, a "peculiar person" to become the first woman to be ordained as a minister in New Zealand.

This collection of essays is a tribute not only to our first woman minister but also to all our sisters called into presbyteral service since 1959.

In Phyllis' own words, her ordination in 1959 created a kind of opening. That opening was not total, however. Methodist and other Christian women here and overseas have continued to face obstacles, including their gender, age, race, marital status, sexual orientation and general disapproval from those who would otherwise deny them their calling.

In 1948 the New Zealand Methodist Conference first passed a resolution allowing women to be accepted for training for the ministry on the same basis as men.

However, it would be another five years before the first women offered themselves as candidates. Phyllis was accepted but the second woman, in spite of her credentials, was not. This was perhaps due to her age - she was in her



late 30s.

One would have thought the ordination of the first woman minister was an historic occasion. However, it seems someone forgot to tell the Methodist Church! As Lynne Frith, points out, in the book's introduction, the Conference minutes "make no mention of the fact that her ordination was an historic event".

Progress within the church remained slow over the next quarter of a century. Rev Lynne refers to her own experience of offering as a candidate for ministry in the 1970s. She was told by the men there would be "no obstacles" as "we, i.e. the church, had been ordaining women for years".

It would seem there were different understandings of what these words actually meant. Just four women were ordained as Methodist ministers in New Zealand between 1959 and 1976.

In 1975 the National Council of Churches' held an enquiry into the status of women in churches and found that "women have equal status with men in all courts of the Methodist Church [but a woman] must show herself to be

*Edited by Lynne Frith and Susan Thompson
2012, Wesley Historical Society, 60 pages
Reviewer: David Hill*

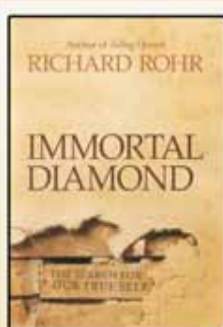
more able than the men already serving".

In another essay in this book Anglican minister Rev Janet Crawford celebrates the influence of Phyllis, and acknowledges our pioneering sisters from other denominations, including Rev Margaret Reid Martin, the first New Zealand Presbyterian woman minister, ordained in 1965, and the first Anglican women priests in 1977.

Rev Lynne Wall recalls her experience in England in 1992, when the Church of England Houses of Synod finally passed a resolution allowing women to train as priests. This is timely, given the Church of England has been debating recently whether to accept women Bishops. It seems little has changed in the last 20 years.

Our first Tongan woman Methodist minister Rev Sylvia 'Akau'ola Tongotongo recounts the experiences of our Pasifika sisters, while Rev Susan Thompson recalls her own journey of answering a call to ministry at the same time as coming to the realisation she was a lesbian.

I thoroughly recommend this inspiring and thought-provoking book. It gives a concise, striking and passionate account of change and a major milestone in our church's history.



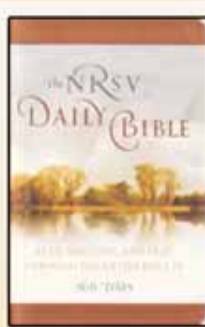
Hbk
\$34.00*

Immortal Diamond
"Profound, intelligent, wise & passionate, this book continues Richard Rohr's great work in showing us what vibrant Jesus-centered faith looks like..." Rob Bell.



\$35.00

Homemade Year
Celebrate the the rhythm of life's calendar of events, and the Christian liturgical year, with this blessing of cooking, crafting, and coming together. Full colour.



Brown imitation leather
\$64.99*

NRSV Daily Bible
Read, meditate, contemplate and pray through the entire Bible in one year. 10mins a day in order from Genesis to Revelation.



Hbk
\$34.99*

What We Talk About When We Talk About God.
Rob Bell shows how traditional ideas have grown stale and how to return vitality and vibrancy to lives of faith today.

Order now from
Epworth BOOKS

www.epworthbooks.org.nz
sales@epworthbooks.org.nz

PO Box 17255, Karori, Wellington 6147.
338 Karori Road, Karori,
Wellington 6012.

Toll free: 0800 755 355 Ph: 04 476 3330

*Plus p&p: \$5.50 for 1 or 2 items, \$7.00 for 3 or more.



Along with friends and well-wishers, past and present members of St Marks, Temuka gathered to officially close the doors of the church.

'Never give up' parting message as Temuka Methodist Church closes

Rev Graham Hawkey quoted Winston Churchill's shortest speech when he preached at the final service of St Marks Methodist Church, Temuka on Sunday April 7th.

A past presbyter of the Timaru Temuka Parish, Graham urged the members to "Never give up. Never, never give up. Never, never, never give up," because they are still on the journey, "a journey that will continue in greater light, understanding and service in the immensity of eternity".

While the St Marks church building has closed its doors, the work and witness of the church itself would go on, Graham told the service.

Central South Island Synod co-superintendent Rev Andrew Donaldson picked up this theme as he reminded those present, "We do not give up on God and God does not give up on us."

Although the doors of St Marks will

close, Andrew said the proclamation of the realm of love will not come to an end.

During the service John Ralston outlined the history of Methodism in Temuka since the early 19th century and of the present church, built in 1892.

Current minister of the Parish, Rev Bob Sidal, expressed great sadness at the decision of the Temuka members to close the church but said he understood that age and health issues made it impossible for members to continue maintaining the property.

The Presbyterian Church in Temuka has invited members to join their Sunday worship, and some will travel to the service at Woodlands Road, Timaru.

Bob will still visit members each week in Temuka and the Women's Fellowship will continue to meet monthly.

Memories of St Marks Temuka

Now 89, Malvern Lloyd spent his boyhood in Temuka and has fond memories of St Marks Church.

"My family lived in Temuka during the Depression, until we moved to Timaru in 1938.

"Our family of six travelled to church in a horse and gig, and while church was on, the horse was tied up in the church section and given a feed of chaff.

"The Temuka Methodist Church was a thriving cause and supported by many well-known families."

"The Methodist Church had a strong Sunday school and an active young women's and young men's Bible class. Two of the highlights of the year were the Harvest Festival tea and auction, held in March, and the Sunday school

anniversary, held in December."

Malvern says for many years Miss Gertrude Brown ran the girls' Bible class that his sister Dorothy attended.

Several members of the class moved to Christchurch and for years afterward they used to get together for a luncheon once a year.

"The temperance issue was a very lively one at that time, and the Methodist Church, the Salvation Army and some of the other churches campaigned strongly for the cause of prohibition, which was voted on at each general election. I entered an essay contest run



Malvern Lloyd

by the Women's Christian Temperance Union and won top prize."

"It was typical in those days for Catholic and Protestant families to distance themselves from each other. As the Catholics had their

own school, children didn't mix either. With the two schools in the same locality children going to and from school tended to walk on different sides of the road. Older children did meet on the sports field however, and there was always a keen rivalry between the two. Happily attitudes have changed dramatically since those days."

