

# TOUCHSTONE

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

## Cosmic celebration at Parliament of the World's Religions



Members of more than 200 religious groups gathered in Melbourne to talk and celebrate at the Parliament of the World's Religions in December.

**A** celebration focusing on the cosmos and our place in it was Kiwi hymn writer Rev Bill Wallace's offering to the Parliament of the World's Religions that took place in Melbourne December 3rd-9th.

The week-long Parliament attracted more than 5000 people from around the world. They represented 228 religions and their subdivisions. Among the key speakers were the Dalai Lama, Australian Aboriginal professor Joy Wandin, native American faithkeeper Oren Lyon, and theologians Hans Kung and Jim Wallis.

Bill says the Parliament provided a rare and exciting opportunity for people of different faiths to share their beliefs, practices, and stories of joy and pain. It was also a chance to celebrate together.

"We very rarely celebrate with people of other religions. Usually each religion does its own thing and other people simply observe it."

The Bill's presentation was entitled 'Celebrating the Cosmos and Its Processes'. It traced the formation of the universe, the stars and galaxies, the planets and the earth. It reminds us that we are 'star-stuff' and part of the cosmic processes of creation and destruction.

An element of the service was a hymn Bill rewrote based on the Cantic of the Sun by St Francis. It encourages us to see ourselves as part of the "cosmic family", which includes the sun, the moon, the elements and earth's ecosystem.

Bill believes the Church has entered a phase of crisis because it is stuck in a worldview that places human beings at the centre of the universe. It has not incorporated new scientific understandings, which show that all parts of the cosmos are interconnected and constitute one dynamic entity.

"At the present moment we are spiritually caught between two worldviews, between winter and spring. A new worldview is emerging that does not see the world existing for us humans to exploit. We need to enlarge justice for human beings to justice for ecology and the whole cosmos."

Bill argues we should become more mystical than religious. Religion is based on institutions while the mystical experience leads us to see the sacred in all things.

"People are more motivated by delight than guilt so we need new stories that let us see ourselves within the story of the cosmos. We need new dreams that

help us move beyond the dream of free market capitalism that more is not enough.

"We need new rituals and ways of worship that foster awe and wonder at the cosmos and all within it. To do this we need to listen to what the world around us is saying. Consider, as Jesus did, what the plants and the animals, and, I might add, the stars can teach us."

Bill says that to be in touch with all this we need to be silent and open ourselves to the dissolution of the boundaries between every form of 'them' and 'us'.

"The consequence of having this experience is that we can no longer believe one system of thought or belief contains all wisdom. It is not just a question of pluralism but a form of eclecticism in which one can see 'that of God' in all of the world's religions as well as their deficiencies."

Bill says technology is having the same effect. We are no longer confined to information from our own religion. The Internet has opened up a world in there are no walls of exclusion and young people are irreversibly immersed in that world.

*For more on the Parliament of the World's Religions see Page 9.*

## NZ religious politics turn green and red

By Paul Titus

*New Zealand politics tends to be a secular realm. Conservative Christian political parties have made little impact, and the other parties mostly ignore religion.*

This has started to change. Two of the larger parties now acknowledge and accommodate the spiritual views of their members and the public.

In the past year religious-minded members of the Green and Labour Parties have independently formed networks through which they can share their ideas and promote dialogue.

Christchurch Green Party activists David Hill and Margaret Glover began SpiritGreens at the end of 2008. David is a Methodist lay preacher and Margaret is a Quaker. Their initiative began as an email list for party members interested in spiritual matters. It quickly expanded and is now an official interest group in the party with local groups across the country.

"We have about 100 members on the email list, which is about two percent of party members," David says.

"The network embraces people who hold to any faith. We are non-judgemental and open to anyone on a spiritual path or seeking one.

"Among our members are Catholics and mainline Protestants, including a number of ministers. We also have followers of Celtic Christianity, Evangelical Christians, Quakers, Jews, Muslims, Buddhists, Hindus and Pagans."

David and Margaret say the SpiritGreens are not out to recruit Church people for the Green Party, though they do want to encourage churches to get involved in environmental and social justice issues.

SpiritGreen discussions focus on breaking down prejudices, and the relationship between spirituality and politics.

"Political parties tend to be suspicious toward religion. SpiritGreens provides a place where people can talk about their faith in ways they are not able to elsewhere," Margaret says.

"I think we have already changed the Green Party. No one realised how many people of faith there were in the party or the diversity of beliefs Greens hold. We are breaking down the stereotype that Christians are all rightwing and anti-Green."

Margaret says the SpiritGreens are mostly a happy, optimistic bunch and their spirituality gives them a certain strength.

"The ramifications of what we are doing to the planet are very serious. Climate change could lead to water shortages around the world and war over resources. But we are not all doom and gloom. We are people of faith and that stops us from slipping into despair."

As a network, the SpiritGreens have the right to propose policies that are put before the full party. Other networks within the Green Party include the the Young Greens, Te Roopu Pounamu for Maori, and Rainbow Greens for gays and lesbians.

*See Page 9.*



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## Uniting Church challenges ANZ over cluster bombs

*The Uniting Church in Australia has strongly criticised the ANZ Bank for providing support to an international company with links to the manufacture of cluster bombs.*

The Uniting Church claims that in 2007 ANZ provided a \$US37.5 million line of credit to Lockheed Martin, one of the world's largest weapons manufacturers.

A report by international peace agency IKV Pax Christi and Netwerk Vlaanderen (an independent organisation promoting ethical investment) that examined investments in cluster munitions has named the ANZ as the only major Australian bank that provides funds to such a company.

Although the Lockheed Martin website states: "Lockheed Martin does not manufacture submunitions, 'cluster bombs', or any other explosive warheads..." it goes on to promote another product (wing extensions for bombs) that "easily adapts to general purpose bombs,

cluster bombs, laser guided bombs..."

A cluster bomb contains multiple small explosive submunitions, or 'bomblets'. It is designed to break open mid-air and release the bomblets over an area that can be the size of a football field. Many fail to explode on impact and can remain a threat to lives for decades.

The Uniting Church through UCA Funds Management is a shareholder in ANZ. Mark Zirnsak, director of the UCA's Justice and International Mission says the Church only recently discovered the extent of the bank's involvement with Lockheed Martin.

"The ANZ is trying to have its cake and eat it. They don't want to be seen to be facilitating the production of cluster munitions but they still want to be able to profit from providing loans to companies involved with producing these dodgy weapons," Mark says.

*Article reprinted from Crosslight newspaper.*

## Minister may face charges

Last month several major newspapers reported that Methodist minister Rev Kenneth Smith was charged with a sex offence against a 17 year-old youth.

Kenneth appeared in Rotorua District Court on January 11th and was remanded to Christchurch District Court to appear on January 26th.

On January 15th Methodist president Rev Alan Upson and vice president Lana Lazarus released a statement to Methodist Church members. They said because the matter is to go before the courts it is inappropriate to discuss the issues surrounding the report itself or the nature of the incident that led to it.

"We ask for your consideration in respect of the youth who made the complaint and of Kenneth and Helen and the families and friends of all concerned. This will be a difficult time for all.

"Most importantly, please avoid pre-judging the situation in any way. Until the court resolves this matter please make your personal contribution to be one of prayer and gracious understanding for those involved."

Kenneth's counsel David Smith says indications in the media that Kenneth would plead guilty were premature.

Touchstone was in production on the day Kenneth was next to appear.

## Computer hardware and software purchases

From time to time entities within the Church need to purchase computer hardware (laptops, PCs, modems, external hard disks, etc) or software. Because the Church is a not for profit entity it is able to obtain some very good discounts on a number of products.

If you are considering the purchase of hardware or software, then by all means obtain prices from your local community but also contact the Connexional Office and speak to James Hubert. He will contact our own suppliers and obtain comparative pricing for you.

Another place to start looking for prices is on a web site called "Spy Price" and its web site is [www.spyprice.co.nz](http://www.spyprice.co.nz)

James contact details are email [jamesh@methodist.org.nz](mailto:jamesh@methodist.org.nz) or phone 03 364 9429.

## VIEW FROM ROME

## Ecumenical journey on track despite hiccups

By Rev Dr Trevor Hoggard

*Late last year Rome experienced several damp, grey and cold weeks before things turned brighter in early December. Despite the improved weather, the publication of the special ordinariate for dissident Anglicans who wish to move to Rome in opposition to the ordination of women and homosexuals fell over the city's ecumenical scene like a cold, wet blanket.*

The initial response was a mixture of surprise, anger and dismay. Much of this was caused by the suddenness with which the move was brought into the public light of day and the apparent lack of consultation at various levels of ecclesiastical life.

After the initial shock, a sense of gloom descended on many of those involved in Rome's ecumenical life, a sense of foreboding for what it might mean for all churches engaged in bilateral dialogue with the Catholic Church.

Was it to be interpreted as a signal that, from the Catholic

perspective, despite 40 years of increasingly encouraging dialogues, there was not the faintest possibility on the horizon of any movement on these and potentially on other communion-dividing issues? Worst still, did it signal a return to pre-Vatican II attitudes to ecumenism?

Fortunately, these gloomy prognostications quickly dispersed and gave way to a more measured evaluation. Notably, both Archbishop Rowan Williams and Cardinal Kasper of the Pontifical Council for Promoting Christian Unity kept cool heads in the middle of the supposed crisis and agreed that the measure was a pastoral response to a particular constituency both within and outside the Anglican Communion which had been knocking on Rome's door for some years. It did not constitute a new type of ecumenism, a return to former ways, or any threat to ongoing bilateral talks.

The outcome, several weeks on from the furore, has actually been a renewed commitment to the ecumenical journey on all sides. The controversy certainly strengthened the resolve on both sides to pursue Anglican Roman Catholic International Commission (ARCIC III) talks without delay. On the inter-personal level, very cordial relations were affirmed at several ecumenical gatherings around the city.

It is here at the personal level, that most good can be done by those who are still concerned about working for Christian unity. Relations in Rome are still warm because we are friends. We have gone beyond mere politeness and do really like one other; I'd go further and say we really love one another.

It is inconceivable for us to give up on the quest for unity. We may not see how the formal dialogues will deliver unity in mission, ministry and sacramental life, or how there will be a formal, institutional meeting of minds, but because we do really share a deep and abiding friendship we will continue to walk hand in hand into God's future which one day will be disclosed to us.

*Trevor Hoggard is Methodist Representative to the Holy See and a professor in the ecumenical studies department at the pontifical university of the Angelicum.*

## New study for parishes and community groups:

## Current economic crisis under the spotlight of faith.

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

Ecumenical Coalition for Justice



# One wish to change the world

John Roberts - Methodist Mission and Ecumenical Secretary

**What would you do if you were given one wish to change the world, and then received help to implement it?**

Former Catholic nun and well-known author Karen Armstrong has been granted this wish. Karen has written several books dealing with religion in the contemporary world.

In 2008 the US non-profit foundation TED (Technology, Entertainment, Design) awarded Karen its annual prize to realise 'one wish to change the world'. Her wish unveiled at the award ceremony was: "That you would help me with the creation, launch and propagation of a Charter for Compassion, crafted by a group of leading inspirational thinkers from the three Abrahamic traditions of Judaism, Christianity and Islam, and based on the fundamental principles of universal justice and respect."

Karen and the TED community later invited people of faith traditions from around the world to participate in writing the charter. They made their contributions via the Internet. In late 2008 the Council of Conscience, a group of 19 high level religious leaders and thinkers, used these submissions to craft the Charter. The Council met for two days in February 2009 near Geneva. It discussed the idea of compassion, determined the key ideas to include in the charter and created a plan for how the charter could live in the world. Members of the council included Sr Joan Chittester, Prof Tarique Ramadan, Sheik Ali Gomaa, Rabbi Julia Neuberger, Rev Peter Storey, and Archbishop Desmond Tutu.

The Charter for Compassion is a short statement, just four paragraphs long. It reinforces the golden rule: 'Do as you would be done by'.

It calls on us all to restore compassion



Karen Armstrong

to the centre of morality and religion; reject any interpretation of scripture that breeds hatred; ensure that youth are given accurate and respectful information about other religions and cultures; encourage an appreciation of diversity and empathy with the suffering of all people. Any religious or secular ideology that breeds contempt or violence is unacceptable.

The Charter also calls for action to put compassion at the centre of religious, moral and political life. Charter organisers hope that compassion will become a key concept in public and private life.

They point out that the Charter doesn't assume that all religions are the same, compassion is the only thing that matters in religion, or religious people have a monopoly on compassion. Instead it emphasises extending the golden rule to other political, religious or ethnic groups to build common ground.

The NZ launch of the Charter of Compassion was held at the Ponsonby Mosque on November 15th. About 40 Muslims, Jews and Christians listened to readings from the three Abrahamic religions that focus on the central place of compassion. Then small groups discussed ways to promote the Charter.

Dave Moskovitz, of Temple Sinai in Wellington, collated the responses. David says it was only a start. "Our task now is to translate the talk and positive energy into action. That's going to take some effort but I know that many of us see that the potential reward for that effort is huge, and it comes at a time that's critical for our religions, for Aotearoa New Zealand, and for the world."

For the wording of the Charter or more information visit [www.charterforcompassion.org](http://www.charterforcompassion.org).



Some of the blokes behind the St Alban's Men's Shed (from left) Bill Pearcy, John Boxall, Bill Delaney, and Hugh Perry.

## Parish tools up for mission with men's shed

**Step into the lounge of St Albans Uniting Parish in Christchurch and you won't see the usual stack of chairs, worship paraphernalia, bulletin boards, or cartons of books and toys. Instead you'll find a bench saw, an over-hand planer, a lathe, and heaps of hand tools.**

Welcome to the Men's Shed, a community workshop where men can gather to do carpentry, learn new skills, or just socialise.

