

*Nau mai rā, Talofa lava, Mālō e lelei, Bula Vinaka and Welcome!*

## A new era

*Rev Dr Keith Rowe, former President of the New Zealand Methodist Church and former President of the NZ Council of Christians and Muslims.*

**At times when there seemed to be waning interest in the work of the Auckland-based Council of Christians and Muslims, we would remark that we must remain as an organisation dedicated to the promotion of honest and respectful friendship in the presence of difference - for there may come a time when we would need each other.**

We never named or imagined aloud what such a time might be like. Well aware of violence-fuelled bigotry in other places, we silently feared a day when our peace might also be interrupted by irrational violence.

Well, it has happened here - in peace loving New Zealand no less. And we need each other as we try to make sense of this inherently senseless act of premeditated violence. Over the last 20 plus years I have enjoyed the generous hospitality and friendship of Muslim communities and people in Sydney and Auckland. We have experienced friendship in the presence of difference and sought ways we might together serve the common good. As reports of what happened in Christchurch dribbled out in the media, I found myself entering into the emotions and devotion that coloured the thoughts and feelings of those who had, in the spirit of 'God the merciful', gathered for Friday prayers in Christchurch mosques.

The Muslim community in Christchurch and throughout New Zealand will be uppermost in our caring thoughts at this time. The next step must surely be for New Zealanders to reach out as they are able to Muslim neighbours, work mates and friends. The immediate need is to offer human love and sympathy; the longer-term need is to step across whatever boundaries of inherited prejudice and misunderstanding separate us. Living in such a dangerous and wounded world we need the best community building and peace-making wisdom we can get hold of. My experience is that every religion and every culture has gifts to offer for the



Prime Minister Jacinda Ardern shares a moment with Yakub Khan at the Wellington Mosque.

healing of our divided humanity. It's an ongoing task that requires disciplined listening, compassion and empathy. The death dealing divisions that so distort the human family have visited New Zealand. Stop, look, ponder.

Police Commissioner Bush said on RNZ, "Let's not imagine the danger is over". He was referring to the day of the horror but the words have a larger significance. The danger is present as long as we live in ignorance of the wisdom, dreams and values of those who belong to groups other than our own, as long as we are content to have our lives shaped by bigotry and hatred.

This article was published in *The Dominion, The Press, The Waikato Times* and *Stuff* on Saturday 16 March. The day after he wrote the opinion piece, Dr Rowe's involvement in the incident became more personal. The following is an extract from a message he shared in a service on Sunday 17 March devoted to prayers for Christchurch and those affected by the horror.

## The Aaronic Blessing

*Rev Dr Keith Rowe*

**"It has been a demanding few days for me. A brief article to be written, contact with friends in New Zealand and Australia, trying to comprehend all that has happened."**

On Saturday, I sent a brief message to my cousin in Christchurch, an adult convert to Islam, asking how she and her friends were coping with "the ghastly events of yesterday". I noted it was likely she knew some among those killed or present in the mosque and I concluded, "How are you coping?"

At about 9.30pm that evening I looked at an article in the online Herald - "Names and Faces of the Dead". Her name, Linda Armstrong, but not her photo was among those mentioned. My message to her will be on her now silent phone.

For a time, Linda identified with a very conservative style of Christianity. About ten years ago she converted to Islam and seemed to have found happiness there.

About three years ago, Linda, her

daughter and I sat around the bed of her dying father, Colin. It was clear he was near to death and I prayed *The Aaronic Blessing*.

*"The Lord bless you and keep you,*

*The Lord make his face to shine upon you and be gracious to you,*

*The Lord lift up his countenance upon you and give you peace."*

Six weeks ago, Linda was keeping vigil at the bedside of her dying mother. She asked if I would send her the words of the blessing. I phoned and spoke briefly with my aunt. Linda asked if I would pray the prayer I had prayed at the bedside of her father. I did so.

Unbeknown to me, Linda recorded my words, and in the final lucid moments of her mother's life a few days later she played the recording of me reciting the words of *The Aaronic Blessing*.

It is now time to say the same prayer but this time for Linda. I invite you to stand and pray for Linda, and those others who were killed while at prayer.

*"The Lord bless you ..."*

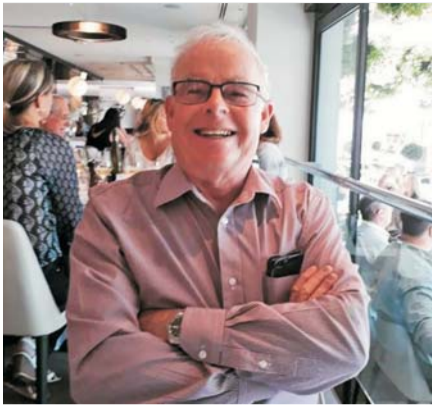


# Busy retiree returns to active service as Auckland Synod Superintendent

**In November last year Rev Graeme White came out of 'active' retirement to take on the role as Superintendent of the Auckland Synod.**

Although the presbyter has not been entirely removed from church service in recent years - he has sat on various committees and boards since his retirement in 2012 - the demands of his new role are significantly more challenging and time-consuming.

The position is for twenty hours per week but for now the time commitment is more like full time. Along with the extended work and travel demands on his day, Graeme is finding scheduling his time is proving difficult. "Getting back to being disciplined to be somewhere at a given



Rev Graeme White enjoys a meal at the Auckland Viaduct

time is taking a bit of adjusting to."

Graeme has relinquished some of his former executive positions; others have required a change of title. "I have gone from being a member of the Synod Executive to being the Chair and I have stepped aside from my position as chair

of the Auckland Regional forum." He is currently on the Mission Resourcing Board, is a member of the Tauwi Strategy and the Tauwi Stationing Committees and is Parish Superintendent for Wesley Roskill and Waterview.

Graeme plans to continue preaching at Whangaparāoa and other Auckland parishes so as to maintain contact with other parishioners.

Travelling from his home at Manly on the Whangaparāoa Peninsula north of Auckland, to the Ellerslie office typically takes one hour each way, but sometimes the journey can be a lot longer. "I pick my times to travel," Graeme says. When meetings occur in the evening, he has the benefit of a room at his daughter's home in Sandringham. "The spare room is permanently made up, but often there

are other guests staying there."

During a two-month handover period with former Auckland Superintendent Rev Marilyn Welch, Graeme familiarised himself with the scope of the role. He was involved in three commissionings and five induction services, including his own, conducted by President Setaita Veikune, at Red Beach in late January.

Graeme hopes that once he is more settled, he will have weekends and Mondays off. In closing he says, "Life is certainly busier than before with meetings, correspondence and general computer work. It has been invaluable having Prince as my go-to for computer support." At this point he has accepted a three-year term. "When you get to my age, you need to be conscious of health issues."

## Editor's note

**You may notice a change to the usual format and content of *Touchstone* this month.**

On March 15 an appalling act of hate and vengeance changed so much for so many. This edition of *Touchstone* is dedicated to reflecting and reporting on that outrageous attack where innocent lives were taken by a hateful man with a high powered rifle. That it could happen in New Zealand to people at prayer is an assault on so many fronts.

At the time I write 50 people have died and 50 have been injured in an incident that has saddened, shocked and horrified the world. The mosques shootings were an outrageous attack on the lives, beliefs, rituals and traditions of Muslims and a violation of a country we thought could provide a safe haven for all.

I thank Rev Betsan Martin for

the image on our cover. It captures the sorrow, impact and coming together of diverse people over a shared care and deep sense of humanity.

I also thank those individuals, parishes and communities that have sent information and messages regarding their

responses to the tragic events.

There is not space to include the many ways that

individuals and groups are reaching out to be more inclusive and kinder to others but I hope the opinion pieces, images and articles herein offer a glimpse of how this event may provide the impetus for positive change.

Deeper understanding, tolerance and acceptance between people of all cultures, religions, ethnicities and minorities could be one positive outcome from this savage act.



Ady Shannon

## Local celebrates a long tradition of Methodism in Lyttelton

Rev Mark Gibson

**When the Port Hills Uniting Parish celebrated the 100th birthday of Gwen May in January, there was only one place it could be held; the parish chapel in Lyttelton.**

Gwen represents an unbroken family involvement in Lyttelton Methodism that goes back 161 years. Her great grandparents settled in Lyttelton on their arrival from England in 1858. They were Methodists and became an integral part of the local congregation.

Her grandmother was born in Lyttelton in 1868 and lived there her entire life. Her mother was born in Lyttelton in 1891 and lived there all her life. Her father was a waterside worker. Gwen was born there in 1919 and still lives there independently at the age of 100, as does one of her sons. Another son is just across the water in Diamond Harbour.

Gwen has never driven a car and has never been overseas. As well as serving the Methodist parish, and then the Union parish in a variety of lay ministries, she was a Cub and Scout leader for over 30 years, and a custodian at the local museum for more than 25 years.

She and Jack (her late husband) were married in the original Methodist Church, and their sons

were baptised there. When the old church was condemned one of the older members of the congregation sold their house and gave the funds so that a new church could be built in the 1950s.

In 1972 Gwen experienced the Methodist Church

change to a Union Parish and subsequently, in recent years, to a Uniting Parish.

She has lost count of the many ministers she has had, but recalls the changes as being "huge". Many of the key members at that stage were the small business people of the port town - the butcher, the baker, the grocer (not the candlestick-maker!) - and although not happy with the change, most

stayed with the new parish saying, "If it's God's will, we'll go along with it".

Following the 2011 earthquakes the Union Church and Holy Trinity Anglican parish worshipped together in the Union Church chapel. But the newly formed Uniting parish no longer holds regular services there. Since the Anglican parish has returned to their building Gwen has attended their services. She told the Vicar that she would join them, "But I will always be a Methodist". A number of Anglicans, including the local Vicar, attended the service of celebration for her 100th birthday. There was also a community celebration for her.



Gwen May (pictured) is one of three members of the Port Hills Uniting Parish Christchurch who have recently turned 100.



## Book launch creates a buzz

Rev Barry Jones

**More than 140 people from many different denominations and justice and peace organisations filled the main hall of the Columba Catholic Centre, Ponsonby, Auckland, on February 22 for the launch of the thought-provoking book, *Listening to the People of the Land: Christianity, Colonisation and the Path to Redemption*.**

Dr Susan Healy, a lay member of the Catholic Dominican Order, conceived the idea for the book in 2016 and invited 13 other people to join her in contributing to the book's contents. Dr Healy acted as the book's editor.

At the launch, guest speaker Sue Bradford gave a stimulating presentation on the theme "Facing our Colonial History: a Challenge for All". Sue, better known as the former Green MP, is a descendant of two of the early Church Missionary Society (CMS) missionaries: Joseph Matthews and Richard Davies. Sue said that, while she has not belonged to any branch of Christianity, "This book calls to me profoundly." She thanked the book's contributors - 11 of whom were present at the launch - for the passion, research and knowledge they brought to the publication.

Rev Dr Arapera (Bella) Ngaha and Rev Barry Jones each contributed a chapter in the book focussing on the Methodist bicultural journey. The ministers were asked to create a liturgy for the blessing

of the book, and jointly conduct the blessing. The words of the blessing were:

*"In the name and strength of the God who seeks a just and fulfilling life for all, we invoke God's blessing on the book. May its contents challenge and inspire its readers to be proactive in addressing the enduring consequences of colonisation here in Aotearoa New Zealand."*

In introducing the book, editor Susan Healy said it was conceived to achieve two things: to look at the underlying causes of the harm of colonisation and Christianity's contribution to that harm, and to search out how Christian churches, and those of Christian persuasion, could play their part in healing the deep-seated ills of colonisation.

The book is published by *Pax Christi Aotearoa/New Zealand*, the local independent section of the international peace movement founded by the Catholic Church in France 1945. *Pax Christi* is currently engaged in Treaty of Waitangi issues as well as other projects.

Contributors did not receive payment for their work. Any profits from sales of the book will go to the development of indigenous theology.

*Copies of the book can be ordered online from Accent Publications [www.accentpublications.co.nz](http://www.accentpublications.co.nz) (Cost \$40 including postage).*

*John Meredith has reviewed the book in this issue of Touchstone.*

*Sue Bradford's presentation is available to view on [www.paxchristiaotearoa.nz](http://www.paxchristiaotearoa.nz)*

## Nelson Warehouse selects St John's in the City as "Charity Partner"

Brian Kendrick

**Nelson has recently grown to be the third most culturally diverse centre in New Zealand, largely because Nelson receives 13 per cent of the refugees arriving into the country despite having only one per cent of the population.**

The effect on our local population is enriching.

All arriving refugees come through the Red Cross Refugee Resettlement Programme. For the last few years the Methodist congregation of St John's in the City has ensured that every newcomer receives a new pillow. Each family is given

a rice cooker if they are of Asian origin or a blender if they are from Colombia.

These gifts are purchased from *The Warehouse* and as a result of this connection, *The Warehouse* Nelson has chosen St John's in the City to be their Charity Partner for the first half of 2019.

At each check-out there is a donation box indicating that the money given will be used for items needed by incoming former refugees. In the past, shoppers have had a choice of three charities to donate to and the proceeds have been divided accordingly.

The congregation of St John's in the City welcomes the community's contribution through this partnership with *The Warehouse*.



Megan Riddell, Red Cross with Brian Kendrick, St John's Methodist and Tristan Wilkinson of The Warehouse

## Invercargill event celebrates All Things Bright and Beautiful

Rev Peter Taylor

**'All Things Bright and Beautiful' was the theme of a special day at Lindisfarne Methodist Church in Invercargill recently.**

The entire church premises were dedicated to the event: in one corner there were items of fine china on display, mostly from Nicol Macfarlane who has collected antiques for many years. In another area there was a bed covered with a floral duvet. A pirate scarecrow created by the Kids Klub had won first prize at the local A&P

Show the weekend before. On the day visitors could purchase china, craftwork, jewellery, pickles and sauces, as well as enjoy refreshments and entertainment.

Musical interludes were provided by pianists Rowena Batchem and Raewyn Birss, and by the Don St Singers. There was a floral demonstration given by Anna King and floral installations displayed around the building. Presbyter Peter Taylor said, "A good day was enjoyed by about 100 people and almost \$2,000 was raised. We all needed a good rest after that effort."



## Teddies light fires of delight

Rev Kathryn Walters

**After the Christchurch earthquakes, the Chaplaincy team received very special gifts of hand-knitted teddy bears from the Chaplaincy team at Hawkes Bay Regional Hospital.**

These were handed out to children coming into Christchurch hospital. They were so well received that members of local churches in Christchurch continue to knit bears to be given to babies in the hospital's neonatal and children's wards. The Chaplains are very appreciative of the generosity from those who knit.

When Rev Sandra Wright-Taylor, Regional Chaplain South Island heard of the fires in Nelson, and after chatting with the Regional Chaplain in Hawkes Bay, it was decided that the two teams would send some of the precious bears to Rev Henk Lups, Chaplain at Nelson Hospital.

Henk is looking forward to giving the teddies to children and babies in Nelson Hospital and is now looking for knitters in the Nelson area to carry on this ministry. This is one small way we can support those affected by the Nelson fires.

A gift tag attached to each bear reads, "This teddy is a gift from the Spiritual

Care/Chaplaincy Team lovingly knitted by a member of a local church. May God bless you and your family."

"God bless you and keep you ... God smile to you ... And be gracious to you ... And give you peace" (Numbers 6:24)"

When this news was passed on to the Nelson congregations of Richmond Stoke and St John's, there was an immediate response from one parishioner Frances Power. Frances makes toys as her hobby and passed on all the toys she had on hand.



Frances Power with some of the teddy bears she makes



FROM THE PRESIDENT AND THE VICE PRESIDENT

# The Day our Country Changed



President  
Setaita Taumoepeau K Veikune

Vice President  
Nicola Teague Grundy

**On Friday 15 March New Zealand changed. That afternoon will arguably be one of the worst moments in the history of our country.**

In shock we all tried to respond, knowing that we didn't know anything really, and trying to respond in a way that was appropriate. There is still much uncertainty, but the questions and soul searching are starting to be expressed as we try to make sense of what has happened and to make any meaning of it.