Book tells of archives' delights

Marcia Baker was Methodist Church Connexional archivist for 26 years, and she has a few thoughts to share about archives.

Naturally for someone who has spent decades protecting our written documents and photographs, she has done so by writing a book, 'Archives are Fun'.

Marcia says the dictionary describes archives as 'noncurrent records preserved because of their continuing value'.

"The more people write things down, the more potential archival material there is. In this technical age do we need 'hard copies' - books, newspapers and the like?," she says.

"Those who create records in an electronic form know how easily these can be lost or become obsolete. More people than ever

before are researching, discovering their personal stories and stories of the world in which we live and so archives become more important.

"I have written my story after years of collecting and researching in the Methodist Church archives. There was lots of learning and laughter too and I wanted to share it all with you," Marcia says.

Archives are Fun is available from Marcia and Fred Baker, 11 Merton Place, Bryndwr, Christchurch 8053. email fmbakernz@gmail.com. Cost \$20 plus \$2.00 for postage.

After expenses are paid proceeds will go towards the re-establishment of Christchurch Methodist archives after the earthquakes.



Deaconess sisters become sisters-in-law

METHODIST ARCHIVES

By Hazel Simpkin

June Winchcombe was born on 9 June 1922 and Margaret Keightley was born on 18 April 1926. They both entered the Methodist deaconess college in Christchurch in 1947, where they stayed for two years to prepare themselves for work as deaconess sisters.

Many years later, June recalled her nervousness as a country girl leaving home to travel by train to Wellington and then on to Christchurch by ship. When she and Margaret started training at Deaconess House they had no idea that their lives were going to run in parallel lines until the end of those lives.

In 1949 they were ready for their first appointments within the Home and Maori Department.

Sister Margaret was posted to the Upper Waikato District to work at Te Rahui, the Maori girls' hostel in Hamilton. It was here that she was given the name of Sister Rona out of respect for the work she was doing. She continued using this name when she moved to the north.

Sister June's first appointment with the Maori Mission was to northern Wairoa and she was stationed to the Buller Centre in Dargaville. She also went north

to Waihue and south to Tinopai and Poutu. Much of the time Sister June was at Oturei marae, where she worked with women and children.

In later years both June and Margaret remembered the little boys who would run out to meet them when they came to take bible lessons. One of those little boys is now the president of our Methodist Conference, Rev Rex Nathan.

It seems that both the sisters, June and Margaret had experience of going to work on pushbikes, with many miles of gravel roads to travel over before they reached their destinations. No doubt it was appreciated when they had cars and were able to drive to their destinations.

Though the deaconesses worked for the Home and Maori Missions Division, they were expected to have contact with the wider Methodist fellowship in the district. In time Sister June became friendly with Stanley Bickers, whose family had long connections with the local Methodist church.

They became engaged and June resigned at the end of 1952 in preparation for the marriage, which took place on



Sister Margaret (Rona) Keightley and Sister June Winchcombe.



7 March 1953.

At that time deaconesses were obliged to resign from the work when they married. They could continue to work on a voluntary basis but they were no longer considered to be deaconess sisters.

When Sister June resigned Sister Margaret was sent to Dargaville to replace her in the Maori Mission work.

Margaret would have been pleased to renew her contacts with June. No doubt she visited her in the home on the farm at Rehia while continuing with the work with the Maori Mission.

It was not long before she became acquainted with June's brother-in-law, Charlie Bickers. When she and Charlie became engaged she too resigned from the deaconess work.

Margaret and Charlie were married on 12 May 1956. It was a double ceremony in which Margaret's sister Muriel also married George Price.

At the wedding reception Will Bickers, now Margaret's father-in-law, made a speech which brought some laughter from the guests. He was sorry for the inconvenience caused to the

Methodist Church with the loss of the two deaconesses but he promised he would not be responsible for any future losses, as he now has no available sons to marry any other deaconesses.

Margaret and Charlie moved to the Bickers farm where she and June were then neighbours.

June and Margaret were soon busy as wives and mothers but they still supported their church and kept closely connected to the Maori mission work. For many years Margaret played the piano and organ for the services at local Methodist churches, and June took the devotions in the services at the Dargaville Methodist church almost up to the time of her death in 2011.

Both couples retired to Dargaville after leaving the farm, and in time Margaret and June were both left as widows.

In 1996 Margaret married Stuart McCully who gave her devoted love and care in her last illness. She died in 2012.

Acknowledgement and thanks to the two Bickers families and others.

Nai Vaqa Vakayalo Ena Vula Ko Me 2013 Me Da Rawata Na Kaukauwa Ni Yalo Tabu

Na Vula Ko Me Ka Vakatokai Ena Vula Vakaviti Me Vula i Doi (Na kau ka yacana vakaperitania na Alphonsonia zizyphodes).

Ena draki vaka Viti, sa via oti mai na draki ca, lailai tale ga na namu kei na lago. Tau e dua na uca bi, ka yaca ni uca oqo "na i vakabonaniduruka". E gauna talega ni keli uvi, vakabibi na yabaki levu (uvi leka), Sa dau tekivu wereci ka tei na uvi taumada. Dreu tiko ga na moli. Era dau se kina na duruka,doi, makita kei na vesi leka. Mai wai e dau drava, levu ga na daniva, salala kei na sara e dau gauna ni qoli lawa.

Sa veisau mai na draki ni vuravura, sa veisau vaka kina na veitosoyaki ni veika bula, sa vakasaqarai na kaukauwa kei nai walewale ni tatakube me ganita na cagi ni veisau.

Dou na qai rawata na kaukauwa ni sa lako mai vei kemudou na YaloTabu

Oqo nai otioti ni vosa ka vakayacora na Turaga ni se bera na nona kaucake ena Cakacaka

17-8

E dua na draki ni veisau(transition) oqo era a curuma mai na vakabauta t a u m a d a . Sa vakaisosomitaki na Karisito e dau bula, vosa, kana, tiko ka laurai vakatamata ki na Karisito tiko vakayalo, tabogo ka tawa raici. Mai na vakabauta-raica(believe when seeing), ia, sa veisau oqo me vakabauti na veika tawa raici(believe in the unseen).

Ena loma ni taba vale ena siga koya, sa vaka e raici me vaka na yameyame ni buka na Kaukauwa Tawa Laurai sa dua tale na veika Vou sa kauta mai vei ira na tiko wawa ena siga ko ya.

Sa vaka na cagi cevaru.

Sa veisebayaki.

Sa toka e uludra.

Sa vakasinaita na loma ni vale.

Sa vaka na yameyame ni buka waqa.