The men's shed movement is a growing phenomenon in Australia and New Zealand. Community groups set up men's sheds to give retired men a way to get out of the house and feel useful and engaged.

The St Albans Men's Shed is the Parish's new mission initiative. It is a joint project with the community education arm of Papanui High School, and will have its official opening on February 13th.

In October the St Albans Uniting Parish made the difficult decision to give up two of its properties and consolidate itself on one site. The parish opted to maintain its Aldred church and sell its Merivale and Berwick Street churches.

Rev Hugh Perry explains that the decision was largely driven by the fact that the Aldred complex was best suited for mission outreach, and in particular for a men's shed.

"Last year, through the City Council's networking sessions for community groups I learned that Papanui High School wanted to establish a men's shed. I was familiar with the concept from Hamilton and thought it would be the ideal project for the St Albans Parish because many members are in that retired age group," Hugh says.

"Presbyterian Support makes an effort

to get older people out of their homes. They told us they have plenty of places to send old ladies but no place for old blokes, so the parish accepted the challenge."

St Albans Parish treasurer Bill Delaney says financially the Men's Shed will be run under the auspices of the Parish.

"We received \$1000 from Community Education when we started. We held a garage sale that raised \$2200 and we received two grants of \$2000, one from the City Council and one from Presbyterian Support," Bill says.

Some of the tools have been donated, the larger pieces of equipment from Papanui High School and the hand tools from individuals. Others have been purchased.

The men who come along to the shed will have a range of options. They will be able to work on their own projects or they can work on community projects. Qualified instructors will be on hand, and those who attend will have to be certified to work on the big power tools.

Bill says the Men's Shed fits into the outward looking ethos of the Parish. The congregation hosts a Music and Movement group, and a number of community groups and two other congregations use its buildings.

Now that the three St Albans Uniting congregations have consolidated themselves at the Aldred complex, the parish will form a mission plan. The Men's Shed will be a significant part of it and its progress along with other mission initiatives will be monitored. Then, it is hoped the parish will be in a position to consult an architect with an eye to redevelop the buildings to better suit its mission in the 21st century.



## Walk for the Planet now '1000k Challenge'

**The Walk for the Planet is transforming itself from an epic journey into a local lifestyle. People are now challenged to change their day-to-day travel choices to once again make a practical statement in support of the planet.**

A year ago walkers joined Walk for the Planet to traverse the length of the South Island during the season of Lent to highlight their concerns over climate change. The walk was an ecumenical initiative that attracted the support of churches up and down the Mainland.

Walk co-ordinator Rev Mark Gibson says people have been asking if there is going to be another walk. He replies that it started the day after the walk ended.

"This 'walk after the walk' is much more important than the foot slog from Bluff to Picton. On my return home after the walk ended in Wellington on Easter Day I set myself the challenge of biking the Bluff to Picton distance again (965k) in my regular day to day travel by the time of Methodist Conference in November.

"This was not recreational cycling but around the city travelling that I would normally have done in a car. I achieved my goal, and now have set a new one of carrying on with my journey from south to north and reaching Cape Reinga by Easter 2010.

"By January 20th I had reached Taumaranui (via the Whanganui River road) on my virtual bike ride. If successful I will have reduced my car usage in one year by the length of the country."

Mark is now keen to turn his own personal challenge into a wider one involving more people, in an initiative he has called 'The 1000k Challenge'. The objective of the challenge is to collectively reduce the use of our cars by a minimum of 41,000 km in a year – the distance of the circumference of the earth – through the committed action of at least 41 people pledged to personal reductions of 1000 km each (3.5 k per day).

"Research shows that if we are serious about reducing our carbon emissions and ecological footprints the single most effective area to change our lifestyle is in transport. About 44 percent of NZ carbon dioxide emissions are from transport. Road transport contributes 40 percent of this. And one-third of all trips Kiwis make in cars are less than 2 km."

Since first publicising the 1000k Challenge, feedback suggests that limiting it to cycling or walking will make it difficult for some to participate. Mark says he has taken these concerns seriously and has expanded the concept to be more inclusive.

In addition to walking or cycling, other options have been suggested. These are switching to public transport for short and long distances, carpooling in parishes for services and other activities, or practicing the 'staying put' principle.

Those interested in accepting the 1000k Challenge can log onto [www.walk4thepoint.org.nz](http://www.walk4thepoint.org.nz) or contact Mark at 03 981 0699. Mark says the 1000k Challenge will not officially start until 41 people have signed up.



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## Thanks for the memories

To the editor,

After four years being 'in Full Connexion' as a transition minister with the Methodist church, from January 1st, I have taken up a position with the Presbyterian Church on Auckland's North Shore, the church of my training and ordination and most of my ministry.

I would like to thank everyone in the Methodist Church for the warm acceptance that you have shown me.

David Bush and Sue Spindler were wonderful and caring superintendents in my time in my two years in Ellesmere Co-operating Parish, and Peter Williamson and Rosalie Gwillam have provided similar collegial care and encouragement in my two years in Dargaville Methodist Parish.

Nigel Hanscamp has always been a strong source of challenge, inspiration and practical advice, and he worked very hard to keep me in the Methodist Church. I hugely respect him.

Jim Stuart's book *The John Wesley Code* helped me realise that I have always been

Wesleyan in theology, if not in ecclesiastical practice. Thanks Jim, your book was a precious gift to my faith development.

And then there are people like Garth Cant, David Bell, Val Nicholls and others who have journeyed with me on the faith road over the past four years. Your companionship has meant a lot to me.

Many people showed me warm acceptance and friendship at the Conferences I attended, and I appreciated this very much.

Someone has said that wherever you have done some of your growing will always be in some sense called home. Thus the Methodist Church will always have a feeling of 'home' for me, and I will always look to my Methodist friends with warmth and affection as members of my own family. That this is the case is entirely due to you who comprise The Methodist Church of New Zealand.

Many thanks and God bless you all.  
*Chris Bedford, Dargaville*

## Secular priests

To the editor,

I used to wonder why people who rejected the Bible in part or in whole offered themselves as priests and priestesses in Christian churches.

It seemed that the perceived power of the priestly office was a factor but that can be cancelled by a hostile parish council, as can the prestige of the position.

Nowadays many people do not want to hear

the Biblical message but prefer secular priests and priestesses who promote political correctness as the new moral standard. The time may come in New Zealand when a hostile government may prohibit preaching the Christian message and the gathering of Christians for worship.

*Ivan Harper, Tauranga*

## Good rubbish

To the editor,

The article 'Rubbish Theology' in the December edition of Touchstone was timely and well-received, hopefully by many others as well as myself.

We human beings are complex and perverse creatures. We spend much time and energy trying to solve big issues that are often beyond

our ability to solve, yet we overlook simple things at hand that could have a big beneficial effect, like our rubbish.

Thank you Ikilifi Pope for your very thoughtful article, and thank you Methodist Conference rubbish team for the good example you set before us.

*Shirley Bridge, Dargaville*

## Bainimarama setting up Catholic regime

To the editor,

On the TV1 'Sunday' programme aired November 15th, the interviewer Janet McIntyre interviewed Fiji's interim prime minister Commodore Frank Bainimarama and asked what reforms he had made for the people. His only example of reform was providing free buses and lunch money for pupils of the Roman Catholic school run by the Marist Brothers.

It was disappointing that she did not have the initiative to ask the obvious question regarding assistance to pupils of other denominations. It appears that no such reforms had been organised for Protestant, Hindu, Buddhists or other non-Catholic pupils in Fiji – otherwise we would have heard about it.

Underneath the so-called reforms there are signs of religious bigotry and it is easy to predict what Bainimarama is intending to do.

According to a news report last October he has brought some Sri Lankans (in effect Indians) into his government. Bainimarama, as a Roman Catholic, will not be importing Hindus or Buddhists. He will be importing Indian Catholics and it will create the impression of being a racially integrated government but it will be a Roman Catholic regime in which Indian and Fijian Catholics will occupy the top government positions.

When a Roman Catholic regime is

established in Fiji there will be favours for the Roman Catholic community, as demonstrated in the 'Sunday' programme, or what amounts to the same thing, discrimination against non-Catholics. Such discrimination is easier to carry out using censorship and other police state methods. The latest example was the muzzling of the Methodist Church as reported on January 16.

The power grab in Fiji illustrates the principle that no significant political event can be analysed accurately without knowing the religious loyalties of those who initiated it.

*Donald Beswick, Wellington.*

*Editor's note: A leader of the Methodist Church in Fiji informs me that Commodore Bainimarama is in fact a member of the Methodist Church though his wife is Catholic.*

*Last year the government provided free bus travel to all primary and secondary students throughout the country, not just those who attended the Marist Brothers' schools. This year the service will be means tested and available to all students whose family earns less than Fijian \$15,000 per year.*

*While not wishing to defend the actions of the current regime, its officials as well as supporters are from many faiths and denominations.*



Nigel was a minister first and a movie-buff second... but it was a pretty close second.

*In the place of Kitchen Theology we introduce a new column by Rev Gillian Watkin. Gillian is a Methodist presbyter. She tutors for the Ecumenical Institute of Distance Theological Studies in the history of Christian theology and the spirituality of creation. Her garden is the inspiration for many of her thought and reflections.*



## FROM THE BACKYARD

### Musings on Creation, God & spirituality

*Gillian Watkin*

*Personal spiritual practice is the fuel of our faith life. As surely as a car needs petrol or diesel we need a conscious practice that will ensure movement on The Way.*

For me the garden is my spiritual power house. There I sit, I think, I am still, I work.

Eighteen months ago Alan and I left Auckland to live in Hawkes Bay. After 39 years in the one house our family had settled to new lives. We wanted adventure and to plant a new garden.

Relocating, as many of you know brings delights and concerns. Many long held opinions are challenged and new ways of thinking emerge. After long searches for property we were shown a quarter acre section in Hastings, at the edge of the city. It was smaller than we had planned but after a 10 minute glance we said yes. The house was livable – sound kitchen and bathroom – and the quarter acre section had a big hedge and large grapefruit tree. A bean frame was all that was left of past gardens.

When we moved in the camellias and luculia that we had not noticed were in flower. We knew that after a really good clean this was a place to nurture our tired bodies and weary souls.

In his 1996 book 'The Re-enchantment of Everyday Life', Thomas Moore writes "The garden reconciles human art and wild nature, hard work and deep pleasure, spiritual practice and the material world. It is a magical place because it is not

divided."

Gardening in this soil is very different to the Waitakere clay we left behind. The structure is different, this is sweet river loam. In clay we grew big trees, and most other things struggled.

Put a plant in here and it grows... overnight. It's exciting. Some plants grow more slowly, they focus on growing roots, long thick roots, until one day they hit something solid and begin to focus on the stems and leaves.

One-hundred or more years ago the river meandered across this land which is now Hastings but after great floods the river changed direction. We live in the area where some of the first peach orchards were established, and eventually a cannery, forerunners of those tinned peaches that New Zealanders know and love.

In January we picked the first fruit off a peach tree we planted a year ago. Just as the people of the Bible have deference to the first fruits, we picked carefully and will savour with thanks. Every garden needs a fruit tree.

Like John Key I was raised in a state house, and unlike John, I even got to live in a state house in Remuera. That was a challenge. Wherever we went my mother would plant a garden. In our garden now we are able to plant many of her favourite flowers, little messages from the past reminding us that a garden for her was not a possession she took ownership of but a response to the deep call to tend the earth.



## A time of endings and beginnings

Lana Lazarus

*Kia whai korooria te Atua i runga i raro, i waho, i roto. Kia mau te rongo ki te whenua me te whakaaro pai ki nga tangata katoa.  
Nga mate o te tau hou ko Robin Murdoch Seymour, Evelyn (Tuss) Kingi, ko wai atu, ko wai atu.  
E moe mai, e moe mai, moe mai i roto i te Ariki.  
E nga iwi, e nga reo, o nga mataa waka o te motu. Tena koutou, tena koutou, tena koutou katoa.*



decade of the 21st century. So what new beginnings has 2010 brought?

Worldwide it started off with catastrophic effect with the earthquake in Haiti. The media coverage and images show just how much devastation there is in the country. President Alan Upson and I encourage parishes and individuals to support the CWS appeal to assist with relief work and to also pray for those affected.

Closer to home, Te Taha Maori has felt the great impact following the recent death of Tuss Kingi. At the end of his poem 'For everything a loved one meant to us' Nick Fawcett writes: "Lord, although a weight of sadness leaves me grieving and distressed, deep within there's also gladness

for I've been so richly blessed."

Those who knew Tuss can relate to these words. The tributes people have shared were of her humility, being a devoted wife, loving mother and grandmother, her gentle and firm leadership, and most of all her warmth and generous hospitality. No reira e te whaea, e kore koe e warewaretia mo ou mahi i waenganui a matou. Moe mai i roto i nga ringaringa o te Atua.

The second week of January I travelled with Tumuaki Diana Tana to welcome Mary Richardson as the newly appointed executive director for Christchurch Methodist Mission. Mary comes to the position with wide knowledge of the Christchurch community and will work together in leadership with Mary Caygill who will take up the superintendent position at Durham Street Methodist Church. The church acknowledges the contribution of Ingrid Thomas who was the transitional CEO of the Mission and

says thank you for the commitment and wisdom which she brought to the work of the Mission.

On January 25th was the celebration for the founder of the Ratana Church, Tahupotiki Wiremu Ratana. Alan, members of Taranaki Rohe and the Lower North Island Synod, and I were welcomed on to Ratana at the same time as Prime Minister John Key and his colleagues.

Alan was invited to speak and talk briefly about the relationship between our two churches. Many fond memories were recalled by leaders of the Ratana faith about the work done by AJ Seamer and the deaconesses in the area.