The acts seem to be the result of a white supremacist, loosely affiliated with an international assortment of other disaffected white men, who are motivated by fear and hate. They represent the worst aspects of humanity. Certainly a context for this tragedy has been created by social media, and the emergence of right-wing, so-called populist politicians in

places like Hungary, Austria, the US, Italy and Brazil.

The response of our people, the people of New Zealand, all faith communities, our Prime Minister has been one of sending a message of love, caring and solidarity. Our Prime Minister has responded eloquently to this act of terror. She said "many of those affected may be migrants, may even be refugees here. They have chosen to make New Zealand their home, and it is their home. They are us. The person who has perpetuated this violence against us is not."

It is the last part of this sentence that we, as Methodist people need to reflect on. Many people in our communities are witnesses to daily acts of aggression, large and small, by people who think they belong, against those who think they do not belong. We are told "they" do not belong because of the colour of their skin, the way they dress, the way they talk, who they love, and countless other trivial reasons.

We witness this within our church, at Conference in discussions on who is able to give leadership and in the way we treat people who we think of as "other" or being different. Nicola has noted she feels ashamed to say that it feels like it is Pākehā people, of whom she is one, that are the worst. We both admit that we are also implicit in this, unintentionally and out of ignorance. In sharing some of our stories, we talked about this is who we are.

We witness it is who we are, every time someone asks, how many Pākehā students there are at Trinity College; when we are told at a church meeting that those people are our people - as if they were possessions. We witness it is who we are when we don't seem willing to engage with the official language of our country; when we talk about our "Christian superiority" from our pulpits and in conversations.

Recently Nicola went to buy a coffee at a local café. As she was standing waiting for her coffee, two Muslim women entered the café. Immediately two other women standing waiting, embraced them and repeated the Prime Ministers words - "you belong here, this is not who we are". Our question was, if this had been Friday morning, would that of happened?

In our soul searching, we need to check on our own responses, and the responses we make as a Church, in our structures, in our theology, in our decision making. Our narrative of "tolerance" is not enough. That we are willing to 'tolerate' difference is not inclusion and that is not diversity. If tolerance is the best we can do, then we have a lot of soul-searching to do for us as Methodist people of God.

The United Nations has declared Thursday, 21 March, to be the International Day for the elimination of racial discrimination. (It is also World

Water day). The theme for 2019 is 'Mitigating and countering rising nationalist populism and extreme supremacist ideologies'.

In the opportunities that now present themselves in the wake of this tragedy, let us commit ourselves as a Methodist Church of New Zealand to giving nothing to racism, hate, discrimination of any kind - whether xenophobia, homophobia and Islamophobia.

In order to transform the world, we need to transform ourselves - then maybe we can say "this is not who we are".

*Setaita and Nicola*



## An Easter Reflection

Anne Stephenson

Retired Methodist Deacon and Presbyter.

**Victims of sexual abuse often feel unheard by the Church. There are many factors that come into play. The main issue is that a complaint is seen to be a challenge to the Church as a whole, as it indeed is. The challenge to the Church is that it is called to examine role and functions, power and abuse of power, broken trust and what justice may mean.**

So often the Church denies the victim a safe place but instead acts in a way to expose and humiliate the victim. Ostracism that comes about is the usual outcome. It is interesting how slowly the Church has moved with the times. The victims of sexual abuse universally see the experience as being one of the Cross.

The process of crucifixion we acknowledge at Easter time but all too often the victim of sexual abuse is left on the cross for all to see and to be a

reminder to others not to upset the system or you will be ostracised. Pilate washed his hands; so often the Church has done so as well. This is not just a local issue but a global one.

How does the Church even begin to be appropriate in its response so that new life can flow? There is a basic understanding: the Church and the offender need to take appropriate responsibility. Any situation is unhealthy until this happens and until it does happen, responsibility is left on the victim. Outcomes need to be in line with society's expectations. Outcomes need to protect the community as whole, especially when there are historical patterns to be revealed.

Until the appropriate outcomes are attended to, the victim is left exposed by manipulation, abuse of power, isolation, gossip, horror and is demeaned by the unjust processes which have been officially sanctioned.

In society the victim tells their story once and then is supported through the processes of justice. There is much more concern to get it right in our world today

but it is still a struggle. Until society gets it right as well as the churches, the victim remains on the cross.

The movement to resurrection is the awareness of God. God's son did not stop at the horror, isolation, the pain and the dying. Jesus accepted the cross and through it new life came for all. The new life empowered the scared followers, gave conviction to the wavering and the Holy Spirit entered every human heart that was open. Then resurrection was experienced.

My concern is why renewal should come to the Methodist Church if it puts victims on the cross and does not examine events carefully. Can God's Spirit come to bring new life and new patterns? Surely the Spirit would not wish to be caught in heavy structures, to be under rules of power, control and manipulation.

The Holy Spirit has a different take on Christian life. It wishes people to follow the Spirit and the leading that comes from the Kingdom within. It is normally at God's initiative, not ours. The question before us is "Can new wine be put into old wine skins?"

What are the key questions for the resurrection?

- 1) Moving from models of power and status, to ministry in the name and for the sake of Jesus.
- 2) Examining what the life and ministry of the Church is and what we should be offering the world around us.
- 3) Being humble as to our status before God.
- 4) Seeing God as our leader and less of the human faces in front of us.
- 5) Being able to admit we have been wrong, which leads to repentance and then forgiveness may follow.

Our reflections need to look honestly at our Church as a whole with Good Friday in mind. Consider seriously the cause of issues and the dynamics that have gone wrong, then actively seek assistance to get things right. When there is repentance and the Holy Spirit, metanoia or turning around can happen, but it will be when we do our hard work and God sees we are worthy vessels for the promised new life we especially remember on Easter Monday.



## Rest home care

To the editor

Thank you to Dale Peach for raising the question of how effective are rest home services (*Touchstone*, February 2019). It is possible that improvements could be made in the relevance of services, but I think that for churches to stop providing rest home services would be to 'throw out the baby with the bathwater'. I would like to describe how I see the services in the Summerset Village as provided by the Methodist Church in Palmerston North.

The Pastoral Care worker from Wesley Broadway Church provides ongoing, though necessarily limited, care for the Summerset Village, and is part of the team which takes the monthly rest home services. While these are not specifically Methodist services, they are generally attended by most of the 13 members of the church who are residents of the village. Some of these are in the Care Centre, and unable to attend church services in Palmerston North city. Others are active church members who attend to support the persons taking the service, and at the same

time have developed relationships with those in the Care Centre. I believe that while for some, participation in the service is limited, the sharing of time and friendship with them by others attending is worthwhile.

The Pastoral Care worker is available not only to Methodists who live in the village, but frequently spends time with others, particularly those who are unwell or are newly arrived. She is available to staff as needed, and her assistance has at times been requested by management. I believe that more contact of the church with rest homes would be beneficial, and more training and support for those involved would be a better approach.

It is unfortunate that not all rest homes recognise the value of spiritual care, even though it is part of their mandate to provide it for all of their residents. Those who are facing end-of-life issues need support and love. Surely as a caring church community, we can help to provide this.

*Audrey Jarvis, Palmerston North*

## Bicultural Commitment

To the editor

Tara Tautari's endorsement of the Methodist Church's bicultural commitment within the Presidential Opinion piece (*Touchstone* March 2019) is encouraging, but she also acknowledges "the journey is not easy" and tantamount at times to the discomfort of peeling back the layers of an onion.

Recent events in our church have caused us to reflect more deeply on the nature and practice of our bicultural journey. Like many, we have been proud of the leading role the church has played in this regard but, like proclaiming the "clean green" image of Aotearoa, does the walk really match the talk?

It's our considered opinion that in recent years there has been huge slippage in taking effective action to further the bicultural commitment. Apart from a few niceties at Conference and the Connexional appointment system, little appears to be happening at a regional or local level.

The Central South Island Synod is an exception where Kaitiaki/Guardians are available to help keep the synod on track, but little of that appears to impact on local parish life.

At a Connexional level there is also little indication that the bicultural commitment (or cross-cultural sensitivity) is influencing the formation of Investment policy or the application of the church's Disciplinary Procedures, to cite two recent examples.

What might make a difference?

- 1) Replace the term "bicultural" with "Treaty-based partnership".

"Bicultural" suggests there are only two cultures involved whereas the church is now multi-ethnic and multi-cultural. The two halves of the church still exist (Te Taha Māori and Tauīwi) but are better described as Treaty-based than bicultural-based.

- 2) Encourage the Council of Conference (which in principle is 50-50 Treaty-based) to be more proactive in monitoring and promoting the Treaty commitment of the church at all levels. Now that the national Conference is held every two years there is a need for the Council of Conference to be more proactive in this regard.

- 3) Institute five-yearly audits of the church's Treaty partnership. These should be conducted by a competent external organisation with strict criteria to measure the Church's performance against. The last review of the partnership was in 1994, 25 years ago!

- 4) Allow each Treaty partner to establish clearer lines of authority instead of the present practice of the numerically dominant Tauīwi partner assuming their way is right for the whole church.

Our church entered into the bicultural agreement as a response to the Gospel's call for equity and power sharing. We must ensure that the church remains faithful to that Gospel commitment.

*Rev Barry Jones, Auckland & Rev Brian Turner, Waikuku*

## New masthead missing important symbol and text

To the editor

I have just looked at the March edition of *Touchstone* online. I noticed the new masthead. The first thing I saw was the absence of the Māori translation of the words 'Exploring faith issues for today'. Then I saw that the koru symbol was also missing. Both these have been signs of a commitment by *Touchstone* to our Methodist Church's bicultural journey. It is regrettable that these have been dropped in the new masthead.

At the time of the transition from the former paper *Crosslink* to *Touchstone*, I was approached by the new editor, Michael O'Dwyer, regarding the masthead for the new paper. I was then a member of the Enabling Ministry Team of Te Taha Māori. Michael asked if I would consult with Te

Taha Māori regarding a translation into Māori of the phrase 'Exploring faith issues for today'. I did so and the then Tumuaki of Te Taha Māori, Rev Rua Rakana, came up with the phrase 'E whāia ana te pūtaketanga o ngā whakapono mō tēnei ao hurihuri'. I conveyed this to Michael and it was incorporated into the masthead of *Touchstone*.

The koru symbolises new growth, new beginnings and new life, so it is entirely appropriate that it be retained in the new *Touchstone* masthead. To demonstrate its bicultural commitment, I encourage *Touchstone* to bring back the translation and the koru symbol into the masthead of the paper.

*Rev John Roberts, Waikanae*

## HONEST TO GOD

*Ian Harris*

# Changing relationships

**Easter looms as one crazy mixed-up festival. The high point of the Christian year, it is named after the Anglo-Saxon goddess of spring. It marks the crucifixion of Jesus on a particular day in a particular month, but its timing varies with the phases of the moon.**

People who have no interest in the season's religious significance will nevertheless be keen to observe the holy days by taking time off work.

For anyone wondering what Easter means to Christians, an excellent place to start would be a series of metaphors stretching back to within 25 years of the events of the first Easter. The remarkable thing is that hardly any are drawn from the religious setting, but from the secular, everyday world. From time to time it helps to strip away the aura of sanctity and theological elaboration



surrounding them and see them through the eyes of people of Jesus' day, to whom they must have seemed startlingly fresh and down-to-earth.

The metaphors appear in letters which the apostle Paul wrote as he looked for ways to communicate what Jesus was all about. Behind each of them lies the idea of a righteous God (who for Paul was very much a Being in a world beyond this one), and the belief that men and women had queered their pitch by failing to live up to what God expected of them. Worse, they were helpless to do anything about it because the sin that God abhors is part and parcel of their being.

Yet, says Paul, Jesus made a new start possible. One picture he paints by way of illustration is the restoring of a shattered relationship. The setting is very familiar. Friends who fall out are likely to feel a mix of resentment, estrangement, hurt and anxiety. Where God is one of the parties, however, it is human waywardness that has caused the breach, not God.

But in Jesus, says Paul, God is taking the initiative to mend the broken relationship and bring God and humankind together again. In his own words, "God was in Christ reconciling the world to himself."

Another analogy springs from customs of adoption in Paul's day, which were a world away from our own. Greek law, for example, set a raft of stringent conditions for adoption - only men could adopt; no one who already had a legitimate son could adopt another; the person adopted must be a Greek citizen. But the essential point was that at the end of the process, those who were adopted lost all rights in their former families and gained all rights in the new one.

For the Romans the process was even more dramatic. In Roman families the father had total power over the members of his household. A contemporary historian records that "the law of the Romans gives a father absolute authority over his son, and that for the son's whole life. It gives him authority, if he so chooses, to imprison him, scourge him, make him work on his estate as a slave in fetters, even to kill him. The right still exists even if the son is old enough to play an active part in

political affairs."

"Family values" were rather different then. A person of age (that is, whose father had died) who was being adopted was required to publicly renounce his or her own family and ancestral gods and accept the gods of their new family. That done, a legal bill had to be approved by a Roman court. Child adoptions involved a symbolic sale of the child, repeated three times.

Two thousand years on, no one is going to be attracted by the idea of a despotic head of household exercising power in that way. But in Paul's masculine cameo, the father is a loving and accepting God, and that makes all the difference.

Paul is saying that God is like a father ready and eager to adopt people from wherever and make them his own. He offers a complete and final break with their past, however bleak or dubious, so that they can start afresh. And, says Paul, not only is Jesus the one who showed in his own life that God is loving in this way but, more to the point, it is he who makes adoption possible. In his own words, "God sent forth his son, born of a woman, born under the law . . . so that we might receive adoption as sons." And, let's add, daughters.

*Touchstone welcomes letters from all readers. Letters should be a maximum of 500 words and include the full name and postal address of the writer. Contributions can be emailed to [adys@methodist.org.nz](mailto:adys@methodist.org.nz) or posted to: The Editor Touchstone, PO Box 931, Christchurch 8140.*





## Mourning, and a costly new day

Rev Dr Betsan Martin  
Public Issues Coordinator

**All eyes have been on the Prime Minister Jacinda Ardern with applause for her magnificent leadership since the mosques attacks.**

I would like to draw attention to the accompanying photo of the Muslim woman who greeted people and welcomed visitors to the Islamic Centre in Wellington in the week post the attacks. She, along with other women and men and Imams of this community and Islamic centres around the country, invited us into the Muslim world.

Tragedy has brought us face-to-face with Islam, and brought the moment of open doors to enhance engagement and work together. In Kilbirnie, we were given a guided tour of the mosque and an introduction to Islam - with a brief version of our shared Abrahamic roots and the differences that Allah is one, in contrast to the Trinity and doctrine of Father, Son and Holy Spirit. Here we have a first step to see the origin of our faiths and, more importantly, to deepen our ability to appreciate a

different theology.

When Bishop Brian Tamaki stepped in with 'Jesus Christ is the One True God', this statement seemed to trample on openness to difference. Yet, this may be a widespread view.

One of the major reflections since 15 March is on racism. The extremism of white supremacy fills us with horror, yet this has been fomenting away in one form or another for a very long time. Colonization carries assumptions of white supremacy. The invasion of Tuhoe and initial accusation of terrorism (which became firearms charges) is a recent violation. It is confusing because colonial acts of terror were acts of the State. The deaths and injuries in Christchurch were incited from the borderless platform of virtual cells of violence.

Following on from the solidarity gatherings at mosques during prayers on Friday, a week after the killings, I found myself at an Indigenous Film Festival. It was startling how pertinent the themes were to the issues that have emerged for New Zealanders. The theme of differences between cultures looked at the way western cultures have a

strong emphasis on 'knowing' and objectifying what is different, or what philosophers refer to as 'othering'. This is in contrast to welcome to the other, and to keeping a place for mystery and that which is unknown and unknowable.

We saw welcome and open-heartedness on all sides on a massive scale last week. Muslim communities opened their doors and welcomed non-Muslims. Thousands of New Zealanders joined the Prime Minister and many national and international leaders in responding

with great kindness and responsibility. We have a new platform for linking in the days ahead with old barriers dismantled and a new consciousness of solidarity of the heart.