Rev Akula Bale

Na veisau ni bula e vuravura sa vaka e rokotaki ena i tovo ni sovaraki ni Yalo Tabu. Na cevaru ni rorogo sa veidreti ena domo ni sere kei nai vakatagi. Na veisebayaki ni vuvale ena levu ni tatasesere, sa levu nai taba ni ulu(facebook) ena mona livaliva, sa levu na yaya e vakasinaita na loma ni vale, sa levu nai tovo yameyame se lasulasu. Oqori na veika e kauta mai na vuravura kei na kena i valavala ni veisau. (Photocopy of Pentecost).

2 Era tiko wawa vakasoqonivata ka lomavata ena dua na tiki na. Era masumasu(Cakal) Sa basika kina na Kaukauwa ni Yalo Tabu. Sa i koya oqo na veibasai ni veitosoyaki, vakasaqarara se cumuwaqara eda raica tiko mai cake. **Sa uto ni nodra bula ko Jisu.** Sa dromu nai tovo vakavuravura, ka sa kune na

veika va- Kalou.

Na soqoni era dau qarava na Jiu ena gauna vata oqo e vakatokai me soqoni ni Penitiko mai na vitu na macawa ni Lako Sivia. E veitadonui kei na vitu na macawa ena nodra biubiu mai Ijipita na Jiu ka ra yaco ki na Ulunivanua me soli vei ira nai Yunau mai Saineai. Lako Yani 12, Lako Yani 19. Mai Saineai sa sucu na matanitu ko Isireli. Ia ena Cakacaka 2, sa sucu na vakabauta va-Karisito.

3 Me vaka na i tosotoso ni duavata era a biubiu mai kina na Isireli mai Ijipita, sa uto ni lakolako na vakarorogo vua na Kalou. Sa dusi keda e daidai me da mai lako vata ka vakarorogo vua na Kalou. E qaqa ko Isireli ni ra rogoca na domo ni Kalou. E na qaqa na i Wasewase ko Viti Kei Rotuma e Aotearoa ni rogoca na Kalou. Sa yavalata talega na nodra bula ni veiwekani kei na duidui sa tu kina. Me da lomavata ena veika ena kauti koya mai kina na Yalo Ni Kalou kina nona lotu. Me vaka na bula ni masu, wilika

na vosa ni Kalou, lomavata ka vakadinadinataki Karisito e Aotearoa.

4 Me da vakasinaiti ena kaukauwa ni Yalo Tabu. E sega ni dua e tamata kaukauwa ena i Vola Tabu me yacova ni sa yacovi koya yani na kaukauwa ni Yalo Tabu. E vakadinadinataki ena i Vola Tabu. Ena rawa ni rabotaka na vatu enai rabo me coba kina meca ni Kalou me vakataki Tevita kei na nona vakararavi ena kaukauwa sa vuvale vua na Kalou (1 Samuela 17³⁷).

Sa cakacaka kina ko Jisu ka temaki ia sa sega ni rawai koya na meca(Maciu 4).

Sa vunau kina ko Pita ka veisau e tolu na udolu ka sa rawai na yalo vua na Kalou(Cakacaka 2).

Me kua ni tawa vakalailai ga se veimama. Me da vakasinaiti ena Yalo Tabu ni Kalou.

Me da 'se na vei Doi vakayalo' ena Loma Ni Wasewase ko Viti Kei Rotuma e Aotearoa ena vula vou oqo.

Tavo na Wasewase vou Ko Viti Kei Rotuma e Niu Siladi (Fiji and Rotuma Synod)

Enai ka 16 ni Maji 2013, e mai tavo kina ena i tikotiko ni Lotu e Wellington Wesley Methodist Parish, na Wasewase vou ko Viti kei Rotuma e Niusiladi se na "Fiji and Rotuma Synod". Ena lotu bibi oqo e mai vakatikori talega kina nai matai ni kena I Talatala Qase, tavo nai Soqosoqo vou ni veitokani ni Marama, vakatikori na kena peresitadi ka ra vakatabui talega nai vakalesilesi vou.

E ratou a qarava na Lotu bibi oqo na Peresitadi ni Lotu Wesele e Niu Siladi o Talatala Rex Nathan kei na nonai vuvevuke o Ms Jan Tasker ka vaka kina na Peresitadi ni Lotu Wesele e Viti kei Rotuma o Talatala Tuikilakila Waqairatu.

E ra tiko talega ena soqo oqo nai Liuliu ni Taiwi Pasifika Ministry o Talatala Aso Saleupol, e so nai Talatala Qase ni vei "synod", vica na mata mai nai vavakoso vakavavalagi ena loma ni "Synod" ka ra lotu tiko kina na lewe i Viti, ko ira nai Talatala ni vei tabacakacaka ena loma ni Wasewase, o Talatala Qaselevu vakacegu Dr IlaitiaTuwere, Talatala Akula Bale kei Talatala Rupeni Balawa kei ira na lewe ni vei tabacakacaka ena loma ni Wasewase (Tabacakacaka o Viti e Okaladi, Tabacakacaka o Okaladi e Loma, Kingsland Rotuma, Tabacakacaka o Waikato/Waiariki kei na Tabacakacaka ni Ceva kei Aotearoa).

E ka marautaki talega ni tiko rawa kina e lewe vica era a oga talega ena dua na gauna ena vakatubu Lotu e Niu Siladi, o Nai Talatala Qase vakacegu mai Davuilevu o Talatala Malakai Curulala kei Radini Talatala Neini Curulala, Radini Talatala Naivolaisiga kei Mrs Susau Strickland ka vuvevuke talega ni Peresitadi ni Lotu Wesele e Niusiladi ena dua na gauna.

Vakaraubuka 15 ni Maji Kidavaki na Qase levu kei na Radini Talatala Qase levu mai Viti

Ni oti na vakasigalevu ena siga Vakaraubuka, era gole yani o nai Talatala Aso, e dua ka vukea sara vakalevu na sasaga ni Wasewase ena veiyabaki sa oti, ena nodra mai vakarautaki na lewe ni Wasewase kei ira era na vakaitavi tiko ena Lotu bibi oqo, ka gauna vinaka talega ni nodra cokovata na matasere ni vei tabacakacaka ena nona veiliutaki o Talatala Akula Bale.



Talatala Malakai Curulala, Talatala Qaselevu Vakacegu Ilaitia Tuwera kei Na Qase levu Talatala Tuikilakila Waqairatu

E na kena yakavi a vakayacori na veikidavaki vakavanua vua na Qase Levu ni Lotu Wesele e Viti kei Rotuma, o Nai Talatala Tuikilakila Waqairatu kei Radini Talatala Iowana Waqairatu. Era vakarautaka sara vakamaqosa na lewe ni Wasewase na veiqarararavi vakavanua ka tekivu ena Vakasobu kei na kena veitaravi me vaka na qaloqalovi, sevusevu, yaqona vakaturaga, wase ni yaqona kei na vakamamaca ka dodo talega e dua na mata meke ni mataveitokani main a Wellington Wesley Youth, ka ra meke taka na cabe ni lotu e Viti.