At the end of January and mid February we will be celebrating two Synod inductions. The first is Norman Brookes who will become the Synod Superintendent for Auckland and Jill van de Geer as Superintendent for Nelson/Marlborough/West Coast Synod. There are also inductions for newly

appointed parish ministers. Alan and I are looking forward to taking part in the induction for Rex Nathan at Otirei Marae in Dargaville. This will definitely be a time of celebration especially because it has been over 30 years since someone from Te Taha Maori has been in this position.

Also coming up in February is the 170th anniversary since the signing of the Treaty of Waitangi. Again, Alan and I will be attending the commemorations and also travelling to Mangungu in the Hokianga to take part in the celebrations.

Although it is a busy time for a number of people, I leave these words of Dorothy McRae-McMahon for all "Go into the year in faith. May each day be born of God, each hour be a journey with Christ and each moment be filled with the grace of the Spirit".

## Laying down the gauntlet: a challenge for our new Church year

By Bill Peddie

*You must be the change you wish to see in the world. – Mahatma Gandhi*

In his presidential address to our recent Methodist conference, President Alan Upson observed that in talking of John Wesley's conversion and life story we are in danger of using Wesley's experience vicariously.

"Rather than visiting Wesley in his prison," he said, "it would be more honest to make his history our own." If we assume we were just a passive audience to Alan's words they are no doubt easily put to one side.

If, on the other hand, we take the words seriously they imply a challenge of a fairly radical nature. John Wesley sought a living faith but that was only the first part of his history. The second part was the sometimes dramatic way in which he lived his faith, confronting the Christian issues of his day. Surely writing our history requires us to do the same.

But there is a problem. If we are honest, we might acknowledge that if recent Synods and this last Conference are anything to go by, the reality of our church life does not always match our expressed vision in our mission statement.

Mission statements are expected to relate to current practice or, at the very least, act as an inspiration for short and long term objectives. If a thoughtful observer to our Conference was to work out our mission statement based on what was reported and discussed, would they perceive a clear focus on a care for God's creation? Or for that matter, a clear indication that we are serious about learning to be peace makers?

There was one lively debate at Conference, but that alas was on a topic that is not even suggested by the Mission

statement, namely the question as to whether an annual, or bi-annual conference should be the pattern for the future.

There is no suggestion that the current well-crafted mission statement of our Church does not adequately suggest ways in which we should be relating mission to vision. There is no question that at every level the membership of the Church has been comfortable to identify with the statements.

I don't claim we need yet another round of identifying our goals. But surely by now we should be grappling with ways to move towards these goals in a way achieves progress.

I suggest we pass on President Alan's challenge to our local congregations, synods, and ultimately Conference itself. We have commenced our new Church year and for most of us this means a time of setting our goals for the next few months. There are three questions that might usefully fit into the planning process.

Which aims of our mission statement are we currently showing to be important in our Church life? Which aims are we currently neglecting? Which aims suggest concrete action which is achievable in this coming year?

Since different parishes and sections of the church have different resources, settings and challenges it would be inappropriate to insist all should attempt to respond to all parts of the mission statement.

If peacemaking was considered a worthwhile focus and we were to find a lack of concrete evidence that our programmes reflect this, there is then the question of how we would need first to resource ourselves. We could, for example, seek e.g. perhaps dispute resolution training. Then we would be able to put these

skills into practice perhaps by locating places or people where peacemaking is needed.

If care of God's world requires action, perhaps a tree planting or beach cleaning project would be appropriate. This aspect of the Mission statement might also suggest choice of public questions. What teaching seminars might we organise?

How might we encourage our parishes and districts to respond to our mission statement? Should we adopt a month for each area of focus? How do we educate ourselves on the relevant issues?

Since we place great store on being connexional, can Conference itself (via its governance committee) require each business area and standing committee to identify which parts of the mission statement pertain to their action? They should then report in such a way as to highlight their past record in meeting those aims and suggest future responses?

The detail of the reports could still be appended as a written summary leaving time for a more open discussion about direction and selecting initiatives that appear relevant to what we claim to be important.

It has always seemed a little odd to me that one of the questions asked at each conference is Question 25 (a) Council of Conference "What is God saying to us now?" If reaction is anything to go by, no answer is seriously expected.

Yet the question might at least give us pause for thought. If President Alan was indeed giving us a message that we heed his words, might we be so bold as to think that it might have been the hint of the Spirit whispering it was time to move from spectator to participant in our mission?

## Education is not trimming pine trees

By Laura Black

*If you think education is expensive, try ignorance. – Derek Bok, former president of Harvard University*

The National-led government began its tenure during a time of enormous upheaval and uncertainty; social and economic. Having been out of power for nine years, it is understandable that National (and ACT) will have real interest in change based on their philosophies of the market and personal responsibility.

Early indications are that one of the main windows through which ministers of the Crown are looking upon their portfolios is 'streamlining'. They are frustrated with the size and complexity of the public service, and by association the size and complexity of the third sector: community and voluntary organisations.

Cuts, realignments, and 'simplifications' of systems, funding, organisations and focus were proposed or implemented last year. It is as the Government sees the nation as a forest and itself as the silviculturist, and it is now trimming the pine trees to make them grow straighter and provide more easily millable wood.

In education, Minister Tolley has in very short order announced or implemented cuts or restrictions in:

- Second-chance Youth Training and Training Opportunity courses (despite growing demand) in order to implement Youth Guarantee, Community Max and Job Ops. (While Youth Guarantee start this year the other two were experiencing low take up last year, and Youth Guarantee may well not deliver full numbers).
  - Polytechnic enrolments.
  - Adult and Community Education.
  - Teacher support services through the Colleges of Education.
- She has also announced reviews

of Alternative Education and the Resource Teaching and Learning Behaviour (RTL) support to secondary school students and teachers.

Why should this concern us, as Methodists? Methodists have a deeply held and long-standing commitment to social justice, to working amongst those "at the bottom of the heap", and to education.

These cuts, realignments, restrictions and refocusings will reduce access to education for those who have found mainstream education unrewarding.

For example, Youth Training focuses on young people at or below Level 1 on the Qualifications Framework (5th Form). It is provided in an environment that is vastly different from school and has a low tutor-to-student ratio, in our case 1:5. Experience proves that addressing low self confidence and getting the students to believe they can learn – despite all they have previously been told – is crucial to the success of this programme.

Youth Guarantee, which was built out of Youth Training cuts, focuses on the same group but in a vastly different setting, mainly Polytechnics, with completely different objectives. While the intention is good, unfortunately for many young people, Youth Guarantee will prove to be another instance where they are square pegs forced to cope in a world of round holes.

A healthy society, in which all participate, all are whole, and the God-given value of each person is recognised and respected, is not a stand of pine trees true and tall. How boring. How awful. And how short-sighted: for we know already that people flourish most when they are able to express that which is complex, growing, and distinctively theirs; that is curly, tangled, and interwoven.

See Page 13

## Homeless programme wins innovation award

*A Methodist initiative to help homeless people get permanent housing has earned an innovation award from the Australasian Housing Institute (AHI). AHI is the professional body for those who work in social housing in New Zealand and Australia.*

In recent years Auckland's Methodist Mission – LIFEWISE – has invested considerable time, energy and resources re-shaping how it supports homeless people and the changes are now having an impact on homelessness in Auckland.

LIFEWISE executive director Rev John Murray says the team has made major in-roads over the last year.

"Our support workers work closely with clients and already they've been able

to support more than 50 individuals into housing. Clients are learning new skills through activities such as team sport and gardening.

"We've established a wide range of partnerships so people now have easy access to things such as alcohol and drug programmes, mental health services, probation support, etc.

"The gaps people used to fall into are being closed because other agency workers are on-site at our Centre throughout the week. The agencies are talking to each other to ensure that individuals get all the help they need. Everyone's focused on making sure each individual gets off the streets and is supported to stay off the streets".

The new programme at the LIFEWISE Centre in Airedale Street is based on a 'housing first' approach, a model that works well overseas.

Most housing programmes for the homeless move individuals through different 'levels' of housing, whereby each level moves them closer to independent housing. The 'housing first' strategy moves the homeless person or family immediately from the streets or homeless shelters into their own accommodation and supports them to be able to stay there.

"It was a big unknown when we started to use this approach but we've shown that it does work," John says.

*See Page 11*

## Strong demand for what Trinity College offers

*The year is shaping up to be a busy one for Trinity College. The College has already enrolled 12 full time ministry and private students, three part-time, and 10 in the probationer-presbyter programme.*

Already 130 people have enrolled for Tongan Lay Preachers training, and the College expects about 200 others from throughout the Church to be involved with a variety of intensives, Lead Worship, and Effective Church Leaders programmes during the year ahead.

Trinity College principal Rev Dr David Bell says the College can manage these numbers because of the goodwill of those congregations in the 'ready parish' programme that make presbyters available to the College for teaching short courses.

"There are about 30 people teaching in courses, intensives and papers around the Connexion. An increasing number of courses and papers are also resourced with the rich multi-media content being developed in TCol, Trinity College's online learning facility.

At present the key teaching areas are:

- Biblical Studies with Rev Dr Nasili Vaka'uta
- Church History with Rev Dr Terry Wall
- Homiletics and Liturgy with Rev Dr Lynne Frith
- Pastoral Theology with Rev Val Nicholls
- Practical Theology with Rev Dr David Bell
- Public Theology with Rev Prince Devanandan
- Systematic Theology with Rev Dr 'Ama'ama Tofaeono
- Te Taha Maori Studies with Rev Diana Tana

"There are some highly educated and talented people willing to share knowledge to help resource the Connexion. They require a quality delivery framework, where they are valued and given proper recognition and support for their contribution. The Connexion and Trinity College are fortunate indeed to have the tutors and assistant tutors that have come to the fore," David says.

"Most importantly, students will find the redeveloped Trinity College courses really do equip people for all kinds of ministry situations, lay and ordained. It is a highly stimulating learning environment. What counts is bringing your enthusiasm and commitment to the College."

On completing Trinity College programmes, it is expected that graduates will be able to engage in ministry and leadership with:

- a strong sense of personal identity;
- a strong biblical and theological grounding;
- a developed and mature Christian faith;
- an ability to engage cross-culturally;
- an ability to be socially and politically aware;
- effective people skills;
- practical church management skills;
- servant leadership skills;
- a commitment to life-long learning;
- an ability to be a forward thinker;
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# HAITI CRISIS RELIEF JUST THE BEGINNING

*Christian World Service (CWS) is involved in crisis relief aid in Haiti and will be there after the world's media spotlight has moved on to new disasters.*

In the wake of the horrific earthquake that hit Haiti the urgency of the need has hidden some of the realities of life in the Caribbean country.

Gruelling poverty, natural disasters, malignant governments, foreign occupation and huge overseas debt has been part of the Haitian experience for generations.

CWS is working in partnership with the Haitian group the Institut Culturel Karl Leveque (ICKL) in community development work at grassroots level. ICKL was formed in 1989 in memory of a Jesuit priest and activist Karl Leveque, a Haitian who lived in exile in Canada after the Jesuits had been thrown out by the Duvalier dictatorship.

Two of ICKL's three core staff survived the quake while one is missing and its headquarters were destroyed.

The survivors managed to get word to CWS through a third party but have not yet made direct contact. In the weeks after the quake CWS has been working with its global partner, the Action by Churches Together (ACT) Alliance, which also



*After the relief work is finished Haiti will still be one of the world's least developed countries*

already had people in Haiti and has now added more for the relief effort.

There are now ACT Alliance partner groups working in Haiti with local workers, international staff and people seconded from neighbouring countries.

The ACT Alliance was formed last year and includes 150 agencies, churches and aid groups throughout the world with a common income of \$US 2 billion dollars and a staff of 40,000 including volunteers.

Based in Geneva, Switzerland ACT Alliance has close CWS ties. Former CWS director Jill Hawkey is second in charge of the ACT Alliance, while the assistant communications officer, Sandra Cox was formerly media officer for CWS.

One of the immediate benefits for CWS membership in the new grouping has been that it provides access to reports from trusted aid and development experts on the spot in Haiti.

One of these is award-winning photographer Paul Jeffrey, whose photos are included with this story. On his first full day in Haiti's capital Port Au Prince Paul filed this report:

"The scale of the disaster drains energy but moments of unexpected humanity – women singing while removing piles of heavy blocks or the surprise of pulling someone alive from the rubble a full week after the quake – temper the tragedy with hope."

Paul says he has been moved to witness people still in obvious trauma setting up shelter, clearing debris, struggling to set up their small businesses and stalls while also caring for their children and those children now orphaned.

"They are used to struggle, and so life goes on," he says.

CWS will work in with the ACT Alliance partners in Haiti and renew contacts with the ICKL group when communications improve. It does so mindful that after the emergency aid is finished, the longer haul development work for Haiti will still need to be done.

## Brutal reality of life in Haiti

*One of the biggest problems for people wanting to help in Haiti's latest crisis is in understanding how hard it is to organise aid in a place where very little worked before the earthquake.*

As international anger has built about problems getting aid in through the barely functioning port and airport the grim history of Haiti has not been fully told.

Essentially Haiti is a place where what is called infrastructure in developed nations was barely present before the devastation of the quake.

Past rulers such as the Duvalier dictators plundered the country and failed to build anything beyond the most rudimentary infrastructure.

had even landed when many miles out to sea he saw brown river water from the Haitian hills.

"I was told that during the years of the Duvalier dictatorship peasants fled to the hills to get away from government thugs. The thugs then cut down much of the forest, both to sell the wood and also to deprive the people of places to hide."

Since then agriculture on the deforested slopes has caused terrible erosion.