Last week a Rumi saying was sent to me from a Muslim colleague: 'Only from the heart can you touch the sky.' Rumi was a 13th Century Islamic scholar and poet.

To me, the woman welcoming so many strangers to the mosque brings a new day for us in Aotearoa New Zealand. We are invited to become neighbours.



A woman warmly welcomes visitors to the Islamic Centre, Wellington

## NEWS AND VIEWS

## Moving is a learning experience

Rev Keita Hotere

**Ministers will know what it's like to move from one region to another; busy is an understatement.**

Whānau from 'out of town' tell you where to shop and how to catch a flight, should you get homesick. And then there are the times you learn fast how to manoeuvre through traffic on a one-way street. Yes, these are the practical realities of any stationing move, learning the places, meeting the people and feeling the rhythms of life.

Moving from Whangārei to New Plymouth and adjusting to life in a new town has been challenging and uplifting. Whānau from Manaia have promised to take me white baiting, another whānau from Parihaka have offered to help me prepare my own mahinga kai for Puanga Kai Rau (the rise of the star Puanga Kai Rau which signals the Taranaki Maramataka - Calendar Year).



Mission House Ngāmotu whānau, Sunday March 17

This is part and parcel of being welcomed into the Taranaki rohe.

The Te Taha Māori circuit model of ministry that I follow begins on the first week of each month at Pariroa Pā in Patea, moves to Tahupōtiki centre in Hāwera and ends at Ngāmotu church, here in New Plymouth. Local, Hemi Haddon says, "down here it's kanohi kitea so it's important for your face to be seen out amongst the people." One of the many

challenges we face as ministers is how we negotiate the building of connections and relationships with the many iwi that make up the Taranaki rohe.

This week our local Ngāmotu church community gathered on Sunday March 17 and like many other parishes and rohe around the country we remembered the Muslim worshippers who died and were injured in the Christchurch tragedy.

We reflected on Te Rā o Māehe, which occurred in March 1860 when shots were first fired in the attack of a Pā at Te Kohia, Waitara. These shots signalled the beginning of Te Riri Whenua that led to massive land confiscations and the forced migration of many. In 1881 Parihaka Pā was invaded by British colonial forces and its men were banished to the South Island and imprisoned.

Parihaka's leaders, the Prophets

Te Whiti o Rongomai and Tohu Kakahi were strong adherents to peaceful resistance and their leadership is celebrated each month at Parihaka. I went to one of these commemorative events recently. It is an opportunity for newcomers to be introduced to the community, learn a bit about Parihaka history, share in hearty kai and hear about what's happening in the community.

I was deeply touched by this experience. I felt the warmth of the people and listening to the sharing about Te Whiti and Tohu Kakahi and local community news I felt like I was at home on one of my own marae. People spoke their truth about the world in ways I understood.

Notification of a 'March for Love, Unity and Peace' commencing at the Puke Ariki Landing followed by a candle-light vigil at the Bowl of Brooklands was shared and we will all join in to share in solidarity with our Muslim brothers and sisters.



Rev Jan Fogg

## The Ageing Experience

### Lost dreams, bells tolling

**Older people have mostly been through a lot of suffering during longer lives and perhaps that gives us some experience to call on with mourning the losses we suffer in later life. But Friday March 15 exposed us all to loss and horror such as we had never experienced in this country before; and so we are all babes in this experience.**

Except perhaps for the victims themselves, some of whom had come to New Zealand seeking refuge and fleeing from horror elsewhere.

Older 'theories' of grief would have put all those who suffered loss into individual spaces, saying that grieving was working to achieve independence again. Newer understandings recognise that interdependence is to be put before that of independence. And the country seems to intuitively know that. The response to the horror and loss in Christchurch, up and down the country, is to come together in support and vigil, to bring life and beauty in the form of millions of flowers and messages

laid outside the doors of mosques everywhere. Although few will have personally known one of those whose lives were taken, the whole country seems to be in mourning. Perhaps it is an attack on all of us as human beings.

John Donne wrote, 'Send never to know for whom the bell tolls; it tolls for thee.' We are all connected each with the other in life; each loss of life impacts on each one of us. Fear and deep anger at injustice may in time become tolerable by holding closely warm images of those lost - and we have heard some remarkable stories of some of those who lives were taken away by hatred; religion will help, experiences of love and beauty around those suffering will help. We can't remove the loss of death and suffering, but we can choose to share the journey of those who suffer.

Perhaps as a country we mourn too for an image of who we thought we were - a country where this kind of terror didn't happen. Now it has and we feel a loss of who we thought we were. Mourning for an individual or a community includes mourning for the loss of the person we ourselves thought we were. It's important then that we join in efforts to help prevent

further actions that could threaten this sense of self. The meaning we can find through this frightening experience is to help collectively build peace and love within our communities.



## CARING FOR OUR PEOPLE

### Are we allowing our dedication to outweigh our safety expectations?

Trudy Downes

Malo e lelei. Talofa lava. Bula. Greetings. Goeie dag. Anyoung haseyo. Tēnā koutou, tēnā koutou, tēnā tātou katoa.

**Last year two people were on their church roof looking at some work that needed doing. On the way down one of them fell. That person ended up in hospital for a check-up after experiencing a short black-out.**



Are you thinking:

"Was the person OK?" or "Why did they fall?"

"Were they doing something silly?" or "What was wrong with the ladder setup?"

In fact there were a number of contributing factors to this incident, and although hindsight is always valuable, there remains a question that isn't often explored. What was our role in the event even if we weren't there, or directly involved?

Does our desire to minimise the impact of how much volunteers' time we take, create an environment where safety comes second to getting things

done quickly?

I suggest you think about the following:

If we treat health and safety as a no-blame-game, then when we seek to find the cause of incidents we must look beyond the people involved and extend our search to include other people and the wider work environment.

We can create unsafe environments and pressures when we push for results that don't incorporate safety.

The participants in our main event are long serving, dedicated members of their parish who put in extra time to look after the

parish property. They, like many others, are volunteers, and they certainly didn't plan for the 15 minute job to go sideways like it did!

If we don't include safety when planning a job, what subliminal message does that send to the people doing the job? What does it convey about our expectations of their behaviours and the importance that we assign to safety?

The people called Methodist are not adverse to this challenge of being safe, and would not knowingly put someone in an unsafe position. We can improve our safety behaviours to show others "we expect work to be done safely" by doing the following:

#### Have a safety conversation

While you have your cup of tea, discuss the work ahead and how you will undertake each phase of the work safely. Identify the unsafe work areas and how you will deal with them.

#### Include safety in all meeting decisions

Assess every decision for its safety component. Is it

safe now, will it be safe in the future? How will we keep it safe for the future? This approach ensures health and safety is considered everywhere.

#### Talk about incidents

Report incidents and share lessons learned. Conversations raise awareness. Awareness makes a difference for the future.

Would safety conversations have kept our original duo safe? I can't answer that and it doesn't matter because the incident has already happened. Our no-blame attitude is now focussed on

ensuring it doesn't happen again, anywhere, to anyone.

**Ki te kāhore he whakakitenga, ka kore te iwi e tūpato; ko te kaupupuri ia i te ture, ka hari ia**

*Where there is no vision, people cast off restraint; but he that keeps the law, blessed is he.*

Proverb 29:18

Ngā mihi mahana ki a koutou.

Trudy can be reached on 03 366 6049 ext 823; mobile 027 457 4196 or email [trudyd@methodist.org.nz](mailto:trudyd@methodist.org.nz).



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## Building up in love

**The fourth Sunday in Lent is known in England as Mothering Sunday: the original Mother's Day, when apprentices were allowed home to see their mothers. (New Zealand now follows the American tradition and date in May).**

The Church was reminding people that family relationships matter. The local church is also a family - with tensions, disagreements, and disputes tempered with encouragement, generosity, and unconditional love.

How vital is that encouragement in a family or in a church. Without that encouragement to build our confidence,

especially as young people, we do not learn to cope with anxiety when it strikes. When, by contrast, young people are denigrated, they build negative self-images with a feedback loop that can cause them to act out their learned 'unworthiness'.

It is good that we have moved on from Cranmer's general confession, '... there is no health in us. But thou, O Lord, have mercy upon us, miserable offenders' - wonderful language though it is! Of course, we all need just criticism. But, even more, we need generous, even extravagant praise when we are young, to encourage healthy self-images and to remind us that we are loved for our



intrinsic worth.

The film, *Celia*, about the last months and days of Celia Lashlie's life, celebrates this same vision. Her mission was

to urge government agencies to work particularly through mothers who are so vital in nurturing positive outcomes for their children.

A lasting memory of my youngest at primary school was his class being urged to use 'put-ups' rather than 'put-downs': choosing words of building up rather than of slapping down. If the culture of encouragement could start there, what a different kind of society we might have.

The lessons of family systems can be applied to local churches, and to national

*Adrian Skelton, UCANZ Executive Officer*

Church assemblies. It is hard to try to praise someone you profoundly disagree with, but it is good exercise for your empathetic muscle. Too often we default to antagonistic mode and our reptilian brain prompts us to fight.

The gospel urges us to find the good that is (somewhere deep down) in everybody: *'Love your enemies and pray for those who persecute you, so that you may be children of your Father in heaven; for he makes his sun rise on the evil and on the good, and sends rain on the righteous and on the unrighteous.'* (Mt 5: 44-45)

May your family gatherings at Easter be an opportunity to work on healthy family systems. And may our church relationships likewise focus on positive relationships.

## It starts in my heart Rev Andrew Doubleday

*There are only two feelings.  
Love and fear.*

*There are only two languages.  
Love and fear.*

*There are only two activities.  
Love and fear.*

*There are only two motives, two procedures,*

*Two frameworks, two results.*

*Love and fear.*

*Love and fear.*

Michael Leunig

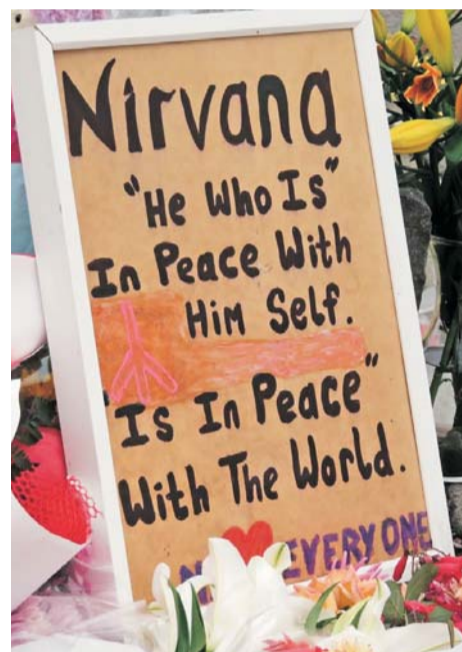
**In the week following the mosques massacres, I attended a public meeting in Christchurch, where attendees were invited to have their say.**

Issues identified as contributing to the problem ranged from sanitized history being taught in our schools, to white male privilege and racism, to our gun laws.

I left the meeting asking myself what it is that underpins such atrocities? While it is difficult to establish with certainty what is going on inside the head of another, I am aware of what can go on inside my own. The poem by Michael Leunig, above, rings true for my own experience. It just might be that I hate what I fear. I'm certain I'm not alone in this. It strikes me that fear may, in fact, be the main driver of our hatred - our fear and consequently our hatred of others, our fear and consequently our hatred of ourselves.

This resonates deeply for me with the words found in the fourth chapter of the first of the aging John's little letters toward the end of the New Testament.

*We know and rely on the love God has for us. God is love. Whoever lives in love lives in God, and God in them. In this way, love is made complete among us so that we will have confidence on the day of judgment, because in this world we are like Jesus. There is no fear in love. Perfect love drives out fear, because fear has to do with punishment. The one who fears is not made perfect in love. We love because he first loved us. Whoever claims to love God yet*



*hates a brother or sister is a liar. For whoever does not love their brother or sister, whom they have seen, cannot love God, whom they have not seen. And we have been given this command: Whoever loves God must also love their brothers and sisters. (1 Jn 4:16- 21)*

While it is both natural and justifiable to sheet home blame elsewhere for this monstrous act, I'm faced with the uncomfortable possibility that the seeds of such action reside within my own heart. I'm not without blame in what has happened. How often have I allowed fear to drive my own reactions, or indeed inactions, to events around me - a fear which, however mildly, results one way or another in the flight or fight response? How often have my attitudes toward the other been conveyed, or simply held, in such a way that they contribute to the milieu of hostility, or feed the aura of victimhood that pervades so much of our life together?

When the Prime Minister says, 'This is not who we are,' it needs to be seen through this lens. Because, at one level, it is who I am. Guilty as charged. I don't for one minute believe that I'm going on a homicidal rampage. I recognise that the same drivers are inside of me. Probably all of us.

## The Lenten Journey

*Rev Greg Hughson*

**Our Lenten journey continues during April as we travel with Jesus towards Jerusalem. Mary, a person of deep integrity, anticipates Jesus' death when she intentionally chooses to pour expensive perfume on Jesus' feet.**

This act of sacred love is critiqued by Judas, who claims that the perfume should have been sold and the money given to the poor. This claim by Judas was not congruent with his inner life. The narrator of John's gospel tells us that Judas did not really care for the poor. The fact that his inner life and his outward complaint were not in alignment, reflects his lack of integrity, which invalidates his objection.

Jesus sternly rebukes Judas with the words, "Leave her alone. She has kept this perfume for the day of my burial." Mary's action was an expression of her true love for Jesus. Her anointing of his feet was a sacred and priceless act of sacred love.

As Jesus entered Jerusalem on a donkey, a great crowd gathered proclaiming, "Blessed is the King who comes in the name of the Lord". Their language (praise) and their actions (waving palm branches) appeared superficially to reflect their inner life and commitment to Jesus. But just a few days later, some of these same people were demanding that Pilate crucify Jesus.

After his betrayal and arrest, Pilate asks Jesus, "What is truth?" He finds Jesus not guilty and offers to set him free. Pilate, until this point, was acting with integrity. His offer was

congruent with his ethical principles. He offered to release a terrorist, Barabbas, instead of Jesus. But the crowd demanded a different outcome. Crucify Him! Pilate gave in to the crescendo of fear and aggression. He relinquished his integrity and handed Jesus over to be crucified.

Later, Peter was approached and asked if he was a disciple of Jesus. He denied that he even knew Jesus. Fearing for his own life, Peter relinquished his integrity. His behaviour and allegiance were not congruent with his faith and commitment.

Jesus was so deeply in love with God that his inner and outer lives were completely aligned. Jesus embodied the truth of God's love, not as a philosophical concept but as a way of being - the way of integrity, the way of truth-in-action. Jesus was indeed and still is, the Way, the Truth and the Life.

Throughout the scriptures, and all around us today, we see time and time again, our human tendency to inconsistency between our deepest beliefs and our actions. The Easter message is that God raised Jesus from the dead. It is this same resurrection power that is available to us to help us overcome our hypocrisies and inconsistencies, and to become more like Jesus.

The challenge for us all is to remember and to nurture our true identity, to develop spiritually to the point where our words and actions ring true with our inner lives. God has planted a precious seed of faith in us all. The process of sanctification, growth in holiness, is a life-long process which unfolds slowly but surely in those who belong to Jesus Christ.





# Blasphemous Libel Law

Ruby Manukia-Schaumkel

**In the wake of the Christchurch mosques massacres, there are many questions to be answered beyond a firearms law change at national government.**

There needs to be more social cohesion, understanding and respect for other peoples' cultures and religion. There should be tolerance at grass roots to reflect our demographics and growing diversity. We are seeing our local communities come together, more united than ever before.

The tragic events in Christchurch have put the concept of blasphemy at another level for consideration. Blasphemy is the act of insulting or showing contempt or

lack of reverence to a deity, or sacred things, or toward something considered sacred or inviolable.

Blasphemy in Christianity is considered an act containing contemptuous, reviling, scurrilous or ludicrous matter relating to God, Jesus Christ, the Bible or the formularies of the Church of England (as it originally was), calculated to provoke outrage in the feelings of any sympathiser or believer in Christianity. Further, a person who publishes any blasphemous document is guilty of publishing a blasphemous libel.