Vakarauwai 16 ni Maji Na Lotu ni kena tavo na Wasewase Ko Viti kei Rotuma e Niu Siladi

Ena mataka ni Vakarauwai ni oti na vakatalau, era sa tekivu yacoyaco yani enai tikotiko ni Lotu mai Wellington Wesley ko ira era sureti kei ira na lewe Wasewase. Tekivu na Lotu ena 11:30 na kaloko ka tekivu ena nodra kidavaki na Qase levu mai Viti ka ra vakaitavi kina Talatala Qase ni Tabacakacaka o Waikato/Waiariki Synod, o Talatala Susan Thompson ka muria oqori na veikidavaki raraba mai na Wasewase ka tauca o Manasa Rayasi e dua ka vukea na vakatubu lotu e Wellington kei na Wasewase raraba.

E na nodra vosa na Qase Levu mai Viti, era cavuta kina na vosa ni vakavinavinaka kina Lotu Wesele e Niu Siladi ena nodra maroroi ka karoni tu na lewe in Wasewase ena veitabagauna sa oti yani ka yacova tiko mai na gauna oqo ka vakatalega kina ena nona tautaukana na veiwekani ni koniveredi e rua o Viti kei Niu Siladi.

Me na qai kuri tale yani nai talanoa ni tavo ni Wasewase ena vula mai oqo.



Vakatikori nai Talatala Qase ni Wasewase Ko Viti kei Rotuma e Niu Siladi o Talatala Peni Tikoinaka.



Solia tiko oqori na kamunaga ni veitautaukanaki



Vakatikori na Peresitadi vou ni Veitokani ni Marama o Radini Talatala Unaisi Tikoinaka.



MALAGA FAIFAPEA A LE SINOTI SAMOA E iai se lagona o le auaua, ua maut_ atu i le nusipepa a le Sinoti Samoa, Leo o le

Malamalama talu ai nei le aotelega o nisi vaega o tulaga na tutupu, ma o lo'o tutupu ae fa'apea fo'i tulaga i mea o le a tutupu aua le va'ai atu mo gasologa o galuega faia a le Sinoti Samoa ma le Ekalesia i lenei fo'i vaitaimi ma lenei tausaga. Ona manatu ai lea, talu ai mo nisi e le mafai ona o'o atu iai lenei nusipepa a le Sinoti, e iai se lagona, e toe fia 'oto'oto atu ia vaega mo le silafia lautele i tulaga pei ona ulua'i ta'ua, aua le malaga faifaiepa a le Sinoti pei ona feagai ai. Ua le gata fo'i i lea, o lenei fo'i fa'asoa o lo'o iai ma nisi o tulaga na fa'atinoina lea i ulua'i masina o lenei tausaga o savalia i le 2013.

Ua tuana'i atu la ulua'i masina ma ua aga atu fo'i le malaga ina ulufale ma la'asia le ogatotonu o lenei tausaga, e lagona ai le agaga vivivi ma le agaga me'eme'e, ona o le Atua lava e to'atasi ma lana pule fa'asoifua ma lona alofa fa'asoasoa ua ta'ita'ina mai ai le soifua ma so matou ola ua afua ai ona tuvae mai i lenei vaitau o le tausaga ma le manuia la tatou faigamalaga, ia saga vi'ia ai lona lava suafa e le auuoa.

Sa ta'ua pei ona mua'i fa'a'ailoa atu, gasologa ma taulumaga o le galuega i lenei fo'i tausaga. I le vaiaso lona lua o Fepuari, na usua ai le mafutaga fa'aa'oga Mataupu Silisili (School of Theology) a le aufaigaluega galulue a le Sinoti i le Campsite i Motu Moana i Aukilani. O lenei lava fa'amoemoe, o le tapenaina ma le atina'eina, ae maise ai le fa'aa'upegaina atili o tomai ma agava'a o le aufaigaluega, aua le galuega tala'i ma le galuega fa'aleoleo mamoe ua vala'auina ma totofiina e galulue ai.

O le weekend lava fo'i lea sa faia ai le mafutaga a Ta'ita'i uma o Tupulaga a aulotu ma matagaluega a le Sinoti i le Marae e latalata ane i le Malae Va'alele i Aukilani. O lenei fo'i mafutaga o le fa'a'oloina atili o tupulaga e ala

ini a'oa'oga fa'ata'ita'i, na feagai ai ma Ta'ita'i Tupulaga aua tofiga ma le ta'ita'ina o tupulaga lalova'oa a le Sinoti Samoa i lea falesa ma le falesa.

O lenei lava fa'amoemoe ma taumafaiga pei ona fa'agasolo mai ai i le tolu po'o le fa'ausaga ua tuana'i atu, ua maitauina ai le tula'i mai o nisi o tupulaga e avea o ni ta'ita'i iloga o le galuega mo le lumana'i ua le gata mo le Sinoti lava ia, a'o le Ekalesia Metotisi i Niu Sila nei.

I le weekend lava fo'i lea ae maise ai le Aso Sa, aso sefulu o Fepuari na faia ai le sauniga aua le toe fa'apa'iaina o tofiga o le tatou Sinoti ia i latou e fa'afocina ma ta'ita'ina le Sinoti mo le isi tolu tausaga. O lenei sauniga na faia lea i le malumalu o le matagaluega i Otara. O se sauniga na lava tapenaina ma lagolagoina e sui o le Sinoti ae maise ai fo'i o le fa'atinoina o vaega ta'itasi o le sauniga ia i latou na mau tofiga aua le ta'ita'ina o lea fa'amoemoe.

O le vaiaso na soso'o ai i le Aso Sa, Fepuari e 17, na faia ai se sauniga fa'apitoa i le malumalu i Waterview, e toe amatalia aloa'ia ai le aulotu Samoa i Waterview lava, e pei ona ta'atia mai ai mo sina vaitaimi.

O lenei aulotu, ua toe amatalia e ni matafale se to'avalu, e aofia ai ma le matafale a le susuga i le fa'afeagaiga ia Tau Lasi (o lo'o tausua aulotu

i Waterview ma Mount Roskill) ma le faletua fa'afeagaiga ia Alisa (o lo'o tausua Avondale.) O lenei lava fo'i sauniga pei ona ta'ua, na fa'apa'iaina ai fo'i ma i latou ua tofia aua galuega fa'ata'ita'i i totonu lava o lenei aulotu.