Nick says that of all the many countries he has visited as a professional aid and development worker, Haiti is the one that really got to him emotionally.

"The poverty for many of the people there is a relentless, grinding form of deprivation with really limited access to the basics like food, health care and education," he says.

While he had been impressed with how tough the people of Haiti are, he is saddened that their lives are

dominated by harsh poverty.

Former CWS staff member Elizabeth Mackie visited Haiti some years ago. She says that of all the places she visited for CWS Haiti was the one that left her in despair.

Shortly before her visit some other visiting aid and development workers were killed when they had tried to travel by road to one of the outlying areas.

She was appalled at the lack of virtually anything like infrastructure for the people of Haiti.

"It is really difficult to describe to people what it is like to deal with a place with no infrastructure."



For the aid workers now trying to help in the aftermath of the quake the reality is that much of Haiti now in ruins was not much better before the latest disaster.

While the capital Port Au Prince had some basic infrastructure, much of the outlying countryside never had any.

Christian World Service aid and development worker, Nick Clarke was in Haiti to visit the partner group Institut Culturel Karl Leveque in May last year shortly after a series of hurricanes. He says the reality of Haiti was harrowing.

Nick began to understand the full impact of what years of plunder and exploitation had done before his plane



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# New life for Kawhia Church

*A church with roots in Maori Methodism and the Kingi movement has had a remarkable rebirth in time for its 75th anniversary.*

According to the Waikato Times, the Kawhia Methodist Memorial Church was built to honour the establishment of the first Methodist mission in the area in 1843. The foundation for the building was laid by the Maori King Koroki in 1934 and it was officially opened by Princess Te Puea Herangi in 1935.

Key figures in its construction were Pikohaua Hikuroa and Inia and Maharia Te Wiata.

The decorations in the church display its many historical connections. There is a plaque commemorating the early Methodist missionaries – the Revs Woon, Whitely and Schnackenberg – and the pulpit is adorned by the Kingitanga crest carved by Inia te Wiata.

Other decorations convey Kawhia's deeper historical links. On the northern wall is a carving of the Tainui waka, which is said to rest in Kawhia harbour. And on the southern wall is a carving of the Aotea waka, which landed in Kawhia before

travelling south to Taranaki.

After many years of disuse, the church fell into disrepair. The roof leaked, ceiling panels were ruined and the wooden pews were marked and stained.

Kawhia resident Hinga Ormsby says in May 2009 a major clean up and restoration of the church began. Kaumatua Nick Tuwhangai served as project manager, and a small band of local people pitched in.

"The roof was repaired, the pews were stripped and cleaned, the floors were sanded and polished, the walls were painted, the bell tower was fixed, and the organ was restored," Hinga says.

"One of the things that made the church look really sad and neglected was the state of the grounds, which were full of weeds and long grass. A group of men from the Te Ao Marama Unit of Waikeria Prison put in several days work and the transformation was magic."

The core group behind the restoration did a lot of travelling to pick up supplies, prepare food for the workers, and attend meetings. Other local people provided help and koha for the effort.

While the work was going on original mission

boxes and a collection box that held pennies were found and now hold pride of place behind the altar.

On November 22nd two services was at the church as part of its official reopening. A large delegation of Te Taha Maori was present, including tumuaki Rev Diana Tana. Former MCNZ president Rev Jill van de Geer and Rev Bob Short also attended as did Maharia Paki Maori King Tuheitia's brother and a group of Tainui elders.

Taha Maori member Lesley Utting says at the early service new tukutuku panels depicting the Tainui and Aotea wakas were unveiled and blessed. Following this there was the blessing of new bibles, hymn books, communion trays and glasses as well as the refurbished baptismal font. Later a full communion service was held that drew 180 people.

Hinga says since the church was restored the Kawhia congregation held a Christmas service as well as the baptisms of her sister's two children.

She says the congregation is grateful for all the help received in the restoration project and to the ladies he says "Kia ora koutou tino aatahua e to mahi".



Nick and Linda Tuwhangai in front of Tainui tukutuku panels.



Tainui elders at the service to open the refurbished Kawhia Methodist Church.



Church leaders present for the opening were (from left) Sylvia Tongotongo, Jill van de Geer, Lana Lazarus, Alitisi Salisa, Diana Tana, Thomas Waaka, Susan Thompson, and Bob Short.



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# Labour, Green religious networks

From Page 1

The SpiritGreens have held public meetings, including a fundraiser for Christian World Service. More are planned and David has started Friends of SpiritGreens for those who would like to know about events but are not Green Party members.

Labour Inter-Faith is the religious network in the Labour Party. It was initiated by Labour Party member Rev Glenn Livingstone, a Christchurch Presbyterian minister.

Labour Inter-Faith is registered as a branch of the Labour Party. It was formed in July and ratified as a branch at the end of last year.

It has a membership of about 30 people. They include Christians from a range of denominations and theologies, as well as several Muslims.

Glenn says Labour Inter-Faith is an initiative to come to terms with the diversity of New Zealand in the 21st century. Whereas Christian socialism once played an important role in the Labour Party, New Zealand is now home to people of various faiths.

"By virtue of its existence, Labour Inter-Faith is of the religious left. The religious left is more open to dialogue between the faiths than the right, so we are more able to develop a progressive path toward peace and justice issues.

"The growth of the Christian right-wing in New Zealand needs to be challenged by a progressive

religious left," Glenn says.

Labour Inter-Faith initially took the name Christian Left but this was seen as too exclusive.

Several members of the network are from the Pacific Island community in Mangere and they support its multi-religious approach.

"Helen Clark acknowledged the

need to develop the religious left in New Zealand and she initiated the Inter-Faith councils that have been set up in many cities. She also said that New Zealand is a secular country. This was interpreted by many New Zealanders to mean the Labour Party is not a party of faith.

"In my experience that is not the whole story. I met lots of people at the party's last national conference who are very supportive of our initiative to give people of faith a voice."

Mana MP Winnie Laban is Labour's spokesperson for Interfaith Dialogue and she is a member of Labour Inter-Faith. Another former cabinet member also belongs.

Glenn says Labour Inter-Faith is currently creating a charter. The group will focus on social justice and environmental concerns through dialogue with people of different faiths.

The National Party currently has no religious subgroup.



Glenn Livingstone



David Hill



Margaret Glover

## What is the Parliament of the World's Religions?

*The first Parliament of the World's Religions was held in Chicago in 1893. It was an effort to bring together the leaders and followers of the world's religious and spiritual communities to discuss peace, diversity and sustainability.*

Since 1993, a Parliament of the World's Religions has convened every five years in a major international city – Chicago 1993, Cape Town 1999, Barcelona 2004 and Melbourne 2009.

Organisers say in today's world, understanding between people of different traditions is not optional. It is essential. The 2009 Parliament aimed to give people of faith and goodwill new reasons to say that peace is still possible.

The 2009 Parliament was the world's largest ever interreligious gathering. It brought together religious and civil leaders from more than 80 countries for dialogues on important global issues.

Central concerns of the Parliament are to promote a just society and respect diversity.

The Melbourne Parliament ran for seven days and included some 450 events including keynote addresses, seminars, conferences, debates, performances, concerts and exhibitions.

Parliament participants worked to craft responses to:

- global poverty and global warming;
- environmental care and degradation;
- education of the young and the challenges of social disengagement;
- voluntary and forced migration; and
- artistic expression and spirituality.

The Parliament educates for global peace and justice by exploring religious conflict and globalisation as defining challenges in the 21st century and provides tools for responding effectively.

Bill Wallace says it was suggested that the 2009 Parliament may have been the last because the economic and environmental cost of bringing so many people together from around the world may be too high in future. In its place could be regional gatherings or a world gathering via electronic media.



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William James

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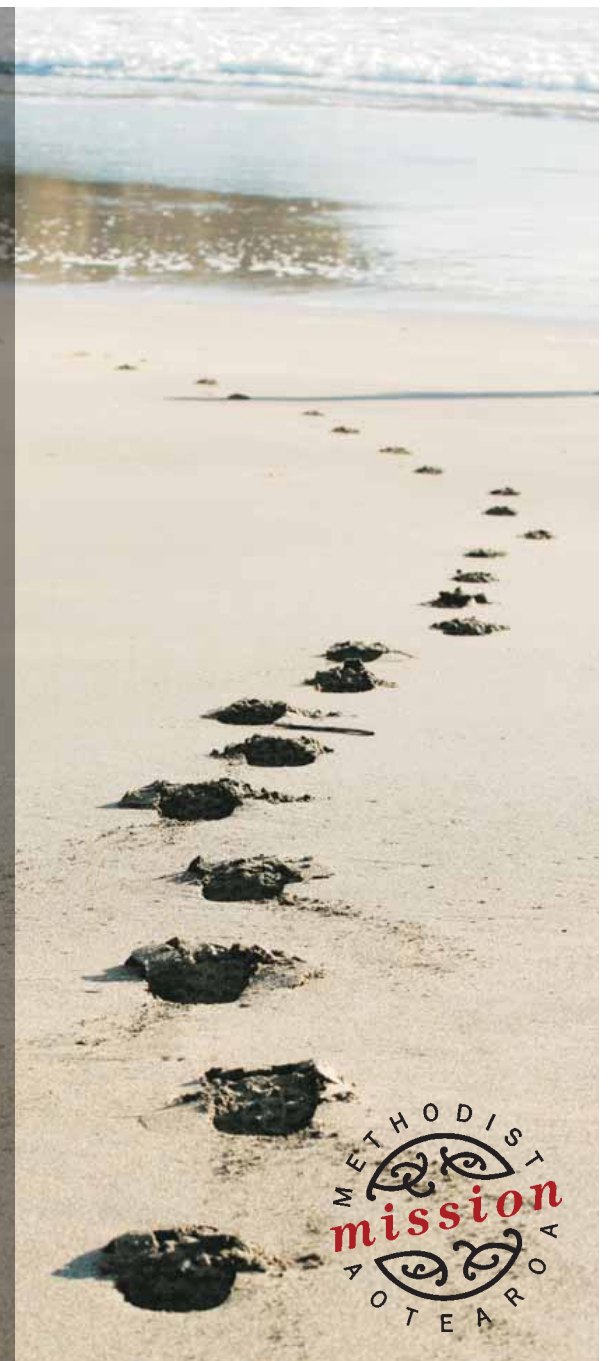
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### Methodist Public Questions Network

## COORDINATOR / RESEARCHER



This person will be responsible for resourcing the network. He or she will link research, new policies, proposed legislation and public issues with people and congregations who have an active interest in social and political engagement in order to deepen their understanding of these issues.

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The Coordinator will have a passion for supporting positive change as an expression of an authentic spirituality.

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## Lent is a time to strengthen our Christian faith

*The gospel readings set down in the lectionary for February are drawn from Luke's story of Jesus. Luke can help us to better appreciate and benefit from the season of Lent which begins with Ash Wednesday on February 17th.*

During Lent we are invited to set aside special time to be alone with God, time to develop the capacity to stand up to temptation as Jesus did (Luke 14:1-13). We can also claim sacred time and space to hear the call to follow Jesus to become "fishers of people" (Luke 5:1-11).

As a small child I clearly remember singing the chorus "I will make you fishers of men, if you follow me". This has proven to be true but it is good that we speak of "catching people" now rather than men!

The season of Lent invites us to

intentionally discipline ourselves in order to deepen our awareness of God's loving presence in our lives. Traditionally such disciplines include prayer, meditation, bible study and fasting. During Lent we have the opportunity to strengthen our Christian faith through attending to our devotional life and doing intentional and sacrificial acts of kindness.

It is one thing to study the scriptures; it is another thing altogether to allow God to change us at the heart of our being through an encounter with the gospel stories. Rather than just study the scriptures intellectually we can imaginatively indwell the story of Jesus' temptation and the stories of being called to "leave our nets" and follow Jesus.

Lent is a time for learning from

Jesus how to resist temptation and a time for being prepared to identify those arrangements, behaviours, and people we will need to leave behind in order to follow Jesus. What might you need to leave behind?

For me it was a career in science. Having made a decision in faith to leave the science lab behind, many years later, intriguingly, I find myself able to visit science labs on campus as a chaplain to offer a karakia for blood samples before they are released into the ocean.

For Luke the focus of the Christian life is on journeying with Jesus. Once we have committed our lives to God through faith in Jesus Christ the journey becomes one of sacrifice but through the sacrifice comes a deep sense of satisfaction and joy.

For the fishermen who left their nets

to follow Jesus life was never the same again. In following Jesus, they discovered a whole new dimension of living. They became participants in the God-directed process of healing and transforming many lives. They became instruments of God's peace to those who were crying out for love and care.

May we be open during this Lenten season to following in the steps of the one who withstood temptation, and in the steps of those who for almost 2000 years now have responded to his call. Life will never be the same again.

You can subscribe to daily devotional e mails via [www.upperroom.org/daily](http://www.upperroom.org/daily). You can obtain Lenten devotional material from Epworth Bookshop, [www.epworthbooks.org.nz](http://www.epworthbooks.org.nz).

## A life of courage

### CONNECTIONS

By Jim Stuart



*Recently I came across an intriguing article by the writer Rebecca Solnit, 'The Secret Library of Hope – 12 Books to Stiffen Your Resolve.' In*

*the article Solnit lists a selection of books that she believes can offer us hope for change in a grim world.*

This got me thinking about what books I might gather to create a similar library to help keep me focused on living faithfully at a time when faith is under question and climate change is just one more threat to human life. None of us can ignore these challenges but faith reminds us that the future need not be inevitable. Faith opens new possibilities and offers us the grace to make radical change. With this in mind I decided this year I would offer my special

library of faith. Here then is my first choice, *The Courage to Be* (1952) by Paul Tillich.