## NZ Blasphemous Libel Law

In New Zealand blasphemous libel was a crime under Section 123 of the Crimes Act 1961 which allowed for imprisonment for up to one year. However, Section 123 protected all publications and opinions on any religious subject expressed in good faith and decent language against prosecution and specified that prosecution may proceed only with the leave of the Attorney General.

The last time a blasphemous libel case was considered in New Zealand was in 1998, and the Solicitor General rejected it. The offence has not been prosecuted in New Zealand since 1922. The government changed the law because it was archaic and raises potential concerns under the Bill of Rights Act. The provisions were regarded as obsolete and had no place in a modern society which protects freedom of expression.

## Prosecution in New Zealand

The only prosecution for blasphemous libel in this country has been the case of John Glover, publisher of the newspaper *The Maoriland Worker* in 1922. The Crown laid a charge of blasphemous libel over the 12 October 1921 issue of the publication which included two poems by British poet Siegfried Sassoon. The alleged blasphemy

were the closing lines of Sassoon's poem 'Stand-to: Good Friday Morning':

*O Jesus, send me a wound to-day,  
And I'll believe in Your bread and wine,  
And get my bloody old sins washed white!*

## International Conventions

New Zealand has signed international conventions that prohibit displays of a lack of respect for a religion or other belief system, including blasphemy laws, which are incompatible with the covenants. New Zealand has also signed other conventions that undertake to guarantee the right of everyone to equality before the law, and equality in the enjoyment of the rights of freedom of thought, conscience and religion, freedom of opinion and expression.



Ruby Manukia-Schaumkel

## Hate Speech

New Zealand prohibits hate speech under the Human Rights Act 1993 based on Racial Disharmony and Inciting Racial Disharmony. It makes it unlawful to publish or distribute "threatening, abusive, or insulting ... matter or words likely to incite hostility against or bring into contempt any group of persons ... on the ground of the colour, race, or ethnic origins of that group of persons".

In some countries, blasphemy laws are used to protect the religious beliefs of a majority, while in other countries, they serve to offer protection of the religious beliefs of minorities.

In addition to prohibitions against blasphemy or blasphemous libel, blasphemy laws include all laws which give redress to those insulted on account of their religion. These blasphemy laws may forbid the vilification of religion and religious groups, defamation of religion and its practitioners, denigration of religion and its followers, offending religious feelings, or the contempt of religion.

## Redress in our Church and Government

I believe that we need to be more vigilant in watching out for actions or speeches of hate in our churches. As leaders, we have a responsibility to provide a 'culture' of unity and harmony in our congregations, in addition to the expectation and compliance of health and safety requirements and regulations.

New Zealand should adopt legislative measures against any advocacy of national racial or religious hatred that constitutes incitement to discrimination, hostility or violence, and ensure that such protections should be carefully balanced and circumscribed according to civil rights and freedoms.

# It could happen to any of us

Sandra Cox, Communications Coordinator, Christchurch Methodist Mission

**When one Christchurch man got the news his wife and child were killed in a car accident, his life unravelled. The trauma caused him to neglect his business, which soon went bankrupt. Then he lost his home. Life on the street began.**

When another man's partner left him after nine years, he also lost his house, his business, and turned to alcohol. He became addicted to synthetic drugs.

The end of a relationship, death of a family member, a job loss or any other traumatic event can trigger a downward spiral that ends with people suddenly finding themselves on the street.

A recent survey of kaewa, or homeless people, by Housing First Christchurch shows people are forced to live on the street for many reasons, often not of their own making. While some people find themselves on the street because of alcohol and drug abuse, the single largest reason for homelessness is a relationship breakup or other traumatic event.

Battles with mental health problems - poorly treated or left untreated - can follow. Some kaewa are survivors of sexual or other physical abuse in childhood; others may have lacked good role models growing up or were simply left adrift as young people.

Housing First Christchurch is an initiative led by the Christchurch Methodist Mission in collaboration with five other Christchurch agencies. Its purpose is to house and support people who have been homeless for at least 12 months or several times over the last three years. The goal of Housing First is to reduce instances of homelessness in Christchurch to nothing more than rare, brief and non-recurring.



Tepi Amohia and his dog Sasha have found a home with support from Housing First

Even owning a dog can lead to prolonged homelessness. Of the 35 kaewa Housing First has housed since it put a roof over the head of its first kaewa nine months ago, seven had been denied accommodation because they had pet dogs.

The Housing First model is simple; provide a warm, affordable and secure home for the kaewa and whatever wrap-around support they need. There is no requirement to be sober or drug-free before a house is offered, nor is there a requirement to undergo treatment or counselling. Assistance comes with no strings attached. It is a model that has been widely used in cities across the US and Canada and more recently in New Zealand in Auckland, Hamilton and Tauranga.

Around 70 percent of property owners approached by Housing First are empathetic to the model, even though they may not eventually offer their homes for rental. Rent is guaranteed by the government for the duration of the tenancy. Housing First staff visit kaewa weekly and at the end of tenancy, the property is returned to owners in its original state.

A number of property owners recognise the initiative as a contribution to alleviating homelessness, knowing any one of us could find ourselves homeless at any moment.

Visit [www.housingfirstchch.co.nz](http://www.housingfirstchch.co.nz) for more information on the Housing First initiative in Christchurch.

# Christchurch Methodist Mission helps in many ways

Our response to the mosque attacks has ranged from simple, poignant acts to widespread checks of client wellbeing.

A number of our staff who are part of the Mana Ake team of student wellbeing workers were in lock-down with pupils that Friday afternoon. They all returned to schools on Monday morning to offer support to children, whānau and teachers.

Staff in our housing division and at Aratupu pre-school contacted our Muslim families, offering solidarity and support. Methodist Mission social workers have also offered support to Christchurch Resettlement Support, our sister social services organisation, and will be providing assistance to their workers. Flowers and a memorial book have been placed in the Wesley Chapel for staff,



residents of WesleyCare and our housing tenants to show their support to our Muslim community. The book will be delivered to Christchurch Resettlement Services early next week.

We have greatly appreciated support that has been offered from members of the Methodist Alliance and the solidarity that has been expressed from throughout the country.

# NEWS AND VIEWS

## From the ashes

*That name will not be spoken again here,  
and whether he dies reviled, pitied or forgotten,  
his unspeakable mission has ultimately failed, warped ideals will never stand;*

*instead, the surviving victims will be comforted,  
supported, as together we mourn this unwarranted heinous act,  
the names of the dead remembered and breathed with respect.*

*This evil undertaking has neither divided nor conquered  
nor has it resulted in dangerous retaliation or threats;  
instead, it has united us with stronger bonds than ever before.*

*For we are a compassionate and peaceful nation,  
proud of our noble heritage and reputation for warmth  
this is who we are, and no enemy can ever hope to destroy it.*

*Our hidden power should not be underestimated  
For once we were warriors, and strength lies in resilience, determination  
and defiance in the face of unfathomable, senseless hate.*

*Warriors we shall remain, love and integrity our weapons,  
and from the depths of grief, anguish and fury will emerge anew  
the legendary spirit of Aotearoa, which shall always rise to overcome.*

**A reflection from Catherine Lee, a member of the Opawa Community Church currently living in Thailand.**

## Say welcome to the real world

**A hymn by Rev Bill Wallace**  
*Tune: Passion Choral W.O.V. 255*

1. *Say welcome to the real world  
A world where crosses grow  
Nurtured by groups whose "One way"  
Can seem as pure as snow.  
The crosses we find growing  
Are planted in the mind  
That thinks its way of living  
Is best for humankind.*

2. *Both leaders and the workers  
All share a common quest  
Promoting their own lifestyles  
That they all think are best.  
But hidden in their thinking  
Lie seeds of hate and death  
Disparaging all others  
Destroying their self worth.*

3. *As well as grieving deeply  
For tragedy and loss  
We need to look inside us  
And find each inner cross.  
That threatens to expand now  
And burn with fiery hate  
The life that we love dearly  
Till death becomes our fate.*

4. *To counter all this thinking  
We need an open mind  
To other forms of faith-life  
To which we may be blind.  
God's wisdom has no doorway  
Through which we all must go  
Except the common bonding  
That suffering love can know.*

*Text © William Livingstone Wallace*

## A time to build bridges

**Appalled and horrified we joined in our country's revulsion at the Christchurch shootings.**

This incident made us aware of our own faith community's shortcomings in prior bridge-building with the Muslim community (and other faith communities - but that's for another time).

Our church set up a Memorial Table in our café's street facing window. People passing have been pausing to read and reflect, letting us know even if only by a thumbs-up that they share our sentiment.

Inspired by Martin Luther King Jnr's words, "Hate cannot drive out hate; only love can do that ..."  
Dr Bill Peddie and I joined Catholic and Anglican colleagues at the Al Iqra Islamic Centre for Salat Al-Jum'ah (Friday prayer service) as we belatedly build stronger bridges with the Muslim community.

**Rev Peter Williamson**  
*Crossroads Methodist Church, Papakura*

## We are many, we are one

As we entered church on Sunday, this picture below, prepared by one of our young fathers, was on the screen, a tribute to those suffering Friday's tragedy. Sadly, later that day the number slain rose to 50.

After a very meaningful service, our final hymn expressed our emotions; 'We are many, we are one, and our work in Christ is done, when we learn to live in love and harmony.'

**Helen Buxton**  
*Beckenham Methodist Church*



# MARKES DAY

## A renewed determination

There are immigrants from many ethnic groups living in the Richmond Christchurch area and Crossway Community Church has become increasingly multi-cultural in recent years.

The Cultural games and food day scheduled for Saturday 23 March was being organised before the tragedy occurred, but last Friday's events have given us a new determination to come together in peaceful surroundings, supporting and valuing each other and accepting and enjoying our differences.

*Rev Joohong Kim*  
Crossway Community Church  
Christchurch

## A tragic event beyond words and description

I attended a meeting at the Refugee Centre a day after the fatal incident in response to an invitation from the Christchurch City Council to support the Muslim community.

For some the stories told questioned their faith in humanity. Some came face to face with the gunman and escaped while others were not so fortunate. One Muslim brother told us that while he was attending to the injured, he was given a glass of water, a simple act yet so comforting. We cried together and hugged each other in the presence of the Prime Minister, cabinet leaders and local community and council representatives.

When talking about long-term victim support and revised gun laws, there was no bitterness or accusations. Just admiration for the quick responders and praise for the compassion and generosity of people. "This is the NZ we will remember," said a man from Somalia.

As a migrant myself I felt there was a sense of being neither here nor there. A sense of being lost and not belonging. The reality that this can happen anywhere where there is ignorance and hatred.

There is a need to understand cultural and religious beliefs which are often intertwined, in order to counter assumptions, prejudice, ignorance and hate.

As a faith community we have a responsibility to create an awareness, a safe place for dialogues with other faiths with honour and respect. It is my desire to see the church being advocates for dialogues and to promote religious awareness and understanding to help to counter extremism, xenophobia and radicalisation.

*Rev Philomeno Kinera*  
Parish Superintendent, Christchurch Central Church

## A time to unite

*Tena koutou, Tena koutou, Tena koutou*

In the wake of events in Christchurch on Friday 15 March, many of us here in the Taupo community remain in a state of flux, grappling with a sense of overwhelming disbelief, shocked beyond imagining, outraged, and deeply saddened.

The day following the awful news, I went to our Taupo Islamic Welfare and Education Office premises - easy to identify by the hundreds of floral tributes, cards, and people gathered on a grassy verge, on a simple, everyday NZ street corner

I joined the throng and I wept.

I wept not because this had happened here, in our beloved Aotearoa, nor because it had happened of all places in Christchurch, a city that is already scarred and traumatized beyond imaginings, nor even because of the sheer magnitude of such a horrific event - for ever increasingly these occurrences are becoming, God forbid, commonplace - even here in our beloved Aotearoa.

I cried simply because we, a small gathered assembly, were each overwhelmed with the knowledge that 50 human beings - our Muslim brothers and sisters, defenceless in their house of worship, had been slaughtered in a moment of time that will forever change the future of their community, their families and dearest ones. And, I confess, I asked myself - why had it never occurred to me to visit and introduce myself

before now? To simply say Hi to these beautiful, peace-loving people? Why did it take an event such as this?

I grieved also because we have lost our relative innocence. NZ has now become, by virtue of the media headlines, everything that we as a nation, condemn and abhor. Here in Taupo, the collective response and offers of support from the community at large has been overwhelming, and on Wednesday evening we stood, united in vigil under a soulful moon, and honoured together those many, many lives lost, and prayed for those still gravely injured, fighting for life.

We of the St. Paul's Union parish are collecting donations for the local Islamic community, and will be, in due course, extending invitations to our Muslim neighbors, to join us for a shared meal and/or High Tea etc. We also are offering up our facilities if useful as a 'safe space' for family gatherings and meetings where practical. I will be continuing dialogue with local Muslim community leaders as to how best we may continue to support, as the response is one which will need to be sustained long after the 'headlines' die down.

May I encourage also, those of us within the Christian community particularly, in this season of Lent, to remind ourselves and each other that we are our brother and sisters keeper. We the Church, are called to BE the Church. We are to be responsible. In the knowledge of suffering we are not to cross to the other side of the road, or use our Western Christian faith or service to God as any kind of righteous excuse to ignore suffering.

When Humanity suffers, Christ suffers, for Christ is in us.

*Rev Lorelle Chapman*  
St. Paul's Union Parish  
Taupo





# Our response to a new dimension of terror

Dr Bill Peddie

**The recent terror attack on two Christchurch mosques by what appears to be a white supremacist is a most unwelcome wake-up call to a nation unused to such acts of violence.**

In the immediate aftermath the commentators all seemed to agree that such an event seemed totally out of character in a country where such terrorism is virtually unknown. However the recently retired security consultant Dr Paul Buchanan in his commentary took exception to Prime Minister Jacinda Ardern's assertion that such blood thirsty actions did not represent the true New Zealand attitudes and therefore showed the instigators were not part of us. As Buchanan pointed out, during and after the attack, hundreds were cheering on the actions of the perpetrator via various social media platforms as he set about his bloody task.

That a proportion of those signalling approval included some with New Zealand media addresses showed that this appalling level of prejudice was indeed present amongst some in the community. The best we might hope is that it represents the beliefs of a relatively small portion of the population.

I would imagine many of the readers would have shared my experience of

hearing others express prejudice about Muslims. I have on occasion been told that, "Muslims have no place in our country" and that if they do come, "They had better conform to our expected standard of dress and behaviour". I have never personally encountered anyone calling for an actual attack on Muslims - let alone any at worship - but I can well believe such attitudes do exist.

There is some irony in that until this massacre occurred the major security concern about potential terrorism in New Zealand was that the threat would more likely come from Muslim terrorists infiltrating New Zealand society.

As long as the checks concentrated on identifying those radicalised by potentially militant Muslim groups, it is understandable that other groupings such as those with white supremacist attitudes should get less attention. Even once identified and listed as a likely danger, I need to add that for obvious reasons that listing a person as a potential danger is unlikely to provide sufficient reason for detaining the suspect.

My own limited experience in attempting to encourage those with strong prejudice to soften their attitudes is that such changes are very difficult to achieve.

As various organisations in our wider community, including churches, have aims which include community building and assisting tolerance and compassion, perhaps the best we can do is insist that

more attention be given to integrating minority groups in our community.

A church or an organisation that talks of tolerance without developing lines of communication with those at risk of being

marginalized is unlikely to make a difference. The challenge then becomes to look at our own organisations and institutions and to ask if any changes in programme would assist us develop a safer and more integrated community.



METHODIST CHURCH OF NEW ZEALAND  
TE HAAHI WETERIANA O AOTEAROA

## Next General Secretary

The Methodist Church of New Zealand (MCNZ) - Te Haahi Weteriana o Aotearoa is in search of our next General Secretary.

The position is based in the Connexional Office in Christchurch and will commence from February 2021.