O se sauniga na m o l i m a u i n a le matagofie, ae maise ai o le sagisagi fiafia o i latou ua toe amatalia lenei galuega, ma e toatele i matafale talavou ae maise ai le to'atele o tupulaga. Tau ia, ia fa'amanuia le Atua a'o toe tauata'i lenei vaega o le galuega, i le soifua galulue ma le soifua tapua'i i le Atua o tatou tagata i lea fo'i 'a'ai o le atunuu nei.

I le weekend o le Aso To'ona'i 30 Mati, na tatalaina ma fa'apa'iaina aloaia ai le CD pese a le aufaiepe Samoa i le aulotu i Papakura pei ona sa tapena mai ai le susuga ia David Palelei fa'apea fo'i le pa'ia i le aufaiepe i aso ua tuana'i. O se fa'amoemoe na molimauina le lagolagoina malosi ua le gata i sui mai Itumalo e lua o Manukau ma Aukilani, ae fa'apea fo'i le to'atele o tauaiga o le aufaiepe ma le aulotu, ae maise ai fo'i o uo ma e masani i le pa'ia i le auvala'aulia na lagolagoina lenei fo'i fa'amoemoe taua.

O le vaiaso lona lua o le masina na se'i mavae atu nei o Aperila, na usua ai le fonotaga a le Strategy & Stationing po'o le komiti o fa'atalanoaina fesi'ita'iga a le Ekalesia, e amata ona fa'a'ailoa ma fa'atulaga aulotu ma

matagaluega, ae maise fo'i o le fa'amautinoa o le aufaigaluega o le a fa'atalanoaina suafa mo le Tusi Tofiga o le fesi'ita'iga mo le tausaga o muamua.

O lo'o feagai fo'i Komiti ma vaega ta'itasi o le ekalesia ma fonotaga aua le fa'asauni ma le tapena atu i le Koneferenisi e vave lona usua i lenei tausaga pei ona fuafua mo le masina o Oketopa, ae ua le o Novema pei ona masani ai.

I lenei lava vaitaimi o lo'o feagai fo'i le Komiti Fa'afocina a le Sinoti ae maise ai le Itumalo a Aukilani, mo le fa'amautinoa o tapenaga o le usua o le fonotaga fa'aletausaga a le Sinoti Samoa i le masina o Iulai. O lo'o fa'apena fo'i ona feagai le Komiti fa'afocina ma le fa'atulagaina o mataupu o le a fa'atalanoaina i lea lava fo'i fonotaga aua le sologa manuia o le malaga faifaiepa a le Sinoti i lana misiona ma lana galuega fa'atino.

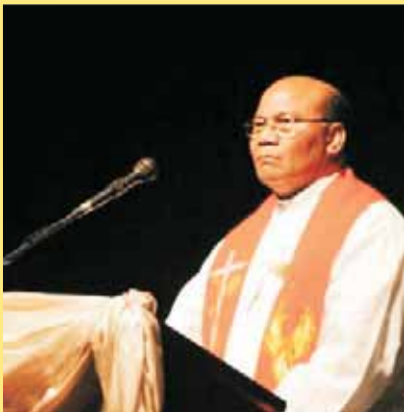
Ae mo le fa'ai'uina o se lagona o le auaua i lenei fo'i lomiga, tau lava na ona toe fa'a'ailo lo tatou o iai pea i le vaitau o le Eseta i lenei vaega o le tausaga. O le vaitau o fa'amanatu mai ai ia i tatou le fa'ata'ita'iga na fa'atinoina e Iesu e ala i le tuina atoatoa mai o lona soifua mo le fa'aoloina o i tatou ma le lalolagi atoa.

A'o tatou o palefeagai ai la ma tiute ma faiva ae maise le auauaga e ala i le Tala Lelei, ia tatou onosa'i ma fa'amalolosi. Ia tatou filifiliga ma le le fa'avaivai. Aua o la le apostolo o Paulo ... e le se mea fa'aleaoga lo tatou tautiga mo le Ali'i.

Ia manu teleina le malaga faifai pea a le Sinoti ma le Ekalesia i lenei fo'i tausaga, ma ia fa'aifo mai lagi so tatou manuia.

Soifua

Rev Tovia Aumua



Rev Tovia Aumua

Tala a Tamaiti O LE LALELEI MONI - THE REAL BEAUTY

By: Tusia e Rev Suiva'ala Te'o

Na iai se kamupani lauiloa ia latou mea manogi ma mea faamomosi ai foliga o tamaitai ma alii, na faia se latou iloiloa poo faapefa mai le latou kamupani ia latou oloa. Ona latou fesili atu lea i tagata o se tasi aai tele lava, ina ia lafoina mai ni ata faapea foi ma se faamatalaga e uiga i se tamaitai aupito i sili ona lalelei ua latou iloa. I le lua vaiaso talu ona alu i tua lenei faasilasilaga, ae maua e le kamupani lenei, le anoano o tusi o loo iai ata i totonu o tamaitai lalelei

Fai mai na iai i nei anoano o tusi, se tusi na mata'ina e le Pule o le kamupani ona o le faamatalaga o loo iai. O le nei tusi na tusia e se tasi o alii talavou ua nofo toatasi ona ua tete'a ona matua, ua alu lava le tagata ia, ae sa nonofo i le nuu tuaoi ma le taulaga tele.

I le tusi a lenei alii na ia faapea ai: O loo iai se tamaitai lalelei o loo nofo i le auala ma te tuaoi.

Oute asiasi ia te ia i aso uma lava. E alofa tele lenei tamaitai ia te a'u, ma ia faia a'u o se tamaititi pito sili ona taua i le lalolagi. Na te fafaga ia te a'u. E faalogo mai foi o ia i o'u faafitauli. E malamalama tele o ia, ia te a'u - a oo ina ou tuua lona fale, e tu i le faitoto'a ma valaau mai....e ese lo'u mimita ia te oe. Na ia faaiuina lana tusi i le faapea atu: O le ata lenei e faailoa atu ai ia te outou o ia o le tamaitai pito i sili lava ona lalelei. Oute faamoemoe ia maua so'u toalua e lalelei e pei o ia.

I le manaia tele o le tusi i le faitau a le Pule o le kamupani, na ia toe tago atu ai i le teutusi ma aumai i fafo le ata o le tamaitai lalelei e pei ona faamatalaina e le alii talavou.

Na tilotilo atu le Pule o le kamupani, e le talitonu i le tala a le alii talavou, ona o loo ia vaai i le nei ata, se olomatua o loo ata mai ae

leai ni ona nifo i luma. O se olomatua ua matu_ matua lava o loo ia tilotilo atu nei iai i le ata.

Ae maise foi o loo ti'eti'e i le wheelchair. O loo faapatu lona laulu ua sina uma, ma ona foliga ua maanuminumi.