According to Tillich the basic characteristic of modern life is human anxiety, in particular, the loss of the meaning of life. This anxiety is deeply embedded in every aspect of today's world and to live a meaningful life requires enormous courage: the courage to look closely at the world and to distinguish between what is life giving and death making, and a deep understanding of the structures and values which shape human life. In Tillich's words "courage is self-affirmation in spite of".

Tillich wrote *The Courage to Be* in 1952, a time when the Western world was trying to recover from the carnage of two world wars, and a devastating depression. His life was profoundly shaped by these events and he was not immune to the blows life had dealt him; surviving World War

I, a painful divorce, his personal confrontation with Hitler and the Third Reich, his emigration and exile.

In a way Tillich was given a choice: accept or reject his destiny. Tillich chose to accept his destiny and, rather than abdicating to Hitler's regime, he sought the way of truth and freedom. His Christian faith enabled him to discern what was happening in the world and to resolve to live differently.

Thus the phrase he frequently uses: "courage to accept acceptance". This is to say embracing his unconditional acceptance by God and others enabled him to live out his destiny.

As he writes in the last chapter of his book, "The affirmation of one's essential being in spite of desires and anxieties creates joy... Joy is the emotional expression of the courageous Yes to one's own true being".

What I find so appealing about Tillich's

existential theology is that he always begins his theological thinking with the human condition – with genuinely human questions about our common frailties, our predicaments, our struggles. As he once observed, "In my own existence, I have the only possible approach to existence itself".

Rollo May, a colleague of Tillich tells the story of a moment when they visited a close friend in hospital who had spiritually and psychologically given up on her life. Tillich said to her, "Helen, you must love life".

May later remarked, "It was certainly not nondirective, but it worked. He communicated to her not only an attitude toward life but life itself". The last sentence of Tillich's book sums up the meaning of faith, "The courage to be is rooted in the God who appears when God has disappeared in the anxiety of doubt".

## The joys and freedom of a Cooperating parish

By Rev Marilyn Welch, UCANZ Co-Chair

*Towards the end of last year I was privileged to attend a meeting of Anglicans with members of the staff of the Geneva-based central committee of the World Council of Churches (WCC) and the general secretary of the Christian Conference of Asia.*

The meeting discussed the impact of the closure, some years ago, of the Conference of Churches in Aotearoa New Zealand (CCANZ) and the difficulties that have arisen around effective communication among the churches as a result of that closure. I spoke of UCANZ and

how at least five Partner Churches were working on improving our inter-church communication.

Partner Church leaders have been exploring what ecumenism means for us today and how Cooperative Ventures are living this out by the very nature of their of identity. Our guests wanted to hear more about UCANZ and were impressed at how we were living out this expression of ecumenism.

Some in the church think that Cooperative Ventures are an anachronism but I left that meeting with a sense that the WCC staff were

impressed and this was very encouraging.

After working in a denominational role for 13 years I have now been appointed to a Cooperating Parish again and I am having a ball. The richness and diversity of the two denominations which are represented is something that I am delighted to re-engage.

Being able to preside at a Methodist communion service as well as the one of my own heritage and training is a joy. The freedom to be creative seems so much easier and acceptable in a Cooperating

Parish. Having the resources of two denominations is a gift; being able to attend additional training events; and mixing with a variety of interesting and gifted people far outweighs the challenge of all the paper work.

The CV movement still has much to offer and model to our denominations. As CV members we have to keep promoting ourselves within these denominations and making sure we advocate for all that we stand for. May Christ's call for unity be a focus for us in this New Year.



## Parishes making a difference in communities

*Community gardens, markets, activities for young people and budgeting services are among the church-run projects springing up around New Zealand in response to the hardship caused by the recession.*

The NZ Council for Christian Social Services (NZCCSS) is helping publicise and support some of these projects through its Manaaki Hapori/Supporting Communities initiative.

The co-ordinator of Manaaki Hapori is Betsan Martin. Betsan has visited a number of parish- and church-based community initiatives. They are run by churches in towns and cities and include Maori and Pasifika initiatives.

Betsan says NZCCSS can help with support for new projects. Betsan can give information on ways to set up a community project and liaise with groups who have set up new initiatives. As part of the Manaaki Hapori project resources that parishes have used are being collected. Examples are 'Principles of Innovative Practice', a job description for community development project, 'Guidelines for Social Analysis'. These are to be identified on the website and will be available through Betsan.

"The breadth of activities shows

responses to different needs in different communities. For example, community gardens are often organised by and for people living in rented housing without land. Church people have supported them by making land available," Betsan says.

One garden is linked to a church-run day care centre for children who might not get to pre-school. The church provides the facilities at low rent so fees are kept low.

Along with child care workers, social workers are posted to the day care centre to provide social support to the families. The community garden gives parents of the children a chance to learn about gardening and supplies them with fresh veggies.

One city church's initiative is a monthly market. Stall holders provide fresh produce, ethnic foods, baking, clothes and zany wares – such as toy animals with knitted organs (heart, lungs, liver, colon etc) inside! The market is a venue to 'thicken' community and highlight important issues such as climate change.

Other church projects offer activities for teenagers. They provide them opportunities to be inspired spiritually as well as involved with their communities.

For example, a church in Mangere hosted the 'City Lights' program. It

brings together young people willing to contribute and families who would like help.

One City Lights team visited a family with six children who recently arrived from Somalia. One they had established trust, the team helped the family with English.

Another team fixed holes in the house of a family with teenage boys. The team responded to threats by the boys to make more holes by offering to teach them to use carpentry tools. The visit turned into a few weekends of teaching the boys some basic building skills.

Budgeting is another type of community support. One formidable Samoan budgeter stopped 34 mortgage sales out of the 35 referred to her since June.

Betsan says she will be posting stories of parishes at work in their communities on the NZCCSS website: [www.nzccss.org.nz](http://www.nzccss.org.nz). These will include short 'YouTube' style videos to show some of the varied stories Manaaki Hapori is uncovering of people using their creativity to enhance their communities.

If you have a story to tell, resources to share, or would like to link up with any of those leading these activities, please contact Betsan Martin at 04-473-2627 or [betsan@nzccss.org.nz](mailto:betsan@nzccss.org.nz).



LIFEWISE receives its award: from left, LIFEWISE general manager John McCarthy, Chanel Hunt, Steve McLuckie and Corie Haddock with AHI representative Graham Bodman.

## Homeless award

From Page 6

"The award we received for this programme is a great endorsement of the work the team is doing but I know that they're not going to stop there. They've got big plans for the future."

Centre manager Corie Haddock is committed to the big picture. Corie is LIFEWISE representative on the NZ Coalition to End Homelessness, and he says what has been done to date, is just one step in the process of solving street homelessness.

"There's a collective plan involving others such as the Salvation Army and the City Mission. LIFEWISE is now building on the changes we've made so far.

"For example, there's huge potential to use the service we offer as a way to build self-confidence and self motivation, linking people with opportunities for education and employment training.

"One of the many things we're looking at is a community café. Not only would a café allow us to give homeless people access to good value nutritious food whenever they wanted it but it would be the perfect environment to train homeless people in the hospitality industry."

For more information, email [lifewise@lifewise.org.nz](mailto:lifewise@lifewise.org.nz) or call 09 302 5390 and subscribe to printed or email news.

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\*Bible Society New Zealand research 2009

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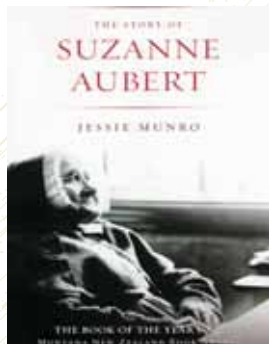


## The Story of Suzanne Aubert

*An article in the first issue of the Sunday Star Times newspaper for 2010, is headed 'Sainthood in sight for New Zealand heroine'. It reports on the steps towards the beatification and possible eventual canonisation of a Frenchwoman, born in 1835, who arrived in New Zealand in 1861 as a missionary to Maori, and died in 1926 in Wellington, where thousands of mourners lined the route of her funeral procession.*

This current surge of interest may be one of the reasons for the reissue of this book, named Book of the Year in the 1997 Montana Book Awards. Further support comes from the publication in 2009, of Letters on the Go: the Correspondence of Suzanne Aubert, edited by Jessie Munro. Whatever the reason, the reappearance of this outstanding work is welcome.

The wide perspective kept by the author gives insights into the social, political and religious life of 19th century France and of colonial New Zealand. Thousands of people filled the life of Suzanne Aubert: Maori leaders of Hawkes



Bay and Whanganui; Christians from across the denominations; the hierarchy of the Catholic Church in New Zealand and Rome; politicians, bureaucrats and civic dignitaries; medical and nursing professionals; Governors General; and the women's movement.

Dearest to her were Maori, and the sick and needy, the homeless children and abandoned babies, the downtrodden women and outcast and struggling men her Order, The Sisters of Compassion, cared for. Her work was breathtaking in its range and energy. She was responsible for a Maori-English phrasebook, still in print in 1964; the building of a church at Hiruharama (Jerusalem on the Whanganui River) where she developed

her famous medicines; the Buckle Street, Wellington, centre for 'incurables', children and the destitute; the Island Bay Home of Compassion; and five years in Rome battling to have her Order recognised.

A persistent, intelligent and down to earth advocate, she enlisted the help, respect and affection of many 'in high places' as well as tradespeople and labourers. Her deep and lively spiritual life was fully expressed in her practical action.

Such a significant and complex subject demands much of an author. Jessie Munro's biography is both scholarly and beautifully written, with a superb collection of photographs, notes, references and an index. The simple chronological structure moves with Suzanne from France to Auckland, Hawkes Bay, the Whanganui River, Wellington and Rome, concluding with her return to Wellington.

The author stands back to let Mother Aubert speak for herself. The result is a fine book of enduring value.

By Jessie Munro

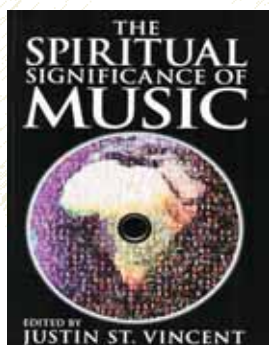
2009 (1996), Bridget Williams Books, 464 pages

Reviewer: Diana Roberts

## The Spiritual Significance of Music

*The editor of this book has asked 100 musicians this question: 'What do you believe is the spiritual significance of music?' Their answers usually occupy just one page, though a few extend into two or three pages. The concluding 48 pages present each artist's works and website contact.*

Readers will find representatives from Western classical, Black soul/disco/jazz, acoustic, electronic, gospel, pop/rock, and a range of heavy metal variants. There are composers and performers, some combining their music with healing therapies and publishing/Internet activities. The artists range in age from the early 20s to the 70s, drawn mainly from the US/European scene though a few bands from Australasia appear, e.g. Petra, Sons of Kora and Parachute Band. This reviewer recognised 12 out of the 100 total



included. The artists offer a diverse range of styles, and equally diverse answers to the question the author posed. The definitions of 'spirituality' in music voyaged through waffle/gobbledygook, common sense, and the occasional truthful insight, e.g. "The music is not worship, our lives are worship. This is what makes music spiritually significant," says Tim Cheshire, from Scottish rock band Superhero.

Six contributors mention Jesus, while a few claim

allegiance to Satan.

With one or two exceptions, these are individual performers, not hymn writers for collective singing.

Focus is on the emotional power of the non-text elements of music: the sonic buzz of electric sounds, the beauty of melody, the energies of the rhythmic pulse.

Those with an interest in contemporary religious music-making by what the blurb calls 'visionary musicians and writers' will find this a useful starter text (though the website

www.musicspirituality.com could be a good pre-starter).

Those who seek comment on contemporary hymn writing, where human words and the Word of God matter, will have to look elsewhere.

Editor: Justin St. Vincent,

2009, Xtreme Music, 214 pages

Reviewer: John Thornley

## God Knows There's Need: Christian Responses to Poverty

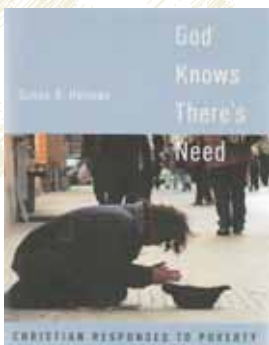
*For the early Christians, poverty was very close. In response to a severe famine in the late 360s Basil, bishop of Caesarea preached on the moral connection between the rich, who hoarded their wealth and food, and the starving poor.*

As Christians Basil's family had suffered persecution and hid in the hills. Drawing on his membership of one of Cappadocia's leading families, a high standard of education and skills of diplomacy and leadership, Basil continually challenged the rich.

He believed that the famine was a result of human action. He wrote, "Wipe out the oppressive contract of usury, that the earth might bear appropriately." While poor people starved, the rich stockpiled their grain and sold it at inflated prices. In his preaching Basil sought to persuade the rich to give him the grain so that his community could feed the poor.

Basil was not the only early church figure to adhere to such strong compassion for the poor people they encountered. Many of these early Christians practised a radical form of generosity towards Christians and non-Christians.

Preaching against Christians who limited their aid, Gregory of Nazianzus said they "feel obliged to watch their pennies and bully the helpless."



She listened to the needs of those she encountered during the day and in the evening went home to weave, pray, and recite the psalms with her daughter. When the Chalcedonian Christians began to persecute the Syrian Christians, she set up houses for the monks while continuing her work with poor people.

These are just a few examples from Holman's illuminating book. She is deeply troubled by poverty and draws on her own personal experience working as a dietician in an American city and her studies of early church history.

Holman offers a three stage paradigm for facing some of the greatest inequities of our time. The foundation she

calls "sensing need". This involves a high level of empathetic listening and attention to the stories of poor people. The second step is "sharing the world". It is rooted in our common habitation of the planet and the faith imperative for radical generosity and justice.