The purpose of the position is to: be the Secretary of MCNZ Conference; plan, lead and manage the activities of the Administration Division; be the Secretary of the Superannuation Trustee Ltd; be the Conference Authorised Representative (Property Act); promote Te Tiriti o Waitangi and the Bi-cultural Journey; promote the vision and mission of the Church in society.

We are seeking a Methodist Presbyterian, Deacon or Layperson in good standing, who shall be the Executive Officer of the Board of Administration. The successful applicant will need to demonstrate effective leadership, governance, administration, management and communication skills.

**For further information, job description, or to submit your application, please contact Wendy Keir at [gensecpa@methodist.org.nz](mailto:gensecpa@methodist.org.nz)**

**Applications close 15 April, 2019.**

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ADMINISTRATION

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## CONCERNING FAITH

A bi-monthly column exploring questions concerning faith issues.



**Ask  
Aunty**

Aunty welcomes your queries. No concern is too small, whether it is an opinion, advice or information that you are seeking.

Please email the editor with your questions. We respect your privacy. You are welcome to choose a pen name for anonymity.

*Dear Aunty,*

*All my life I've been surrounded by stories of Bible heroes. Every Sunday I listen to readings in church. They are mostly about men. Are there any strong women role models in the Bible?*

*Tui*

Dear Tui,

Most recorded history of any culture was written by males from a male view point. In oral folklore males dominate the hero slots. Brave men save the day and rescue helpless maidens. Mature women are cast as temptresses out to destroy men. Wise women, particularly those with herbal healing skills are called witches. In historic male-view ordinary women didn't have stories. Female Super Heroes arrived late in popular culture. Not until last century with the rise of global feminism did women take a united stand to be seen and heard. The Bible comes from a patriarchal culture. What is read in many churches is prescribed by the lectionary. The Revised Common Lectionary, released for general use in 1994, attempted to include more texts with women. However, its selections are weighted towards passive women who serve or women in need. Preachers have tended to not present women as persons of strength and conviction.

Take heart, there are many strong female role models to discover e.g. Deborah the judge who led an army; Shiphrah and Puah midwives saved Moses and others at birth; the daughters of Zelophehad petitioned for land rights; Abigail, Achsah and Esther intervened to prevent bloodshed; Queen Vashti refused to entertain as a sex object at the King's banquet. Five named women remained with Jesus during the crucifixion. Only one unnamed male supporter is mentioned. You can obtain a leaflet from NZMWF called 'Getting Acquainted with Bible Women' that gives references for 66 women and a simple formula for discussing their stories. Philip Garside Publishing stocks books on this topic. To be informed is liberating.

*Go search, Aunty*

*Dear Aunty,*

*It is well known that Lent is 40 days long because Jesus spent 40 days in the wilderness preparing for his ministry. But, I have counted the days from Ash Wednesday, when Lent begins, to Easter Sunday and it is 45 days! Why have we been told Lent is 40 days?*

*Noelle*

Dear Noelle

In the Bible, the number 40 can be symbolic for 'a time of trial and testing' e.g. rain falling on Noah's ark 40 days and nights; the Hebrews wandering in the wilderness for 40 years; Moses alone on Mount Sinai 40 days ... Jesus' wilderness experience reflects these stories. Jesus spent this period fasting, examining his soul and experiencing temptation. During Lent Christian ritual invites us to do likewise. Traditionally Christians have deprived themselves of certain foods during Lent, notably eggs and red meat. Children have been encouraged to give up sweets. But, in Christian understanding every Sunday is a day of celebration. Sundays are not counted in the discipline of Lent, and are exempt from fasting. Even so, Easter eggs should not be eaten until Easter Sunday.

*Go mindfully, Aunty*



## Children celebrated

Doreen Lennox

**Children's Day, a day when all children are celebrated, loved and respected, is celebrated around the world.**

As far back as 1925 the World Conference for the Wellbeing of Children proclaimed June 1 to be International Children's Day. In 1954 the United Nations recommended that all countries should set aside one day a year to celebrate children and this was formally adopted on November 20, 1959.

Nowadays countries around the world mark this special day in many different ways and at different times of the year. Samoa, Niue, Tokelau Islands, Tonga and Rarotonga celebrate with White Sunday and have church based activities. In Turkey, Japan and South Korea Children's Day is a National holiday; Thailand issues a special postage stamp and emphasises that children should be nurtured and cherished. New Zealand celebrates Children's Day on the first Sunday in March each year.

Over 40 children from the Hamilton East Parish joined together for a special day starting with time with the adults and sharing a children's liturgy that included the following:



Latu Tupou makes pancakes to share with the congregation

**Children:** Children want love. Will you love me?

**Reply:** As Jesus loves the children we will love you.

**Children:** Sometimes we are mean and do bad things. Will you teach us how to say sorry?

**Reply:** As Jesus forgives, we will look into our own hearts and forgive ...

After a story time the children went to their groups and had stories, games and other activities. Latu Tupou helped make pancakes to share and many children created pictures about the wonderful world in which they live, while others played games in the hall.

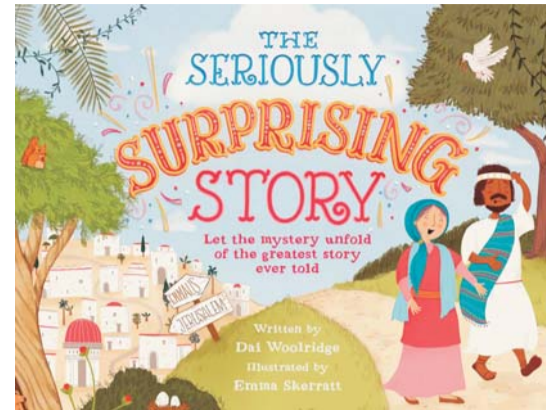
## Easter book available

**Bible Society is giving away 85,000 copies of *The Seriously Surprising Story*, this Easter.**

The third booklet in their popular children's series, the Easter edition follows *The Well Good News of Christmas* and *The Super Cool Story of Jesus*. The three books will have reached 285,000 children nationwide by the middle of this year.

Written by Dai Woolridge and illustrated by Emma Skerratt, *The Seriously Surprising Story* draws children into the biblical story of Easter as they walk in the footsteps of Jesus' followers on the road to Emmaus.

Acclaimed New Zealand children's author Joy Cowley described it as 'a lovely little book'. 'It's warm, it's happy, it's the Good News. The positive message with the rhythmic text and lively illustrations, make it



Bible Society has 85,000 copies of the Easter story book to give to children throughout New Zealand.

a perfect book for young children. It's also good news for the child in adults like me," Joy says.

*The Seriously Surprising Story* is available online at [www.seriouslysurprisingstory.nz](http://www.seriouslysurprisingstory.nz).

Individuals can order up to five copies per order and churches can place bulk orders of up to 200 copies for their Easter activities. Copies of the book are also available at some Salvation Army Family Stores.

In addition, there is a poster and an animated version of the book available.

## Kidz Korna

## Welcome to April's Kidz Korna!

**This is a time when we start to think about Easter and what it means for all of us.**

**The church celebrated Ash Wednesday on March 6 when Easter still seemed a long way away.**

**The ashes that are put on our foreheads in the shape of a cross remind us that Jesus died so our sins would be forgiven.**

**They also represent some important things like the 40 days Jesus spent praying and fasting in the desert; and the sadness we feel for the mistakes we have made**



A cross of ashes is put on Fuman's forehead

**At this time let us remember all those in Christchurch who have been touched by the tragic events on March 15. I was reading my bible and came across these words in 1Peter4: "Above all, love each other deeply, because love covers a multitude of sins."**

**Jesus taught us to love one another and it doesn't matter whether we worship in a church, mosque, wat, temple, synagogue or outside in a field. We are all God's children.**



A tribute outside the Hamilton East Church

**This year Anzac Day falls a few days after Easter. It is a day when we remember the soldiers who protected us during war, many of whom gave their lives.**



## Word Sudoku

Fill in the missing letters so that each box and line has the letters that spell ARISEN.

E	R			A	S
S		N			R
				S	
	E				
R			S		I
I	S			N	A

## 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 [dlennox02@gmail.com](mailto:dlennox02@gmail.com)



## CWS shares global support

**Christian World Service was deeply moved to receive many messages of love and support from partners and friends following the brutal attacks on the Christchurch Mosques.**

"We reach out to all those who live in violent spaces. Change happens when people are willing to pray and take action. At a time when we all feel the brutality of this crime, we encourage people to take action in the name of peace and understanding.

If we want the violence to end, we must invest in the difficult task of peacemaking, learning to accommodate

our differences, and creating space for dialogue and justice," says National Director Pauline McKay.

From Jerusalem, Dr Bernard Sabella from the Department of Service to Palestinian Refugees wrote, "The tragedy that befell Christchurch had shocked us here... We have been following the repercussions of this abhorrent hate crime.

The outpouring of feelings of solidarity across religious and national lines show that the decent people in our world far outnumber those who are bent on not accepting others and of stereotyping them in a condescending manner."

*CWS invites people to read the statements on its website. CWS is accepting donations to its Christchurch Emergency Appeal.*

*Donations can be sent to CWS, PO Box 22652, Christchurch 8140 or at [www.cws.org.nz](http://www.cws.org.nz).*

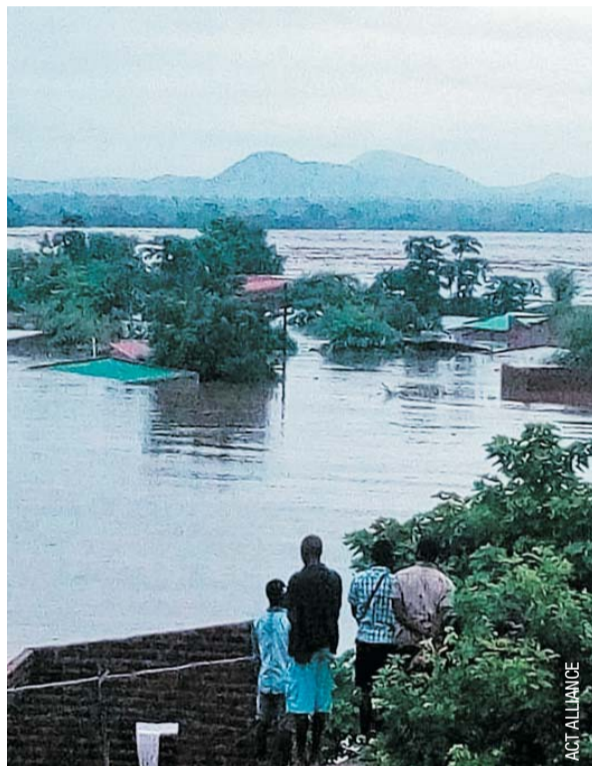
## Help needed in Southern Africa

**Christian World Service is asking for donations to help people affected by Cyclone Idai which caused extraordinary damage in Malawi, Mozambique and Zimbabwe.**

An estimated 2.6 million people have been affected by the storm that made landfall at Mozambique's Beira city on March 14. Floodwaters cut off communities, leaving many people to cope on their own, sheltering in churches and on roofs. A fortnight later as flood waters drop, the damage on already saturated fields is becoming more visible.

"These people had little, but now they have lost their homes and crops at harvest time. ACT Alliance (Action by Churches Together) is delivering food, hygiene kits, and other materials to help now. In the future they will need resources to replace homes and belongings lost in the flood and plant new crops. The recovery will be long and hard," says Trish Murray, International Programmes Coordinator.

"We appeal to our partners and all people of goodwill to spare some resources and whatever you can to support our fellow brothers and sisters who are now struggling with life," says Rev Alex Benson Maulana, General Secretary of the Church of Central Africa Presbyterian Blantyre Synod from Malawi.



Families wait for food distributions from ACT Alliance Malawi and for the waters to recede after Cyclone Idai hit large areas of Malawi in March.

ACT Alliance local members are distributing relief supplies, and along with church members offer pastoral support. Some are preparing to rebuild water systems and support farmers re-establish lost livelihoods.

*Donations to the Cyclone Idai Appeal can be sent to CWS, PO Box 22652, Christchurch 8061 or at [www.cws.org.nz](http://www.cws.org.nz)*

## Decent work for all

**Improving the wages of tea pickers on Sri Lanka's famed tea estates is one way to achieve Sustainable Development Goals.**

Little has changed since the British colonialists established the estates according to CWS partner Monlar (the Movement for Land and Agricultural Reform) which says tea pickers work in conditions close to slavery. Workers labour long and hard and then are exploited further in their living conditions. In every socio-economic indicator except the participation of women, the plantation workers occupy the lowest ranks. Thanks to the advocacy of Monlar and other CWS partners, they were able to win a 20 per cent pay increase above what the estate workers' own unions were asking for when the national pay awards were set in January.

Many of the world's poorest workers have no such support. Instead, they find themselves in a race to the bottom, competing for lower salaries or working for no pay at all. According to the United Nations, the global unemployment rate stood at 5.6 per cent in 2017, but many of those in work are not paid a living wage. Young people are three times more likely to be unemployed than adults, denying them opportunities to contribute to family income and participate in the wider community.

Addressing the fundamental need for decent work is the eighth

**8 DECENT WORK AND ECONOMIC GROWTH**



goal of the United Nations' Agenda for Sustainable Development 2030. Sustainable Development Goal 8 has ten targets that touch on a wide range of economic issues. Top of the list are those focusing on economic growth and productivity. The fifth target focuses on employment, which many see as key to reaching many more people.

SDG 8 gives attention to pay equity, forced labour and child slavery. The number of children working has declined from 246 million in 2000 to 168 million in 2016, but more than half (85 million) work in hazardous conditions. By 2025, the Agenda intends to ban child labour in all its forms, something that has proved difficult to enforce when families lack other means of earning income. This goal sets out to protect the rights of women migrants, adopt a global strategy for youth employment, and implement the Global Jobs Pact of the International Labour Organisation with its promise of decent work. Access to banking facilities and sustainable tourism that creates jobs and promotes local cultures are seen as important targets.

*Support for CWS Appeals helps communities achieve the SDGs and make sure no one is left behind.*



**Donate to the Cyclone Idai Appeal to get urgently needed emergency supplies to people in Malawi, Mozambique and Zimbabwe.**



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



## ON SCREEN

# Celia

**Celia is a film of guts and courage. The guts come from being a documentary that shows the last three days in the life of the remarkable Celia Lashlie.**

Diagnosed with pancreatic cancer, she asks journalist Amanda Millar's to document her dying days. In our contemporary society, so obsessed with life, it takes courage to look death in the face, whether you are Celia, Amanda or a casual movie viewer.

The guts also come from Celia's life. She was the first female prison officer in a male prison, followed by four years managing Christchurch Women's Prison. She then listened to teenagers in 25 boys' schools, resulting in the book *He'll Be OK*. It takes courage to retain for life an empathetic and passionate advocacy. As Celia expressed so eloquently, "I'm bolshie when I'm looking down the face



Celia Lashlie

of injustice." The film weaves a variety of narrative threads into an artistic and empathetic tapestry.

Threads include the interviews with Celia, television footage of her past, the painting by Heather Main of Celia's portrait for the New Zealand Portrait Gallery, the crafting of an original song by Celia's 12 year-old neighbour, Naia Alkhouri and a Whakakotahitanga Domestic Violence Rehab Camp weekend retreat.

"We all lose. How will we respond?" asks Celia. The movie explores the human responses to loss; personal as Celia prepares to die and societal, as individuals experience violence and abuse. *Celia* explores how the pain of the past spills

into domestic violence and incarceration. While the statistics are stark and hard-hitting, *Celia* also provides multiple beautiful examples of how opening one's suitcase of personal pain results in freedom rather than fists.

There is only one moment of faith and it is remarkable. One of the beautiful responses to violence documented in *Celia* is the Whakakotahitanga Domestic Violence Rehab Camp weekend. Sitting in a circle, Celia invites women embedded in relationships of abuse, with internalized messages of "I just feel wrong" to begin by forgiving themselves.

The scene that follows is of people sitting outdoors in the sun. A guitar is being strummed and a waiata sung. The tune is familiar (from memory, having failed to take full notes while viewing this part of the movie).