Sa umi ona tu le Pule ma tilotilo i le ata ma lulu lona ulu, aua e le o le ituaiga tamaitai lenei o loo ia faamoemoe e vaai i le ata o loo faamatalaina e le alii talavou. O le tatou tala lena tamaiti.

O le mea lea o loo tupu - Ese a le lalelei lea o loo i le mafaufau o le Pule, ese foi le lalelei lea o loo faamatalaina e le alii talavou. (O ai se tasi na te ta'u maia?)

O loo vaai le Pule i se tamaitai momosi ona foliga ma aulelei ona o mea manogi ma faamomosi foliga o loo latou faatauina. O lona uiga o loo vaai i le tino ma foliga o le tamaitai, ao le alii talavou o loo ia faamatalaina se tamaitai aulelei ma momosi foliga o lona loto.

O le mea lea na tupu i le aso Sa o Pama. Tele mea lelei na faia e Iesu e pei o le faamaloloina o ma'i,

faapupula tauaso, faasavavali pipili, faatutu e na oti ma tete'e i uiga faaletonu ma amio le tonu a le au faresaio, ae lei iloa lava e ona soo le Iesu moni.

Na vaai lava latou nao mea o loo tutupu i fafo - ona latou fiafia lea, faapea ua iai le tagata e faasaolotoina i latou mai le sau o Roma, ae le o le ituaiga tagata lena e iai Iesu.

E le o le faasaolotoina foi lea na sau ai Iesu o loo tulimata'i e le au soo.

E le o le tino ma le taua faa le tagata - ao le faasaolotoina o i latou ma tatou uma mai le oti ona o le agasala. O iina tatou te iloa ai le lalelei ma le momosi o le Iesu moni. Aua o Ia o le Alo o le Atua.



Tusia e Rev Suiva'ala Te'o

Sinoti Samoa Youth Celebrate Easter



Waitakere Youth Group performing their skit on the Friday Service.



Oratia and Waitakere Sunday School activity during Sunday Service.



Panmure Youth Group performing their skit during the Sunday Service.



Ponsonby Youth Group preparing for the Easter Services.

OKOOKO 'A SIOPAU

1. Ouau fo'ou ongo sakalamenti toputapu

Kuo toki lava atu 'a e Fakataha Vahefonua I 'o e ta'u 2013, ne fakahoko 'i he 'aho 18 ki he 'aho 21 'Epeleli 2013. Ko e toki me'a fakafiefia mo fakalotolahi mo'oni ki he Siasi, 'a e lava ke Fakatapu, mo Fakaola, pea polopolo'i, 'a e me'a ngaue fo'ou taha 'a e Vahefonua Tonga O Aotearoa, ko e **Ouau Fo'ou ki he Ongu Sakalamenti Toputapu 'a e Siasi Tapu mo Taha 'a e 'Eiki – ko e (i) Sakalamenti 'o e Papitaiso mo e (ii) Sakalamenti 'o e 'Ohomohe 'a e 'Eiki.**

Ko e ngaue foki ki hono fatu mo fakahoko 'a e ngaue kafakafa ni, ne fakapaasi ia ke ngaue ki ai 'a e Faifekau Sea 'o e Vahefonua Tonga 'i he Fakataha Vahefonua 'o e ta'u 2012. Pea ko e 'aho ni kuo a'u 'a e Lotu 'a e kakai Tonga 'o Aotearoa ki he makamaile mo ha 'epoki fo'ou. Ko e lava ke 'i ai ha'atau me'a ngaue kuo fatu pe ke hoa, 'o 'ikai ngata pe mo 'etau fakahoko fatongia 'i he Siasi Metotisi 'i he 'aatakai 'o e fonua ni, kae toe hoa foki mo hotau kuonga ni. **Manatu ko e ongo Ouau Sakalamenti 'o e Papitaiso mo e 'Ohomohe 'a e 'Eiki, hange ko ia 'oku ha 'i he Tohi Himi Siasi Uesiliana Tau'atina 'o Tonga, kuo tau ngaue mai 'aki 'o lava eni 'a e ta'u 'e 113.** Tau fakafeta'i ki he Angi 'a e Laumalie Ma'oni'oni ke fakakoloa 'a e Vahefonua Tonga ke fakahoko 'a e ngaue kafakafa ko eni – **pea ke 'a e 'Otua**

Mafimafi pe 'a e Langilangi mo e Kololia. Pea neongo kuo maatuku atu 'a e Fahataha Vahefonua mo e loto vekeveke mo'oni 'i he 'etau mata-me'a-toufeiva he fu'u ivi 'o e ngaue **Kautaha mo e Laumalie Ma'oni'oni,** ka 'oku 'oatu pe mei he Pukolea 'a e fakamalo loto hounga'ia mo'oni ki he Faifekau Dr Nasili Vaka'uta, 'a ia na'e 'o'ona 'a e mamafa mo e taimi hono fatu 'a e Ongu Ouau ni. **Fakafeta'i e ngaue:** pea mo'oni e lau 'a e motu'a mei Tokelau Mama'o: *"ko e pale tou ngaue lelei, ko e 'i ai pe mo e tou ngaue ke fakaola"*.

2. Fahataha Vahefonua

Ne hange ne ki'i fakaoli 'a e Fakataha Vahefonua ko eni he na'e 'ikai ke kakato mai 'a e ngaahi lipooti 'a e ngaahi Fai'anga Lotu mo e ngaahi Potungau 'a e Vahefonua. Ko ia ne hange kuo pasangasanga 'a e fakataha Vahefonua Kakato ko e 'ikai ke 'i ai ha ngaahi Fokotu'u lelei mo 'aonga ke alea'i. Ne iku 'o ha mai 'a e **ki'i kohu** mei he kau 'ofisa ngaue 'a e Vahefonua, ka 'oku nau si'i mo'oni pe – he 'oku fakahaa mai he 'etau tokonga ki he ngaahi ngaue 'a e Vahefonua mo e Fakataha, 'a e anga 'o 'etau tokanga'i 'a e fanga sipi 'oku tuku falala mai kiate kiatutolu 'i he ngaahi Fai'anga Lotu taki taha. Ne toe 'i ai foki mo e hoha'a 'a e Fakataha ki he kamata ke 'asi mai 'a e fanga ki'i fokotu'u ki he Vahefonua 'a ia 'oku te'eki ke alea'i 'i he ngaahi Fakataha Fakakolo, pe ko e ngaahi

Fakataha Kuata mo Kosilio. Ko e founa ngaue ia 'a e Siasi Metotisi, ko e ngaahi me'a 'oku 'ave ki he Fakataha Vahefonua (*Synod*), ko e ngaahi me'a pe ne 'osi fokotu'u pea alea'i 'i he ngaahi Fakataha Faka-kolo mo e ngaahi Kuata mo e Kosilio. Ka 'i ai leva ha Potungau 'oku 'i ai ha'anau fokotu'u, kuopau kenau fuofua fokotu'u ia ki he fakataha fakakolo mo e Kuata mo e Kosilio ke alea'i ai pea toki fokotu'u mei ai ki he Fakataha Vahefonua.