The final stage she calls "embodying sacred kingdom". This is not simply an intellectual exercise but a whole body experience. In elaborating this three staged paradigm she affirms the centrality of social service beyond the Christian community – not just as a good work but as a way of living that richly feeds the contemplative life. She ends by elaborating an understanding of liturgy as a way of life with poor people.

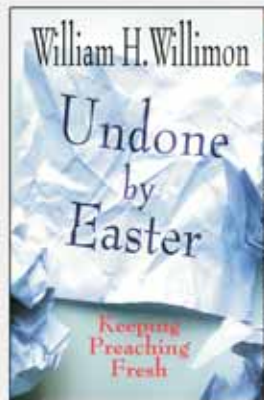
Drawing together the rich tradition of the patristic period, her personal experience, and other stories of modern Christians, Holman opens new possibilities for a dialogue on how to respond to the terrible injustice of this world, which enables some people to accumulate vast fortunes while others die in poverty.

Her confrontation with her own response to poor people is unsettling but also a reminder of the real challenges we must all face as we follow in the way of Christ.

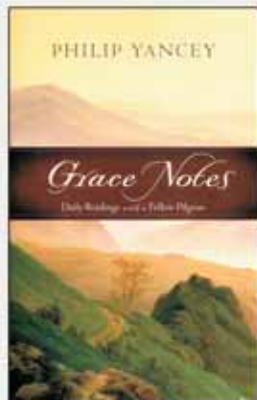
By Susan R Holman

2009, Oxford University Press, 197 pages

Reviewer: Gillian Southey

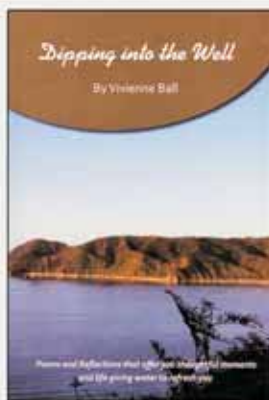


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ON SCREEN

**Avatar is a blockbuster, set to sink Titanic as one of the highest earnings movies of all time. James Cameron, who directed Titanic and multiple editions of 'Terminator', is, well... back!**

Apparently he has been waiting 10 years for technology – specifically motion capture suits complete with skull cap to capture facial movements – to make believably human his imagination. The result is visually stunning, a movie that mixes live action with animation, human reality with CGI graphics.

Marine Sam Worthington (Jake Scully) is offered a fresh start on the new world of Pandora. His commission is to let his brain be housed inside an alien body (the avatar), in the form of the indigenous (Na'vi) people. Their planet is made beautifully dangerous by the presence of sacred trees, flying dinosaurs and the supernatural presence of Eywa. Attempts to educate the Na'vi have failed. Scientific hope is now placed in the avatars as a way to gain insight and influence.

Sam, all action and naivety, finds himself unexpectedly befriended by Na'vi princess, Neytiri (Zoe Saldana). Love develops (this is Hollywood after all), pitting Sam between the

Na'vi and the colonising interests of those sending him into Pandora.

In other words, this movie has got it all – guns, graphics, greed, and girls dressed up in the latest in skimpy indigenous attire.

A crowd pleaser is the use of 3D technology. A buzz went around the cinema (sold out at 3:40 pm on a weekday) following the instruction to don our 3D glasses. The lens let through different shades of colour, allowing left and right eyes to see different images simultaneously. The effects are stunning, creating a cinematic wonderland that is breathtaking in its beauty.

Amid this 3D world, the characters are sadly and stereotypically two-dimensional. The indigenous people are exotic; the military are butch; the scientists naïve; the businessmen greedy. Thinly veiled contemporary political references abound: the destruction of the Na'vi will be a campaign of "shock and awe", driven by the need to "fight terror with terror." Once again Hollywood has reduced life to cardboard cutout.

Thinking theologically, the movie brings the Christian understanding of the Incarnation into sharp focus. In Philippians chapter two,



we find Christ as the One who humbles himself, taking on the very form of a servant. How does this compare with the actions and attitudes of Sam Worthington, taking on the form of another on Pandora?

Initially Sam, like Jesus declares himself an empty cup, willing to learn from the Navii. As the film unfolds, Sam, like Jesus finds

A film review by Rev Dr Steve Taylor

himself increasingly both outcast and alien, a pawn for political and economic powers.

Yet the Christian understanding of the Incarnation offers more complex dimensions than those portrayed by James Cameron's avatars. The historic Christian affirmation of fully human and fully divine suggests that Jesus is no avatar, who can be jerked back to heaven with the punch of a divine button. Instead, and most especially in Luke 1 and 2, the Incarnation is conceived (pun intended) as the baby who grows, fully entering into human life and living to the full.

While Avatar is an act of cinematic beauty and a technological triumph, it remains a Hollywood product that offers a pale imitation of the depths of Incarnation needed for God to enter our human world.

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

WITHER the WEATHER?

*The weather is the most discussed topic in the world. The topic covers much - from our vital concerns for wellbeing, to use as a conversation filler. Happy holidays are often weather dependant, particularly so in NZ where camping holidays are a strong tradition.*

Some Biblical folk had tents but none had holidays as we know them. However, weather impacted on everyday lives more directly than it does on ours. Palestine had two main rainy seasons with an interval of dry weather. The first rains after summer usually began in November. When the rains failed so did the crops causing widespread famine.

Bible Challenge

The north ___ drives away rain	W ___
Dreams of corn blighted by the ___ wind...	E ___
...predicted seven years of	A ___
Jesus calmed a ___ from a boat	T ___
The sun was created on the ___ day	H ___
The lover said, ...the rain is over and	E ___
The Great Flood lasted ___ days	R ___
God makes the sun ___ on evil and good	I ___
Elijah saw a cloud the size of a man's	N ___
Sign of God's weather covenant, the	B ___
Joshua made the sun stand	I ___
Scorching heat causes ___ to perish	B ___
The Israelites were led by a pillar of	L ___
Elijah said, There shall be no ___ or rain	E ___
The rain falls on the just and the	S ___
The sun ___ upon the head of Jonah	T ___
And the rains fell and the ___ came	O ___
Jeremiah lamented a great	R ___
___ weather predicted by the evening sky	I ___
...stormy weather by a ___ morning sky	E ___
The wind that shipwrecked Paul, a	S ___

RSV  
Prv 25:23  
Gen 41:24  
Gen 41:28  
Mk 4:37  
Gen 1:18-19  
SS 2:11  
Gen 7:12

Mtt 5:45  
1Kg 18:44

Gen 9:13  
Jsh 10:12  
Jms 1:11  
Ex 13:21  
1Kg 17:1

Mtt 5:35  
Jnh 4:8  
Mtt 7:25  
Jer 14:1  
Mtt 16:2  
Mtt 16:3  
Acts 27:14

Answers: W: wind, east; E: east; A: famine; T: forty; H: gone; I: fourth; B: storm; S: storm; R: rain; N: north; O: fourth; R: rain; I: rain; E: rain; S: storm

Methodist leaders die in Haiti quake



Rev Dr Sam Dixon, head of the humanitarian relief agency of the United Methodist Church, died before he could be rescued from the rubble of a hotel destroyed by the earthquake that hit

Haiti on January 12.

As executive officer of the United Methodist Committee on Relief (UMCOR) Sam was part of a group of mission and relief specialists trapped by the collapse of the Hotel Montana.

Another member of the relief committee was rescued from the hotel but later died. He was Clinton Rabb.

Please keep all of those affected by the earthquake in Haiti in your prayers.

Pine trees

From Page 5

This is not to say that we are against change! The Methodist Mission agrees that second-chance education could stand some rejigging.

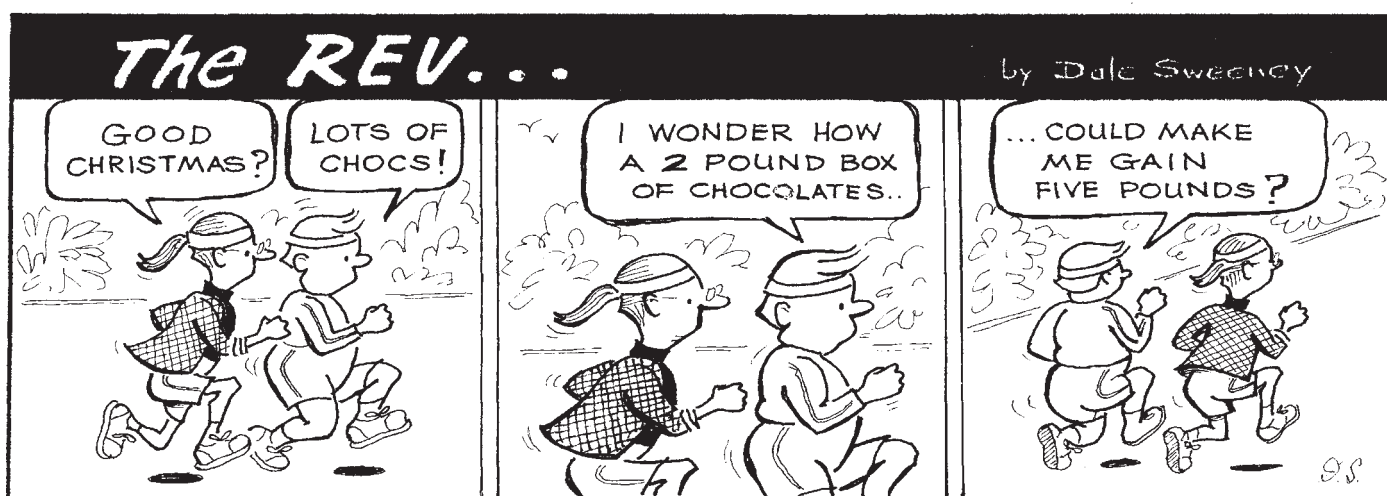
We think attaching support and advocacy workers to the programmes would help. We think adding support for whole-of-whanau literacy and learning, particularly over the life of school attendance for those who traditionally struggle to achieve educationally would do marvels.

We think shifting entry criteria to meet need rather than to define failure would help. We think simplifying entry to support and properly funding that support would help. And there are many other options that recognise the complexity of people's lives and interests and needs.

The new Government has shown some signs of flexibility; a number of small cuts have been reversed under considerable public pressure (one petition had over 50,000 signatures).

Perhaps if we encourage them some more, we can educate them to a more complex view of this most critical of public services. The Methodist Mission asks that you stay informed and involved: we will do our best to keep you in the loop.

Laura Black is director of the Dunedin Methodist Mission. You can contact her on [laurab@dmn.org.nz](mailto:laurab@dmn.org.nz).





# New Years Resolution... Where to now?

By Mataiva Robertson

**Definition 'resolution':** Declaration, pledge, promise, decision, decree.

**Happy New Year! Its now 2010, another year to ponder on ones dreams and aspirations.**

**So the question everyone reflects on now is 'Did I achieve my goals last year?'; 'Where to now?'**

I've had about a dozen people ask me already about my 'resolutions' for this year and to be honest I've been kind of afraid to reveal them. Sometimes it's quite embarrassing to reveal what your resolutions are year after year, because those listening could feel like they're hearing a broken record.

I asked many youth today about their resolutions for this year and many gave the same answers:

1. To shed some kilos.
2. To do well at school/varsity/tech.
3. To work hard and save some money.
4. To read my bible daily.
5. To spend more time with God.
6. To become a better Sunday school teacher.

Hold on, back it up, what was

that last one? Yep, you read correct – to become a better Sunday School teacher.

On January 23rd the Sinoti Samoa KAK (Committee for Education Programmes) organised a Sunday school teachers' seminar at the St Pauls Methodist Church in Otara. To my surprise I discovered that there are many young people who are now Sunday school teachers.

The purpose of the seminar was to up-skill Synod Sunday school teachers and church leaders. It should go a long way to assisting them achieve their new year's resolution – to become great Sunday school teachers. It was very pleasing to see so many youth involved in this seminar, taking on such an important role within the church – educating our children about God and the Good News.

This great workshop equipped teachers and leaders with new and exciting methods for teaching our children about God and the lessons that can be gained from His word. Sunday school really is children's ministry and the ultimate aim for all Sunday school teachers should be to challenge and inspire children to connect with God, to develop a

personal relationship with God. As Christian adults, it's our responsibility to teach our children about the Good News.

After talking to a few of our young faiaoga (teachers), we shared stories about how we became Sunday school teachers (or 'biblical educators' as one person described the role).

I remember one particular Sunday morning turning up to Sunday school and being told to see my church minister. Like walking to the principal's office it

seemed like a very long walk to the vestry.

When we spoke he just smiled and said 'now that you are over 21, how about teaching?' Although I felt worried at that time of my life and was not sure of what to do next, I was told that I would be used as a Sunday school teacher. I wasn't too keen on the idea at the time but after two minutes of soul searching and the 'you don't have much choice in the matter' speech I gladly took up the challenge.

I haven't looked back since. From Sunday school pupil to Sunday school teacher, what a rewarding job!

To all the young people out there who are going to be busy this year preparing lessons, teaching songs and directing plays: I commend you for taking on this extremely important role. I pray God continues to use you as an effective instrument in spreading His word. The future is in your hands! God bless.



Sinoti Samoa held a training day for some of its young Sunday school teachers.

# Kidz Korna!

Welcome to the first Kidz Korna for 2010. By now you will all be back at school and meeting up with the friends you haven't seen during the holidays. Where I live we have been so lucky with the weather this summer, lots of sunny warm days that we can thank God for. This month we hear what some children have been doing during the Christmas break. From the children of the Uniting Church in Inglewood, Taranaki, we hear about the true meaning of Christmas and from children at St John's Methodist Church in Hamilton East we hear about a way of showing this.