He hōnore, he korōria  
Maungārongo ki te whenua

It is a waiata of Tūhoe origins that draws on Luke 2:14 and God's promise of peace and goodwill. It is a reminder that the

A film review by Rev Dr Steve Taylor

Christian story provides resources by which one can begin by forgive oneself.

Yet the final lines remain a challenge

Te Atua, te piringa  
Toku oranga

There is contested research regarding the prevalence of domestic violence in Christian churches (Priest and Biddle, *The verdict on domestic violence data and the Church ABC news*, 21/8/2017). It is inconclusive but any hint that our churches are not places of peace and goodwill, refuge and life demands high-quality, context-specific research. A church seeking peace and goodwill by funding such research would be an organisation of guts and courage that Celia might have been willing to join.

Rev Dr Steve Taylor is Principal of Knox Centre for Ministry and Leadership, Dunedin. He is the author of *Built for change* (Mediacom: 2016) and *The Out of Bounds Church?* (Zondervan: 2005) and writes widely in areas of theology and popular culture, including regularly at [www.emergentkiwi.org.nz](http://www.emergentkiwi.org.nz).

## ON PAPER

## Listening to the People of the Land Christianity, colonisation and the path to redemption

Editor: Susan Healy

Publisher: Auckland: Pax Christi, 2019. 332 pages

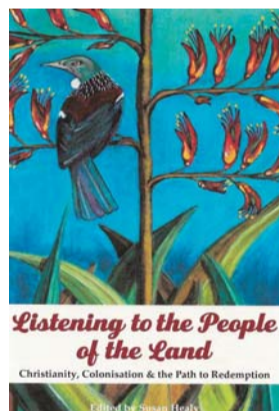
Reviewer: Rev John Meredith

Learning about the history of colonisation and its ongoing effects on the indigenous people prompted Susan Healy to put this book together. In Part 1, 'Getting behind colonial myths', she argues that western Christianity has been complicit in imposing an alien culture on the indigenous people of Aotearoa. Redemption involves acknowledging the wrongs of Christian colonisation and appropriate ways of addressing this.

Although many missionaries were reluctant to see Britain establish a colony in Aotearoa New Zealand, they were convinced that civil government according to the British model was a mark of political maturity. Once the Treaty of Waitangi was signed missionaries upheld the right of the Crown to impose the rule of law. Healy states that Christian leaders encouraged Maori to sell land not being used for permanent residence or agricultural production. Respect for land as a communal heritage of Maori was largely replaced by land as a tradable commodity.

Part 2 is titled, 'Works of conversion.' The first missionaries came to convert indigenous people from darkness and ignorance to light and truth. This part describes churches that have taken on a new conversion,

working at change from patterns of Pakeha dominance to real partnership with indigenous people. Mitzi Nairn outlines an ecumenical programme on racism while Barry Jones, Arapera Ngaha and Adrienne Puckey write about Methodist and Anglican Churches. This all reflects the desire to listen to Maori to



ensure genuine sharing of power in decision-making and resource use.

Part 3, 'Listening, dialogue, learning,' asks what Christians might learn from listening to indigenous people. Susan Healy stresses that, for Maori, land is not an individual possession and rights to property are inseparable from the duties of guardianship, hospitality and care. From his experience in pastoral work with indigenous people, Peter McDermott reflects on the importance of leaving cultural assumptions behind and establishing dialogue. Kennedy Warne shares personal insights on Maori cosmology and what it means to belong to the land.

In Part 4, 'Recovering treasures of the Christian heritage,' Mary Betz writes on biblical concepts of justice and responsibility to care for the earth, while Helen Burgin draws attention to a community of authentic human wholeness as depicted by feminist theologians. By reflecting on freedom and justice for all, these writers highlight the values of a more respectful society.

In Part 5, 'Responses and further reflections,' Mike Riddell urges that we listen to the deep wisdom of Maori and understand the essential interdependence of people and environment. Jen Margaret sees the Treaty of Waitangi having within itself the possibility for a peaceful, honourable relationship between Tangata Whenua and Tangata Tiriti however much the relationship has been distorted by colonisation. International perspectives are offered from Australia, South Africa and Papua New Guinea.

Most of the authors are of settler descent and their message is clear: listening to the people of the land and acting on what we hear is the key to lasting change. Susan Healy expresses the hope that the book will encourage those of settler Christian heritage to work out how they can contribute to building a truly decolonised society. Take the first step on the path to redemption by reading this book.

## The Hero from Nithdale Station

The remarkable true life story of Major Charles W H Tripp "The Boss"

Author: Dick Tripp

Wild Side Publishing, 2019, 81 pages

Reviewer: Rev Dr Allan Davidson

Dick Tripp has compiled an account of aspects of the life of his father, Charles Tripp, including also material on his mother and grandparents. The book is sourced in the main from anecdotal memories.

Coming from a well-known Canterbury family, Charles, like his father, attended Cambridge University. While at Cambridge, Charles competed in athletics, rubbing shoulders with Harold Abrahams and Eric Liddell, depicted in *Chariots of Fire*. On return to New Zealand, at the age of 22, Charles purchased Nithdale Station in Southland which he farmed until his death in 1991. There he overcame the plague of rabbits and invasive gorse, developing Nithdale into a farm renowned for its cattle breeding.

A very fit and energetic man, Charles, despite his eligibility for exemption, pressed to serve in the army overseas. Eventually he was stationed in Fiji where he became the leader of a group of Fijian and Tongan Commandos.

His notable service in the fighting in the Solomon Islands on Guadalcanal, New Georgia and Vella Lavella was recognised with a Distinguished Service Order and the American equivalent, the Silver Star. Charles had great regard for his Pacific soldiers, but

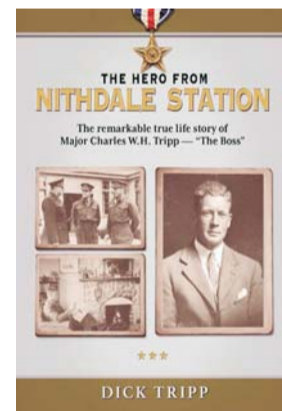
surprisingly there is nothing about the local Solomon Islanders.

Somewhat disarmingly, Charles coped with the war by describing it as "just like one great holiday". The fighting, injury, deaths and close encounters with

the Japanese indicate that it was anything but a holiday!

While we gain interesting glimpses into Charles Tripp's life and family, this is not a biography but very much a personal tribute from a loving son to a father who made his mark in war and peace. He also recognises his mother's community service for which she was awarded a QSM.

The author, like his father, went to Cambridge University. He became an Anglican minister serving in the Christchurch diocese. His strong evangelical commitment has been expressed through his writing of booklets exploring Christianity.





## Small things count

Dr Helen Laurenson, Wesley Historical Society

**Around 90 years after they were painstakingly created, 21 tiny, beautifully illustrated cards, each with a hand-lettered biblical text, were found carefully tucked away among the papers of the late Margaret Mudford (née Werren) who died in 2015.**

The cards from 'The Sunshine Committee of the Mt Eden Christian Endeavour', are approximately 4cm x 7-8cm, and while some have watercolour paintings, others have pen and-wash drawings (as illustrated). The lettering is minute, neat, and legible and each text is sourced.

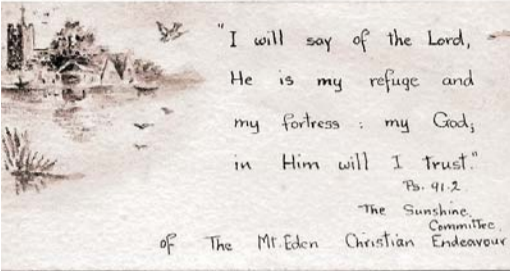
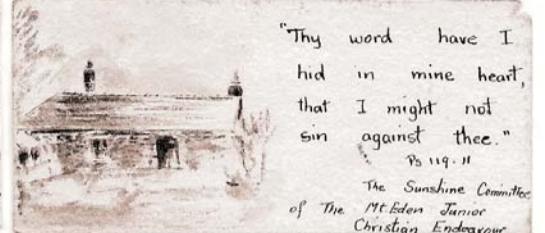
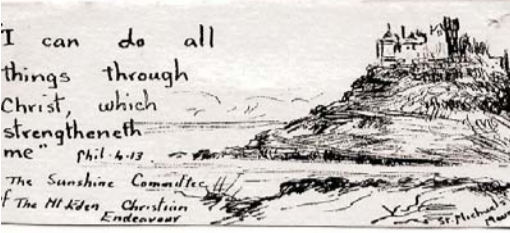
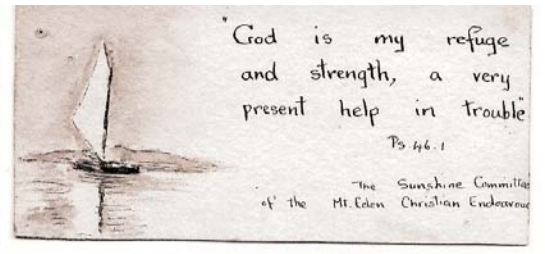
We do not know who lovingly made these cards to be distributed to the children attending the Junior Christian Endeavour meetings. Small commercially printed text cards were distributed at some Sunday schools as rewards for regular attendance in the 1940s and could be collected until swapped for a larger text card to hang on the wall; but these handmade ones are unique.

We do know that Margaret's father, the Rev Samuel Werren, with his wife Doris, was

stationed at Mount Eden Methodist Church from 1930. Their third child was born at the parsonage just a month after they arrived from Christchurch. Margaret was born in 1925 so she would have been five to eight years old when she collected these cards, as her father moved to Kingsland Methodist Church in 1933.

Today, we know little about the Christian Endeavour Movement. It was founded in 1881 by the Rev Francis E. Clark, a Congregational minister in Portland, Maine 'to promote an earnest Christian life among its members, to increase their mutual acquaintanceship, and to make them more useful in the service of God.' This evangelical movement was described in 1891 as a 'half way house between the Sunday School and the Church' that would keep older scholars in the Sunday schools and prevent them from drifting outside the church's influence. By the late 1890s it had spread through the Congregational, Baptist, Presbyterian and Methodist churches with an estimated 50,000 societies and three million members worldwide.

New Zealand Methodism embraced the movement from around 1892. Taranaki Street



A selection of the 21 text cards kindly supplied by Margaret's daughter, Alison Mudford

Wesleyan Young People's Christian Endeavour Society Minute books date from 1892-1896 and 1898-1905. In December 1892, the Auckland Wesleyan Methodist District meeting recommended to Conference that it consider the introduction of such a society for its young people. Operating at both parish level within denominations and across denominations through Christian Endeavour Unions, the movement was parallel to Sunday schools and Bible classes with junior, intermediate and senior societies. Marion Hunter

(Paterson) the first New Zealand trained Methodist deaconess's daily journal 1908-1909, records taking the Durham Street Junior Christian Endeavour Society before church on a Sunday morning followed by Sunday school in the afternoon. One 91 year-old remembers Christian Endeavour as 'like Sunday School in the morning which you attended again in the afternoon'.

By the end of the 1930s times were changing. In 1938 Mount Eden Methodist Church found it increasingly difficult to find leaders for Sunday morning's

Christian Endeavour meetings and three young women students from nearby Auckland Teachers' College volunteered. In mid-1940, following a survey of parents, and in company with many other churches, Mount Eden Methodist Sunday school changed from the afternoon to the morning and Christian Endeavour quietly disappeared.

These beautiful cards, little illuminated manuscripts in their own right, are indeed treasures.

## Unsung Methodists

Rev Donald Phillipps

### Keeping it in the family

**It so happens that 150 years ago, at this time of the year, James Watkin superannuated within the New South Wales Conference after nearly 40 years of ministry in Tonga, New Zealand, New South Wales and Victoria.**

He was a pioneer in every sense of the word, helping to establish the Wesleyan Mission in the Friendly Islands (as the Kingdom of Tonga was then known), and the first (1840) resident European missionary of any sort in the South Island, at Waikouaiti, among that earlier group of preachers who moved out from Sydney into the newly created country Circuits.

James, affectionately known as 'Father Watkin', was described by his colleague Samuel Ironside, as the 'best-informed man' he had ever known. From long study of his journals and letters the writer has gained the impression of an independent Wesleyan, proud of what he called the 'our admirable economy', to which he committed his undoubted gifts for organisation and leadership - and of a father intensely proud of his family. When the New Zealand Mission was divided into north and south he was, while in Wellington, the District Chairman. He was content enough with his country circuit

responsibilities in New South Wales, but he nevertheless became the President of the Australasian General Conference in 1865. If, as he said, he had no desire for such prominence, it was almost inevitable that as a senior minister of known ability and experience he should be elected to this position of responsibility. James died in Sydney in 1886, in his 80th year, the senior minister in the Connexion.

James came to Tonga in 1830. Prior to his departure he had married Hannah Entwisle, of a prominent Manchester Wesleyan family - the niece of James Entwisle, one of a small group ministers who, led by Jabez Bunting, virtually 'ran' the Methodist Church throughout the first half of the 19th century. James and Hannah had a family of nine children, all of whom in one way or another, were committed Methodists. This brief account makes special reference to three of the sons, William Jackson, Edwin Iredale and Jabez Bunting, who all became Wesleyan ministers, and who all were elected President in their particular areas. That's a record that has probably not been equalled, at least in this part of the world.



James Watkin

and retired in 1894. Prior to that, however, he had been Principal of the Three Kings College, and had been elected President of the Conference 1889. He was a minister who was sought after as a preacher on 'special occasions', and in that sense he probably reflected the intellectual skills of his father.

Jabez Bunting Watkin was also born in Tonga in 1837. He grew up as small child at Waikouaiti, and it was of major concern to his parents there, and when they moved to Wellington, that there was inadequate schooling for him and his brothers. After his schooling was completed he settled in Christchurch, and for four years was a local preacher there. He moved to Australia and in 1863 entered the ministry within the Queensland Conference. In 1866 he

### The South Pacific Watkins

William Jackson Watkin was born at Ha'apai, Tonga in 1833. Educated initially in Sydney, he completed his studies as one of the foundation pupils at the newly established Wesley College in Auckland in 1850. He entered ministry in 1857, and itinerated widely, from Lyttelton to Auckland. He did not

return to Tonga where he spent the rest of his long ministry. He became part of the breakaway Methodist 'Free Church of Tonga' and was its President from 1885 until 1924, a year before his death. He remained, however, utterly committed to its Wesleyan principles.

Edwin Iredale Watkin was born in Sydney in 1839. What has been said about Jabez in terms of education also applied to Edwin. He completed his education at Wesley College in Auckland, but entered the ministry in 1859 from Windsor, NSW, where his father was stationed. His ministry was almost entirely in Victoria and he was closely associated with Wesley College in Melbourne. He received an honorary Doctorate from a Canadian University. Edwin was particularly remembered as a platform speaker with a 'statesman-like grasp of affairs'. He was elected President of the Victorian and Tasmania Conference in 1883, and died after a long and notable public ministry in 1916.

Like father, like sons. Of course there have been other notable Wesleyan 'dynasties'. Few, if any, however, have so influenced the course of Wesleyan Methodism over such a period and such a wide area. The Church is family, and families help to make the Church.