3. Polopolo'i Ouau Sakalamenti fo'ou

Ko e 'aho Falaite 'o e Fakataha Vahefonua na'e fakahoko ai 'e he Faifekau Dr Nasili Vaka'uta, pea tokoni ki ai 'a e Faifekau Setaita Veikune, 'a e ako ki hono ngaue'aki 'o e ongo ouau fo'ou ki he Ongu Sakalamenti Toputapu – pea kamata ai pe 'a hono talanoa'i fiefia 'a e ngaue kafakafa kuo lava. Ne mahino ai pe 'e polopolo'i 'a e Ouau Sakalamenti 'o e 'Ohomohe 'i he Malanga Faka-Vahefonua 'i he 'aho Sapate, pea na'e pole'i ai pe 'e Faifekau Setaita Veikune 'a e kau Faifekau kenau ngaue'aki 'i he vave tahaa 'a e ouau Paipataiso Fo'ou – he ko ia ia tene ngaue'aki ki hono papitaiso hono ki'i mokopuna he Sapate 28 'Epeleli.

Ko e ho'ata Sapate, 'i he kamata pe 'a e ouau Malanga, na'e foaki leva 'e he Faifekau Dr Nasili Vaka'uta ki he Faifekau Setaita Veikune, Faifekau Sea 'o e

Vahefonua, 'a e Tohi Ouau 'o e Ongu Sakalamenti Toputau ke fai hono Fakatapu mo hono Fakaola ko e Koloa 'a e Vahefonua Tonga O Aotearoa mo e Siasi Metotisi 'o Nu'u Sila. Hili pe ia pea toki hoko atu leva 'a e Malanga mo e Sakalamenti 'o e 'Ohomohe 'a e 'Eiki 'o polopolo'i ai 'a e Ouau Fo'ou. 'Oku 'i ai foki 'a e felotoi mo e Siasi, 'e toki 'ave 'a e Koloa ni ki he Konifelenisi 2013 ke toki Fakakoloa ai ko e koloa 'a e Siasi Metotisi, neongo hono hikitoi 'i he lea Faka-Tonga.

4. Fakanofu ki he Faifekau Pule Saione

Kuo toe 'ohofia foki 'e he Laumalie Ma'oni'oni 'a e Kainga Lotu Saione Papatoetoe 'o nau tali lelei ai 'a e Faifekau 'Ikilifi Pope ke hoko ko 'enua Faifekau Pule – kae ngaue vaeua taimi pe, 50%. Pea ne lava lelei hono Malanga Fakatapu ki he'ene Potungau fo'ou 'i he Sapate 7 'Epeleli. Ko e faifekau ni foki na'e ngaue ki he peulisi 'Iunioni Papalangi 'i 'Onehunga 'i he ta'u 'e 5 ka e hange 'oku kei ongo mai pe lea 'a e fine'eiki mei he Fungafonua: *Ko e faka'a'au ke to e manu ki Toki.* To e faka-Niue pe mo e fakaafe 'o e Malanga he ne ui pe 'u sila 'a e Malanga mo e kau paipa fakaafe. Malie Faifekau.

Ko e ngaahi imisi ta ena mei he 'aho 'o e Malanaga Fakatapu.
Toki Hoko Atu



KO E FAKALOTOFALÉ'IA

Ko e Fakalotofale'ia 'o e mahina ni 'e fai 'aki pe hono 'oatu 'a e Malanga 'a e Faifekau Dr Nasili Vaka'uta 'i he Malanga Fakatahataha 'a e Vahefonua Tonga O Aotearoa, Falelotu "Lotofale'ia" Mangere, 21 'Epeleli 2013.

KO E MALANGA

Fakatapu:

Tapu mo e 'Otua ko e Tauhi Fungani; Tapu mo e Fale Tapu ni;

Tapu mo Hou'eiki, pehe ki he falematapule; Tapu ki he Faifekau Sea mo e kau faifekau;

Tapu ki he Setuata Lahi 'o e Vahefonua mo e kau setuata; Tapu ki he kau fakafofonga 'o e Vahefonua

Tala-mo-aofaki 'a e fakatapu ni, pea talangata 'iate au 'o fai ki tu'a mama'o atu

Kae fakamonu e fatongia kuo fakakoloa'aki au 'e he Faifekau Sea

Ka 'i ai ha lea 'e to ki tu'a, 'oku ou kole ke u hufanga he lotu

Kaveinga Malanga:
"Kainanga 'o e 'Eiki ['oku tau kamata ni!]"

Veesi Malanga: Saame 23:5a: *'Oku ke teuteu mai 'i hoku 'ao ha tepile...*

'Oku ou fakafeta'i lahi ki he 'Otua Mafimafi he fakakoloa mo'ui kuo fai ki he Faifekau Sea mo e kau faifekau, Sekelitali 'o e Vahefonua, Setuata Lahi mo e kotoa 'o e kau memipa 'o e Vahefonua 'eiki ni.

Fakamalo lahi ki he ngaahi kau hiva 'eiki he teu e fakalangilangi 'o e 'aho. 'Oku 'ikai ko ha fatongia si'i 'oku fakahoko 'e he kau faihiva mo e ngaahi kau hiva, pea 'oku hounga'ia ai 'a e Vahefonua he ngaue lahi kuo fai hono teu mo fakahoko. Fakamalo foki ki he kau tokoni ki he ouau 'o e 'aho ni.

'Oku ou fakamalo lahi he tapuaki kuo to mo'oku he 'aho ni, ke u lele mai 'o fai ha fakahoha'a malanga. 'Oku 'ikai puli hoku ngata'anga, ka ne u tali e fakaafe 'i he falala 'oku te'eki ngatuvai e kelesi 'a e 'Otua ke toli mei ai ha kakala 'e hoa mo e 'aho ni.

"Kainanga 'o e 'Eiki ['oku tau kamata ni]" 'Oku ke teuteu mai 'i hoku 'ao ha tepile...

Ko e hikule'o ia 'o e talaloto malie 'oku hue'ekina 'i he ta'anga fungani ko eni 'o e ngaahi kuonga. 'I he nofo 'a e punake ke laulotoa e ngaue mai 'a e 'Otua, 'oku ma'upu ai 'i hono lotu 'a e fiefia 'i he loloto, lahi mo e ma'olunga pehe fau 'o e 'ofa tauhi 'a e 'Otua. **"Ko hoku tauhi 'a Sihova, 'e 'ikai te u masiva!"**

- Ko Sihova e mo 'ene tauhi, 'oku maluange fau. Ka 'ikai ke u ma'u ha me'a, 'oku 'ikai ke u masiva ai, he 'oku koloa'ia 'a e 'Otua 'oku ne tauhi au.