During the holidays, the children of St Johns Church in Hamilton helped serve food to poor people.

## KIDS IN THE KITCHEN

In Hamilton there are lots of lonely and homeless people. Our church decided to make meals for them on four days during January because the places that do this during the year close down for a holiday. This meant that some people would be hungry and so we thought it would be a good idea to help them.

We helped the grown ups by setting tables, peeling potatoes, serving food, washing dishes. Our youth group provided entertainment before the meal.

The food was yummy!

On two days there was a barbeque and fresh fruit and on the other days a beef casserole, ham, fresh fruit and a surprise of strawberries and ice-cream that one of the lonely people brought to say thank you.

We all enjoyed helping because this is what Christmas is all about – showing people that someone cares about them.

## THE REAL MEANING OF CHRISTMAS



In their Christmas play the children of Inglewood Uniting Church tell the story of Jesus' birth.

The children of Inglewood put on a Christmas play to tell the story of Jesus' birth. Their message was that it is very easy to become so caught up in the commercial side of Christmas that we forget the real reason for our joy and celebration.

When we think of how the birth of Christ is told in the Bible we can hardly recognise much of the real story that we see in our modern celebrations. The Bible tells us of a lowly birth among the mess and smells of a stable, a humble beginning.

God provided the celebration of the Star of the East, the journey of the Wise Men with their gifts of gold, frankincense and myrrh and the arrival of the shepherds.

God gave his Son to be one of us and this is just as true today as it was then. The birth of this little baby, the Son of God, our Lord and Saviour Jesus Christ is what Christmas is all about.

## ? QUESTION TIME

Read Luke 3: 15-17, 21-22 to find the answers to these questions.

- 1) What did John use when he baptised people?
- 2) What did John say that Jesus would use to baptise people?
- 3) After Jesus was baptised and was praying, what came down to him from heaven?



# Boyd Remembrance chance to move beyond tragic past

*An initiative to reunite the descendants of those involved in tragic historical event is being described as a significant milestone in the relations between Maori and Pakeha.*

The 'Boyd Remembrance' was held in Whangaroa, Northland on December 4th-6th. People gathered from as far away as Australia to remember those who were part of the Boyd story and their ancestors.

In 1809 the ship Boyd was anchored in the Whangaroa harbour. It was attacked by Maori and nearly all its crew were killed. Subsequently Pakeha retaliated in March the following year. These events claimed the lives of more than 200 people.

A delegation of Methodists including MCNZ president Rev Alan Upson and vice president Lana Lazarus attended the remembrance. Others present were Te Rito Peyroux, Maata Harris, and Keita and Marama Hotere.

Keita says Far North District mayor Wayne Brown, and MPs John Carter and Kelvin Davis offered greetings and warm words of support to those gathered.

"Kaumatua acknowledged the importance of the remembrance without glorifying or trivialising the Boyd and the history it embodied. Speeches were often sombre and reflective. Waka rowing on the harbour and a cannon salute forced us to recall a confrontational and violent past of long ago," Keita says.

"During Saturday's hakari feast, we heard from the Human Rights Commission and Race Relations advisor Samuelu Sefuiva, who reflected on present day race relations in this country.

"Moana Wood spoke passionately about wanting to clear the name of her tupuna ancestor Te Pahi who had been wrongly accused of sinking the Boyd. She said Te Pahi was a trader, a friend of the missionaries, a great man, and a

peacemaker."

Ever since Rev Samuel Leigh set up the Wesleyan Mission station in Whangaroa in 1823, there has been a Methodist presence there.

Therefore, it was appropriate that Alan and Lana and others representing the Church took part in the interdenominational and inter-faith church service that was held on the final day of the remembrance.

Lana says the whole event was a time of sharing stories and understanding. It was especially important that descendants of a European person who survived the attack came from Australia to be present.

Alan says he was impressed with the courage it took the Whangaroa community and marae to organise and carryout the remembrance.

"It was not so much an effort at reconciliation as it was a chance to meet and listen to one another's point of view. It was very moving, particularly when the karanga was given after the cannons were fired. It let us recall the violent past and lay it to rest."

In March another remembrance event takes place in the Bay of Islands to acknowledge Te Pahi and his people who were attacked and killed for their supposed involvement in the Boyd incident.



**Do you know anything about this flag?  
If so contact Touchstone or Rev Diana  
Tana at 03 525 4179 or  
diana.at@clear.net.nz.**



Methodists on hand for the Boyd Remembrance (from left) vice president Lana Lazarus, Keita Hotere, Te Rito Peyroux, Maata Harris, Marama Hotere and president Alan Upson.

## Waikato Synod drops in on Tamahere rest home

*The Waikato Waiariki Synod met for their final meeting for 2009 at Tamahere Eventide Home and Retirement Village.*

Around 90 members of Synod had the opportunity to see the well tended and spacious grounds, check the site set aside for the proposed new villas and enjoy the peace of a trip down into 'The Gulley' where native trees that have been planted over the past 14 years. The Gulley is now lovingly tended by residents who live in the existing villas.

Some members of the Synod took time to look at the Apartments built in 2005 and were impressed with the

concept of assisted living in a caring environment.

The catering staff did a wonderful job of providing food for the members of Synod. Senior members of the Tamahere staff made themselves available to serve the tables and the whole operation ran as smoothly as any restaurant service.

Members of Synod were fulsome in their praise and members of the Tamahere Trust Board were extremely proud of the work done by a dedicated staff. Big ticks for Tamahere and for the Synod for accepting the challenge to come to Tamahere for its December meeting.

## 25 Latimer Square: the prehistory of Morley House

METHODIST ARCHIVES

By Samantha Quigley

*As part of a Bachelor of Honours history research project, Samantha Quigley researched the history of three properties in Latimer Square, Christchurch. One of them, 25 Latimer Square, now Morley House, was previously the site of Deaconess House.*

When land sales began in Christchurch in 1851, Lord Lyttelton purchased vast areas of land. He leased the whole block bounded by Latimer Square, Worcester, Manchester and Gloucester Streets to Samuel and John Bealey. In 1856, the Bealeys purchased these town sections. John died in 1869 and Samuel began selling off some of the sections.

He sold three of the properties facing Latimer Square to Thomas Wallace, a chemist. During the late 1870s, Thomas Wallace and his wife Mary built two storey wooden houses on these properties; the one they chose to live in later became Deaconess House.

After Thomas died in 1898, Mary sold the property to Henry Thomas Joynt Thacker, a doctor of medicine, and his wife, Monica. The couple established a surgery in their home. Henry Thacker was considered a very blunt doctor but generally well regarded. He served as mayor of Christchurch from 1919 until 1923.



Deaconess House at 25 Latimer Square circa 1950s.

From 1908 to 1923, the deaconesses lived and trained in a house at 74 St Asaph Street but it was becoming apparent that this property was too small. George Bowron, who was on the Deaconess House Board, purchased the Latimer Square property from Henry Thacker in 1923. Seeing that it was an ideal site, George Bowron offered the property to the House Board for the sum of £3500, less than the price he paid for it, which the Board accepted.

When the new Deaconess House was officially opened on 16 June 1923, it was already obvious that it would need to be extended. Although the house had 15 rooms, it was fully occupied by the end of its first year. An extension of two rooms and a bathroom was added in 1924, and further additions in 1926.

Deaconess House also took in paying boarders from Canterbury College and the Teacher's Training College to help pay for the training of Deaconesses and the

maintenance of the House.

By 1964, there was one Deaconess student and 30 boarders in residence. A few years passed where there were no Deaconess students at all. When Canterbury College and the Teachers' Training College decided to move their campuses to Ilam in the late 1960s, the pool of available boarders began to dry up. Concurrently in 1968, the training of Deaconesses was moved to Trinity College in Auckland, to consolidate training in the church.

Deaconess House stood empty for a number of years and became increasingly derelict. In February 1974, negotiations began between the Methodist Church and Radio New Zealand, with the intention that the Church would build a tailor-made premises to lease to Radio New Zealand on the Latimer Square site.

After two years in the planning phase, no agreement was reached. The Church decided to turn the site into a car park in the meantime and the building was demolished in 1978 after becoming a target for vandals. The new Morley House, the Methodist Church's Connexional Office building, was opened in November 1986 to house the Administration Division and the Methodist Archives.



# FAKALOTOFALE 'IA

Setaita Tokilupe T. Kinahoi Veikune

*Si'oku kainga 'i he 'Eiki, 'oku ou tu'a 'ofa atu kiate kimoutolu hono kotoa. 'Oku te faka'anaua 'i he lotu fakakukafi fakataha moe 'Apositoloo, "Tauange ke mou kei 'inasi ai pe he 'ofa li'oa mo e tapuaki 'a e 'Otua ko e Tamai mo e 'Eiki ko Sisu Kalaisi'".*

Fakafeta'i ki he 'Eiki 'i he ngaahi ikuna kotoa pe 'o e ta'u kuo malii atu, 'o tatau pe kiate kitautolu kuo tu'uta mo'ui ki he mataafanga 'o e 2010 pea mo hotau ngaahi 'ofa'anga foki kuo fakamavae kitautolu 'e mate, kae kei Ikuna ai pe 'a e 'OFA koia 'oku tau fakamo'oni hokohoko 'aho, 'e 'ikai pe malava ke fakamavae mo kitautolu. Fakafeta'i ki he 'Eiki 'i he ngaahi manatu melie 'o e lavame'a 'o e kuo hili mo kinautolu kuo mama' o at\_. Fakafeta'i ai pe kua te IA hotau akonekina mei he ngaahi tonounou mo e vaivai'anga 'o e ta'u kuo 'alu atu na. Tauange ke tau ako mo ongongofua kotoa pe ki he le'o 'o e 'Otua 'oku ongo mai 'i he tapuaki fiefia 'o e Ikunaa pea mo 'Ene kelesi foki 'oku tau anuanu ai 'i he taimi 'o e mamahii mo e faingata'a.

'Oku 'oatu heni 'a 'eku fakamalo ma'ulalo kiate kimoutolu kau Faifekau Pule, kau Faifekau kotoa pe, kau Setuata, kau Sekelitali, kau malanga mo e kau Akonaki, kau taki 'o e Potungaue 'a Fafine, Kau taki 'o e To'utupu, kau Taki 'o e Potungaue Lautohi Fakasapate mo e kotoa foki 'o e kau Failautohii, Kau Taki 'o e Potungaue 'Evangelio, mo e ngaahi Potungaue kotoa pe, 'io, 'ae ngaahi kupu kotoa 'o e ngaahi siasi 'oku fai ai si'ono tauhi mo fakalekesi 'a hotau kainga Tonga 'i he Siasi Metotisi 'o Nu'u Sila. 'Oku te lau monuu mo lau tapuaki 'i he koloa 'o ho'omou tokakava mo mateaki 'i he ngaue 'ae siasi koe'uhi ko ho'omou 'ofa 'Otua, ka ko IA na'e fuofua 'ofa mai. Fakamalo atu he ngaahi to'ofa mo e 'osikiavelenga ne lele-i-matangi ai 'a e vaka 'o e Siasi, pea neongo e ngaahi tonounou kotoa mo

e vaivai fakaetangata ka 'oku tau fakafeta'i he ngaue kuo lava he na'e 'Eiki vaka pe pea Kapiteni 'a Sisu ko e Taki Lelei.

Kuo kakato 'a 'eku 'a'ahi fakafaifekausea ne fai ki ia 'ae 'amanaki 'o e ta'u 2009. Koe siasi pe 'o Manurewa 'i 'Aokalani, neongo neu 'a'ahi kia kinautolu 'i he ta'u kuo'osi 'o fai ai hono fakataapui mo fakanofa (induction) 'o e Faifekau 'Ahi'ahi ko Simote Taunga ki he'ene fuofua potungaue, ka teu toe liu makehe pe ki Manurewa ke fai 'emau potalanoa 'a e kainga lotu mo Faifekau Sea. 'Oku ou fakamalo atu ki Manurewa 'i ho'omou loto lelei ke toloi 'a 'etau feohi ne mou 'osi teuteu mai ki ai kae fakakakato e fatongia 'o e fiema'u 'ae potusiasi 'e taha na'e vivili ange. Fakafeta'i 'i he malava ke tau fengaue'aki pehee 'i he laumalie 'oe fakatautehina mo e ngaahi potusiasi kehee, ko e faka'ilonga 'o e fe'ofa'aki moe Taha 'ia Kalaisi.

'Oku ou fakamalo atu 'i ho'omou talitali lelei au 'i he ngaahi 'a'ahi neu fai atu ki homou ngaahi lotofalee. 'Oku ou koloa'ia 'i ho'omou 'ofaa, mo ho'omou ngaahi lotuu mo e poupu 'i he tapa kotoa pe 'o Nu'u Sila ni neu 'a'ahi atu 'o tau feohi ai. 'Oku ou tapuaki 'i he'etau maheni, pea u ako ai mea kimoutolu 'a e mahu'inga ke 'aa'aa mo lotu ta'emamotu 'a e Tauhi Sipi. Ku ou loto to'a hee 'i he 'Eiki ke fai 'a Ene fekau 'i he fengaue'aki lelei mo kimoutolu.