# APOAPOA'IGA ASO TATALO O LE LALOLAGI ASO FARAILE 1 MATI 2019-LUKA 14:15-24

Reflection by Leotele Aumua

"Ia outou omai, auā ua mae'a ona saunia mea uma lava."x2

Ina ua mae'a ona tapena e le matai o le la'o'ai, ua mae'a ona sauniuni o taumafa ma vaiinu, ua mae'a fo'i ona tapenapena, ma tu'u aisa ma fa'amalūlū i Uaina o se tasi vaega taua o le talumafataga, ua mae'a ona teuteuina fa'amatagofie le maota auā le fa'afulaleina mai o le auvala'aulia i lana talisuaga, ona fai atu lea o le matai i lana auauna:

Sau ia ina e alu atu ia i latou uma ua mae'a momoli iai lo latou vala'auina i le tausama'aga, ia e fai atu ia i latou:

**"Ia outou omai, auā ua mae'a ona saunia mea uma lava, mo le tausama'aga."**

Ua alu atu nei le 'au'auna ma fa'ao'o ma momoli atu le finagalo o le matai ia i latou ua vala'auina. **Ua ta'u atu i lea, ma ua fa'aailoa atu fo'i i lea. Ua momoli atu ma ta'uta'u atu i lea fa'apea fo'i i lea tagata ma lea tagata.** Ae talofa e, i le fa'amoemoe o le matai. Talofa e, i le tofa mamao sa i le matai auā i latou na vala'aulia fa'apitoa. Talofa e, ua le tau lau o lona fa'amoemoe. Ua le taliaina e le auvala'aulia lana vala'au fa'aaloalo: Ua foliga mai o se tulaga le aloa'ia ma le lē tāua le fa'atala'u'ula ma le vala'au mai o le matai. Fai mai le tali a le isi o e na vala'aulia:

Fai atu lava i le matai, e le mafai ona ou alu atu, o a'u lea fa'ato'a uma ona fa'atau le fanua, o lea se'i ou alu ou te matamata ai. E foliga mai, ofea se mea ua muamua ona fa'atau se fanua ae le'i va'ai muamua iai? Ua faia se togafiti ina ia aua ai ona alu i le tausama'aga.

Ua o'o atu le tala'iga i le isi tagata o le au vala'aulia fai mai a ia; O lea ua fa'ato'a fa'atau mai nei lava a'u povi e lima, ou te fia alu e fa'amasani ona tu'u fa'atasi ta'ito'alua auā le suō tosinaina o le eleele. Ua fa'apea fo'i. Aisea na le siakiina muamua ai povi pe mafai ona amo fa'atsi le amo e toso ai le suo tosina a'o le'i fa'atauina.

Ae fai mai le isi tagata, o a'u lea fa'ato'a faiavā, o lea fa'ato'a uma ona ou fa'aipoipo, ae ta'u atu i le matai, ou te le mafai ona ou alu atu i le tausama'aga. I le ma le tele lava o isi excuses ua fai ina ia aua ne'i o ai e tali i le vala'au a le matai.

Ona toe fo'i fua lea o le auauna. Ua toe fo'i le auauna po'o le avefe'au e aunoa ma se tagata na ia talia le fe'au mai a le matai.

Ua taunuu atu nei le auauna ua ta'u atu i lona ali'i le tali o lana savali atoa ai ma mafua'aga ua le omai ai le auvala'aulia. Fai mai le molimau a Luka, **ona ita ai lea o le matai ina ua le taliaina ma fa'atau e le auvala'aulia lona lava fa'amoemoe.**

Ua toe fai atu nei le matai i le auauna, sau ina toe alu. Alu atu ma ia vave ona aumai iinei o e matitiva, Aumai ma e mumutu atoa ma e pipili. Va'ai i e tauaso, o e mama'i, o e gūgū ma so'o se tagata sulufa'i, ia aumai ia te i latou.

Ona fa'apena lea ona fa'anatinati atu o le auauna ma faia e tusa ma le fa'atonuga a lona matai. Ua mae'a ona la'u mai o tagata matitiva ma tagata sulufa'i. Ua mae'a ona toso ma aumai o tagata mama'i. O e mumutu ma e gūgū, o e tauaso ma i latou uma e pei ona finagalo ai le matai ua fa'apena ona fai.

Ona fai atu lea o le auauna i lona matai; Le Ali'i e, ua uma ona faia o le mea na e finagalo ai, ae le'i taitai lava ona 'ainā le maota.



Pictures taken during World Day of Prayer



## Christ-like service in Love

*Bula Vinaka  
From Rev Sikeli Cawanikawai  
Fijian Congregation, Wellington Methodist Parish*



Tabacakacaka Jesirieli, Wellington. Let the Children Live Community Outreach. The Sunday School children and teachers visit Millvale Resthome, Miramar, Wellington.

Scripture -1John 4:16 *We ourselves know and believe the Love God has for us. God is Love and those that live in Love, live in union with God and God lives in union with them.*

**Lent season is also a season of trials and challenges as Jesus experienced and overcame. Amidst the grief, mourning, sympathies, anxieties and frustrations at the massacre of Muslims in Christchurch, God revealed himself in the aftermath with Christ-like love.**

We thank God for the kindness shown from all over the world with messages of sympathy, gratitude, love and support. The expression of that Christ-like Love out of sorrow at the Christchurch situation unites us with our Omni conceptual God.

A writer wrote, *Participating with Love is truly the song of creation.*

For us Christians, the God we know and Love remains faithful thus our service in *Diakonia* or the Christian service for everyone. The Church is not only an object of *diakonia* service, it simply should

be the expression of it. Regardless of faith and religion, what counts in the eyes of God is how we respond. A great law of life is to live Love or else we threaten others including ourselves.

Today and according to our scripture verse, Living in Love, Agape expressed and practiced together through *Diakonia*, unites us with God...*those that live in love live in union with God and God lives in union with them.*

### Sa Loloma na Kalou

1Joni 4:16

*Ia e da sa kila ka vakadinata na Loloma ni Kalou vei keda. Sa loloma na Kalou, ia ko koya sa dau tiko kei na loloma sa tiko vata kei na Kalou.*

### Na Vakadinati ni Loloma ni Kalou e na veiqaravi

E da lako curuma tiko na gauna bibi vaka Lede e na noda lialiaki kei na noda na namaka noda vaka tovolei me vaka e a lako curuma na gone turaga ko Jisu Karisito. E ra mai Kalouca na wekada vakabauta vaka Musulomani e ra a lauvana e na vica na macawa sa oti ni ra vakamatei bulabula e na gauna saraga e ra so Kalou tiko kina. Sa dua na ka rarawa ka bole'i na nodra bula na wekadra voleka ni a sega saraga ni bau namaki. Sa na rawa



Wasewase Presbyters at the 2018 Conference, Christchurch. L-R Rev Sikeli Cawanikawai, Rev Alivereti Uludole, Rev Akula Bale, Rev Joeli Ducivaki and Rev Alipate Livani.

me bole'i na bula kei na levu na taro me baleta na loloma ni Kalou kei na kena vakadinati.

### Cava e noda i tavi na vakabauta va Karisito ?

E na loma ni tagi yaso, rarawa, veilecayaki, vutugu kei na nui qawaqawa, e da rawa ni sarava vinaka talega na mawe ni liga ni Kalou ni cakacaka tiko kina. Oqori e na nodra sotavi na lewe ni vanua wekadra na vakaleqai. Saravi e na vei tokoni, na veinanumi, vei kauwaitaki kei na veivuke. E cakacaka vakataki koya na Kalou me vakatakila kina nona Loloma e na gauna dredre qo.

Noda Lesoni e tukuna ni da sa kila ka vakadinata na Loloma ni Kalou vei keda. Sa noda i tavi na matanataka na dina qo. Sega ni vakuwai e dua vei ira. Dina ga ni ra dau raici vakatani na Musulomani mai vei keda na vakabauta va Karisito ni ra dau vei vakalolomataki talega, ia na Kalou e na bula va Karisito sa cakacaka yaco tikoga mai e na nona yasana.

### Diakonia, Na veiqaravi e na loloma va Karisito

Sa dua na ka bibi na cakacakataki ni veiqaravi e na loloma. Rawa ni raici ni sega ni dau namaki na kena i sau, sega na veivakaduiduitaki, sega na vosavosa kei na tawase, ka kunei ga kina na marautaka, vakavinavina kei qarava na i tavi ka yavutaki e na loloma dina.

*Diakonia* na vosa va Kiriki (*Greek*) ka vakaibalebale e na veiqaravi va Karisito vei keda (*Christian service for everyone*) me baleta na bula vei iko kei au kei na kena tubu. Na Lotu e sega ni qaravi vaka vosa se i vunau ga, ia sa ka me bulataki e na kena cakacakataki ni veiqaravi *.not the object but the expression of it in practice.*

Sa veibuli na Kalou vata kei na duidui ni i tavi me qaravi me yavala ka cakacakataki tiko kina na bula. Sega walega vei keda, ia kei ira kecega e da nona i bulibuli na Kalou. Ke sega ni cakacakataki, sa na tu vakadua na toso ni bula qo, tao ka rawa sara kina ni mate. Ni yavutaki tu e na Loloma na veiqaravi va Karisito ka bulataki e na vei saqata kece ni bula, sa na solia na bula sautu ka semati keda tikoga kina vakavinaka vua na Kalou. *Ia*

*ko koya sa tiko vata kei na loloma, sa tiko vata kei na Kalou.*

### Duavata na Loloma kei na Kalou

E na vakatautaki noda duavata kei na Kalou mai na i vakarau ni noda bulataka na lomana e na noda veiqaravi. Ni sa taucoko nona lomani keda noda Kalou, sa dodonu vaka kina me matanataki e na kena cakacakataki noda bula e na loloma sa mai vakatakila oti vei keda ko Jisu Karisito. E ra vola na kena dau *...Participating with love is truly the song of creation.*

Sa noda i tavi bibi kina na tamata vakabauta me da tomana tikoga ka kena i vakaraitaki tiko e na veigauna kei na vei vanua, se vinaka se ca. Tukuna vei keda noda lesoni ni noda vakaduavatataki kei na noda Kalou e na rawati duadua ga e na noda tiko e na loloma bulataki qo.

### Ia e na Loloma walega dou sa vakabulai kina.

Nikua sa kunei na kena vakalecalecavi na loloma, e da sa vakayagataka cala na loloma, sa vukici na loloma me sotavi keda ga, ka sega na Kalou. Sa na rawa ni tarava mai na tawase tani mai vua na Kalou kei na rusa.

Roma 11:22 *O koya mo qai raica ruarua na loloma kei na cudru. A cudru vei ira sa bale, kei na Loloma vei iko kevaka ko sa tu dei e na nona Loloma. Ia kevaka e segai, ko na musuki laivi talega ko iko*

Vanua se gaunisala cava e da veiqaravi kina, namaki se sega, cecere se lolovira, me da nanuma ni na vakatautaki e keru noda duavata se wili vua na Kalou.

E ra vola na kena dau, *When you really understand Christian Love and participating deeply, you begin to know that you are a custodian responsible for its well being.*

Tini na vakasama qo e na veivakauqeti me da veiqaravi loloma e na vei saqata kece ni bula qo. Kua ni vakuwa e dua. Vakabauta va Karisito se sega, gone, qase, vutuniyau, dravudravua, i valavala dodonu se i valavala ca, bula vinaka se tauvimate, ni sa tiko kina na loloma, sa tiko vata kina kei keda na Kalou. Ka na sotavi vakavinaka talega kina na nona vei vakacegui kei na Veivakalougatataki.

*Emeni.*

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**METHODIST ALLIANCE**  
NGA PORAPURA WETERIANA



# Ko e pou pou faingata'a hoko kainga Mosilemi

By Tevita Finau

**'Oku tau fakafeta'i 'i he 'alo'ofa 'a e 'Otua 'o faka'inasi kitautolu 'i he kelesi mo'ene meesi.**

'Oku ou fakamālō lahi kia Faifekau Simote Taungā he fakahoko 'o ne fatongia fakaefaipekausea lolotonga 'a'ete mama'o atu he kongaloto 'o Mā'asi. 'Oku ou fakamālō lahi ki he siasí he lotu mo e pou pou ki si'i ngaahi famili mo e kāingalotu Mosilemi 'e ua 'i Christchurch ne hoko ai 'a e fana tāmāte he Falaite 'aho 15 Mā'asi 'o mole ai 'a e mo'ui 'e toko 50 mo lavelavea ai mo e tokolahi. Fakamālō ki he vave 'a e fakahoko 'a e ngaahi feingalotu pea mo e a'u tonu atu 'a e Faifekau Kalolo Fihaki mo e Kaingalotu Pulela'ā 'o New Lynn ki he falelotu pe mosque.

'Oku ofongi lahi kitautolu 'ehe me'a fakalilifu ne hokó Ko e loto tāngia mo 'afungi pea kanoni'aki 'a e tāufehi'á mo e laulanú'oku kei lahi p ē he fonuá ni pea 'oku 'ikai ke tau hao kitautolu mei ai kau ai hotau matakáí pea mo e siasí. 'I he taimi tatau 'oku uki ai



Ko e taha eni e ongo falelotu (mosque) 'o e kau Moslem na'e hoko ai e fana 'o mate ai 'a e 50 pea lavelavea mo e ni'ihí 'oku kei 'i falemahaki. One of the two Christchurch mosques the shootings happened; 50 people died and many worshippers are still recovering, including three critically ill in hospital.

kitautolu ke tau pou pou 'i he lotu mo e tokoni'i si'i kau tāmakiá ni, 'oku pole'i kitautolu 'ehe ni'ihí 'o fakatatau ki he ngaahi lea mo e ngaahi fakatātā. Ko e lea Kaluseti mo e Salaseni 'oku ohi ia meihe tautāmāte lahi mo e lingitoto fulikivanu na'e fai 'ehe kau lotu Kalisitiane Tau

'o e Kaluseti (Crusaders) na'e kau 'a Lisiate Loto'i Laione hono kau helo, pea taki mai 'a Salatini he kau lotu Mosilemi mo'enua kau Salaseni (Saracens). Tāmāte atu e kau Kaluseti ia he huafa 'o Šsū Kalaisi kae tāmāte mai e kau Salaseni Mosilemi ia he huafa 'o 'Ela (Allah).

'Oku langa'i mai ai 'ehe Puleako 'o Trinity (Rev Dr Nasili Vaka'uta) mo e motu'a ni pea mo e tokolahi pe 'oku kei taau ke ngāue'aki 'ehe Vahefonua Tongá mo e Potungāue 'a Fafine 'a e lea "Tau 'o e Kaluseti" pe "Tau ma'ae Kolosi". Ko e laumālie ke tamate'i 'a e kau Lotu

Mosilemi mo e kau Lotu Kalisitiane 'oku fakamanatu mo fakamo'ui mai ia 'ehe ngaahi kupu'i lea pe hingoa ko eni. 'Oku kei lahi pe mo tupulaki, pea me'apango he 'oku a'u ki he kakai 'oku 'ikai ke nau tui 'Otua, 'oku nau toe fai lahi 'enautolu mo fakalilifu. 'Oku fēfē nai e fo'i fakakaukau 'o e kau "Tautahi" mo Tāufa'ahau mo e kau Misinale Uēsiliaana pe Metotisi na'a nau pou pou ki he ngaahi tāmāte mo e lingitoto mo faka'auha he hingoa 'o e lotu mo Kalaisi he 1830 tupu? Pea tokua ka na'e mate ha taha he Tautahi pea ko e mate fakamā'ata ia. 'Ikai ko e me'a tatau 'oku hoko he ngaahi 'aho ni, he ngaahi mate taonakita fakapāpomu 'oku hokó?

Ko e lao koula 'oku tokoni mo fakamo'ui, "Ke tau 'ofa ki he 'Otua, pea ke tau 'ofa ki hotau kaungā'apí" pea na'ina'I kiai 'a e punaké ke tau "...tūkuingata ke 'aonga, neongo pe ko hai."

Fakamālō atu he ngaahi lotu mo e lī-pa'anga ke tokoni ki he tāmaki pa'anga 'a e siasí fakakātoa pea mo ha toe fa'ahinga tokoni pē 'e lava.

# Ko ha faka'uhinga 'o e 'Pekia mo e Toetu'u' 'i hotau 'ataakai 'i he 'aho ni

By 'Ikilifi Pope

**Ko e taha 'o e ngaahi me'a mahu'inga kuo tau ako mei he 'Pekia mo e Toetu'u', ko e 'ofa'i hotau ngaahi kaunga'api pea mo lava 'o tau tali 'a 'etau kehekeheé pe ko 'etau ngāue fakataha mo hotau kehekeheé pē ko 'etau tali 'oku tau kehekehe pea tau ngāue fakataha pea mo ia.**

Ko e kehekehe 'o e tui fakakalisitiane pea mo e lotu Mosilemi 'oku hā mahino 'aupito. Kuo tau 'iloa 'i he hisitolia 'a e vā tamaki 'a e ongo tui ni pea 'oku a'u mai ki he 'aho ni. Ka 'oku mālie 'aupito 'a e ngaahi faka'uhinga pea mo hono fakahoko 'o 'etau tui fakalotu 'i he taimi 'oku hoko ai 'a e faingata'aa 'i he kuonga maama ni 'o hangē na'e hā 'i he fana na'e fakahoko 'i Christchurch.