- Ko Sihova e mo hono tokotoko mo 'akau, 'oku malohiange fau. Ka malu'aki mai 'a mate pe ha 'ani kongakau, 'e 'ikai ke u teki ai, he ko hoku tauhi ko e 'Eiki 'o e Ngaahi Kautau.

- Ko Sihova e mo hono fale, 'oku masani ange fau. Ka 'ikai ha potu ke u malolo ai, 'e 'ikai li'ekina au, he kuo langa fale 'a Sihova ma'aku.

- Ko Sihova e mo 'ene lelei 'oku toupili mai. Ka 'ikai 'ofeina au, he'ikai te u tuenoa ai, he 'e fai 'o ta'engata 'a e kau 'a Sihova ma'aku.

- Ko Sihova e mo 'ene tepile kuo teu, 'oku mahuange fau. Ka 'ikai ha me'a ke u ma'u tokoni ai, 'e 'ikai te u fiekaia ai, he 'oku mohume'a 'a e taha 'oku ne talitali au.

- "Kainanga 'o e 'Eiki ['oku tau kamata ni]" – kuo feitaumafa pea langi moofia 'a

Sihova ma'aku.

'Oku ke teuteu mai 'i hoku 'ao ha tepile...

Ko e maanava kuo fai 'e he punake ko eni 'oku ne faalute 'a e ngaue mai 'a e 'Otua ki he tangata. **Ko e mo'ui ko e fakaafe ki he kaatoanga kuo tokonaki 'e he 'Otua.** Mei he talanoa 'o e Fakatapu ki he talanoa 'o e Kolosi, ko e tala ai pe 'o e teu tepile 'a e 'Otua; ko e tala 'o e "kainanga 'o e 'Eiki." **Ko e lea "tepile" (sulhan) 'i he'ene ha he Saame 23 'oku 'uhinga ki he tepile 'a e tu'i pe ko ia 'i he potu tapu 'o e tempale.**

- 'I he fakatapu, na'e teu 'e he 'Otua 'ene tepile he funga 'o e fonua mo ngaatai, ke ma'u mo'ui mei ai 'a e tangata; ka na'e 'ikai hounga ki he tangata 'a e feitaumafa 'a e 'Otua, pea mole ai hotau faingamalie.

- 'I he 'Ekioto mei he fale popula ('Isipite), na'e teu katoanga 'a Sihova 'i toafa 'aki 'a e mana ma mo e vai, ka na'e 'ikai afe ai e lotu 'o 'Isileli

- 'I he tala'ofa fonua, ne tokonaki ai 'e Sihova ha fonua fe'unga mo e kakai, ma'u ngofua he me'a kotoa ke inu pe mo kai, ka na'e hiki e 'ofa 'a 'Isileli ki he tepile kehe, fai katoanga mo e ngaahi 'otua kehe, pea kafo ai e lotu 'o Sihova 'i he mole 'a e hounga'ia mei he lotu hono kakai.

- 'Oku talanoa 'a e ngaahi kosipeli ki he fakakaukau tatau 'o e tepile kuo teu 'e he 'Eiki. Lolotonga e malanga 'a Sisu ne 'aukau mai ha fu'u kakai. 'I he vakai ki ai 'a e 'Eiki, na'e langa hono fatu 'i he 'ofa he na'a nau hange ha taakanga kuo 'ikai ha tauhi. Ko e tala 'a e kosipeli, na'e teu e tepile 'a e 'Eiki 'i mo'unga, pea ne fafanga ai ha afe'i kakai, he ko e tepile na'e mahuange fau.

- Ko e 'Ohomohe, 'a e katoanga kuo teu ma'a kitautolu he 'aho ni, ko e tumutumu ia 'o e teu tepile mo e tala katoanga

ki he "kainanga 'o e 'Eiki." 'Oku 'ikai teu e "kainanga 'o e 'Eiki" 'aki ha me'a kehe, ka ko e koloa pe 'e taha 'o 'Itaniti ko Sisu Kalaisi. Ko e koloa 'o e tepile kuo teu 'e he 'Eiki 'oku **hangee ha sisi 'oku fungani tolu: (i) ko e mo'ui faka-sevaniti** - he 'i he teu 'o e 'Ohomohe, na'a ne to'o ha taueli mo ha poulu vai, pea ne fufulu 'a e va'e 'o 'ene kau ako; **(ii) ko e fe'ofa'aki** - na'a ne na'ina'i, 'oku taha pe 'a e faka'ilonga 'o e kau ako 'a'aku, ko e fe'ofa'aki; **(iii) ko e tukulolo** - hange ko ia ne fai 'i Ketisemani 'o iku ki he Kolosi.

Na'e talaloto'aki mai kiate au 'e he taha 'o e fanau 'a e faifekau SUTT kuo pekia, 'a 'ene manatu ki he potungaue 'e taha na'a nau ngaue ai, lolotonga 'enau kei iiki. Ko e motu, pea ko e taimi na'e fusimo'omo ai e famili. 'I he ho'ataa 'e taha, ne fai pe 'enau va'inga he lalo 'akau 'o e 'api faka-faifekau na'a nau nofo ai, mo e ui ange 'a e faifekau ke nau omi. 'I he'enu fakataha atu, ne talaange 'e he faifekau, "Mou kuikui ke tau lotu." 'I he'enu kuikui, ne lotu kai e faifekau. Ne 'eke 'e he taha 'o e fanau, "Ko e lotu kai he 'oku 'i ai ha me'akai?" Na'e tali ange leva 'a e faifekau, "Fanau, ko e me'atokoni mahu'inga taha ko 'etau kei fakataha mo fe'ofa'aki."

Vahefonua 'eiki, 'oku pehe 'a e tepile kuo teu 'e he 'Eiki ma'a kitautolu. Ko e "kainanga 'o e 'Eiki" ko e tepile kuo teu ma'a e kainga 'o e 'Eiki, ko e kakai 'oku 'ikai ke nau fesiofaki mo femotu'aki. Ka ko e katoanga 'oku tau kautaha ai he sino mo e ta'ata'a 'a hotau 'Eiki, pea 'oku teu pe ma'a e kakai 'oku nau uoungataha mo fe'ofa'aki. Ko e fakakaukau ia 'oku lea ki ai 'a e punake -

Kainanga 'o e 'Eiki, 'oku tau kamata ni

'A e me'akai 'o 'Itaniti, 'a e fiefia 'o Langi. 'Emeni.

Faifekau Dr Nasili Vaka'uta