'E kamata leva he ta'u ni ke fai ha ngaue mo ha palani fakalukufua ki he anga 'o 'etau ngauee 'o fakatefito 'i he ngaahi me'a kuo mou 'omai 'i he'etau ngaahi fakalotofale na'e fai. 'Oku ou kole atu ke mou kataki pe 'o kapau 'oku ngali tuai atu 'ae ngaue ki ha'amou fiema'u. Koe 'atunga ia 'oe famili tokolahi, ka kuo pau pe ke tokangaekina e ki'i sipi kotoa pe mo si'ene ngaahi fiema'u ke 'a'asili ai 'ene tupulaki 'i he mo'ui lotolu. Ka 'i ai ha ngaahi fiema'u 'oku 'ikai tokoni ke

fakama'opo'opo ai 'a e siasi, pea tau fe'ofa'ofa ni ai mo faaitaha, 'oku ou kole atu 'e fai e ngaue ke liliu e fiema'u ia ko ia ki he ngaahi me'a 'e fai ai 'a lelei fakalukufua. Tauange ke 'omi 'e he 'Otua 'ae Kelesi 'oku fe'unga kia kitautolu kotoa pe ke tau tali 'a e me'a 'e 'asili ai 'a e mo'ui lelei fakalukufua 'a Hono Siasi pea ke langilangi'ia ai Hono Huafa.

Ko e Visone mo e Siate Folau 'o e ta'u ko eni ma'a e Vahefonua Tonga O Aoteroa ku ou fokotu'u foki ia ko e Kaveinga 'o e Ta'u ma'ae Vahenga Ngaue 'Aokalani/Manukau, "Ko e Ta'u 'o e Fakama'opo'opo 'o e Siasi, 'a e Sino Hamai 'o e 'Eiki. Ke tau Fe'ofa'aki hange ko 'Ene 'Ofa mai pea tau Taha ai 'i he Funga 'o hotau ngaahi faikehekehe." 1 Kolinito 12: 12, 25-27; Sione 17: 21; 13: 34-35.

'Oku ou faka'amu ke hoko 'a e Kaveinga ko eni ko e Kapasa ia ke tataki 'a e ngaue 'a e ngaahi Vahenga Ngaue mo e ngaahi fai'anga lotu kotoa pe 'o e kainga Tonga Metotisi ke tau Taha ai 'i he 'etau tali 'a hotau ngaahi Ui kotoa pe mei he 'Eiki, ke tau fai 'a 'Ene fekau 'i Hono siasi. 'Oku ou tapou mo enginaki atu ai si'eku fanau 'ofeina 'i he 'Eiki, ke tau tukulolo kotoa pe mu'a kia Sisu Kalaisi ne foaki 'ene mo'ui ma'a hotau fa'ahinga ke tau ha'u ai 'o ma'u 'a e mo'ui. Te tau lava h\_ ke fai 'a e me'a kotoa pe 'oku tau fai, ke lava ke Taha ai 'ae Siasi, pea tuku 'a hono fai 'o e ngaahi me'a 'oku mavahevahe mo fesitu'a'aki ai 'a e Siasi. Ko e ta'u eni ke tau muimui he ngaahi to'onga mo'ui kotoa pe mo e founga 'a Sisu, kae lava ke fakama'opo'opo ai 'a hono siasi. Ke tau fai mo'oni mo fai totonu. Ke tau fai 'ofa mo ta'esiokita. 'O 'ikai takitaha tuli 'a 'ene tonuhia, takitaha feinga pe ke tu'u hono loto mo feinga pe ki he 'ene lelei 'a'ana, ka ke tau fetukulolo'aki 'o fefakamolemole'aki 'i he 'Ofa mo'oni, 'Ofa ta'emalau 'a Kalaisi. Ke tau

talangofua ki hotau kau taki, pea tau fehufia'aki 'i laumalie mo mo'oni kae tafe mai e Kelesi 'ufihia 'a e 'Otua ko Ma'oni'oni, 'o fai hotau fakama'opo'opo 'i Hono siasi.

Ko e fokotu'u 'o e Kaveinga 'oe Ta'u 2010 ni ke fenapasi mo poupu ki he Kaveinga fakalukufua kuo tau kamata fononga mai mo ia mei he ta'u 2009 ke ne tataki 'a 'etau mo'ui mo e ngaue 'i he siasi 'i he ta'u 'e 3 'oku tau fononga'ia ni. 'Oku ou toe fakaongo atu pe mei ho'omou Vahefonua Tonga 'a e kole 'a hotau 'Eiki Huhu', 'i he 'Ene lotu fakapalofita ki he Tamai, "Ko 'eku kole ke nau taha pe 'akinautolu kotoa pe; hange a 'oku ke 'iate au, 'ala Tamai, mo au 'iate koe ke peh\_ foki 'enau 'iate kitaua; koe'uhiaa ke tui 'e mamani na'e fekau mai au 'e ho'o 'Afioo.

'Oku ou kole fakamolemole atu kiate kimoutolu kotoa pe 'i he'eku ngaahi tonounou kotoa pe mo ha ngaahi fakahoko fatongia na'e 'ikai lelei kiate kimoutolu. Mou fakamolemole'i ange au, pea mou lotu mai ma'aku keu toe maama ange mo fakapotopoto ange pea ma'u mo e taukei fe'unga ke fai 'aki 'ae fatongia taki mo e tauhi 'a e kakai 'a e Eiki kuo ne Ui au ki ai 'o fakafou 'i he le'o 'o e Siasi. 'Oku ou lotu atu foki mo hapai kimoutolu kotoa ki he to'ukupu malu mo mafai 'o e 'Otua Mafimafi.

'Oku ou talamonu atu ki he ngaahi fatongia kotoa pe 'i he tapa kotoa 'o e mo'ui lotolu. Tauange ke hoko 'a e ta'u ko eni koe ta'u 'oku tau maataa ai 'a e mana 'o e melino 'a e 'Eiki 'i hono siasi.

'Oku ou faka'osi 'aki 'eku enginaki fakafa'e ni 'a e tapou 'a Paula ki he k\_inga lotu 'o Kolinito, "Oku ou kole atu, kainga, 'i hoku tu'unga ko e kaunga fononga mo hotau 'Eiki ko Sisu Kalaisi, ke mou uoungataha. 'Oua 'e fakafa'afa'ahi. Mou feinga ma'u pe ke lototaha." 1 Kolinito 2: 10 Paaki Taulua.

'Ofa atu fau 'ia Kalaisi.

## 'A'ahi 'a e Faifekau Sea ki Blenheim

'I he faka'osi'osi 'o e Polokalama 'A'ahi Ta'u 2009 'a e Faifekau Sea 'o e Vahefonua, Faifekau Setaita Kinahoi Veikune, ki he ngaahi fai'anga Lotu 'e 36 'a e Vahefonua Tonga na'e lava atu ai 'a e Faifekau Sea ki Blenheim, 'i he Motu Saute, 'i hono 'aho 21-22 Novema 2009. Na'e faka-hisitolia 'a e 'a'ahi ni he na'e fakahoko ai 'a e 'ongo 'oua 'e 2 ko hono toki fai eni 'e he Vahefonua Tonga O Aotearoa. Pea na'e hoko eni ko e me'a ke toe fakamaafana'i makehe ai 'a e 'a'ahi ki he Kainga Lotu Blenheim.

'Uluaki: na'e fakahoko 'a e malanaga sivi 'i he efiafi Tokonaki 21 Novema 2009 'o e fefine malanga akoako ko Vika Vunipola pea ko e Faifekau Sea na'a ne fai 'a e sivi malanga. Na'e fakaha leva 'a e olaa 'i he ouau malanga 'o e 'aho Sapate 22 Novema 2009 pea na'e paasi 'a Vika Vunipola kene hoko ko e fefine Malanga Hoko 'i he Vahefonua Tonga O Aotearoa. Ko hono faka-hisitoliaa he ko e fuofua sivi eni pea paasi ha tokotaha malanga hoko 'i hono sivi 'e he Vahefonua pea 'e foaki 'ene Tohi Setifikeiti Fakamo'oni Malanga Hoko 'i he Fakataha Vahefonua 'o Fepueli 2010. Ko

e faka'amu foki ia 'a e Vahefonua ke fakahoko 'a e ngaahi ako malanga 'e he Kolisi Trinity fakataha mo e Vahefonua pea ko e sivi mo e foaki 'o e ngaahi Tohi Fakamo'oni Malanga Hoko ki Nu'u Sila ni hono kotoa 'e fai pe ia 'e he Vahefonua. Kuo 'osi kamata foki 'a e ng\_ue ki ai 'e Faifekau Toketa Nasili Vaka'uta 'i he 'Apiako Trinity pea kuo 'osi fokotu'u mo e timi sivi malanga 'a e Vahefonua Tonga O Aotearoa.

Ua: na'e kole 'e he Setuata, Piutau Moli, ki he Faifekau Sea ke 'oange mu'a ha "Hingoa Matapule" mo fakanofa foki ki ai 'enau matapule fai fatongia koe'uhi ko e ngaahi ngaue 'a e Siasi. Na'e tali lelei eni 'e he Faifekau Sea pea na'e 'oange leva 'a e hingoa ko "Fakaola 'E he Lotu" pea na'e fai ai pe hono lotu'i mo fakataapui. Ko e hingoa fatongia eni ia ke nofo ma'u pe 'i he 'api Siasi Blenheim mo e Vahefonua. Ko e hingoa na'e ngaue 'aki mai kimu'a 'e Fakaola 'E he Lotu ko e Kafaongo.

Na'e lava foki mo e papitaiso 'o e ki'i peepee 'a Lose Samasoni pea na'e fakakolaa 'a e talitali 'e he hiva malie 'a e kakai fefine pea toki foki mai 'a e Faifekau Sea.

## Ongoongo Lelei ka ko e Fokotu'u Fai'anga Lotu Hulimaonioni

Ne lava lelei hono malanga'i fakataapui mo fokotu'u ai pe 'o e Fai'anga Lotu Tonga fo'ou 'i Papakura, Counties/Manukau 'i he 'aho 29 Novema 2009. Na'e fakahoko 'a e maalanga ni ki he falelotu Wesleyan Methodist 'i Papakura ai pe pea ko e faifekau malanga ko e Faifekau Sea 'o e Vahefonua Tonga O

Aotearoa, Faifekau Setaita Kinahoi Veikune. Na'e fakahinga ai pe 'a e Fai'anga Lotu ko Huli Ma'oni'oni 'o hoa pe ia mo e talanoa 'o e Koloa Folofola 'o e malanga (ko e lau ia 'a e Faifekau) pea ko e huli foki 'a e fai'anga lotu fo'ou ni mei he Peulisi Tokaima'ananga, Otara - 'a ia kuo 2 leva 'a e fai'anga lotu 'i he peulisi ko

eni. Na'e 'i he malanga 'a e Faifekau Pule 'o e Peulisi, Faifekau Vaikoloo Kilikiti, Melesiu Faletau, Tali-ki-Ha'apai, mo e kau taki lotu mei Tokaima'ananga, kae 'uma'a 'a e hoa 'o e Faifekau Sea, Dr Maika Kinahoi Veikune, kenau kau fakataha mo e kainga lotu fo'ou ki he ma'alali fiefia 'o e 'aho mo e fakakoloo taapuaki kuo fai mai 'e ke 'Eiki ki he vahenga ngaue.

Na'e mahino ko e ngaue mai eni 'a e Laumalie Ma'oni'oni ki he Sino-ha-Mai 'o e 'Eiki he ko e kamata 'o e ngaue ki he fokotu'u 'o e fai'anga lotu fo'ou ni na'e fakaofa. Ko e famili 'o Tongo Vaiangina mei Tokaima'ananga na'a nau hiki 'api ki Papakura pea na'e fakatokanga'i ai 'e Tongo 'oku 'i ai 'a e ngaahi famili Tonga mo e kakai ni'ih'i 'i Papakura 'oku 'ikai tenau lotu kinautolu ia pe o kiha lotu. Ko ia na'a fai leva 'ene ngangaue faka'evangelio 'o ne kamata ke

taataanaki 'a e ngaahi famili ko eni kenau lotu famili 'i hono 'api. Ne faifai pea tupu 'a e ngaahi famili 'o e kulupu ni 'o a'u ki he famili 'e 15 pea kau mai ki ai mo e kau muli foki. Na'e fakaha leva 'e Tongo 'a e me'a kuo hoko ki he Faifekau Vaikoloo Kilikiti pea na kumi pea ma'u leva mo e fatu fale'i mei he Faifekau

Sea 'o e Vahefonua Tonga pea mo e Faifekau Talekita 'o e Potungaue ki he Ngaue Faka-Faifekau pea ko e fua eni 'o e ngaue faka'evangleio 'a Tongo Vaiangina koe lava lelei hono fokotu'u 'o e Fai'anga Lotu Huli Ma'oni'oni.

Na'e fakamaafana 'a e katoanga pea na'e lava lelei mo e hiva fakafeta'i fakavaha'a

lesoni 'a e ki'i fai'anga lotu fo'ui ni 'i he tokoni ki ai 'a tangata faihiva 'iloa ko Kepu Tu'ipulotu pea na'e kau atu ki ai mo e kau hiva 'a Tokaima'ananga. Na'e lava atu foki 'a e Faifekau Vaikoloo mo e Setuata Lahi 'o e Vahenga Ngaue, Hingano Ha'unga, 'i he 'aho 3 Tisema 2009 'o fakahoko 'a e 'uluaki Fakataha Faka-Kolo 'a Huli Ma'oni'oni mo e fili 'enau kau ngaue. Ko e Setuata leva ko Tongo Vaiangina pea tokoni ki ai 'a Palei Tonu.

*Fakafeta'i 'a e Ngaue Lahi.*

**Ko e ngaahi taa mo e me'a kehe ne 'ikai lava 'asi atu 'e toki paaki atu 'amui ange.**



*Ko Tongo Vaiangina (teunga hinehina) 'oku ha mo Faifekau Vaikoloo Kilikiti, Faifekau Setaita K Veikune, Melesiu Faletau (tangutu sea), Hingano Ha'unga, Dr Maika K Veikune, Faifekau Kalo Kaisa mo e ni'ih'i kau fakaafe.*