Fakatatau ki he lave na'a ku fai ki he fanaá 'a ia 'oku ha 'i he peesi 20 'oku hā ai 'a e lave 'a e palesiteni, Setaita Veikune ki he me'a 'oku totonu ke tau

fakahoko ki hotau ngaahi kainga Mosilemi. 'A ia 'oku mahino mei ai ke tau tali 'a 'etau faikehekehe pea tukuange pe 'akinautolu ke nau fa'iteliha 'i he 'enua lotuu.

Ko e me'a tatau pe foki na'e tokanga ki ai 'a Sifa Pole, talekita ki he va'a 'o e misiona 'a e Siasii, 'o hangee ko 'ene pehe na'e ngaohi pe kitautolu 'e he 'Otuaa ke tau kehekehe pea 'oku faka-'Otua 'etau kehekehe ka 'i he taimi tatau pee 'oku fiema'u ke tau ngaue fakataha pea mo tau melino mo fe'ofa'ofa ni.

'Oku ou tui ko e kaveinga tatau pe mo ia na'e fakahoko 'e he pule 'o e kolisi tohitapu 'a e siasi Metotisi, Nasili Vaka'uta 'i he 'a'ahi na'a nau fai ki he mosque pe falelotu 'o e kau Mosilemi i Otahuhu.

'I he uki 'o e fa'ahita'u 'Pekia mo Toetu'u' 'o e ta'u ni 'oku ou tui 'oku totonu ke tau vakai'i ange 'a e ngaahi faka'uhinga kuo tau fai 'o fakatatau ki hotau 'ataakai 'i he 'aho ni. He kapau 'e 'ikai ia 'e usesia kotoa ki tautolu 'o hangee ko e lave 'a e palesiteni 'o e siasii na'a ku lave ki ai 'i 'olungaa.



Ko e puleako 'o e kolisi Trinity, Rev Dr Nasili Vaka'uta pea mo e ngaue 'a e 'apiako 'i 'enua 'a'ahi ki he falelotu (mosque) 'o e kau Mosilemi 'i Otahuhu. Principal of Trinity College, Rev Dr Nasili Vaka'uta, and his team visited the Otahuhu mosque to share their respect and condolences for their members who lost their lives in the Christchurch shootings.



## Kaveinga/Theme: Ko e Talotalo Ki He Kofu 'o SiSu Gambling for the garments of Jesus

Rev Viliami Finau

**Lesoni/Lesson:**

**Matiu/Matthew: 27:35.**

**Pea hili enau tutuki 'ia kihe Kolosi pea nau vahevahe hono teunga 'aki 'enau talotalo kiai."**

'Oku ou fai 'ae tohi ni moe lotu faka'apa'apa lahi kia Faifekau Moimoi Kaufonga moe 'ofa lahi atu kia tekoe moe kainga Tonga kotoa iho'omou tu'u fakataha mohotau kainga Moslem 'ihe pango fakalilifu na'e hoko kia kinautolu. Fakatauange kihe laumalie fakmo'ui mo fakanonga 'oe EIKI toetu'u kene atu 'ae nonga moe fakamo'ui oe Pekia moe toetu'u 'oe mahina fakafo'ou ko'eni.

'The mahina ko'eni 'oku tau fakamanatu ai 'ae Pekia moe Toetu'u aho tau

fakamo'ui ko Sisu Kalaisi. Pea foki 'ae manatu kihe 'etau fononga mai, 'o muimui 'ihe halafononga 'o Kalaisi talu mei he Pulelulu 'oe fakafuefu. Kae tuku mu'a keu kii vahevahe atu 'ihe aho 'oe kalusefai o Sisu.

Kuo lava hono tutuki, pea nofo hifo 'ae kau sotia ke vahevahe hono vala, pea nau talotalo pe gamble pe kohai tene ma'u hono pulupulu. Nau fai eni kae siosio hifo pe a Sisu mei he kolosi, 'ihe ene ave etau HIA, kae fai pe kau tama ia feaveaki hono vala. Faka'ofa ko Sisu 'ihe'etau fem'ouekina pe kae si'I siosio hifo pe.

'Oku ou malie 'ia, 'oku nau 'ofi kia Sisu [so close yet so far away]. Koha faingamalie e kete ala atu o PA kia Sisu, kanau ta'etokanga pe. Koe faingamalie e kete falala atu kia Sisu ka nau tauka'ei mo fakama' ai ia [PS22;6]. 'Oku nau 'ilo

pe mo'oni, kanau siosio kehe pe. 'Oku lahi pe taimi 'oku tau pehe pe mokitautolu; tau 'ilo'I pe 'ofa mai 'ae Eiki, katau hola pe mei ai; Ta'u 'ilo'I pe 'ene Kalusefai ma'atautolu katau faikovi pe. Tau 'ilo'I pee ne folofola ka tau kei kovi pe. Mahino ai 'ae lahi a'etau tokanga kihe nga'ahi me'a fakatu'asino 'oe mo'ui 'o hange koe kau sotia ko'eni, nau tokanga kihe vala o Sisu kae ikai ha tokanga ia kia SISU.

Nau fiefia ke ma'u hono vala, kae 'ikai fiema'u hono kolosi pe koene mamahi, pe kohono faka 'ikai'i. 'Oku 'iai e tokanga na'a oku lahi etau tokanga kihe Founa kae ikai koe fakamo'ui, fakalao kae ikai koe Eiki, ouau fakalotu kae 'ikai koe folofola mo'ui, service kae ikai koe fakamo'ui. [Savior]; 'Ofi kihe mo'oni kae kei hala pe; longomo'ui ihe Siasi kae ikai longo mo'ui 'ia Kalaisi.

'Oku tau ta'etokanga nai kihe vala 'o Kalaisi. Koe 'Otua na'a ne fakavala'I ae uluaki Atama hili ia ene hinga Senesi 3;21. Nae vete 'ae vala 'oe fakamo'ui ehe kau angahala ihe kolosi, aki enau gamble pe kohai tene ma'u. Ka ikai pe a Kalaisi 'oku tau kei vala mahaehae pe mo pani toto ihe etau nga'ahi kovi. [Aisea 64:6. Ka koe vala fo'ou, 'oku 'omi ia kia kinautolu 'oku falala kia Kalaisi.

'Oku ne faka'ali'ali mai 'ae vala 'oe fakamo'ui moe pulupulu oe ma'oni'oni 'ihe kolosi; ke oua teta KEMIPOLO aki 'ae nga'ahi me'a oe mo'ui ta'engata he ka 'ikai ma'u 'a Sisu koe mole pe moe moua lahi; ka koe falala kia Sisu koe IKUNA MOE MO'UI. Kau toe 'ai atu Tui falala kia Sisu, liaki 'ae kovi moe ete hia kae pau a Hevani. Ofa kemou ma'u ha Pekia moha Toetu'u mo Sisu.

*Ofa atu moe lotu Viliami Finau.*

## Poupou Kakato Siasii Ngaahi Famili Kafo Fakatamaki Christchurch The Methodist Church fully support victims of the Christchurch tragedy

'Ikilifi Pope

**'Oku 'ikai ke toe veiveiua 'a e mahino 'oku kau fakataha 'a e siasi 'oku tau kau ki aiif, Siasi Metotisi 'o Nu'u Sila ni fakataha mo e fonua ni 'i he poupou ki si'i ngaahi famili kuo uesia 'i he fakatamaki na'e hoko 'i Christchurch.**

Ko e talanoa nounou ki he me'a ni, ko hono fana tavale 'e ha talavou mei 'Aositelia 'a e si'i kainga Mosilemi na'a nau lolotonga lotu 'i honau falelotu (mosque) 'i Christchurch.

Ko e falelotu (mosque) foki 'e ua na'e hoko ai 'a e fanaa pea kuo malōlō ai 'a e toko 50 kae fakaakeake 'a e ni'ihī 'i falemahaki.

'I ha tohi na'e tuku mai 'e he palesiteni 'o e Siasi Metotisi, Rev. Setaita Kinahoi-Veikune felave'i pea mo e me'a na'e hoko' na'a ne pehē ai ko e 'ohofi 'o e kainga lotu Mosilemi 'o mole ai 'a e ngaahi mo'ui ko 'enif, 'ko e 'ohofi ia 'o kitatolu kotoa. Pea ko e taketi 'i 'o ha kulupu 'o fai'aki 'a e loto taaufehi 'a 'o hangē ko ia na'e hoko'oku ne uesia kitautolu kotoa. Pea 'oku ne kole mai ai ki he kau Metotisi kotoa pē ke nau kau fakataha mo e fonua ni 'i he tu'u fakataha 'o poupou ki he hotau ngaahi tokoua mo tuofafine Mosilemi kotoa pe 'i he faingata 'a 'oku hoko ni. Na'a ne hoko atu foki ki he

'ene pehē, 'oku 'ikai ke 'i ai ha feitu'u ia 'o e fa'ahinga 'ohofi pehe ni 'o fakapoongi 'a e kakai 'i hotau 'atakaif. 'Oku tau tu'u fakataha ki kitautolu pea mo e tokotaha kotoa pe 'o tatau ai pē koeha 'a e fa'ahinga lotu 'oku nau tui ki aiif. Pea neongo 'oku tau kehekehe 'i he 'etau tui fakalotu'uka ko e tokotaha kotoa pe 'oku totonu ke fai tau'atana 'enau lotu pea nau nofo 'i he 'ataakai 'oku malu.

Na'e 'omai foki 'e he talekita 'o e Mission Resourcing ki he kakai 'o e Pasifiki, faifekau Siosifa Pole 'a 'ene poupou ki he fine'eiki palesiteni pea mo 'ene fale'i ki hotau kainga Pasifiki 'i he Siasi Metotisi koe'uhii ke nau lava 'o tali 'etau kehekehe mo hotau kaunga fonongaá, 'a ia na'a ne pehe ai, "na'e ngaohi kitautolu 'e he 'Otua ke tau kehekehe pea ko e kehekehe ko e me'a ia 'oku faka-'Otua. Ko kitautolu koē 'oku tau ha'u mei ha tukufakaholo 'oku tau pule fakaleveleva pē he me'a kotoa (dominant culture) 'oku tau lau pē 'e kitautolu ko 'etau me'a pe 'oku tonu tahaá. Ko kitautolu mei he Pasifiki 'oku tau kau kitautolu 'I he tukufakaholo 'oku fakaleveleva (dominant culture) pea ko 'etau tui ko 'etau me'a pe 'oku tonu mo mo'oni taha pea 'oku 'ikai ke kovi ia he 'oku hoko pe ia ki he lotu kotoa. Ka 'i he taimi tatau kuopau ke tau manatu'i 'oku 'i ai mo e kakai hange pe ko kitautolu 'oku nau fai 'a e taukave tatau ka 'oku nau kau kinautolu he lotu mosilemi.

Ko e taimi 'oku hoko ai 'a e va-kovi mo e va-tamaki ko 'etau feinga ke fakamalohi 'I 'a e taha koe kene tali 'ete tui mo 'ete mo'oni. 'Oku hoko ia 'I he ngaahi fonua 'oku tokolahi ai 'a e lotu mosilemi pea toe hoko pe he fonua 'oku tokolahi ai 'a e lotu faka-Kalisitiane hange ko Nu'u Sila ni. Ko e me'a 'oku mahu'inga kiate au ke tau ngaue fakataha mo e ngaahi lotu kehe ke tau femahino'aki pea tau fefaka'apa'apa'aki pea toki taki taha taukave ai pe 'ene lotu. Ko e akonaki 'a Sisu 'oku ou fu'u mahu'inga lahi ai ko 'ene fakama'opo'opo 'a e Tohi Lao ki he ongo lao lalahi pe ko 'eni 'e ua, 'oku tau ui ko e Lao Kouala: 'Ofa ki he 'Otua 'aki kotoa ho ivi, kotoa ho laumalie, kotoa ho 'atamai, pea ke 'ofa ki he kaunga'api 'o hange pe ko ho'o 'ofa kiate koe."

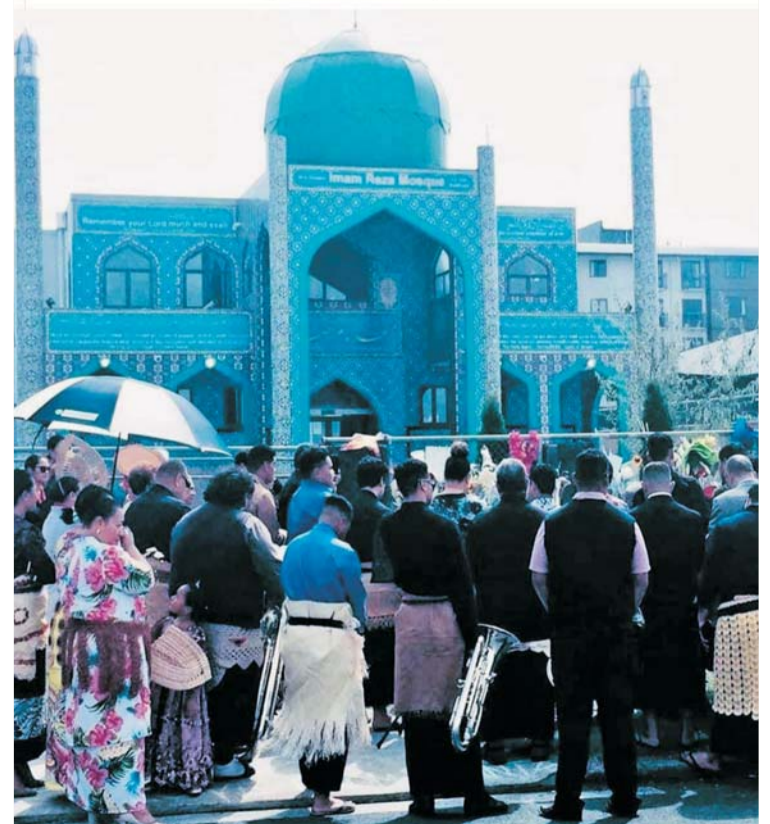
'Oku kau fakataha foki 'a e faifekausea 'o e Vahefonua Tonga o Aotearoa, Tevita Finau he tu'u fakataha mo e Siasii 'i he me'a na'e hoko' Pea 'oku ne faka'ataa foki mo e ngaahi fai'angalotu Tonga 'oku nau malumalu 'i he Vahefonua ke nau kau atu ki he ngaahi houa lotu fakamanatu mo e kau Mosilemi 'i he faingata 'a na'e hoko ó

Pea kuo 'omai foki mo e fakatokanga mei he palemia 'a Nu'u Sila ke fakaha leva ki he kau polisi ha ngaahi 'ulungaanga kovi mo ta'efe'unga 'e fakahoko 'e ha taha ki he kau Mosilemi 'o tatau ai pe.



Ko Jacinda Ardern, palemia 'a Nu'u Sila ni lolotonga 'ene fe'iloaki mo e taha 'o e ngaahi fanau Mosilemi lolotonga 'a e ngaahi fakamamahi 'i he fakatamaki na'e hoko 'a ia na'e mole ai e mo'ui 'e 50 pea 'oku kei fakaakeake ai mo e ni'hi 'i he falemahaki Christchurch. Prime Minister, Jacinda Ardern greeting a Muslim youth during a memorial service at Christchurch where 50 innocent worshippers lost their lives. An additional 50 people were injured and many are still recovering in hospital.

Love the Tongans ❤️❤️❤️ praying outside an Auckland mosque. Photo by Mike Field



Ko e taha 'o e ngaahi mei he Vahefonua na'a nau kau atu ki he lotu fakamanatu 'o e kau pekia 'i he fana na'e hoko 'i he falelotu (mosque) 'o e kau Mosilemi 'i Christchurch.